

Empowerment of women through education to reduce domestic violence: A case study from Itahara village, Nepal

Pragatima Pun

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Pragatima Pun, May 2013

punpragati@yahoo.com

Noragric

Department of International Environment and Development Studies

P.O. Box 5003

N-1432 Ås

Norway

Tel.: +47 64 96 52 00

Fax: +47 64 96 52 01

Internet: <http://www.umb.no/noragric>

Declaration

I, Pragatima Pun, declare that this thesis is a result of my research investigations and findings. Sources of information other than my own have been acknowledged and a reference list has been appended. This work has not been previously submitted to any other university for award of any type of academic degree.

Signature.....

Date: 31st May 2013

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Acronyms

CARE:	Cooperative for Assistance and Relief Everywhere
CEDAW:	Convention on the Elimination of All Forms of Discrimination against Women
GCSE:	The General Certificate of Secondary Education
HIV/AIDS:	Human Immunodeficiency Virus/ Acquired Immunodeficiency Syndrome
NGO:	Non-Governmental Organizations
UN:	United Nations
UNFPA:	United Nations Population Fund
UNICEF:	United Nations International Children's Emergency Fund
UNIFEM:	United Nations Development Fund for Women
WHO:	World Health Organization
WOREC:	Women's Rehabilitation Centre

Empowerment of women through education to reduce domestic violence:

A case study from Itahara Village, Nepal

Abstract

Home is not a safe place for many women and girls where their own intimate partners and family members seize their human rights. Women are often victims of domestic violence, and are in lack of justice due to weak law. Most often these crimes are unreported and unrecognized. This paper assesses the prevalence of domestic violence in a village in rural Nepal, and examines the associated factors relating to it. The results show that empowering women through education is the most effective tool to reduce domestic violence.

Qualitative interviews with women and men of 3 different castes were undertaken through focus group interviews. The selection of men and women for the focus group interviews were done based on their education level to examine the connection between education, employment and domestic violence. A survey was conducted including 66 households where men and women were interviewed to generate their education level and employment. The households included in the survey were selected based on a simple random sampling procedure.

16 percent of the women reported having experienced some types of violence currently. All of them were victims of psychological violence followed by physical and economic violence. Education and low economic status were found to be the main reasons of domestic violence. Majority of the participants accept education as the most important factor to reduce domestic violence.

Domestic violence is not mentioned as a major issue in the legislation of Nepal although ratifications of various national and international conventions regarding gender based violence is done. Increased importance should be put on the topic of gender based violence to be able to reduce the problem. As education is the most significant tool to reduce domestic violence, this should be given first priority to empower women.

Keywords

Domestic violence, education, women empowerment, Nepal

Part I

Introduction

Nepal is a patriarchal society where daughters are considered as the property of others while sons as the protectors and providers for the families (Subedi, 1997). Girls and women are socialized to become submissive victims and boys to be the perpetrators of violence (Thapa-Oli et. al, 2009). They are not recognized as productive labours and often the Nepalese daughter's education is viewed as a wasted investment. A majority of the people follow Hinduism and Hindu religion prescribe the goal of marriage as to bear children and most importantly sons (Subedi, 1997). Because of the large society shaped by Hindu beliefs, women are kept in low profile at home and subservient in society (Paudel, 2007).

Domestic violence starts within the periphery of home shaped by religious and cultural norms and values. Domestic violence is defined as the discrimination against women by men and other family members resulting from unequal power relation to psychological, sexual, economic and physical disturbances (Khan, 2000). A study conducted by Minnesota Advocates for Human Rights revealed that domestic violence against women takes the form of emotional abuse, verbal harassment and physical violence (Joshi et. al, 2008). The constitution of Nepal does not allow discrimination of castes, sex, or colour and there are more than 150 discriminatory provisions, but women are still experiencing deprivation of resources, restricted mobility, less decision making power, less opportunities for advancement, illiteracy, poor health, trafficking, witch-hunting, and most often domestic violence (Joshi et. al, 2008).

According to a study conducted by the Nepalese NGO SAATHI and Asia Foundation (1997) among 1250 women in five districts of Nepal, 95 percent of women reported that they have some knowledge about violence against women in the country (SAATHI and the Asia Foundation, 1997). Another study conducted in four districts of rural Nepal among young married women outside of the capital city, found 51.9 percent of the women suffering from domestic violence by their husbands (Lamichhane et. al, 2011).

Gelles and Straus explain “you are likely to be physically assaulted, beaten, and killed in your home at the hands of a loved one than any place else, or by anyone else” (Naved, 2003). According to a mini survey conducted by WOREC (2005) in Morang and Udayapur districts among 205 adolescents and youth, 81 percent had heard about violence while 35 percent girls and 24 percent boys have experienced some kind of violence in the home and community (Paudel, 2007). But still there are many cases of domestic violence unreported and unrecognized because of fear and shame.

Domestic violence is associated with caste/ethnicity, early marriage, polygamy, dowry, educational level of both victims and perpetrators; number of children, household economic status, and frequency of husband’s alcohol drinking (Oshiro et al, 2011). Maternal mortality was found the main reason of highest number of women’s death each year because of domestic violence and 500 cases of suicide were reported to Nepal Police in 2003-2004 (Joshi, et. al, 2008). Violence among women and girls has become a very big public issue in Nepal that violates human rights and incurs substantial socio-economic and health costs.

How to come out from all such discrimination and make women capable to fight against domestic violations is the major issue. A research was conducted in various eight districts of Nepal covering different ecological zones and development regions among 587 respondents. It reported that women are amenable to violence because of low socio economic and educational status (Paudel, 2007).

Women are unable to get proper education and employment opportunities because of Nepalese culture, social and religious patterns. Prevalence of arranged marriages is high. An arranged marriage is when family members help to select the partner and the bride girls are forced to marry with the person whom they have never met and seen. This resulted into the prevalence of domestic violence as the girls do not have autonomy in such conditions. Such a conservative gender practice is being practised everywhere and mostly in rural areas. (Lamichhane et. al, 2011).

According to Demographic and Health Survey (2006) Nepal, only around one fifth of women are literate compared to men (Ministry of Health and Population, Nepal, 2007). Paudel (2007) survey concluded that as the education level of women increases, the incidence of gender

violence decreases remarkably. It was found that 49 percent women who are illiterate experience domestic violence, followed by 36 percent who attended primary education, 30 percent and 22 percent having lower secondary and secondary level of education respectively. The women who attended higher education suffering domestic violence are 13 percent (Paudel, 2007). Thus, this negative relationship between educational status and gender based violence experienced by women clarifies that education is the most important tool to reduce domestic violence.

Adult literacy in Nepal is the key to greater participation of women in development either through maintaining good health or being economically active (Pant, 2000). If there is an educated woman in a family then she can be further empowered through income generating activities and by learning to become better wives, mothers and daughters in her existing work. By being an independent person, she can be more economically active, more knowledgeable and more efficient in her roles. A study conducted among Nepali women in the United States revealed that emotional and psychological abuse among women is 54.1 percent and the reason is low level of education and poor fluency in English with restriction of job choices and lower-paid jobs compared to that of male counterparts (Thapa-Oli et. al, 2009).

Women's participation in political, economic and professional sectors is lower than men. Women are considered to be more docile and willing to accept tedious, repetitious and monotonous work. Their low wages declare their status as secondary, and this is seen as a natural consequence of their capacity to bear children (Visvanathan et. al, 2011: 213). Violence is significantly associated with low income occupation or no occupation.

Paudel (2007) concluded that only 5 percent of employed women working outside the household work face domestic violence. While, unemployed women of remote areas of Nepal facing domestic violence are 48 percent. A study conducted in four districts of Nepal among various castes and ethnicity found that one third (34.2%) of unemployed women or housewives experienced violence, whereas the proportion of violence among employed women is just one fifth (19.3%) (Lamichhane et al, 2011). Deprivation of education and less empowerment of women has thus become the reasons of domestic violence.

Part II

Purpose of the study

Although important research has been conducted in several regions of Nepal, past work has not focused particularly on the link between domestic violence, education and empowerment of women. The purpose of this study is to analyse the link between education, employment and domestic violence in Itahara Village in Nepal. Itahara village is located in the Terai region. It is documented that this region has a high level of gender based violence. The study was conducted in three different castes to analyse differences of domestic violence, education and employment.

The main objectives of the study are:

- i) To examine and compare the frequency, type and reasons of domestic violence towards women from 3 different castes.
- ii) To analyse the gender inequalities with regard to education and employment.
- iii) To analyse the impact of education and employment in reducing domestic violence towards women.

Research Questions

- i) What are the most common domestic violence and what are its reason? How often does it occurs and who are the main perpetrators behind the violence?
- ii) What is the education level for women and men in the household and rate of employment outside the household? Is there a link between educational level and employment?
- iii) Are there links between educational level, employment and domestic violence?

Part III

Literature Review

Women were seen as slaves under the authority of men either they were wives, sisters, mothers, daughters or anyone else in ancient western societies. They were treated as property and like men ruled the society, husbands ruled at home (Feder, 1999). Wife beating had social and legal approval in the ancient period in western societies. According to Romans law in the 8th century

B.C, the wife was obligated to obey her husband, and husband has the power to control his wife morally and legally and punished her if she misbehaved (Feder, 1999). He could punish her extending to the point of killing when necessary. Thus a man was given power of life and death to control his wife and children up to an unlimited extent. As time goes on, feminism and women's movement started to rise through political, social and economic power. New legal provisions in domestic violence arise regarding gender equality as the human rights based approach and domestic violence started to take the form of public issue, but not the private one.

Gender equality means an equal opportunity of men and women where they are able to lead equally fulfilling lives, but not their equal numbers in all activities nor treating them in the same way (Momsen,2010). Although empowerment of women and the promotion of gender equality is one of the eight internationally agreed Millennium Development Goals, many countries in the world still face gender discrimination, low status of women, increased unemployment, poverty and slow growth (Momsen, 2010). It is estimated that 20 to 50 percent women from all around the world are suffering physical violence from an intimate partner or family member (Khan, 2000).

Society cannot develop where women- more than half of the population¹ are subject to violence. Women and girls in South Asia have become the victims even before birth from sex selective abortion; at infancy they face female infanticides; at young age incest and son preference and as adolescents they face sexual harassment, rape, trafficking, dowry related violence, deprived of property and dignity (Coomaraswamy, 2005). This has crossed the limitation of culture, ethnicity, class, income, age and education. Though violence against women is exacerbated by legislation and judicial system, domestic violence has not been recognized as crime in many countries (Khan, 2000). Family members' especially intimate partner is often a cradle of violence where millions of women in the world are suffering (Seager, 2009). According to the government figures reported to the police, 3000 women die yearly in Nepal because of domestic violence and among them more than one quarter of the incidents are believed to have been slain by their husbands or boyfriends (Feder, 1999).

