

CHAPTER I

INTRODUCTION

1.1 General Background of the Study

Violence against women collectively refers to violent acts that are primarily or exclusively committed against women. UN Commission (1993) on Status of Women Declaration defines "violence against women" as "any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life."

Violence does not only include beatings, rape or sexual abuse, it is anything which infringes on the rights of the person to be treated as human being. The violence which occurs within the periphery of a household is domestic violence. Domestic violence is a violation of a woman's right to physical integrity, to liberty, and all too often, to her right to life itself (Crehpa 2013). Women are more likely to be victimized by someone that they are intimate with, commonly called "Intimate Partner Violence" or IPV.

Violence against women emanates from the male dominated social structure as an encroachment of the rights of women. Violence against women and girls can be defined as "violation of a woman's personhood, mental or physical integrity, or freedom of movement (Saathi and The Asia Foundation 1997). It is the result of unequal power relation between women and men in which patriarchy ensures that men, by virtue of their gender, have power and control over women and children (kelkar 1985). Violence against women and girls thus refers to all forms of violence, including traditional forms of violence in the Nepali context, inflicted on women and girls on account of their gender" (SAATHI 1997).

Domestic violence against women is one of the major problems facing Nepal today and magnitude of this gender-based violence is extremely high (Ojha 2004). Several research projects in Nepal have indicated that 66 percentage of women have endured verbal abuse,

33 percentage emotional abuse, while 77 percentage of the perpetrators were family members (UNICEF 2001). Violence against women is responsible for the poor health of women, livelihood insecurity, and inadequate social mobilization.

Researches indicate that even the home is not a safe place for women. Social relations of power place women in a subordinate position, giving many women few rights in the family, community and society in general (Kelkar 1985 and Haksar 1986). In addition, in the context of political conflict, women have often become the target of violence. Because women are made the objects of revenge, there has been an increase in sexual assault and sexual harassment. Thus, gender-based violence is a serious issue that requires comprehensive studies and paving way for the solution of this social problem. There are different form of domestic violence. Physical violence

includes beating by the husband and in-laws, rape cases, involvement in trafficking, forced prostitution, incestuous sexual relations, infanticide and feticide, using in pornography, sexual harassment, burning, wounding and overload of work and so on (Bashyal 2011 and Saathi 1997).

The most common another form of violence is psychological. The violent activities such as physical torture, verbal abuse, harassment in public and working places, threatening by letter, telephone or email, dominating and embarrassing in front of others and make restrictions in going out to work fall under psychological violence. Most importantly, keeping a woman under stress, fear, and under conditions that harm her mentally and hinder in the usual development and functioning of the mind are the instances of this kind of violence (Bashyal 2011).

Some violent activities against women are more traditionally rooted. Traditional prostitution, bonded labor, allegations of practicing witchcraft, extraction of property from the bride's family, suppression in the name of religion, unwanted or forced pregnancy and female infanticide are some of the cases (Saathi 1997). Similarly, keeping in the dark and isolated places or outside home during menstruations and placement in unhygienic places during the post delivery period also severely undermine the women

and their health (Ojha 2004) and restrictions are put on the widows in terms of social interaction and their dresses.

Domestic violence against women incurs physically and emotionally harmful acts on women. Domestic violence, also referred to as intimate violence, occurs in dating and courtship, between former spouses, and between gay and lesbian relationships as well. The abuses can take various forms: emotional and verbal abuse, denial of access to resources, restraint on normal activities or freedom including isolation from friends and family members, threats to kill or harm and physical intimidation or attacks. In extreme cases, domestic violence may result in death of a partner (Bashyal 2011).

No single factor explains why men and women assault and abuse their partners. The factors most closely related to abuses are low income, growing up in a violent family, alcoholism or its abuse, unemployment, sexual difficulties, and low job satisfaction (Saathi 1997 and Crepha 2013). Whatever the causes of violence, there are several factors responsible for this. The offenders committing the most serious abuse tend to have antisocial personality disorders. People with such disorders have an impaired ability to feel guilty, remorse or anxiety.

Social and cultural influences also contribute to domestic violence. Since most of the victims of intimate violence are women, researchers who analyze social factors contributing the violence focus on the role of women in society. In most societies economic and social processes operate directly and indirectly to support patriarchal social order and family structure (Kelkar 1985 and Visaria 2008). Patriarchy is associated with the subordination and oppression of women. It is believe that patriarchy accounts for the historical pattern of violence directed against women in intimate relationships. The violence is often institutionalized, or formalized in societal structures,for instance in traditional laws and customs that tacitly permit husbands to physically punish their wives. Similarly, analysts say that patriarchy contributes to lower economic status of women which may make women dependent on men. This dependence may increase a woman's likelihood of becoming involved in an abusive relationship or may limit victim's ability to leave such a relationship.

1.2 Types of Violence against Women

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

1.2.1 Physical Violence

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

1.2.2 Sexual Violence

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

1.2.3 Psychological or Emotional Violence

Some kinds of event, which negatively affects somebody's psychology is known as psychological violence. Threats to harm, murder and public humiliation, forcing to change decision, insulting, neglecting etc. are the kinds of psychological violence. This kinds of violence includes mental and physical torture, verbal abuse, harassments in public and working places, threatening by letter and telephone which compels one to commit suicide, dominating or embarrassing in front of others, restriction to go to our work, suppression of the wife, having control over wife's earning etc. (Ojha, 2004).

1.2.4 Traditional Violence

Child marriage, polygamy, dowry related violence, untouchables, Deuki and Badi, bonded labor and Jari related practices, keeping in a dark and isolated place and outside the home during the first menstruation, placement in the unhygienic place during the post delivery period, restriction on the social interaction of windows and strict perception of their dress etc. are all forms of violence that are directed by tradition.

1.2.5 Economic Violence

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

1.3 Legal Provisions on VAW

Interim Constitution of Nepal, 2007 has stated in Article 20.1 that "No woman shall be discriminated against in any way on the basis of gender". Likewise it states in Article 20.3 "No physical, mental or other form of violence shall be inflicted on any woman, and such an act shall be punishable by law". As a signatory of international treaties, conventions and agreements, Government of Nepal is obliged to adhere to the provisions to prevent and remedy the VAW. Domestic Violence (Offence and Punishment) Act, 2066 (2009) has the following provision on VAW:

2. (a) "Domestic Violence" means any form of physical, mental, sexual and economic harm perpetrated by person to a person with whom he/she has a family relationship and this word also includes any acts of reprimand or emotional harm.

2. (c) "Physical harm" means an act of committing or causing bodily harm or injury holding as a captive, inflicting physical pain or any other act

connected therewith and incidental thereto except the act of breaking the limbs of body (*Angabhanga*).

2. (d) "Mental harm" means any act of threatening the Victim of physical torture, showing terror, reprimanding him/her, accusing him/her of false blame, forcefully evicting him/her from the house or otherwise causing injury or harm to the Victim emotionally and this expression also includes any discrimination carried out on the basis of thought, religion or culture and customs and traditions.

2. (e) "Sexual harm" means sexual misbehavior, humiliation, discouragement or harm in self-respect of any person; or any other act that hampers safe sexual health.

2. (f) "Economic harm" means deprivation from using jointly or privately owned property or deprivation of or access to employment opportunities, economic resources or means.

2. (g) "Victim (Aggrieved person)" means any person who is, or has been, in a domestic relationship with the defendant and who alleges to have been subjected to an act of domestic violence by the perpetrator.

2. (h) "Perpetrator" means the person having family relations with the Victim and for whom the victim alleges to have been subjected to an act of domestic violence and this word also includes any person involved in the domestic violence or in the accomplice of the crime. According to the Act, the Court can give a protection order, order the perpetrator to bear expenses of treatment, and order the perpetrator to pay appropriate compensation to the Victim. Article 13.1 states about the punishment that "A person who commits an act of domestic violence shall be punished with a fine of Three Thousand Rupees up to Twenty Five Thousand Rupees or Six months of imprisonment or both."

1.4 Statement of the Problem

Violence against women and girls is often known as gender-based violence as it evolves in part from women's subordinate status in society. It is the most pervasive yet least recognized human rights abuse in the world. Violence against women brings about profound health problems in women sapping their energy, compromising their physical health, and eroding their self-esteem (Crehpa 2013 and UN 1985). The majority of women who are abused by their partners are abused many times.

Now, for over three decades women's advocacy groups around the world are working to draw more attention to traditional, physical, sexual and psychological abuse of women and to stress the need for action (Archarya 1997 and Nepal Government 2008). They have provided the victims with shelter, lobbied for legal reforms and challenged the widespread attitudes and beliefs that support violent behavior against women. However, surveys and studies are collecting more information about the prevalence and nature of abuse. More organizations, service providers and policy makers are recognizing that violence against women has serious consequences on women's health and for society. A growing number of reproductive health programs and practitioners understand that they have a key role to play in addressing violence, not only in helping individual victims but also in preventing abuse. As more becomes known about the scope of gender-based violence and the reasons behind it, more programs are finding ways to address it.

In Nepal, historically, violence against women existed in a number of forms. People still have the notion that women or girls are not subjected to be free. From childhood until the date of marriage she is to be under control of parents or brothers. After marriage she becomes a property of her husband and consequently he considers that he deserves the right to decide about her life (Bennett, 2002). After the death of her husband, if she survives, she has to be under the patronage of her sons or daughters. So father, husband and son are projected as the masters of her life and make any decisions that impact in her life (Cameron 1995). Likewise, there are many inequalities and discriminations between males and females in terms of their upbringing, education and then economic, social, legal and other rights (Kelkar 1985). Besides, they are frequently victimized from socio-

cultural and psychological violence. In fact, all such actions have impaired women's life to a great extent perpetuated intergenerational poverty and lowquality of life in our society. Women are subordinated, humiliated and they are denied from the participation in social activities. Although the cases of violence are rampant, they remain hidden to a large extent for a number of reasons. It has developed as a usual and family phenomenon and remains as a family affair (Kelkar 1985).

