DOMESTIC VIOLENCE AGAINST WOMEN IN NEPAL:

A STUDY OF THARU COMMUNITY

A Thesis Submitted

To

Sikkim University

In Partial Fulfilment of the Requirement for the

Degree of Doctor of Philosophy

By

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Submitted by **Mrs. Sedem Bhutia** under the supervision of **Prof. Nawal K. Paswan**, Head of Department, Department of Peace and Conflict Studies and Management, Sikkim University, Gangtok, 737102, India.

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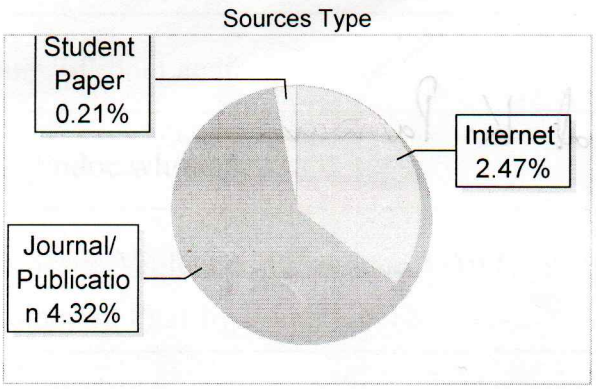

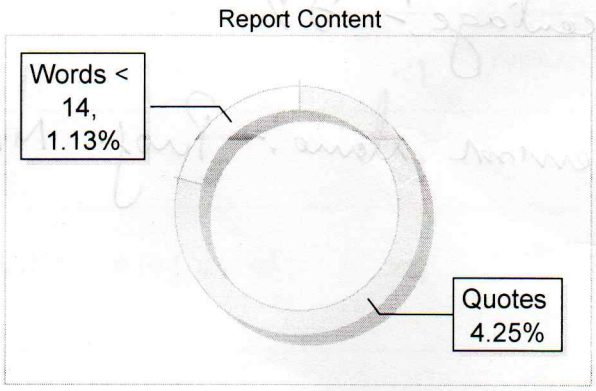

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(Sedem Bhutia)

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List of Abbreviations

	Abbreviations
ADB	Asian Development Bank
ASTHA	Association for Social Transformation and Humanitarians Assistance
BASE	Backward Society Education
BS	Bikram Samvat
CBS	Central Bureau of Statistics
CBOs	Community Based Organizations
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
CERID	Research Centre for Educational Innovation and Development
DDC	District Development Committee
DV	Domestic Violence
DEVAW	Declaration on the Eliminations of Violence Against Women
DHS	Demographic Health Survey
DVAW	Domestic Violence Against Women
ESCAP	Economic and Social Commission for Asia and the Pacific
FWLD	Forum for Women Law and Development
GBV	Gender Based Violence
GBVRP	Gender-Based Violence Prevention and Response Project

GDP	Gross Domestic Product
GIS	Geographic Information System
GOS	Government Organizations
GPS	Global Positioning System
HMG	His Majesty's Government
HSPs	Health Service Providers
ICPD	International Conference on Population and Development
ITK	Indigenous Technical Knowledge
ITKRC	Indigenous Technical Knowledge Resource Centres
ILO	International Labour Organization
IPV	Intimate Partner Violence
INGO's	International Non-Government Organizations
INSEC	Informal Sector Service Centre
KAP	Knowledge, Attitude and Practice
MOWCSC	Ministry of Women, Children and Social Welfare
NC	Nepal Census
NCB	Nepal Central Bureau
NBS	National Bureau of Statistics
NG	Nepal Government
NLSS	Nepal Living Standard Survey
NIC	Nepalese Interim Constitution
NWC	National Women Commission
SEM	Social Ecological Model
UN	United Nations
UNDP	United Nations Development Programme
UNFPA	United Nations Population Fund

UNICEF	United Nations Children's Fund
UNODC	United Nation Office on Drugs and Crime
VAW	Violence Against Women
VAW&G	Violence Against Women and Girls
WHO	World Health Organisation
WOREC	Women’s Rehabilitation Centre
VDC	Village Development Committee

Executive Summary

The issue of domestic violence against women is widespread and extremely alarming in countries across the globe. This type of violence usually happens in close relationships and is carried out by those who have trusted roles in the home. Nonetheless, it's critical to understand that domestic violence is actually a pattern of coercive behaviour rather than just an isolated act of violence. In the context of a relationship, this pattern is used by an individual to influence and control members of their family or household. Domestic violence is more severe in many countries, particularly patriarchal ones, when aimed at girls and women.

Any abuse, including emotional, psychological, and physical abuse, falls under the category of domestic violence. Harmful acts, such as striking, slapping, or inflicting physical pain, are examples of physical violence. In contrast, emotional and mental violence damages a victim's emotional health and frequently leaves them with long-term psychological stress.

The abuse of patriarchal power, which extends from the family unit to higher levels of authority, including the government, is a significant factor enabling the perpetuation of this violence. Patriarchal societies frequently encourage conventional gender norms in which males are expected to be dominant and women are expected to be subservient. This unequal power ratio can give some men a sense of entitlement and control, making them more inclined to commit domestic violence against women.

Violence against women is a serious violation of human rights, revealing deeply rooted gender disparities and discriminatory attitudes that continue in communities all throughout the world. This type of violence includes a wide spectrum of abusive activities, including physical, sexual, and psychological pain or suffering, and it can

emerge in a variety of settings, both public and private. Violence against women has taken numerous forms throughout history, and it is a major issue in today's globe. Despite efforts to address the issue, violence against women, notably Tharu women, continues to be a concern. Many cases of violence against women go unreported or unrecognised, pointing to the need for increased awareness, education, and institutional reform. Women's rights movements have made headway in drawing attention to these issues, but more has to be done to completely eliminate violence against women among Tharu tribe of Nepal.

The Nepalese constitution recognises equal rights and opportunities for all women. It makes no discrimination on the basis of gender. Nepalese women are also reacting positively to the altered sociopolitical scenario. However, this does not mean that Nepalese women are without issues. Violence against women in the family is not a new issue in Nepalese society, particularly among the Tharu community. Females have been the victims of humiliation, torture, and exploitation in their society since time immemorial, despite the fact that they were also worshipped.

According to the World Health Organisation (WHO), at least one in every five women has experienced violence at some point in their lives however, other estimates place the figure much higher, at one in every three women. Regardless of the precise data, the prevalence of violence against women remains a serious issue that requires immediate attention and action.

This study attempts to critically examine domestic violence against women in Nepal, with a particular focus on the Tharu community in the study area of the villages of Bardiya and Kailai district in the Tarai region, where the Tharus are the largest ethnic group, outnumbering the other districts. According to the 2011 census, 53% of the

Tharu population lives in the Bardiya district, while 41.1% live in the Kailai district. These two districts are located in the far western Terai region of Nepal.

The first chapter of the study focused on the study's aims, research question, methodology, and literature evaluation, which is separated into four sections, namely, domestic violence: a theoretical approach, domestic violence in a global context, domestic violence in Nepal, and domestic violence against women in Nepal's Tharu community. The study's theoretical framework comprised behavioural theorists, social learning theory, feminist theory, and social ecological theory, among others. Essentially, it attempts to construct a framework for the research to be carried out in more depth.

The second chapter discussed theoretical perspectives on domestic violence, including feminist theory, social learning theory, social ecological theory, gendered resource theory, and psychopathology theory. It conceptualised the root causes of domestic violence in the Tharu community. It also displays the Tharu community of Nepal's conceptual model of domestic violence. The theoretical models, which are based on political, psychological, social, biological, legal, economic, gender equality, and cultural principles, present both protective and risk factors for violence. The "Social-Ecological Model" is a well-known model for describing the causes responsible for the growth in domestic violence. The model suggests four different levels. They are individual, relational, societal, and community-based. This well-known methodology is supported by the UN and WHO because it addresses the causes of domestic violence as well as the motivators that drive individuals to perpetrate violence.

As a result, the theoretical framework of domestic violence cannot be traced back to any single theory considered in the study. However, based on the study's chosen

theories, it is possible to conclude that conflicts influence individual conduct and that domestic violence has a crucial role in nurturing various forms of domestic violence. Violence occurs in human relationships as well as in many societal organisations.

The third chapter explores the Tharu community's origins in Nepal and concentrates on their socioeconomic and cultural structure in the Tarai region. Furthermore, it wanted to learn more about the activities conducted by both the government and non-governmental organisations to promote the status of the Tharu community in Nepal in several domains. Tharu's roots are highly controversial, some academics attribute them to ethnology, while others attribute them to folklore. "Specifically, a physical characteristic of the face. The Tharu appear to be of Mongoloid descent. They used to speak Aryan. Despite joining Buddhism, Tharus was also impacted by Hinduism."

The Tharu were described as small-scale farmers in the past. While some are wealthy farmers and others in the eastern Terai have established profitable companies, the majority are loyal tenant farmers. The bulk of Tharus' people do not own any land of their own; instead, they work on other people's land while paying the landowners. The Tharu have their own unique set of social standards, cultural traditions, and lifestyles. They have their own language, Tharu. The Tharu live a different way than the migrants from the highlands. The Tharu have a number of feasts. Spending money at such times is significant. The Nepalese government recognises them as an official nationality. Tharus also live in the Indian Tarai region, which includes Uttarakhand, Bihar, and Uttar Pradesh. The Tharu are a scheduled tribe, according to the Indian government. The Tharu people of Indo-Nepal share a socio-economic and cultural framework. The bulk of Tharus people in both countries engage in agriculture, raising cattle, hunting, fishing, and gathering forest resources. The vast majority of the population, or the five upper clans, identify as having royal ancestors from Rajasthan.

Despite being Hindus, the Tharu employ both Hindu Brahman priests and their own traditional ritual professionals. Furthermore, many of them use alcohol and, in some cases, consume beef. In comparison to women in traditional North Indian Hinduism, Tharu women have higher property rights. They write in their own Tharu language, "Tharuhati," using the Devnagiri script. They also speak an Indo-Aryan language and interact in several dialects of Hindi, Urdu, and Awadhi. In eastern Nepal, they speak a variant of Maithili, and in central Nepal, they speak a variant of Bhojpuri. The Tharu people developed an inherent resistance to malaria after spending decades living in malaria-infested deep forest sections of the Terai. One of the most important festivals in Tharus culture is "Maghi."

According to the findings of this chapter, the majority of respondents are between the ages of 21-30, 31-40, and 41-50. More than 90% of responses are from the Hindu community, with the number of responders from other religions being minimal. In terms of occupational structure, the majority of respondents are farmers, followed by labourers, small private job holders, and carpenters. Some respondents are non-earners, primarily women who are completely reliant on their spouses or family's income. Public awareness campaigns, emotional counselling, safe house provision, legal advice, and economic assistance can all help to support and protect domestic violence victims while also changing detrimental beliefs and attitudes about gender roles and promoting respect and equality.

The fourth chapter discusses the origins of domestic violence and the factors that led to its emergence. It discusses the nature and varieties of domestic violence, as well as the numerous causes that contribute to the growth of domestic violence. It also emphasises a viable solution to the issue of domestic abuse against women. Domestic violence (DV) has traditionally been associated with physical abuse. As efforts have

been made to include unmarried couples, non-physical violence, female abusers, and same-sex partnerships, the use of terminology such as “wife abuse,” “wife beating,” “wife battering,” and “battered woman” has reduced. “Domestic violence” (DV) is now commonly used to refer to “any acts of physical, sexual, psychological, or economic aggression” committed by a relative or intimate partner. Political activism and the first-wave feminist movement influenced public perception and international law about domestic violence (DV) in the United Kingdom, the United States, and other countries during the nineteenth century. The ‘feminist hypothesis’ which sees violence against women as the product of social gender imbalance, is an important theoretical paradigm used to explain violence against women.

In a given society, women who experience greater inequality than men are at greater risk of experiencing violence from men. Gender inequality stems from both structural and ideological factors, as social norms and views on women’s roles and standing in society, as well as their ability to occupy positions within social institutions, shape the gender gap. Numerous factors can lead to domestic violence, including psychological disorders, family conflicts, cultural differences, unstable relationships, high-risk sexual relationships, ignorance of morality and ethics, low income, low level of education, homelessness, unemployment, economic dependency, alcoholism, gambling, and mental health issues. Children who see or experience abuse are more likely to become violent offenders themselves and have long-term psychological effects.

According to the survey, women are more frequently the victims of violence inside their homes, in extended family environments, etc. This suggests that women have not felt safe or secure in these settings and have suffered more victims than any other group during their ancestors’ lifetimes. It is now ingrained in the family’s culture and

traditions. However, as the data makes evident, men are also victims of domestic violence it is not just a problem for women. More than 60% of the respondents said that social organisations like NGOs would be essential in reducing domestic violence against women in Nepal and that schools could play a major role in educating the public about domestic abuse.

In Chapter 5, the role of social institutions and the initiatives of government institution in preventing domestic violence is discussed. Like many other nations, Nepal faces difficulties in tackling domestic abuse and making sure that its female people are secure and empowered. In this particular environment, the government and social institutions' participation becomes crucial in mitigating and ultimately eliminating this urgent issue. It also concentrated on the essential rights guaranteed to women by the Nepalese Constitution and attempted to identify them. The constitution is very clear on the importance of inclusivity and equitable representation of all parts of Nepalese society, including women. Thus, it is evident that the constitution of Nepal upholds women's rights and works to give them more influence in a variety of societal spheres. The Domestic Violence (Offence and Punishment Act), 2066, is one of the main laws pertaining to domestic abuse that are in effect in Nepal. Domestic violence is defined by this statute as "any form of physical, mental, sexual, or economic harm perpetrated by an individual against another individual with whom the individual has a family relationship; this term also includes acts of reprimand or emotional harm."

One more act, Domestic Violence (Offence and Punishment) Rules 2067 (2010). The "Domestic Violence (Offence and Punishment) Act 2066 (2009)" is being followed by this act. There is a clear prohibition against violence against women in Nepal's interim constitution. Article 20 states that the following things are applicable:

1. Gender discrimination of any kind should never be applied to women.
2. The right to reproductive health and other reproductive rights belong to every woman.
3. No woman should be subjected to physical, psychological, or any other type of violence, and doing so is illegal.
4. The rights to inherited property are equal for sons and daughters.

According to the above study, over 50% of respondents in the two study areas (Kailali and Bardiya) did not know about the government's legal protections for victims, and over 30% did not know of any laws or legislation that safeguarded women's rights from violence. More than 60% of respondents think that social institutions can be extremely important in avoiding domestic violence against women, and more than 49% of respondents were unaware of the various organisations that support women who have been victims of domestic abuse.

Chapter 6 discusses the research conclusion and includes a summary of its findings. In this chapter, recommendations and suggestions have been provided based on the needs of the study.

Recommendations

- Strengthen enforcement of domestic violence laws and enhance public awareness campaigns.
- Collaborate with *Barghar* institutions to train community leaders on legal frameworks, conflict resolution, and gender sensitivity.
- Address alcohol-related domestic violence by regulating local production and sales while promoting rehabilitation and awareness initiatives.

- Introduce a curriculum on domestic violence prevention and gender equality in schools and colleges to foster cultural change from a young age.
- Expand programs providing counselling, vocational training, and economic empowerment for women.
- Encourage community dialogue to challenge harmful gender norms and promote respect and equality.

Domestic violence is deeply embedded in societal and cultural norms, requiring a multifaceted approach to address its root causes and consequences. This study highlights the urgency of addressing domestic violence in Nepal's Tharu community by empowering traditional governance structures, improving legal enforcement, and fostering cultural change through education and community initiatives. Coordinated efforts between the government, NGOs, and local leaders can significantly reduce violence and promote a more equitable society.

Chapter 1
Introduction

1.1. Background

Any woman's essential need for human existence and empowerment is a life devoid of violence. However, violence against women (VAW) is pervasive, as it is both a universally invisible reality and a socially acceptable conduct that is frequently excused for a variety of reasons. The house is a safe haven for people all over the world, but many people are subjected to appalling crimes of fear, violence, and even death in their homes at the hands of those who are supposed to protect them. Domestic violence against women is one type of inflicted humiliation on the victim, in which the victim is humiliated by the spouse and her relatives in addition to social humiliation. It might be sexually, emotionally, financially, or physically.

Domestic violence is a widespread problem throughout the developed and developing world and has a serious impact on the quality of human life and broader development. It is also a serious public health concern in every community and culture (UN, 1993). At present, violence against women is an uncontrollable phenomenon, which is a direct outcome of the rapid urbanization, industrialization, and structural adjustment programmes that are changing the socio-economic scenario of the country, but still women are victims of domestic violence. Domestic violence has been found to be a serious issue in every country, including Nepal (UN, 1993). The risk of violence in the home is common for women regardless of their social position, creed, color, or culture. (United Nations Centre for Social Development and Humanitarian Affairs, 1989). In 1993, the United Nations General Assembly adopted the Declaration on the Elimination of Violence Against Women (UN, 1993). This Declaration outlines the international legal instruments that protect a woman's right to be free from violence

and sets forth the responsibilities of individual governments to ensure that these protections are enforced (UN, 1993).

The traditional family structure in Nepal is patriarchal. Prejudice based on gender has been deeply rooted in the Tharu community in Nepal. It may be due to the patriarchy system. According to Pakeeza, it is a social problem and considered it very hard to comprehend because of various reasons (Pakeeza, 2015). Domestic violence existed in every culture, religion and society but third world country suffering more than developed country (Khan, 2014). Even the educated and skilled women are facing the same violence as the uneducated and underprivileged women. There is common acceptance in the developed commune that the development plan and action failed to address the discrimination between male and female which has serious cost repercussion (Bank, 2003). Domestic violence has multiple directions and related to the various field of life. It included social, economic, demographical and political fields. The heaviest cost is observed in the field of production due to lack of involvement in formal work, education and economical activities (Sajid., 2014).

According to UNICEF (2000), sexual abuse, incest and rape by family members and others, recruitment into prostitution by family members, neglect by family members, even to the point of death, feticide and infanticide, dowry demand, and wife abuse are the most common forms of violence against women and girls in South Asia. Not only does violence affect women physically, but it also has a significant psychological impact on both the victims and their families. Violence against women has an impact on their communities and the country as a whole (DIGEST, 2000). According to a World Bank report (2020), from April to June 2020, the National Women Commission of Nepal received 885 complaints of domestic violence through its 24-hour toll-free helpline. This was more than double the number of complaints received

in the previous period (Dec, 2019- Feb, 2020), (Jaya, 2020). The variety of sufferers is probably higher as they may not had been capable of attain out for assist because of their non-stop scrutiny from the perpetrator. An overview via way of means of additionally endorse those girls generally tend to live with abusive companions because of some of reasons, such as social norms, situation for children, and financial reasons (Peterman, et al., 2020).

Domestic abuse is also known as spousal abuse, intimate relationship violence, wife beating, and family violence, among other terms. Its definition changes depending on the situation, time, and location. It was previously thought to involve physical aggression between married couples, and did not encompass threats of violence, marital rape, or other forms of domestic abuse. According to Black's Law Dictionary it denotes "violence between members of the family, usually spouses, an assault or other violent act done by one member of a household against another"(Black, Garner, & McDaniel, 1999). According to Encyclopaedia of Crime and Justice, "Violence is a general term referring to all types of behaviour either threatened or actual that result in the damage or destruction of property or the injury or death of an individual" (Buzawa, 2003).

The United Nations defines violence against women as "any act of gender-based violence that results in, or is likely to result in, physical, sexual, or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life" (Nations, 1993). Domestic violence against women canister acquires a lot of forms including physical violence or beating, sexual violence, economic violence, psychological violence and controlling (Bancroft, 2002).

The constitution of Nepal recognizes equal rights and opportunities for all women. It does not make any discrimination on the ground of gender. Nepalese women are also responding positively to these changed socio-political situation. However, this does not mean that Nepalese women are completely free from problems. There are also a number of international organizations who work painstakingly to provide a safe and secure environment for women in all societies without any discrimination (Bohra, et al., 2015). The Nepalese Interim Constitution of 2007 expressly protects all women from gender-based discrimination, stating that "no discrimination of any type shall be made against women on the basis of sex" (Nepal T. I., 2063 (2007). It further states that 'no woman shall be subjected to physical, mental or any other kind of violence, and such act shall be punishable by law' (Nepal I. C., 2007). In May 2009, Nepal passed the Domestic Violence (Offense and Punishment) Act of 2008. Domestic violence is defined as "any form of physical, mental, sexual, and economic abuse perpetrated by any person to the other person with whom he has a family relationship." In Nepalese society among the Tharu community the problem of violence against women in the family is not new. Females in our society have been the victims of humiliation, torture and exploitation from the time immemorial irrespective of the fact that they were also worshipped. Family is considered as the first agency, which provides not only emotional and material support to its members but also serves as basic source of personal satisfaction, socialization and social control but other side actual practice, due to patriarchy in our family system sometimes the family does not give equal importance to all members in terms of role, power and status which are strictly determined by age and gender. Gelles (1983) in his writings gave a clear picture of the family role. He not only considered family as the source of

love, sympathy and support, but also the source of inequality, exploitation and violence.

The Tharu are the tribes of Nepal and also called the Adibasi/Janajati of the Tarai region. Tharu accounts for 85.2 percent of the total Tarai Adibasi/Janajati groups (NBS, Nepal 2014. Vol: II). They are recognised as an official nationality by the Government of Nepal. According to Alberuni, Tharu people have been living in the eastern Tarai since the 10th century. They account (1,737,470) for 6.6 percent (1.7 million) of Nepal's total population among various castes, ethnic groups, and tribal groups (Nepal Central Bureau, 2011). Although they comprise the second largest indigenous community of Nepal (Dahit, 2009, p.2; Nepal Central Bureau, 2011). Many scholars believe that the Tharu are the aboriginal people of the region, but there is no clear research about their origin (Singh, 2006). Among the 77 districts of Nepal, Tharu people mostly reside in Bardiya, Kailali, Dang, Kanchanpur, Banke, Jhapa, Parsa, Saptari, Kapilvastu, Nawalparasi, Chitwan, Sunsari, Morang and Bara (CBS, 2011). The Tharu community lives across the Tarai, each with their own language. The Kochila in the east, the Chitwan Tharu in the central area, and the Dangaura, Deshauria, and Rana Tharu in the western Terai. One anthropologist wrote a book about Nepal's Tharu called Many Tongues, One People (Gunerate, 2002). They are probably the oldest group to inhabit in the Terai region. According to the Nepal Census of 2011. Tharu are the most populous group in Kailali and Bardiya districts, but third largest group in Bara. The main occupation of Tharu by tradition is agriculture and most of them are still work for the Landlord (Nepal Central Bureau, 2013).

1.2. Statement of the Research Problem

Domestic violence stands as one of the most severe and widespread forms of violence affecting numerous individuals, especially women, every year. It transcends societal boundaries and impacts people from all walks of life. The consequences of domestic violence on the victim can be profoundly damaging, leading to long-term effects of abuse. This form of violence against women takes various shapes, each unique in its nature, and is prevalent across all social spheres. Tragically, around the globe, approximately one in three women has experienced physical abuse, sexual coercion, or other forms of mistreatment in their lifetime. The universality of domestic violence makes it an alarming and pressing issue, affecting women of all nationalities, races, social classes, castes, religious groups, ages, and backgrounds, thereby not only affecting the lives of women but also impacting society as a whole.

According to the World Health Organization (WHO), at least one in five women has encountered violence at some point in their lives, although other estimates suggest that the number may be even higher, reaching one in three women. Regardless of the exact figures, the prevalence of violence against women remains a significant problem that demands urgent attention and action. Addressing domestic violence requires a collective effort from individuals, communities, governments, and organizations. It necessitates promoting awareness, providing support systems, and enacting and enforcing laws that protect victims and hold perpetrators accountable. Furthermore, challenging the underlying norms and beliefs that perpetuate gender-based violence is crucial in creating a safer and more equitable society for women. Only by working together can we hope to eliminate this pervasive issue and create a world where every individual, regardless of gender, can live free from the fear of violence and abuse.

There have been several studies conducted by different NGOs and agencies that have found different results throughout the country, there are various forms of domestic violence. The SAATHI (Nepal) 2013 report has revealed that in all cultures, all social statuses, all castes and all ages, violence is common. Nepal is not the only country suffering from domestic violence, but the problem is spreading worldwide, in most cases, the poorest and third-world countries are the worst affected due to lack of education, poverty, and unemployment. The government of Nepal has recently declared the country a secular nation marked by the 4th Jestha 2068(January 2007). Unfortunately, Nepalese society has a history of discrimination based on religion, caste, gender, race, and sex, which has led to exploitation of women. Domestic violence in Nepal has many names, including beating of the spouse, verbal abuse, and disrespect of women, it is not just found in marital relationships, but also in live-in relationships.

Despite this, women in Nepal, from all castes, ethnic groupings, and socio-economic classes, continue to endure discrimination and violence. Documentation from the Informal Sector Service Centre (INSEC) reveals that violence against women in Nepal is on the rise ([Nepal], 2014). According to many experts, women filed 1,477 domestic violence charges between March 25 and May 31, 2020. More complaints were filed in 2020 than in the previous ten years. Even though nearly 86 percent of women who have been victims of domestic violence have never sought help and 77 percent of victims have never mentioned the incident(s) to anyone, domestic violence against women continues to rise at an alarming rate. Women have borne the brunt of various forms of violence, and its regular occurrence has far-reaching effects on all aspects of their lives, including education, health, and productivity. Tragically, many pregnant women are subjected to physical abuse, leading to devastating consequences

like miscarriages, stillbirths, abortions, and fatal deaths. In Nepal, women find themselves in a subordinate position and are forced to endure numerous forms of violence. From birth to death, they remain under the control of male family members, limiting their autonomy and agency. Regrettably, girls and women are often coerced into practices like Deuki and Badi, and they face the horrors of trafficking and wife-beating. Harmful customs such as chhoupadi and child marriage continue to persist, perpetuating inequality and suffering for women. In many societies, those belonging to marginalized castes and ethnicities are dominated and oppressed by the majority and upper-caste groups. Violence poses a significant challenge to women's empowerment, hindering their progress and well-being. To combat this issue, it is crucial to provide economic opportunities, education, and self-empowerment training for women. By empowering women and addressing the root causes of violence, society can work towards reducing its prevalence.

Conducting research on Domestic Violence Against Women is essential to understand the extent and nature of violence in a specific area. Unfortunately, in the chosen study area, no previous research has been conducted on this topic. Given the proximity of the area to these problems of violence, the researcher is motivated to shed light on the situation and contribute to the promotion and improvement of women's status. Through comprehensive research and a better understanding of the issue, effective strategies and interventions can be developed to combat domestic violence and create a safer and more equitable environment for women. By empowering women and challenging harmful norms and practices, society can progress towards gender equality and ensure the well-being and dignity of all its members.

Tharu of Tarai region need to be identified the nature and types of domestic violence against women. It is important to consider both the social, economic, and cultural

aspect. Furthermore, a need arose to find out the solutions of domestic violence in the study area, and to analyse the role of the government and social institutions in supporting domestic violence prevention.

1.3. Significance of the Study

Domestic Violence against women remains a pressing and pervasive issue in Nepalese society. Women have continuously endured various forms of violence arising from different causes. The purpose of this study is to shed light on the current extent of domestic violence in the study area. By doing so, it aims to provide valuable insights into the frequency and various aspects of domestic violence. Domestic violence is not a trivial matter; it poses a significant challenge to our society. Thus, this study will play a vital role as a comprehensive resource for individuals interested in understanding domestic violence, including researchers, development workers, policy-makers, planners, students, and others. By delving into this field of study, readers can gain crucial knowledge about the dynamics and implications of domestic violence in the study area.

Ultimately, this study seeks to create awareness and contribute to a better understanding of the issue, fostering informed decision-making in combating domestic violence. It is hoped that the findings of this research will help guide the formulation of effective policies, interventions, and strategies to address and prevent violence against women in the community. By highlighting the seriousness and scope of domestic violence, this study endeavours to prompt collective efforts towards creating a safer and more equitable society for women. As a valuable resource, it aims to empower stakeholders to take action and work towards ending the cycle of violence, promoting gender equality, and ensuring the well-being and dignity of women in the Nepalese context.

1.4. Theoretical Framework of Study

Throughout the country, domestic violence against women has increased in frequency and severity. There are lots of different theories about what causes domestic violence. No individual factor can explain why domestic violence occurs in Nepal. Several general social theories examine external or environment-based factors that influence criminals. Within different philosophical backgrounds, there should be a number of factors that contribute to the evidence of the problem (Bhardwaj, 2014). Theories that have been used to explain domestic violence include:

Behavioral Theorist: In accordance with this theory, domestic violence is learned and reinforced in socio-cultural contexts as violent spouses generally come from violent families. One of the major focuses of behavioral theorists was behavior analysis. To change behaviors, they used behavior analysis based on applied behavior analysis. The practice of reducing incidents of domestic violence to zero degrees is an important aspect of behavioral theories of domestic violence against women (Shorey, Cornelius, & Bell, 2008).

The Social Learning Theory: affirms that people learn most effectively through observation and by copying other people's behaviors (Bonnie S, 2014). In his 1976 book Resource Theory, William Goode argues that women are economically dependent on their husbands and mostly care for their children. She was depressed if she left her marriage because of the financial burden that would follow. According to William Goode, men abuse their wives by using violence or threats as a means of controlling their behavior in the home (Revathi, 2004).

Feminist Theory: In Feminist theory, male dominance is viewed as a major factor in domestic violence (Saravanan, 2000) the subordination of women has become

institutionalized within patriarchal societies. Additionally, the research supported this claim by showing that patriarchal societies are associated with higher rates of domestic violence against women and the wife's patriarchal beliefs were explicitly associated with this (Saravanan, 2000). Studies have also found domestic violence to be a widespread practice in patriarchal societies where cultural norms, social customs, and religious beliefs direct male in gender relations. In order to justify VAW, they created separate codes of conduct for men and women (Saravanan, 2000). Studies have found that domestic violence is rare in societies where physical contact between family members is limited This might wasn't idealized. As a result of this type of society, women had both personal freedom and the protection of family members, and were able to leave abusive men easily; they could also be sheltered by their relatives and seek legal recourse for abuse (Saravanan, 2000). The feminist perspective also views battered women's safety and sanction against battering as continuously linked with family power and antithetical to a strictly patriarchal society (Campbell, 1992). Feminist researchers, on the other hand, say that women have historically been treated as second-class citizens, subjugated by men in order to maintain control and dominance over them, based on a gender and power hierarchy also pointed out that the distinction between the "feminist approach" and the "family violence approach" had limitations (Anderson, 1997) (Romans, Forte, Cohen, Dumont, & Hyman, 2007).

Social-Ecological Theory: One of the most useful conceptual frameworks for better understanding domestic violence and the impact of potential prevention efforts is the ecological model. The interplay between individual, relationship, community, and social issues is taken into account in this approach. Several authors, like Anderson (1997) and Heise (1998), have sought to bridge the gap by incorporating abuse determinants. (Anderson, 1997) Anderson has proposed that gendered components be

added to family violence theories like resource theory. Heise (1998: 263) has proposed the adoption of an ecological framework: “An ecological approach to abuse conceptualizes violence as a multifaceted phenomenon grounded in the interplay among personal, situational, and sociocultural factors.” This approach acknowledges the influence of larger societal factors such as patriarchal norms, through to family and individual level factors such as class and alcoholism (Heise, 1998). Thus, an ecological model enables us to assimilate the simultaneous effects of wider-society gender norms (a feminist approach), and individually-felt structural inequalities (a family violence approach). The approach of both authors acknowledges that “gender interacts with structures of race, marital status, and socioeconomic status to influence power within relationships and propensities for domestic violence” (Anderson, 1997).

Psychological and physiological theory: These theories emphasize the importance of individual issues as causes of domestic violence. According to this theory, people who are suffering from personality disorders or have experienced childhood trauma who later turn to domestic violence.

1.5. Review of Literature

The survey of literature is an important expert in any research. No research began in vacuum. Knowledge of what has already been done or begin done is essential for doing research in any field. It allows the researcher to acquaint himself/herself with the current knowledge in once’s field and also it will be an effective search for specialized knowledge possible. The research study related to the “Domestic violence against women in Nepal: A study of Tharu Community” has been presented below and it is divided into four sections.

A. Domestic Violence: A Theoretical Perspectives.

B. Domestic Violence in Global Perspectives.

C. Domestic violence in the Context of Nepal.

D. Domestic violence against women in Tharu community.

Some of the most notable books and articles about domestic violence have been thematically reviewed and presented into four sections below.

Domestic Violence: A Theoretical Perspectives

Second wave feminism was the first of the new movements to have its own distinct cultural ideology. Resistance to patriarchal oppression by women is almost certainly as old as patriarchy itself, and it certainly predates the many varieties of cultural theory and cultural politics that are discussed here (Browitt, 2003). Since World War II, most Western governments have tended to view cultural policy of one form or another as a crucial, albeit often modest, component of maintaining national identity (Browitt, 2003). Initially, policies were developed in relation to primarily national frameworks. However, in many nations, feminism, antiracism, and homosexual activism have driven concerns about minority cultural representation into the national arena over the last thirty years or so (Browitt, 2003).

The book *'*Subversive *Sites: Feminist Engagements with Law in India'* by R. Kapur, enlightens readers on how women's submissive status in the house causes them to have a different experience than men (Kapur & Cossman, 1996). The patriarchal structure and the functioning of the family have primarily shaped the image of the home as a safe haven for women, ignoring their subjugation and widespread discrimination (Kapur & Cossman, 1996).

According to Fran S. Danis in his study on *'The criminalization of Domestic Violence: What social workers need to know'* stated that "There is no single acknowledged causal theory for domestic violence" just as there is no unanimity on a single definition for the domestic violence. Several hypotheses are utilised to explain why domestic violence happens when there isn't a single theory (Danis, 2003).

Demet Gulec Oyekcin in his article *'Psychological factors affecting various types of intimate partner violence against women'* focuses on reason of high rate of domestic violence, according to this article, is that people who have had a history of violent exposure as a youngster are more likely to engage in physical violence. Sexual violence against women also increased as a result of lower family income, rising economic violence, worsening marital relations, and a shrinking social support network (Oyekcin, Yetim, & Sahin, 2012).

Similarly, Selma Sen and Bolsoy in their study revealed that the rate of domestic violence against women is high, women do not consider many of their husbands' acts as violent, and social position is the key element contributing to this condition. Women and their husbands' relatively advanced ages, low education levels, marriage at a young age, unemployment, a lack of social insurance, the fact that the husband has another wife, immigration, and living in a shattered settlement are all reported to be major factors increasing domestic violence (Sen & Bolsoy, 2017).

The report of UNICEF found that discrimination is another method in which inequality is perpetuated. Discrimination against women, people of lower castes/ ethnic groups, and those who are poor. The study also discovered that patriarchy has an impact on all types of violence, implying that addressing patriarchal norms should

be a key approach for societal reform. In addition, structural violence was quite widespread in the region, according to their findings (Fund, 2018).

According to Kerman and Petrus, in their article *'Violence Against Women in Turkey: A social Ecological framework of determinants and prevention'* examined that marriage at a young age, a low education level, alcohol abuse, and a history of childhood trauma or abuse are all factors that influence VAW on an individual level; having multiple partners, low relationship satisfaction, and forced marriage are all factors that influence VAW on a relationship level; poverty, a lack of social support, and a lack of employment opportunities are all factors that influence VAW on a community level. Cultural acceptance of men's superiority and domination over women, acceptance of violence, cultural norms, and minimal legal punishments for society levels are also highlighted (Kerman & Betrus, 2018).

Domestic Violence in Global perspective

'Gender, Status and Domestic Violence: An Integration of Feminist and Family Violence Approaches' by K.L. Anderson, indicate that social, demographic indicators of structural inequality influence propensities for domestic violence. This article associates that the elements of structural inequality, influence violent behaviour differently for women and males. Using self and partner reported data from Wave one of the National Survey of Families and Households this effort verified the relationships among socio-demographic characteristics, gender, status incompatibility, and domestic assaults. Consequences forcefully show that incompatibilities in income and educational status are differentially associated with domestic violence perpetrated by women and men (Anderson, 1997).

The report of UNICEF shows that "a close correlation between domestic violence and suicide has been established based on studies in the United States, Fiji, Papua New Guinea, Peru, India, Bangladesh, and Sri Lanka. "Suicide is 12 times more likely to have been attempted by a woman who has been abused than by one who has not" (UNICEF, 2000).

According to Muhammad, Iqbal and Shehzad, their studies on *'Violence Against Women: A Gender Issue and the Role of Educational Institutions at Secondary Level in District Mardan'* highlighted the issues of domestic violence faced by both sexes in society. Educational institutions play a major role in eradicating domestic violence. Their study discloses that gender stratification exists in all spheres of society, even in educational institutions, socio-economic and political sectors. Their findings indicate that in a patriarchal society, poverty, illiteracy, cultural problems, and psychological feelings were the main culprits behind domestic violence (Idris, Iqbal, & Shehzed, 2019).

The report of Innocenti Digest, on *'Domestic Violence against Women and Girls Florence'* examine that violence against women and girls is a global issue that tortures them mentally, sexually, physically, economically, and even causes them to commit suicide. Violent acts against women and girls are clearly listed as a prevalent cause of human rights violations, denying women and girls their basic rights and freedoms, security, dignity, and equality. These reports explain how violence against women is alarming worldwide (DIGEST, 2000). There is no society free from such violence. The difference is only in the forms and tendencies that occur in states and regions. Innocenti Digest focuses more on domestic violence and its hidden and ignored forms. Depending on the country, the Digest estimates that between 20 and 50 percent of women have experienced physical violence from an intimate partner or

family member DIGEST, 2000). Studies have also shown that violence increases when economic patterns become unstable DIGEST, 2000). It is traditional in these societies to kill ‘errant’’ daughters, sisters, and wives suspected of defiling the family honour by engaging in forbidden sex or by marrying and divorcing without the consent of the family. It has been mentioned that all government sectors are affected by violence against women (DIGEST, 2000).

According to Suma Pillai, her research project titled *‘Domestic Violence in New Zealand: An Asian Immigrant Perspective,’* The impact of domestic abuse on Asian immigrant and refugee women in New Zealand is examined in this study. Domestic violence must be recognised as both abusive and illegal (Pillai, 2001). Asian men employ violence to secure and perpetuate the patriarchal social order’s basic relationships of male dominance and female subjugation (Pillai, 2001). Despite the fact that a wide range of interventionist services exist and New Zealand has highly progressive legislation against domestic violence, Asian women find it difficult to access them owing to cultural and structural barriers (Pillai, 2001). This article addresses these topics and concludes that the Asian community, as well as the perpetrators, has responsibility for addressing the problem (Pillai, 2001).

Michelle Hacket’s in his work *‘Domestic Violence Against Women: Statistical Analysis of Crimes in India,’* gave an account of multivariate linear regressions of crime records produce some interesting and statistically significant results. He claims that the rates of Dowry Death (wife murder) and Cruelty (wife abuse) in India are proportional to the state’s level of development. To begin, he determined that the lower the rates of Dowry Death crimes in a state, the greater the levels of gender equality, urbanisation, health, and education. Second, while the Cruelty Crime Regression Analysis shows a link to development, it appears to be a more complicated

relationship within and among Indian states. In his research, he discovered that the multivariate linear regression for Dowry Death crimes appears to be statistically robust, and preliminary findings suggest that Indian states with higher turnan, 'gender equality,' and 'urban development' have lower rates of Dowry Death crime. More research is needed to see if wife-murder can be accurately described as a toxic type of domestic violence, or if it necessitates the creation of a different field of study (Hacket, 2011).