¹ National Population and Housing Census 2011 (Retrieved from http://cbs.gov.np/wp-content/uploads/2012/11/VDC_Municipality.pdf)

According to the World Atlas of women, about 60 to 80 percent Indian adult women have some form of abuse and 42 percent are beaten physically. Similarly, more than 70 percent of adult women in police custody are subjected to physical and sexual abuse in Pakistan. 36,000 women are beaten everyday by a husband or partner in Russia, and 565,000 cases of domestic violence was reported to the police in 1994 in the same country. But, domestic violence report of 2002 from selected countries states that 68 percent of women in Bangladesh have not reported about the violence to their family or officials (Seager, 2009).

South Asia has been recognized as one of the most violent prone region in the world with various forms of violence against women (UNICEF, 2001). It is estimated that 50 million women are missing in India due to sex selective abortion, female infanticide and negligence (Coomaraswamy, 2005). Similarly, around two Lakhs women in Nepal are missing due to trafficking from Nepal to India and most of them are rural women (Naved, 2003). It is estimated that around 70,000 to 375,000 Nepali women work in Indian brothels (Naved, 2003).

3.1 Domestic Violence in Nepal

According to WHO, “Domestic Violence Against Women (DVAW) is any act or omission by a family member (most often a current or former husband), regardless of the physical location where the act takes place, which negatively effects the well-being, physical or psychological integrity, freedom or right to full development of a woman. Thus, DVAW perpetrated by husbands or intimate partners is known as intimate partner violence against women” (Naved, 2003). According to a study on violence in 5 districts of Nepal comprising of 1250 men and women representing various ethnicities, topography, villages and cities, 77 percent of violence against women reported to be perpetrated by family members while only 13 percent perpetrators are outsiders (SAATHI and the Asia Foundation, 1997).

Population Briefs, a newsletter of the Population Council (September 2005) reported that fifty eight percent of the women who experience domestic violence confirmed daily abuse (Joshi, 2009). Home is actually the most violent setting in our community where a superior one exercises the role to an inferior one. Men generally reveal their frustration when women and girls are weak and as such, they make their own rules in the home and in the society (Joshi et. al, 2008). Less

access to formal institutional structures like schools and health care systems among girls are the reasons of women and girls vulnerability (Pathak, 2012).

3.2 Reasons of Domestic Violence in Nepal

Nepal has the highest evidence of son preference in all over the world (Joshi et. al, 2008). Studies indicated that women having at least a son are more likely to use contraceptives rather than the women with no son (Pathak, 2012). A decade long armed conflict between Maoists and government from 1996 to 2006 also brought gender discrimination and violence in the country (Paudel, 2007). The conflict disrupts daily lives especially in the rural villages, abuses the power and fails to govern the system. The conflict remained a low-grade insurgency resulting into poverty, unemployment, and lack of access to opportunities (Rana et. al, 2011). Various reasons behind the domestic violence in Nepal are inter-related with each other. The victims are always daughters, daughter-in-laws, wives, sisters, mothers and mother-in-laws.

According to a study done in Banke district among 235 women and adolescents, majority of women revealed that they are often abused mentally by verbal curse because they give birth to daughters only (Joshi et. al, 2008). This shows a very high rate of psychological violence amongst women but still many data are lacking. The main reason behind domestic violence is the deeply rooted traditions named as "patrilocal exogamy" where sons remain in their parent's house even after marriage or adulthood while girls move away from their parent's home to their husband's family after marriage. This has resulted in perceived long run economic return to prefer boys rather than girls (Dyson & Moore, 1983). This tradition has created an adverse effect on educational opportunities of girls.

Less education to girls and women is the primary factor of domestic violence in Nepal. According to Summary Statistics, Nepal of census year 2001, the ratio of female literacy above 6 years and older is just 61.9 percent compared to that of male 81.2 percent in urban areas. Likewise, the literacy rate of female is just 39.6 percent compared to that of male 62.6 percent in rural areas (Koolwal, 2007). A study done among young married women in Rural Nepal also revealed that education is the primary factor of domestic violence (Lamichhane et al, 2011).

Study of (Paudel, 2007) reported that the highest reason of occurring domestic violence is because of low level of education of the perpetrator i.e. 52.2 percent of domestic violence occurs

because of less education. Khan (2000) specified the factors perpetuating violence is the limited access of education and training for women. It is found that the practise of early marriage limits education on girls and women.

A summary statistics for Nepal by census year 2001 demonstrates that the mean age marriage of women is 20.3 and was 18.1 years in 1991. UNIFEM (2004: 16) reported that 40 percent of married women in Nepal are under the age of 15. A study conducted among female (20-24) years in eight districts of Nepal reported that more than one-third of married youths are the victims of domestic violence (Lamichhane et al, 2011). Similarly, a maternal mortality study operated by Family Health (1998) found that the women of reproductive age group have more suicidal rate (Pathak, 1998). Thus, for many married women, marriage takes the form of depression, bride burning due to dowry matters, maternal mortality rate and suicide.

Dowry problem is the most commonly associated practise in Terai region of Nepal. Although it is a commonly customary practise in India, Terai region of Nepal is not left behind as it is bordered to India. Existence of dowry particularly in the Terai region of Nepal encourages girl's parents to fix their daughter's marriage at an early age. This is because more educated girls would be in need of more educated boys with a good job status and in doing so, they have to pay larger amount of dowry compared to less educated boys (Pathak, 2012).

A study done among 587 participants in 8 districts of Nepal reported that 13.2 percent women are the victims of domestic violence because of bringing less dowry during and after marriage (Paudel, 2007). Dowry in certain communities is linked to land and immovable property whereas for many communities it is associated with expensive gifts to brides like jewellerys, vehicles, watches, clothes, household items, gold and various electronic items like fridges, televisions, radios, cassette players etc. (Umar, 1998).

Women are burned as brides because of dowry related matters if their economic status is very low. Lack of employment opportunities and lower wealth status are the reasons behind dowry related violence. The fact is domestic violence and economic dependence upon men is circular (Khan, 2000). In a study done among 1296 women aged 15-24 years in rural Nepal, domestic violence was 77.9 percent on those who are unemployed; 18.6 percent among those who did agriculture, daily wages and poultry farming; and only 3.6 percent among women having small

business or service (Lamichhane et al, 2011). According to Ministry of General Administration, August 2011; women comprise only 13.70 percent membership in Nepal Civil Service. Although 33 percent seats have reserved for women to empower them addressing the conflict at local level; only 31.97 percent was the CA (Constituent Assembler) women member (Rana et. al, 2011).

Because of less empowerment and low decision making power, women are always threatened by intimate partners to take co-wife. According to a report, polygamy is reported by 64 percent respondents, thus regarded as the most traditional form of violence against women (Joshi et. al, 2008). It was found that 9 out of 15 women have threat of polygamy in a case history (Puri et. al, 2011). Similarly, a study done among General and Urban poor populations in Kathmandu also revealed that violence is associated with polygamy because when a husband starts a new relationship with next wife then he starts abusing his first wife (Oshiro et. al, 2011). The study also reported that polygamy is more associated with husband's alcohol drinking.

According to the same study conducted among 905 participants in Kathmandu, physical violence is more associated with husband's alcohol drinking. Physical violence among women is reported more in the study due to 47.7 percent of husband's alcohol drinking habit for more than once in a week (Oshiro et al, 2011). Excessive alcohol consumption is the significant factor to provoke aggressive and violent male behaviour towards women (Khan, 2000).

3.3 Forms of Domestic Violence in Nepal

Although lens of looking at women has changed significantly from child bearers and providers in 60's and 70's to the recognition of women as a citizen with equal legal and political rights in the 90's, the prevalence of various violence among Nepalese women is emerging within the spheres of religious and cultural norms and practices (Joshi et. al, 2008). Violence outside of the home in public places can be easily recognized but within the home it lies in the tacit of silence because of fear of breaking family relation, shame, fear of societal tradition, fear of further beating and assaulting, to save family prestige, love and affection with husband and family members and lack of faith in justice and law (Joshi, 2009). Therefore, the women victims accept domestic violence as normal behaviour and tolerate it until violence exceeds certain limits. There are women who face different kinds of domestic violence at a same time. The different forms of violence prevalent in Nepal are:

1) **Physical violence:** Physical violence in Nepal is perpetrated in the form of beating, slapping, kicking, burning, scratching, pulling hair, throwing, etc., and the rate of women suffering this violence is 45.4 percent (Paudel, 2007). Physical violence is defined as intentional use of physical force intensifying to death, internal and external injury, and harm (Naved, 2003). Sometimes the perpetrators of physical violence may use weapons like gun, knife or sharp object as well. Sex selective abortion (feticide), infanticide, and witch killing are also the forms of physical violence.

Witch killing is an evil act generally practised in rural Nepal in which women are often accused of practising witchcraft and are beaten, naked or sometimes forced to eat excreta by superstitious and illiterate villagers. Feticide means determining the sex of foetus and aborts the girl child which is strongly prevalent in the son preference country Nepal. Indicator of son preference is negatively correlated with health outcomes of girls but no such corresponding changes are seen in boy's health (Koolwal, 2007). Similarly, infanticide is the murder of infant girls due to negligence (Naved, 2003).

A study done among young married women in rural Nepal in various four districts revealed 25.3 percent of physical violence experienced in the past 12 months (Lamichhane et. al, 2011). Population Briefs, a newsletter of the Population Council in 2005 reported that high rate of physical violence is found generally in pregnant women (Joshi, 2009). The main perpetrators of physical violence are husband, mother-in-law, and other family members against married women and parents and other family members against unmarried women.

Similarly, a cross sectional study conducted among 905 participants in General and Urban Poor Population of Kathmandu revealed 33.8 percent physical violence among urban poor and 19.9 percent among general population that is perpetrated by the intimate partner (Oshiro et al, 2011). Their study concluded various socio-demographic variables as the reason of physical violence like: early marriage, polygamy, dowry, caste/ethnicity, education level of victims and perpetrators, wealth status and alcohol drinking.

Many perpetrators of domestic violence accept that they have committed physical violence to their wives whenever they listen complaints from wives about their parents and in-laws. Likewise, if wives do not understand their sentiments or became careless and unable to do the

household works and caring of children, they resulted in committing physical violence. Some also reported the cause of spying on their activities and report to parents (Paudel, 2007). However, study also shows that much physical violence occurred to wife if they deny their husbands to have sex, disobey their order and is suspected unfaithful.

2) **Sexual Violence:** Marital rape, forced sex during sickness and physical weakness, sexual harassment are the forms of sexual violence inside the home. The women suffering this violence are 17.6 percent according to Paudel (2007) and the main perpetrator of this violence is husband. Sexual violence in Nepal is due to sex education still considered as a taboo subject (Puri et al, 2011). Most of the sexual violence cases occurs within the family by husbands rather than by outsiders but is often unreported because of fear of stigma, family prestige, socio-economic condition and weak legal procedures (Rana et. al, 2011).