Feminists consider that fasting and worshipping by a woman for the betterment, long life and good luck of her husband is also a religious violence against women (Archarya 2010). Likewise, discrimination between sons and daughters in household affairs, education, decision making process, participation in community activities include the social violence.

Sexual violence includes rape, including marital rape and child sexual abuse (Saathi 2001). Sexual abuse in work, teasing and temptation with sexual motive are seen as sexual violence. Marriage related violence include marrying a girl when she is too young for marriage, polygamy, Jari system, Dhan Khane (giving away girls in marriage to an unmatched groom by accepting the sum of expenses), and Kharcha Khane (asking the sum of expenses of marrying away a girl from the groom's side) in some regions of the country. In addition, dowry related malpractices widely prevalent in Terai region could be taken as marriage related violence (Crepha, 2013). Usually, the amount of dowry offered by the bride's side at the time of marriage determines the fate of bride in her husband's house.

Domestic violence against women continues to exist in Nepal in various forms. In spite of some efforts from the government and non-government levels, the programs have become largely ineffectual in reducing it. The government's policies and programs do not seem to have addressed the problem to the extent to root it out. Hence, not only domestic violence should be studied but also must be studied of what are the core barriers of support seek in behavior of women to reduce violence with greater pace and to make programs more effective. In this context, the present study will make an effort for a comprehensive study of socio-economic background characteristics, experiences

of women, consequences, barriers to support seeking behavior, and perception of male on domestic violence which is prevailing in Newari communities.

This study provides the answers to the following questions:

-) What are the basic socio-economic characteristics of women?
-) What are the women's experiences and consequences of DVAW?
-) What are the barriers to support seeking behavior of women?

1.5 Objectives of the Study

To find out the situation of DVAW on the basis of experiences, consequences, support seeking behavior of women, and male perception of domestic violence living in Thosa, VDC-6, which is located in Ramechhap district is the general objective of the research whereas specific objectives are:

-) To analyze socio-economic characteristics of respondents.
-) To analyze women's experiences and consequences of DVAW.
-) To analyze the barriers to support seeking behavior of women.

1.6 Significance of Study

Development of a just, harmonious, gender-friendly and woman-rights friendly family, community and nation are possible only through the elimination of violence against women. Towards eliminating the problem, the present study is based on field research. This study exposes the true condition of Nepali women. Making an identification of the various facets, characteristics, situation, experiences, consequences and support seeking aspects of the violence, and provides a true glance of a large number of women in a large section of Nepali society. The study will be useful to development activists, human rights activists and any other persons and organizations engaged in this field. Significantly, it will be handy in formulating and implementing programs for the

elimination of violence against women, in developing the condition of women and also for the overall development of the society.

The present study is based on field research. Thus the information accumulated is reliable and the conclusions derived are valid. Mostly based on the primary data, and a valuable research practice as it is, the present report exposes the true situation analysis and exposition of the women in Those VDC of Ramechhap district.

1.7 Organization of Study

The thesis study had arranged in six part. The first part includes the introduction, second part includes literature review, and third part includes the research methodology. Besides them, fourth part includes basic socio-economic characteristic of respondents, fifth part includes experiences and consequences of domestic violence against women, and finally summary and conclusion.

CHAPTER II

LITERATURE REVIEW

The study reviews the literatures that are fair and recent. Beginning with cultural and historical bases the review comes to the Nepali context through world scenario. Various aspects of violence against women will be discussed in Nepali context specifically as well as categorically.

2.1 Religious and Historical Basis

Since human history women has been discriminating & that led violence in social norms, values & attitudes even now. This fact is reflected from different religious books or other books, which are written in ancient period. According to Hindu mythology Manu who looks left man & half god each considered as a founder of social norms & moral order. According to Hindu code 'Manu smiriti' both men and women organized from God. Men come out own half of his being & women other half. However a lot of discrimination had been made between men & women at that period. According to Manu women most worship her husband as god (Manu Smriti ch.3 verse 55). Study of the available historical documents makes us convinced that men looked down to women and the discrimination has continued to the present culture, social attitudes, norms and values. The fact has been reflected in historical books and other documents of the past. Many take recourse to the religious documents, myths and legends to justify the violence against women that they are practicing. However in most of the cases the knowledge and ideas in those books seem misinterpreted. Or only some negative aspects are picked in the interest and benefits of the male and the elites. For instance, Manu is said by many to have founded the social stratification, norms and order. They refer to Manu Smriti as a root of incurring discrimination. However, here is a verse from this book for those who brand Manu as an oppressor of women; it shows they are presenting only one side of the story. "Women must be honored and adorned by their fathers, brothers, husbands and brothers-in-law, who desire their own welfare. Where women are honored, the Gods are pleased, but where they are not honored, no sacred rite yields rewards" (Manu Smriti ch.3 verse 55).

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

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

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

Marxist approach sees economy as the basic foundation of society and focus more on capitalism. Capitalism as Engels insists intensifies male domination. For one thing, capitalism creates more wealth, which confers greater power on men as owners of property and primary wage earners. Second, an expanding capitalist economy depends on turning people, especially women into consumers who seek personal fulfillment through buying and using products. Third to free themselves to work in factories, men can demand that women maintain the home.

As Werlhof asserts "The husband has the queen of the commodities i.e. money, in his pocket, but the wife is not paid for her work. The husband must give her only board and lodging, as he would also have to do for a slave. The housewife's working hours, conditions of work, holidays and leisure are not settled by contract; the marriage contract is not comparable to an employment contract. There is no right to strike, no sisterly organization of housewives; they are instead individualized and atomized. They enjoy no social security on the basis of their work as housewives, nor are they protected by law from the despotism and violence of their husbands. In the home nobody ensures the observance of human rights, hence they are private affair, which allegedly do not concern the public even when there is no guarantee of physical safety" Men have the capacity to exert violence against women and also against societies determine how wives and daughters could not spend their time in Domestic work, in education leisure or cultural activities.

Women in Nepal are at risk regarding Domestic violence and if they are victims, the legal and social support systems don't provide sufficient support. Werlhof further elaborates "the wife must serve and above all, obey the husband, he can demand this in a court of law. In short the housewife is an unpaid worker, the at disposal of her husband, round the clock, all her life, even more, for whole person each at his disposal including her sexuality and child bearing capacity, her psyche and feelings, She is at the same time slave and serf who is completed to do all the work that her husband and children need,

including demonstrating love even when she doesn't feel any. Here one works out of love and love becomes work. The situation may always be intolerable, but it is impossible to predict that it will not become so." (Werlhof, quoted in Bhasin, 2000).

2.2The International Scenario of VAW

Even as late as the 1980's, there were few discussions on VAW in international forums. It was only after the CEDAW was adopted by the UN in 1979 and was subsequently awaiting ratifications by its member countries that VAW became worthy of international attention. In 1991, after consistent advocacy by women's rights activists all over the world, the general recommendation nineteen of the CEDAW established that VAW is caused because a person is of the female gender, i.e. that the person is a woman.

It clearly established that VAW is an international act directed towards women by those more powerful and thereby linked the VAW with unequal power relations. This was a major leap in the discussion of VAW and the focus shifted to addressing the foundation that allows VAW to flourish: unequal power relations. It was in this context that the Vienna Convention in 1993 established that women's rights are human rights. In the same year, the United National General Assembly adopted the Declaration on the Elimination of violence against women.

This declaration outlines the international legal instruments that protect a woman's right to be free from violence and sets out the responsibilities of individual governments to ensure that these protections are enforced. In 1994, the United Nations commissions on Human rights appointed a special Reporter on violence Against Women to collect comprehensive data and to recommend measures at the national, regional and international levels to eliminate VAW. Similarly, in September 1995, at the United Nations Fourth world conference on women, in Beijing, elimination of violence against women was one of the primary unifying themes among women from countries all over the world. The Beijing declaration and Platform for Action adopted at this conference recognizes that violence against women is a violation of human rights and suggests strategies for eliminating it. Both these instruments encourage government and

nongovernmental organizations to eliminate violence and to promote research on the nature and causes of VAW (WORCE 2008).

2.3 The South Asia Scenario of VAW

Throughout the world, perhaps as many as 5000 women and the girls in a year are murdered by member of their own families, many of them for his honor of having been raped often as not by a number of their own extended family violence against women and girls takes many forms. Women and girls in south Asia are born into a system that endorses inequality and discrimination. South Asia, in particular, is having too many of the worst manifestation of gender violence in the world (UNICEF 2001). Often many forms of violence against women and girls are not even recognized as violence but ignored, condoned or justified by involving religious, culture or traditional beliefs and practices. A legal and even judicial institution fails to provide adequate safeguards for women and girls against violence (Human development in South Asia 2000). In Bangladesh there are several types of domestic violence. They are mostly economically coerced sexual abuse and trafficking for prostitution which are very prevalence. It is found that about 3, 00,000 Bangladeshi children have been trafficked to brothers in India and about 4500 women and children are trafficked to Pakistan annually (VAW in south Asia UNICEF). A sample survey showed that in Pakistan 82 percent of women in rural Punjab feared violence resulting from husband's displeasure over minor matters in the most urban areas 50 percent admitted for being beaten by husbands (VAW in south Asia, UNICEF). It is found that in India, dowry related accident kills about 2500 brides every year. Abortion is also a form of violence. Amount 8000 fetuses (young babies) are aborted at a Bombay (Mumbai), clinic, among which 7,999 are female (VAW in south Asia, UNICEF).