The report of World Health Organization, they provide updated estimates for two of the most common forms of violence against women, i.e., intimate partner violence and non-partner sexual violence. The report does not include physical violence committed by family members, employers, or other individuals; femicide, which includes killing for reasons of 'honor' and trafficking. As a result of measures designed to combat the pandemic, such as lockdowns and distancing rules, domestic violence cases, specifically intimate partner violence against women, have increased and are reported to helplines, police forces, and other service providers. They confirm unequivocally that violence against women occurs everywhere. There is no small problem unique to a few pockets of society; rather, there is a pandemic of global public health proportions that affects hundreds of millions of people. It is a major issue that affects millions of women (Violence against women Prevalence Estimates, 2021).

Domestic violence in the Context of Nepal

Graham Kathleen and Bond Johanna, in their study *'Domestic Violence in Nepal,'* Minnesota Advocates for Human Rights, edited by David Weissbrodt, Robin Phillips, Betsy Parrell and Malinda Schmiechen, in a report, Minnesota Advocates for Human Rights reports heading a delegation to Nepal whose objective was to investigate

domestic violence as a violation of human rights (Bond & Johanna, 1998). Domestic violence is a widespread problem in Nepal, as the report makes clear to its readers. There are laws, religions, and cultural norms that reinforce women's dependence on men (Bond & Johanna, 1998). Additionally, poverty, unemployment, and alcoholism make for fertile ground for crime also dependency relationships are marked by violence (Bond & Johanna, 1998). The report found that whenever there is domestic violence in Nepal, every sector of civil society encourages compromise, and the Nepali legal system provides little or no recourse for those who are victims (Bond & Johanna, 1998). Nepalese laws often delay the divorce process, however, which affects the rights of women (Bond & Johanna, 1998). Divorce is extremely rare and provides little to no financial security. Furthermore, the study showed that Women rarely report incidents of domestic violence to the police (Bond & Johanna, 1998). After a report has been made, a woman is unlikely to face arrest, and police often encourage her to resolve the issue with her partner. A state prosecutor generally won't pursue domestic violence cases unless the violence rises to the level of murder or attempted murder (Bond & Johanna, 1998).

According to G.S. Paudel, in his article *'Domestic Violence Against Women in Nepal,'* aims to investigate the phenomenon of women experiencing gender-based violence (GBV) at home, as well as the strategies used by women to manage GBV, as well as the knowledge, attitude, and practise (KAP) of health service providers (HSPs) and law enforcement officers in supporting GBV victims, and to recommend appropriate policy and programme initiatives for combating GBV in Nepal. According to the report, GBV is a concern in Nepal because of men's attitudes toward women. Men always feel superior to women, and they try to keep them subordinate and commit violence if women are unable to understand their feelings and act accordingly in order

to please them and execute their reproductive and productive tasks, including household chores, according to this study. GBV affects one-third of Nepalese women (35%) at home, yet most cases go unreported and unrecorded in informal and formal institutions. Physical, economic, and sexual violence were determined to be the most common forms of violence. The study also discovered that poor educational position of women, bringing less dowry at the time of marriage, no control over resources by women, and low educational status of the perpetrators are the key causes for continuing violence against women. It emphasises the need for the country to pass legislation criminalising GBV abusers, as well as the development and execution of educational and training initiatives to reduce GBV (Paudel, 2007).

The study that the author Samidha Pokharel, has made in her article on *'Gender Discrimination: Women perspectives,'* in a male-dominated society, the study documents women's perceptions of discrimination in numerous domains. The research was carried out as a descriptive study using a sample survey. This study included 200 women who were chosen at random. The outcomes of the study reveal that women are discriminated against in a variety of ways. Discrimination against women exists at both the society and home levels. At the household level, the investigation found a variety of discriminating practises. Discrimination is perceived by women in a variety of areas, including property, education, and movement. According to the data, the impression of prejudice differs between married and unmarried women. In comparison to unmarried women, married women face more prejudice in terms of property, occupation, and education. Property, occupation, and education are seen to aid an individual's ability to become self-sufficient in society. Women face greater prejudice in terms of property, occupation, and education because their absence of these things renders them dependant in society. Because

there is a culture not allowing women to move freely in the guise of protection, the majority of married and unmarried women experience prejudice in mobility (Pokharel, 2008).

According to FWLD, there are numerous statistics about domestic violence in Nepal, with the majority of women being victims. Domestic violence against women is on the rise across the country. When a woman is abused, her entire family and generation suffers as a result. Domestic abuse affects many women, according to a 2009 police report (FWLD, 2009).

According to the Asian Foundation and SAATHI on *'NEPAL Preliminary Mapping of Gender-Based Violence.'* This report focused on the worldwide phenomenon of Gender-Based Violence (GVB) and its leading cause. A large-scale mapping project was launched in Nepal after Nepal's Prime Minister, Shri Madhav Kumar, declared 2010 to be the year to fight gender-based violence. It has been mentioned that overall, the death rate of women due to GBV between the age groups of 19 and 44 is much higher than in car accidents, war, and cancer. In particular, in South Asia, 40 to 70% of women and girls experience physical, emotional, and sexual exploitation at home. It is a global challenge which interrupts basic human rights and the safety of human beings. The author stated that GBV not only affects the lives of individuals, but it is the foremost obstacle to the development of the nation. The study has also highlighted those girls prefer to die before the age of five, despite the constitution's giving legal age. Early marriage is still forced in Nepali society. Every year, between 5000 and 12000 girls and women between the ages of 10 and 20 are trafficked into Nepal, where they are subjected to domestic and public violence, and a percentage of women are sold into forced prostitution (Geneva, 2001). The Demographic Health

Survey (DHS) in 2006 revealed that 23 percent of women and 20 percent of men believe that GBV is acceptable (SAATHI & Foundation, 2010).

The study of ESCAP, on *'Harmful Traditional Practices in three countries of South Asia: culture, human rights and violence against women,'* in this paper he looked at the methods used by three countries: Bangladesh, Sri Lanka, and Nepal, all of which are harmful to women since they foster domestic violence. The studies in each country described the prevalence of violence against women in that country perpetrated through widely accepted conventions, traditions, and practises, as well as the broader implications of such practises in violating women's human rights. The article discusses the elements that encourage or undermine these behaviours and suggests treatments to respond to the victim and make changes to the patterns in order to eliminate them. The problem of domestic violence, as well as violence against women, was highlighted in this study (Pacific, 2012). In South Asian countries, women face prejudice based on their gender. There is no difference in women's conditions. The severity of the issue is demonstrated by research and estimations from various parts of South Asia, as well as a huge number of occurrences of "honour killing" and "rape." Bangladeshi women have been subjected to physical violence from intimate partners, and the majority of Bangladeshi women are said to work outside the home as a result of domestic violence. According to ESCAP's sample surveys in Sri Lanka, half of the country's women are victims of domestic violence. Nepal, Afghanistan, and other countries in the area are in a similar scenario. The UNDP acknowledges that South Asia's low human development is inextricably connected to gender discrimination and violence against women (ESCAP, 2012).

'Assessing Current Situation of Domestic Violence Against Women: A Study in Hasandaha, Morang,' by Pandey and Shrestha focused on the issues of Nepalese

society's heterogeneity and social interaction among different caste/ethnic groups, making the issue of DVAW more complicated. They further said that the people of Hasandaha, Morang, symbolise caste/ethnic diversity and may represent Nepalese villages. The women in that village are likewise subjected to a variety of forms of violence. The research also reveals that restrictive caste norms and patriarchal attitudes restrict women's freedom of movement in Hasandaha hamlet and also believes that the government, NGOs, and civil society organisations should all play a key role in ending domestic abuse against women. To reduce the instances of DVAW in Hasandaha village, Morang district, Nepal, effective mobilisation of local people, knowledge building among them, and changes in the state's attitude toward DVAW as a private matter are critical (Shrestha, 2014).

The study that the author Diksha Sapkota, Sailesh Bhattara, Dharanidhar Bara and Paras K. Pokharel has made in their article on *'Domestic violence and its associated factors among married women of a village development committee of rural Nepal,'* study conducted in Nepal's rural districts found that nearly half of the women (48%) had experienced violence at some point in their lives, with 28 percent having experienced violence in the previous twelve months; emotional violence (40.4%) was the most commonly reported type of violence, followed by physical violence (26.8%), sexual violence (15.3%), and economic violence (8%). According to the findings of a Nepalese survey, 58 percent of women had been subjected to some type of sexual coercion by their spouses. Women who are mentally ill are nearly three times more likely to have current DV. When compared to women whose husbands work in semiskilled/skilled jobs, having an unemployed husband increases the chance of violence by two times when compared to women whose husbands never drink, women whose husbands drink frequently are at more than twice the risk of developing

DV. Despite the fact that this study provides the most thorough data on the prevalence and associated factors to date, several potential limitations must be addressed (Sapkota, Bhattara, Bara, & Pokharel, 2016).

According to Giri and Yadav, in their study *'Domestic Violence against Women in Nepalese Villages in Tarai Region,'* have continued to write about the causes and repercussions of domestic abuse against women in Meghanath Gorhanna VDC in Nepal's Mahottari region. According to the findings of this investigation, 40% of the victims were between the ages of 20 and 29. Domestic violence was more common among illiterate 20-year-olds (33 percent). 12 (20%) of the women were victims of their husband's alcoholism, followed by male honour and patriarchal social standards. Similarly, the majority of respondents (47.83 percent) experienced psychological abuse before being physically assaulted. Physical violence was experienced by 20 (33.3%) women. Physical violence was perpetrated on women. Sexual harassment and abuse were experienced by 10% of women. Domestic violence among women is deteriorated by a number of circumstances, including excessive alcohol use, society's patriarchal system, polygamy, sexual unhappiness, and dowry, according to the study (Giri, Singh, Giri, Jha, & Yadav, 2016).

Ghimire and Samuels mentioned that men are assigned a better social position, whereas women's lesser status is usually unchallenged. Domestic violence is also widely recognised as a method of managing women and/or correcting a wife's or girlfriend's behaviour. According to the report, masculine norms expect an ideal husband to provide well for his parents, wife, and children, but he does not need to listen to his wife and can control her if she is not 'moving in the correct direction.' A perfect woman, on the other hand, is supposed to be obedient to her husband and serve his family by caring for the children, cooking, cleaning the family's clothes, and

keeping the house clean. The study reveals that discriminatory gender norms, as well as customs unique to certain ethnic or religious groups, such as the Tharu community's Gauna system, encourage intimate partner violence (Ghimire & Samuels, 2017).

Similarly, Prem Bahadur KC, in his article *'Knowledge and Experience of domestic Violence among women in Jaimini Municipility of Baglung,'* focuses on the Nepalese women's knowledge and experiences with domestic abuse. According to the study, over ninety percent of all respondents had a good level of understanding of domestic abuse. Nonetheless, more over half of the respondents said they had experienced some form of domestic abuse. Unmarried, widowed, divorced, or separated women are less likely than married women to face domestic abuse. As a result, it has been determined that domestic violence is a severe problem in Nepal. It revealed women's high level of knowledge about domestic violence, which nevertheless, did not protect these women form experiencing the violence. Researcher recommend for future studies, employing a mixed method approach to further explore behind, and confirm an association between knowledge and experience of the domestic violence in Nepal (KC, 2018).

'Domestic *Violence in Province 3: An Empirical Reference to Case of Women in Pharping, Kathmandu'* by Munu Poudel, she tries to examine the issues of domestic violence in woman of Kathmandu, Pharping by using descriptive and exploratory research designs. She has taken sample from Sheshnarayan Mahila Bidhyalaya, Kathmandu Pharping and discusses issues on women of Nepal. Her study found that metropolitan women are still victims of discrimination besides domestic violence, suggested that strong commitment needed from all the organization to control different causes of violence against girl and women (Poudel, 2018).

'Domestic violence and prenatal outcomes - A prospective cohort study from Nepal,' according to Pun. The study's main goal is to see if domestic violence is linked to delivery method, low birthweight, and preterm birth in two Nepalese locations. Between June 2015 and September 2016, they enrolled 2004 pregnant women during antenatal care at two hospitals in a prospective cohort study. Fear and violence were assessed using the Abuse Assessment Screen (modified). Any domestic violence was defined as having ever experienced either fear or violence. They revealed Domestic abuse was reported by 20% of the women. Having experienced both aggression and terror, on the other hand, was linked to giving birth to a premature baby. Nepal has a high rate of domestic violence. It is critical to continue to increase evidence-based knowledge about the effects of domestic violence on pregnant women. Domestic violence is one of the risk factors for premature delivery, which can result in significant morbidity and mortality in neonates, according to their research (Pun, et al., 2019).

The article *'Mitigating violence against women and young girls during COVID-19-induced lockdown in Nepal: a wake-up call,'* edited by Minakshi Daha, Pratik Khana, Sajana Maharjan, Bindu Panthi, and Sushil Nepal, which highlighted that in 2020, a nationwide complete lockdown due to the COVID-19 pandemic for nearly three months in Asian countries, including Nepal, increased the high risk of domestic violence in Nepali society. Covid-19 not only hampered the economic development of the nation, but it also had a great impact on women and girls who are already disadvantaged and vulnerable. They also mention that in a 24-hour toll-free helpline, a total of 885 complaints were received from the domestic violence victims operated by the National Women Commission in 2020 from April to June. These studies clearly show that domestic violence increased twice in Nepal during the lockdown period.

There are a number of women who do not complain to the police or the women's commission due to a number of reasons; rather, they choose to stay with an abusive lover. However, frequent carelessness in defending women and girls from domestic violence would mean a hindrance to the state's socio-economic development. This is a clear wake-up call to the government of Nepal as well as all concerned participants, and individuals are demanding attention to prevent violence against women before it is too late (Daha, Khana, Maharjan, Panthi, & Nepal, 2020).

Domestic Volence Against Women in Tharu community

According to Seshananda Sanjel in his article *'Gender based violence: A crucial challenge for public health'* tries to summarise the many cases of gender-based violence, which is a major public health concern. Women are violated in the home, in the society, and in the state as a result of uneven power relations between men and women. Gender-based violence can take many forms, including physical, sexual, and psychological/emotional abuse. They also point out that the causes of gender-based violence are multifaceted, encompassing social, economic, cultural, political, and religious factors. GBVs remain one of the most serious problems to women's health and well-being, as well as an essential issue of fairness and social justice, according to the findings of this study. A lot of work needs to be done to achieve a gender-based violence-free atmosphere. As a result, it is proposed that victims of violence be assisted in creating a support system (Sanjel, 2013).

'Domestic Violence Against Women in the Tharu Community' by Moti Kumari Mahota, her research was conducted utilising primary data obtained from 45 married women respondents in Rajahar VDC wards 1 and 2 in Nawalparasi District. The study's goal was to learn about women's socioeconomic status and awareness about legal options and community responses to domestic violence. Also, attempt to figure

out what causes domestic violence. Domestic violence is a widespread concern among Tharu people in the Nawalparasi district, he discovered. His research also reveals that cultural, economic, and religious variables so strongly support male dominance and female subservience that neither domestic violence nor failure to report it is exceptional. By those men inherit and manage the most appropriately, along with the duty of supporting their parents' wives and children. Low, religious, and cultural norms increase women's reliance. Furthermore, poverty, a lack of employment, and alcohol addiction increase the likelihood of violence in the dependence relationship. The majority of respondents are aware of domestic violence against women. The majority of the 45 respondents have feelings concerning the gender divide between men and women. Domestic violence is caused by drinking, which is followed by low education and a lack of knowledge, according to the conclusions of a study (Mahato, 2015).

The study that the author Shyam Sundar Chaudhary has made in his article *'Cultural framework for studying a Tharu community in Nepal'* focused on the socio-economic status, demographic characteristics, and cultural framework of the Tharu community of Nepal who are living in Fattepur VDC of Bara District by using descriptive research design. His research suggests that the government and the concerned organizations must do more for the preservation of their culture, as well as overall development. Governments should launch programs with a view to uplifting the life standards of this heavily marginalized indigenous community. It has been mentioned that though the Tharu of Nepal come under the minorities as well as the weaker section of the society, they are still contributing to the nation's GDP. This study suggested that the finding of their study is not at all applicable to the community of Tharu as a whole (Chaudhary, 2019).

The article *'Reviewing the Anthropological Study of Tharus in Nepal'* by Megh Prasad Kharel, the goal of his study is to examine the many Tharu anthropological works in Nepal. The main idea behind assessing any area study is to pave the path for future research by revealing the departures and gaps from past research. In light of this, the review on anthropological study of Tharu in Nepali socio-cultural context examines how writings about the Tharu community appear to be useful for paving the way for more future research in this area of ethnicity using multidisciplinary approaches such as cultural studies, linguistics, literature, demography, history, folklore, sociology, arts and crafts, and ethnography. In terms of Tharu anthropological research, this study is an attempt to illustrate the enormous potential for future ethnic studies, notably on several Tharus subgroups in Nepali territory (Kharel, 2019).

In his research *"Tharu Barghar-Mukhiya Indigenous Model: A Case Study of the Tharu Community,"* Narayan B. Khadka investigates the customs surrounding the settlement of the Tharu people in the districts of Bara, Dang, and Bardiya in Nepal. The study emphasizes how the *Barghar-Mukhiya* leadership system and Tharu customs and traditions play a crucial role in resolving disputes. Accessing Nepal's official legal system is often difficult for the Tharu people because of their remote location and financial limitations. The *Barghar-Mukhiya* model is deeply ingrained in the collectivist culture and traditions of the Tharu community, and it is crucial to preserving the social cohesion of the group. Khadka's research employs a qualitative case study approach to evaluate the functions, advantages, and consequences of the *Barghar-Mukhiya* system, and the results highlight six major themes: Rituals/ Festivals, Inclusion/Dialogue, Identity/Security, Structure/*Barghar-Mukhiya*, Process/ Reconciliation, and Participation/Acceptance. These themes highlight the model's

emphasis on community participation and cultural practices in conflict resolution (Khadka, 2016).

The available literature, thus, reveals that the prevalence of violence against women, particularly domestic violence, is widespread with substantial regional variations. South Asian societies are in the clutches of this long-standing problem. The conflict in the nature, forms and redressal of domestic violence against women has also not been investigated. There is no shortage of literature on the subject of the study. Domestic abuse is a worldwide problem, and victims of domestic violence have numerous challenges in seeking justice. A variety of international organisations, global platforms, regional agencies, and state governments have joined forces to address the problem. Several academics have contributed to it by producing books, papers, and reports based on their personal experiences.

1.6. Rational and Scope of the Study

According to a WHO study of prevalence data from 2000-2018 made by the UN Interagency Working Group on Violence against Women, one in three women, or 30 percent, worldwide have been subjected to physical and/or sexual violence by their intimate partner or non-partner or both. Some settings, such as domestic violence, can adversely affect the mental, physical, and reproductive health of women, and may also boost their chances of getting HIV (Violence against women Prevalence Estimates, 2021). Research carried out in 2008 in Surkhet and Dang districts reveals that 81 percent of women face domestic violence frequently (UNFPA, 2008). Despite the fact that few studies have been conducted in this area, it continues to go unnoticed in the academic community.

The majority of the research focused on theoretical gender-based factors that influence the reality of domestic abuse against Tharu community of Nepal. Second, researchers and policymakers rarely take a holistic approach to the Tharu community's women's challenges. There is a disconnect between the Tharu community's women's issue and its suitable response mechanism. The urgency of the moment requires a more introspective approach to this issue. Domestic violence not only affects individual families, but it also has a negative impact on the community and the country as a whole. As a result, the current study has been undertaken to address this gap and to contribute to the exciting information on domestic violence against women in the Tharu community. It will also focus on the nature and types of domestic violence. The study will investigate the role of the Nepalese government and social institutions in preventing domestic abuse against Tharu people in the study area.

1.7. Objectives of the Study

- To understand the socio-economic and cultural structure of the Tharu community and to access the nature and types of domestic violence.
- To explore the role of the government and social institutions to control domestic violence.
- To find out the feasible solution to the problem of domestic violence against women in the Tharu community.

1.8. Research Question

- What is the socio-economic and cultural structure of the Tharu community, and what is the nature and types of domestic violence?
- What has been the role of the Government and social institution to control domestic violence?

- What is the feasible solution to the problem of domestic violence against women in the Tharu community?

1.9. Research Methodology of the Study

The present study is depended on both the primary and secondary sources of data collection to fulfil its objectives. It is a qualitative and quantitative based. Qualitative research presents a non-quantitative type of analysis. It describes reality as experienced by the women, communities and individuals etc.

Primary and secondary sources of data is used. The primary source of data is collected through the Purposive sampling, it has been used in which the organisers of the enquiry is purposively choose the particular units of the universe to constitute a sample on the basis that the small mass that they so select out of a huge one is to be typical or representative of the whole. The present study is making use of a semi-structured questionnaire for the personal interviews and group discussion has been conducted to understand the issue in depth. Direct personal investigation techniques are used. Information has also been gathered from government agencies such as social welfare, women cell and police stations, as well as non-governmental organisations. The study is also depending on publications and reports of the Government of Nepal. The secondary sources of data have been collected from books, journals, articles, newspapers etc., in order to provide an accurate understanding of the problem. The study documents the lived experiences of Tharu community and places them in the larger socio-cultural structure using a phenomenological approach. By following strict ethical guidelines, the rights and welfare of each participant are protected and the research is carried out in an ethical and responsible manner.

Study Area and Sample Size

The present study on domestic violence against women of the Tharu community in Nepal focused on two districts of the Tarai region of Nepal namely Bardiya district and Kailali district where the Tharu are the largest ethnic group, leading over the other districts in the Tarai region. Bardiya district is located in Nepal's Lumbini Province and is one of Nepal's seventy-seven districts. The different villages of Bardiya and Kailali have been chosen for the present study. According to the 2011 census, Bardiya which covers an area of 2,025 km2 (782 sq. mi) and has a population of 426,576 people, with 226,086 Tharu (53 percent) of that population. In the Bardiya, the sample has been collected from the 10 villages namely Suhelva Gaon (25), Gulariya (18), Balapur (21), Fodhiya Gaon (24), Bhaisahi (16), Ratnapur (22), Parsiya Gaon (21), Kotiya Gaon (15), Tikana (18), and Rajapur (20).

Kailali district is located in Nepal's Seti Zone, part of Sudurpashchim province in the extreme western part of the country. As per the 2011 census, Kailali District has a total population of 775,709, with 232,712 Tharu (30%) of that population. 41.1 percent of these people spoke Tharu as their first language. The sample has been collected from the 20 villages namely Namuna (10), Milanpur Sibir (10), Sahasipur Sibir (10), Dhanghari Chauraha (14), Phulbari (11), Kailali Gaun (10), Boradadi (10), Jhalari Chok(10), Shivnagar (10), Srilanka Geta (10), Himali Tole (07), Nuklipur (11), Nimpur (10), Lalitpur (10), Jhalari Gaon (10), Laxmi Nagar(10), Jonpuran Tole (09), Dhurjanna (08), Damauliya (10), and Dip Nagar Gaon (10) from the Kailali district has been selected.

The total sample size of the present study is 400 which constitutes 200 each sample from villages of Bardiya and Kailali districts of Tarai Nepal. The targeted respondents

were 100 each male and female from both the districts that constitutes one percent of total Tharu population of chosen region.

Research Ethics

The research adhered strictly to the ethical standards of social science research, ensuring no conflict of interest. Researcher followed all established protocols, including obtaining verbal consent from participants before data collection. Participants were fully informed about the objective of the study, methodology of the study, the nature of the information being sought, and their rights including the assurance of confidentiality and the ability to withdraw or refuse to answer any questions at any point of time.

To maintain anonymity, no personal identifiers, such as names or initials, were recorded. The study used a structured set of questionnaires, which have been included in the annexure (I & II) for reference. Data collected from the respondents in the questionnaire is tabulated and presented in the tabular form for analysis. All ethical guidelines for participant interaction and data handling were carefully observed throughout the research process.

1.10. Organization of the Chapter

Chapter 1: Introduction

This chapter consist of the introduction of the topic of the present study, the statement of the problem, Significant of the study and the objectives, questions and rational and scope of the research, it also provides the background of the Tharu community.

Chapter 2: Domestic Violence: A Theoretical Perspective

This chapter focused on the theoretical Perspectives of domestic violence. It conceptualised the causes of domestic violence that occurs in the Tharu community. It

also highlights the Conceptual Model of Domestic violence among the Tharu community of Nepal.

Chapter 3: Understanding the Socio-economic and Cultural Structure of the Tharu Community

This chapter highlights socio-economic and cultural structure of Tharu community of Terai region and its origin. It also tried to find out the initiatives of Government and opinion of non-government organization to uplift Tharu women.

Chapter 4: Nature, Types and Solutions of Domestic Violence Against Women

This chapter highlights the origin of domestic violence and the reasons behind its advent. It highlights the nature and types of domestic violence and various factors that are behind the rise of domestic violence. It also highlights a workable solution to the problem of domestic violence against women.

Chapter 5: Role of Government and Social Institutions to Control Domestic Violence

This chapter explore the Role of Government and Social institution to control Domestic violence. It focused on the fundamental rights of women given by the Constitution of Nepal and will try to identify them.

Chapter 6: Conclusion and Findings

This last Chapter deals with the conclusion of the Research and also mention the findings of the research. Recommendations and suggestions have given as per the need of the study in this chapter.

Chapter 2

Domestic Violence: A Theoretical Perspective

2.1. Introduction

The term “violence” is most commonly used to describe the use of strong, powerful, and often destructive bodily actions to harm or injure another person. The Oxford Dictionary of English, for example, defines violence as “physical force used to harm, damage, or kill someone or something.” The mainstream definition of violence has been called into question by a variety of theoretical views. Diverse types of violence that are inconspicuous, subtle, complex, destructive, revolutionary, creative, and a lot less discernible to the eye than acts of physical violence have been brought to light as a result of these theoretical ideas. Violence is present in all aspects of human life. However, we are unable to provide a thorough and comprehensive definition. To put it another way, its dimensions are too broad to be exhausted by a single definition. It is a multi-faceted phenomenon that necessitates in-depth investigation.

Violence against women is increasingly recognised as having a significant public health impact in addition to being a grave violation of women’s human rights (UN, 1995). Women’s violence is a major public health issue as well as a fundamental violation of their human rights World Health Organization published a report on the subject. In some form or another, violence may be found in almost every society (UN, 1995) (Rao, 2008). Violence against men and women is a social issue since it affects a huge number of people on a daily basis. The climate of violence affects each of us in a variety of ways. Society is disrupted by violence. Every civilization establishes institutions to attain specific goals. Normal institutional operations are cut short by violence. Every act of violence, from attack to armed revolt, undermines the power generally vested in society to some degree (Rao, 2008). Gender-based violence

(GBV) has been a constant aspect of conflict throughout history, and it remains so in practically all contemporary conflicts and conflict-affected areas. Because of its sensitivity and the quiet that surrounds it, it is a challenging subject to research. GBV is a type of violence that uses gender norms and exclusions to physically and emotionally harm people (Jack, 2003). Today's grim reality is that violence against women exists everywhere.

Even in Nepal, where women are held in high regard, we discovered numerous instances of violence against them. In general, "violence" refers to the power dynamics of social situations; it is not only hostility or hurt perpetrated by one person (a man) against another (a woman). it is simply the misuse of authority. Violence is when a stronger individual takes advantage of a weaker individual.

The family is the first and most important socialisation and social control agency. Domestic violence has always been linked to the status and position of family members. Aside from providing security and emotional support, family members perform a variety of important and non-essential duties. It offers an individual the safest and most secure atmosphere in which to flourish. In a patriarchal society, however, there are inherent inequities between men and women because the family is made up of crystallised and legitimized, socially and culturally produced, inflexible gender-based roles. For years, these inequities have been a part of every family's life. Women have always had equal standing in Vedic traditions and customs, although their status began to deteriorate later in the Smritis. The freedom and rights of women were constrained. During that time, practises like child marriage, restriction of education to women, and polyandry became fairly common. The worsening of women's standing in the mediaeval period resulted in even greater abuses, such as the purdah and devadasi systems. In various regions of the world, the unlawful sexual

exploitation of devadasi became the norm later on. With the growth of technology, the post-industrial age brought considerable structural and role changes in the family. The women now had two duties to fulfil: one at home and the other at work. The burden of this new responsibility necessitated not just a reinterpretation of conventional gender-based duties but also a shift in people's attitudes, which had not occurred until now. The majority of spouses' relationships are filled with uneasiness and instability. The pressures that have resulted have turned the family into a haven for the most heinous forms of violence, one of which is domestic abuse.

The term "violence against women" can be defined in a variety of ways. Domestic violence, male violence, sexist violence, and domestic violence against women are all terms that are commonly used to describe this type of violence; however, their connotations can vary (Nations, 1995). Violence against women (VAW) is a social subject defined by the Fourth World Women's Conference, held in Beijing in 1995, as "any act of violence based on gender, which may result or actually results in physical, sexual, or psychological harm, including threats, coercion, or arbitrary deprivation of liberty, in either private or public life" (Nations, 1995).

As a result, VAW can be classified as gender-based violence, with gender defined as the set of roles, rights, representations, expectations, and values assigned to each sex; this socio-cultural construction of what is feminine and masculine places men and women in different social positions, establishing power relationships, and placing women in a subordinate and undervalued position. Gender, in this sense, "refers to the social organisation of the sexes interaction as well as the fundamentally social aspect of the distinction" (Sunnari, Kangasvuo, & Heikkinen, 2003).

Domestic violence occurs when a man abuses a woman within her own home, usually by a man with whom she is married or has a marriage-like connection. Physical and psychological violence are also possible. It denotes the art of aggressive behaviour directed against a woman, not only in terms of her bodily well-being but also in terms of her self-esteem and self-confidence. Rather than using physical weapons, psychological violence uses psychological weapons (Shikha, 2011). Physical violence refers to any hostile physical behaviour directed at a woman's body by her spouse or his relatives. Sexual assault can be dynamic. Domestic violence can sometimes be shown in other relationships as well (Shikha, 2011).

Domestic violence is a multifaceted phenomenon that takes on a variety of hues depending on the circumstances. In truth, violence is inextricably related to every facet of human life. Various theorists have attempted to explain the nuances and intricacies of violence. According to their theoretical insights, violence is creative, revolutionary, constructive, curative, freeing, destructive, subtle, conspicuous, concealed, and complicated. However, they have failed to consider the role of a person's gender, colour, religion, or social class in her or his experience of violence. In fact, Western theorists have been generally ineffective in articulating violence against women in developing countries (Shikha, 2011).

2.2. Theoretical Perspective on Domestic Violence

Throughout the country, domestic violence against women has increased in frequency and severity. There are lots of different theories about what causes domestic violence. No individual factor can explain why domestic violence occurs in Nepal. Several general social theories examine external or environment-based factors that influence criminals. Within different philosophical backgrounds, there should be a number of factors that contribute to the evidence of the problem (Bhardwaj, 2014). To explain

domestic violence, various experts have proposed various theories. Gelles (1993) describes these frameworks in detail that "Theoretical frameworks define where we should look if we want to make sense of violence and hence where we should intervene if we want to stop it. The psychological, sociological, feminist frameworks are competing ways to conceptualize the behaviours involved in family violence; each viewpoint provides a way to place the phenomenon of violence in a larger frame of meaning" (Taylor, 2006). Within the boundaries of the critical bounding assumptions, a theoretical framework consists of hypotheses that are constructed to explain, forecast, and understand a phenomenon and, in many circumstances, to question and extend existing knowledge (Taylor, 2006). The theoretical framework is the framework that holds or supports a research study's theory. Theories that have been used to explain domestic violence include:

2.2.1. Feminism Theory

In Feminist theory, male dominance is viewed as a major factor in domestic violence (Saravanan, 2000) the subordination of women has become institutionalized within patriarchal societies. Additionally, the research supported this claim by showing that patriarchal societies are associated with higher rates of domestic violence against women and the wife's patriarchal beliefs were explicitly associated with this (Saravanan, 2000). Studies have also found domestic violence to be a widespread practice in patriarchal societies where cultural norms, social customs, and religious beliefs direct male in gender relations. In order to justify VAW, they created separate codes of conduct for men and women (Saravanan, 2000). Studies have found that domestic violence is rare in societies where physical contact between family members is limited this might wasn't idealized. As a result of this type of society, women had both personal freedom and the protection of family members, and were able to leave

abusive men easily; they could also be sheltered by their relatives and seek legal recourse for abuse (Saravanan, 2000). The feminist perspective also views battered women's safety and sanction against battering as continuously linked with family power and antithetical to a strictly patriarchal society (Campbell, 1992). Feminist researchers, on the other hand, say that women have historically been treated as second-class citizens, subjugated by men in order to maintain control and dominance over them, based on a gender and power hierarchy also pointed out that the distinction between the "feminist approach" and the "family violence approach" had limitations (Anderson, 1997) (Romans, Forte, Cohen, Dumont, & Hyman, 2007).

Feminism is a collection of social and political movements that fight for reproductive rights, domestic abuse, sexual harassment, gender discrimination, sexual violence and equal pay. It also represents a critical discourse that delves into the realm of objectification, stereotyping, dehumanisation, and victimisation of women, which is generally hidden under the mask of normalcy by patriarchy. It emphasises that gender-based violence is not always physical, it can take many forms, including discursive violence. As a result, feminism is a developed sensitivity regarding women's oppression. Despite its focus on women's issues, feminist philosophy has been frequently criticised by modern female writers and social activists. It has been chastised for failing to highlight the multi-faceted types of violence that women face. They are supposed to promote the socio-biological concept known as "woman" by ignoring the individual differences in each woman (Shikha, 2011).

The major insights of both Western feminist theory and Third-World/postcolonial feminism are presented in this section. The focus on violence shifts specifically to women with feminism. The first half of this chapter discusses several strands of Western feminism and their attempts to combat various forms of violence against

women. These aspects of Western feminist theory can be seen as a concerted effort to end various forms of patriarchal violence against women. The emphasis is on how various schools of feminist thought arose as a theoretical response to sexual harassment, domestic abuse, and the disenfranchisement of women (Anderson, 1997) (Romans, Forte, Cohen, Dumont, & Hyman, 2007). However, they eventually moved on to portraying women as victims of patriarchal symbolic violence.

Another section discusses the factors that contributed to the development of Third-World/postcolonial feminism. It also focuses on the varied perspectives offered by Indian feminism. However, in order to adequately express the various forms of violence, the study also examines both Western and Indian feminisms.

As previously said, one of the major goals of western feminists has been to comprehend the causes of women's subjugation. Women's studies and academics agree that women currently have a lower status than men; they are discriminated against in many aspects of life, and this situation is unjust and must be remedied. There is, however, a distinction in the analysis of the origins of women's subordinate status, the causes of their low status, and the measures that should be used to modify their current status. Liberal Feminism, Radical Feminism, Socialist Feminism, Post-Feminism, and Post-Modernist Feminism are the five primary ideological viewpoints in the women's movement. They have opposing viewpoints on women's subordination and, as a result, differ in their action plans (Desai & Krishnaraj, 1990).

In terms of establishing a background for assessing women's predicament, a study of the positions and viewpoints of these five varieties of feminism is relevant to our current exercise. Another essential question to consider is why does the debate on women's issues only appear at specific times of the year, and why is there a period of

abrupt waning interest in women's issues, leading to the suppression of women's voices for decades? For example, in the United States, the nineteenth century saw an increase in demands for women's education, equal rights in entering professions, and legal rights, among other things (Desai & Krishnaraj, 1990). After gaining the right to vote in 1920, the women's movement waned for nearly four decades, to the point where one doubted whether there was ever a movement at all. Similarly, a second wave of feminism swept across practically all of the Western Hemisphere in the 1960s, and there is a sense that there was a reaction in the United States after the late 1970s, as Betty Freidan portrays in her book *The Second Sex* in 1949. The women's movement began in India in the 1920s and continued for twenty years, as will be seen in the following talks. For over three decades after independence, there was a renewal of the debate on women's concerns, and in the 1970s, there was a resurrection of the debate on women's issues (Desai & Krishnaraj, 1990). Let's look at the five points of view in a more details:

2.2.1.1. Liberal Feminism

Liberal feminism arose from the liberal school of political philosophy, which believes that reason-based rationality is the path to self-fulfilments and that society can only flourish if individuals are given the freedom to act freely and rationally. The origins of modern liberal feminism can be traced back to the 18th century. As a liberal thinker, Mary Wollstonecraft is well-known for her unwavering advocacy of women's rights. *"A Vindication of Women's Rights,"* published in 1792, was the first substantial methodical treatise on the subject. This work's central theme was that women are first and foremost human beings, not merely sexual creatures. They are rational beings. They have the ability to regulate themselves through logic. In his famous work The Subjection of Women, John Stuart Mill argued that "the existing relations between the

sexes, the legal subordination of one sex to the other, is wrong in itself, and now one of the chief hindrances to human improvement, and that it ought to be replaced by perfect equality admitting no power or privilege on the one hand, nor disability on the other" and that "the existing relations between the sexes, the legal subordination of one sex to the other, is the common arrangement through which the man earns the family money and the wife supervises the home expenses" liberals agreed. As a result, "a wife who goes out to work will be unable to handle the chores of child rearing and housekeeping, and as a result, a wife should contribute by working at home. The variations in sex roles are recognised in this way, but with the caveat that both are treated equally. As a result, women should be granted civic rights. Liberal feminism contended for equal rights for women while acknowledging the validity of the current social order and advocating for improvements in social conventions, institutions, laws, and attitudes without changing the social structure" (Desai & Krishnaraj, 1990).

John Stuart Mill and Harriet Taylor Mill, as liberal feminists, urge women to use their right to education (Tong, 1989). They also argue that women should have access to the same civic liberties and economic opportunities as men. Friedan reinforces the patriarchal concept that a woman is completely responsible for her family's private lives, firmly establishing her as a "nurturer" and "homemaker." In fact, one of the most common criticisms directed towards liberal feminists is that they demand women's liberty while attempting to lock them in a nature-nurture duality. As a result, liberal feminism claims to speak for all women and defends masculine traits as the path to finding a happy medium and realising one's full potential (Tong, 1989).

2.2.1.2. Radical Feminism

The supposition of patriarchy as a structure of power that organises society into complicated relationships, causing males to dominate and oppress women, is central to radical feminism (Tong, 1989). The goal of radical feminists is to oppose and overturn patriarchy by rejecting traditional gender norms and advocating for a radical societal reformulation (Tong, 1989). The radical feminism movement began about 1969-1970. Today, radical feminists have replaced the fight for the right to vote and legislative reform with a call for the abolition of patriarchy (Tong, 1989). Because patriarchy has always oppressed women and is the primary cause of all other inequities, radical feminism claims that violence against women exists because women have been oppressed. The Radicalise further claims that the inequalities in gender-based social thinking are due to the fact that women belong to the upper strata and do not encounter the same prejudice that men do. They judge women's attractiveness, and women themselves are divided by their physical characteristics, sexuality, and other factors. According to radical feminists, men see and women learn what subordination looks like in patriarchy. Men and women are driven to various types of tyranny by patriarchy's guilt and repression, sadism and masochism, manipulation and deception. To radical feminists, patriarchy is the least recognised but most significant framework of social inequality. The radical feminists maintained that "the foundations of subordination reside in the biological family, the hierarchical sexual division of society, and sex roles themselves" factors that must be profoundly recognised if true gender equality is to be established. Radical feminists argue that biological differences, such as male or female, are exploited to distinguish social functions and power. These biological differences eventually result in men wielding more authority than women. "Radical feminists argue that patriarchy is more based on

biology than on the economy, and they believe gender relations to be the most fundamental type of oppression. Some well-known radical feminists include Kate Millett, Shulamith Firestone, Germaine Greer, and Ellen Frankfort, who regard patriarchy as male control over women's reproduction."