According to a study among young married women in Nepal, sexual violence is associated with a coercive sex resulting in serious gynaecological and reproductive health problems example: transmission of HIV and sexually transmitted infections, vaginal bleeding, unwanted pregnancy, chronic pelvic pain, pain during intercourse and urinary tract infections. The study reported that around half of the women (19-39) have ever experienced sexual violence (Puri et al, 2011). Studies reveal that women having less autonomy in household's decision making are less likely to influence reproductive decisions such as contraceptive use (Pathak, 2012).

Early marriage and less education with women's lack of autonomy, economic dependency on husbands, and use of alcohol are the most common reasons of sexual violence. Although Government of Nepal passed a comprehensive law on gender based violence in 2009 regarding marital rape as a criminal offence, the law is not strictly enforced and majority of Nepalese with local authorities are still unaware of its existence (Puri et al, 2011).

Various acts and behaviours which women considered sexual violence are sex during menstruation and illness, sex immediately after delivery or when the baby is small, sex when tired, threats in case of refusal of sex, and unwanted sexual touch. Even educated and high authoritative personnel opines that wife beating is fine if she refuses to have sex, disobeys his order, is unfaithful or suspect as unfaithful, unable to perform household duties and if she is rude to in-laws. 12 percent of government, 11 percent police and government and 10 percent Nepal

Bar Association lawyers opines that wife beating is sometimes and somehow fine (Paudel, 2007). Such attitudes and norms are found the main reasons of violation of sexual rights among women.

Sexual violence is generally found among young married women especially in rural areas. A study revealed that 46.2 percent women aged 15 to 24 years experience sexual violence where three fourths of women had arranged marriages (Lamichhane et al, 2011). A survey in 4 districts of Nepal in 2011 among adolescents aged 15-49 reported that male adolescents have better knowledge to modern means of communication about sexual and reproductive health issues like HIV/AIDS compared to female respondents (Pathak, 2012). Another study conducted among women aged 15-49 years reported 50 percent of women use family planning method (Pathak, 2012).

Deuki or Devaki: Deuki is a customary practise in a certain community of Nepal where girls are offered and sold to temples to become traditional temple dancers. Among them most engage in commercial sex work (Joshi et. al, 2008). Similarly, Badi castes are one of the exploitative castes against women and girls whose culture is to provide entertainment services to feudal elites (Coomaraswamy, 2005). They led their daughters and wives to trafficking and forced to become sex workers. As a result, those women become vulnerable after they get older.

3) **Economic Violence:** Women are always considered a dominant group within a society and are thus deprived from various basic and security needs. It is the form of violence where women and girls are deprived of various resources like food, water, good shelter, health and education. Generally higher education and vocational trainings are denied to girls because a patriarchal society have concept that women's work is only inside the household. There is a wrong concept that if she get higher education then her independence strengthened her decision making power which could make her unsuitable for marriage (Naved, 2003).

Similarly, women are always treated to health care and hospitals only after she is seriously ill compared to that of men. Many women and girls are malnourished because of economic violence in home. Study of (Paudel, 2007) conducted on 8 districts of Nepal among 587 participants reported that 42 percent experience economic violence. Similarly, a survey data in 68 FPAN

(Family Planning Association of Nepal) Clinics among 1236 participants screened 17 percent economic violence, the ratio which is a bit more than sexual violence (Paudel, 2007).

Economic violence in Nepal takes the form of no access and control over resources. Women are always seemed to eat after the turn of men. Likewise, tasty and nutritious foods are most often separated for men. Women are taken into cowsheds during menstruation and delivering children in Far Western Nepal and such practise is known as Chhaupadi. They are also deprived of nutritious food like milk, butter and curd because they are considered untouchable during such period (Paudel, 2007). Such types of practices have resulted in weak health among women. The main perpetrators of economic violence are husband, in-laws against married women and parents against unmarried women.

4) **Psychological violence:** Psychological violence is defined as any act or omission that damages self-esteem, self-identity, health and development of a person (Naved, 2003). Women are scolded, said abusive things, accuse her of not bringing a handsome dowry, give torture for not giving birth of a son, say a loose character, accuse of witchcraft, threats of separation and expulsion from home, denial of the speaking rights and so on. Women suffering this violence are 95.6 percent (Paudel, 2007) and the main perpetrators are: mothers-in-law followed by husbands, and other family members for married women and sisters-in-law, parents and other family members for unmarried women. Unfortunately psychological violence is not well researched in Nepal as well as in South Asia even though majority of women are disturbed more by psychological than physical violence in worldwide studies. A study called Samanta reported 80 percent psychological violence in 2005 because psychological violence is one of the safest methods for perpetrators, (Joshi et. al, 2008).

According to a study done among married young women in Nepal, 11 out of 15 women reported psychological violence after coercive sexual experiences with their husbands. It reveals the occurrence of both sexual and psychological violence at the same time period (Puri et. al, 2011). There are many such psychological violence occurred in association with other forms of violence so this is the common and major form of domestic violence. Several women's human rights advocates also talk about psychological violence as more pervasive than physical violence (Joshi et. al, 2008).

3.4 Costs and consequences of Domestic Violence

Domestic Violence affects not just women but society as a whole. As long as it persists, steady development, equality and peace cannot ever be imagined because it leads to various health consequences among women. Costs of domestic violence are often difficult to ascertain because the cases are invisible and unrecognized. According to WHO (World Health Organization) consequences of health problems due to domestic violence are: injuries, disability, chronic pain, fractures and reduced physical functioning. Likewise, depression and anxiety fear, eating problems, post-traumatic stress disorder, sleeping disorder, alcohol and drug abuse are the health consequences. Finally, health consequences can become fatal to homicide, suicide, maternal mortality and sexually transmitted diseases (WHO, 2002). Violence also costs economic loss to women. Research shows that women under violence generally have more turnover of jobs, negative impact on job performance, less output and unemployment (UNIFEM, 2004).

Researches in industrialised countries found that violence does not only affect women's health and well-being but also their participation in society. Fear of violence curtails their movement to go out alone. If they are violently assaulted then they want to dress up in unprovoked way so that no one asks anything. In such case they become more vulnerable and in need of men's dependence. A study in Bangladesh shows that they come out of the house only in case of emergent work or running errands (Naved, 2003). This hampers overall women development and empowering process.

Children who witness violence are also at high risk as they have the more chance of becoming perpetrator in the future. Not this much, the children also suffer from anxiety, depression, weight and health problem, low performance of education and low self-esteem. Teenage girls under 15 years are more likely to die in childbirth than the women at twenties who experience sexual violence. They are more vulnerable especially if they are pregnant or do abortion (Naved, 2003). According to a study done by UNIFEM in Nepal, children aged 6-36 months face more risk of wasted growth to that of children who do not witness domestic violence (UNIFEM 2004:31)

Domestic violence has a direct effect on women's abilities to protect themselves from sexually transmitted diseases and reproductive tract infections. A study called Samanta in Nepal found that 40 respondents out of 60 respondents had health problem due to domestic violence. Among

them 20 percent were suffering from reproductive health problem in which pelvic inflammatory disease was the common one (Joshi et. al, 2008). A study in 400 villages in Pune, India found that 16 percent of maternal mortality during pregnancy occurs because of partner violence (Naved, 2003). A study in Tamil Nadu and Uttar Pradesh in India also found that women who experience domestic violence are more likely to face pregnancy loss or infant death even they are careful in controlling the predictors of child mortality. Various types of direct physical violence are the reasons of such consequences.

Generally women who suffer more than one type of violence at a time experience severe consequences on health and development. Paudel (2007) revealed that majority of Nepali women face more than one type of domestic violence. Women who suffer more than one type of violence were 31 percent while 43 percent women suffer two types of violence. Likewise 18.5 percent women suffer from three types of violence and 7.3 percent experience four types of violence.

Women are generally beaten or abused if they denied their husbands for sex. Their husbands reacted with beating through iron rod or pushed down from stairs, kicked in the abdomen if they deny sex. Such cases occur even at the menstruation period, illness, or pregnancy (Puri et al, 2011). Most women in Nepal report that they have to do sex even at the worst situation in order to prove their love. Also in some circumstances, their husband accused of sleeping with other men. They also told that they have no alternatives to get rid of such behaviour except the tolerance. Finally they fall under psychological trauma, injuries and depression followed by coercive sexual experience.

World Bank estimated that the health cost of domestic violence in developing and industrialized countries is same. However, overall burden of disease is found more in developing countries. It estimated that 5 to 16 percent of healthy years are lost among the women of reproductive age who experience domestic violence (Khan, 2000). A study in Canada by Mc Culloch revealed that the loss of domestic violence is \$ 1.6 billion per year in the country. Similarly, US researchers stated that domestic violence costs around \$10 billion to \$67 billion losses (Naved, 2003).

The socio-economic cost of domestic violence includes direct cost like psychological counselling and medical treatment (doctor's fee, emergency rooms and treatment for sexually transmitted

diseases), police and lawyer's fee, prevention and protection shelter for women, social services to victim women like vocational and job trainings.

Direct costs is followed by non-monetary costs like morbidity and mortality rate of victim survivors through homicide and suicide, addiction on drugs, alcohol and other depressive disorders. Similarly, World Bank estimates intangible costs like HIV AIDS, cancer, tuberculosis and heart disease during child birth (Khan, 2000). World Bank also estimated the economic multiplier effects of domestic violence in women as less participation and reduced productivity with lower earnings. Research in developing countries found that pregnant women are twice as likely to miscarry and four times more chance of giving birth to low weight child. It also found that such babies are 40 times more likely to die within their first year (Naved, 2003). Proper documentation and research still needs to be ascertained to measure the costs and consequences of domestic violence in Nepal.

3.5 Measures to reduce Domestic Violence (Role of Government and several organizations)

Entry into the market and public domain is really challenging for women because of various obstacles of social norms and attitudes. However, many women's organizations and women's group have fully engaged in welfare activities in order to improve the economic status of women through income generation programs like the access of health and education (Naved, 2003). Likewise women's group have contributed their advocacy on issues like health, trafficking, and HIV/AIDS. SAATHI is one of the good examples of such women's organization in Nepal. Literally SAATHI means friend in Nepali. It is an organization that works toward ending domestic violence in Nepal by identifying strategic interventions and recommending future strategies. It is a non-government, non-profit organization; strategy is to work at all levels of Nepalese society at grassroots level (The Asia Foundation, 2010).