India has been the scene of highly publicized "dowry burnings of newly married women whose parents allegedly failed to provide adequate dowries to the bridegroom's side. Also much debated are rights and wrongs of sati (immolation of widows); of allowing Muslims to continue to observe their "personal laws", which include the unilateral privilege of husbands to divorce their wives and avoid making adequate maintenance

payments: and of the practices of female infanticide, child marriage and so on. "Thirteen million women are missing in India and thirty eight million in china and gender-based violence is responsible for this genocide" (Kannabiran 1999). The cultural context of Pakistan provides very limited opportunities for women to develop their capacities. Pakistani society defines women as mothers and wives within the sphere of the

Home, while the men are the breadwinners in the public sphere outside of the home. Men consider women a financial burden. The birth of the girl child is not considered a cause for celebration. Women's sexuality and mobility are strictly controlled by their families (Bari 1997).

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

2.4 Theoretical Approach

They are different variants of feminism or feminist approaches to deal with women concern. These approaches are "women in development (WID)"; "gender and development (GAD)"; and "women and development (WAD)". WID which came in 1970s is liberal feminist, WAD which came in 1970s is Marxist feminist and GAD which came in 1980s is socialist feminists' approaches. Their collective aims are to liberate

women subordination position from strategies are: implement women's projects; increase women's productivity and income; and improve women's ability to; identify and address short term needs determined by women and men to improve their condition; identify and address women and women's longer-term interests (Pradhan 2006).

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

-) Dominance, patriarchy and women's sense of justice.
-) Social and gender equality.
-) Definition and organization of sexuality from women's perspective.
-) Right of entitlement and reproduction.

Researcher approaches to understand the patriarchy and gender is from gender and development approaches (GAD) which is socialist feminist perspective. Therefore, researcher had used this approaches to understand the domestic violence.

This approaches as an alternative to the WID focus to explain persistent gender inequalities despite the increased integration of women in development. It assumed women's movement for an egalitarian democratic society with social and gender justice. This approaches severely criticize the development and modernization theories and questions the underlying assumptions of current social, economic, and political structures that result in unequal outcomes even while providing equal opportunities (Pradhan 2006).

This approach links the relation of production to relation of reproduction, taking into consideration women's experiences. It identifies the social construction of production and reproduction as the basis of women's subordination. It is concerns with the social construction of gender and the specific roles ascribed to women and men. This theory reject the patriarchy as an organizing principle that systematically subordinate women to men and establishes paternalistic domination.

It assumes that equal participation and cooperation by male counterparts in overcoming women's subordinations. It sees women as agents of change rather than as passive

recipients and it sees the need for women to organize themselves for a more effective political voice (Pradhan 2006, Kelkar 1985). However, whether women are liberated or not can be found from understanding the fundamental shifting of values, assumptions, and attitudes in society, whether there is equality or not, structural changes and powerful shifts. It seeks whether there are empowering and capability enhancement programs for women to voice their needs and programs. It looks at what are policy constraints or strengthening of women's legal rights and so on. This is the perspective which I had chosen to understand the gender, patriarchy and domestic violence.

2.5 Domestic Violence and Marriage

A woman after marriage enters into a new way of life as she gets new social relations & gets more responsibility. While men become the members of their fathers' second name & lineage (thar & gotra), women assume their husbands'. Women after marriage are treated as submerged members of family, society & this is indeed how. They appear in day by day social interaction & in the women's own expressed view of themselves. Feminists explore at various factors associated with women's subordinated position after marriage within the family, mothering, the domestic division of labor & economic dependency. These things which characterized women's position within the family also characterized their position outside in the labor market, the education system, political & public life. Marriage itself is thus a type of restriction. It restricts the freedom of women & makes them more responsible towards the whole family. Marriage is therefore not a personal affair of the couple.

The pervasive notion that one can do anything within one's home is what makes perpetrators get away even more with the most brutal violations. The institution of marriage is never questioned, as culturally women exist only vis-à-vis men. The notion of marriage as destiny is all too pervasive in our society. It is marriage which shapes the life chances of women. Even if women have bitter and antagonistic marital relationships, she has fewer options of remarriage and narrower chances of visiting her native home and having fathers' property. These crucial entities also often believe that domestic violence

is the normal outcome of most of the marriage and in order to make their marriages successful, women might have to suffer.

Social acceptance of domestic violence is the primary causes for its prevalence and increase. It is male's socialization and machismo, (the expectation that men must be the protectors of their wives and responsible for the finances of the family) tends to give men the freedom to beat up their wives. What is worse, domestic violence is not considered an aberration, and even the suffering woman is socialized to consider it as normal. Because violence remains within the home, it remains invisible and accepted as 'normal'. Indeed, as Dobash and Dobash (1979) Point out, most murders of women take place within the home. 'It is still true', they assert, and 'that for a woman to be brutally or systematically assaulted, she must usually enter our most sacred institution, the family'. Yet when women are assaulted, or even battered to death by their partners, studies show that the perpetrators are treated more leniently by the courts than are criminals committing similar crimes against strangers. This has much to do with the reproduction of patriarchal society in which, the ideology of male dominance and authority is still upheld by legal, political and economic institutions. Male dominance in families is part of this wider system of male power (Dobash and Dobash 1979) and violence is one way of reinforcing men's authority within the home. Married women at risk for domestic violence indicates weak position within their marital home. The Patriarchal social values are emerged with feudal agrarian practice in Nepal. That determines a women's position within the family & the community.

2.6 Domestic Violence against Women in Nepal

It has been established that VAW is a major human right, peace and development hurdle and as a region, South Asia has recorded the highest incidence of VAW in the world. Being parts of South Asia, Nepal is no different. Silence around the issue has been a characteristic feature of VAW. Although women did raise their voice against violation of women's rights, it was only after the first people's movement of democracy in 1991 that VAW came on to public.

The 1991 constitution of Nepal conceptualized men and women in equal terms and assured legal equality between women and men. First and foremost, voices against VAW linked it with human trafficking of girls into the sex trade. Although activism started out with this narrow scope, it soon expanded to include domestic violence. There has since been no turning back (women's rehabilitation center 2008). Domestic violence manifests mostly as wife beating is patterns of coercive control that one person exercises over another. Abusers use physical and sexual violence emotional insults and economic deprivation to dominate and manipulate their patterns, bettering not only harm the women physically by abusing fear and other forms of emotional and psychological distress. But prevents her from doing what she wishes or forces her to behave in ways unacceptable to her (SAATHI 1997).

Several researcher conducts in Nepal have indicated that in Nepal 66 percent of the women is endorsed verbal abuse, 61 percent sentimental torture, 33 percent of violence perpetrations were family members (UNICEF 2001). SAATHI Report (2001) stated that treatment of the wife in polygamy was mostly done by the husband (71%) and the other wife (77%) followed by the in

Law (27%) and children from another wife (11%). As can be seen from this finding, more than one family member participates in ill-treating the 'less favored' wife. The misbehavior cited by them from these sources includes withholding access to resources (35%) insulting them (39%) mental torture, physical beating and torture by husband (64%) and co-wife (29%). In addition, being made to do all household chores alone, not given enough food and not given clothes central of mobility and not allowed to visit parents were also cited. Such findings are very obvious that a very high level of domestic violence marks polygamous marriages.

Among incidents described by the respondents were beatings, punching, being literally thrown-out of the house, being threatened with a knife death threat, accusation of witchcraft etc. in view of the lives they were living. It was naturally that on overwhelming majority (86%) of them through. Mono amuse marriage were better. They felt that there would be more love between husband and wife and better access to

resources, more security in the relationship and fewer tensions at home. Only a minority (7%) said since they already had a bad relationship with the husband during the monogamous marriage, polygamy did not make a difference to them. Domestic violence against women indicates to inferior status of Nepalese women. It has been entirely a personal matter in spite of its serious nature.

Differential attitude of gender deriving from patriarchal structures has discriminated Nepalese women since many centuries. Domestic violence as such indicates to all sorts of acts against physical, psychological and sexual wellbeing of women in the family. It is an attempt to ensure male power on women. Cultural, economic and religious factors reinforce male dominance and female subservience. The prevalence of DVAW in Nepal is 43.72 %. Present status of Physical, sexual and psychological violence is 24.52 %, 29.31 % and 27.40 % respectively (Shrestha 2009). This study reiterates the gendered nature of violence in the Nepalese society as in all other cultures and societies in the world. Gender violence, through its negative effect on a woman's ability to achieve, serves as a brake in the path of socio-economic development and the empowerment of women. In the patriarchal Nepalese society, the issue of VAW & G is yet to be recognized as a major impediment to the progress of women and the development of society. The findings of this research should be utilized to highlight the issue and recognized it as one deserving national attention, especially, if commitment to empowering the women of Nepal is serious and not just tokenism (SAATHI 1997).

Violence against women is present in every country, cutting across boundaries of culture, class, education, income, ethnicity and age. Violence against women is actually violence against mothers, sisters, wives, daughters and daughter-in-laws. According to UNICEF there exist six kinds of violence against women and girls in South Asia, mainly (i) sexual abuse, (ii) incest and rape by family members and other, (iii) recruitment by family members into prostitution, (iv) neglect by family members, even to the point of death, (v) feticide and infanticide, (vi) dowry demand and wife abuse.