According to Radical Feminist philosophy, "the patriarchal system is sustained via marriage and the family through the sexual division of labour in society." Patriarchy manifests itself in a multitude of ways, but the levers of power are always in the hands of men. Patriarchy's politics is sexual politics. The family is patriarchy's most important institution. Through socialisation, it maintains the gendered division of labour. In addition, the family is upheld by the principle of legitimacy. Although there is no biological basis for reproduction and socialisation to take place in the family, feminists argue that this has been the main pattern in past civilizations. As a result, the nuclear family is seen as a barrier to full equality, a viewpoint that contrasts sharply with the liberal feminist position on family" (Desai & Krishnaraj, 1990). As a result, radical feminism claims to free women from the dominance of men in their lives as well as men in positions of power in society. Because of its violent attack on patriarchy and a near-fanatical belief that males are the enemies of women, this school of feminism has been called militant feminism (Tong, 1989).

2.2.1.3. Socialist Feminism

To some extent, socialist feminism is a reaction to the Marxist propensity to see women's oppression as less essential than workers' oppression (Tong, 1989). All capitalist systems, according to feminists of this school of thought, are patriarchal. The only way to get rid of them is to modify the way things are made. However, they believe that a total erasure of patriarchy can only happen if the existing worldview is changed. As a result, social feminists advocate a link between Marxism and Freudian

psychoanalysis, saying that this will aid women in their quest for liberation (Tong, 1989). Socialist feminists cite Juliet Mitchell's theory, which claims that a woman's social rank and function are determined by her sexuality and role in production and reproduction. She insists that a woman's position and role in society are the same regardless of her race, class, or ethnicity (Mitchell, 1974). Because oppression is rooted in an individual's psyche, no study, suffrage movement, or legislation can totally remove or modify the position of a woman as a victim.

In terms of both theory and practise, socialist feminism is still in its infancy. According to communist ideology, "Private property is the cause of women's inferior status." Women's low place in society is maintained by sexist ideology and familial systems. Power is drawn from sex and class, and it manifests itself materially and ideologically in class and patriarchy's dependency. "These feminists attempted to comprehend the social hierarchy of sexual order within the class structure. They write that women's impotence in society is anchored primarily in four essential structures: production, reproduction, sexuality, and child socialisation." The family is an institution that has exacerbated women's oppression. Domestic work and the equal distribution of labour in the home were first debated by socialist feminists. "Women's subjugation is founded on unpaid chores, they claimed. Material activities such as childbearing, childcare, and housework result in products. The argument also centred on the role of women as housewives and the relevance of domestic labour to the reproduction of social ties" (Desai & Krishnaraj, 1990).

2.2.1.4. Post-Feminism

According to Toril Moi, "post-feminism encompasses today's various combinations of feminist and postmodernism." Today's feminist thinkers argue that, properly speaking, feminism is an impossible position, Sushila Singh explains. The perspective

of agonistic speaking feminism is untenable. Feminism, according to the agonistic definition, is the struggle against all forms of patriarchal and sexist oppression. Feminism is posited as the essential resistance to patriarchal power in this oppositional definition (Singh, 2009). If feminism's goal as an emancipatory philosophy is to eliminate itself with its opponent in a non-sexist, non-patriarchal society, "feminism will cease to exist" (Moi, 1988). Toril Moi feels that "feminist criticism may be carried forward after the political stalemate of post-feminism only by attempting the unattainable endeavour of developing a materialist feminist theory that encompasses the three feminisms" (Tandon, 2008).

Karen Offen (1988) divided feminism's various branches into two categories: "relational" and "individualist" (Offen, 1988). "In contrast, individualist feminist thinking emphasised more abstract conceptions of individual human rights while discarding all socially defined roles" Sushila Singh confesses (Tandon, 2008).

According to Barrett (2000), "post-feminism puts the feminine back into women's sense of identity and aspirations and sometimes incorporates ideas drawn from post-structuralist theory, which cuts away a lot of the 'conceptual ground' on which earlier forms of feminism were based, including fixed notions of gender difference, ideas of gender equality, and the middle class, to either or both of which (a) we have moved beyond or (b) come from earlier feminism." In the late 1990s, a new postfeminist discourse arose. This viewpoint is connected to women of substance and strives to extend rather than dismiss previous reasoning. "Post-feminism, like post-structuralism, postmodernism, and post-colonialism, has been described as a break with a prior set of oppressive relations." Just as the "post" in post-colonialism should not be interpreted as implying that colonial relations have been reversed, so post-feminism or postmodernism should not be interpreted as implying that patriarchal or

modernist discourses have been superseded, Brooks (1997) argues. According to this definition, Post feminism is "feminism that has spread to other debates (ecofeminism, cyberfeminism, postmodernism)" (Tandon, 2008).

2.2.1.5. Postmodern Feminism

The concept of a fixed female identity is rejected by postmodern feminism when it comes to the subject of gender-based violence. The most complicated theory is the postmodern feminist viewpoint. "French Feminism" is another name for it. Its origins can be traced back to De Beauvoir's *The Second Sex*. Postmodern critics such as Helen Cixous, Luce Irigaray, and Julia Kristeva's writings go beyond feminism to offer women liberation from restrictive thought (Beauvoir & Parshley, 1972). "Women must produce feminine literature to transform the male-defined world," writes Cixous. Irigaray concurs with Cixous. Irigaray's emancipation approach is for women to band together and speak out loudly and in the active voice, avoiding false security. "Women may overcome binary antagonism and logocentrism by breaking silence, speaking, and writing," Kristeva said. In postmodernist approaches, feminism takes on various forms. The concept of equality has undergone significant changes in light of recent French Feminist theories deliberate valorisation of suppressed femininity has produced a female discourse through the process of *gynesis*. In the *gynesis* process, Jacques Derrida and Gilles Deleuze's French postmodernist theory were utilised. All of the strands can now be split into two categories: relational and individualist theories (Tandon, 2008).

It criticises feminist schools for refusing to accept patriarchal definitions of femininity and masculinity while simultaneously constructing and imposing their own fixed definition of woman. Many of their detractors regard the French feminists as privileged academics who have lost touch with reality. They either practise biological

essentialism or, in the case of Kristeva, refuse to recognise women as biological categories and instead regard them as political phrases. Dissensions among feminists have arisen as a result of differing feminist viewpoints on women's gender and sexuality (Tong, 1989).

As we will see, the dominant perspective in Nepal has been a liberal-feminist one. Some of the radical feminists' and socialist feminists' thoughts and ideals must be severely evaluated in the Nepalese environment, where poverty, unemployment, and inadequate development are prevalent.

2.2.2. Social Learning Theory

The concept of socialisation will be introduced before the social learning theory is discussed. Socialization is a developmental process that begins soon after birth. As part of acquiring their gender identity and sex roles, both genders learn what is proper and wrong for them, as well as the degrees of differing expectations. Individuals are influenced by the culture in which they live, and they acquire social behaviour by watching and copying others (Hamieh & Usta, 2011). Some researchers believe there is a link between domestic violence in a person's family or community of origin and spousal victimisation later in life (Macmillan & Kruttschnitt, 2005). Children who grow up in homes where violence is used to dominate others learn early and ingest significant lessons about how to use violence in interpersonal interactions to control others, and they may be encouraged to follow (Baldey, 2003). An excess of research demonstrates that exposure to child maltreatment or marital violence in one's own family increases the chance of hostility toward one's own children. As a result, the home environment is seen as a major component in determining the aetiology and maintenance of violent behaviour (Grych & Fincham, 1990). Furthermore, women are socialised to prioritise family roles, which has an impact on their job behaviour. They

are also encouraged to bear primary responsibility for the success or failure of their male relationships.

The Social Learning theory affirms that people learn most effectively through observation and by copying other people's behaviors (Bonnie S, 2014). In his 1976 book Resource Theory, William Goode argues that women who are economically dependent on their husbands and mostly care for their children. She was depressed if she left her marriage because of the financial burden that would follow. According to William Goode, men abuse their wives by using violence or threats as a means of controlling their behaviors in the home (Revathi, 2004).

The concept of intergenerational transmission of violence is based on Albert Bandura's social learning theory, which states that exposure to aggression in one generation increases the chance of aggressive conduct in a subsequent generation (1977). According to this theory, modelling is one of the most important methods for learning new behaviours and changing existing patterns. Vicarious reinforcement, or witnessing how others behave and are treated, according to Bandura, is a sufficient requirement for learning to occur. Furthermore, this method emphasises the connection between people's thoughts and actions, as well as how they are influenced by others' replies. Furthermore, social learning theorists argue that children's mental representations of actions might be added to their prospective repertoire and performed later in life. In summary, social learning theory holds that both observation and direct experience can influence human thought, feelings, and behaviour (Muhammad, Haj-Yahia, & Dawud-Noursi, 1998).

As a result, social learning theory opens the door to a deeper understanding of how domestic violence impacts children and the critical role that models play in shaping

maltreated children's behaviour. It suggests, for example, that witnessing family violence can influence both victims and spectators. When children see their parents behaving violently toward other family members or experiencing abuse themselves, they may imitate that behaviour without being rewarded. As a result, these children may see their violent parents' abusive behaviours as 'normal' methods of interacting with others, leading them to act aggressively (Muhammad, Haj-Yahia, & Dawud-Noursi, 1998). Early childhood observation of well-known individuals, according to social learning theorists, shapes a person's behaviour (Bandura, 1973).

Straus et al. (1980) observed that sibling aggression is likewise a learned response, which supports this argument. Despite the fact that children naturally resort to violence as a means of resolving problems, Straus et al. (1980) claim that siblings learn from their parents that physical punishment is an acceptable means of resolving conflicts. Thus, it is thought that a child's early life experiences establish his or her core personality, which later shapes their future violent adult relationships (Walker, 1979). The parent-child relationship and the experiences the child has within that arrangement are crucial to social learning theory's application to marital violence. These experiences have an impact on the child's behaviour as an adult (Bee & Mitchell, 1984). Children who observe their father abusing their mother and their mother passively accepting the violence develop a sense of subordination, submissiveness, and subservience, which leads to their performing a lower social role (Dutton & Painter, 1981) and Youngsters who see their fathers abusing their moms are more prone to do the same to their own wives (Hamieh & Usta, 2011).

Domestic violence happens at a higher rate in intimate relationships where either the victim or the offender has been exposed to earlier domestic violence, according to Rahmatian (2009). Male offenders acknowledged that a family member had

previously engaged in domestic violence, while female victims reported the aforesaid formal abuse in 67% of cases. 72% of offenders said they were first exposed as a juvenile and 28% as an adult, whereas 45% of victims said they were initially exposed as a witness and 55% as a victim (Rahmatian, 2009).

Finally, researchers discovered that children who witnessed and experienced violence were more likely to be involved in an abusive intimate relationship after marriage, either as an abuser or as a victim (Mihalic & Elliott, 1997). It's vital to revisit the subject because disagreement is common in families with abusive relationships. Emotionality has a crucial influence in children's ability to cope with family conflict, according to the literature (Muhammad, Haj-Yahia, & Dawud-Noursi, 1998). Children, for example, exhibit strong emotional and even physiological responses to adult disagreements, according to research (Cummings, 1987) as well as the link between emotional arousal processes in children and marital conflict histories. Extensive exposure to marital conflict, in particular, may lead to children developing stronger, and even more negative, emotional responses to conflict later in life (Cummings, lannotti, & Zahn-Waxler, 1985). Furthermore, Kempton, et al. discovered that the approach for dealing with conflict has the greatest negative impact on adolescent functioning. Kempton et al. (1989) found that the father's treatment of conflict through verbal and physical aggressiveness has the greatest negative impact on interparental conflict (Kempton, Thomas, & Forehand, 1989).

2.2.3. Social-Ecological Theory

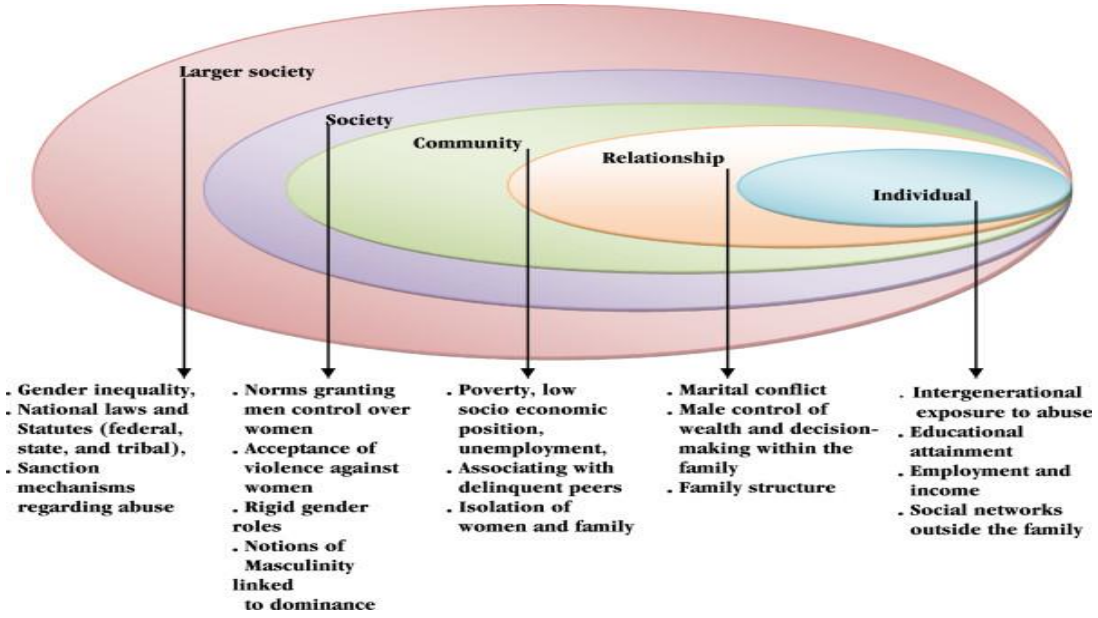
One of the most useful conceptual frameworks for better understanding domestic violence and the impact of potential prevention efforts is the ecological model. The interplay between individual, relationship, community, and social issues is taken into account in this approach. Several authors, like Anderson (1997) and Heise (1998),

have sought to bridge the gap by incorporating abuse determinants (Anderson, 1997). Anderson has proposed that gendered components be added to family violence theories like resource theory. Heise (1998: 263) has proposed the adoption of an ecological framework: “An ecological approach to abuse conceptualizes violence as a multifaceted phenomenon grounded in the interplay among personal, situational, and sociocultural factors.” This approach acknowledges the influence of larger societal factors such as patriarchal norms, through to family and individual level factors such as class and alcoholism (Heise, 1998). Thus, an ecological model enables us to assimilate the simultaneous effects of wider-society gender norms (a feminist approach), and individually-felt structural inequalities (a family violence approach). The approach of both authors acknowledges that “gender interacts with structures of race, marital status, and socioeconomic status to influence power within relationships and propensities for domestic violence” (Anderson, 1997).

An ecological view of abuse sees it as a multidimensional phenomenon involving personal, situational, and social variables. This multidimensional method was first proposed to aid in the organisation of numerous study findings on the etiology of child abuse and neglect (Belsky, 1980). The theorists who later applied it to women battering were (Carlson, 1984) (Dutton, 1988)(Edleson & Tolman, 1992) (Corsi, 1994). Despite its potential to accommodate feminist and social scientific findings about violence, the ecological framework of abuse, which was initially applied to domestic violence more than a decade ago, has not generally trickled into the activist or scholarly community (Heise, 1998). The theory’s goal is to explain and comprehend both individual cases of spousal abuse and domestic violence as a social phenomenon. Explaining the cyclical nature of familial violence within a family and across generations is helpful (Carlson, 1984). In this framework, IPV is viewed as the

outcome of interactions between various factors at four levels: individual, relationship, community, and society (Heise L. , 1998).

Chart 2.1. Social Ecological Model



Social ecological model (adapted from Heise, L. (1998) Violence Against Women: An Integrated, Ecological Framework. Violence Against Women, Saga Publication. 4(3):262-290).

Chart 2.1 shows a schematic representation of the framework. Domestic violence, according to this ecological theory, is caused by a combination of factors that increase the likelihood that a certain man in a specific situation may act violently toward a woman. Influencing factors are divided into four groups in this model: The biological and personal history that each individual contributes to his or her relationship behaviour is represented by the ecological framework's innermost circle. Each person has their unique set of beliefs, attitudes, and behaviours. Demographic factors such as age, income, and education can also have an impact on an individual. High self-esteem, tolerance, and decent conflict resolution skills could all be protective factors. Low self-esteem, a history of sexual or physical assault in childhood, and substance misuse are all possible risk factors.

The second circle depicts the immediate context in which violence occurs, which is often a familial or friend relationship. The third circle reflects the official and informal institutions and social structures in which connections are embedded, such as the neighbourhood, office, social systems, and peer groups.

The economic and social environment, which includes cultural standards, is the fourth and outermost circle. It considers individual and social influences as well as male dominance, and concludes that "no single reason explains why one person behaves violently while another does not. Violence is a multi-faceted issue, including biological, social, cultural, economic, and political aspects" (Krug, Mercy, Dahlberg, & Zwi, 2002). Individual-level elements such as whether a man was abused as a child mix with social and cultural norms such as those that proclaim men's inherent power over women to predict the risk of abuse in an ecological framework. The possibility of violence increases when more risk variables are present (Krug, Mercy, Dahlberg, & Zwi, 2002).

2.2.4. A Gendered Resource Theory

According to resource theorists, Domestic violence can be influenced by changes in power dynamics between partners (Goode, 1971). Physical abuse, in particular, can be used to compensate for a lack of or diminished power in a relationship. For example, if a woman begins paid work while doing fewer domestic tasks, this could be interpreted as a threat to the husband's power in the marriage, leading to physical violence (Hackett, 2011). Within an ecological framework of domestic violence, a gendered resource theory, such as that developed by Anderson, would seek to understand how shifting gender norms affect spousal resources differently across Nepalese communities (Anderson, 1997). According to Krishnan's research, women who were in charge of their own finances were more likely to be victims of abuse

(Krishnan, 2005). On the other hand, Verma and Collumbien discovered in their study that while female employment was positively connected to domestic violence, the relationship was not statistically significant (Verma & Collumbien, 2003). According to Panda and Agarwal's findings, Wife-beating was also more common in households where the wife earned more than the husband, but wives with more land inheritance were less likely to be beaten (Panda & Agarwal, 2005). A gendered resource theory can help to reconcile these seemingly disparate studies. By analysing disparities in expected behaviours in the husband-wife dyad, the limited community, and the larger section, a gendered resource theory can be utilised to investigate some of the diverse results around the world (Anderson,1997) (Panda & Agarwal, 2005).

2.2.5. Psychopathology Theory

The existing idea of why men abuse their wives was based on psychopathology when the women's movement began in the United States in the early 1970s. This model focuses on the personality characteristics of offenders and victims as the primary factors of criminal violence (Gelle & Straus, 1979). Individuals are violent or abusive because of some internal pathology or flawed features, according to this theory. Insufficient self-control, sadism, psychopathic personality types, and various kinds of mental disease are among these qualities (Gelle & Straus, 1979).

According to Schumacher et al. (2001), the study revealed that various types of psychopathology, such as bipolar illness, thought disorders, psychotic thinking, hysteria, paranoia, and anxiety, are more common in domestic violence perpetrators than in other men (Barnish & Mary, 2004). The perpetrators are described as weak, pathologically jealous males who have low self-esteem and are insecure about their masculinity. According to some experts, the perpetrators' inflexible conceptions of male and female roles are to blame for the violence. According to O'Leary,

psychopathological factors do influence the ability to engage in violent behaviour, and these characteristics are more relevant at a higher level of violent behaviour (Leary, 1993). A number of studies have discovered that males who assault women have a high rate of psychopathology and personality disorders, the most common of which are antisocial personality disorder, borderline personality disorder, and post-traumatic stress syndrome (Leary, 1993).

Domestic violence's theoretical framework cannot be traced to any one theory accounted for in the study. However, based on the study's selected theories, it can be concluded that individual behaviour is influenced by conflicts, and domestic violence plays a significant part in fostering various forms of domestic violence. This involves violence in interpersonal relationships and in many societal structures.

Chapter 3

Understanding the Socio-economic and Cultural Structure of the Tharu Community

3.1. Introduction

This chapter discusses the origin of the Tharu community in Nepal and focuses on their socio-economic and cultural structure in the Tarai region. In addition, it also sought to learn more about the initiatives taken by both government and non-government organization to advance the status of Tharu community in Nepal. Nepal is a sovereign, democratic country. The nation is sandwiched between two enormous nations, such as China and India. Nepal makes up 0.03 percent of the world's landmass and 0.3% of Asia's landmass. Despite having a tiny geographical area, it has a varied topography that ranges from 60 km to 8848 km above sea level. Nepal is a developing nation with extremely low socioeconomic standards for its citizens. Over time, the country's economic expansion did not significantly outpace the population increase (Naupane, 2005). It is broadly classified into three physiographic regions. These three regions mountain, hilly, and terai represent respectively 15%, 68%, and 17% of the country's total area. The Terai is plain and is thought to be Nepal's granary, and the hills are made up of the Mahabharat and Churiya ranges (Saud, 2005).

According to the Census Report 2021, Nepal now has a population of 29,192,480, a rise of 2,697,976 from the 26,494,504 people who called the country home ten years ago (Census, 2021) (Report, 2021). The population of Nepal has increased by 10.18% since 2011. The Census Report of 2001-2011 stated a growth rate of 1.35%; however, the average annual growth rate is 0.93%, a decline from those figures. The population growth has decreased to its lowest level in 80 years as a result of a number of reasons,

including public health, urbanisation, migration, and a declining fertility rate (Report, 2021). The overall population is made up of 14,291,311 men (49%) and 14,901,169 women (51%), according to the Report. The sex ratio for males to females is 95.91, which is a little higher than the previous census's figure of 94.16 and indicates a modest rise in the male population. Despite the fact that there are more females than males in the population as a whole, since 2011 there has been a very tiny increase in the number of males (Census, 2021) (Report, 2021).

According to sociologist Dor Bahadur Bista, the name Tharu derives from the fact that the Tharus originated in the southern Thar Desert. Since ancient times, the Terai region where the Tharus live has been referred to as Tharuwan or Tharuhat (Bista, 1967). A caste with a strong cultural history is the Tharu. They have a strong literary narrative tradition. They wear their own jewellery, costumes, and traditional clothing (Bista, 1967). According to various geographical regions, it has been discovered that the Tharus accepted various varieties of language, way of life, culture, values, cultural customs, etc. The Tharus revere the natural world. The forest goddess is one of the many forest spirits and deities they revere (Bista, 1967).

The culture of the Tharus, Nepal's second-largest indigenous ethnic group after the Magar, is extremely rich (Koff & Pamela, 2000). However, they are losing their traditions and culture. Their behavioural tendencies are likewise being modified. It is discovered that they are adopting upper caste culture and rituals to impose their social rank upon society (Koff & Pamela, 2000). This is a result of the mixture of cultures and the intense promotion efforts made to advance the culture of such marginalised ethnic groups. A difficult ethnic group is the Tharus. Despite being impoverished, they worked day and night and were the landlord and monarch of Terai (Koff & Pamela, 2000).

The 1.74 million Tharus who live in the Terai region of southern Nepal and the Indian states of Bihar, Uttar Pradesh, and Uttarakhand are indigenous people (0.35 million) (CBS, 2012) (General & Commissioner, 2011). They are a heterogeneous group of individuals that have shared an identity for many years. Terai has a reputation for being an unpleasant, malaria-infected swamp and forest region (Guneratne, 2002) (Guneratne, 2018) (Saha & Guneratne, 2009). The Tharu are resistant to malaria, which is demonstrated by gene pool remnants of lengthy, complicated gene interactions (Fornarino, et al., 2009). Most Tharu settlements were congregated in confined spaces created by thinning out the malaria-prone tropical jungle (Bista D. B., People of Nepal Kathmandu, 1967) (Dhakal, 2021).

3.2. Origin of Tharu community

The Origin of Tharus is very debatable. Researchers have not been able to clearly describe or explain the circumstances surrounding the origin of Tharu (Pyakuryal, 1982). Some academics have derived their origins from ethnology, while others have traded their origins with myth. “Specifically, a feature of the face, physically (Pyakuryal, 1982). The Tharu appear to be descended from Mongoloid ancestry. In the past, they used the Aryan language. Despite accepting Buddhism, Tharus was also influenced by Hinduism” (Pyakuryal, 1982).

Nesfield, quoting, discussed how intermarriages that took occurred over two or three generations in the Tharus having slightly Mongoloid features. He considers them to be solely Indian, with no ties to their Nepalese ancestry whatsoever. The Mongolian features are overwhelmingly present in Tharu, according to Restey and Knowledge’s (1892) research (Rajaure, 1977).The native people of the Tarai region, the Tharu, occupy the entire length of it. Since the unknowable past, they have resided there. There are numerous conflicting theories among anthropologists on the origin of the

Tharu, so it is still a mystery. In the midst of all the confusion, a scholar defines the Tharu tribe as ‘forest people’ who came to the jungle in search of safety and peace at various points in time from various regions. The environment over time shaped these individuals into distinct groups who were all known as Tharu (Meyer, 1995).

According to D.N. Majumdar ‘Thar’ means ‘a jungle’ in the tribal dialect (Majumdar, 1944). The Tharu used to live in the dense forest, therefore, they were known as forest men. Similarly, the Tharu people themselves say that they are a people of the forest (Muller-Baker, 1993: 44).

The Tharu were originally forest dwellers who cleared the forest to build their towns. They once shared a cluster of homes with their immediate family members. However, some Tharu families are observed to be moving away from the main cluster due to population increase and other economic factors, and some non-Tharus are found to be residing close to the Tharu cluster (Bhatta T. P., 2001).

According to Prof. Bahadur Bista, the Tharu people’s habitation is among the Tarai’s oldest communities still in existence. Their primary location is in the Tarai. They can be found across the central and western Terai region. Which is historically referred to as the Thruwan or Tharwat, and is made up of a forest area that stretches along the southern foot of the Siwalik Mountain range and south a few miles into the Tarai proper. They frequently reside extremely close to densely forested areas (Bista D. B., 1967).

According to a Myth, they came from Rajasthan in western India. This myth states that the Tharus are native to Rajasthan, India’s “Thar Desert” therefore their name. The majority of them genuinely think they originated from Rajputhan in India during the Islamic conquests (Bista D. B., 1980).

Iswar Baral, who described the history of Tharu, Rajput women from Chaitaur were dispatched to the northern hills with their servants in the 12th century to defend them against Muslim invasion. The Rajput women waited patiently for their spouses. They did not, however, return. They married locals from lower castes and their servants because they had little hope of ever seeing their husbands again. Thus, the descendants of such a reunion were known as Tharu (Baral, 2009 B.S).

According to D.N. Majundar, the Tharu are unquestionably a Mongoloid tribe. They are not admissible into any other castes or tribes. via the use of a DNA test. On the basis of the facts, it is established that the Tharu are Mongoloid people who have successfully assimilated non-mongoloid physical characteristics (Majundar, 1942).

Table 3.1: Total Population of Nepal (1971-2011)

Census Year	Population		
	Male	Female	Total
1971	5,817,203	5,738,780	11,555,983
1981	7,695,336	7,327,123	15,022,983
1991	9,220,974	9,270,123	18,491,097
2001	11,563,921	11,587,502	23,151,423
2011	12,849,041	13,645,463	26,494.504

Source: 1. Bista B, et al., (2014). *Population Monography of Nepal, Volume 1 (Population Dynamic).* Government of Nepal, Ramshah Path, Kathmandu, Nepal: Central Bureau of Statistics, National Planning Commision Secretariat. Kathmandu, Nepal (Bista, et al., 2014).2. Bastola, (2014). The National Statical System of Nepal and the Central Bureau of Statistics: An unpublished report submitted to CBS (Bastola, 2014): 3. Bisht P.S and Joshi M.R., (2067): 4. CBS. (2003). *Population Monograph, V.I and II National Planning Commission Secretariat.* Ramshahpath, Kathmandu (CBS, 2003).

According to table 3.1 the total population of Nepal has grown gradually. From 11,555,983 in 1971 to 29,164,578 in 2021, During a 50-year period, this indicates an approximate 2.52-fold growth. Population growth has been steady during the past ten years, suggesting a steady growth pattern (NCB, 2021).

- 3,467,000 more people between 1971 and 1981 (30% growth).
- 2. 3,468,114 more people between 1981 and 1991-growth of 23%.
- 4,660,326 more individuals between 1991 and 2001-25% gain.
- 3,343,081 more individuals between 2001 and 2011-14% gain.
- A growth of 2,670,074 individuals (10% growth) from 2011 and 2021 (NCB, 2021).

Sex Ratio: A measure of the gender distribution within a population is the sex ratio, or the number of men for every 100 females.

- Male-to-female ratio in 1971: 101.37
- Male-to-female ratio in 1981: 105.02 to 100
- Male-to-female ratio in 1991: 99.47 to 100
- Male-to-female ratio in 2001: 99.80.
- Male-to-female ratio in 2011: 94.16 to 100
- Male-to-female ratio in 2021: 95.91 to 100 (NCB, 2021).

A change in the gender balance throughout time can be seen in the sex ratio. At the beginning (1971 and 1981), there were somewhat more men than women. Still, women have regularly outnumbered men since the 1991 census. In 2011, when the male-to-female ratio was at its lowest, 94.16, this trend peaked. In comparison to the 2011 census, the 2021 census reveals a marginal rise in the male population (95.71%) (NCB, 2021).

Annual population growth rate: Although the population as a whole has increased, the annual population growth rate has fluctuated and generally declined.

- The significant population rise from 1971 to 1981 suggests a growth rate that is not explicitly estimated here.

- Growth continued between 1981 and 1991, however, at an ambiguous rate.
- From 1991 to 2001, considering the large rise in population, the growth rate would have been higher.
- 2001: 2.25 percent growth rate (particularly noted).
- 2011: The growth rate dropped to 1.35 percent (exactly mentioned).
- 2021: The tendency suggests that the growth rate will continue to decline, while exact figures are not given (NCB, 2021). It appears from the lowered growth rate that although the population is still growing, the annual growth rate is decreasing. Numerous causes, such as shifts in migration patterns, death rates, and birth rates, could be to blame for this.

The Distribution of the populations of 2021

Nepal's population distribution as of the census taken in 2021 is as follows:

- 14,291,311 men make up 49% of the population.
- 14,901,169women make up 51% of the population (NCB, 2021). The gender distribution is almost equal, with a little female preponderance, continuing a trend that began in 1991. The overall population is still increasing, but more slowly than in past years.

There are important insights into Nepal's demographic patterns in the census data from 1971 to 2021. In the last fifty years, the population has more than doubled, with more women than men since 1991. Over time, there has been a noticeable decline in the number of males per 100 females in the sex ratio (NCB, 2021). Furthermore, there has been a decrease in the yearly population growth rate, which suggests that the rate of population expansion is slowing down. The population is growing at its slowest rate in eight decades due to a number of variables, including urbanisation, public

health, rising migration, and declining fertility. Over time, Nepal's fertility rate has decreased, falling from 2.516 in 2011 to 1.853 in 2021.

A further factor in this reduction is likely the decision made by families to have fewer children, with the average family size being 4.33 from 4.88 in the previous report (NCB, 2021). This decision was likely influenced by rising living expenses and parental employment. These patterns are essential for comprehending Nepal's demographic changes and making plans for the country's future socio-economic growth (NCB, 2021).

They were the tribe of Nepal and also called them Adiabasi/Janajati of Tarai region. Among the Tarai Adiabasi Janajati, Tharu (1,737,470) account for 85.2% of the total Tarai Adibasi/Janajati groups (NBS, Nepal 2014.Vol:II).They are recognized as an official nationality by the Government of Nepal. According to Alberuni, Tharu people have been living in the eastern Terai since at least the 10th century. Among different castes, ethnic groups and tribal groups, they represent 6.6% (1.7 million) of total population Nepal (Nepal Central Bureau, 2011). Although they comprise the second largest indigenous community of Nepal (Dahit, 2009, p.2; Nepal Central Bureau, 2011), Tharu have been in the margins for centuries.

Table 3.2: **Janajati /Adiabasi groups of Nepal**

Hill Janajati/Adiabasi	**Tarai Janajati.**
Newar, Magar, Gurung Rai, Limbu, Sherpa, Sunuwar, Bhote, Raji, Raute, Tamang	Tharu, Dhimal, Gangain, Satar/Santhal, Dahngar/Jhangar, Koche

Sources: *Population Monography of Nepal, Volume 1(Population Dynamic).* Government of Nepal, Ramshah Path, Kathmandu, Nepal: Central Bureau of Statistics, National Planning Commision Secretariat. Kathmandu, Nepal (Bista, et al., 2014), (Chaudhary, 2007).

Above table 3.2 shows that the Janajati groups in Nepal are divided regionally into two distinct cultural groups: Hill Janajati and Tarai Janajati. Some of the Hill Janajati groups are: Newar, Magar, Gurung Rai, Limbu, Sherpa, Sunuwar, Bhote, Raji, Raute and others. Some of the Tarai (Madhesi) Janajati groups are: Tharu, Dhimal, Gangain, Satar/Santhal, Dahngar/Jhangar, Koche, and other Tarai Janajati groups within the Madhesi group as they are the real sons of the soils of the area (Chaudhary 2007).

Table 3.3: Hill Adibasi/Janajati groups

Ethnic/caste Groups	Total population (2011)	% of total population	Ethnic/caste groups	Total population (2011)	% of total population
1. Magar	1,887,733	7.1	2. Tamang	1,539,830	5.8
3. Newar	1,321,933	5.0	4. Rai	620,004	2.3
5. Gurung	522,641	2.0	6. Limbu	387,300	1.5
7. Kumal	121,196	0.5	8. Gharti/Bhujel	118,650	0.4
9. Majhi	83,727	0.3	10. Sherpa	112,946	0.4
11. Danuwar	84,115	0.3	12. Sunuwar	55,712	0.2
13. Chepang/Praja	68,399	0.3	14.Thami	28,671	0.1
15. Kulung	28,613	0.1	16.Yakkha	24,336	0.1
17. Ghale	22,881	0.08	18. Khawas	18,513	0.07
19. Darai	16,789	0.06	20. Pahari	13,615	0.05
21.Thakali	13,215	0.05	22. Bhote	13,397	0.05
23. Chantyal/ Chhantel	11,810	0.04	24. Hyolmo	10,752	0.04
25. Bote	10,397	0.04	26. Brahmu/Baramo	8,140	0.03
27. Nachhring	7,154	0.03	28.Yamphu	6,933	0.03
29. Chamling	6,668	0.03	30. Athpahariya	5,977	0.02
31. Jirel	5,774	0.02	32. Dura	5,394	0.02
33. Bantaba	4,604	0.02	34. Raji	4,235	0.01
35. Dolpo	4,107	0.02	36. Byansi/Sauka	3,895	0.01
37. Thulung	3,535	0.01	38. Lepcha	3,445	0.01
39. Mewahang Bala	3,100	0.01	40. Bahing	3,096	0.01
41. Hayu	2,925	0.01	42. Lhopa	2,624	0.01
43. Sampang	1,681	0.006	44. Lhomi	1,614	0.004
45. Khaling	1,571	0.006	46. Topkegola	1,523	0.006
47.Walung	1,249	0.004	48. Lohorung	1,153	0.005
49. Raute	618	0.002	50.Kusunda	273	0.001
Sub-group (Total):50	**7,228,463**	**27.283**			

Source: Bista B, et al., (2014). *Population Monography of Nepal, Volume 1(Population Dynamic).* Government of Nepal, Ramshah Path, Kathmandu, Nepal: Central Bureau of Statistics, National Planning Commision Secretariat. Kathmandu, Nepal (Bista, et al., 2014); CBS. (2003). *Population Monograph, V.I and II National Planning Commission Secretariat.* Ramshahpath, Kathmand (CBS, 2003); CBS,(2011). *Population Monograph, V.I and II National Planning Commission Secretariat.* Ramshahpath, Kathmand (CBS, 2011); Biswakarma & et al, (2011). *A Report on the Updated list of Dalit groups of Nepal*, A Report submitted to Rastriya Dalit Ayog, Kathmandu (Biswakarma & al, 2011).

Above table 3.3 shows that Mangar (7.1%) are highest population of hill Adibasi/Janajati according to the 2011 census of Nepal. All together there are fifty (50) hill Adibasi/Janajati groups in Nepal.

Table 3.4. Madhesi (Adibasi/Janajati) of Nepal

Ethnic/caste Groups	Total population (2011)	% of total population	Ethnic/caste groups	Total population (2011)	% of total population
1.Tharu	1,737,470	6.6	2. Rajbansi	115,242	0.4
3.Satar/Santhal	51,735	0.2	4.Jhangad/Dhajar	37,424	0.1
5.Gangai	36,988	0.1	6.Dhimal	26,298	0.1
7.Tajpuriya	19,213	0.07	8.Meche	4,867	0.02
9.Pathakatta/ Kushwadia	3,182	0.005	10.Munda	2,350	0.009
11.Kisan	1,739	0.006	12.Koche	1,635	0.006
13. Chidimar	1,254				
Sub-group (Total):13	**2,039,397**				

Source: Bista B, et al., (2014). *Population Monography of Nepal, Volume 1(Population Dynamic).* Government of Nepal, Ramshah Path, Kathmandu, Nepal: Central Bureau of Statistics, National Planning Commision Secretariat. Kathmandu, Nepal (Bista, et al., 2014).

Table 3.4 shows that Tharu are the populous Madhesi (Adibasi/Janajati) of Nepal, who are 6.6% over the total population of Madhesi Adibasi/Janajati in Nepal. According to 2011 census of Nepal there are all together 12 Madhesi Adibasi/Janajati in Nepal. Among the Tarai Adibasi/Janajati, Tharu (1,737,470) account for 85.2% of the total Tarai Adibasi/Janajati groups. Among the Hill Adibasi/Janajati, six groups alone (Magar, Tamang, Newar, Rai, Gurung and Limbu) make up (total population: 6,279,441) 86.9% of the total Adibasi/Janajati population. These seven Adibasi/ Janajati groups comprise (8,016,911) 86.5% of the total Adibasi/Janajati population of Nepal. The total population of Adibasi/Janajati groups (50 Hill and Mountain groups and 13 Tarai groups) is 9,267,870 or 34.97% of the total population of Nepal. Of them

50 groups (total population: 7,228,263) are from the Hill and Mountain districts and another 13 groups (total population: 2,039,407) are from the Tarai (Bista, et al., 2014) (CBS, 2003).