Women's group and organizations in Nepal, India and Bangladesh have examined several dimensions of violence against women such as people's perception of laws for women, strength of laws, psychological impact of rape, link between violence and economic restructuring, micro credit etc. (Naved, 2003). Similarly, efforts of UN organizations, NGOs and women's organizations have been successful to some extent in increasing women's education. The increase in women's education from 1970 to 1995 is a predictor of women's empowerment that

has resulted in more than 50 percent of reduction of underweight children in India (K. Sethuraman et. al, 2006).

Women's organizations have also participated in shelters, legal aid, counselling services and referral services like medical services, income generation, and employment in Nepal. They also provide free legal aid service to the women who are in need (Naved, 2003). A NGO called Sancharika Samuha in Nepal provide gender based training of media reporting related to violence against women. However, it is also reported that all NGOs have the same system and there is no coordination especially in the field of educational campaigns either it is CARE or UNICEF or any other else (Pant, 2010).

Many UN organizations are participated in addressing gender based violence. UNIFEM has contributed a lot in piloting programmes, advocacy and information dissemination and capacity building. Fortnight long campaign supported by UNIFEM 1998 is a significant awareness campaign to reduce gender violence that reached to various constituencies like youth, media and general public (Naved, 2003). Various radio programmes, community based campaigns, films, theatre, poster based campaigns, and audio visual materials are generally funded by donors to raise awareness on gender based violence. UNFPA is committed to protect women's rights through eliminating all discriminatory forms of violence against women and girls (Naved, 2003).

Post Beijing Conference has taken women's group and NGOs as an agenda. The fourth world conference of women in Beijing, 1995 had crystallized women's rights as human rights and create framework of the issue "violence against women" as human rights violations (Naved, 2003). Beijing conference strongly endorsed UNIFEM's mission, policy framework and strategies where women's opinion and voices are taken as grassroots.

Through the continuous efforts and pressure from various women's organizations and civil society institutions, Nepal Government had passed a domestic violence law (Crime and Punishment) Bill 2058 in year 2002, but the bill has not seriously enforced because of political instability in the country (Joshi et. al, 2008). Finally, domestic violence and Punishment Act 2066 (26) was enacted after eight years but still there is a need of equal attention in women's overall development like improving women's autonomy (Lamichhane et al, 2011). Also, the

issue of domestic violence is not given much importance as that of other gender based violence like trafficking, HIV/AIDS and rape by the organizations.

Due to the weak law, perpetrators are often excused so in order to prosecute the perpetrator, strong law against domestic violence is the necessary one. Even though Nepal is ratified with the international organizations like CEDAW (Convention on the Elimination of all Forms of Discrimination against women), severe problems of domestic violence like marital rape has not yet realised. CEDAW committee is the one that emphasize the importance of empowering women through the access of basic needs such as education, health, training and economic activity in order to fight against the evil crime of domestic violence in South Asia (Naved, 2003).

CEDAW has strengthened the legitimacy of law reform in Nepal by bringing legislative changes through the help of activists and reformers. A success of introducing equal inheritance rights and law decriminalizing abortion is an example of legislative change. The success of Nepal Government to bring legislative changes in considering marital rape as crime is on the basis of Constitutional provision on equality and human rights standard of CEDAW. While, in the other hand, Supreme Court women lawyers have emphasized that such laws should not hamper customary and religious traditions in the name of justice to discrimination against women.

Nepal's criminal justice system is deeply influenced by 19th century English law emerged during the colonial period like other South Asian countries. But such laws have been reformed in England and other countries of the Common Wealth. This is also true that there are changes in law to address violence against women in Nepal, India, Sri Lanka and Bangladesh but still many colonial procedure laws have not been changed and gender discrimination exists till now.

A world Bank Group Action Plan targeted in women's economic empowerment approach to make women accessible of land, credit for small businesses, providing incentives to design job training programmes, services to promote off-farm employment and strengthen women's group by facilitating water, formation of farmer's cooperatives and export business associations in low income countries and fragile states (World Bank, 2006). Since the Action Plan was for short term; access of education and health was not targeted at all. In order to eradicate domestic violence, women themselves need to come out from the tacit of silence. Likewise, strict rules and regulations need to be enforced so that women can have faith on justice of law.

3.6 Measures to reduce domestic violence: Empowering women through education

Gender relationship within men and women are socially constructed where both men and women play different roles in the society; their gender differences are shaped by ideological, historical, religious, economic, ethnic and cultural determinants (Moser, 1989). In most of the low-income households, women's role is limited not only on reproductive work but also on the productive work, often as secondary income earners. Generally, this usually takes the form of agricultural work in rural areas while in urban areas women work in informal sector enterprises either in home or at neighbourhood level.

Generally the arena where men and women perform the community activities is different. Men are involved in community leadership role generally within the framework of national politics while women are in community managing role based on the provision of collective consumption. In such case, sexual division of labour is clearly identified and the triple roles of women concerning reproductive, productive and community managing roles are ignored (Moser, 1989).

Sexual division of labour in the regions of plough cultivation divides agricultural work into two different ways between men and women. The main farming instrument plough is used by the men whereas women contribute only to the care of domestic animals. Sometimes such women outplay only the pure domestic duties and live in seclusion within their home and present in the village street only under the protection of the veil (Visvanathan et. al, 2011: 39). The division of labour is found not only in the rural areas but also in urban areas. This is why they are paid less salaries in many documented cases.

Thus, there is the need of women's training in areas where men are supposed to work. This is the idea not only to create more employment opportunities but also to abolish the sexual division of labour and fulfil the strategic gender need. Molyneux (1985) identified strategic gender needs as "the abolition of the sexual division of labour; the alleviation of the burden of domestic labour and child care; the removal of institutionalized forms of discrimination such as rights to own land or property, or access to credit; the establishment of political equality; freedom of choice over childbearing; and the adoption of adequate measures against male violence and control over women".

Practical gender needs of women focuses on income earning activities and on community-level requirements of housing and basic services like food, water and shelter. In order to balance the triple role of women, women need integrative strategies that should meet both the practical and strategic gender needs. In the third world low income countries, various policies, programs and projects are designed to assist low-income women.

From the shift of "welfare" to "equity" to "antipoverty" and to the latest approach "efficiency" and "empowerment" mirrored the shift of approaches in the third world development associated with structural adjustment policies. An empowerment approach policy is related not only with the reproductive role of women but the triple role of women and seeks through bottom-up women's organizations as not only the change in legal procedure but also political mobilization, consciousness raising and popular education (Moser, 1989).

Women's empowerment is regarded as the function of women's access to control over resources extending to their decision making capabilities like household decisions or income, employment, education, expenditure, fertility, sexuality, and freedom to move and control over material and intangible resources like time and information; their position within the household and in the society (K. Sethuraman et. al, 2006).

Lack of access to resources like education and lack of empowerment and economic independence keep women locked into situations from which there is no escape. The lack of these resources has a great deal to do with the level of violence in South Asian communities (Coomaraswamy, 2005). Many feminist reformers claim that women's lower status is the reason of domestic violence. They demonstrate the two main reasons of domestic violence as financial disputes and consumption of alcohol (Feder, 1999).

(Paudel, 2007) found four criteria of empowering women in order to reduce domestic violence :(i) equal access of education to both men and women (ii) decision making power and property rights (iii) massive educational programs for mothers-in-law and mothers on violence against daughters-in-law and daughters; and (iv) enactment of a strong law against gender based violence and its effective enforcement. Studies have shown that secondary education is the greatest benefit to women and the education is more beneficial if they also have access to resources and wealth (K. Sethuraman et. al, 2006). Unfortunately, fund allocation in secondary

schooling is very less compared to that of primary schooling from the government and donor agencies in Nepal (Pant, 2010).

Secondary education should cover the curriculum of non-violence, human rights, gender issues, and conflict resolution. Also the education should meet the local needs of people and must be designed in accordance with the target groups (Pant, 2010). (Lamichhane et. al, 2011) concluded their study by suggesting educational campaigns as the indicator to improve the status of women. Violence against women can be eliminated only when the prevailing cultural norms and attitudes are challenged (Khan, 2000).

Women's movement is a broader political movement for social justice or social change that rejects the patriarchal privilege and control; and considers gender as an important social relationship within the structure of class, race and ethnicity, age and location (Visvanathan et. al, 2011:392). Although there have been various women's movement to stop violence against women, the emphasis is given only on the action to stop violence but not on the women's cooperation with men (Hayward, 1997). So, it is important that stopping violence against women and girls should start with the co-ordination of men. Preventing violence, rape and crime would be more successful if men are also involved in the project of gender equality. Khan (2000) has also regarded men's organization as the helping hand to oppose violence against women. For this, men's national and local sporting organizations can be used as the resource and network to raise awareness on violence issue.

3.7 Legal Status of domestic violence

Attitude of physical beating seems to shift from seventeenth century in English society. In the colonial period in many countries, women did not have wide legal options and they were not often financially accessible. They often had limited access of rights in ownership and management property. By the middle of the nineteenth century, wife abuse started to be declared as criminal punishment in England. In the other hand, there started to arise debate centred on the rule of men and legal status of women in America but federal legislation was not administered (Feder, 1999).

By the early twentieth century, although arrests in domestic violence were rare, police departments and social services started to intervene in such matter. Old stereotypes and attitudes

now started to be challenged by women's movement and feminism through 1960s. Then, marriage started to take the form of equal relationship due to the succession of women gaining political, economic and social power. Women under violence were provided shelter and services began in 1970s (Feder, 1999). Such reforms were followed by new legal interventions including civil protection orders.

Nepal, India, Pakistan and SriLanka have same kinds of constitution regarding to human rights inspired by Anglo- American approach perceiving human rights as essential civil and political rights. The rights refer the fundamental rights of human beings as the right to equality, right to life, freedom to speak, freedom to express, freedom from torture, freedom of religion and freedom from unlawful arrest and detention. Likewise, socio economic rights in international human rights deals with the principle of good governance but this law rarely explains the state policies for the benefit of women (Naved, 2003). Thus, it is clear that none of the South Asian constitution has a holistic approach to women's rights and fails to recognize the overall range of civil, political and socio-economic rights. However, Nepal is the only one country in the South Asian region where treaty law become the part of domestic law while ratification.

According to UNFPA/SAATHI 2008 study in Surkhet and Dang districts of Nepal (conflict-hit districts), only 27 percent of the survivor of Sexual and Gender Based Violence accessed treatment. Similarly, the study of Surkhet district found that only 15 percent of the total sexual violence were registered, investigated and prosecuted. Out of 465 Gender Based Violence, only 187 cases were filed, 237 were mediated, 66 cases withdrew, 81 cases were filed in court and 62 were decided. Among them, 5 were domestic violence cases and 2 out of 5 were mediated, 1 penalized and 2 are on-going (Rana et. al, 2011). This shows that sexual and Gender Violence survivors are in lack of justice and law.