Most perpetrators of domestic violence escape persecution under the Nepali criminal justice system. Many cases are found where perpetrators of domestic violence escape

persecution due to ineffective criminal law of Nepal. Population Briefs, a newsletter of the Population Council reports a high level of physical abuse in homes among pregnant women in Nepal. The maternal mortality study conducted by Family Health revealed the higher suicide rate among women of reproductive age group. Fifty eight percent of women who suffered domestic violence faced daily abuse (Joshi, 2009). There were no specific policies on gender based violence before the introduction of the ninety five year plan. The national plans have largely developed policies in accordance with the commitment at global conferences on women.

The ninth 5 year plan (1992/93- 1996/97), armed with right based approach, initiated policy to mainstream gender into national development. Gender mainstreaming at the national level was also the key commitment of national states at four global conferences on women (1995). Nepal as a signatory state translated such commitment in to a national agenda in the ninth 5 year plan (1997-2002). National action plan on violence against women as one of the Critical areas of concern of Beijing conference was formulated. The major program of tenth plan (2002-2007) includes mainstreaming empowerment gender equality. The primary objectives of the tenth plan is to create egalitarian society based upon women's rights by improving the gender development index(GDI) & by abolishing all sorts of discriminations against women for the realization of economic growth & poverty eradication goals (Tenth plan 2002).

With the enactment of the 2006 gender equality act, sexual violence has been considered as a crime. Constituent assembly had passed the bills on domestic violence the successes of the Constituent assembly election in 2008 further reinforces the notion that women's agency was indeed being recognized. The Constituent assembly that today sees 33% participants of women was a major indicator of the changing times. Nepal witnessed a positive start. This created a space where women specific issues could be addressed politically through the new Constitution that each in the process of being drafted (women's rehabilitation center 2008).

DVAW is global and widespread and is tolerated as a social phenomenon. It is still a very much common but serious problem in Nepalese society. There is clear discrimination

against women from house to country. Since human history women have been discriminated & that led violence in social norms, values & attitudes even now. This fact is reflected from different religious books or other books, which are written in ancient period. The social institutions permit and even encourage, the demonstration of unequal power relation between the two sexes. Both husband and wife have equal social responsibilities though they are socialized differently and function differently. But the unequal power relation exists between them. There is no single cause of violence. Male share more benefits than female. Most societies view women as weak and this traditional thinking continues to play a large role in the treatment of women. The present laws of government of Nepal focused on that 20 percent discount in land registration but in reality it is not so. It also proves that there is no easy access to property right in practice. In such situation, Nepal demands revolutionary change in socio-cultural values of the society. Change is need in the legal system, as well as in practice because mostly, women have been indirectly treated as second grade citizen. Through different Governmental and Non-governmental organization are working for the prevention and elimination of DVAW but the situation has not improved. Most of the researches are concerned with ethnic groups and Dalit only. Domestic violence occur in all class, caste, family and community .High class and caste family have also stay domestic violence but all of the research were not done. High family status has more domestic violence but no research has been done in this field so I realize the need and make research to find out the DVAW, indiscriminate of any community. Most of the laws in Nepal is in favor of female but in behavior it is hardly implemented. So it is necessary to do research on this field and finding of research need to apply practically.

Discrimination and violence against women is deeply rooted in the culture of Nepali society. Citing Lynn Bennett (2002) can give some view of the socio-cultural situation of women in Nepali society:

The wife's public behavior toward her husband is always marked by humility and deference. She must walk behind him, carry burdens for him, eat after he has finished, refer to him in honorific terms (while he uses the

lower form in addressing her), and generally try to serve him in every way possible (2002: 174).

Giving birth to children and receiving support and favor of her husband make a significant difference in the familial and social life of a woman. Losing his support mean the doomsday for her. Bennett also observes this situation of Nepali women in this way:

Although out of respect for his parents, the husband cannot openly show any affection for his wife, there are many indirect and covert ways of expressing his regard for her. If the husband gives this support to his wife, and, more important, if he fathers children with her, her status in the household is considerably improved. (2002: 176)

Cameron (1995) had studied on lower caste women in far western area of Nepal concluded that traditional patron-clients relational between lower caste women to higher caste group is declining and those lower caste women become independent in wages earning, decision making, establishing own business and household activities, mobility, control material production etc. And that transformations were due to economic changes brought through the introduction and exposure to capitalistic market and opportunities.

Thus, we see different facets of domestic violence in Nepal from international data and as well from national, regional specific to caste specific groups in empirical landscape. However, the general understanding is that in Nepal there is still prevalence of violence and its degree effected by caste, region, education, service and so on.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Selection of Study Area and Justification

For the purpose of this study, the researcher has chosen domestic violence on Newari women as a field to study. The proposed field site for the study I have chosen is Thosa VDC-6 of Ramechhap district located at south-west periphery.

In the same way, population under study and localities are homogeneous in many aspects like they are Hindu-Newari; speak Newari and Indo-Aryan language; they can easily reflect the history of locality and socio-cultural aspects and many more; they reflect the similar life style and changes which they adopt etc. and so on, these features they manifest now are cross culturally recurrent more but not less.

However, Thosa VDC-6 is not similar to decades ago, disappearances of traditional values and custom substituting it with the economic values as well emerging new class structure as most authors labeled it 'middle class' is also becoming persisting features of each locality. In addition, larger number of households and daily life activities of each individual is based on non-farm income than farm and off-farm income. These people are economically active and middle class people. They largely depend up on market for income earning and for living though they are local community.

The roles of women and men are not the same. Many men and women largely depend on wages, office work for livelihood than doing farming in their own land. In similar way, rate of education attained by second generation higher than first generation. Women are not only rely on men, now they rely for multiple sector for securing their life like law, market jobs. Human rights, women rights are their recent awareness. New awareness they gained through education, jobs, institution of law, and medium of communication brought new facets in their everyday life. Thosa and Newari peoples living there is not the same decades ago.

Under this circumstances, research assumed that peoples living in this places went through multiples changes in their life. And it is my curiosity that under the circumstances of new changes how they affect the women, especially doing violence against women.

3.2 Nature and Sources of Data

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

There were two types of data. One was quantitative, which was obtained through survey in frequency form then transform in percentage, and second was categorically analyzed.

3.3 Research Design

The research design of the study is descriptive. Descriptive design has been adopted to describe the personal experience of violence against married women. At the sometime the researcher has tried to explore the overall consequences of domestic violence. In additional the researcher had tried to explore the situation and legal knowledge about violence against married women.

3.4 Population and Sample Size

Researcher had selected 30 respondents. They all were domestic violence of married women of different ages. And selection of sample is based on the references provided by previous thesis on domestic violence. Therefore, selection of respondent in based on the secondary review of thesis.

Respondents have been selected purposively which were registered cases of Those VDC women cell and informal talks with respondents. I have relied on women cell and informal conversation with respondents. They all belong to Newari ethnic groups. Because of time and resource limitations as well as availability of the respondents, purposive sampling was used to select the sample.

3.5 Technique of Data Collection

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

3.5.1 Interview Schedule

A design of questionnaire was prepared in order to find out situations of domestic violence against Newari married women. Where general background, knowledge & attitude towards legal knowledge, experiencing and consequences of domestic violence based on the personal interview method required a person known as the interviewer asking questions generally in a face to face contract to a responding person or persons. Researcher was on the spot and met people from whom data had to be collected. With the report built with respondent, researcher attempted to reach close to the reality as far as possible. The questions are mainly concerned to find out legal knowledge, experiences and consequences of violence.

3.6 Data Analysis and Presentation

Raw data is analyzed to make sense out of them after they are collected and organized. The collected data has been presented and analyzed in different ways in this study. In quantitative data are tabulated and interpreted using simple statistical tools that is percentage. In quantitative data has been analyzed in light of the research questions.

Quantitative data information such as have been presented in a systematic way to strengthen the arguments and to analyze them in a logical way based on the facts.

3.7 Limitation

Only the Newari women are included in the sample. Site selection is located at the city area therefore it does not obtain the capacity to generalize the Newari women of rural area. And in similar way, only the married couple of women are included in sample other than single living women, aged-widow women, widow women, and unmarried-teenage girls, these three aspects were limitation of study.

CHAPTER IV

BASIC SOCIO-ECONOMIC CHARACTERISTICS OF RESPONDENT

Any characteristic is essentially intrinsic quality or part of larger structure. Basic characteristics of respondents are such qualities under that existing structure of societies can be vividly reflected. Degree of equality or inequality depend upon the structure on that basis relational ties are exercise, and so the manifestation of violence in physical, psychological, symbolical, material and respectively in any form. Thus, any characteristic that represent equality between the men and women supposedly interpreted that violence minimum. In the same way, when there is lesser degree of practice of equality by women than that of their counterparts on the same socio economic ground then it is understood as there existed violence in degree. And admittedly, we can say that roles of gender and patriarchy are practiced which are raised upon unequal exchange and relationship that keep men in top and women in bottom.

4.1 Age Category

Fertility theories and national law of Nepal had defined that women was capable of bearing family responsibility, biologically and socially after the age 20 years and above. This framework had been applied to understand women age and age category was derived from or based on fertility and mortality theory.

Table 4.1: Percentage Distribution of age Specific Groups

Age	F	%
20-24	4	13.4
25-29	8	26.6
30-34	5	16.6
35-39	3	10
40-44	4	13.4
45+	6	20
Total	30	100

Source: Field, August 2016

The basic age characteristics of respondents show variation in their social age distribution. Interestingly, it is found that no married couple is found at 15-19 age group. However, 45+ age group has larger number of respondent who were now celebrating their old age status which consists 20 percent of total, 25-29 age group consists second larger group who were most active adult group who began their conjugal and family life and responsibilities, 30-34 age group consist third larger group who were matured adult with children, family and handling household, and 20-24 age group who just begun their conjugal life and have little marriage experiences, 35-39 followed respectively.