The National Committee of Nationalities states that 59 distinct cultural groupings are recognised as Janajati in Nepal (published in Nepal Rajpatra, February 2, 2002). "Nationality (Janajati) is that community which has its own mother tongue and traditional culture and yet do not fall under the conventional fourfold Varna of Hindu or Hindu hierarchical caste structure" states Adibasi/Janajati Uthan Rastriya Prathisthan, defining Adibasi/Janajati of Nepal or Nationalities (Bista, et al., 2014).

The word "Adibasi/Janajati" is extremely ambiguous and arbitrary, especially considering that a large number of the "Adibasi/Janajajti groups" in Nepal are Hindu. For example, the Newar group's percentage of the Hindu population increased from 84.1% in the 2001 census to 97.4% in the 2011 census. 94% of Tharus and 79% of Magars identified as Hindus in the 2011 census (Bista, et al., 2014) (CBS, 2003).

Table 3.5: Population Size of Tharu Community in Nepal, 1991, 2001, 2011 and 2021 Censuses

	1991(pop. Size and % of total)	2001(pop. Size and % of total)	2011(pop. Size and % of total)	2021(pop. Size and %of total)
THARU	**1,194,224(6.5)**	**1,553,879(6.8)**	**1,737,470(6.6)**	**1,807,124(6.2)**

Source: CBS, (2001). *Population Census 2001 of Nepal, Provisional population report,* Kathmandu, Nepal: Central Bureau of Statistics. (CBS, 2001); CBS, (2011). *Population Monograph, V.I and II National Planning Commission Secretariat.* Ramshahpath, Kathmand (CBS, 2011); CBS, (2012*). National Population and Housing Census 2011 (National Report*),Kathmandu, Nepal; Government of Nepal, Central Bureau of Statistics, November, 2012 (CBS, 2012); Population Monograph of Nepal V: II. (Bista, et al., 2014) 4. National Census Bureau (2021). Census data analysis: 1971-2021. Kathmandu: Government Printing Office.

Table 3.5 display the population size of Tharu in the previous four censuses (1991, 2001, 2011 and 2021). In 1991, the Tharu community made up 6.5% of Nepal's overall population, which served as a basis for subsequent demographic statistics. In 2001, there was a 359,655 increase in the Tharu population over the decade, which led to a marginal increase in their share of the population from 6.5% to 6.8%. The population increased further, with 183,591 newcomers between 2001 and 2011. Although the Tharu population was expanding, the general population of Nepal was growing at a little quicker rate, as seen by the modest fall in their share of the total population to 6.6% despite this growth. The population of the Tharu community grew by 69,654 people between 2011 and 2021. They still made up 6.2% of the population overall, though. This indicates that population growth is likely to continue, albeit more slowly than that of the nation as a whole. Throughout the previous three decades, there has been steady growth in the Tharu community's population in Nepal. Their population increased from 1,194,224 to 1,807,124 between 1991 and 2021 (Times, 2021) (Times T. H., 2021) (Gavi, 2023) (NCB, 2021).

Their share of the overall population has fluctuated little despite this increase.

- Between 1991 and 2001, there was a discernible rise in both percentage and absolute values.
- From 2001 to 2011, there was a minor drop in percentage, but overall growth in numbers remained constant.
- From 2011 to 2021, a consistent rise in total figures, accompanied by a subsequent modest decline in percentage (NCB, 2021).

The above-mentioned patterns suggest that although the Tharu population is gradually increasing, the whole population of Nepal is rising at a marginally quicker pace.

Consequently, the Tharu population's relative proportion within the total population is gradually declining.

Causes of the Decline in the Population's Relative Proportion of Tharu: Although the number of Tharu people in Nepal is growing, their share of the overall population is declining. This tendency can be attributed to multiple factors:

Greater Rate of Population Increase in Other Communities: Compared to the Tharu population, the population of Nepal as a whole is expanding more quickly. This is partially because, in comparison to the Tharus (Census Nepal, 2021), other groups have faster population growth because of their greater birth rates and lower mortality rates.

Urban Migration: The Tharu population is primarily located in rural areas, but there is a noticeable migration from these areas to urban areas. The Tharus community may expand more slowly than other communities because many of them do not migrate as frequently. Population diversity in urban environments tends to dilute the share of any one community, especially the Tharus (Census Nepal, 2021).

Economic and social factors: The Tharu community, which has historically been an agricultural group, may experience economic difficulties that limit population development. In comparison to places with better access to these resources, populations with limited access to economic, healthcare, and educational opportunities may have a slower population increase (Census Nepal, 2021).

The rates of fertility: It's possible that the Tharu community has lower fertility rates than other communities. This might be the result of more people being aware of and using family planning techniques, as well as financial difficulties that cause families

to have fewer children (Census Nepal, 2021). Opportunities for Migration and Employment Abroad: Members of the Tharu community are among the many Nepalis who leave the country in search of employment. But if the migration rate of Tharus is lower than that of other communities, it might be a factor in Nepal's slower growth rate (Census Nepal, 2021).

Table 3.6: Location of Tharu community by number and Districts, 2011 Census

District	Total population	Total population of Tharu	Percentage
1. Bardiya	426,576	226,089	53.0
2. Kailali	775,709	232,712	30.0
3. Dang	552,583	163,116	29.5
4. Kanchanpur	451,248	115,876	27.7
5. Banke	491,313	76,879	15.6
6. Kapilbastu	571,936	70,096	12.3
7. Sunsari	76,487	91,500	12.0
8. Saptari	639,284	73,697	11.5
9. Chitwan	579,984	70,096	10.9
10. Bara	687,708	71.993	10.5
11. Nawalparasi	643,508	63,065	9.8
12. Rupandehi	880,196	84,788	9.6
13. Parsa	601,017	45,620	7.6
14. Udaypu	317,532	24,240	7.6
15. Morang	965,370	60,566	6.3
16. Rautahat	686,722	22,663	3.3
17. Sarlahi	769,729	16,165	2.1
18. Sukhet	350804	6,315	1.8
19. Mohottri	627,580	6,904	1.1

Source: Population Monograph of Nepal V: II Bikash Bista, Dipemdra Bikram Sijapati, Dr. Ram Sharma Pathak, Upendra Adhikari, Gyanandra Bajrachary, Dila Ram Bhandari, Bishnu Das Dangol, Dr. Puspa Lal Joshi, Mr. Ajit Pradhan, Yadu Nath Acharya, Ramesh Chandra Das, Dr. Padma Prasad Khitiwada, Dr. Bhim(2014 Population Monography of Nepal, Volume 1(Population Dynami Central Bureau of Statistics, National Planning Commission Secretariat) Government of Nepal, Ramshah Path, Kathmandu, Nepal; Bista B, et al., (2014). *Population Monography of Nepal, Volume 1(Population Dynamic).* Government of Nepal, Ramshah Path, Kathmandu, Nepal: Central Bureau of Statistics, National Planning Commision Secretariat. Kathmandu, Nepal (Bista, et al., 2014); CBS,(2011).*Population Monograph, V.I and II National Planning Commission Secretariat.* Ramshahpath, Kathmand (CBS, 2011).

Table 3.6 shows as per the census 2011 that Tharu are mostly located in Tarai region of Nepal, Especially in Bardiya, Kailai, Dand district of Tarai where Tharu is the major group and the minor group of Tharu is reside in the Sarlahi, Sukhet and Mohottri district of Tarai in Nepal.

Table 3.7: Different Types of Tharu and their Distribution in Nepal

Cultural name of Tharu	**Districts**	**Region of Nepal**
Moranglya, Kochila or Cooch Bihari, Khas	Mahottari, Saptari, Jhapa, Morang and Sunsari	Eastern Nepal
Western Kochila	Udayapur, Saptari and Siraha	Central and Mid-western Tarai
Chitaune, Kotharia	Chitwan, Nawalparasi, and Kapilbastu	Central and Mid-western Tarai
Rana Tharu, Solariya, Dangaha or Dangara	Dang, Bardiya, Kailali and Kanchanpur	Far Western region

Source: (Kharel, Reviewing the anthropological study of Tharus in Nepal, 2019) (Rajaure D. P., Anthropological study of the tharus of Dang-Deokhuri, 1977).

These two historical tribes, Kewat and Villa, are closely linked to the Tharu. Tharu has two genetic ancestries, with half of the South Asian people being of East Asian descent (Driem, 2012). McLean came to the further conclusion that these folks were slaves in earlier times. The Tharu people were maintained as slaves in the Kingdom of Thar due to their economic and social disadvantage. The women of the royal palace once escaped into the jungles with their palace-owned slaves (Saises and Chamars) when the king of the Thar was overthrown by invaders (Mayer, 1995).

The term Tharu serves as an "umbrella-ethnonym," bringing together a number of historically endogamous tribes that speak various languages and have unique manu socio-cultural characteristics (Chaubey, et al., 2014). They are now acknowledged by the Nepalese government as an official nationality. The Tarai and inner Tarai,

together with 20 distinct districts from Kanchanpur to Jhapa, are home to the Tharu, who make up 6.62% of Nepal's overall population (CBS, 2012). On a general East-to-West axis, the Tharu's East Asian genetic ancestry gave way to their South Asian ancestry. The autosomal data analysis demonstrated significant variation among the various Tharu tribes, supporting the hypothesis that the Tharu are more culturally united than linguistically (Chaubey, et al., 2014). They are divided into various castes and races, such as the Rana Tharu, Kathoriya, Mahato, and Chaudhary (UNDP, 2004) (See in Table 3.7).

According to Dr. Rajesh Gautam and Ashok Kumar Thapa's book *"Tribal Ethnography of Nepal 1993,"* the Tharu people moved from the Thar Desert of India. As they were fleeing, they detailed the physical traits of the Tharu, saying that they resembled the Dravidians at first glance but differed when closely examined. They also said that Tharus was descended from the liaison between Rajput women and their servants. It is stated that they have depressed nasale roots and a mongoloid-type facial future.

3.3. About Tharu Community of India

The Tharus people are found in Nepal as well as in India. There is a small population of Tharus live in India, and there used to be good ties on both sides of the border (Indo-Nepal). An ethnic group native to the Terai region of southern Nepal and northern India is known as the Tharu people (Bista, 1971) (Rajaure, 1981) (Krauskopff G. , 1955). The languages spoken by them are Tharu (Guneratne, 2002). The Government of Nepal recognises them as an official nationality (Lewis, Simons, Fennig, & eds., 2014). They are primarily found in Uttarakhand, Uttar Pradesh, and Bihar, in the Indian Terai region. The Tharu people are acknowledged by the Indian government as a scheduled tribe (Verma, 2010) (Raghavan & ed., 2012). Under the

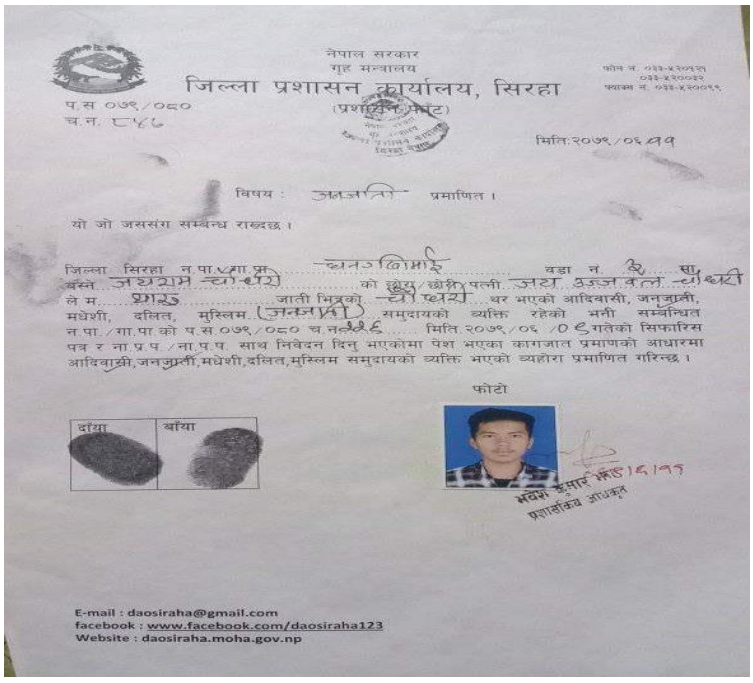
1967 Constitution (Scheduled Tribes) (Uttar Pradesh) order, the Tharus and four other tribes in Uttar Pradesh (Buksa, Bhotia, Jaunsari, and Raji) were got the status as scheduled tribe (The Constitution (Scheduled Tribes) (Uttar Pradesh) order, 1967).

उत्तराखण्ड सरकार

कार्यालय तहसीलदार द्वारा प्रदत्त

उत्तराखण्ड प्रदेश की अनुसूचित जनजाति के लिए जाति प्रमाण पत्र

Chart 3.1: Schedule Tribe Certificate Issued by the Uttarakhand Government for the Indian Tharus



नेपाल सरकार

गृह मन्त्रालय

जिल्ला प्रशासन कार्यालय, सिरहा

(प्रशासन शाखा)

मिति:२०७९/०६/१५

विषय : जनजाति प्रमाणित ।

यो जो जससंग सम्बन्ध राख्दछ ।

फोटो

दाँया

बाँया

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Website : daosiraha.moha.gov.np

Chart 3.2: Janajati Certificate Issued by the Nepalese Government for the Nepalese Tharu

The Tharu people of Indo-Nepal have a similar socio-economic and cultural framework. In India, the Tharus worship Lord Shiva as Mahadev and refer to their ultimate deity as "Narayan" who they consider to be the giver of rain, sunshine, and crops. Ghonghi, an edible snail cooked in a curry comprised of coriander, chilli, garlic, and onion, and *bagiya* or *dhikri*, a steamed meal of rice flour eaten with chutney or curry, are staples on the Tharu plate. The majority of people in Tharu in both countries work in agriculture, raise cattle, hunt, fish, and gather forest products. The vast bulk of the inhabitants, or the five upper clans, identify as being of Rajasthan royal descent. The Tharu, despite being Hindu, use both Hindu Brahman priests and their own traditional ritual specialists. In addition, many of them drink alcohol, and some of them even eat beef. In comparison to women in traditional North Indian Hinduism, Tharu women enjoy more property rights.

The majority of the Tharu community's people reside in the Bhabhar Tarai region, near the border between India and Nepal (Shrivastava, 1958). The districts of Uttar Pradesh, Bihar's Champaran District, Gonda, Bahraich, Basti, Uttrakhand's Udham Singh Nagar District, and Uttar Pradesh's Lakhiempur Kheri District are home to the majority of Indian Tharus (Verma S. C., 2010). Tharu is the most populous tribe (83,544) among the five STs in Uttar Pradesh. According to 2011 census shows that they make up 77.4% of the state's total tribal population.

They write in their own Tharu language, called *"Tharuhati,"* using the *Devnagiri* script. They also speak a language belonging to an Indo-Aryan subgroup and communicate in different dialects of *Hindi, Urdu*, and *Awadhi*. They speak a variation of *Maithili* in eastern Nepal and a form of *Bhojpuri* in central Nepal. Because they spent decades living in malaria-infected deep forest parts of the Terai, the Tharu people developed an intrinsic resistance to the disease (Verma S. , 2005).

Table 3.8: Tharu Community in India

State wise Distribution of Tharu in India	Total	Male	Female
Bihar: Sitamarhi, Madhubani Araria, Kishanganj, Purnia, Katihar, Darbhanga, Muzaffarpur, Gopalganj, Siwan, Vaishali, Samastipur, Begusarai, Khagaria, Bhagalpur, Banka, Munger, Lakhisarai, Nalanda, Patna, Bhojpur, Rohtas, Aurangabad, Gaya, Nawada, Jamui, Jehanabad, Arwal, West and East Champaran.	159,939	81,236	78, 703
Uttar Pardesh : Saharanpur, Muzaffarnagar, Bijnor, Moradabad, Rampur, Jyotiba Phule Nagar, Meerut, Ghaziabad, Gautam Buddha Nagar, Bulandshahar, Aligarh, Mahamaya Nagar, Mathura, Agra, Firozabad, Bareilly, Pilibhit, Shahjahanpur, Kheri, Sitapur, Hardoi, Unnao, Lucknow, Rae Bareli, Farrukhabad, Etawah, Auraiya,Kanpur Dehat, Kanpur Nagar, Jalaun, Jhansi, Lalitpur, Hamirpur, Banda, Fatehpur, Pratapgarh, Kaushambi, Allahabad, Barabanki, Faizabad, Ambedkar, Bahraich, Shrawasti, Balrampur, Mahrajganj, Sant Kabir Nagar, Basti, Gonda, Jaunpur,Azamgarh,Deoria,Kushinagar,Gorakhpur,Siddharthnagar,	105,291	53,687	51,604
Uttarkhand: Uttarkashi, Chomali, Terhi Garhwal, Dehradun, Garhwal, Pithoragarh, Bageshwar, Almora, Champawat, Naintal, Udham Singh Nagar, Hardwar	91,345	45,884,	45,458
Alternative Name of Tharu	Kathoriya, KathoriyaTharu, Mahatos, Mahatu, Rana Tharu, Tharu		
Common Surname	Chaudhary		
Main Language	Bhojpuri, Nepali, Hindi, Urdu, and Awadhi.		
Largest Religion	Hinduism (98.10%)		
Christian	1.47%		
Other religion	.43%		

Sources: Joshua Project (2023), "Tharu in India "A ministry of Frontier Venture(Project, 2023). Commissioner, General & Census Commissioner (2011), A-11 Individual Scheduled Tribe Primary Census Abstract Data and its Appendix. Ministry of Home Affairs (Commissioner, 2011).

The mongoloids were focused on by the researchers based on physical characteristics. Many scholars believe that the Tharu are the aboriginal people of the region, but there is no clear research about their origin (Singh, 2006). The origin of Tharu must be ascertained in this manner, as many experts have to do. There is not a singular, universal explanation for the origin of Tharu, these explanations are only plausible. Because Tharu people in Nepal have distinct cultural and racial characteristics, their origins may have been influenced by a variety of factors.

The Tharu people of Chitwan had previously engaged in short-fallow shifting farming for hundreds of years while living in the jungles (Mclean, 1999). They claim that they have Rajput and Chhetri ancestors (Panday & Kattel, 2020). The Darai, Majhi, and Chepang tribes, as well as the Tharu tribe, are the major ethnic groups residing in the Chitwan district. Pradhan (6 types, regarded as superior) and Pradhan are supposed to be the two primary divisions of Tharu (subdivided into 26 different types, considered inferior). Tharu's isolation caused a distinctive culture to emerge, which made it difficult for the people to absorb modern developments and resulted in sluggish economic progress (Verma, 2011) (Bista D. B., 1967) (Pyakuryal, 1982).

Table 3.9: Occupation of Tharu community of Nepal and India

1. Agriculture and farming	2. Cattle rearing
3. Fishery	4. Forest dwellers
5. Wage laborers	6. Artisan
7. Trader	8. Pretty employee
9. Service holder	10. Poultry farming
11. Piggery farming	12. Others

Sources: Sharma, S., Yadav, P. K., Dahal, R., Shrestha, S. K., Bhandari, S., & Thapaliya, K. P. (2021). Agriculture in relation to socioeconomic status of Tharu in Chitwan of Nepal. *Journal of Agriculture and Food Research*, Volume 6, December (Sharma, et al., 2021). Kumari, J., Dubey, R., Dipak, K. B., & Vandana, G. (2018). A study on socio- economic condition of Tharu tribes in Bahraich district of Uttar Pradesh in India. *Journal of Applied and Natural Science*, 10 (3): 939 - 944 , ISSN : 0974-9411 (Print), 2231-5209 (Online) (Kumari, Dubey, Dipak, & Vandana, 2018). Krauskopff, G. (1995). The anthropology of the tharu: An annoted bibliography. *Kailash: A Journal of Himalayan Studies*, 3(4): 85-213 (Krauskopff, 1995).

Above table 3.9 shows that occupation of Tharu of Nepal. Despite working in Nepal's fertile land, they do not have a decent socioeconomic situation. Due to their illiteracy and lack of exposure to domestic politics, the majority of people view Tharu as innocent and generally shy individuals. They acted like a group of conventional intellectuals (Bhatta T. P., 2001). Their past is one of tremendous poverty, great adversity, and overt class exploitation (Pyakuryal, 1982). The primary characteristics of this community include low income, unproductive labour, landlessness, illiteracy, and many others (Sharma, 2006). Despite working in Nepal's fertile land, they do not have a decent socioeconomic situation. Despite having a wealth of the indigenous technical knowledge (ITK) for agriculture, crop production has not yet reached self-sufficiency.

3.4. Socio-economic Structure of Tharu Community in Nepal

Nepal's population is ethnically diverse. Nepal's population is made up of several different ethnic groups. In terms of socioeconomic traits, they differ greatly. Since all ethnic groups do not achieve the same standard of life, generalising about the ally problem in rural contexts is meaningless. Politically, economically, and socially, certain groups are far ahead of others. This study's main objective is to understand the socioeconomic structure of the Tharu, an indigenous people from the Tarai region. Here are a few books that discuss the socioeconomic and cultural structure of Tharu.

In his book *"Natural History of Nepal,"* Bhatta wrote about the Tharu tribes, describing their connections to Jamin, Jaal, and Jungle as well as their customs and debts. According to him, a Tharu is truly a son of the forest and still possesses the independence of thought and movement that is unusual among Nepal tribes. The Tharus enjoy fishing, but when they have a break from the field, it is the women who embark on the big catch. A Tharu is usually content with a range of beverages made

from various ingredients like rice, maize, bananas, etc. Due to his alcoholism, he is a vulnerable target for the landlord's whims, which explains why he is perpetually in debt (Bhatta, 1977).

One of the features of traditional Tharu society is the size of the extended family. In recent years, the idea of a large family has slowly changed. According to a survey by Bhatta, nuclear families are growing in popularity. The alteration may be the result of population pressure, poverty, landlessness, and non-Tharu influences. In comparison to non-Tharu society, Tharu society shows less prejudice against women. In the past, the family was governed and maintained by the household head, known in the Tharu dialect as *Ghar Mukhiya*, in the past when the Tharu were only land dwellers. An informal social structure that brought together every family in a settlement The chosen leader of the Tharu was called *Mahation*. This organisation had no affiliation with any governmental entities. The *Mahation* resolved any disputes or issues that arose in the Tharu community. Every Tharu family had faith in him. The *Mahation* was in charge of organising the villagers for the building and upkeep of village-level amenities, including streets, canals, etc. All of the villagers followed *Mahation'*s instructions and followed his decisions and suggestions. Typically, a wealthy Tharu landlord was charged with managing *Mahation*. During the reign of the Rana, the *Mahation* were assigned to the position of *Jaminder,* as a local level tax collector. After non-Tharus migrated into the Tharus area, this system gradually lost prominence in the Tharu community. Currently, this system does not exist (Bhatta T. P., 2001).

The Tharu have their own social norms, cultural traditions, and ways of life. They use their own distinct Tharu language. Compared to migrants from the hills, the Tharu have a different way of life. The Tharu celebrate a variety of feasts. Spending money

on such occasions is substantial. The Tharu traditionally wear very light and minimal clothing, hence they dress very simply. They are, nevertheless, heavily affected by the clothing of other non-Tharus communities, and as a result, they are abandoning their traditional attire and switching to items of contemporary design. Compared to hill-migrants, Tharu are thought to be more straightforward, peaceful, honest, and less violent. They are socially and educationally backward group. They have mostly been taken advantage by non-Tharu migrants in cunning ways as a result of their innocence and illiteracy. In recent years, the Tharu's perspective on education has changed for the better (Bhatta T. P., 2001).

The Tharu are dispersed from Mechi to Mahakali, and their caste can be divided into two main groups: *Prahdan* and *Apradhan. Prahdan* is through to superior in approach. According to Madhusudhan Pandey, there are 47 castes in Tharu (Pandey, 2004). More than 90% of the population of Nepal lives in rural areas and relies mostly on agriculture, accounting for 81 percent of the country's total population. Rural residents' living standards have not significantly improved despite decades of planned development attempts. Rural Nepal is characterised by a pervasive and deeply ingrained poverty; inequality is growing. The most valuable source of revenue in an agrarian culture, cultivable land, is not available to the rural population. Twenty years ago, it was thought that forest in Nepal's rural society was in progress, acting to marginalise the poor peasants and landless of the marginalised (Khan & Lee, 1984). Right now, one of the biggest issues facing the nation is the landlessness of peasants. Compared to the hills and mountains, the Tarai has a higher rate of landlessness (Khan & Lee, 1984).

The Tharus are kind, reserved, and generally timid. The Tharus lived in some of the forest's oldest settlements, far from other ethnic groups. They have been taken

advantage of by the government in the past, and the non-Tharus in the area are still outwitting them to some extent. Pyakuryal describes the Tharus as being members of the underprivileged community, which also draws attention to their socio-economic status. They do not have access to technological advancements and follow a traditional way of life. Businesses and other economic endeavours do not go well for the Tharus. As a result of their frequent use of the grain they produce to manufacture alcoholic beverages, they usually have debts. When they borrow money to buy food, more intelligent people from the hills will keep compounding the interest. The Tharu's territory is eventually taken over by the Hillman, leaving them without any land (David, 1987).

The Tharu were mentioned as traditionally small-scale farmers. While a few of them are wealthy farmers, and a few in the eastern Terai have started successful businesses, most of them are highly devoted tenant farmers (Bista D. B., 1967). The people of Tharus don't own any land of their own; instead, they work on other people's land while making payments to the landowners.

According to Rajaure, "the Tharus has slightly mongoloid traits as a result of intermarriage over two to three generations." He views them as wholly Indian and sees no relation to their Nepalese ancestry. Tharus tends to prefer Risley and Knowles (Rajaure D. , 1977). Guneratne's highlight about the Tharus' loss of land, which served as both a symbol of identification and a foundation for the emergence of ethnic conciseness, has been the most significant factor instigating the formation of Tharu identity. Even though the Tharus were the original inhabitants of the Terai and cleared the forest area for farming, they were unaware that they had lost some or all of their lands owing to in-migration because of deceit and fraud (Guneratne, 1994).

One of Nepal's ethnic groups with distinct identities is the Tharu. Tharus long ago inhabited the plains of Nepal. They were the first to cultivate the land, and agriculture has been the foundation of their traditional economy (ADB, 2017). They have a unique culture built around agriculture. In light of this, Regmi, observes, "First, the Tharu community ought to have learned more advanced cultural practises from other, likely more civilised and well-cultured communities. They used what they had learnt from others to construct the components of their socio-cultural heritage" (Regmi, 1999). The reviews and comments mentioned above show that the Tharus have distinct cultural and economic identities based on their traditional beliefs; however, their socioeconomic standing is shifting in modern times.

As per the Pyakuryal (1982), highlights the basic socio-economic circumstances of Tharus, "In fact, they are one of the major ethnic groups in the Tarai region and one of the more undeveloped communities in Nepal. There is a tale of utter poverty, unimaginable suffering, and obvious exploitation due to the physical and social isolation from the region's development activities and other people's cultures. They were re-educated regarding their superstitions, clumsiness, and timidity. Since they are typically uneducated and illiterate, they are unaware of their rights and benefits. They are pretty far off from non-Tharus" (Pyakuryal, 1982).

Slavery, like in other parts of the world, was one of the societal ills. Slavery in Nepal was the subject of a study done by Chhetri in 1991. "It is discovered that the institution of slavery has existed throughout the history of human society ever since the dominance of the strong and capable over the feeble and defenceless person. As time passed, the system became firmly established on a global scale. Slaves suffered abuse and were treated cruelly. They either had any social standing or no worth in the community. The wealthy might buy and sell them like animals and commodities.

They were fully at the mercy of the will of their owners and possessed no rights. Slaves all across the world were generally in this position. Like other slave-owning nations around the world, Nepal was also no exception. The slaves in Nepal had no rights whatsoever and were entirely at the mercy and will of their owners." Even though Chandra Shamsher had banned slavery, a form known as Kamaiya continued to exist in the western Tarai region (Chhetri, 1991).

The primary economic activity of the locals has historically been farming due to the region's abundance of fertile cultivable land; grain crops predominate in the region's agriculture. The Tarai as a whole is referred to as Nepal's 'granary' but the region also produces in excess. The farming system is somewhat inconsistent because it uses both outdated and more modern techniques. Chemical fertilisers, high-producing plant varieties, pesticides, and insecticides are all common practises among farmers. The area's farming system has undergone several significant changes, one of which being the increased use of tractors rather than bullocks. The tractors, which are rented by other farmers, are rarely owned by the local rice growers (Dhakal C. P., 2021).

In Nepal, households engaged in agriculture make up about three-fourths of all households, and about one-fourth of agricultural households are headed by women. Among the indigenous groups, over 85% of Magar households are engaged in agriculture, compared to about 50% of Newar households (Subba, et al., 2014). About 38% of Nepal's agricultural land is farmed by indigenous households. Hill Brahmins and Chhetris control 31% of all agricultural land, while Tarai caste groups control 18%. Only 9% of agricultural land is managed by Dalit households (Subba, et al., 2014). Tractors are used in a variety of farming activities, including ploughing, farm pudding and levelling, and rice and wheat threshing. However, other farming activities planting, weeding, and harvesting are still performed manually. The main

cereal crops farmed in the area are paddy, wheat, and maize. Paddy, which is grown twice a year in lowland, has the highest production and land coverage, followed by wheat and maize. Besides the cereal crops, other agricultural crops which are grown in the area are mustard, potatoes, pulses, and leguminous crops. Since cereal crops dominate the agriculture of the area, horticultural crops and vegetables are not farmed for marketing.

The average size of the land holding per agricultural household varies across broad castes and ethnic groups, from 0.4 hectares for hill Dalit households to 0.9 hectares for Terai castes and Terai indigenous households. Households belonging to the Terai caste typically manage bigger, more dispersed land holdings than other classes.

Despite being potential sources of income, they are limited to home consumption due to farmers' strong preference for cereal crops. The main fruits planted in the area are mangoes, bananas, jackfruits, pineapples, litchis, and guavas. cauliflower, cabbage, radish, *Rayo,* brinjal, chili, potato, tomato, etc., are the main vegetables cultivated in the area. A very small number of farmers have started growing vegetables to sell in the market. Despite being potential sources of income, they are only available for domestic use because farmers have a strong preference for grain crops. Mango, bananas, jackfruit, pineapple, litchi, litchi, guavas, and *litchi* are the principal fruits grown in the region. The primary vegetables grown in the area include cauliflower, cabbage, radish, *Rayo*, brinjal, chilli, potato, tomato, etc. Vegetables are being grown by a very small number of farmers to be sold in the market (Dhakal C. P., 2021).

In Nepal, mechanisation of agriculture is not very common. It should come as no surprise that the Tarai region has a somewhat greater level of agricultural mechanisation, with a higher proportion of Tharu farmers using tractors, power tillers,

and threshers than other farming communities. Farmers in the Tarai also use water pumps more frequently (Subba, et al., 2014). On their land holdings, approximately 64% of farmers raise cattle, and similar percentages of farmhouse holds also raise goats or sheep. While buffaloes are more popular among Brahmin households, indigenous people prefer pigs and chickens (Subba, et al., 2014).

Tharus attend social events at least once a month, keep their fields off during social events while the crops are being planted and harvested, and spend a lot of money on social events. Their social role is equal to that of the *Jyapu* (Newar) of the Kathmandu valley (Bista D. B., 1967). However, *Jyapu* supports their economy because they are neither *Kamaiyas* nor bonded labourers and are not taken advantage of by powerful landlords or cunning individuals. The Tharus, meanwhile, is like a "fresh cucumber" and have every fear of being taken advantage from all directions (Bista D. B., 1967). Even a small grass needle punctured inside causes significant injury. Alcohol is a necessity for all ceremonies, including marriage and childbirth. Without liquor, no work is completed. Alcohol is similar to water. Without booze, they are unable to work or go out. Alcohol is their way of life. As *Kamaiya* or bonded labourers, they are born as bonded and die as bonded labourers. They are born on alcohol, breathe alcohol, and die on alcohol (Bista D. B., 1967).

According to Bista, the Tharu are traditionally peasant farmers, while some are wealthy landowners, and a few in the eastern Tarai have successfully entered the commercial world, according to Bista. However, the vast majority of them are quite diligent tenant farmers. Recoveries, Zamindars, landlords, and revenue agents have largely explained the majority of the Tharus in Dang-*Deukhuri*. Since the majority of them are share-cropping peasants without access to land, they must rely solely on the mercy of the zamindars, who can sell or buy them at any time, effectively making

them slaves in their hands. They are buried further and deeper every year until they are eventually sold to other zamindars who are trying to cultivate new territory (Bista D. B., 1967).

Kamaiyas are also a result of uncontrolled population growth and a lack of information about family planning. Due to their illiteracy, landlords, landowners, tradesmen, and businesspeople took unfair advantage of them to the utmost extent. This was due to societal rigidity and expensive marriage, death, and birth ceremonies. Expenses are acquired to support being a *kamaiya* (Ibid 1967).

According to Chaudhary, the joint family system made it impossible for them to handle their finances, so they began selling their parents land each year. Agriculture was the only other option available to them, but it was only at the subsistence level. They currently only have one hectare or less per family. Due to social norms, the majority of them use bonded labour, or *kamaiyas*, to cover costs associated with marriage, birth, burial, and other social functions when they are able to do so without selling their land, mortgaging it, or taking out loans (Chaudhary, 1999).

More than one-fourth of Nepalese (7.05 million) people live in poverty (ILO, 2007). Within this group, there is a notable disparity: Newar have a relatively low poverty rate, whereas nearly 40% of the population of the Kumal, Sunuwar, Majhi, and Chepang clusters live below the poverty line. Approximately the same percentage of hill indigenous peoples live below the poverty line. It is important to note that several ethnic groups within the group, such as Newars, Gurungs, Sherpas, Bhotes, and Thakalis, have relatively lower poverty rates than the overall poverty rate of hill indigenous peoples (Subba, et al., 2014). The poverty rate among indigenous peoples is 34% for hill indigenous homes with illiterate heads of households (other than

Newars), compared to 8.6% for households with heads who have completed grades six through eight. Similarly, 33% of indigenous Terai people with illiterate household heads were impoverished. This percentage dropped dramatically to just 17% for households with a household head who had completed grades six to eight. The overall pattern demonstrates a substantial correlation between the higher levels of education of the head of home and a reduced likelihood of extreme poverty (Subba, et al., 2014).

The Tharu people and other indigenous peoples in Nepal's Tarai area have endured the displacement and alienation from their homeland for the past 200 years at the hands of entering Indian migrants. Many indigenous groups in the Terai, especially the Tharu, Rajbansi, Gangai, Dhimal, Meche, Santhal, and Jhangad/Uraun, have had their land taken away by high-caste individuals who moved to the Tarai from the hill regions starting in the middle of the 1950s as malaria eradication made the Tarai region habitable for outsiders who had not developed immunity to the disease (Subba, et al., 2014).

The Tarai's wealthy, land-owning indigenous peoples were transformed into landless, displaced, or marginal landholders as a result of the repeated influx of Indian and hill migrants. These land transfers were frequently done in a dishonest or dishonest way. In Dang alone, 15,000 Tharu households lost their land, and since the 1960s, 6,000 families have migrated away from that region (Cox T. , 1990). Even though they had access to enough land until 1912, 80 percent of Tharu people were landless by the end of that decade (McDonough, 1999).

Other elements include the government's refusal to recognise indigenous peoples' customary land rights and native titles; the government's frequent changes to land-related laws; the proliferation of laws; the complexity of legal procedures; the legal

illiteracy of indigenous peoples; their lack of connections to government officials; and the traditional values of indigenous groups, such as innocence, liberality, cooperativeness, and conviction (Gaige, 1975) (Cox T. , 1990) (Guneratne, 2002).

The Nepalese economy has historically been based primarily on agriculture. According to the most recent NLSS data, around 76% of all families in Nepal operate land for agricultural output, including raising livestock and poultry. Agricultural homes headed by women make up just around one-fourth of all households. Except for Newar for whom roughly 30% of agricultural households are female-headed households, the same is true of both Terai and hill indigenous peoples' agricultural households (Subba, et al., 2014).

There is not enough sociological research on the socio-economic lives of the Tharus of Nepal because most prior anthropological studies have focused on people, culture, and festivals. There have been numerous changes in the socio-economic life of the Tharus since the big study, which was conducted roughly 15-20 years ago.

3.5: Analysis of Socio-economic Structure of Tharu Community of Bardiya and Kailali District, Nepal.

Age Structure

The respondents' age structure is considered to be one of the most important factors that govern the number of potentially productive human resources in a region or country (Hussain, et al., 2009). The age of the people can also support the decision-making process in any economic, social and household activity. Table 3.10 and chart 3.3 represent the age-wise distribution of the Tharu community of Bardiya and Kailai districts of far western Nepal respectively. In Bardiya, 7% of respondents (6% males and 8%) are below 20 years of age, 30% (28% males and 32% females) are between

21-30, 29% (32% males and 26% females) are between 31-40, 20% (19% males and 21% females) are between 41-50, 8% (7% males and 9% females) are between 51-60, 4% (5% males and 3% females) are between 61-70 and very less of about 2% (3% males and 1% females) are above 70 years of age. Similarly, in Kailali, 6% (7% males and 5% females) of respondents are below 20 years of age, 28.5% (28% males and 29% females) are between 21-30, 30% (29% males and 31% females) are between 31-40, 20% (21% males and 19% females) are between 41-50, 11% (12% males and 10% females) are between 51-60, 2% (1% males and 3% females) are between 61-70 and very less of about 2.5% (2% males and 3% females) are above 70 years of age. In both areas the maximum number of respondents falls under the age group of 21-30, 31-40 and 41-50 age groups. This suggests that most of the respondents are youth who can do productive work in an economy if job and employment opportunities are available to them.

According to the 2021 census, the working age population (15 to 64) accounted for 66.8% of Nepal's total population. In Nepal, those under 15 years of age made up the second-largest demographic segment, accounting for 27.4% of the total. With 5.8% of the population over 65, 65-year-old age group was the third largest in 2021(Census Nepal, 2021).