Although gender equality is recognized as a fundamental right in all constitutions, gender discrimination still exists because of the impact of past legislation. Only the constitution of Nepal has the provision of either freedom from torture or "a right to life". But, there is no guaranteed provision on torture or right to life in Nepal's constitution that's why such provision results in gender based discrimination (Naved, 2003). Likewise domestic violence law do not have wide coverage and only the offences of murder; homicide not amounting to murder; and

offences of hurt are considered criminal. Thus document research clearly specifies that all South Asian countries including Nepal fail to enforce laws and legal controls effectively.

Part IV

Context. Research Area, Population, Status, and Caste

The study was conducted in Itahara village Development Committee which lies at South Eastern part of Nepal in Morang district. According to the Nepal Census Data 2012, Itahara Village Development Committee has total population of 15,404 where there are 7011 male and 8393 female residing². Biratnagar is the headquarter of Morang district and the 2nd largest city in Nepal. Since it lies at Morang district, the Human Development Index of Morang exists in 5th rank out of 75 districts and the literacy rate is 48.5 percent according to resource appendix 1991 (Thapa, 1995). The adult literacy rate of women in Morang is 39.9 percent and men 64.9 percent; and women involved in any occupation are 18.4 percent as per Human Development Indicators published by UNDP³.

Morang district is located at Terai region and this region is the lowland in the Southern part of Nepal. It is an ecologically divided zone like that of other two: Hilly regions and the Mountainous region. People in Itahara village have to depend upon long ride vehicles or motorcycles to access the job due to the lack of employment opportunities. Many have to migrate to the city areas and also abroad for foreign employment. The same problem is with the access of education. There is no access of higher secondary and higher-level education in the village. Because of limited educational colleges and few employment opportunities, village people especially women are not educated and empowered. Under such conditions, village women feel helpless and accept domestic violence as a natural phenomenon.

The VDC consists of different castes and culture, where 3 castes Brahmin/Chhetri, Magar and Satar were included in the study because they are the majority in the village. Brahmin/Chhetris are the largest ethnic group in Nepal comprising 28 percent of Nepal's population (Puri et. al, 2011). They are the highest caste and one of the more advantaged ethnic communities. They

² National Population and Housing Census 2011 (Retrieved from http://cbs.gov.np/wp-content/uploads/2012/11/VDC_Municipality.pdf)

³ Morang District Profile and Annual Report 2061/62 (Retrieved from http://www.nrsbba.com.np/wp-content/uploads/DPHO_Morang_Annual_Report_2061_62.pdf)

follow Hinduism and Nepali is their mother-tongue language. Magars are represented as the medium caste and most of them follow Buddhism, while some are Hindu as well. Most young Magar men are employed in the British, Indian and Nepalese armies. Women are involved in farm and household activities. Magars are less wealthy and literate than Brahmins but more than Satar groups (Bennett, et. al, 2008).

Similarly, Satars are allocated the medium rank and they have their own ranking in their caste themselves. They are regarded as Terai Janajati. Janajati means a socio-cultural group who holds an indigenous nationality. Officially there are fifty nine indigenous groups registered as Nepali nationalities (Hangen, 2007). 90 percent of Satar people belongs to Indo-Aryan language group and speak Maithili, whereas only 10 percent speak Nepali (Ghimire, 1990).

Magar and Satar households lie within their own community and separated from other castes whereas Brahmin/Chhetri were scattered. Satar and Magar households were found to live in a group community. Whereas, Brahmin/Chhetri households are not found in a group community. Majority of the Brahmin/Chhetris and Magar's households have the access of unpaved roads, while some of them also access paved roads. None of the Satar participants have the access of paved roads.

Majority of Satar respondents have low-socio economic status with the houses covered with dry straw. The majority of Magar and Brahmin/Chhetri respondents have a sound economic condition. Sound economic condition refers to the situation where they do not need to fight for the basic needs. Most of the Magar men and Brahmin/Chhetri men (women participant's husbands) are found abroad for foreign employment as labourers.

Part V

Methodology

The study depends upon primary as well as secondary data. Primary data is generated from the field survey and focus group interviews. The quantitative survey was conducted individually by selecting one man and a woman at each of the household. Altogether 66 households were selected. Lists of the households were prepared by 2 school teachers, and a social worker living

in the village. Secondary data such as the literacy rate of male and female of the district were collected from the Central Bureau of Statistics (CBS); and from the related journals and articles.

5.1 Qualitative Methods

Qualitative information was gathered from the interviews with men and women. Each 20 women of 2 different castes (Brahmin/Chhetris and Magars) and 21 women from another caste (Satar) participated. In all, 61 women were interviewed. Brahmin and Chhetri are considered as an identical caste as they have same socio-cultural norms and attitudes. The focus group interviews were conducted with 7 men and 7 women of each caste who finished primary schooling. The goal of these interviews was to generate their perceptions regarding the relationship between education, employment and domestic violence. In addition, the question was discussed with the remaining men and women besides the focus group.

All of the women interviewed were 18 years old or over 18. Marital status and occupation was not prioritized. According to the key informants, it was difficult to identify 7 women (of each castes) employed outside the household. Thus the systematic selection was limited only up to the selection of 7 women completing the primary schooling. In some cases there were 2 or 3 women at the same time i.e., the gathering of neighbourhood women at a place. As such, they were isolated from other women and interviewed privately. The interviews with 61 women in qualitative survey were related to the frequency, type, cause and who were the perpetrators of domestic violence.

Their experiences of domestic violence was analysed on the basis of caste, education level and employment opportunities. There were women who had the experience of domestic violence also in the past but the study look upon the domestic violence of women which they face at present but not the previous violence. After interviewing nearly half of the respondents, it became clear that the women do not like to talk about the sexual abuse. The main reason found behind them not telling is due to shame. Thus, excluding the topic of sexual violence was determined.

5.2 Quantitative survey

Quantitative information was gathered from both men and women in 66 households. Altogether, 122 respondents were taken for the survey with 61 men and 61 women. Households were

selected randomly and individuals of age under 18 were not taken. One man and one woman per household were interviewed randomly, but somewhere either a single man or a woman was interviewed in some households. Most often, the interview was taken separately in each household and they were informed about the confidentiality of the information. Each male and female respondent was asked about the link between education and employment opportunities. Three different castes were selected to represent different ethnicity, economic status, and educational level like that of qualitative interviews. Brahmin/Chhetris and Magars represent 20 male and 20 female; whereas Satars represent 21 male and 21 female.

Participant's (men and women) education was categorised into primary, secondary, higher secondary and higher level. Likewise, the occupation was categorised into skilled and unskilled job. Construction worker, painter, factory worker, and farmers are taken as unskilled job and administrator, teacher, manager, health assistant, pharmacist, businessman and artists are taken as skilled job. All participants were asked about the link of education to employment opportunities. The questionnaires were categorised into 'up to a great extent', 'up to a medium level', and 'up to a low level'.

They were asked about whether or not some of their money is saved in some cooperatives, bank or somewhere. They were also asked on where their money is spent either the participant (men and women) is a skilled worker or an unskilled one. Three categories were used under this question: either for the family, households; or for personal use; or any other sectors. These two questionnaires were related to identify the socio-economic status and the autonomy of each interviewee. As it is difficult for the participants to ask their total income directly, such question was necessary to identify their socio-economic status.

It was hypothesized that lack of education and empowerment among women are the main associated factors relating to domestic violence. But, alcohol consumption of husband and giving birth to daughters were also found to be the important factors associated with domestic violence. The hypothesis was generated from the literatures relating to gender violence. Simple software: Microsoft Excel, and Word; and statistical tools (Mean and Median) are used to perform the data analysis.

Part VI

Results

Table 1
Characteristics of the Respondents

Background Characteristics	Men (N=61)	Percent	Women (N=61)	Percent
Age (years)				
18 and 19	3	4.9	7	11.4
20 to 59	49	80.3	46	75.4
60 to 88	9	14.7	8	13.1
Occupation				
Skilled	6	9.8	3	4.9
Unskilled	48	78.7	46	75.4
Student	4	6.6	4	6.6
Unemployed	3	4.9	8	13.1
Marital Status				
Married	51	83.6	53	88.5
Unmarried	10	16.4	7	11.5
Number of Children				
None	13	21.3	11	18
One	11	18	18	29.5
Two	11	18	8	13.1
Three or more	26	42.6	24	39.3

N= Total number of interviewee

6.1 Types, reasons and frequency for domestic violence towards women from three different castes

6.1.1 Types of domestic violence

Table 2

Types of domestic violence

Types of domestic violence	Number of women victims	Percentage
Psychological violence	10	66.7
Physical violence	3	20
Economic violence	2	13.3
Total	15	100

According to the qualitative interviews, 10 out of 61 women are facing domestic violence in Itahara. Thus, the qualitative study at Itahara Village Development Committee concludes that 16 percent of women are abused physically, psychologically or economically. No women in the study experienced three types of violence at once. The most common violence for the women is psychological violence which every victim has suffered. That is the suffering caused by abusive words and manipulation from their husbands and in-laws. None of the women wanted to talk about sexual abuse, because in the Nepali community, people do not openly discuss or share about this topic.

Table 2 shows that the three types of violence were psychological violence at 66.7 percent followed by physical violence at 20 percent and economic violence at 13.3 percent. There are some women who faced more than one type of violence so the total number of victims appears to be more in the table. For example, women who suffer from physical violence may also suffer from psychological violence. Likewise, women experiencing economic violence are also the victims of psychological violence.

Table 3

Types of domestic violence according to castes

Castes	Psychological violence	Physical violence	Economic violence
Magar (N =2)	2	1	0
Brahmin/Chhetri(N=3)	3	0	1
Satar (N=5)	5	2	1
Total	10	3	2

N= Total number of victims by caste

My study interviewed 20 Magar women, 20 Brahmin/Chhetri women and 21 Satar women participants. Half of the domestic violence victims out of 10 faced two types of violence at once (Table 3). Three percent of Magar women (2) out of the 61 women interviewed are the victims of domestic violence. One of these women experienced psychological violence while the other woman experienced physical and psychological violence at the same time.

Three Brahmin/Chhetri women out of the 61 are victims of domestic violence. Among them, two women experienced only psychological violence, while one woman experienced economic and psychological violence at the same time. Thus, four percent of Brahmin/Chhetri women out of the total experienced domestic violence.

Five Satar women experienced domestic violence out of the total 61 respondents. Two women experienced physical and psychological violence at the same time, one woman experienced economic and psychological violence while two women suffer only psychological violence. Thus, eight percent of Satar women experience domestic violence out of total participants.