4.2 Age at Marriage

According to cultural ways of living, marriage below the 20 years was normal in Nepali society. However, according to national law it was illegal. Research was based on legal provision defined by state law than cultural norms. National policy and laws are based on scientific definition and finding to resolve the women problems in society aimed to free and empower women. Thus, research abided as per scientific and national state defined.

Table 4.2: Percentage of Age Specific Groups at Marriage

Age at Marriage	F	%
20-24	19	63.3
25-29	9	30
30 and more	2	6.7
Total	30	100

Source: Field, August 2016

Above data shows that significant changes in the nature of at marriage. A generation ago, girls were married at the age of 16 or 17 years. Now the age at marriage is higher than the national average which is 20 in 1998. Data shows 63.3 percent belongs to 20-24 age group whereas 30 percent belongs to 25-29 age group. Interesting, it is found that 6.7 percent of women married when they are at 30 age or more which drastic changes is in Nepalese society. It seems women are more liberated, education, got mobility,

independent decision making power, understanding family, service holders and so on which indicates new beginning of private and public spheres of women.

4.3 Types of Marriage

In sociological theoretical understanding, there are two primary modes of marriage practices in Nepali societies. One is arranged marriage of traditional society i.e. patriarchy, and another is love marriage of capitalistic society. Thus, two modes reflected two different structure and values of societies and ways of marriage practices. And below mentioned categories are based on above mentioned theoretical framework.

Table 4.3: Types of Marriage

Types of Marriage	F	%
Arranged	17	56.7
Love	13	43.3
Total	30	100

Sources: Field, August 2016

Data shows great variations in a types of marriage. Love marriage is supposed as bad as crime and shame acquiring phenomena a generation ago is now aspire phenomena in society. Now love marriage consists 43.3 percentage. However, it seems to me that love marriage may be happened almost nearly in new age groups who lived life of mobility, education, media, and legal rights and so on. On the other hand, there seems more than half of the respondent belong to arranged marriage which supposedly means that they were age groups of a generation ago who lived very rigid life, minimum education life, bounded mobility, based on husbandry, agricultural, and housewife and its reproduction and so on.

4.4 Types of Family

In sociological theoretical understanding, there are mainly two primary types of family in Nepali societies. One is joint/extended family of traditional society i.e. patriarchy, and another is nuclear of capitalistic society. Thus, two modes reflected two different

structure and values of societies and ways of family practices. And below mentioned categories are based on above mentioned theoretical framework.

Table 4.4: Types of Family

Types of Family	F	%
Joint/extended	23	76.6
Nuclear	7	23.4
Total	30	100

Source: Field, August 2016.

Interestingly there is great differences in the choice of living in couple. More the 75 percent women lived in joint/extended family whereas only 23.4 percent which is three times less than joint/extended family lived in nuclear family. It is obvious that there exist common income pooling and yet not divided property between brothers and sisters which is supposedly a source of conflict and quarrels in family between husband and wife, in-laws and other in-laws and so on.

4.5 Education

Education is one of the fundamental values and structure aspects of the world and Nepal. The categorical aspects adopted here is based on framework developed by CREPHA (2013).

Table 4.5: Percentage of level of Education

Level of Education	F	%
Illiterate	2	6.7
Not schooled but literate to read	5	16.7
Primary school	3	10
Six to ten	7	23.3
Ten to Bachelor	9	30
Master and more	4	13.3
Total	30	100

Source: Field, August 2016

Women living in area shows significant achievement in educational level. Only 6.7 percent was illiterate, remaining all were educated however, their degree have variation. It is interesting that there were 13.3 percent women have most higher level of education, 30 percent have did ten to bachelor level education, and only 10 percent has limited to primary level only whereas there were 16.7 percent who did not attained any schooled in lifetime however, they are qualify to read the Nepalese languages and hardly write. This overall picture shows that women aspire to get education which is one of the great achievement and empowering quality they posed. However, it seems that their proximity to capital cities, its infrastructure, services and so on played large role that women were successful in gaining education.

4.6 Ownership

According to Marxist approaches defined by Kelkar (1985), there are different form of ownership i.e. parental and private are two modes of ownership. And kinds of aspects owned by people or by members of family are land, money, business assets and so on. Hence, research had browed this framework from Marxist approaches and adopted in this thesis study.

Table 4.6: Percentage of Women Share of Ownership

Women Share of Ownership	F	%
Any share from parental property (Land or money)	9	30
Any share from husband property (Land or money)	3	10
Banking accounts	13	43.4
Business	5	16.6
Total	30	100

Source: Field, August 2016

Among 30 respondents, only 9 of them have got their share either minimum or maximum in any form may it be cash, land or ornaments from parental houses. However, it is seen that no women have exclusively get any share of property from husband except 10

percent in total. Although, it seems that 43.4 percent of women have banking accounts in their name and 16.6 percent women have registered business in their name. Its shows that currently power dynamics of unequal power relationship husband and wife on material basis is changing.

4.7 Control of Property

In patriarchal societies, primarily property is control by the male head of the family. In contrast, in capitalistic societies, property is control by individual who earned. Under this characteristic of societies, research had adopted them to concretize the analysis, findings, and conclusion.

Table 4.7: Percentage of Control of Women's Property Ownership

Control of Property	Parental Property		Husband Property		Banking Accounts		Business Assets		Ornaments		Rent	
	N	%	N	%	N	%	N	%	N	%	N	%
Spouse	25	83.3	16	57.14	0	0	5	20.8	19	67.9	13	43.3
Mother or father in-laws	2	6.7	0	0	0	0	0	0	5	17.9	15	50
Other in-laws	0	0	0	0	0	0	4	16.6	0	0		
Self	3	10	12	42.8	30	100	15	62.6	4	14.2	2	6.7
Total	30	100	28	100	300	100	24	100	28	100	30	100

Source: Field, August 2016

However, it is confirmed from the data that women has almost no control over the parental property even though she has legal ownerships. Among 30 respondent, only 10 percent has control whereas 90 percent has not control over the land which is principal means of production even though women has property but no control in subordination position. However, there is nearly similar percentage in which husband control more than 50 percent women received property from husband whereas less than 45 percent in which women control.

However, in the case of women control of banking accounts 100 percent women have absolute control of it, and in the similar way, exactly half the respondent control the business assets, and very less control in the case of ornaments which is 14.2 percentage. And similar way, only 6.7 percent has control over rents. Rather than not, women have few control in some cases and absolute in some case whereas half in some cases, however, there is still power dynamic is still active to control the life of women and their aspects which intrinsic qualities of gender and patriarchy structure which is manifested through an ability of husband and mother in-laws to control the life and material possession of wife or daughter in-laws.

4.8 Occupation

Characteristics of occupation is one important variable to characterize the societies and condition of women in that societies. Primarily in feudalistic and patriarchal societies women has to do all domestic works including agricultural and husbandry. However, in capitalistic and democratic societies women do have choices to choose occupation. As theoretical informed societies transformed from simple to complex, societies are embedded in differentiated aspects that reflects the individualization of work and freedom. Below mentioned category includes the attributes of mechanical and organic attributes under which research was based to understand which modes of living is dominant practice and thus existence of freedom, empowerment, support, violence and so on.

Table 4.8: Percentage of Women's Participation in Occupation

Occupation	F	%
Agricultural/husbandry	7	23.4
Business	3	10
Professional	5	16.6
Services	14	46.6
Labor	1	3.4
Total	30	100

Source: Field, August 2016

Interestingly, data revealed that new ways of life women are leading in this time. Mobility is highly significant in the data. Only 23.4 percent of women are constrained to do work within household, however, remaining all enjoyed work outside of the home. This data revealed that new generation with liberty they are moving ahead equally in public sphere competitive in nature. By far, women are free nowadays. Data not only revealed the mobility but also the strength women are getting from new occupation.

In this section, I have presented the basic socio-economic characteristics of women of changing localities. These are characteristics with that they lived and with that they fight. These characteristics revealed the broader structural nature of our society. More liberal, democratic, legal, capitalistic and so on rather than unequal in all aspects like power, economic, status, and so on embedded in gender and patriarchy largely drive from caste and religious social organization. The next section deals with the experiences of domestic violence as according age, mobility, property, occupation and so on.

CHAPTER V

EXPERIENCE OF DOMESTIC VIOLENCE AGAINST WOMEN

5.1 Experience of DVAW

This section largely deals with the experiences of the DVAW. It entails what kinds of social dimensions were there on that basis women were suffering violence. These dimensions include social age, education, mobility, ownership, occupation, and so on which are indispensable that take women outside in public sphere, bring equality and liberty and so on that will emancipate as social feminist thought of. Let's see what were the quantitative expression of data which tells degree of violence women facing or not, or relative degree of violence.

Table 5.1: Percentage Distribution of Women Facing Violence

Women Facing Violence	F	%
Yes	24	80
No	6	20
Total	30	100

Source: Field, August 2016

Data revealed that there exist great difference who experience violence and who does not experience it. In total, 80 percent respondent felt violence whereas 20 percent does not felt. However, what kind of violence and its degree was revealed in following tables.

5.2 Experience on the Basis of Age

Fertility theories and national law of Nepal had defined that women was capable of bearing family responsibility, biologically and socially after the age 20 years and above. This framework had been applied to understand women age and age category was derived from or based on fertility and mortality theory.