Likewise, the Tharu communities of Bardiya and Kailali have an age distribution that is consistent with national trends, with a large percentage of people in the working-age group. As the country places a strong emphasis on the working-age population, the Tharu community's notable proportion of respondents in the 21-50 age range emphasises the possibility for economic output. The research additionally indicates that focused actions are necessary to fully utilise this demographic's productive

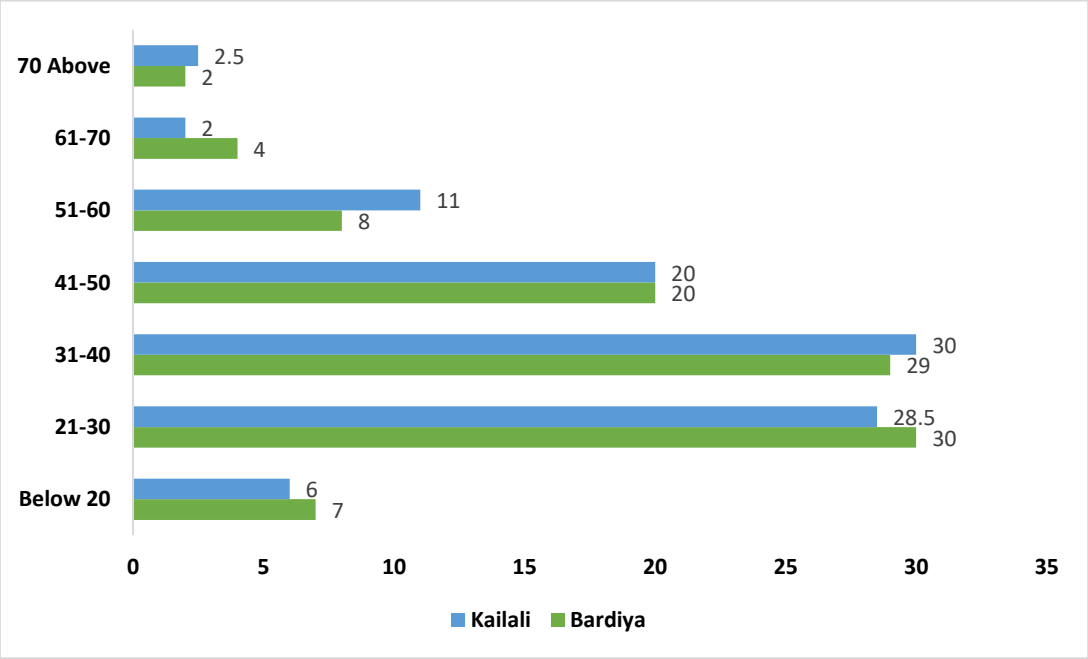
potential and guarantee that job and economic opportunities are provided to promote sustainable development.

Table 3.10: Age group Distribution of the Respondents

Age (in years)		Bardiya			Kailali		
		Male	Female	Total	Male	Female	Total
Below 20	No.	6	8	14	7	5	12
	%	(6.00)	(8.00)	(7.00)	(7.00)	(5.00)	(6.00)
21-30	No.	28	32	60	28	29	57
	%	(28.00)	(32.00)	(30.00)	(28.0)	(29.00)	(28.50)
31-40	No.	32	26	58	29	31	60
	%	(32.00)	(26.00)	(29.00)	(29.00)	(31.00)	(30.00)
41-50	No.	19	21	40	21	19	40
	%	(19.00)	(21.00)	(20.00)	(21.00)	(19.00)	(20.00)
51-60	No.	7	9	16	12	10	22
	%	(7.00)	(9.00)	(8.00)	(12.00)	(10.00)	(11.00)
61-70	No.	5	3	8	1	3	04
	%	(5.00)	(3.00)	(4.00)	(1.00)	(3.00)	(2.00)
Above 70	No.	3	1	4	2	3	05
	%	(3.00)	(1.00)	(2.00)	(2.00)	(3.00)	(2.50)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share

Chart 3.3: Age Distribution of the Respondents (in Percentage)



Sex

Sex or gender is one of the significant factors of socio-economic indicators among other variables. In the present study, we have taken 50% of males and females from both regions to make the study more comprehensive and effective.

Table 3.11: Sex Distribution of the Respondents

Sex	Bardiya		Kailali	
	No.	Percentage	No.	Percentage
Male	100	50.00	100	50.00
Female	100	50.00	100	50.00
Total	**200**	**100.00**	**200**	**100.00**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Religion

Religion is a significant factor that plays a crucial aspect in the social and cultural interaction of people in a particular area or region (Khatun et al., 2013). Nepal is a multi-ethnic society and individuals have the liberty to exercise any religion of their preference. The local people usually practice different religions in Nepal viz. Hinduism, Buddhism, Christianity, and others. 93% (95% males and 91% females) of respondents practice Hinduism followed by 4.5% Christian, 1% Buddhist and 1.5% other religions in Bardiya. Likewise, in Kailali, 90% (91% males and 89 females) of the respondents believe in Hinduism, 8.50% are Christian and the number of followers of Buddhist and other religions is very minimal. Both the study area is dominated by the Hindu community as shown in table 3.12 and chart 3.4.

Similarly, as per the 2021 Census of Nepal, where Hinduism is the predominant religion in Nepal with 81.19% out of total population followed by Buddhism 8,2%, Islam 5.09%, Christianity 1.76%, Others: 0.14**.** However, a greater proportion of

respondents 93% practice Hinduism in Bardiya, which is 11.81% points greater than the national average. Similarly, Kailali, is 8.81% points above the national average, with 90% of respondents being Hindu. This suggests that the people living in these regions follow Hinduism more than the people living in Nepal as a whole.

There is a significantly greater presence of Christianity in both Bardiya and Kailali where it is practiced by 1.76% of the country's population. Compared to the national average, Bardiya has a 2.74% point greater percentage of respondents who identify as Christians (4.5%). With 8.5% of respondents, Kailali has an even greater percentage of Christians than the national average, that is, 6.74% points more. This implies that, compared to the nation as a whole, Christianity has a stronger hold in certain areas.

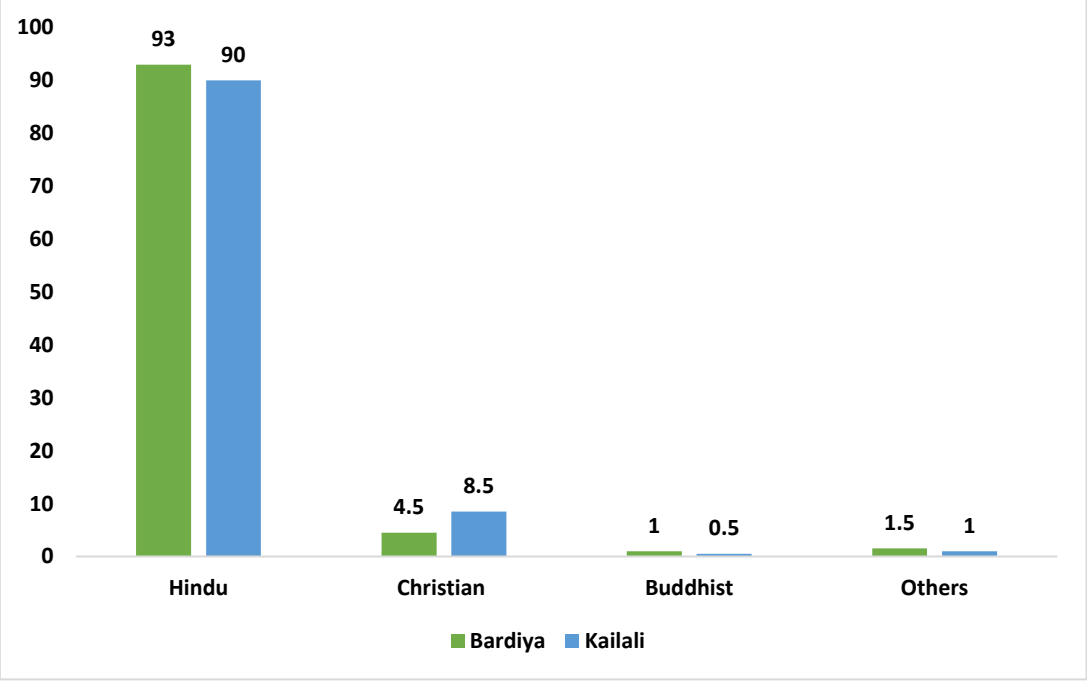
According to the 2021 census of Nepal, Bardiya exhibits a little greater diversity when it comes to other religions, which make up 0.14% of the country's population. 1.5% of respondents to Bardiya practiced other religions, 1.36% points more than the national average. Relative to national trends, there are very few adherents of other religions in Kailali. Overall, this data reveals that Bardiya and Kailali are less represented by Buddhist and more Hindu and Christian than national figures. These observations are essential for comprehending the religious environment in these areas in relation to Nepal's larger national trends.

Table 3.12: Religion of the Respondents

Age (in years)		Bardiya			Kailali		
		Male	Female	Total	Male	Female	Total
Hindu	No.	95	91	186	91	89	180
	%	(95.00)	(91.00)	(93.00)	(91.00)	(89.00)	(90.00)
Christian	No.	4	5	9	7	10	17
	%	(4.00)	(5.00)	(4.50)	(7.00)	(10.00)	(8.50)
Buddhist	No.	1	1	2	1	0	1
	%	(1.00)	(1.00)	(1.00)	(1.00)	(0.00)	(0.50)
Others	No.	0	3	3	1	1	2
	%	(0.00)	(3.00)	(1.500)	(1.00)	(1.00)	(1.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Chart 3.4: Religion-wise Distribution of the Respondents (in percentage)



Marital Status

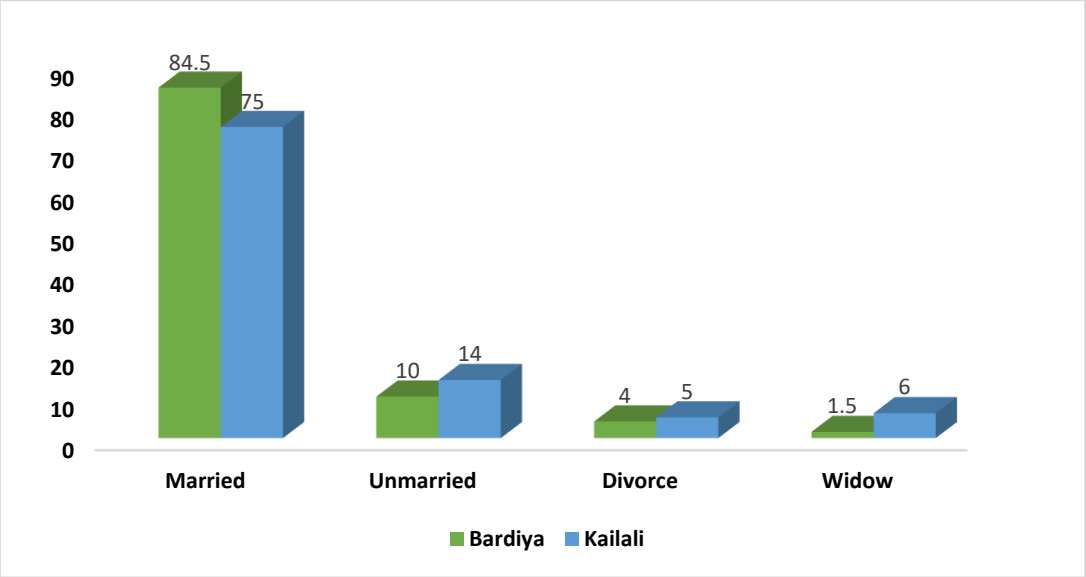
Marriage confers some level of responsibility and commitment in society and the economy (Fakoyo, 2000; Oladoja et al., 2008). Married people tend to have a larger sense of responsibility for social values and their work. According to Ekong (2003) marriage in our society is highly precious and cherished. The marital status of the respondents is categorised into four parts namely married, unmarried, divorced and widow. Table 3.13 and chart 3.5 illustrate the marital status of the respondents of Bardiya and Kailali. 84.5% (84% males and 85% females) of the respondents are married followed by 10% (12% males and 8 % females) unmarried, 4% divorced and only 1.5% are widows in Bardiya. Comparably 75% (74% males and 76% females) of respondents are married, 14% (16% males and 14% females) are unmarried, 5% are divorced and 6% are widows in Kailali. In both the study area the majority of the respondents are married relatively higher in Bardiya.

Table 3.13: Marital Status of the Respondents

Marital Status		**Bardiya**			**Kailali**		
		Male	Female	Total	Male	Female	Total
Married	No.	84	85	169	74	76	150
	%	(84.00)	(85.00)	(84.50)	(74.00)	(76.00)	(75.00)
Unmarried	No.	12	8	20	16	14	28
	%	(12.00)	(8.00)	(10.00)	(16.00)	(14.00)	(14.00)
Divorce	No.	3	5	8	5	5	10
	%	(3.00)	(5.00)	(4.00)	(5.00)	(5.00)	(5.00)
Widower/Widow	No.	1	2	3	5	7	12
	%	(1.00)	(2.00)	(1.50)	(5.00)	(7.00)	(6.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Chart 3.5: Marital Status of the Respondents



Educational Status

Education is one of the basic and key parameters of the socio-economic development of an individual and society. It plays a vital role in any kind of activity for the better and proper functioning of the family, economy and also for generating income and employment opportunities. An increase in the educational standards of the people may lead to acquiring better knowledge that will help in the efficient functioning of the family and raising the living standard of the people. The educational level of the respondent is grouped into illiterate, literate, primary, secondary and graduate and above as illustrated in table 3.14 and chart 3.6. In both study area, the majority of the people are literate and had acquired basic and primary education only. In Bardiya, 16.00% (12% males and 20% females) of the respondents are illiterate, 54.50% (60% males and 49% females) are literate, 15.5% (13% males and 18% females) had acquired primary education, 12.5% (13% males and 12% females) had obtained a secondary level of education and graduates and above are very negligible. Similarly, 18.50% (15 males and 22% females) are illiterate, 38.00% (42% males and 34% females) are literate, 24% (20 males and 28% females) had acquired primary

education, 15% (17% males and 13% females) had obtained a secondary level of education but graduates and above are relatively higher in Kailali.

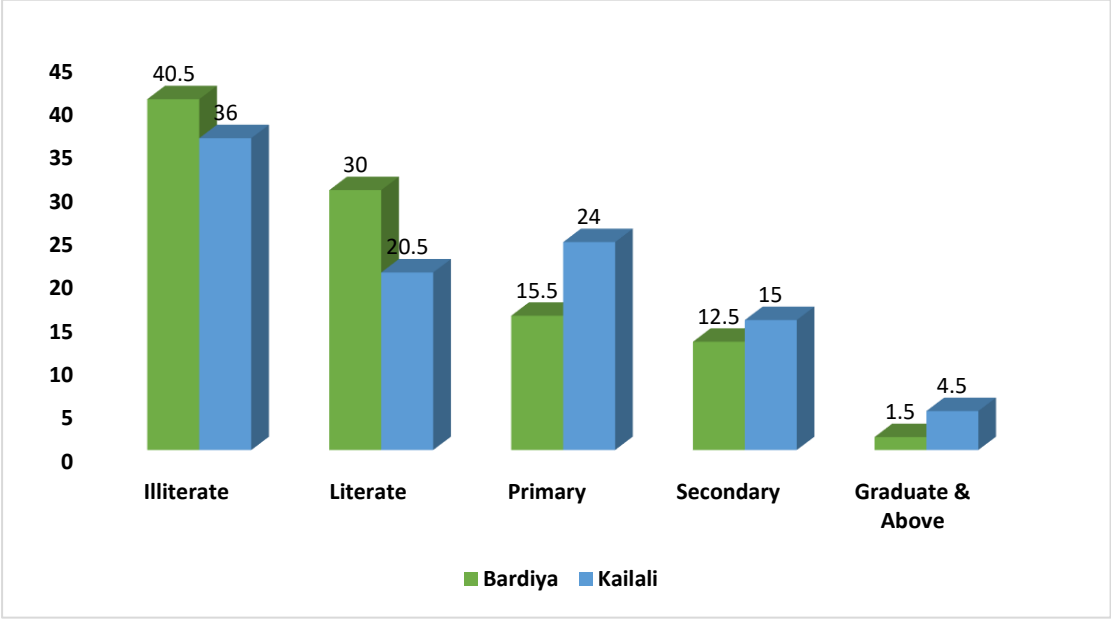
Likewise, Nepal's national literacy rate is 76.3%, while the Tharu community literacy rate is 71.3%, according to the 2021 census. Bardiya (16%) and Kailali (18.5%) have higher rates of illiteracy than the national average, showing serious problems with education, especially for the Tharu community residing in these areas. The fact that the literacy rates in Bardiya (54.5%) and Kailali (38%) are significantly lower than the national average of 76.3% highlights the need for focused educational interventions. Although Bardiya (15.5%) and Kailali (24%) have greater rates of primary education attainment, both regions fall short in secondary and higher education, with Bardiya having a negligible graduate and above rate. In both regions, women had lower literacy and illiteracy rates than men, which reflects larger gender differences seen both nationally and in the Tharu community. There is a notable disparity in the educational status of Bardiya and Kailali when compared to both national and Tharu community data as per the 2021 census. The need for more targeted educational policies and programs, particularly those that target female education, is highlighted by the greater rates of illiteracy and the lower rates of secondary and higher education achievement.

Table 3.14: Educational Status of the Respondents

Educational Status		Bardiya			Kailali		
		Male	Female	Total	Male	Female	Total
Illiterate	No.	12	20	32	15	22	37
	%	(12.00)	(20.00)	(16.00)	(15.00)	(22.00)	(18.50)
Literate	No.	60	49	109	42	34	76
	%	(60.00)	(49.00)	(54.50)	(42.00)	(34.00)	(38.00)
Primary	No.	13	18	31	20	28	48
	%	(13.00)	(18.00)	(15.50)	(20.00)	(28.00)	(24.00)
Secondary	No.	13	12	25	17	13	30
	%	(13.00)	(12.00)	(12.50)	(17.00)	(13.00)	(15.00)
Graduate & above	No.	2	1	03	6	3	09
	%	(2.00)	(1.00)	(1.50)	(6.00)	(3.00)	(4.50)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Chart 3.6: Educational Status of the Respondents



Occupational Structure

According to Goswami et al. (2002), the occupational status of the people measures the standard of living and earnings in a family and society. Table 3.15 and chart 3.7 depict the occupational status of the respondents from the villages of Bardiya and Kailali district. The main occupations of these regions are casual labourers, farmers, carpenters, Political leader, Govt. and private employees and some respondents are dependent who totally dependent on their family earnings. In the study area, it is found that 19.5% (18% males and 21% females) are labourers, 39.50% (34% males and 45% females) are farmers,05.00% (1% Male only) are Political leader, 8% (16% males only) are carpenters, 5% (7% male and 3% female) are Govt. job holders,10% job holders, 10% (9% males and 11% females) are private job holders, 7.5% (9% males and 6% females) are businessmen and 10% (6% males and 14% females) are dependents who totally dependent on their family income in Bardiya. Similarly, in Kailali, 14% (15% males and 13% females) are labourers, 32.00% (27% males and 37% females) are farmers, 1.00% (2%Male only) are Political leader, 5% (10% males only) are carpenters, 5% (5% each male and females) are Govt. job holders, 15% (16% males and 14% females) are private job holders, 19.5% (20% males and 19% females) are businessmen and 7.5% (5% males and 10% females) are dependents. In the study areas, the maximum Tharu communities are labourers and farmers who are engaged in agriculture and allied activities like poultry farming, piggery and cattle rearing. Likewise, the major occupational sector in Nepal is agriculture, forestry, and fishing, which employs 50.1% of the country's workforce, according to the 2021 Census. Those in primary education make up the second-largest category (23.1%), followed by those in sales and services (5.8%). 39.5% of respondents in Bardiya are farmers, with a gender difference of 34% for men and 45% for women. 32% of people

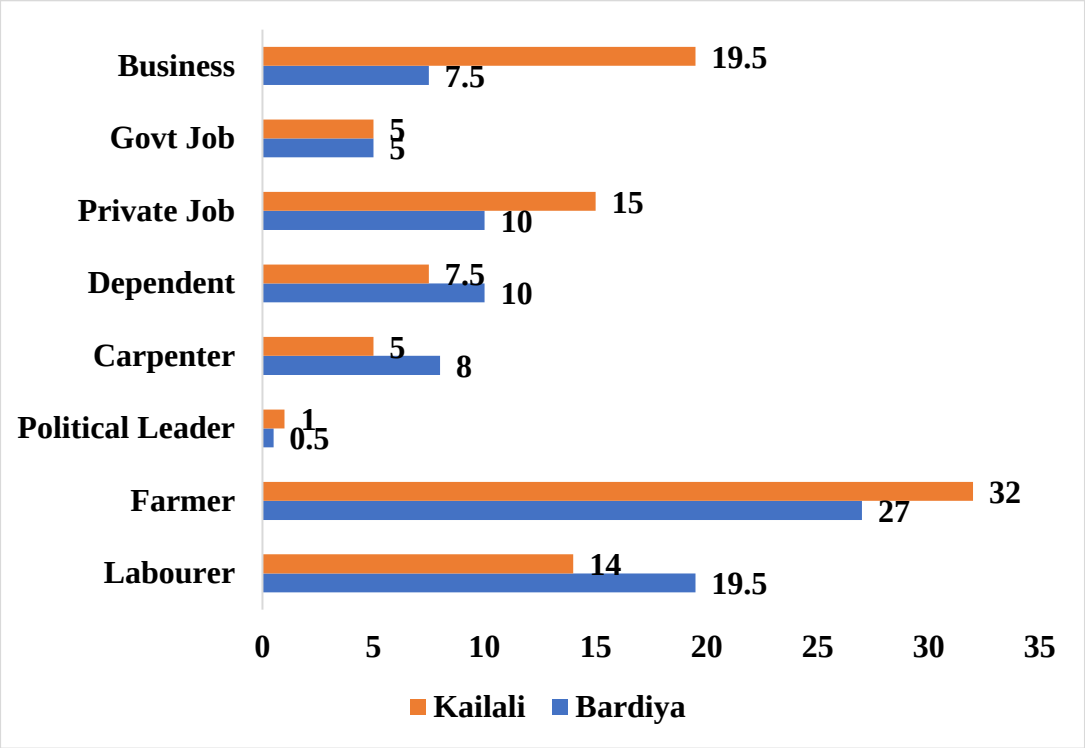
in Kailali are farmers, with a significant gender disparity once more (27% men and 37% women). In these places, the Tharu people are primarily employed as labourer and farmers, involved in agriculture and related pursuits like raising cattle, piggeries, and poultry. In Bardiya, only 1% of respondents are political leaders, similarly, in Kailali, only 2% of male respondents are political leaders, and there is no visible participation of women in politics in both the study area, which is very disappointing. These findings show that need for increased political representation and empowerment of women in this community. The percentage of either Govt. and private job holders is very low because the Tharu community is basically poor and illiterate and most of them couldn't acquire higher education. Therefore, the option of being in Government and a private job is very minimal.

Table 3.15: Occupational Status of the Respondents

Occupational Status		**Bardiya**			**Kailali**		
		Male	Female	Total	Male	Female	Percentage
Labourer	No.	18	21	39	15	13	28
	%	(18.00)	(21.00)	(19.50)	(15.00)	(13.00)	(14.00)
Farmer	No.	34	45	79	27	37	64
	%	(34.00)	(45.00)	(39.50)	(27.00)	(37.00)	(32.00)
Political Leader	No.	1	0	1	2	0	2
	%	(1.00)	(0.00)	(0.5)	(2.00)	(0.00)	(1.00)
Carpenter	No.	16	00	16	10	00	10
	%	(16.00)	(0.00)	(8.00)	(10.00)	(0.00)	(5.00)
Dependent	No.	06	14	20	05	10	15
	%	(6.00)	(14.00)	(10.00)	(5.00)	(10.00)	(7.50)
Private Job	No.	09	11	20	16	14	30
	%	(9.00)	(11.00)	(10.00)	(16.00)	(14.00)	(15.00)
Govt. Job	No.	07	03	10	05	05	10
	%	(7.00)	(3.00)	(5.00)	(5.00)	(5.00)	(6.00)
Business	No.	09	06	15	20	19	39
	%	(9.00)	(6.00)	(7.50)	(20.00)	(19.00)	(19.50)
Total	**No.**	**100**	**100**	**200**	**100**	**`100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Chart 3.7: Occupational Status of the Respondent



Family Size

According to Hossain et al. (2009), the size of the family is a significant socio-economic indicator because it reveals the income, consumption expenditure and social well-being of the individual and households. Furthermore, the supply of labour force in activities like agriculture, fish farming and other allied activities is decided by the family size. Table 3.16 and chart 3.8 illustrate the number of family members in a family Tharu community in Bardiya and Kailali district. In the present study, the family size is categorised as 1-3, 4-6, 7-9 and 10-12 members. The maximum number of respondents have a family size of 4-6 members followed by 7-9 members in both regions. In the case of Bardiya 6% (7% males and 5% females) of respondents have family members of 1-3, 64% (63% males and 65% females) respondents have family members of 4-6, 22.5% (21% males and 24% females) have 7-9 members and 7.5% (9% males and 6% females) have 10-12 members. Comparably, 7.5% (6% males and 9% females) of respondents have 1-3 members, 72% (75% males and 69% females)

respondents have family members of 4-6 15% (13% males and 17% females) have 7-9 members and 5.5% (6% males and 5% females) members have 10-12 members in Kailali. From this finding, it can be concluded that the majority of the Tharu community in the study area has bigger families size consist of four to nine people. In rural areas, where extended families frequently reside together, but these big families are also linked to higher rates of domestic violence, particularly in the Tharu community.

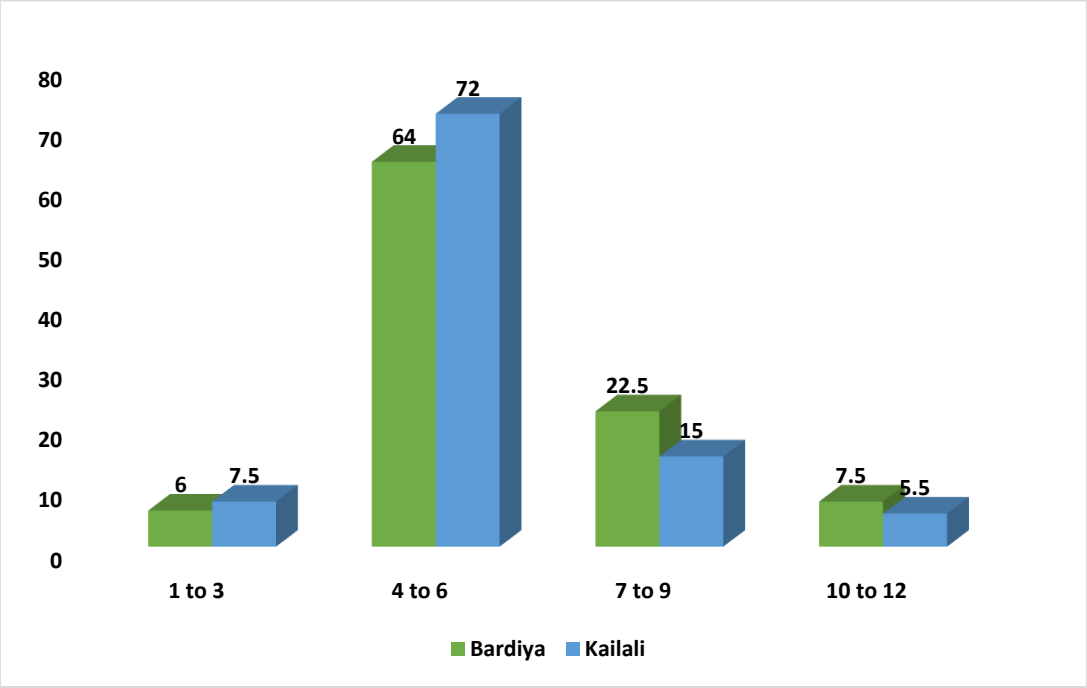
The report on Nepali law and The Himalayan Times shows that large, extended families with strong power dynamics and conventional patriarchal norms are particularly vulnerable to domestic violence. Younger women in these families, especially those who have recently married, are at risk of abuse from their husbands and other family members, such as mothers-in-law. According to The Himalayan Times and Nepali Law, research victims' voices are frequently silenced by these families' hierarchical structures, which makes it difficult for them to seek support networks and legal options. (The Himalayan Times, Nepali Law (eLibrary, 2008)). The correlation between family size and domestic violence highlights the necessity for focused interventions that take into account the particular social dynamics of these communities, as well as the need of support networks and legal safeguards that are available even in more remote regions.

Table 3.16: Number of Family Members

Family Size		Bardiya			Kailali		
		Male	Female	Total	Male	Female	Total
1-3	No.	07	05	12	06	09	15
	%	(7.00)	(5.00)	(6.00)	(6.00)	(9.00)	(7.50)
4-6	No.	63	65	128	75	69	144
	%	(63.00)	(65.00)	(64.00)	(75.00)	(69.00)	(72.00)
7-9	No.	21	24	45	13	17	30
	%	(21.00)	(24.00)	(22.50)	(13.00)	(17.00)	(15.00)
10-12	No.	09	06	15	06	05	11
	%	(9.00)	(6.00)	(7.50)	(6.00)	(5.00)	(5.50)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Chart 3.8: Number of Family Members



Vehicular Assets

Table 3.17 and chart 3.9 depict the vehicle assets owned by the respondents of Bardiya and Kailali districts of western Nepal. The respondents owned different types of assets namely tractor, bicycle, motor cycle, rikshaw, toto/auto and car. In both the regions, the maximum respondents have bi cycle (40% in Bardiya and 41% in Kailali). In Bardiya 3% respondents owned mini tactor, 20% respondents have motor cycle, 15% owned rikshaw, 10% have auto/toto, 2% have car and 10% respondents don't have any vehicle. Similarly, in Kailali 4% have tractor, 26% respondents have motor cycle, 10% owned rikshaw, 12% have auto/toto, 3% have car and 4% respondents don't have any vehicle. The results indicates that the majority of the respondents are very poor and couldn't afford expensive vehicles. Very few respondents have tractor and others are hiring for agricultural purpose. Bicycle and motor cycle are found in the houses of most of the respondents which is affordable to the masses.

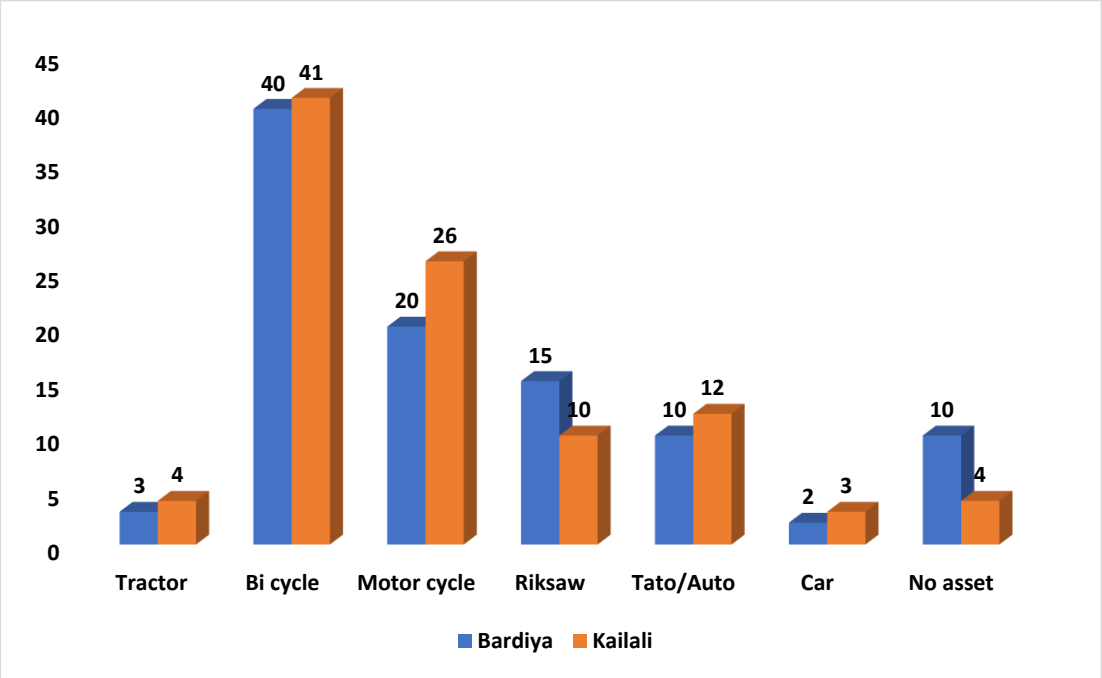
Table 3.17: Vehicular Assets of the Respondents

Vehicular Assets		**Bardiya**			**Kailali**		
		Male	Female	Total	Male	Female	Total
Tractor	No.	05	01	06	06	02	08
	%	(5.00)	(1.00)	(3.00)	(6.00)	(2.00)	(4.00)
Bicycle	No.	29	51	80	29	53	82
	%	(29.00)	(51.00)	(40.00)	(29.00)	(53.00)	(41.00)
Motor cycle	No.	23	17	40	27	25	52
	%	(23.00)	(17.00)	(20.00)	(27.00)	(25.00)	(26.00)
Rikshaw	No.	24	06	30	14	06	20
	%	(24.00)	(6.00)	(15.00)	(14.00)	(6.00)	(10.00)
Toto/Auto	No.	13	7	20	17	07	24
	%	(13.00)	(7.00)	(10.00)	(17.00)	(7.00)	(12.00)
Car	No.	3	1	04	05	01	06
	%	(3.00)	(1.00)	(2.00)	(5.00)	(1.00)	(3.00)
No asset	No.	3	17	20	2	6	08
	%	(3.00)	(17.00)	(10.00)	(2.00)	(6.00)	(4.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.

Note: Figure in the parenthesis on table denotes percentage share.

Chart 3.9: Vehicular Assets of the Respondents



Family Income

Any community or region's living standard is mostly determined by the twin decisive factors such as employment and income. It is well known that social harmony among different sections of the population is enhanced through the equitable distribution of income. The most important index for getting an idea about the socio-economic condition of the people is considered to be the income of the family. Income is interrelated with several other parameters like consumption pattern, educational level, livestock holding, asset holding, house type, occupational status and general living conditions. Analysing the income level of the sampled groups, it can be inferred that the socio-economic structure of the surveyed area (Datta and Kundu, 2007). Relatively few respondents of Bardiya (6.5%) and Kailali (4%) have a monthly income of less than ₹ 5000. The majority of the respondents, i.e., 31.5% of Bardiya and 27.5% of Kailali have monthly incomes in the range of ₹ 15000-20000 and 10000-15000 respectively. 16% of the respondents of Bardiya have a monthly income

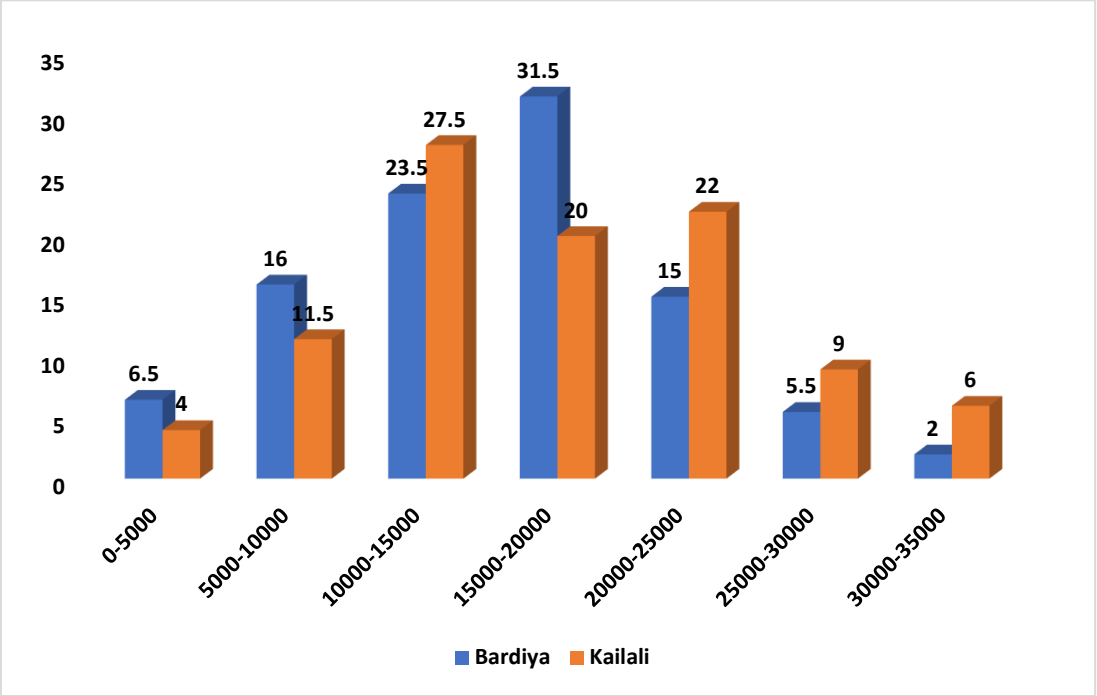
in the range of Rs 5000-10000, whereas, in Kailali, 11.5% have this level of income. The monthly family income of respondents of Bardiya and Kailali is 23.5% and 20% in the income group of 10000-15000 and15000-20000, respectively. In Bardiya 15% and in Kailali 22% of the respondents respectively have an income level of 20000-25000. It is observed from the result that very few respondents have a high level of income of 5.5% and 9% and 2% and 6% in the income group of 25000-30000 and 30000-35000 respectively in Bardiya and Kailali regions. This low level of income means that Tharu community of the sampled areas have low per capita income and purchasing power. As a result, people are having poor economic conditions thereby not enough to sustain their normal livelihood.

Table 3.18: Monthly Income Distribution of the Respondents

Monthly Income		**Bardiya**			**Kailali**		
		Male	Female	Total	Male	Female	Total
0-5000	No.	06	07	13	03	05	08
	%	(6.00)	(7.00)	(6.50)	(3.00)	(5.00)	(4.0)
5000-10000	No.	15	17	32	09	14	23
	%	(15.00)	(17.00)	(16.00)	(9.00)	(14.00)	(11.50)
10000-15000	No.	23	24	47	24	31	55
	%	(23.00)	(24.00)	(23.50)	(24.00)	(31.00)	(27.50)
15000-20000	No.	32	31	63	19	21	40
	%	(32.00)	(31.00)	(31.50)	(19.00)	(21.00)	(20.00)
20000-25000	No.	14	16	30	23	21	44
	%	()	()	(15.00)	(23.00)	(21.00)	(22.00)
25000-30000	No.	07	04	11	13	05	18
	%	(7.00)	(4.00)	(5.50)	(13.00)	(5.00)	(9.00)
30000-35000	No.	03	01	04	09	03	12
	%	(3.00)	(1.00)	(2.00)	(9.00)	(3.00)	(6.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Chart 3.10: Monthly Income Distribution of the Respondents



Type of Family

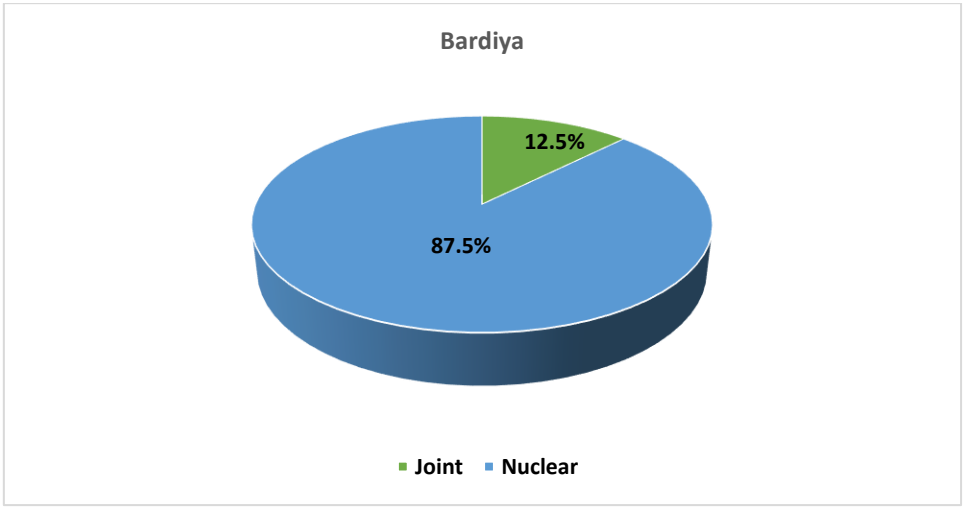
The Table 3.19 and chart 3.11 depict the type of family of the Tharu community of Bardiya and Kailali district of western Nepal. Two types of families are found in the study areas joint family and nuclear family. The results depict that 12.5% (15% males and 10% females) have a nuclear family in Bardiya and 8.5% (11% males and 6% females) have a joint family in Kailali. The majority of the surveyed households, i.e., 87.5% (85% males and 90% females) of Bardiya and 91.5% (89% males and 94% females) of Kailali have the nuclear type of family system. This result reflects that the Tharu community of the study areas are dominated by the nuclear family system.