The psychological violence found among the women was generally abusive words, throwing away their belongings, accusing them of spreading disease, accusing them of not bringing a handsome dowry, threatening to separate them from home, blaming them for not giving birth to a son and forcing them to work without any rest. The physical violence found among the women was beating. Use of any sharp objects or guns were not been reported by the victims. The economic violence was not giving food to eat, and not allowing the woman to stay inside the home while the abuser was away.

6.1.2 Reasons of domestic violence

Table 4

Reasons of facing domestic violence

Reasons	Low economic status	Alcohol	Not giving birth to a son	No education
Magar women (N=2)	1	1	-	1
Brahmin/Chhetri women(N=3)	2	1	1	1
Satar women (N=5)	3	2	-	4
Total	6	4	1	6

N= Total number of victims by caste

While conducting the qualitative interviews, victims were asked why they think they are facing these kinds of domestic violence. According to the experiences of 10 women facing one or two types of violence at a same time, there are various reasons for domestic violence. There is more than one reason why women suffer from domestic violence. Two Magar women reported that the reasons for domestic violence are low economic status, drinking alcohol and no education simultaneously. In this case, low economic status refers to having no income and full dependency on agriculture.

Three Brahmin/Chhetri women reported that the main reason behind domestic violence was low economic status. This is followed by drinking alcohol, not giving birth to a son and no education; all of these reasons play an equal role. Five Satar women victims reported that less education followed by low economic status and drinking alcohol were the reasons behind the domestic violence.

Table 4 concludes that the main reasons behind domestic violence are no education and low economic status equally followed by drinking alcohol and the finally the desire to have a son. From the field study, women reported that besides the reason of drinking alcohol; old age and

poor health have also caused physical violence. Whereas, the main reasons behind psychological and economic violence are clearly represented by table 4.

6.1.3 Frequency of domestic violence

Table 5

Frequency of domestic violence

	Everyday	Once or twice in a week	Once or twice in a year
Magar women (N=2)	1	1	1
Brahmin/Chhetri women (N=3)	1	1	1
Satar women (N=5)	2	3	-
Total	4	5	2

N= Total number of victims by caste

Table 5 shows that Satar women have faced domestic violence generally everyday, or once or twice in a week. While Magar women and Brahmin/Chhetri women experience the violence everyday, once or twice in a week, and once or twice in a year in a similar ratio. There were no women who reported of experiencing the violence once or twice in a month.

The study also concludes that the frequency of physical violence among the victims is not always same. The frequency of physical violence is everyday, once or twice in a week and also within once or twice in a year. The most common psychological violence has also no limits whereas economic violence was reported to occur every day.

It was found that the frequency of experiencing two types of violence is at the same time interval according to Brahmin/Chhetri and Satar women. While, the frequency of psychological violence in Magar women is every once or twice in a week and physical violence within once or twice in a year. Table 5 concludes that majority of the women face the domestic violence generally once or twice in a week followed by everyday and once or twice in a year.

6.1.4 Perpetrators of domestic violence

Table 6

Perpetrators of domestic violence

Perpetrators	Husband	Daughter-in-law	Son	Mother-in-law
Magar women (N=2)	2	1	-	-
Brahmin/Chhetri women (N=3)	2	-	-	1
Satar women (N=5)	4	2	1	-
Total	7	3	1	1

N=Total number of victims by caste

Table 6 concludes that out of two Magar women (victims of domestic violence), one victim suffers from husband only and the other suffers from husband and daughter-in-law at the same time. Out of three Brahmin/Chhetri violence victims, one victim suffers from mother-in-law and two of them from husband.

Out of five Satar victims; four women suffer from husband, two of them suffer from daughter-in-law and one woman from her son. There are two Satar women who experience violence from husband only; and one woman suffers from husband and daughter-in-law at the same time. Similarly, another Satar woman suffers from son and daughter-in-law simultaneously.

According to the individual interviews, the main perpetrators of physical violence are husband and daughter-in-law while in case of economic violence; husbands, daughter-in-law and son are the equal abuser. Mother-in-law was reported to be the abuser only of psychological violence. Finally every woman suffering from economic violence and physical violence are also the victims of psychological violence.

Since, the study is undertaken to the women who have crossed at least 18 years of age, the age of the victims range from 25 years to 60 years and all of them are married. Out of 61 men participants, 4.9 percent were teenage, 80.3 percent were 20 to 59 years old while 14.7 percent were 60 to 88 years old. Similarly, out of 61 women participants, 11.4 percent were teenage, 75.4 percent were 20 to 59 years old and 13.1percent were 60 to 85 years old respectively. The mean age of Satar men and women is 39.3 and 34.9 years respectively. The mean age of Magar men and women is 42.2 and 38.25 years whereas Brahmin/Chhetri men and women are 43.3 and 40 years respectively.

There are two women out of all victims who are staying at maternal home otherwise all victim women are supposed to stay still with their husband and in-laws. According to the table 6 studied, majority of women are abused generally from their husband rather than the other perpetrators. Talking about the age of Magar women, it ranges from 18 to 80 years of age. But, only one Magar woman aged 18 is unmarried while rest of the 19 are married. Age of Brahmin/Chhetri women ranges from 19 to 85 years, 3 women are unmarried while rest of the 17 are married. Similarly, age of Satar women ranges from 18 to 70 years and three women are unmarried while remaining 18 are married.

6.1.5 Discussion

In many countries, studies show that domestic violence is more prevalent in rural areas as compared to urban areas. My research shows that domestic violence is 16 percent in rural areas. Whereas, other studies show that domestic violence is 33.8 percent among the poor population and 19.9 percent of the general population in urban areas (Oshiro et. al, 2011). These rural and urban areas studies conclude that higher levels of domestic violence against women exist in the urban areas. For example, in Thailand domestic violence is 23 percent in urban areas vs. 33.8 percent in rural areas, in Bangladesh it is 39.7 percent vs. 41.7 percent and in Brazil it is 27 percent versus 33.8 percent (Oshiro et. al, 2011). My study contradicts the report that domestic violence is more in rural areas than urban cities.

The prevalence of domestic violence found in my study contradicts the reports found in other districts of Nepal. Findings by Lamichhane et. al, (2011) show that 51.9 percent of rural women are the victims of domestic violence which is very more compared to my findings. Another study

reported that more than one third (35 percent) of women are abused by their partner or family members (Paudel 2007). A situational analysis conducted by SAATHI found that 93 percent of women are the victims of mental and emotional torture and 82 percent are physically abused; which is contrary to my findings. I think that my finding of domestic violence is less compared to other findings because I am not a trained interviewer or field worker.

Comparing domestic violence cases based on caste showed that 20 percent of Magar women, and 30 percent of Brahmin/Chhetri women have experienced domestic violence in my study. Paudel (2007) reported 32 percent of Magar women and 28 percent of Brahmin/Chhetri women are the victims of domestic violence which is different from my findings. However, a report by Lamichhane et. al (2011) has similar results, they found that one fourth (nearly 25 percent) Brahmin/Chhetri women are the victims of domestic violence. My findings in the Itahara village show that physical and economic abuse is also the form of psychological abuse. This connection is not revealed in other studies of domestic violence.

Various other studies Lamichhane et. al (2011), Oshiro et. al (2011), Paudel, (2007) have regarded caste and ethnicity as the reason to create domestic violence . But my study did not found caste as the reason of domestic violence. However, caste is taken as the basis to measure the differences of domestic violence. My study matches with the studies conducted by Thapa-Oli et. al (2009), Paudel (2007), Oshiro et. al (2011), Khan (2000) as education is the significant measure to empower women in order to reduce domestic violence.

Women in my study did not state husband's education as the reason to suffer domestic violence. This differentiates to the study done by Puri et. al (2011), Oshiro et. al (2011) and Lamichhane et. al (2011). Spousal communication and women's autonomy are also the reasons of domestic violence in Lamichhane et. al (2011) study. Likewise, dowry and polygamy are also the significant factor of domestic violence according to Oshiro et. al (2011) which were not reported in my study.

Regarding the reciprocal associations between the variables of domestic violence, caste was reported as significantly associated factor of husband's alcohol drinking (Oshiro et. al, 2011). While, my results did not find caste as the associated variable of husband's alcohol drinking. Caste system is one of the dominant social systems in Nepal. The median number of children of

Magars and Brahmin/Chhetris is two while that of Satars is one in my study. Oshiro et. al (2011) reported that number of children is the significantly associated variable of physical violence in home. Table 3 represents Satar women as the highest sufferer of domestic violence than the other castes. At the same time, they have less number of children compared to other castes. My finding contradicts to the finding of Oshiro et. al (2011) as number of children does not play any role in the prevalence of domestic violence.

My findings reveal none of the unmarried women as the victims of domestic violence whereas, Paudel (2007) reported unmarried women also as the sufferer. His study also found mother-in-law (followed by husband) as the main perpetrators of physical violence that was not reported by any women in my study. Another variation found in my study is the perpetrator of domestic violence as the son but not in Paudel (2007). Khan (2000) stated that domestic violence is acted not only by husbands and son but also by fathers, fathers-in-law, stepfathers, uncles and brothers whereas; my study did not demonstrate those actors of domestic violence except husbands and son.

A report of domestic violence found 72 percent of women live with their husbands and in-laws who act violence against them (Joshi et. al, 2008). This study differentiates to mine as 96 percent of women reported to live with the actors of domestic violence. Various studies show that women in domestic violence generally suffers from health problem like mental, reproductive and physical problem ranging from mild to severe resulting into fatal consequences (Khan, 2000). Women in my studies did not report such health consequences except two Satar women suffering from backache due to physical violence and gastritis due to economic violence. However, majority of women reported depression and fear as the major consequences of psychological violence.

6.2 Gender inequalities with regard to education and employment

6.2.1 Educational status of Satars

Table 7

Education level of Satar people

	Primary education	Secondary education	Higher Secondary education	Higher level	Total
Men (N=21)	2	5	1	1	9
Women (N=21)	5	1	1	0	7

N= Total number of Satar interviewee

Primary education here refers to the people who have at least completed grade 5, secondary education refers to the education up to grade 10, higher secondary education refers to 11 &12 while those who are attaining Bachelor, Masters and above programmes are considered as higher level education⁴.

Table 7 illustrates that women are deprived of education compared to men in attaining secondary, higher secondary and higher level education except that of primary education. It reveals that 14 women do not have any education compared to 11 men. WHO model states that discrimination of education is the form of economic violence (Naved, 2003). It states that Satar women have lower chance of being educated and are the victims of economic violence.

NGOs and Governments conduct many literacy approaches in various remote areas of Nepal. But, generally such approach is found to have no diversification. They focus on only one language or one ethnic group and have no different methods (Pant, 2010). Table 7 illustrates that 90 percent of Satar people who can't speak and understand Nepali language fluently (Ghimire, 1990) are the sufferers of such specialised approach.

6.2.2 Educational status of Magars

⁴ Education history and system in Nepal. (Retrieved from <http://bhaktapuronline.net/nepal%20edu.htm>).