Table 5.2: Percentage of Women Experiences Violence on the Basis of Age

Age	F	%
20-24	4	13.4
25-29	5	16.6
30-34	8	26.6
35-39	3	10
40-44	2	6.7
45+	2	6.7
Total	24	100

Source: Field, August 2016

Women experiencing violence on the basis of age shows disparities in age. Between early adulthood and mature adulthood to age increasing towards old age. In adulthood women faced violence comparatively than the women at the age declining toward their reproductive age. The highest percentage of violence was faced by matured adulthood women which is 26.6, following 16.6 percent by 25-29 age group, and 13.4 percent by 20-24 age group respectively. It can be interpreted that rate of violence will be high in active reproductive age as well in this time women has to bear major social, family and kinship responsibilities and obligations by following the trends of violence which is increasing in the 20-24 age group to 30-34 age group and declining from 35-39 age group to 45+ age group which just 6.7 percent.

5.3Occupation

Characteristics of occupation is one important variable to characterize the societies and condition of women in that societies. Primarily in feudalistic and patriarchal societies women has to do all domestic works including agricultural and husbandry. However, in capitalistic and democratic societies women do have choices to choose occupation. As theoretical informed societies transformed from simple to complex, societies are embedded in differentiated aspects that reflects the individualization of work and freedom

Table 5.3: Experience of violence by occupation

Occupation	F	%
Agricultural/husbandry	7	29.2
Business	3	12.5
Professional	3	12.5
Services	10	41.6
Labor	1	4.2
Total	24	100

Source: Field, August 2016

Women living with their occupational life outside and inside domestic spheres experiencing violence shows differences of violence they faced. Women who engaged outside the home and has daily mobility entails higher the rate of violence than all other category which is 41.5 percent. In the similar way, women who engaged in domestic work also face higher rate of violence which is 29.2 percent. However, from the data it can be said that whether women work outside or inside domestic sphere they were bound to face violence against them, what is considerable is only it's the relative value or rate.

5.4 Experience of violence on the basis of education

Education is one of the fundamental values and structure aspects of the world and Nepal. The categorical aspects adopted here is based on framework developed by CREPHA (2013).

Table 5.4: Percentage of Violence Experiences by Women on the Basis of Their Education

Level of Education	F	%
Illiterate	2	6.7
Not schooled but literate to read	5	16.6
Primary school	3	12.5
Six to ten	5	16.6
Ten to Bachelor	7	29.2
Master and more	2	6.7
Total	24	100

Source: Field, August 2016

In comparative, there exists similarity of rate of violence between illiterate and women who attained master degree education which is 6.7 percent. In the similar way, another similarity of rate is between who attained secondary-higher secondary education level and not schooled and literate to read women which is 16.6 percent. However, from the data it can be firmly concluded that whether attainment of education is higher or low there exists domestic violence in relativity.

5.5 Experience of Violence According to Type of Marriage

According to cultural ways of living, marriage below the 20 years was normal in Nepali society. However, according to national law it was illegal. Research was based on legal provision defined by state law than cultural norms. National policy and laws are based on scientific definition and finding to resolve the women problems in society aimed to free and empower women. Thus, research abided as per scientific and national state defined.

Table 5.5: Percentage of Violence by Type of Marriage

Types of Marriage	F	%
Arranged	16	66.6
Love	8	33.4
Total	24	100

Source: Field, August 2016

Women experiencing violence according to marriage type shows huge difference. Women who engaged in love faced half the rate of violence than women who engaged in arranged marriage is 33.4 percent. Thus, it can be concluded that love marriage (33.4%) necessarily built the mutual understanding between husband and wife when they were ritually integrated in conjugal relation from their choice rather than arranged marriage (66.6%)

5.6 Experience of Violence According to Type of Family

In sociological theoretical understanding, there are mainly two primary types of family in Nepali societies. One is joint/extended family of traditional society i.e. patriarchy, and another is nuclear of capitalistic society. Thus, two modes reflected two different structure and values of societies and ways of family practices. And below mentioned categories are based on above mentioned theoretical framework.

Table 5.6: Percentage Distribution of Violence According to Type of Family

Types of Family	F	%
Joint/extended	18	60
Nuclear	6	40
Total	24	100

Source: Field, 2016

Women living in types of family shows experiences of violence among them varies. Women who lived within the joint/extending family faced exactly double the violence rate than women who lived with their unmarried children and husband is 60 percent. Therefore, it can be said confidently that women who lived within joint/extended family face higher rate of violence than who lived in nuclear family. However, it can be presumed that in joint/extended family any women have to bind themselves to moral regulation, gender roles-norms and so on than in nuclear family which is more mobility-liberty oriented values where any decision making is only between husband and wife than any other in-laws.

5.7 Experience of Violence on the Basis of Ownership

According to Marxist approaches defined by Kelkar (1985), there are different form of ownership i.e. parental and private are two modes of ownership. And kinds of aspects owned by people or by members of family are land, money, business assets and so on.

Hence, research had borrowed this framework from Marxist approaches and adopted in this thesis study.

Table 5.7: Percentage of Violence on the Basis of Ownership

Women Share of Ownership	F	%
Any share from parental property (Land or money)	7	29.2
Any share from husband property (Land or money)	3	12.5
Banking accounts	11	45.8
Business	3	12.5
Total	24	100

Source: Field, August 2016

Experience of violence on the basis of ownership varies according to ownership women owned. Those women who engaged in services sectors (45.8%) own their banking accounts, however, they do not have control over it which is largely misused without the full cooperative consent of her. In the similar way, women who got parental properties do not hold full rights to utilize as per their decision making which is largely control by her husband parents which is 29.2 percent. Likewise, women who got property of her husband, as well who does business does not have control is similar in percent (12.5%). Therefore, violence is not only due to unequal property relationship but also unequal power relationship where women does not possess sufficient power to hold property, and her decision making intact by herself.

5.8 Experience of Control of Property Ownership

Table 5.8: Percentage of Experience of Control of Property Ownership

Control of Property Ownership	F	%
By Husband	9	37.7
By mother or father in-laws	11	45.8
Other in-laws	3	12.5
Total	24	100

Source: Field, August 2016

Even though women enjoyed mobility outside their domestic sphere they still does not have autonomous control over their achieved property. Data shows variability of rate of those who control women share property without her consent or approval. Mother or father in-laws control women share of property is higher than other is 45.8 percent. Likewise, husband as well control women share of property is 37.7 percent which is second highest rate whereas other in-laws who control women share of property is less higher than other is 12.5 percent. Thus, it can be said that there is exclusive in the hands other than women alone to decide what to do their given or achieved share of ownership of property. It revealed that patriarchy strong in the case of property controlling in which husband and mother/father in-laws hold exclusive rights. However, violence does not meant beating and like, but as well those who control women decision making, consent, forcefully or deceitfully took the consent of women. Thus, violence is suffered by both women those engaged in domestic or in public sphere.

5.9 Experience of Violence on the Basis of Perpetrator

Table 5.9: Percentage of Experience of Violence on the Basis of Perpetrator

Perpetrator	F	%
By Husband	8	33.4
By mother or father in-laws	10	41.6
Other in-laws	6	25
Total	24	100

Source: Field, August 2015

Perpetrator who causes violence to women vary in rate. Mostly, mother/father in-laws engaged in violence with daughter in-laws which is 41.6 percentage and it can be interpreted as conflict of social norms that is new modern norms like mobility, individualistic orientation, more secular, educative, and so on with old norms like practice of religiosity in domestic sphere, conformity to family values-status quo and so on. The second one in lists is husband who does violence to women which has 33.4 percent rate of doing violence. It is presumed that egoism and self-orientation between

wife and husband are mainly problem that creates violence. In the similar manner, it is presumed that mobility, aspire to equality, education, ownership of property, liberty and so on that women desire is problematic to assumed gender roles that women have to bear lifelong is another core conflict that brings violence in family. Not only women faced subordination to above mention two groups they are as well bounded to subordinate with other in-laws. This represents women lowest position and very unequal power dimension in patriarchal community or family.

5.10 Experience of Violence on the Basis of Need Consent for Mobility

Table 5.10: Percentage of violence on the basis of need consent for mobility

Need Consent	F	%
While going relatives home	18	75
While going to hospital	8	33.3
While going to associations	20	83.4

Source: Field, 2015

In each instances of social phenomena, among 24 respondents who need consent of family for mobility is varies. It shows that women highly needs consent of family members who are higher in status, and who control property ownership. Women in their community or outside of their community who participate in any associational communities like club, women forum, and like needs consent to participate, to charity, and so on which is higher in rate is 83.4 percent. In the similar way, even if women who wants to go their relative's homes they does not get easy permission for the family members which is 75 percent. However, interestingly women does not need much more consent to go hospital when it is necessary but there is also denied of mobility without consent is 33.3 percent. Thus, it can be said that though women have experiences great deals of mobility due to education, jobs and business, however, their mobility is curtailed when they are not free to go there and here.

CHAPTER VI

CONSEQUENCES OF VIOLENCE

6.1 Consequences of Violence

In all legal system, there exist exclusive rights if necessary women can use to protect as well to promote herself. Doing violence is anti-feminist acts which is condemned by courts. There exist different kinds of violence that directly and indirectly harm women dignity, however, it is one of the major cause that transformed the women self-esteem to low. Violence is as dangerous as that it can kill the life of women as well her fetus. In this instances, there exists different consequences of violence may it be psychological, physical, sexual and reproductive health problems. Severity of each is depends upon the degree that perpetrator follows.