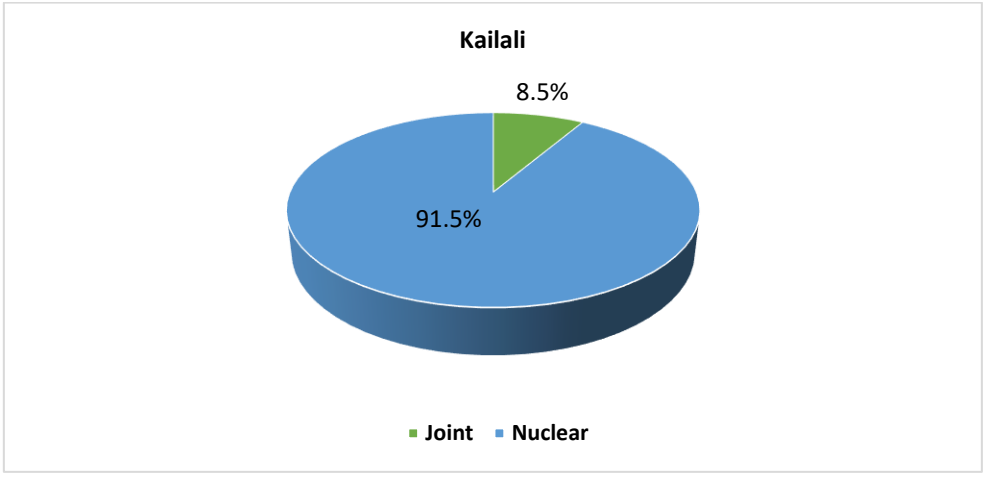
Table 3.19: Types of Family

Types of Family		Bardiya			Kailali		
		Male	Female	Total	Male	Female	Total
Joint	No.	15	10	25	11	06	17
	%	(15.00)	(10.00)	(12.50)	(11.00)	(6.00)	(8.50)
Nuclear	No.	85	90	175	89	94	183
	%	(85.00)	(90.00)	(87.50)	(89.00)	(94.00)	(91.50)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Chart 3.11: Types of Family





Housing Condition

Housing pattern is one of the most important factors used to determine the economic well-being of any people or community. According to the methodology adopted by National Family Health Survey (NFHS-3), 2005-06, houses have been categorised into three types: pucca, semi pucca and kutcha. Houses made from cemented high-quality material that includes the floor, roof and exterior walls are defined as pucca houses while a house that uses partly low-quality and partly high-quality materials is defined as a semi-pucca house. Kutcha houses are made from mud, thatch or other low-quality materials. Table 3.20 and chart 3.12 represent the housing conditions of the people of the Tharu community in surveyed areas. Only 3% and 10% of the respondents of the sampled area of Bardiya and Kailali are living in pucca houses whereas 71.5% (72% males and 71% females) and 66% (65% males and 67% females) are living in semi pucca houses respectively. A large number of respondents of Bardiya and Kailali i.e. 25.5% (24% males and 27% females) and 24% (23% males and 25% females) respectively reside in kutcha houses. This indicates the poor income, poor living and standard conditions of the study areas.

Picture 3.1: Picture of Different Types of Tharu Communities House

(A) Semi Pakka house

(B) Katcha house

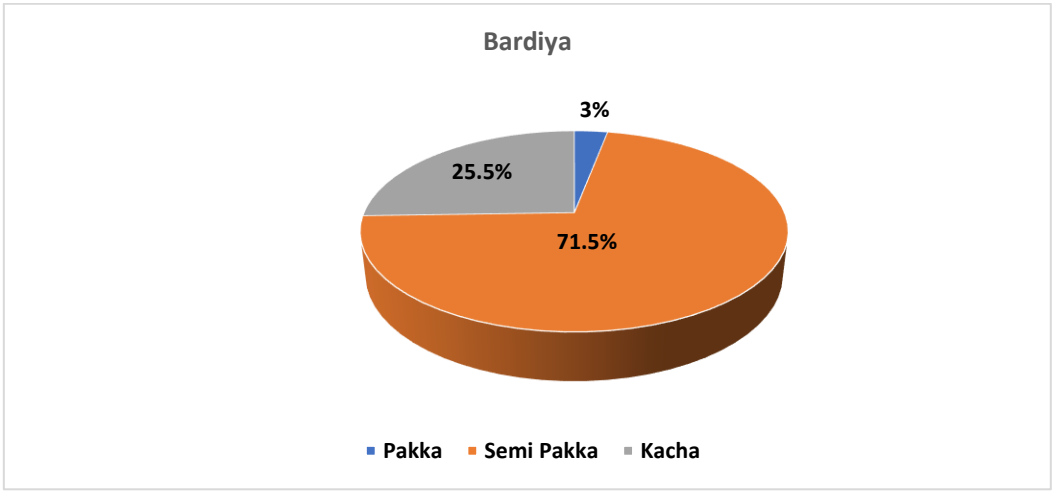
(C) Pakka House

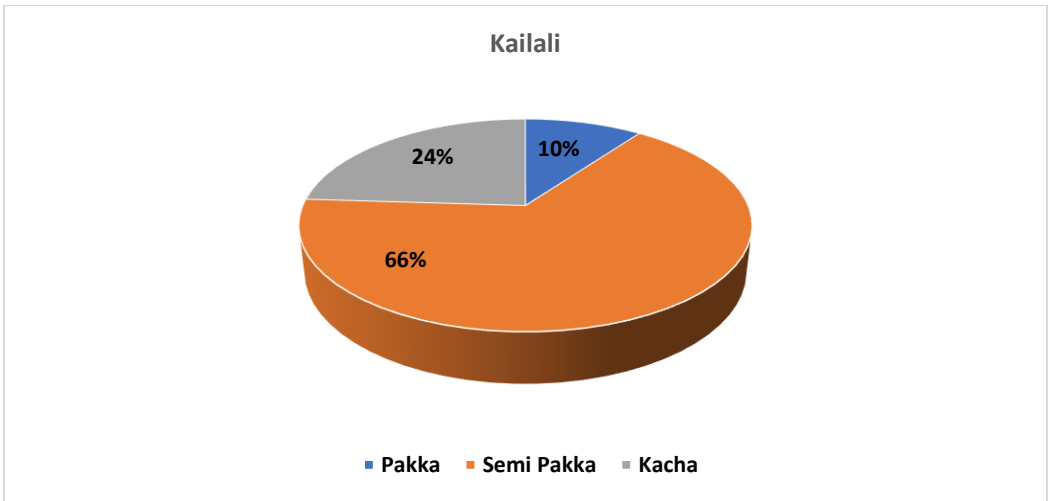
Table 3.20: Housing Condition

Housing Condition		Bardiya			Kailali		
		Male	Female	Total	Male	Female	Total
Pakka	No.	04	02	06	12	08	20
	%	(4.00)	(2.00)	(3.00)	(12.00)	(8.00)	(10.00)
Semi Pakka	No.	72	71	143	65	67	132
	%	(72.00)	(71.00)	(71.50)	(65.00)	(67.00)	(66.00)
Kacha	No.	24	27	51	23	25	48
	%	(24.00)	(27.00)	(25.50)	(23.00)	(25.00)	(24.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Chart 3.12: Housing Condition





Toilet Facility

Toilet facility has become one of the indicators of human and social development of the people and community. It determines the quality of life and living conditions of the people. The majority of the respondents in both areas have toilet facilities in the form of kaccha, semi pucca or pucca types. According to the census conducted in 2021, 95% of homes in Nepal use some sort of toilet facility. 4.5% of them, however, lack access to any type of toilet facilities. According to data from the 2011 census, 38.2% of all households lacked access to a toilet. The results illustrate that 87.5% (84% males and 91% females) of respondents of Bardiya and 96% (97% males and 95% females) respondents of Kailali have the provision of toilet facilities but 12.5% (16% males and 9% females) of Bardiya and 4% (3% males and 5% females) of Kailali respondents do not have such a facility. These results indicate that Bardiya has fewer toilets than the national average, although Kailali has more than that.

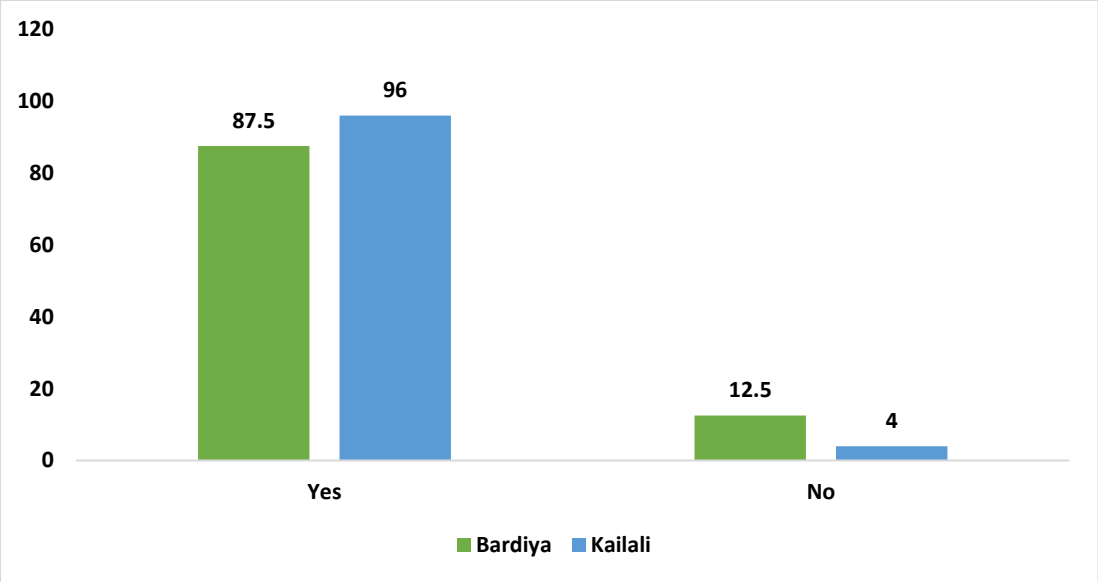
This implies that, in comparison to Bardiya, Kailali efforts in building sanitary facilities have been more successful. In Bardiya the percentage of families without access to a toilet is far higher than the national average, whereas Kailali performance is marginally better. In Bardiya and Kailali women typically have easier access to lavatories than do men. Interventions targeted at enhancing access to sanitary facilities should take this trend into account.

Table 3.21: Toilet Facility

Toilet Facility		Bardiya			Kailali		
		Male	Female	Total	Male	Female	Total
Yes	No.	84	91	175	97	95	192
	%	(84.00)	(91.00)	(87.50)	(97.00)	(95.00)	(96.00)
No	No.	16	09	25	03	05	08
	%	(16.00)	(9.00)	(12.50)	(3.00)	(5.00)	(4.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Chart 3.13: Toilet Facility



Cooking Fuel

The source of cooking fuel is shown in the following table 3.22 and chart 3.14 which is categorised into firewood, LPG, firewood and LPG and Kerosene. The majority of the respondents, i.e., 47% (46% males and 48 females) of Bardiya and 41.5% (42% males and 41% females) of Kailali use both firewood and LPG as a source of cooking fuel for cooking food. 27% (26% males and 28% females) of Bardiya and 24% (24%

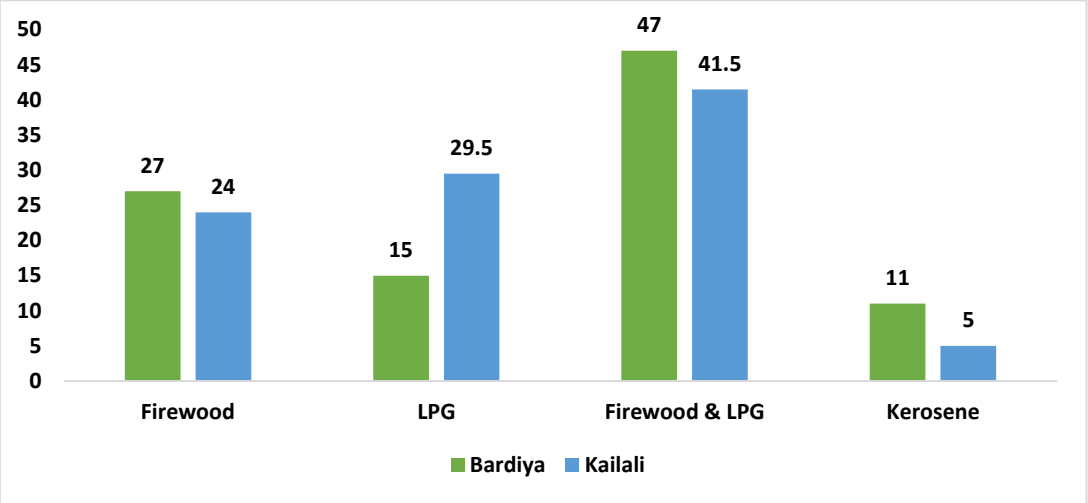
each male and female) of Kailali respondents use only firewood and 15% (14% males and 16% females) of Bardiya and 29.5% (28% males and 31% females) of Kailali use LPG for cooking purposes. When these microdata findings are compared to national data from the 2021 census, it becomes clear that more than half (51%) of all families in Nepal get their cooking fuel mostly from wood or firewood. The data indicates a notable nationwide dependence on conventional cooking fuels, despite the progressive uptake of contemporary fuels such as LPG in semi-urban regions such as Bardiya and Kailali.

Table 3.22: Source of Cooking Fuel

Cooking Fuel		**Bardiya**			**Kailali**		
		Male	Female	Total	Male	Female	Total
Firewood	No.	26	28	54	24	24	48
	%	(26.00)	(28.00)	(27.00)	(24.00)	(24.00)	(24.00)
LPG	No.	14	16	30	28	31	59
	%	(14.00)	(16.00)	(15.00)	(28.00)	(31.00)	(29.50)
Firewood & LPG	No.	46	48	94	42	41	83
	%	(46.00)	(48.00)	(47.00)	(42.00)	(41.00)	(41.50)
Kerosene	No.	14	08	22	6	4	10
	%	(14.00)	(8.00)	(11.00)	(6.00)	(4.00)	(5.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Chart 3.14: Source of Cooking Fuel



Drinking water

Drinking water facilities is another basic human need for survival. Three types of drinking water facilities are observed in the study areas namely tap water, tube well water and *kuwa* water. In Bardiya, 27% (27% each male and female) have tap water, 40.5% (40% males and 41% females) have tube wells and 32.5% (33% males and 33% females) have *kuwa* as a source of drinking water. Likewise, 31.5% (32% males and 31% females) have tab, 45.5% (46% males and 45% females) have tube wells and 23% (22% males and 24% females) have *kuwa* source of drinking water facilities in Kailali district of western Nepal.

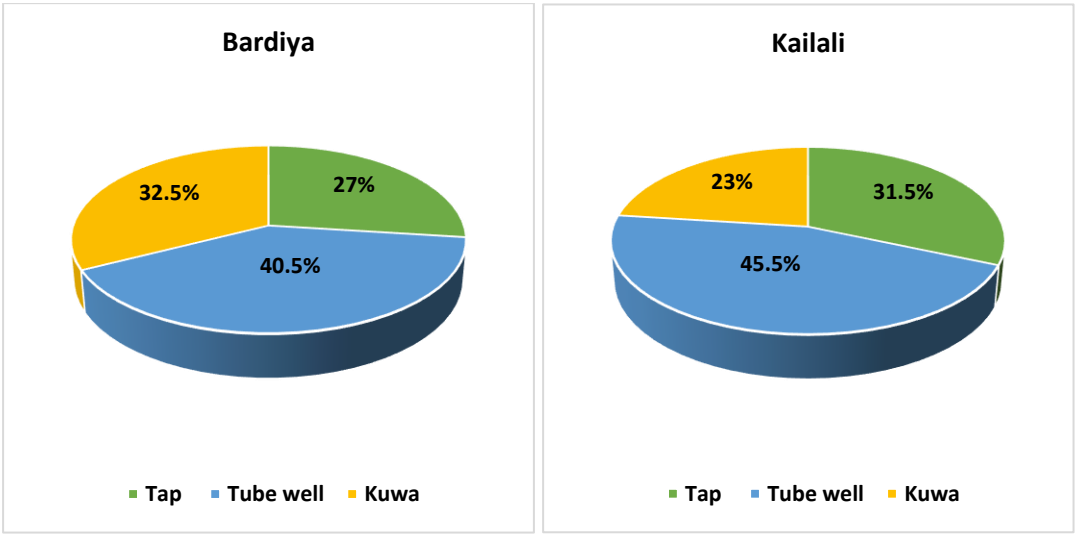
It is clear from comparing this microdata to national data from the 2021 census that the Bardiya and Kailali regions have less access to tap water than the national average 57.0% of households in Nepal use tap or piped water. These regions strong reliance on tube wells and *kuwa* is a reflection of their accessibility, as well as perhaps a lack of piped water system infrastructure in these regions.

Table 3.23: Source of Drinking Water

Source of Drinking Water		Bardiya			Kailali		
		Male	Female	Total	Male	Female	Total
Tap	No.	27	27	54	32	31	63
	%	(27.00)	(27.00)	(27.00)	(32.00)	(31.00)	(31.50)
Tube well	No.	40	41	81	46	45	91
	%	(40.00)	(41.00)	(40.50)	(46.00)	(45.00)	(45.50)
Kuwa	No.	33	32	65	22	24	46
	%	(33.00)	(32.00)	(32.00)	(22.00)	(24.00)	(23.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Chart 3.15: Source of Drinking Water



3.6. Cultural Structure of Tharu community in Nepal

Nepal is known as an agricultural nation. Biodiversity, culture, and caste are all abundant there. In Nepal, there are 59 ethnic groups and 101 castes. The Tharu ethnic group is one of many that are economically excluded and marginalised. One of the earliest indigenous Tarai ethnic groupings is the Tharu group. They lead a highly unique way of life in terms of socioeconomic and cultural characteristics. Their

language, habits, mannerisms, and modes of subsistence are all distinct from those of Nepal's other ethnic groups.

The Tharu have a unique culture and customs. The Tharu, who practise ghost and spirit worship and have their own culture, are animists by tradition. The god of the Tharu is called *"Bhutuwa." "Bhutuwa"* has its own space in every Tharu home. They have their own priest, known as Guruwa. They did not immediately go to the hospital when they were ill. They first worship *"Bhutuwa"* through *"Guruwa,"* and if their condition worsens, they see a doctor or a hospital. However, superstitions are disappearing in modern times (Cox, 1994).

Rajaure presented the ethnography of an indigenous tribe called the Tharu in detail in his work titled *"Anthropological Study of the Tharu of Dang-Deokhuri."* According to Rajaure, the Tharu were dispersed throughout the Tarai region of Nepal as well as the entire Tarai region of India, which stretched from Bhutan in the east to Nainital in the west (Rajaure D. P., 1977). In Rajaure's opinion, the restricted band of Tharu habitation has given rise to a number of regional variances in Tharu culture due to geographical cross-cultural and cross-linguistic fasters. He tried to classify the two main groupings when he attempted to divide these cultural distinctions into subgroups. more and less affected by the cultures of other countries. The first group of Tharu includes those from Nawalpur, the Chitwan Valley, the Dang-Deokhuri and Surkhet Valleys, and Bardiya, while the Tharu from east Jhapa, the Koshi Region, the Center (Bara and Parsa District), and far west Siraha belong to the second group (excluding the Dangaura immigrant Tharu who belong to the collar group).

The Tharu community faces educational disadvantages more Tharu children attend school from families living in mixed communities than from exclusive Tharu

communities, and only a tiny portion of Tharu youngsters finish their education. The study identified that land ownership and access to sufficient food were the economic reasons underlying the low rate of school enrolment among Tharu youngsters. According to the study, a family's ability to provide for its members' needs, including food, has a significant impact on the Tharu children's enrolment. According to research undertaken by the Research Centre for Educational Innovation and Development (CERID) in 1988 to look at the educational circumstances of the various Tharu ethnic groups in Nepal.

Different aspects of the socio-religious life of the Tharu community of Nepal Terai are discussed by Dr. Ram Dayal Rakesh, in his book *"Cultural Heritage of Nepal Terai."* In his paper, he notes that, despite the fact that Gautam Buddha was born in Lumbini, Nepal Terai, the *Tenians* (Tharu) do not practise Buddhism more. Most of them are Hindu (Rakesh, 1994). Some researchers have discussed the various facets of Tharu's socio-economic and cultural existence. He said that the Tharu had their own religion and that they worshipped a wide variety of gods and goddesses. Some of them also include Hindu gods and goddesses. They even include Brahmin priests in their own religious ceremonies in the eastern Tarai. Both the wedding ceremony and other festivals involve Brahmin priests (Bista D. B., 1967).

Krauskopff's ethnological method placed a strong emphasis on the western Dang villages of Baibang and Hekuli, in particular, in his monograph. As a result, she spent time in the company of a Tharu *gurwa* (priest), who is capable of treating illness and social disturbance in the Tharus villages. The *gurwa* system does, in fact, define the social and religious orders of the Tharu community (Krauskopff, 1995). In addition, Krauskopff (2017) investigates the social and religious order since it is too localised in their land and political and agrarian past (Krauskopff G. , 2017).

The Tharus celebrate holidays in a unique way. Dance, song, and drinking are all part of the festivities during *"Maghi,"* one of the most significant festivals in the Tharus culture. The *"Maghi"* event, which marks the beginning of the year, may last two to four days. The most important celebration in Tharu is *"Maghisakranti,"* also known as *"Maghi."* The Tharu worship their *"Kuldevata"* or *"Bhutuwa"* at *Maghi.* During the two days of *"Maghi,"* Tharu ate, drank home-brewed beer and liquor, and performed a variety of folk dances and songs. Another Tharu event is *Dasya*. The Tharus celebrate *"Dasya,"* which is the equivalent of *"Dashain,"* for nine days, during which they worship ancestral spirits. They spend a lot of this time feasting and engaging in folk dance and song. All household heads receive a blessing and Tika from the *"Mahation"* on the last day of *"Dasya"* (village head man). Other holidays include Holi in the Falgun month and *"Astimki,"* the Tharus of *"Krishna Astami."* It is a festival for ladies. The women sang a song about Krishna the entire night (Cox, 1994).

Table: 3.24: Important Festivals of Tharu Community

Tharu Festival	Significants	Activities
1. *Maaghi Sakranti (Maghi*), according to the Hindu lunar calendar, also known as Maghi festival, occurs on the first day of *Magh* (15, 16 January).	*Maghi Parva* is regarded as the start of the new year and the new fiscal year of Tharu. Since a few years ago, the government of Nepal has also granted a day off to all citizens. *Maghi* is also regarded as the Tarai and Tharu people's Harvest Festival.	When the Tharu celebrate *Maghi*, they typically eat pig, pickles, and vegetables and drink Jad, a special homemade liqueur made from sticky rice. and festivities, as well as accomplishing almost no work. Families head out to catch fish the day before the festival's main day. Depending on the size of the family, 2 to 10 kilogrammes of rice are soaked in water and pounded in the *Dheki* (the neighbourhood rice crusher) the same day. *Dhikri*, an indigenous rice cake, is produced and steamed from this pounded rice flour. They sing, dance, and beg for money from one house to the next while wearing the appropriate attire and accessories. All boys and girls are unrestricted on this occasion (Ganga, 2019). Thuru of Nepal celebrates for a full week during *Maghi.*
2. *Ashtimki (Krishna Janmastami)* occurs on the Shrawan month (mid-July to mid-August) of the eighth day of the dark fortnight (Krishna Pakshya).	On the occasion of Lord Krishna's birthday.	*Bathinyas* (young girls) and other women engage in the Tharu women's festival with dancing, fasting and singing which is part of this celebration. Bathinyas place a high value on this event, and everyone, with the exception of small girls and in poor health women, fasts for the entire day without drinking anything. On this occasion, a large *Dehri* (earthen grain container) situated at the northern end of the Bahari section of the building is covered in paint and has an *Astimki* painting painted over it (Ganga, 2019).

3. *Atwari* festival takes place right after *Astimki*. On the first Sunday of the bright fortnight of *Bhadau* month (mid-August to mid-September).	Bhima fought alongside King Dangisharan, who was successful in overcoming the enemies, during the celebration of his victory. The *Atwari* festival is celebrated by the Tharu community as an expression of affection, love, fraternity, and harmony between brother, neighbours and sisters.	Only male Tharu members observe the fasting event known as *Atwari.* All male members who would fast the following day consumed a substantial supper called *dar* on the eve of *Atwari* that included a wide variety of delicacies. The holy fire is kept blazing till the following morning because they must cook the holy rice known as pharahar in this fire, which all fasting individuals appreciate eating (Ganga, 2019).
4. Dasya (Dashain)	Vijaya Dashami, the biggest celebration in the Hindu culture of the Tharu community in Nepal, honours Goddess Durga's victory over Mahishasura.	Both men and women go to their elders to ask for blessings and Tika (a dab of red vermillion mixed with yoghurt and rice). The Mahaton, or elder family member, applies Tika to the recipient's forehead. Every Tharu village performs a group dance called *Dasya Nach* in the evening during the *Dasya* festival, with the majority of participants being young women and young people who are not married. The Hindu epic Krishna Charitra, which tells the story of Lord Krishna, is frequently referenced in the songs.
5. *Faguwa* (Holi)	The Tharu language uses the name *Faguwa* for the celebration of colours, also known as Holi in Nepali.	This day is celebrated with great zeal and joy by dousing one another in water, dousing one another in colour, playing a drum called a dholak, and singing the vulgar song known as J*ogira*. Bhang, a mixture of sugar and cannabis, is frequently consumed on this day.

Sources: (Ganga, 2019) (Ganga, *Religious Beliefs, Practices, and Living Condition among Tharu Ethnic Groups in Nepal,* 2019).

Since a large portion of the population has been migrating from the mountainous region over the past forty years, changes have occurred in the economy, society, and culture of Tharus in Chitwan. In addition, Guneratne (2003) claims that since immigrants from the Tarai's dominant hill Brahmin Chhetri caste have moved there, the Tharu elite has a role in reshaping the Tharu ethnic consciousness. As a result, forming a traditional and structurally based ethnicity has become extremely difficult. In this sense, Tharu rituals and cultural practices which are supported by Tharu elites have developed into a crucial part in the development of ethnic identity. As a result of "their consciousness of themselves as a distinct community with certain common interests" for the "common identity" throughout the Tarai region, many Tharu organisations, such as Tharu *Kalyankri Sabh* and Backward Society Education (BASE), have played a major role in shaping Tharu identity (1993).

In this sense, the Tharus of lowland Nepal had the credentials of being a culturally and linguistically diverse people since they shared cultural symbols, including religion, language, and common legends of their ancestors, for the survival of collective and shared feelings of *Tharunes* (Guneratne, 1998).

Tharu are of Mongolian ancestry due to their skin tone and facial features, although this does not imply that they originated from Mongolians as the Himalayan process did not begin until the end of the sixth century (Acharya, 2010). The majority indigenous ethnic group of Nepal's Terai and Inne Terai, the Tharu, live there. Additionally, they can be found in the border districts of India, particularly in the Uttar Pradesh districts of Champaran, Bengal, Gonda, Gorakhpur, Nainital, and Kheri (Samaj, 2063).

There are places when the Tharu's distribution of the land is inappropriate. The wretched situation of the Tharu people is revealed through Nepali history. The important characteristics of the Tharu are presented in the agrarian cultural frameworks of Nepal (Oxford Dictionary, 1990). The indigenous knowledge and culture of the Tharu have a rich history and have been passed down through the generations. Based on their native knowledge and culture, they have been able to support themselves in daily life. They have their own unique language, culture, costumes, ornaments, holidays, folk music, and dances, as well as social customs and professional values. Due to population neglect and promotion by the government and the Tharu community themselves, the majority of such knowledge and culture are currently slowly dying out (Awaj, 2063 BS).

Marriages among the Tharus are monogamous and patriarchal. The majority of marriages occur at a young age, are planned by the parents of the engaged couple, and invariably occur within the tribe. Any member of the tribe may be the marriage partner, with the exception of those who belong to the same exogamous Gotra unit. The fundamental marriage patterns show some minor regional variances. The practise of exchange marriage is also common among those with little financial means. The involved families resolve to trade their sons for brides. By doing this, the two families involved can save money on dowries, gifts, and other expenses (Bista,1967).

The majority of Tharu adhere to their own tribal religion, which includes worshipping a number of assimilated Hindu gods as well as a number of spirits. The Tharu in the east Tarai, who have been interacting with high-caste Hindus more frequently, employ Brahman priests to conduct a number of religious rituals. Additionally, a brahman priest is hired to lead weeding rituals and other home puja events (Ibid). The hierarchical relationship between family members is a key aspect of Tharu society.

The oldest son takes over as family head following the death of his father. The village assembly, which is made up of each household member in the area, and the head man, are the two main institutions of Tharu settlements (Regmi R. K., 2035 BS).

Physical resources and culture are discussed by Rishi Keshavraj Regmi in his work *"Ek Shrol Tin Dhara,"* which also explains how a civilised and well-cultured community can effectively affect other communities throughout the assimilation or social development process. According to Dr. Regmi, the Tharu community should have first learned more advanced cultures from other communities. It is probably a more refined and culturally aware community. They used what they had learnt from others to create the components of their society (Regmi, 2035 BS). The native inhabitants of Nepal are called Tharus. The Tharu people come from the Dang. They also have unique social traditions, cultures, and customs. Various agricultural festivals are observed there. Maghi is one of the biggest events in the Tharu community (Acharaya, 2063 BS).

Every community uses a certain set of mechanisms to control social life. Customs are a crucial tool for regulating social behaviour since they are so strong that no one can evade their influence. using citations from Bhushan and Such deva. Only civilizations capable of establishing such a rigid layer of custom that binds people together, conforms their behaviour to norms, imposes control over purely egoistic impulses, and eliminates those who lack self-discipline survive in the struggle for survival.

3.7. Cultural Structure of Tharu community of Bardiya and Kailali.

3.7.1. *Barghar* Custom of the Tharu Community

The Tharu community in Nepal has its own type of traditional governance system for handling all of its difficulties and finding solutions inside its own village throughout

the western Tarai part of Nepal's twenty-two districts in Tharu village, the *barghar* is regarded as an important figure. He is also seen as the protector of the Tharu people. He creates a strong sense of community feelings, performs a variety of customary marriage, birth, and burial rituals, and requires them to abide by the group's social norms. Even he punishes and fines people who break the societal norms of the community, according to the *barghar* of both the study areas of Bardiya and Kailali district. Similar to this, the majority of Nepal's ethnic communities have long used the traditional local government system. The Tharu group has evolved the customary laws through generations in order to advance their way of life and preserve their customs and traditions (Chaudhary, 2021). This customary system is called the *Barghar* system. The Tharu community's cultural identity is preserved and protected by this customary rule. The Tharus have their own well-established sociocultural system for resolving arguments inside their own village or region. The western Tarai, however, has a different terminology for Tharu customary law than the eastern Tarai. According to Chaudhary (2011), the names of the systems of customary law are as follows: *Barghar/Bhalamansa* in Kailali district; *Mahtawa*/Dang; *Mukhiya/*Bara; and *Kakandar*/Deukhuri/Dang. In the past, the *Barghars* and *Bhalamansa* had exceedingly complicated positions, responsibilities, and duties that were passed down verbally from generation to generation (Chaudhary S. , 2011).

The roles of the *Barghar* Tharu village chief are classified in Chaudhary (2069 BS) into six categories: leadership (traditional community leader), judicial (conflict resolution), planning and development (mobilising internal and external resources), ritual (celebrating cultural folk dances and supporting rituals), administrative (good governance), and unity. The *Barghar* of Tharu village's government system operated as the village's executive, legislative, and judicial bodies across a number of centuries

(Chaudhary S. , 2011). According to the *Barghar* of the study area, if the *Barghar* is sometimes unable to resolve a dispute in the community, whether it be a crime like violence, gender-based violence, domestic violence, family dispute, property dispute, or social dispute, then he can only forward the case or issue to the higher authority. As much as they could, they tried to resolve the problem of community within their own regions.

3.7.2. Tenure of *Barghar*

The *Barghar* and other members of the *Barghar* system have a one-year tenure. On the day of Maghe Saakarati, every Tharu member of a Tharu village nominates a candidate who they feel will be fair, have a quality of leadership, be responsible, and be deserving of the position of *barghar*. Depending upon his one-year performance, if he meets the expectations of the community, the same person will be nominated once more to assume the guardianship of the Tharu for the following year. Since adolescents are drawn to activities that generate income and are not associated with the free services offered by the *Barghars,* sometimes the majority of the elected *Barghars* are older, more mature, and experienced individuals in that area. According to the informants, the Tharu community has a communal social structure and system of government. The household leader of Tharus upholds the same fundamental values as the local *Barghars* like giving more input and being thoughtful towards their own groups. As *Barghar* consistently works selflessly for the welfare of the Tharu community, the *barghar* is still highly regarded in Tharu society.

3.7.3. Role and responsibility of *Barghar* system

The *Barghar* system is an important traditional governance system for addressing and managing domestic violence in Nepal's Tharu community. Resolving disagreements within the community and upholding social order are crucial functions of this

indigenous government system, which is led by figures like *Barghar/Bhalamansa, Mukhiya,* and *Matwan*. The following important elements contribute to the *Barghar* system's efficacy in treating domestic violence (Chaudhary S. , 2011).

The *Barghar/Bhalamansa, Mukhiya,* and *Matwan* are in charge of the village's growth and planning, as well as ceremonial activities. Because of their firmly ingrained positions in Tharu society and customs, they have the power and respect necessary to mediate and settle disputes, even those involving domestic abuse (Khadka N. B., 2016)(Chaudhary N. , 2021) Voice of Tharu, 2021) (Chaudhary S. , 2011).

The *Barghar-Mukhiya* method is supported by the many traditional traditions and conventions used by the Tharu society to resolve conflicts. Through communication, inclusion, and reconciliation, these strategies help resolve problems between individuals, families, and groups. Instead of concentrating just on punitive measures, this strategy aids in relationship healing and promotes stability and togetherness within the society (Khadka, 2016). The basis of the *Barghar* method is active community involvement and trust. Women and other community members are becoming more and more involved in the decision-making and *Barghar* selection procedures. The legitimacy and efficacy of the system in resolving problems like domestic abuse are improved by this inclusive strategy (Khadka N. B., 2016) (Chaudhary N. , 2021) Voice of Tharu, 2021) (Chaudhary S. , 2011).

Many people in the Tharu community voice their displeasure with the formal legal system, citing problems including corruption, high costs, and accessibility problems. The *Barghar* system, on the other hand, is thought to be more approachable, transparent, and suitable for the local culture. The community prefers to settle

conflicts, including domestic abuse, through the traditional channels because of this impression (The Record Nepal, 2020). In order to guarantee community safety, the *Barghar* system also works with official institutions like the police (Chaudhary S. , 2011). The *Barghar* system reports crimes involving serious violence, such as rape or murder, to the police so they can conduct an inquiry. On the other hand, in less serious situations, the *Barghar* system frequently collaborates with local authorities to mediate and settle disputes, guaranteeing that justice is carried out while upholding communal harmony (The Record Nepal, 2020) (Chaudhary S. , 2011). The *Barghar* system has drawbacks despite its efficacy, including scarce resources and formal government non-recognition. The community's dedication and combined engagement are crucial to the system's operation. In order to increase the general efficacy of conflict resolution in the Tharu community, efforts are being made to strengthen the bonds between the *Barghar* system and official government entities (Chaudhary S. , 2011) (Khadka, 2016) (Chaudhary N. , 2021)Voice of Tharus, 2021).

The cultural practices and traditions of the Tharu community are fundamental to their indigenous methods of resolving conflicts (Chaudhary S. , 2011). These systems are made to deal with a variety of conflict situations, such as gender-based violence and domestic abuse. The *Barghar* system prioritizes mending ties and making amends above harsh punishments, which is essential for preserving peace in the community (Chaudhary S. , 2011) (Khadka N. B., 2016) (Schirch, 2005). Festivals and rituals are essential components of the Tharu model of conflict settlement. Schirch (2005) asserts that rituals take place in a distinct social space apart from everyday life, communicating through senses, symbols, and elevated emotions and supporting the process of transformation. These socializing rituals have the power to create,

strengthen, and defend worldviews. They also offer fresh viewpoints and solutions in times of conflict (Chaudhary S. , 2011) (Schirch, 2005) (Khadka N. B., 2016).

Diwasa and Bhattarai (2009) noted that reconciliation, solidarity, and unity, three essential elements of peace and conflict resolution are made possible by Tharu festivals (Chaudhary S. , 2011)(Diwasa & Bhattarai, 2009) (Khadka N. B., 2016). These festivals provide a forum for locals to come together, celebrate their cultures, and resolve disputes in a group setting, promoting an atmosphere of respect and understanding. The Tharu people have a great feeling of confidence and trust in their customs (Chaudhary S. , 2011). Due to its community cantered design, the *Barghar* system ensures inclusive and representative dispute resolution through high participation rates during rituals and festivals. Because it includes the community in decision-making and holds offenders accountable in a way that is respectful to their cultural background, this collective approach aids in the effective addressing of gender-based and domestic violence (Chaudhary N. , 2021)(Voice of Tharus,2021) (Khadka N. B., 2016) (Chaudhary S. , 2011).

The *Barghar* system gives the members of the Tharu community a sense of security and identification. Their cultural values are protected by their ancient traditions and customs, which also give everyone a forum to engage and voice their concerns. The community's social fabric is strengthened by this inclusive approach, which also aids in dispute resolution and increases the community's resistance to outside influences and disturbances (Khadka, 2016) studies on the indigenous Tharu *Barghar-Mukhiya* paradigm show that these customs are useful in reducing gender-based and domestic violence. According to the research, indigenous justice models are mainly voluntary, free, and culturally appropriate, giving community members a sense of security and identity (Chaudhary S. , 2011) (Volker, 2011) (Khadka N. B., 2016). Research

participants conveyed their conviction that their cultural practices offer a platform for revealing information, holding perpetrators responsible, and facilitating understanding between the impacted parties. As per the research stated their belief, custom and traditions offer a forum for revealing facts, making lawbreakers accountable, and bringing resolution to the affected people (Chaudhary S. , 2011).

Local chiefs and leaders of the Tharu community, also referred to as *Agahwa, Matwan, Chaukidar*, *Barghar/Bhalamansa, Mukhiya,* and *Guruwa* (Chaudhary S. , 2011). The Tharu community's traditional governance structure has historically had roles, responsibilities, and functions similar to those of the legislative, executive, and judicial branches of a formal government (Chaudhary S. , 2011).