Table 8

Education level of Magar people

	Primary education	Secondary education	Higher secondary education	Higher level	Total
Men (N=20)	1	8	4	1	14
Women (N=20)	3	4	3	1	11

N= Total number of Magar interviewee

Table 8 illustrates that Magar women are deprived of attaining secondary and higher secondary education compared to men. Six men compared to nine women do not have any sort of education which clearly reveals the economic violence.

6.2.3 Educational status of Brahmin/Chhetris

Table 9

Education level of Brahmin/Chhetri people

	Primary education	Secondary education	Higher secondary education	Higher level	Total
Men (N=20)	3	7	5	2	17
Women(N=20)	4	7	2	1	14

N= Total number of Brahmin/Chhetri interviewee

Table 9 illustrates that the higher secondary and higher education is less in Brahmin/Chhetri women compared to men. The table also concludes that Brahmin/Chhetri women have economic violence in their home as six women do not have access of education compared to three men.

If we look Table 7, 8 and 9 concerning education level of three castes, then Satar people are less educated compared to Magars and Brahmin/Chhetris. Table 7 described that majority of Satar women are educated only up to primary level and majority of Satar men only up to secondary level. Table 7 and 8 reveal majority of Magar men and women are educated up to secondary level and this rate is higher than Satar people. Similarly table 8 and 9 reveal that more Brahmin/Chhetri men have attained higher education compared to Magars.

It was already concluded that Satar women have more domestic violence compared to other castes (Table 3). Thus, from the study, it is proved that higher the education level, lower the chance of experiencing domestic violence. It indicates an indirect relationship between education and experience of domestic violence.

Table 7 and 8 also illustrates that majority of Brahmin/Chhetris are more educated compared to Magars in overall. But, the proportion of domestic violence among Brahmin/Chhetri women is 4% compared to Magar women as only 3%. The main reason behind this is most of the Magar men are in abroad for employment opportunities. That is 25 percent of the Magar husbands are not in their home country while the rate of Brahmin/Chhetri men in abroad are just 15 percent. The result of the study already concluded that the main perpetrator behind the violence is husband (Table 6). So, in the absence of husband, the frequency of domestic violence seemed to occur less in Magar women than Brahmin/Chhetris.

6.2.4 Rate of employment outside the household (All Castes)

Table 10

Rate of employment outside the household of all castes

	Brahmin/Chhetri (N=40)	Magars (N=40)	Satar (N=42)	Total
Men (N/2)	6	9	5	20
Women (N/2)	4	2	1	7

N= Total number of interviewee

Table 10 demonstrates that there are more employed men than women in all castes. If we link the employment rate to the rate of domestic violence (Table 3 and Table 10) by castes then, it is clear that less the employment opportunities more the chance of domestic violence. There are 8 percent Satar women experiencing domestic violence compared to 4 percent and 3 percent Brahmin/Chhetris and Magars respectively (Table 3).

Magar and Brahmin/Chhetri women are teachers and shopkeepers, while a Satar woman is a tailor. Regardless of her, all Satar women are depending on agriculture. Rests of Magar women are engaged in agriculture and some are students. Similarly, rest of Brahmin/Chhetri women are farmers and students. Women who are farmers are not taken as employed women in table 10.

In the other hand, most of the employed Satar men are carpenters and only one of them is a finance head in a development organization. (The organization is about 10 kilometres far from the village). Rests are engaged in agriculture and some are social workers and students. Most of the Satar men work on other's agricultural land because of low economic status, meaning no owned land. The occupation of employed Brahmin/Chhetri men are pharmacist, contractor of construction companies, dealer (land & housing), teacher and businessman. Rests are engaged in agriculture, social works and some are priests and students. The occupation of Magar men are teacher, painter, agent, contractor of construction companies, businessman and driver. Rests are engaged in agriculture and social works and some are students.

6.2.5 Discussion

Paudel (2007) study reveals only 37 percent Magar women as literate and this is comparatively lower to that of my findings as 55 percent women educated up to primary level and above. Paudel (2007) stated the adult literacy rate of Brahmin/Chhetri women as only 57 percent which varies to my finding as 70 percent women (Table 9) are educated up to primary level and above.

Nepal's two major language groups Indo-Aryan and Tibeto-Burman are associated with two different norms for women where Indo-Aryan follow Hinduism and Tibeto-Burman are primarily Buddhist (Koolwal, 2007). Women in Tibeto-Burman communities generally have greater autonomy so their opportunity to earn income outside the household is comparatively more than Indo-Aryans. Magars are represented as Tibeto-Burman and Brahmin/Chhetris relates to Indo-Aryan. My study contradicts Koolwal (2007) since the ratio of employed

Brahmin/Chhetri women is more compared to Magars. In the other hand, Satars belong to Indo-Aryan language group. Comparing the employment ratio of Magar and Satar women, my study matches to Koolwal (2007).

6.3 Impact of education and employment in reducing domestic violence towards women

6.3.1 Link between education and employment of Satars

Table 11

Link between education and employment on Satar people

Satar	Educated (Completed secondary education)	Employed
Men (N=21)	3	5
Women (N=21)	1	1

N= Total number of Satar interviewee

(Note: People who have completed secondary education are considered as educated. People who are attaining secondary education but not completed are not taken in the figure. In Nepal, completing secondary education means obtaining School Leaving Certificate and this is equivalent to GCSE, the academic qualification in United Kingdom and the matriculation in India. School Leaving Certificate is considered as the “Iron Gate” for academic career in Nepal⁵).

Table 11 reveals that out of total Satar men, 14 percent are educated, while 23.8 percent are employed. Although it seems that employment rate is higher than education rate, only one out of the total employed men is a skilled worker. Remaining are unskilled workers. Here, the education has not played any role to create skilled job. For example: majority of Satar men are employed as carpenter and that is not considered as skilled job in Nepal. According to their experiences, the reason of gap between education and employment is their health problem and the political situation of the country. As the economic status of Satar people is really bad, they

⁵ School Leaving Certificate Examinations (Retrieved from <http://blog.sparrowsms.com/2012/06/school-leaving-certificate-examinations.html>).

share the experience of not having better employment because of health problem like heart disease, and malnutrition. They don't have enough money to cure the disease.

In case of Satar women, there is an equal link between education and employment opportunity. Only, 4 percent of them are educated and employed as well. Language problem is the one reason of poor education and less employment opportunity on Satar women because they have their own language (Maithili). According to them, it is just some years back that they have started to speak and understand Nepali language.

6.3.2 Link between education and employment of Magars

Table 12

Link between education and employment on Magar people

Magar	Educated (Completed secondary education)	Employed
Men (N=20)	10	9
Women (N=20)	6	2

N= Total number of Magar interviewee

Table 12 reveals 50 percent of total Magar men as educated and 45 percent employed. Here, the education and employment are not equally co-related with each other. The main reason of less employment according to Magar men's experience is the political situation of the country. Nepal is now in deep legal and political uncertainty with no new constitution marked by long delays of deliberation since last four years. This has led the peace process in jeopardy and increased divisive communal issues⁶. Table 12 further reveals that 30 percent of total Magar women are educated, but 10 percent are employed. The reason of this difference between education and employment according to their experiences is early marriage. The survey also proved that 10 percent of total women (N=61) were married before the age of 25 years.

6.3.3 Link between education and employment of Brahmin/Chhetris

⁶ Nepal without a constitution (Retrieved from <http://www.economist.com/blogs/banyan/2012/05/nepal-without-constitution?zid=306&ah=1b164dbd43b0cb27ba0d4c3b12a5e227>).

Table 13

Link between education and employment on Brahmin/ Chhetri people

Brahmin/Chhetri	Educated (Completed secondary education)	Employed
Men (N=20)	12	6
Women (N=20)	8	4

N= Total number of Brahmin/Chhetri interviewee

Table 13 demonstrates that 60 percent of Brahmin/Chhetri men are educated with only 30 percent being employed. Similarly, only 20 percent women are employed outside the household out of 40 percent educated.

Table 11, 12 and 13 conclude that the link between education and employment is not to the great extent but up to a medium level. The main reason behind this is the political situation and cultural norms of the country according to the experiences shared by the participants. Many women reported that even they are educated up to a qualified level; they are unemployed because they are supposed to childbearing and household responsibilities.

6.3.4 Link between education and employment to reduce domestic violence against women

The link between educational level, employment and domestic violence was asked to all participants regarding their everyday experiences in their life through qualitative interview. Every 61 women of all castes were asked about the link between education and employment to domestic violence. They are asked about whether education or employment play great role in reducing domestic violence. The result of 61 women's experiences came this way:

Table 14

Link between education, employment and domestic violence (women)

	Both education and employment play equal role	Education is more important for good environment	Self-employment is more important for good environment	Neither of them plays role for good environment
Magar women (N=20)	3	10	0	7
Brahmin/Chhetri women (N= 20)	5	12	3	0
Satar women (N=21)	5	8	1	7

N= total number of interviewee

Table 14 concludes that majority of women (49 percent) mention education as an important factor to reduce domestic violence, while only 6 percent accept employment as the factor to reduce domestic violence. Similarly, 21 percent told that both education and self-employment are equally necessary to reduce domestic violence. Majority of the women stated that education is more important to create a good environment in the home because skilled and practical knowledge can be gained through education. They also stated that their children could grow up in a violent free environment if the parents are educated because civilization and politeness can be found in a home where parents are educated. They also told that employment is important to be self-independent because it is the only source through which they can generate money. They stated that if people are not self-employed, then they could be engaged in looting, gambling, and crimes like domestic violence so employment is the important thing to reduce domestic violence.

While conducting the interview, 14 women also stated that neither education nor employment play role to create a good environment in the home. They were asked about why education and employment do not play any role in creating good environment. Various reasons were found behind this factor. According to their experiences, better understanding (co-operation within husband and in-laws) plays great role in reducing domestic violence. Most of them also stated

that family separation is the associated factor to reduce domestic violence. As many married women suffer domestic violence through in-laws in a joint family, they prefer to have nuclear family in order to get rid of the abuse. Also, many Magar husbands going abroad for better employment opportunities is the another reason of less domestic violence.

6.3.5 Link between men's education, employment and domestic violence

Similarly, the link between education and employment to domestic violence is asked to every 61 men of all castes. The result came this way:

Table 15
Link between education, employment and domestic violence (men)

	Both education and employment play equal role	Education is more important for good environment	Self-employment is more important for good environment	Neither of them plays role for good environment
Magar men (N=20)	7	11	0	2
Brahmin/Chhetri men (N= 20)	4	14	2	0
Satar men (N=21)	3	11	5	2

N= total number of interviewee

Table 15 describes that 2 Magar men and 2 Satar men do not think that there is any relation exist between education, employment and domestic violence. They told that better understanding and family separation are the important factors in creating good environment. Some of them told that political instability in the country has forced many people to go abroad for better employment. Their perception was education and employment opportunities do not have anything to do with domestic violence because if country is not stable and violence free how could an individual's home lie in peace. It reveals that a home can be peace only when a country is politically and economically sound.