6.2 Types of Psychological Consequences Faced by Women

Some kinds of event, which negatively affects somebody's psychology is known as psychological violence. Threats to harm, murder and public humiliation, forcing to change decision, insulting, neglecting etc. are the kinds of psychological violence. This kinds of violence includes mental and physical torture, verbal abuse, harassments in public and working places, threatening by letter and telephone which compels one to commit suicide, dominating or embarrassing in front of others, restriction to go to our work, suppression of the wife, having control over wife's earning etc. (Ojha, 2004).

Table 6.1: Percentage of Psychological Consequences

Psychological Consequences	F	%
Constant fear	6	25
Tension	8	33.3
Depression	5	16.6
Suicidal feelings	3	12.4
Going away from/ leaving husband home	2	6.7
Total	24	100

Source: Field, August 2016

Among the consequences that emerged from violence done women by perpetrator vary. The highest percentage of consequences that women faced is tension which is 33.3 percent. In the similar manner, women who lived in constant fear is 25 percent. In the same way, 16.6 percent women lived with depression whereas 12.4 percent has suicidal tendency in their imagination and those who lived in their natal home is 6.7 percent. Thus, it can be seen that women has different psychological consequences living with that has direct impacts upon her bodily integrity and health. Hence, as we know that anything that hamper female peace of mind is violence as per the international standard and theory.

6.3 Physical Consequences of Domestic Violence

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

Table 6.2: Percentage of Physical Consequences of Domestic Violence

Consequences of Physical Violence	F	%
Sprain	16	66.6
Cut	3	12.4
Broken bone	3	12.4
Head area injuries	2	6.6
Total	24	100

Source: Field, August 2016

Consequences of physical violence has different kinds of impacts upon women body. Largely, women suffered from sprain kinds of physical violence which is highest in rate is 66.6 percent than other kinds of physical violence. Only 6.6 percent of women suffered from head area injuries where as any cutting and broken bone have same rate which is

12.4 percent. However, it is confirmed that though violence occurred in domestic life but severity of violence is low.

6.4 Consequences of Sexual Violence

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

Table 6.3: Percentage of Consequence of Sexual Violence

Consequence of Sexual Violence	F	%
Marital rape	11	45.83
Unacceptable sex acts/practice	6	25
Demanding sex regardless of the partner's condition	6	25
Forcing her to use pornography	1	4.16
Total	24	100

Source: Field, August 2016

Women experiencing the sexual violence is moderate in comparison to physical and psychological where only nine respondents admitted that they suffered from sexual violence. Respondent admits that she suffered from her husband forcefully doing sex which is the highest in responses that is 45.83, whereas four respondents husband demands unusual kinds of sex acts. In the similar way, even if when women are weak, in different locations and so on husband demands of sex is 25 percent and force her to look pornography to act like that is 25 percent.

6.5 Consequences of Traditional Violence

Child marriage, polygamy, dowry related violence, untouchables, Deuki and Badi, bonded labor and Jari related practices, keeping in a dark and isolated place and outside the home during the first menstruation, placement in the unhygienic place during the post delivery period, restriction on the social interaction of windows and strict perception of their dress etc. are all forms of violence that are directed by tradition.

Table 6.4: Percentage of Consequences of Traditional Violence

Consequences of Traditional Violence	N	%
Child marriage	1	4.2
Polygamy	3	12.5
Dowry violence	5	20.7
Menstruation	13	54.3
Widowhood practice	2	8.3
Total	24	100

Source: Field, August 2016

In society there still exist traditional kinds of violence done to women which is more patriarchy oriented, religion and gender oriented conformity which are illegal in the courts of justice in Nepal. However, they are still practice in our societies. Menstruation is religion and genderspecific issues which distance women from their liberty which made them untouchable or impurity is much higher in practice is 54.3 percent. Polygamy is injustice to first wife where it occupied 12.5 percent. In the same way, dowry practice is seen in societies in which on the basis of dowry status of women is equated but not as a human is 20.7 percent. In the similar way, widow are considered bad luck, husband killers, banding their participation in building or ceremony with a lots of social taboos which is still practice 8.3 percent. However, case of child marriage is low in comparison to other is 4.2 percent. Severity of child marriage could be death of child due to complicated problems related to reproductive system. Thus, it can be said that there still exist practices that are governed by patriarchy, gender, and religious rules which are

according to scientific claims, courts claims and international standards are bad practices and violence done to women.

6.6 Barriers of Seeking Support Behavior

In this section, women are asked to identify what the possible hurdle women are facing to seek support from the relational institution that can prevent/protect women from violence. Several possible hypothetical social situation are identify and placed in the table to identify most important obstacles that prevent women to take facilities from associations, courts, polices, and so on. The most commonly identified barriers include: hesitation to report; fear of re-victimization; lengthy processes of formal justice authorities; bribing formal authorities; public shame of family honor.

Table 6.5: Percentage of Barriers to Seek Support

Barriers to Seek Support	N	%
Hesitation to report	5	20.9
Fear of re-victimization	6	25
Lengthy processes of formal justice authorities	3	12.5
Bribing formal authorities	4	16.6
Public shame of family honor or name	6	25
Total	24	100

Source: Field, August 2016

Above mentioned support seeking behavior is identified by women. There were the most closed barriers. Among such barrier is public shame of family honor or name that stop women to take support from recognize formal institutions. Family honor is most essential features of feudal structure and it occupies 25 percent. In same way, re-victimization occupies 24 percent that stop women to seek support. Likewise, hesitation occupies 20.9 percent and it is passive nature of women subordination in patriarchy and gender nature as well. Aside from the psychological and family barrier, there exist bureaucratic institutional barriers which are essentially important are bribe cases (16.6%) of authority

that down the motivation of victims to report and fight for justice. In the similar manner, lengthy processes of formal justice authorities is 12.5 percent that obstacle to seek support by victims women. Thus, it can be concluded that even though women want to report violence they faced they have to face barriers that is far more unbearable to many women to cross it and arrive at the door of justice.

CHAPTER VII

SUMMARY AND CONCLUSION

7.1 Summary

Domestic violence against women continues to exist in Nepal in various forms. In spite of some efforts from the government and non-government levels, the programs have become largely ineffectual in reducing it. The government's policies and programs do not seem to have addressed the problem to the extent to root it out. Hence, not only domestic violence should be studied but also must be studied of what are the core barriers of support seek in behavior of women to reduce violence with greater pace and to make programs more effective. In this context, the present study will make an effort for a comprehensive study of socio-economic background characteristics, experiences of women, consequences, barriers to support seeking behavior which is prevailing in Newari communities.

In part of research methodology, research was quantitative in nature. All the numerical and categorical variables were identify, adopted and informed by theoretical framework. These variables were measured and analyzed and concluded. All numerical and categorical variables were measured according to frequency and then translated into percentage. Percentage analysis was based on descriptive ways and only 30 respondents were attempted, as per them each table were analysis and concluded.

Social and gender justice is main objective of socialist feminist. It means equality and fairness in social, economic and political relational ties that made structure of relations. However, this approach sees the social construction of production and reproduction of relational ties on that basis it argue whether there exist subordination of women in societal level or equality. However, I have reflected fundamental shifting values, attitudes, behavior of women, and political voice enough to show changing nature of social relationship in patriarchy and gender construction, although that are happening

social phenomena but there still exist social construction of domestic violence in multiple realities and level that women were suffering.

This thesis attempted to capture the general situation of DVAW from the basic socio-economic characteristics, experiences, consequences, and support seeking behavior of women. Taking interview schedule as a technique of data collection from 30 female respondents from survey method shows that out of 30 respondents 24 respondents faces multiple kinds of violence and its degree depends upon the multiple characteristics of women, and substantiated the realities of domestic violence against the women living in Those VDC-6 are present below as a results of research:

-) In total of 30 respondents, it is found that 63.3 percent of respondent did married at the age of 20-24 age group, whereas 30 percent of respondent did married at the age of 25-29 age group, and 6.7 percent of women did married at the age of 30 and more years old.
-) In total of 30 respondents, it is found that 56.7 percent of women did arranged marriage whereas 43.3 percent did love marriage.
-) It is found that 76.6 percent of women were living under the joint/extended family whereas 23.4 percent living in nuclear family.
-) It is found that 30 percent of women attained education between ten and bachelor level which is highest rate whereas 23.3 percent of women attained education up to ten to sex class. In the similar way, 6.7 percent of women were illiterate and 13.3 percent women did master and more education. However, it is found that 16.7 percent of women never been schooled but literate to read only.
-) It is found that 52 percent of ownership of property women gained is banking accounts, whereas given property from women parental home is 36 percent and 12 percent of women got property from husband share.
-) It is found that 23.5 percent of women were engaged in agricultural/husbandry occupation, whereas engaged in business is 10 percent. Likewise, 46.6 percent of women engaged in services, 3.4 percent in labor wage, and rest of 16.6 percent engaged in professional jobs.

) It is found that spouse controlling women ownership is 81.3 percent in parental property, husband property is 57.24 percent, business assets of women is 20.8 percent, control of women ornament is 67.9 percent. In the same way, mother/father in-laws controlling women property is 6.7 percent is parental property, controlling ornaments of women is 17.9 percent, 50 percent in rent. Likewise, other in-laws controlling women business assets is 16.6 percent. And women controlling her property by herself in parental property is 10 percent, 62.6 percent in business accounts, 14.2 percent of her ornaments, business assets by 100 percent.

Above mention description is the description of basic socio-economic characteristics of respondents. This description is about the descriptions of experiences, consequences and support seeking behavior.