3.7.3.1. Executive Roles: *Barghar/Bhalamansa, Matwan* and *Mukhiya*

The executive heads of the Tharu communities of Bardiya, Kailali, Bara, and Dang are the *Barghar/Bhalamansa*, *Mukhiya,* and *Matwan,* respectively. This traditional governance plays a vital role in addressing community issues like violence and conflict, gender-based violence and Domestic violence, and also maintained peace and harmony over distinct roles and responsibilities (Khadka N. B., 2016) (Chaudhary S. , 2011). These leaders are in charge of making sure that decisions and regulations within the community are carried out correctly. Other community leaders like the *Gumasta* in Bara and the *Chaukidar, Sachiwa, Guruwa,* and *Kulapani* Chaudhari in Dang and Bardiya support them (Chaudhary S. , 2011). The executive tasks necessary for community government and dispute resolution are carried out in part by these assistants (Chaudhary S. , 2011) (Khadka N. B., 2016) (Chaudhary N. , 2021)(Voice of Tharus, 2021).

Administrative Responsibilities and Leadership

The *Barghar, Mukhiya,* and *Matwan* are in charge of managing day-to-day communal activities and resource utilization. They are responsible for overseeing, directing, and carrying out executive, management, and peacekeeping functions within the community (Chaudhary S. , 2011) (Khadka N. B., 2016).They call meetings to discuss planning and policy-making, which includes establishing schools and constructing roads, bridges, and channels developments that are essential to the Tharu people's farming lifestyle. Additionally, they oversee and control *bethbegari* system or volunteer work, for community service initiatives (Chaudhary S. , 2011) (Khadka N. B., 2016) (Khadka, 2016).

The *Barghar, Mukhiya,* and *Matwan* are important in promoting solidarity for shared goals, and the Tharu community places a high importance on collectivism (Chaudhary S. , 2011). To win the locals' respect and trust, they must be truthful and impartial. The ancient emphasis on togetherness remains a major component of their roles, even in the face of modern differences along political and religious lines (Chaudhary S. , 2011) (Khadka N. B., 2016) (Chaudhary N. , 2021)(Voice of Tharu, 2021). The foundation of the Tharu conflict resolution model is rituals and festivals. The *Guruwa* and other traditional healers are chosen and overseen by the *Barghar, Mukhiya,* and *Matwan* (Khadka N. B., 2016). The *Deshbandhya Guruwa* and his helpers carry out these procedures, which involve choosing funeral customs and healing techniques (Khadka N. B., 2016). Because they offer forums for discussion and rapprochement, these activities are essential for maintaining social cohesiveness and a sense of collective identity within the community (Chaudhary S. , 2011)(Diwasa & Bhattarai, 2009) (Schirch, 2005).

Resolving Conflicts

The *Barghar* system incorporates community members in the decision-making process and uses an inclusive approach to conflict resolution (Chaudhary S. , 2011). This strategy makes sure that victims' voices including those of women who are victims of domestic abuse are heard and taken into account (Chaudhary S. , 2011) (Khadka N. B., 2016). The *Barghar* system's focus on the community makes it possible to reach resolutions that are both broadly acceptable and culturally sensitive, which helps to create a supportive atmosphere for victims of domestic abuse (Chaudhary S. , 2011). In addition to effectively addressing violence, this inclusive approach gives community members a sense of identity and security (Chaudhary S. , 2011) (Volker, 2011) (Khadka N. B., 2016). The leaders' commitment to community norms is a prerequisite for the faith that is placed in the *Barghar* system. A village chief faces the danger of losing the trust of the community and may not be asked to settle disputes in the future if it is thought that they have acted unfairly or unethically (Chaudhary S. , 2011) (Khadka N. B., 2016). In order to address domestic violence, it is crucial that the leaders maintain their impartiality and loyalty to justice, which is made possible by the responsibilities system (Khadka, 2016) (Chaudhary S. , 2011). The *Barghar* system works especially well in addressing domestic violence because of its emphasis on community involvement and reconciliation. With the help of this mechanism, victims can voice their complaints and seek justice without worrying about being punished (Chaudhary S. , 2011). The *Barghar* method assists in making sure that domestic abuse is addressed thoroughly and that perpetrators are held responsible by involving the entire community in the settlement process (Chaudhary S. , 2011) (Khadka N. B., 2016)(Chaudhary N. , 2021)(Voice of Tharus, 2021).

3.7.3.2. Legislative bodies (*Jutela, Gamala,* and *Khyala)*

Within the Tharu community in Nepal, the Tharu *Barghar* system which consists of legislative organizations such as the *Jutela, Gamala,* and *Khyala* Assemblies, is essential to preventing gender-based violence (GBV) and domestic violence (DV) (Chaudhary S. , 2011). These legislative bodies play a vital role in formulating strategies, passing laws, and putting regulations into effect that address and reduce violence against women (VAW) (Chaudhary S. , 2011) (Khadka N. B., 2016).

Function of Legislative Bodies

In various parts of the Tharu community, the legislative bodies are the *Jutela, Gamala,* and *Khyala* assemblies. All *Ghardhuriya*s (heads of households) and community members participate in these assemblies, and women and young people also occasionally contribute. During major cultural festivals like the New Year *Maghi* in Dang, Kailali, and Bardiya or the *Faguwa* (Holi) in Bara, the legislative body is in charge of proposing and enacting new annual plans, rules, and policies (Chaudhary S. , 2011) (Khadka N. B., 2016)(Chaudhary N. , 2021) ;Voice of Tharus, 2021). The inclusive decision-making process used in these assemblies is well-known for bringing community members together to reach choices by consensus through positive involvement. By using this procedure, it is ensured that laws and regulations are applied fairly and in accordance with the demands of the community. Community meetings are a more convenient way to address local concerns like GBV and DV since they are more transparent and easily accessible than distant judicial offices at the district or National level (Chaudhary S. , 2011) (Khadka N. B., 2016) (Khadka, 2016).

Resolving of Conflict

The present *Mukhiya* (village head) holds the legislative sessions, which are referred to as *Khyala* in Dang, *Jutela* in Bardiya, and *Gamala* Panchayati in Bara. Issues and

cases are decided by consensus during these meetings, which are attended by the entire community (Chaudhary S. , 2011). A sense of community ownership and accountability in resolving violence is fostered by the inclusive nature of these sessions, which guarantees that all voices including those of women and youth are heard (Chaudhary S. , 2011) (Khadka N. B., 2016) (Volker, 2011).

By building and maintaining laws that safeguard women and other vulnerable community members, the legislative function of the *Barghar* system has a direct impact on the management of GBV and DV (Chaudhary S. , 2011). The effectiveness of the laws is increased by the participatory nature of the legislative process, which guarantees that the regulations are broadly accepted and culturally sensitive. According to Diwasa and Bhattarai (2009), the *Barghar* system fosters a communal responsibility for preventing and addressing violence by integrating the entire community in the legislative process (Khadka N. B., 2016)(Diwasa & Bhattarai, 2009) (Chaudhary S. , 2011).

3.7.3.3. Judiciary bodies: *Mukhiya, Barghar* and *Matwan*

The *Barghar* (village head), *Mukhiya, Matwan,* and a committee make up the judicial body under the *Barghar* system of the Tharu community in Nepal. The court system plays a crucial role in resolving conflicts, such as domestic violence (DV) and gender-based violence (GBV), by offering the community accessible, culturally appropriate justice (Chaudhary S. , 2011). There are seven committee members in the judicial body who are in charge of looking into cases and giving opinions. When needed, the *Barghar, Mukhiya,* or *Matwan* serves as a judge to make sure that customary laws are followed. As a trusted mechanism within the community, this system mediates and resolves conflicts based on cultural norms and local knowledge (Chaudhary S. , 2011) (Dahit, 2009); (Bellamy, 2009) (Khadka N. B., 2016).

Conflict Resolution

To resolve conflicts, the *Barghar-Mukhiya-Matwan* holds trial sessions and handles complaints. The parties in dispute form a samite (mediation committee), and decisions are made following careful consideration (Chaudhary S. , 2011). In keeping with the principles of harmony and communal well-being held by the Tharu culture, the method places a strong emphasis on discussion and finding solutions that benefit everyone (Diwasa & Bhattarai, 2009) (Khadka N. B., 2016). When it comes to tackling DV and GBV, the *Barghar* system's judicial function is especially important. The method guarantees that victims can seek restitution without the obstacles sometimes connected with formal judicial proceedings, such as distance, expense, and lack of understanding with legal procedures, by offering a local, accessible venue for justice (Chaudhary S. , 2011) (Voice of Tharus, 2021; (Chaudhary N. , 2021) (Khadka N. B., 2016).

Support and Mediation

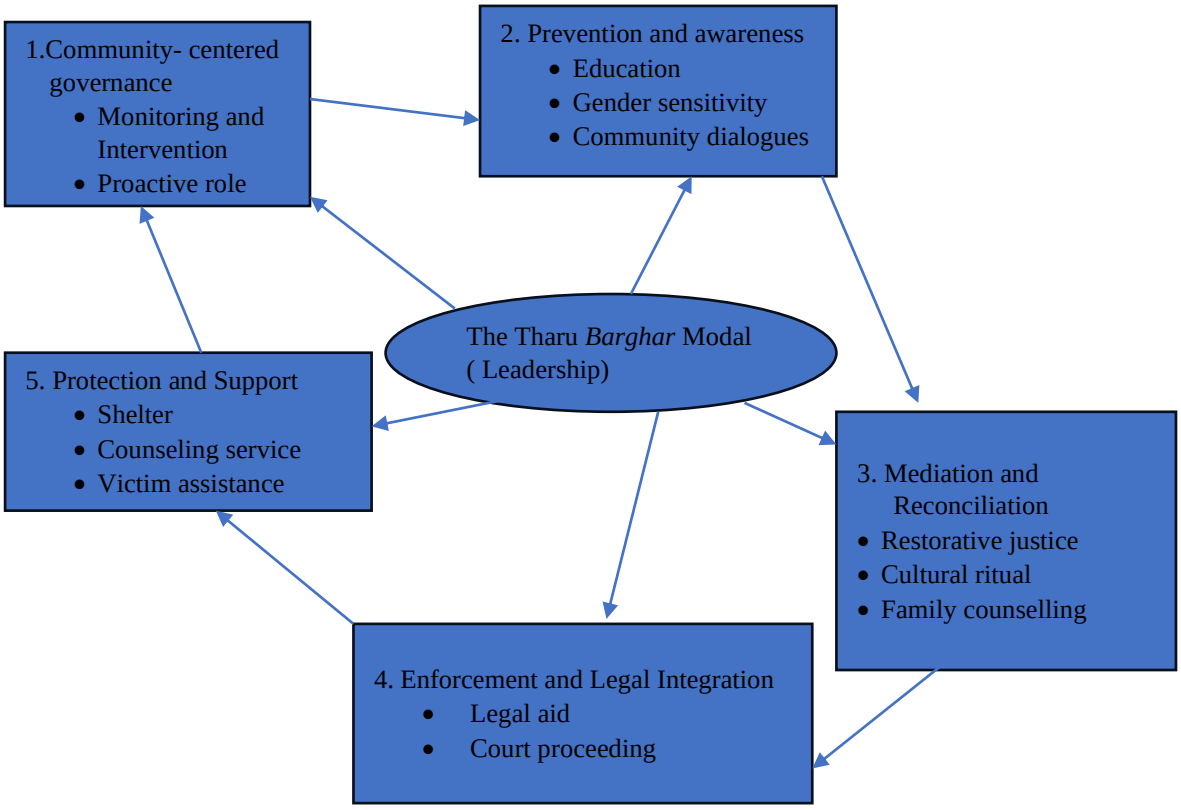
The *Barghar* system manages arrangements to help parties with financial needs when needed, emphasizing the system's all compassing approach to justice. It also creates an atmosphere where both parties can find common ground and come to mutually agreeable solutions; this mediation process is essential in DV and GBV cases, where the goal is not only to resolve the conflict but also to restore harmony and support the victim (Bellamy, 2009) (Chaudhary S. , 2011). Collectively, choices are made, and the *Barghar, Matwan,* or *Mukhiya* act as the decision's guardians and executors. By encouraging a sense of accountability and ownership among community members, this collaborative activity improves the efficiency of the legal system in reducing DV and GBV (Khadka N. B., 2016) (Chaudhary S. , 2011). The community's trust in the system is further strengthened by gatherings like the general meetings of *Khyala*,

which guarantee inclusivity and transparency (Khadka N. B., 2016)(Volker, Indigenous Justice Models, 2011) (Chaudhary S. , 2011). The Tharu community's traditional customs and rituals, which are crucial to maintaining social order and settling disputes, are intricately connected with the legal system. The Tharu culture's inherent values of peace and conflict resolution are reinforced by festivals and rituals, which offer chances for reunion and solidarity within the community (Chaudhary S. , 2011)(Diwasa & Bhattarai, 2009) (Khadka N. B., 2016). One of the most important tools for preventing gender-based as well as domestic violence in the Tharu community is the judicial function of the *Barghar* system. The *Barghar* system offers a reliable, trustworthy, and efficient venue for justice by utilizing cultural norms, local expertise, and community involvement. This indigenous structure highlights the value of taking cultural sensitivity into consideration while handling violence and preserving communal harmony (Chaudhary S. , 2011).

Through the *Barghar*, *Mukhiya*, *Matwan,* and other committees, the Tharu people in Nepal have created a distinctive form of local government that unifies the executive, legislative, and judicial bodies. Maintaining social order, settling disputes, and addressing problems like gender-based and domestic violence are all made possible by this established system of traditional government (Chaudhary S. , 2011). The Tharu governance system's interdependence of these functions shows how community management is approached holistically. The *Barghar* system not only resolves urgent communal difficulties but also promotes long-term social stability by finding a balance between executive decision-making, legislative inclusion, and judicial fairness. Governance is kept current and functional by focusing on cultural norms and local knowledge, which ultimately helps the Tharu community overcome the obstacles (Chaudhary S. , 2011).

3.8: Tharu *Barghar* Model of Nepal to Address Domestic Violence in the Tharu Community

Chart 3.16: The Tharu *Barghar* Model



Source: Compiled by Author

Here is a flowchart that illustrates the Nepalese Tharu *Barghar* Model for dealing with domestic violence in the community. With links to significant sub-elements, it graphically represents the essential leadership and components in a circular structure. It provides the *Barghar's* function and obligation in community protection, highlighting important facets including support, legal integration, mediation, and prevention.

In order to handle domestic violence, the Tharu community has traditionally used the *Barghar* system, which is essential to both community safety and dispute resolution. This system serves as the foundation for the Tharu *Barghar* Model. This paradigm

ensures a comprehensive approach to domestic violence by uniting indigenous customs with contemporary legal frameworks. Details explanation of the model is:

1. Community Centered Governance:

The core component of the paradigm is the Tharu *Barghar* Leadership, which stands for the community's traditional authority. In his role as community leader, the *barghar* is in charge of upholding social harmony, settling disputes, and making sure everyone in the village is safe or seeing to the welfare of the community as well. When it comes to domestic violence, the *barghar* is the victim's main point of contact and is in charge of the settlement procedure.

- Monitaring and intervention in cases of Domestic violence: As the traditional authority in the community, the *Barghar* is essential in seeing, keeping an eye on, and taking action in incidents of domestic abuse. They guarantee that disputes are promptly reported and resolved.
- Proactive Role: The *Barghar* organizes meetings, leads campaigns to combat domestic abuse, and makes sure the community is involved in preventing abuse *Barghar* act as a bridge between the community and other external support systems such as legal bodies, NGOs, and law enforcement.

2. Preventing and Awareness:

The second phase focuses on educating the Tharu community and increasing awareness in order to stop domestic abuse before it occurs.

- Education: Educating local community members, especially youth and women, about the harmful effects of domestic violence on individuals as well as families and their rights through talks on empowering individuals, training programs, and workshops.

- Gender equality: promoting a more equitable power structure within households and combating patriarchal norms in order to advance gender equality. By setting an example and moderating conversations are two ways that the *Barghar* can help lead this.
- Community Dialogues**:** Regular public discussions on domestic violence, where locals can express their worries and look for guidance. Cultural norms that could support violence are shifted by these discussions.

3. Mediation and Reconciliation:

In order to settle domestic abuse cases in the community, the *Barghar* monitors mediation and reconciliation initiatives utilizing conventional and restorative justice techniques. During *Maghi, Dasara,* and *Faguwa*, reconciliation can be achieved through conversation, symbolism, and rituals.

Restorative Justice: This approach employs restorative justice, which focuses on mending and bringing the offender and victim back together in place of punitive measures. The objective is to restore relationships and encourage a peaceful resolution.

Cultural Rituals: Customs and rituals help people get along and resolve disputes. These are rooted in Tharu customs and contribute to the community's healing. The ultimate aim of Tharu peacebuilding rituals and transformational festivals is to maintain peace and harmony and bring about reconciliation; they also exhibit tolerance and compassion. Festivals and rituals change the dynamic between the disputing parties (Khadka N. B., 2016).

Family Counselling: The affected families receive therapy from the *Barghar* or local elders. This makes the victim's surroundings more supportive and aids in addressing underlying problems.

4. Legal Integration and Enforcement:

If mediation fails to provide victims with the justice they deserve, the *Barghar* model incorporates the official judicial system.

Referral to Law Enforcement: The *Barghar* reports serious domestic abuse complaints to the local police or other appropriate authorities. Throughout this process, the victim is protected by the *Barghar.*

Legal Aid: In order to give victims, the required legal representation and direction, The *Barghar* works with regional NGOs or legal aid organizations.

Court Procedures: The *Barghar* makes sure that the victim's case is appropriately handled through the formal court system. In situations where a communal resolution is not possible. They support the victim's advocacy for treatment and guide them through legal proceedings.

5. Support and Protection:

The approach offers victims access to protective measures and support services to ensure their well-being.

Shelters: When it is unsafe for victims to stay in their homes, temporary shelters are supplied to them. The *Barghar* collaborates with neighbourhood safe spaces or shelters.

Counselling Services: To assist victims in healing emotionally and psychologically

from the trauma of domestic abuse, *Barghar* offered professional counselling. This covers family and individual counselling as well.

Victim Assistance: Financial assistance, legal counsel, and emotional support are all given to victims from *Barghar*. The victim is guaranteed ongoing care and protection by the *Barghar*.

The Model's Flow

The Tharu *Barghar* Leadership is at the heart of the concept, which operates in a circular flow. The first step in the process is prevention and awareness, which informs and empowers the community. In the event of violence, the *barghar* uses customary methods for mediation and reconciliation to step in. The strategy shifts to Legal Integration & Enforcement for significant situations, making sure that official legal measures are taken. Victims receive protection and support in the form of shelters, therapy, and legal assistance along the entire process.

The community's safety and well-being are maintained by a constant process of support, legal enforcement, mediation, and prevention made possible by this cyclical method. In order to effectively handle domestic abuse in the community, the Tharu *Barghar* Model integrates contemporary legal processes with traditional Tharu customs. In addition to encouraging peace and harmony within the community, it guarantees the protection and support of victims. Using the *Barghar* as a focal point, this concept strengthens the community's capacity to address domestic abuse in a way that is both legally and culturally appropriate.

3.9. Traditional Dress of Tharu Men and Women

The main traditional clothing items worn by Tharu males are the *mardani*, which is a form of *dhoti*, and the *phad*. The *cholia* (which is sometimes spelled choli), a form of

typical blouse that is typically black in colour, is the traditional clothing worn by Tharu women in Nepal. *Cholia,* which fits together with *nahagi,* a white cotton dress (a form of sari typically worn up to the knee), and *uporona,* which is the cloth wrapped around the chest of the Tharu women, in addition to the traditional dress, Tharu wore various heavy metal ornaments. The names of ornaments and jewellery are *Nathiya* on the nose, *Hansul* and *Kanthi* on the neck, Matha on the wrist, *Tadia* on the elbow of women, *Kanphul* in the ear of women, *Tikuli* on the forehead, and *Upairi* on Tharu's feet (Rue, 2022).

3.10. Traditional Dance of Tharu community

Lathi Nach, sometimes referred to as Tharu stick dance, is a traditional Tharu dance (Lawoti & Pahari, 2010). On the occasion of *Maghi Parva*, they execute this unique dance while eating, drinking, and having a good time while dressed in traditional Tharu costume. The community of Tharu expresses their sense of connection and belonging via dance. Terai gained access to arable land during the unification of Nepal, while Tharu became the bonded workers known as Kamaya. They started this dance during those trying times as a way to have fun and keep their kids entertained. The Tharu dance has been performed as their main event and culture since the late 18th century. (Subed, 2020). The J*humr*a dance is another traditional Tharu dance from Nepal that is performed for religious, cultural, and historical reasons. This dance is known as *"Bidhyapait"* in some places and *"Jhumra"* or *"Dhumra"* in others (Pradhan, 2021).

3.11. Nepalese Governmental Initiatives on Uplifting Tharu Women in Nepal

The Terai region of Nepal is home to the majority of the Tharu community, which confronts a variety of socio-economic difficulties, with a particular focus on Tharu women. The Tharu people have long been recognised for leading an agricultural

lifestyle. Nonetheless, Tharu women have frequently been restricted to traditional duties, which has limited their access to economic and educational opportunities in their lives. These limitations have prolonged in Nepal the cycle of marginalisation and poverty over time.

The Nepalese government has made great efforts to alleviate the socio-economic injustices that indigenous groups, particularly Tharu women. Promoting social inclusion and gender equality is greatly aided by national policies and constitutional requirements in any nation. For example, the 2015 Nepalese Constitution recognises the rights of indigenous peoples to maintain their unique cultures an ensures equal rights for all individuals (Government of Nepal, 2015) (Nepal, 2015).

Since education gives Tharu women overall information, skills, and chances for socio-economic growth, it is essential for their empowerment. All citizens of Nepal, especially Tharu women, should have better access to and from education, according to Nepalese government laws. Important initiatives are:

- All citizens, regardless of gender or ethnicity, are guaranteed the right to education as a fundamental right in the 2015 Nepalese Constitution. The Government of Nepal (2015) highlights the need for inclusive education policies that uphold equality and eradicate discrimination in the nation.
- To improve enrolment and retention rates among marginalised communities, including Tharu girls in Nepal, the government has initiated a number of campaigns, including the building of schools in remote areas, the provision of scholarships, and the implementation of inclusive curriculum reforms.

- To enhance access to higher education and vocational training, specific scholarship programmes are designed to target Tharu women from economically disadvantage in the Nepal region.
- Enhancing the health and well-being of Tharu women depends on their ability to access healthcare services. The government of Nepal has implemented policies that address healthcare disparities and work towards ensuring equitable access for all citizens, including Tharu women. Some of the initiatives taken by the Nepalese government are as follows:
- The government has built health posts, trained healthcare providers, and improved emergency services in rural areas where Tharu communities predominate.
- Special programmes are designed to lower maternal mortality rates and enhance the health outcomes of Tharu women in the region. These programmes include prenatal care, postnatal support, and safe delivery services.
- The Nepalese government has taken initiatives to promote family planning services, and reproductive health education is aimed at enabling Tharu women to make well-informed decisions regarding their health and well-being, which is essential for the citizens.

For Tharu women to be economically and socially empowered, land tenure stability is essential. Due to discriminatory policies, Tharu populations have historically experienced difficulties with access and land ownership. The following are the government concern:

- To improve indigenous tribes' rights to land tenure, particularly for Tharu women, the government has passed land reforms. The goals of these changes

are to uphold customary land rights and give land ownership official legal status (Shrestha, 2017).

- These efforts guarantee women's access to land titles and ownership rights by promoting an equitable distribution of land among landless Tharu families (Khanal, 2018).
- To encourage Tharu women to use the legal system to claim their rights, government agencies work with non-governmental organisations and community groups to spread knowledge about land rights (Tamrakar, 2019).

In order to participate in decision-making processes that impact their communities and way of life, Tharu women must be politically active. Gender equality in political representation is promoted by government policies, which include:

- Women are granted reserved seats in local governments and the national parliament under the Nepalese Constitution and later election rules. According to the Government of Nepal (2015), these quotas guarantee the presence of underrepresented groups in elected entities, particularly Tharu women (Nepal, 2015).
- Through government-sponsored initiatives, women, including Tharu women, are given the tools they need to become better advocates, leaders, and political analysts (NPC, 2020).
- By promoting their involvement in local and community governance institutions, policies enable Tharu women to have an impact on the policies and initiatives that impact their communities (NPC, 2020).

Government policies cover a wide range of topics, including political representation, healthcare, land rights, and education. The Nepalese National Women's Commission

promotes laws that uphold women's rights to resources and land as well as increase their involvement in the decision-making process (NPC, 2020).

- There are difficulties in putting these policies into practice, such as a lack of resources and cultural differences. Notwithstanding their legal rights, Tharu women frequently encounter obstacles when trying to obtain basic services because of ingrained gender norms and a lack of knowledge about their rights (Smith, Sharma, & Koirala, 2021).
- Putting gender-sensitive policies into practice effectively is still a major problem. Singh et al., 2019, identified several challenges, such as insufficient funding for the budget, institutional deficiencies at the local level, and insufficient monitoring systems. The discrepancies in Tharu women's access to economic opportunities, healthcare, and education are partly caused by these inequities (Singh, Thapa, & Adhikari, 2019).
- In sectors like education, where Tharu girls have higher dropout rates than their male counterparts, the intended and actual implementation of the policy and programme diverge dramatically. Socio-economic concerns and cultural factors, like early marriage and traditional gender roles and culture, that prolong poverty cycles and limit opportunities for Tharu women's development often intersect in many ways (Bhandari, 2018).
- In addition to being an issue of social justice, empowering Tharu women is essential to the general advancement of the region and the country. The government, non-governmental organisations, and other relevant parties must act swiftly to guarantee Tharu women's access to economic opportunities, healthcare, and education. By doing this, we may open the door to a society that is more equal and inclusive.

The purpose of this opinion post is to highlight the difficulties Tharu women encounter and offer practical suggestions for improving their lot in life. It serves as a call to action for all parties involved to band together and improve the lot of Tharu women in Nepal. Obtaining high-quality healthcare is still very difficult, as per the views of government and non-government institutions. Tharu women frequently lack access to basic reproductive health care and struggle to get to hospitals because of financial and geographic limitations.

3.12: Non-governmental Organisations Opinions on Uplifting Tharu Women in Nepal

Non-governmental organisations (NGOs) in Nepal are helpful in enhancing governmental endeavours by means of community-based interventions and advocacy campaigns customised to the particular requirements of Tharu women. Organisations including ActionAid, Oxfam, and CARE Nepal have undertaken projects to improve Tharu communities' access to healthcare, education, and economic empowerment.

- For instance, through skill development and microfinance programmes in Tharu villages, CARE Nepal has concentrated its efforts on enhancing maternal health outcomes and encouraging women economic self-reliance (CARE, 2019) . In the same vein, ActionAid's community-based initiatives have given Tharu women the confidence to stand up for their rights and actively engage in local government (ActionAid, 2020).
- In order to maximise the impact of actions, government agencies and non-governmental organisations form collaborative partnerships that pool resources and expertise. Collaborative efforts help local stakeholders, even Tharu women, build their capacity to accomplish sustainable development objectives.

- Effective partnerships have improved Tharu women's access to legal aid and healthcare facilities. These collaborations encourage all women to engage in decision-making processes and raise knowledge of their rights (Report, 2020).

The prospects and socioeconomic condition of Tharu women in Nepal are greatly impacted by cultural norms and traditions, among other obstacles and challenges among government and non-government organisations. Within homes and communities, women's liberty and access to resources are restricted by patriarchal views and caste-based discrimination. In order to advance gender-equitable norms, culturally aware strategies that confront discriminatory behaviours and include local leaders in the cause of women's rights advocacy are needed (Acharya, (2017)).

From the perspectives of many organisations and specialists working in the sector, it is possible to understand the opinions of NGOs on uplifting Tharu women in Nepal, particularly with regard to safe houses, shelters for survivors, and counselling. Here are some thorough observations on it:

- Safe Houses and Shelters for Survivors: Organisations such as Maiti Nepal and the Women's Rehabilitation Centre (WOREC) have advocated for safe houses and shelters for women from the Tharu community who have experienced violence. The creator of Maiti Nepal, Anuradha Koirala, asserts that offering secure housing is essential to the recovery of survivors. According to Koirala (2020), these shelters provide a safe haven for women to heal both physically and psychologically from their terrible experiences as victim women (Koirala, 2020).
- Services for Counselling: The value of counselling services in the recovery process for Tharu women survivors has been emphasised by WOREC in

Nepal. Counselling helps survivors regain their sense of self-worth and offers essential emotional support, according to WOREC's founder, Dr. Renu Rajbhandari. According to Rajbhandari (2019), effective help for the Tharu community requires counsellors who are trained and understand their cultural background (Rajbhandari, 2019).

- Equality of Opportunity and Education for Empowerment: Additionally, the Asia Foundation has worked extensively to empower Tharu women in Nepal. The long-term empowerment of Tharu women, according to Melanie Brooks, a programme officer at The Asia Foundation, depends on offering them access to economic and educational opportunities. Economic possibilities ensure that women can sustain themselves and their children on their own, while education helps break the cycle of poverty and dependency, according to Brooks (Brooks, 2018).

Economic marginalisation is a major obstacle to women's empowerment in Tharu communities. Women's economic resilience and independence are hampered by land tenure insecurity, credit restrictions, and a lack of market opportunities in Nepal (Gurung, 2016). Initiatives that support women's entrepreneurship and vocational training are intended to increase women's economic involvement and financial decision-making in the nation (Gurung, 2016).

The views and initiatives of Nepalese non-governmental organisations and the government show a common dedication to improving the socio-economic standing and legal rights of Tharu women. Although great progress has been made in the form of policy reforms, community-based initiatives, and cooperative partnerships, ongoing difficulties necessitate consistent efforts in order to bring about long-lasting change in the community.

3.13. Conclusion

The results of this chapter revealed that the majority of the respondents falls under the age groups of 21-30, 31-40 and 41-50. More than 90% of the respondents are from Hindu community and respondents from other religion were negligible. The majority of the respondents were married having educational level from illiterate to graduate and above but graduates and above were very minimum. As far as occupational structure of the respondents is concerned, the majority of the respondents are farmers followed by labourer, small private job holder and carpenters. Some of the respondents are non-earning members basically women who entirely dependent on their spouse or family income. The majority of the respondents have a family size of 4-6 members followed by 7-9. As their means of earning and for daily transportation and local convenience, the respondents have bi cycle, motor cycle, rikshaw and toto/auto. Only less than 5% owned a car and some reported that they didn't hold any vehicular assets. This signifies that around 90% of the respondents are very poor and low level of standard. This is also justified with their monthly income as majority of the respondents have income level in between the range of 0-5000, 5000-10000, 10000-15000, and 15000-20000. It is also evident that the majority of the respondents hold either kacha or semi pucca house. Their houses were in pathetic condition made up of mud, wood and paddy grasses in both the study area.

The majority of the respondents have toilet facility but its condition is kacha or semi paucca. They are using firewood, kerosene and LPG for cooking food and firewood for cooking fodders. They have the access of tab, tube well and *kuwa* for drinking waters and some of the household had to fetch water from far distance. Only 1% of respondents in Bardiya and 2% of male respondents in Kailali are political leaders, respectively. It is somewhat sad that women do not appear to be involved in politics in

either location. There was not much difference on the socio-economic status of the respondents of both the study area as they have similarities in all the taken variables. As they belong to one community their cultural structure is identical in both the areas.

Chapter 4

Nature, Types and Solutions of Domestic Violence Against Women

4.1. Introduction

This chapter highlights the origin and history of domestic violence and the reasons behind its advent. It analyses the nature and types of domestic violence and various factors that behind the rise of domestic violence. It also highlights a workable solution to the problem of domestic violence against women.

Domestic violence is one of the most prevalent types of gender-related violence. A number of studies have suggested that between 10% and 35% of women may suffer domestic abuse at some point in their lives (Flury, Nyberg, & Riecher-Rössler, 2010). Despite being a social issue that is widely acknowledged, domestic violence is nevertheless connected with stigma and ambiguity. Many women encounter psychological and/or physical violence in their close social relationship or intimate relationships, which has a detrimental effect on their health (Flury, Nyberg, & Riecher-Rössler, 2010). It has always been a problem for women to experience domestic violence. Women were typically viewed as weak, defenceless, and easily exploitable. Violence against women has long been regarded as a reality. Domestic violence may be started and continued due to cultural norms, religious beliefs, economic realities, and political factors, but ultimately, committing an act of violence is a decision that the individual chooses from a variety of possibilities (Kaur & Garg, 2008). Other men who currently hold or have held positions of trust, closeness, and power husbands, boyfriends, dads, fathers-in-law, stepfathers, siblings, uncles, sons, or other relatives are more likely to commit acts of domestic violence than other men. The majority of the time, when violence is committed against women, it is done by

men. Although women are equally capable of violence, domestic violence is largely unrelated to their behaviour (UNICEF, 2000).

Although macro-system-level factors (like cultural and social norms) play a significant role in the aetiology of gender-based violence in any country, including Nepal, individual-level factors (like growing up witnessing violence between one's parents, having a father who is absent or rejects them, and being associated with delinquent peers) also have a significant impact on the development of such violence (WHO, 2001). Differences in physical strength and size are partially responsible for the gender disparity in domestic violence (WHO, 2001). In addition, women are socialised into their gender roles in various societies around the globe. In patriarchal communities with fixed gender norms, women are frequently ill-prepared to defend themselves in the event that their partners turn violent (WHO, 2001). However, a large portion of the discrepancy is explained by the way men's dependency and fear contribute to a disarmament of culture. Most battered husbands believe that by doing so they are upholding the law, keeping the peace in the home, and disciplining their wife for misbehaviour, especially when it comes to not keeping their place (WHO, 2001).

4.2. The Definitions of "Domestic" and "Violence"

Domestic in this study refers to the four walls in which a woman lives with her spouse, children, and other family members. The act of a more powerful individual taking advantage of and mistreating a weaker one may be referred to as violence (Ahuja, 1998). The term "violence" is also used to describe aggressive and passive behaviour that causes victims to sustain bodily and psychological harm (Madhurima, 1996).

In the current study, “violence” is defined as an aggressive act committed by one spouse with the goal of harming or injuring the other spouse. Here, “violence” and “abuse” are used interchangeably. There are five different categories of violence: economic, psychological, verbal, physical, and sexual (Talukdar, 2009).

4.3. Origin of Domestic Violence

In a speech to the British Parliament in 1973, Jack Ashley used the phrase “domestic violence” for the first time in a modern context to refer to violence that occurs within the house ((NWAF), 2012) (Ashley, 1973). Historically, the term has applied more to domestic violence committed by citizens of a nation than as opposed to international violence committed by a foreign force (Willis, 2014) (Madision, 2016).

Domestic violence (DV) has typically been linked primarily to physical abuse. The use of phrases like “wife abuse,” “wife beating,” “wife battering,” and “battered woman” has decreased as efforts have been made to include unmarried couples, non-physical violence, female abusers, and same-sex partnerships (Waits, 1985). The term “domestic violence” (DV) is now frequently used to refer to “any acts of physical, sexual, psychological, or economic aggression” that may be committed by a relative or intimate partner (CETS, 2013) (Jr, 2014). Although the terms “domestic abuse” and “domestic violence” are frequently used interchangeably, “intimate partner violence” refers particularly to violence that takes place within a couple’s relationship (i.e., marriage, cohabitation, or non-cohabiting intimate partners) (Wallace, 2005) (Krug, Dahlberg, Mercy, Zwi, & Lozano, 2002).

The World Health Organization (WHO) adds controlling behaviours as a type of abuse to those already mentioned (WHO, 2016). Both opposite-sex and same sex couples have been known to experience intimate partner violence; in the former case,

it was committed by both men and women against one another (Renzetti & Miley, 1996). Family violence is a broad term that refers to violent acts committed by family members against one another, including abuse of children and the elderly (Wallace, 2005) (WHO, 2015) (WHO, 2015).

In 1993, the UN Declaration on the Elimination of Violence Against Women defined domestic violence as: physical, sexual, and psychological violence occurring in the family, including battering, sexual abuse of female household children, dowry-related violence, marital rape, female genital mutilation, and other traditional practises harmful to women, non-spousal violence, and violence related to exploitation (UN, 1993).

4.4. History of Domestic Violence

According to Encyclopaedia Britannica, “most legal systems implicitly recognised wife-beating as a husband's right” over his wife in the early 1800s (Britannica, 2015) (Felter, 1997). Since the 16th century, English common law has charged wife beating as a breach of the peace, treating domestic violence (DV) as a crime against the community rather than the individual lady. Wives had the right to ask a local justice of the peace for compensation in the form of a peace bond. There was no legal direction, and there was no threshold of proof or level of violence that would be sufficient for a conviction. Procedures were informal and off-the-record. The two common words were making a husband post a bond or making him stake promises from his friends to ensure future good behaviour. Beatings might also be officially charged as assault, but these instances were uncommon, and, unless there was a serious injury or death, punishments were usually just small fines (Bloch, 2007).

This structure also applied to the colonies in America. A married woman should be "free from bodily punishment or stripes by her husband," according to the 1641 Massachusetts Bay colonists' Body of Liberties (Ward, 1641). Changes to the legal system after the American Revolution gave state courts, which set precedents, more influence than municipal justices. Divorce on grounds of cruelty and suing for violence became the legal options open to battered women when more states moved divorce matters from their legislatures to their judicial systems. This increased the woman's burden of proof because she had to convince the judge that her life was in danger. In State v. Bradley, the Mississippi Supreme Court, invoking the general principle, recognised a positive right to wife-beating, setting a precedent that would influence common law for many years to come (Bloch, 2007).

During the 19th century, political agitation and the first-wave feminist movement changed both public perception and international law with regard to domestic violence (DV) in the UK, the US, and other nations (Gordon, 2002). Tennessee was the first state in the US to expressly forbid wife battering in 1850 (Kleinberg, 1999) other states quickly followed suit (Felter, 1997) (Pleck, 1979).

Paternalistic judges frequently provided protection to female DV victims in the early 20th century in order to uphold gender standards in the home (Katz, 2015). Judges would impose severe sanctions in divorce and domestic violence cases on male offenders, but when the gender roles were reversed, they frequently meted out little to no punishment to female offenders (Katz, 2015). In the US, police intervention in DV cases had become regular by the turn of the 20th century, but arrests remained uncommon (Lentz, 1999).

Domestic violence has only been addressed in the majority of legal systems around the world since the 1990s. In fact, prior to the latter half of the 20th century, most nations had very little legal or practical protection against DV (Smith, 2008). Strategies for Confronting Domestic Violence: A Resource Manual was issued by the UN in 1993 (UNODC, 1953).

The right to a private family life does not include the right to abuse family members, this publication asserted, and it acknowledged that, at the time of its writing, the majority of legal systems considered domestic violence to be largely outside the purview of the law, describing the situation (Wikipedia, 2022) at that time as follows; "Physical discipline of children is permitted and, in fact, encouraged in many legal systems, and a considerable number of nations either permit mild physical punishment of children currently or have done so within the past century. Once more, most legal systems do not penalise situations in which a wife is coerced into having sex with her husband against her choice. There is a common misconception that women encourage or even enjoy a certain level of violence from their partners" (UNODC, 1953). Specific types of DV, like forced marriage, honour killing, and dowry deaths, have received more attention.