However, the majority of men (59 percent) told that education is the main factor to reduce domestic violence while only 11 percent told that self-employment is the associated factor to create good environment. But 23 percent men accept both education and self employment as equally important to reduce domestic violence.

6.3.6 Discussion

According to the experiences shared by Brahmin/Chhetri people, majority of them stated that there is an equal link between education and employment. But, the conclusion of their data from the survey and their experiences shared through qualitative interviews doesn't match. The reason behind this mismatch is the political situation of the country. There are 46 percent unemployed people in the country as of January 12, 2012⁷.

The objective of literacy actually is to encourage women to be independent of men in the rural community like writing letters and keeping records; and strengthened women's group and enable them to work effectively in income generation activities and also in empowering other women (Pant, 2000). The finding of my study varies with Pant (2000) that although Brahmin/Chhetri and Magar women are educated up to secondary level, they don't have any income generation activities rather than to engage in agriculture.

My study focused on education level as the associated factor to gain income opportunities and significantly to reduce domestic violence. In the other hand, World Bank Action Plan from 2007-10 has not focused education as the target plan to advance women's economic empowerment, rather it focuses on land, labour, finance and product markets only (World Bank, 2006).

6.4 Expenses sector of men and women

6.4.1 Expenses sector of men

⁷ Country Comparison> unemployment rate (Retrieved from <http://www.indexmundi.com/g/r.aspx?c=np&v=74>)

Table 16

Money spent by men participants

	For family , household costs	For personal use	Others
Magar (N= 20)	14	3	-
Brahmin/ Chhetri (N=20)	15	-	3
Satar (N=21)	20	1	-

N= Total number of interviewee

All participants (either skilled or unskilled workers) were asked their expenses in order to generate their economic position to some extent. Table 16 reveals that household costs refer to the sustaining of basic needs like food, water, shelter and health. Personal expenses refers to the money spent for entertainment purpose like visit, cinemas and alcohol consumption. 14 Magar men reported that they spent money for household activities only. Besides, they do not have any extra expenses in other activities. 3 out of 20 Magar men do not own any occupation because some are students and some are very old.

Three out of 20 Brahmin/Chhetri men spend a portion of their income on social works like building roads, temples, and schools in the village while two of them are students with no income. One out of 21 Satar men does not own any occupation because of old age. One of them reported to spend some money for personal use like buying fashionable clothes and cosmetics. Remaining Satar men do not have enough money to spend for any social works or entertainment purposes except for basic needs.

6.4.2 Expenses sector of women

Table 17

Money spent by women participants

	For family, household costs	For personal use	Others
Magar (N=20)	14	-	-
Brahmin/Chhetri (N=20)	15	1	-
Satar (N=21)	19	-	-

N= Total number of interviewee

Table 17 states that 14 out of 20 Magar women spend money for household costs only, three of them do not engage in any sort of occupation because of early marriage and no education while two of them are students with no income. One woman out of 20 Brahmin/Chhetri women does not have any job because of less education, one of them suffers from heart problem and one woman is very old. Two of them are students with no income. Only one woman spend some money for personal use like buying cosmetics and visit but, most of her expenses are also for household costs. 19 out of 21 Satar women spend their money to sustain basic needs; remaining two uneducated women do not own any occupation.

Only two Magar women out of 20 reported to deposit some of their saving in a bank and cooperative. Brahmin/Chhetri and Satar women reported of no saving at all. Two Satar men reported very little savings in co- operatives. Four Brahmin/Chhetri men and eight Magar men reported some savings in banks and co- operatives. It concludes that Satar participants have weak financial status compared to Magar and Brahmin/Chhetris.

Only two out of 20 Magar men have a skilled job. They are primary school teacher and artist. Likewise, three out of 20 Brahmin/Chhetri men are skilled workers. Their occupation varies from pharmacist to primary school teacher and Administrative Head in school. Unfortunately, only one out of 21 Satar men is a skilled worker as a Finance Department Head in an indigenous organization. Majority of all men are farmers. Occupation lists reveal none of the Satar women

have a skilled job. One out of 20 Magar women is a college teacher for Bachelor students. Two out of 20 Brahmin/Chhetri women are primary school teachers. Majority of all women are farmers.

No any development or social organizations exist in the Village Development Committee except Jeewan Bikash Samaj, Itahara. The main objective of this organization is microfinance. It provides loan to the people worth Rs. one lakhs for those who cannot assure collateral and Rs. three lakhs and above to the people who can assure land collateral. However, besides providing loan, the organization is also raising issues against dowry problems and fighting for women's rights as the organization's network cover 50 sections in various seven districts of Nepal. The organization has been funded through an American Project named Habitat Nepal for Humanity. (Field report by Ranjana Niraula, member of Jeewan Bikash Samaj, 20/02/2013).

Part VII

Conclusion

Women and girls are the core part of development of a country. But, they are often in great danger from their own intimate partner and family members rather than outsiders. Home is not a safe place for many women in the family where young men learn about women's subordination. Women are abused physically, psychologically, sexually and economically.

Starting from birth till old age, they are subservient to domestic violence. Domestic violence against women and girls is the violation against women's human rights by an intimate partner or other family members that denies their dignity, security, self-worth and freedom to enjoy better life. Evidences of domestic violence cases are mostly from rural areas where girls and women are very poor and uneducated. However, urban areas are also not blotted out because of the prevalence of more poverty and less education.

Domestic violence is perpetrated to women and girls in different forms. Among them, psychological violence is found as the safest method and is more prevalent. Study in Itahara Village Development Committee reveal 16 percent domestic violence in which all women are the victims of psychological violence followed by physical and economic violence. Women are vulnerable to violence because of less education and low socio-economic status.

Formal educations as well as literacy programmes play a crucial role in reducing domestic violence among women and girls. Education regarding human rights and gender issues, non-violence and sex education is an integrated strategy to combat domestic violence. Not only that, cultural norms and attitudes also need to be challenged. Women can be empowered and equalised only through the means of education.

Besides the reason of less education, low socio-economic status, alcohol consumption and desire to have son, dowry related matters, polygamy, early marriage, caste/ethnicity and number of children are also the associated factors of domestic violence. Women do not have any strategy to manage the violence rather than relying upon the perpetrators. As domestic violence is unreported and unrecognised in Nepalese societies considering it as the part of normal behaviour, perpetrators are often excused resulting into more intolerable abuse and crimes. Thus, women themselves need to come out from the tacit of silence and seize their rights of justice.

Men are supposed to be more educated than women, and men accept education as the most important factor to create good environment in home. But, still the concept of regarding girl's education as wasted investment in patriarchal society has limited their education. The case of dowry prevalence in Terai region is another major issue that resulted into early marriage of girls and limit their educational opportunities.

Men are supposed to gain better employment opportunities than women. Women's autonomy, decision making power and employment opportunities are the dependent variables of education. Empowering women through education raise women's consciousness to challenge their subordination. They would be more successful in managing the triple roles- productive, reproductive and community managing roles. It should also be remembered that men should not be disempowered in the cost of empowering women.

The severity of domestic violence is not realized at national level, nor realized by development organizations and NGOs as a major issue. Despite the ratification of international and national conventions, perpetrators are not prosecuted and punished because of no clear law regarding the domestic violence. Although development organizations and NGOs focus their effort on sexual based violence like trafficking, HIV/AIDS and rape; violence inside the home like marital rape, severe depression and several physical problems are not taken into account.

Many development organizations focusing micro-finance as the empowering tool in rural areas have also discarded education as the significant measure of empowerment. Although literacy programmes are organized in remote areas, they are not succeeded to bring gender equality, safety and security. Thus such programmes need diversification where every language people could understand and reach through grassroots in all Nepalese society.

Further research is needed to measure the issue of domestic violence. Trained researchers and interviewers are in need to calculate the socio-economic costs and consequences of domestic violence in Nepal. Co-operation is needed from all sectors like government, civil society, NGOs, social workers, lawyers, doctors and other professionals. The goal of further research and its implementation to combat domestic violence should be to make every woman capable to decide her future herself.

In many cases of sexual violence, women became the victims once again by the police or other legislative bodies. Weak law is the result of such evil crime. Immediate release of the offender; less attention in proceeding the case, mediation procedures rather than punishment are the consequences of weak law that resulted a victim woman to withdraw the case, most often unreported.

Domestic violence is a political, legal, socio-cultural, economic and health problem crossing boundaries of caste/ethnicity, culture, religion, race and nationality. Combating domestic violence against women and girls also need the co-operation of men. If men are also given education regarding non-violence and conflict resolution, then it will be easier for women. The policy to reduce domestic violence by women, for women, to women is more fruitful if men's awareness organizations also are financially and legally promoted and supported.

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Annex-1

Survey Form 2013

Itahara Village Development Committee, Morang

Name:
Gender: Female () Male ()
Caste: Brahmin/Chhetri () Magar () Satar ()
Age:
Marital Status: Married () Unmarried ()
Number of Children:
Education- Primary (up to 5) Secondary (up to 10) Higher Secondary (11&12) Higher Level (Bachelor, Masters & PHDs)
Occupation (Employment Level): Skilled/Unskilled: Skilled- Manager, Administrator, Accountant, Auditor, Economist, Architect, Scientist, Planner, Doctor, Engineer, Teacher, Veterinarian, Health Assistant, Pharmacist, Army, Police, Businessman and so on : () Unskilled- Painters, Factory Workers, Construction Worker, Sanitation Worker: ()
Do you have any bank or Co-operative Savings? Yes () No ()
Where do you spend your money? A) For the family, household costs, Please specify () B) For personal use, Please specify () C) Other Sectors, Please specify ()
How much link do you find between education and employment opportunities (in accordance to your life style): a) Up to a great extent b) Up to a medium level c) Up to a low level, (if there is a less link between the two then, why?)

Annex-2

Qualitative Interviews

1. Do you have any sort of problem in your home with your husband or other family members that you feel humiliated? Or are you suffering from any kinds of abuse from your husband and family members?
2. If Yes, What kind of abuse are you suffering from?
3. Who is the perpetrator behind such abuse or violence?
4. How often do you have to suffer from such violence: Everyday, Once or twice in a week, Once or twice in a month, Once or twice in a year?
5. What are the reasons you feel that this violence is occurring?
6. Do you think that education and employment opportunities play role in creating good environment inside the home?
7. If Yes, Which factor “education” or “employment opportunities” play a great role to create good environment inside the home?
8. If No, Why do you think neither of the factor play role in creating good environment inside the home?