-) It is found that experience of domestic violence is faced by women is 80 percent and who does not faced violence is 30 percent.
-) It is found that 26.6 percent of women experiencing violence belongs to 30-34 age group is highest rate of percentage, whereas lowest percent of experiences of violence is 6.7 percent goes to 45+ age group and 40-44 age group.
-) It is found that those women who engaged in service sector faced 41.6 percent which is highest percent whereas those women who engaged in business and profession experiences same rate of violence which is 12.5 percent, and 29.2 percent of women belongs to agricultural/husbandry sectors faced second highest percent of experiences of violence.
-) It is found that those who attained education between ten to bachelor level faces 29.2 percent experience of violence whereas 6.7 percent of violence experience of women belongs to those women who attained master and more education and illiterate.
-) It is found 66.6 percent who did arranged marriage faced higher rate of experience whereas 33.4 percent who did love marriage face lower rate of experience.

-) It is found 60 percent of women who belongs to joint/extended family faces many violence than those who lived in nuclear family faces lower the experience of violence is 40 percent.
-) It is found that 45.8 percent of women who have banking accounts faces highest percent of experience, and those women who has business assets, and husband property who faces violence is 12.5 percent, and those women who got their ownership from their parent's faces 29.2 percent of experiences of violence.
-) It is found that experiences of violence according to nature of perpetrator is 41.5 percent belongs to mother/father in-laws who does many violence to women whereas, husband responsible to does violence and women experiences violence from husband is 33.4 percent. In the same way, women who experiences violence from other in-laws is 25 percent.
-) It is found that women felt violence even if when they have to go to relative violence where they did not get consent is 75 percent, whereas 33.8 percent does need consent is 33.8 percent. In the same way, women felt experience when they has to ask for consent to go in associations is 83.4 percent.
-) In relation to psychological consequences that women experiences it is differently varies. It is found that 25 percent of women faces fear in their daily life, whereas tensions that women experiences is 33.3 percent. It is found that 16.6 percent women were suffering from depression whereas 12.4 percent suffering from suicidal tendency.
-) In terms of physical consequences, it is found that 66.2 percent suffered from sprain, 12.4 percent suffered from broken bone and cut, 6.6 percent suffered from head injuries.
-) In terms of sexual consequences, 45.83 faced and suffered from criminal experiences from perpetrators, 25 percent suffered from unacceptable sex practice, 25 percent were force to do sex without their desire to do, 4.16 percent experiences forceful acts to see pornography with husbands.
-) In relation to traditional violence, 4.2 percent women suffered from early child marriage, 12.5 suffered from polygamy, 20.7 percent endured dowry violence, and 8.3 percent go through bad practice of widowhood practice.

- J) It is found that public shame of family name/honor and re-victimization is core behavior of women that stop women to seek support behavior is 25 percent. Hesitation of women to speak about violence openly is another major barrier that stop women to seek support is 20.9 percent. Lengthy processes in bureaucratic institutions and bribery of official against them were other barriers that prevent women to seek support are 12.5 percent and 16.6 percent respectively.
- J) Mostly, mother/father in-laws engaged in violence with daughter in-laws which is 35 percentage and it can be interpreted as conflict of social norms that is new modern norms like mobility, individualistic orientation, more secular, educative, and so on with old norms like practice of religiosity in domestic sphere, conformity to family values-status quo and so on. The second one in lists is husband who does violence to women which has 60 percent rate of doing violence. It is presumed that egoism and self-orientation between wife and husband are mainly problem that creates violence.
- J) It shows that women highly needs consent of family members who are higher in status, and who control property ownership. Women in their community or outside of their community who participate in any associational communities like club, women forum, and like needs consent to participate, to charity, and so on which is lower in rate is 20 percent than women going relatives home is 75%.
- J) Mother or father in-laws control women share of property is lower than other is 10 percent. Likewise, husband as well control women share of property is 85 percent which is highest rate whereas other in-laws who control women share of property is less than other is 5 percent.

7.2 Conclusion

In this thesis, researcher has attempted to understand DVAW. Researcher has assumed social relationship between women and husband, women and structures of society is from socialist feminist perspective that is GAD. In substantiating realities of women, I see social and gender justice are major determinants that were lacking in its degree but not

completely. Now women are equally participating and cooperating outside and inside domestic sphere in many aspects with their counterparts

However, shifting values of life is changing in society that can be seen from the women experiences of education, do jobs in services, possession of property, control of decision making, violence of women is limited mostly up to spraining women and so on show that women are enjoying liberty, equality, and political domain. However, there were positive social construction of social realities as well production and reproduction of that realities but production and reproduction do entails negative dimensions in it. In each dimensions which I have described either that may be education or ownership of property holding, and in the same way either that may be arranged marriage or love marriage it is found that degree of violence is permitted in there through the gender and patriarchy norms that put women in lower position to her husband, in-laws and patriarchal communities. Thus, my central thesis, an outcome of doing research in domestic violence, is that women living in Those village area do enjoyed moderate degree of justice in social, economic, and political dimensions, however, they are forced to followed and lived under the command and control of their husband and in-laws. Thus, reproduction of subordination is continuing nature of women and their community which means reproduction of patriarchy and gender norms.

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QUESTIONNAIRES

Section 1: Household Characteristic

1. Name of the respondent
2. Age of the respondent
 - i) Below 20
 - ii) 20-30
 - iii) 30-40
 - iv) 40-50
 - v) above 50
3. Permanent Residence of Respondent.....
4. Education Level of respondent
 - i) Illiterate
 - ii) not schooled but literate to read
 - iii) Primary school
 - iv) Six to ten
 - v) Ten to Bachelor
 - vi) Master and more
5. How many children do you have.....
 - i) Son.....
 - ii) daughter
6. What is the age different between you and your husband?
 - i) Less than 5
 - ii) 5-10
 - iii) 10-15
 - iv) above 15
7. What is the grade of understanding level?
 - i) Very Good
 - ii) good
 - iii) satisfactory
 - iv) not at all
8. How much your husband does obey you? Does he take care of your ideas/opinions?
 - i) High
 - ii) Medium
 - iii) Less
 - iv) Very less
 - v) Not at all

9. What is your age at marriage?
 - I. 15-19
 - II. 20-24
 - III. 25-29
 - IV. 30-34
 - V. 35-49
 - VI. 40-44
 - VII. 45+

10. What type of marriage?
 - I. Love marriage
 - II. Arrange marriage

11. What type of family you have?
 - I. Joint family
 - II. Single family

12. Do you have share of property?
 - i. Parental share
 - ii. Husband share
 - iii. Business share

13. What is your occupational status
 - I. Agricultural/husbandry
 - II. Business
 - III. Professional
 - IV. Services
 - V. labor

14. Who control your share of property?
- I. Spouse
 - II. Mother/father in law
 - III. Other in law
 - IV. self
15. Do you work?
- i) Yes
 - ii) No
16. Who control share of parental property?
17. Who control share of husband property?
18. Who control share of your banking accounts?
19. Who control your ornaments in household?
20. What do you do with your money?
- i) Keep yourself
 - ii) Give to your husband
 - iii) other
21. Do you and your husband quarrel?
- i) Yes
 - ii) No
22. How often do you quarrel?
- i) Always
 - ii) sometime
 - iii) never
23. What is the reason of the quarrel?
- i) Money
 - ii) alcohol
 - iii) children
 - iv) other
24. What type of violence does your husband do on you?
- i) emotional
 - ii) economical
 - iii) physical
 - iv) traditional violence

25. If emotional what type.....
- i) Harassing/ scolding in front of the family member
 - ii) showing physical weakness
 - iii) asking for dowry
 - iv) threatens to marry to other women
 - v) other
26. If economical, what type.....
- i) Not giving money for buying basic needs
 - ii) Ask and threaten for money that you earn
 - iii) other
27. If physical, what type.....
- i) General
 - ii) badly injured
28. In which part of the body he batters the most?
29. If traditional violence, what type.....
30. In a month how many times he batters you?
- i) 1
 - ii) 2
 - iii) 3
 - iv) 4
 - v) 5
 - vi) above 5
31. What is the reason of battering?
- i) Alcohol
 - ii) prostitute/ illicit relationship
 - iii) other
32. When your husband beats you does anyone comes to stop him?
- i) Yes
 - ii) No

33. If yes then who?
34. If no then why?
35. Have you complained about your husband's violence against you?
- i) Yes ii) No
36. If yes then where?
- i) Police station/ women cell ii) ward office
- iii) friend iv) other
37. If no then why?
38. Have you tried to protest yourself against the ill treatment of your husband?
- i) Yes ii) no
39. If yes then how?
40. If no then why?
41. What are the consequences of domestic violence?
- i. Psychological violence
- ii. Physical violence
- iii. Sexual violence
- iv. Traditional violence
42. What are the consequences of psychological violence?
- i. Constant fear
- ii. Tension
- iii. Depression
- iv. Suicidal feeling
- v. Going away from husband or home

43. What are the consequences of physical violence?
- I. Sprain
 - II. Cut
 - III. Broken bone
 - IV. Head injuries
44. What are the consequences of sexual violence?
- i. Marital rape
 - ii. Unacceptable sexual acts/practice
 - iii. Demanding sex regarded less of the partner condition
 - iv. Forcing her to watch pornography
45. What are the consequences of traditional violence?
- I. Child marriage
 - II. Polygamy
 - III. Dowry violence
 - IV. Menstruation
 - V. Widowhood practice
46. Give your opinion to stop domestic violence?
47. Who do you think is responsible for domestic violence?
- i) Husband
 - ii) family
 - iii) Society
 - iv) other
48. How can you minimize domestic violence?