4.5. Understanding of Domestic Violence

Domestic violence refers to a pattern of abusive behaviour employed by one person in a relationship to acquire or maintain power and control over another partner. Spousal violence and intimate partner violence are also used interchangeably with the term "domestic violence." The terms "husband" and "intimate partner" refer to someone she is currently living with or has previously lived with as a married couple. As it is a problem involving women in intimate relationships, some human rights activists also prefer to describe the word as "wife abuse" or "wife battering," while others prefer to

define it as “gender-based violence” (Talukdar, 2009). In addition, different institutions have diverse definitions of domestic violence. Domestic violence is defined by the U.S. office of violence against women as a pattern of abusive behaviour employed in any relationship by one person to acquire or maintain power and control over another intimate partner (Woodlock, 2017) (Woodlock, et al., 2020). Domestic violence includes aggression against parents, children, or elderly people in its broadest sense. Domestic violence, according to the definition, “may happen to anyone regardless of race, age, sexual orientation, religion, or gender and can take various forms, including physical abuse, sexual assault, emotional abuse, economic abuse, or psychological abuse” (Woodlock, 2017) (Woodlock, et al., 2020). It involves the use of technology to harass, control, monitor, stalk, or hack, and can vary from subtle, coercive forms to marital rape and other violent physical abuse, such as choking, beating, female genital mutilation, and acid throwing that may end in deformity or death. Stoning, bride burning, honour killings, and dowry deaths are examples of domestic murder that can involve non-cohabiting family members (Woodlock, et al., 2020).

The term “domestic violence” is used to refer to a variety of violent and abusive behaviours by the Children and Family Court Advisory and Support Service in the United Kingdom (Woodlock, 2017) (Woodlock, et al., 2020). It is defined as a pattern of behaviour characterised by the abuse of power and control by one person over another who is or has been in an intimate relationship (Woodlock, 2017) (Woodlock, et al., 2020). It can happen in relationships between people of the same gender as well as those between people of other genders, and it has a significant impact on children’s lives as well as those of individuals, families, and communities (ibid, 2020).

Domestic violence frequently occurs when an abuser thinks they are entitled to it, or that it is appropriate, justifiable, or unlikely to be reported. Children and other family members who believe such abuse is appropriate or encouraged may perpetuate a cycle of violence across generations as a result. Many people mistakenly think of their experiences as out of control family conflicts, which prevents them from realising they are abusers or victims (Halket, Gormley, Mello, Rosenthal, & Mirkin, 2013). Domestic abuse awareness, perception, description, and documentation vary greatly across national borders. In addition, forced or child marriages can be the result of domestic violence (WHO, 2013).

4.6. Domestic Violence Across the World

It is a misconception that domestic violence is far less prevalent in developed western nations than it is in less developed nations. In nations like Britain, Australia, Canada, and the United States of America, domestic violence is a topic of conversation. The Beijing conference produced significant proposals for reducing the incidence of domestic abuse and the required corrective actions. The domestic violence summit that took place in Brighton in November 1996 provided a clear action plan. In the United States of America, the phrase" battered women" is frequently used to refer only to physical abuse. Whereas in the British context, the phrase "domestic violence" typically refers to violence between an adult male and an adult woman who are in a close relationship. Domestic violence is distinguished by this phrase from other types of family violence committed against adults and children. According to a study conducted in 10 different nations, including Bangladesh, Brazil, Ethiopia, Japan, Namibia, Peru, Samoa, Serbia and Montenegro, Thailand, and the United Republic of Tanzania, violence against women was pervasive in all of them (Moreno, Jansen, Ellsberg, Heise, & Watts, 2006). According to Australian law, "domestic violence"

refers solely to violence perpetrated by a heterosexual partner and includes physical harm, substantial harassment or intimidation, intentional property damage, unwelcome sex acts, and threats to commit any of these acts (Alexander, 1993).

4.7. Domestic Violence Against Women in Nepal

Researchers (Pun, et al., 2016) did a qualitative study on *domestic violence against pregnant women and the community's perception towards it in Nepal*. The researchers mention that globally, the knowledge to respond to domestic violence during pregnancy in the health sector is increasing, however, it is still under-developed in Nepal. Overall pregnancy has been identified as the period of time when domestic violence starts and increases (Baral, 2020). This underdevelopment causes a lack of sufficient antenatal care services and prevents the understanding of the factors that influence the willingness and ability to use the services by women. The qualitative study involved 41 men and 76 women from Dhulikhel. 12 focus group discussions in different gender and family-role-separated groups. The researchers used content analysis after recording and transcribing the interview recordings verbatim. It was found that the community had knowledge about different types of domestic violence against pregnant women. Some of the cultural violence includes denying food to women, pressure to give birth to a son and compelling them to do hard physical work. The research concluded that people in Nepal showed increased awareness and change in attitudes.

To know more about domestic violence against women and men’s views on domestic violence a qualitative study was conducted by Pun, Tjomsland, Infanti and Darj (2020) (Pun, et al., 2016). The prevalence of domestic violence can be seen in both high and low-income countries with significant evidence (Pun, et al., 2016). However, the researchers state that the perspective of men on domestic violence was never

studied in Nepal (Pun, et al., 2016). Therefore, in order to fill this research gap, the researchers conducted a qualitative study using focus group discussions (Pun, et al., 2016). About sixty-six married men considered that violence was a way of upholding discipline in the family and a demonstration of their masculinity (Pun, et al., 2016). Several factors were identified as causing domestic violence such as the frustration of men when they were unable to fulfil the needs of their families or fulfil their material needs and other expectations and cultural attitudes. However, some men did not follow or condone domestic violence (Pun, et al., 2016). The study concluded that the men in Nepal had a variety of views regarding domestic violence (Pun, et al., 2016). Lastly, there were some men who completely opposed domestic violence. This study is useful in finding new methods and strategies for the prevention of domestic violence (Pun, et al., 2016).

To find out more about the domestic violence against women during pregnancy and the care they receive through antenatal care, researchers (Rishal, et al., 2016) conducted in-depth interviews with women who have experienced domestic violence. It is a well-known fact that experiencing domestic violence has negative effects on the mother and the newborn (Rishal, et al., 2016). Care can be provided to women who experience domestic violence through antenatal services. There is very little knowledge about the needs, expectations and experiences of women in relation to domestic violence. The primary aim of this study is to analysed how women who have undergone domestic violence assess their antenatal care and their needs and expectation from health centres (Rishal, et al., 2016). The women who were interviewed for this were between the age group 22 and 45 and a majority of them have been married at a very young age (less than 16 years). The most common cause

of domestic violence is by husbands and mothers-in-law. The result of the study was categorized into 3 categories (Rishal, et al., 2016).

1. “Enduring domestic violence, a hidden burden”
2. “All we need is an opportunity”
3. “Made a bad thing worse” (Rishal, et al., 2016).

“Enduring domestic violence, a hidden burden”

One important factor for hiding their history of domestic violence or abuse is fear. Fear of being insulted or discriminated against. Another reason was the lack of empathy or compassion by the healthcare providers. The healthcare providers had a very bad and rough attitude which made these women hide their domestic abuse (Rishal, et al., 2016).

“All we need is an opportunity”

They mentioned that healthcare providers must enquire about the domestic violence they have experienced (Rishal, et al., 2016). They also require specialized care and testing facilities focused on women (Rishal, et al., 2016). They also need healthcare providers to help their families understand pregnancy and domestic violence and create awareness. Rehabilitation should also be provided to the abusers (Rishal, et al., 2016).

“Made a bad thing worse”

Lastly, some of the things that made the sorrows of the abused women more heartbreaking was how they were being treated by the healthcare providers (Rishal, et al., 2016). The women were either neglected or even physically and emotionally abused by the healthcare providers. So, this study throws light on how abused women

are being treated during pregnancy and what the women who experienced domestic violence expect from the healthcare service providers (Rishal, et al., 2016).

In recent years, it was found that the number of domestic cases increased as a result of the Covid lockdown. In a study conducted by Mahaseth (2021), domestic violence against women during the lockdown was analysed and concluded that domestic violence cases against women had a significant increase during the lockdown for Covid-19 (Mahaseth, 2021). Domestic violence has been a long-lasting problem in Nepal, because of the social system that gives complete control to men (Mahaseth, 2021). This situation has drastically worsened due to lockdowns. Since the women are locked in with their abusers there is an increase in the workload and exploitation of women both physically and mentally. During the two-month lockdown, there were 604 cases of domestic violence out of which 139 were against women, according to the National Women Commission. This is mentioned to be a 77% increase in cases before lockdown (Mahaseth, 2021).

According to WOREC, an NGOs in Nepal, the victims of domestic violence include all age groups of women and they are mostly abused by someone close to them like their parents, in-laws, spouse or other members of the family (Mahaseth, 2021). Since the schools were also closed during the lockdown, there was an increase in child abuse too. During the first six weeks of the lockdown, there were a total of 48 complaints of child sexual assaults (Mahaseth, 2021). The main reason for the increase in domestic violence was the difficulty in reaching the police or any other organization or individual for help (Mahaseth, 2021).

Researchers Dahal, Khanal, Maharajan, Panthi and Nepal (2020) did a study on the ways of reducing the domestic violence faced by women and young girls during the

Covid crisis. They provide several reasons for the increase in domestic violence during the Covid lockdown and they are:

- Socially accepted behaviour that promotes inequality of gender and traditional gender roles can highly promote domestic violence.
- Economic reasons such as losing a job or financial insecurity increase the chance of domestic violence because individuals may use violence to vent their anger.
- Using substances like drugs and financial debt can also increase the chance of domestic violence.
- The increase in jobless migrant workers causes uncertainty in the economy of Nepal. This in turn poses an additional risk of domestic violence.
- These are factors associated with domestic violence. Several factors for the continuation of domestic violence are a concern for their children, (Dahal M. , Khanal, Maharjan, Panthi, & Nepal, 2020) limited availability of help and resources to make alternate arrangements for a place to stay (Dahal M. , Khanal, Maharjan, Panthi, & Nepal, 2020).

Pandey in 2016, a researcher from Washington University did a study on domestic violence in Nepal. The study analyses physical and sexual violence against women in Nepal using a sample of 3,373 women. It was found that, from the 3,373, 14% of women were sexually abused and 23% were physically abused. Some form of control was experienced by 1 in 3 women. 16% were humiliated by their husbands. 35% of women's husbands were alcoholics and about 6% of the women were pregnant and there were various other data collected by the researcher. It was found that the risk of domestic violence was increased in early marriages (Pandey S. , 2016).

The fact that domestic violence is prevalent across Nepal is also proved by Raifman, Puri, Arcara and Smith. Their paper states that domestic violence is most common in Nepal and among women (Raifman, Puri, Arcara, & Smith, 2021). The paper highlights that women who are newly married are vulnerable to violence by both their husbands and their relatives (Raifman, Puri, Arcara, & Smith, 2021). The risk of intimate partner violence is found to be highest during the perinatal period. The aim of this study is to look into the changes in non-partner and partner violence in early marriages to check if pregnancy is associated with a high risk of domestic violence (Raifman, Puri, Arcara, & Smith, 2021). The study included 200 participants and 183 participants completed all four rounds of survey. From their findings, it was proved that intimate partner violence risk is greater during the perinatal period (Raifman, Puri, Arcara, & Smith, 2021).

The occurrence of domestic violence is said to have a spillover effect in nearby areas. The spillover effect is the effect where the occurrence of one thing is caused by another (Kassens & Rodgers, 2021). In terms of domestic violence, the occurrence of domestic violence in one household or area impacts others around. The researchers Kassens and Rodgers (2021) believe that this is the main cause of domestic violence being widespread in Nepal. The hypothesis was tested with the demographics of Nepal from 2016 and a health survey along with GPS data (Kassens & Rodgers, 2021). The multivariate spatial model used by the researchers provides evidence for the spillover effect for the most common forms of physical violence, which is the less severe violence. Therefore, it can be suggested that reducing or preventing domestic violence in one area can result in the reduction of domestic violence all over the country significantly (Kassens & Rodgers, 2021).

Women generally undergo various forms of violence and discrimination within their communities and even their families (Maharjan, 2016). Women who fight against domestic violence, women's rights and equality also face discrimination. The main factor that holds women in Nepal from seeking justice and protection is the threat of violence (Maharjan, 2016). Domestic violence is a widely accepted social norm in Nepal and often the perpetrators are found to be privileged classes (Maharjan, 2016).

4.8. Types of Domestic Violence Against Women

Domestic violence against women can take many different forms including physical aggression or assault (beating, hitting, slapping, kicking, restraint, throwing objects, etc.), or threats thereof; sexual abuse; controlling or domineering behaviour; intimidation; stalking; passive/covert abuse (such as neglect); and financial hardship (Shipway, 2004) (Siemieniuk, Krentz, Gish, & Gill, 2010). Additionally, it can refer to illegal coercion, kidnapping, unlawful detention, trespassing, and harassment (Violence, 2008). The WHO's definition of violence was adopted. "The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community that either results in or has a high likelihood of ending in damage, death, psychological harm, maldevelopment, or deprivation" is how it is defined as violence (WHO, 2002). According to the WHO, there are different types of domestic violence, including emotional abuse, physical abuse, sexual abuse, and other types of threats, such as dowry threats, intimate relationship threats, sex threats, and forced labour threats (WHO, 2009).

Physical Violence: The most obvious type of domestic violence against women is physical assault. Physical abuse is any touch that is done with the intent to inflict fear, pain, injury, other physical suffering, or bodily harm. Physical abuse is used to control the victim in the context of coercive control (Stark, 2007). Physical violence is

widespread across the world, with estimates of domestic abuse among women ranging from 20 to 50% depending on the country, according to a growing body of research papers ((WHO), 1996). An overview of the worldwide issue is provided by data from industrialised, developing, and transitional countries. There are physical assaults everywhere in the word (UNICEF, 2000). Comparable statistics on psychological abuse, sexual assault, and the murder of women by intimate partners and other family members are few (UNICEF, 2000).

However, from a health perspective, domestic violence is better understood as a chronic syndrome that includes not only instances of physical violence (Sassetti, 1993) but also the emotional and psychological abuse that offenders use to keep their partners under control most women experiencing partner abuse report that the physical violence is the least damaging suffering: it is the relentless psychological abuse that cripples and isolates the woman (Sassetti, 1993).

The topic of strangulation in relation to domestic violence has drawn a lot of attention. (Sorenson, Joshi, & Sivitz, 2014). Although it is now understood to be one of the deadliest types of domestic violence, strangling has frequently been a concealed issue due to the absence of visible wounds, a lack of societal awareness, and a lack of medical knowledge (Crimes, 2015) (Sorenson, Joshi, & Sivitz, 2014).

When it comes to homicide, domestic violence is a bigger factor in female homicides than it is in male homicides. In the US, previous or present intimate partners are responsible for more than 50% of female killings (Petrosky, et al., 2017). According to the WHO, intimate partners kill approximately 38% of women worldwide (WHO, 2013).

A woman is more likely to be abused during pregnancy, or ongoing abuse could worsen and have an adverse impact on both the mother and the foetus's health (ohnson, Haider, Ellis, Hay, & Lindow, 2003). Domestic violence may stop during pregnancy if the abuser doesn't want to hurt the unborn child. A woman who is pregnant is most at risk of domestic abuse after giving birth (Mezey & Bewley, 1997).

Acid attacks are severe kinds of violence in which victims are typically struck in the face with acid, causing severe injuries like long-term blindness and permanent scars (Herring, 2014) (Swanson, 2002) (Bandyopadhyay & Khan, 2003)(Bahl & Syed, 2003). These are frequently used as retaliation against women who turn down marriage proposals or unwanted sexual advances (Mannan, et al., 2005).

Sexual Violence and Abuse: Any sexual act, attempt to have a sexual act, or other act employing compulsion against a person's sexuality is considered sexual violence and can be committed by anyone, regardless of their relationship to the victim, in any situation (WHO, 2013). Included in this is rape, which is the penetration of the vulva or anus with a penis, another body part, or an object under physical or other coercive pressure (WHO, 2013).

In Brownmiller's expanded definition of sexual abuse, any coerced sexual intimacy, even when there is no physical contact, is considered sexual abuse (for example, forced nakedness) (Brownmiller, 1975). Due to the ways in which sexual assault and abuse are frequently committed, it can be extremely difficult for victims to discuss their experiences. When the abuser is enraged out of jealousy and feels the victim will have sex with anyone this may be a sign of sexual assault or abuse. Pressures her to have sex even though she doesn't want to force sex physically or engage in sexual violence. coerces her into engaging in uncomfortable sex, such as sex with a third

party, awkward physical contact, offensive sex, or verbal abuse during sex. This denies the victim access to contraception or STI prevention. All of these actions fall under the category of sexual assault against women (MCADSY, 2006).

Most nations do not consider intimate partner rape or sexual abuse to be crimes, and many communities do not consider forced sex to be rape if the victim is married to or living with the offender (Heise, Pitanguy, & Germaine, 1994). It is believed that after a woman signs a marriage contract, her husband is entitled to unrestricted sexual contact with her. According to surveys conducted in various countries, between 10% and 15% of women claim to have been forced to have sex with their intimate partners (Heise, Pitanguy, & Germaine, 1994).

Psychological Violence: Among the numerous forms of abuse, this phrase has the least precise definition. Negative verbal communication, which is a common occurrence in relationships, is not psychological abuse; rather, the former differs dramatically from the latter in terms of both the severity of the abuse and the manner in which it occurs (Walker, 1984). The commonly accepted concept is based on Amnesty International's description of psychological torture (Walker, 1984). It also covers the victim's isolation, induced incapacity brought on by tiredness, weakening, or incapacitation, humiliation, outrage, and transgressions, among other things (Walker, 1984).

Emotional Violence: Emotional violence is defined as any act that humiliates the victim in public, makes threats to harm the victim or a loved one, insults the victim, or makes her feel horrible about herself (Sapkota, Bhattarai, Baral, & Pokharel, 2016). Emotional violence is seen to exist when any one of the aforementioned acts occurs.

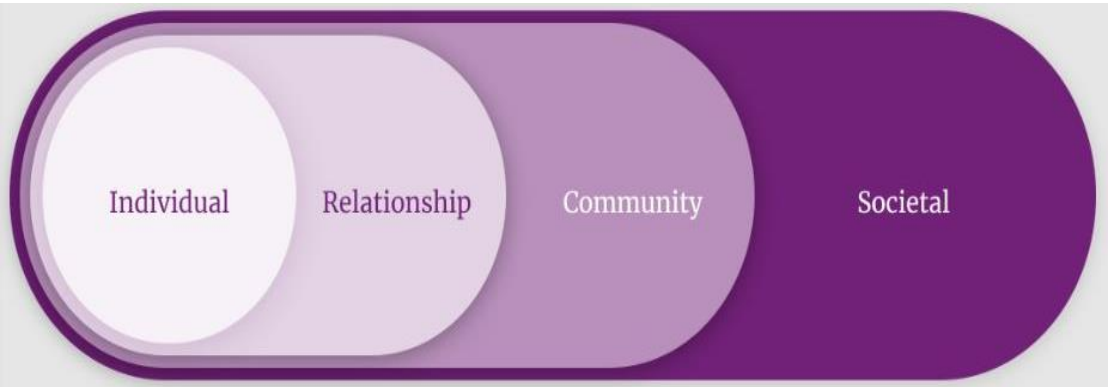
A woman's (as a victim) affirmative response to any of the questions in a set was taken to be evidence of DV (Garcia-Moreno, Jansen, Ellsberg, Heise, & Watts, 2005).

Throughout their lives, women encounter various types of violence in Nepal and throughout the world, not just because of their caste, religion, or area (Lamichhane, Puri, Tamang, & Dulal, 2011) (Ghosh, 2007).

4.9. Factors Responsible for Rise in Domestic Violence Against Women

Various reasons are provided by the literature for the domestic violence occurrence. Based on political, psychological, social, biological, legal, economic, gender equality and cultural concepts, the theoretical models provide both protective and risk factors of violence. "Social-Ecological Model" is the familiar model which is used to describe the factors responsible for rise in domestic violence (Tittlová & Papáček, 2018). The model proposes four different levels. They are individual, relationship, societal and community. This famous model is embraced by UN and WHO as it addresses the factors responsible for domestic violence and the drivers which prompt the individuals to commit violence (Tittlová & Papáček, 2018).

Chart 4.1: Social-Ecological Model



Source: www.cdc.gov (2022)

- **Individual**

  This level identifies personal and biological history which increases the chances of becoming perpetrator or victim of violence. The individual factors are income, age, history of abuse, education, substance use (Pun, et al., 2016). Prevention strategies at this stage promote positive behaviour which prevents violence. Life skills training, safe dating, conflict resolution, healthy relationship skill programs, social-emotional learning should be included in prevention strategies (Pun, et al., 2016).

- **Relationship**

  This level analyses close relationships which may increase the risk of experiencing violence as perpetrator or victim. An individual's close partners, family members, social circle peers influence the behaviour. Family or parenting focused mentoring and prevention programs should be designed (www.cdc.gov). Problem solving skills, parent-child communication, promoting healthy relationships, promoting positive peer norms should be included in prevention strategies.

- **Community**

  The third level analyses the social setting like workplace, school, neighbourhood through which negative influence is observed and reflected in the behavior of individual. Enhancement of social and physical environment of these settings is the preventive strategy. It can be done by creating safe place to work, live, play and learn (Colombini, et al., 2016). It should also address other situations which increase the violence like residential segregation, high density of alcohol outlets, neighbourhood poverty, instability (Colombini, et al., 2016).

- **Societal**

  The fourth level analysis broad societal factors which influence the behavior of an individual (Bhatta, Assanangkornchai, & Rajbhandari, 2021). Major societal factors are educational, health, social and economic policies which create social or economic inequalities among groups in society. Societal norms which enhance protection against violence should be promoted (Bhatta, Assanangkornchai, & Rajbhandari, 2021). Efforts to provide employment & education opportunities, strengthen household financial security and other policies should be done (Bhatta, Assanangkornchai, & Rajbhandari, 2021).

The United Nations and the World Health Organization have embraced this 'ecological model' because it addresses both the factors instigating women to suffer abuse and violence, and the drivers prompting individuals to commit acts of abuse and violence. Another important theoretical model used to explain violence against women is the 'feminist theory,' which sees violence against women as the result of gender inequality on the societal level. The more unequal women are in a specify society, compared to men, the more likely men are to be violent toward them (Colombini, et al., 2016). The roots of gender inequality are both ideological and structural because beliefs, norms, and values about the status and roles of women in society and women's access to positions within social institutions determine gender gap (Colombini, et al., 2016). According to Colombini, M., the feminist theory had become "the dominant model for explaining violence toward women" (Colombini, et al., 2016).

In addition, Bhatta, N., et al (2021), emphasize the economic, social, and political dimensions of gender inequality. The economic dimension focuses on women's status in "activities and institutions built around the production, distribution, and

consumption of goods and services". Economic models focused on individual aspects of domestic violence indicate that women's greater bargaining power in marriage results from their greater participation and positioning in the labour market, which in turn decreases violence (Bhatta, Assanangkornchai, & Rajbhandari, 2021). Evidence of this assumption is found in studies conducted in several countries. (Bhatta, Assanangkornchai, & Rajbhandari, 2021). Within this dimension, scholars have given considerable attention to race and ethnicity, religion, traditions and cultural patterns, among others (Bhatta, Assanangkornchai, & Rajbhandari, 2021).

According to Inamdar, V., et al. (2023), in general, religion supports the ideal model of a patriarchal family where women are under the authority of their husbands, which may encourage violent male behaviors. Although little evidence exists of religion's impact on violence against women, evidence exits of contexts in which religion is (mis)used to justify violence against women or to perpetuate women's vulnerability to victimization. This kind of evidence can be observed in almost all religions. The political context in which women grow and operate is also expected to influence their risks of violence. Political status refers to women's access to power and representation in the state and societal institutions. In male-dominated institutions, violence is a tool that men can use to keep women out or subordinate in order to maintain male power and control (Inamdar, Tagat, & Parekh, 2023). When men dominate family, political, economic, and other social institutions both in number and in power, the policies and practices of these institutions are likely to embody, reproduce, and legitimate male domination over women, and that practice will be considered right and natural in these institutions and throughout the society in general (Inamdar, Tagat, & Parekh, 2023). Finally, to address gender segregations, scholars, practitioners and policy makers have turned to the postulates of the representative

bureaucracy theory. According to this theory, passive representation of minority groups leads to their active representation (Inamdar, Tagat, & Parekh, 2023).

Pandey (2016) in her research article shares the factors that cause domestic violence against women in Nepal. The important factors include the age of women during marriage, seeing their mother being abused by their father and education (Pandey S. , 2016). It was found during the study that women who were married at an early age had the risk of being abused which is about 83%. Education is an important factor that protects women which was proved by the study by showing that women who received primary education had 36% less chance of being abused. This study is the first study that analyses systematically the violence against women in Nepal using a nationally representative model (Pandey S. , 2016).

It was stated that domestic violence saw an uprise during the Covid lockdown in Nepal. Major reasons for domestic violence are said to be economic stress, instability related to the disaster, prolonged exposure to relationships that are exploitative and unavailability of support (Usher, Bhullar, Gyamfi, & Jackson, 2020). Though the lockdown was a preventive measure to stop Covid from spreading, it also caused an increase in domestic violence and majorly against women (Usher, Bhullar, Gyamfi, & Jackson, 2020). These trends have been previously noted for several other pandemic situations. So, it is important to provide sufficient care and support for victims of domestic violence (Usher, Bhullar, Gyamfi, & Jackson, 2020).

Domestic violence can be caused by a variety of factors, not just economic factors. These other factors are:

- Psychological disorder
- Family

- Cultural differences
- Unstable relationship
- High-risk sexual relationship
- Ignorance of moral codes and ethics
- Low level of education
- Low income
- Lack of housing.
- Unemployment
- Economic dependence (Makomo & Chisaka, 2020).

These factors are also true according to (Ahmadi, et al., 2015) and (Dastjerdehei, et al., 2020). Ahmadi et al, state that due to certain factors like insufficient education, lack of employment, and lack of housing can increase the risk of domestic violence. Therefore, the researchers stress the need to educate women against domestic violence to help them identify the factors and train them with methods and strategies to reduce violence (Ahmadi, et al., 2015).

Table 4.1: Domestic Violence in Bardiya District of Tharu community

Sl. No.	Year	No. of complain	Agreement	Concern Department	Absence of applicant
01	2020-2021	33	26	6	1
02	2021-2022	45	36	9	0
03	2022-2023	30	25	4	1

Sources: District police station, Bardiya women and child helpline Centre, Bardiya, 2024.

Table 4.1, shows the three-year crime report on domestic violence in Bardiya district. During the years 2020-2021, the district police station recorded 33 complaints against the domestic violence of the Tharu community. Out of these 26 respondents'

settlement of their cases themselves, 6 settled their case in the concerned department, while 1 respondent did not come for the settlement. In 2021-2022, 45 respondents registered cases of domestic violence in the police station, of which 36 settled their cases among themselves and 9 settled in the concerned department. Similarly, in 2022-2023, 30 respondents filed cases of domestic violence, of which 25 settled them among themselves; 4 respondents' cases were settled in the concerned department. While one respondent did not turn on, in comparison to these three-year crime reports, the number of complaints was highest in 2021-2022, followed by 2020-2021, and 2022-2023. Agreements among themselves and disputes settled by the concerned department were the highest in the same year. Therefore, from the results, it is concluded that cases of domestic violence were highest in the years 2021-2022, followed by 2020-2021, and 2022-2023. The cases of domestic violence against the Tharu community have slightly come down from the previous years.

Table 4.2: Domestic Violence in Kailali District of Tharu community

Sl. No.	Year	No. of complain	Agreement	Concern Department	Absence of applicant
01	2020-2021	46	36	9	1
02	2021-2022	52	40	10	2
03	2022-2023	34	27	6	1

Sources: District police station, Kailali women and child helpline Centre, Kailali, 2024.

Table 4.2, shows the three-year crime report on domestic violence in Kailali district. During the years 2020-2021, the district police station recorded 46 complaints against the domestic violence of the Tharu community. Out of these 36 respondents who settled their cases themselves, nine settled their cases in the concerned department, while one respondent did not come for the settlement. In 2021-2022, 52 respondents registered cases of domestic violence in the police station, of which 40 settled their

cases among themselves, 10 settled in the concerned department, and two complainers did not come for the settlement. Similarly, in 2022-2023, 34 respondents filed cases of domestic violence, of which 27 settled them among themselves; 6 respondents' cases were settled in the concerned department. While one respondent did not turn on, in comparison to these three-year crime reports, the number of complaints was highest in 2021-2022, followed by 2020-2021, and 2022-2023. Agreements among themselves and disputes settled by the concerned department were the highest in the same year. Therefore, from the results, it is concluded that cases of domestic violence were highest in the years 2021-2022, followed by 2020-2021, and 2022-2023. The cases of domestic violence against the Tharu community have slightly decreased from the previous years.

4.9.1. Prevention of Domestic Violence Against Women.

To reduce this increase in domestic violence experienced by women and young girls, researchers Dahal, Khanal, Maharajan, Panthi and Nepal (2020) did a study and found the following methods to reduce the violence. The increase in domestic violence against women during the lockdown was because women were locked in their homes with limited or no access to support or help (Dahal, Khanal, Maharjan, Panthi, & Nepal, 2020).

- The first method by which we can address this issue is by providing easy access to support services for the victims either by establishing helplines or safe shelters.
- Next is by creating deep awareness about domestic violence among women and children so that they can get support and help from the concern authority.

- The next crucial way to reduce domestic violence is by changing hidden factors such as economic reasons and social norms.
- To prevent domestic violence collaboration between government, individuals and other stakeholders such as NGOs is vital.
- The mental health of the victims must be considered and separate care must be given to it as domestic violence can have severe side effects on mental health.

Michau et al., did a study on the prevention of domestic violence against women. They also stressed the importance and need for systematic and sustained programming for the prevention of violence against women. This research paper provides significant evidence that domestic violence against women can be prevented by implementing methods and initiatives that destroy the root cause of the problem. It is the duty of every individual, community and government to work together and shift the accepted social rules that make violence tolerable and promotes gender inequality. (Michau, Horn, Bank, Dutt, & Zimmerman, 2015). Various government sectors like education society, criminal justice, civil society, security, etc., should work in coordination to prevent violence against women. Investments should be made in emerging evidence and methods to prevent domestic violence against women. Furthermore, the task of preventing and ending domestic violence is not just a moral and social commitment but it should be the personal goal of all citizens. In order to improve mental health and social support and safety behaviour among women who are pregnant, counselling and education are found to be promising with positive outcomes (Sapkota, Kathleen, Saito, Rijal, & Anderson, 202).

According to the research conducted by (Ellsberg, et al., 2015), it was seen that prevention methodologies focused on women like advocacy centred around women

and home visitation programs can greatly reduce the risk of domestic violence. On the other hand, programs and campaigns focussed on the abusers have less conclusive evidence regarding their efficiency. In low and middle-income countries research is now focussed on preventing domestic violence based on group training for both women and men and community mobilization and combined livelihood training for women. In order for a program to be effective multiple stakeholders must participate in the training with positive engagement and critical discussions (Ellsberg, et al., 2015). Additional focus on the development and evaluation of intervention strategies is required to bridge existing knowledge gaps for the prevention of domestic violence against women (Ellsberg, et al., 2015).

4.9.2. Some of the Major Factors Which are Responsible for Increased Domestic Violence Cases Among Tharu Community are given below.

Physical factor: In a qualitative study of 200 households in Nepal's Morang district, Pandey and Shrestha discovered that disobedience, failing to have a son, dowry-related problems, suspicions of extramarital affairs, and raising concerns about a husband's drinking habits were the main causes of physical assault (Pandey & Shrestha, 2014). Similar findings have also been found in India (Niaz & Hassan, 2006) the Maldives (Solotaroff & R.P. Pande, 2014).Nepal (ICRW, 2012) Sri Lanka, and Bhutan (UNICEF, 2012).

Mental Health Problem: Women who have mental health issues are nearly three times more likely to experience DV (Sapkota, Bhattarai, Baral, & Pokharel, 2016). According to SAATHI's 1997 report on domestic violence in Nepal, 93% of the victims experienced mental and emotional abuse, 82% were physically assaulted, 30% were sexually assaulted, 28% were coerced into prostitution, and 64% reported polygamy (Deuba, 1997).

When compared to women who had husbands working semi-skilled or skilled jobs, it was discovered that having an unemployed husband doubled the risk of violence (Sapkota, Bhattarai, Baral, & Pokharel, 2016).

Alcohol Consumption: As described in the culture of Tharu people, they are addicted to alcohol. They consume alcohol regularly. The consumption of alcohol is a major factor for domestic violence. They become unconscious after consuming alcohol and commit crime of domestic violence against women (Dinmohammadi, Dadashi, Ahmadnnia, Janani, & Kharaghani, 2021). Compared to women whose husbands never drink, those whose husbands frequently use alcohol face a risk of DV that is more than twice as high (Sapkota, Bhattarai, Baral, & Pokharel, 2016). In all sites, the probabilities of IPV were higher in marriages where one or both partners struggled with alcohol than in marriages where neither did. In most of the locations, regular intoxication in men resulted in higher IPV than problematic drinking in women, and in ten of the eleven sites, it was higher when both people had alcohol use disorders (Abramsky, et al., 2011). Alcohol is main cause of domestic violence which is easily available in the market (Abramsky, et al., 2011).

Although there is no proven cause and effect relationship and the intensity of the relationship is unknown, it is widely believed that alcohol consumption and the abuse of several other drugs, particularly amphetamines and cocaine derivatives, are directly linked to violent conduct (Maiden, 1997; Coleman & Straus, 1983; Van Hasselt, Morrison & Bellak, 1985). Researchers have recently started to examine the increased risk that substance usage poses to severe domestic violence events (Lipsky, Caetano, Field, & Larkin, 2004). Some people have discovered that abusing it puts people at a higher risk of suffering more serious injuries or even dying (Browne, 1987)(Hotaling & Sugarman, 1986). Although it has been reported in recent reports of PTSD in war

veterans, the link between violent conduct and drug misuse is less well-documented (Roberts & Brent, 1982).

Alcohol misuse and domestic violence frequently occur together. Two-thirds of victims of domestic violence have cited alcohol use as a contributing factor. However, in general, strong or binge drinkers are involved in the most persistent and serious kinds of aggression. Moderate drinkers are more likely to participate in intimate violence than light drinkers and abstainers. Alcohol consumption is positively connected with the likelihood, regularity, and intensity of physical attacks. Following behavioural treatment for marital drinking, aggression also declines (Sung, 2016). Alcohol abuse problems are frequently and significantly linked to IPV in women and their relationships (Abramsky, et al., 2011).

Gambling: Gambling is also one of the major factors responsible for domestic violence against women. Tharu people are addicted to gambling. It has negative impact on the behavior of an individual. They lose everything in gambling and blame women for it.

Unemployment: Unemployment directly impacts the economic state of a family. The inability of getting work, lack of opportunities, lack of power, lack of education, lack of money are the influences which create negative impact upon an individual (Porter, 2006).

Poverty: Most of the Tharu people are poor as they lost their ancestral lands and became bonded labourers. They spend their livelihood in poverty. If a family is under low economic group, then it adds more pressure to the individual in family. The frustration and anger of economic state is shown to the women in the form of domestic violence (Milner & Singleton, 2008).

Illiteracy: Lack of education is one of the major factors responsible for domestic violence against women. The education will present the equal level and status of women in a society and it also present the rights of women. Lack of education leads to increase cases of domestic violence (Lee, Sebold, & Uken, 2003).

4.10. Gender Norms Influence Domestic Violence in Nepalese Society

In Nepal, gender norms have a strong hold on cultural values and customs, which affect numerous aspects of the daily life of individuals. These gender-specific norms have a profound effect on society, institutions, policy, and individual behavior by defining roles, obligations, and expectations. Domestic violence (DV) events in Nepal are directly associated with gender norms because these norms uphold traditional norms and power disparities among individuals. Girls and women in Nepal are frequently assigned more traditional gender roles, have less agency, and face barriers to work and education. The dowry system, son preference, child marriage, and polygamy are some of the practices that lead to the frequency of IPV (Gurung & Thapa, 2016; Male & Wodon, 2016; Ghimire & Samuels, 2017). The following provides a thorough explanation of how Nepalese domestic violence is influenced by traditional gender roles:

4.10.1. Patriarchal System

Men are typically viewed as the heads of houses and the main decision-makers in Nepali culture, which is primarily patriarchal. Women are frequently assigned domestic responsibilities and are expected to be obedient, while men maintain control in both the public and private domains (Pandey B. , 2019).

4.10.1.1. Male Dominance

Men are expected to be in positions of power in the Tharu community, both inside and outside the home, according to patriarchal standards. Domestic violence is one of the many controlling behaviors that result from this power. When women question these positions, men's decision-making and resource control reinforce their dominance, which can result in abusive behaviors (Pandey B. , 2019). Men and women are assigned distinct roles based on traditional gender standards. It is expected of males to support the family financially, while women are in charge of taking care of the home, raising the children, and looking after the elderly. These roles restrict women's decisions and perpetuate gender inequality in society (Sharma N. , 2021). Domestic violence can be accepted or even justified in a society where gender norms normalize male dominance and female subjugation. Because they are viewed as carrying out their responsibilities as the head of the family, men may think that their behavior is appropriate and accepted by society (Sharma N. , 2021). Within the Tharu community, patriarchal structures can normalize male dominance and provide justification for domestic abuse. Men may resort to violence in order to retain or establish control over traditional gender roles that are ingrained in the cultural practices of the Tharu community (Rai, 2022).

Men are expected by society to support and defend their families, to be obedient and respectful of others, and to be able to use force or authority when necessary to carry out their duties (Ghimire & Samuels, 2017). In general, both men and women in Nepal, especially in the Terai region, find IPV to be acceptable. According to research, about a quarter of men agreed completely or partially that it was a disgrace if a man could not or did not beat his wife, and over 75% of men and women agreed completely or partially that men are naturally violent (United Nations Development

Programme, 2014). This tolerance may be a result of the widespread awareness of intimate partner violence (IPV) in Nepal, where 93% of residents in the Terai region said they had witnessed men berating or beating women, with 27% of them saying they had seen this happen frequently (United Nations Development Programme, 2014).

4.10.1.2. Limited Financial Independence

Women's economic potential is frequently restricted by traditional gender norms, which also constrain them to household duties. Because they might not have enough money to sustain themselves or their kids, women who are economically dependent on their husbands may find it difficult to leave abusive situations (relationship) or seek assistance (Ghimire A. , 2021). Women who speak out against marital abuse or file for divorce frequently face societal stigma in patriarchal nations. The cycle of violence can be further entrenched by this stigma, which can isolate victims and discourage them from reporting abuse or asking for help (Yadav, 2023).

Sometimes, because of being alone, women may find it challenging to get the help they need and leave violent relationships (Yadav, 2023). Gender norms have an impact on educational prospects; boys typically receive greater resources and support for their schooling than girls. This discrepancy may hinder women's educational opportunities and chances for employment in the future (Ghimire A. , 2021).

The Domestic Abuse (Offense and Punishment) Act of 2009 is one of the legal frameworks designed to combat domestic abuse in Nepal, at this point, conventional gender norms may make it difficult for these laws to be effectively implemented. Strong patriarchal beliefs within the Tharu culture may engender opposition to and compromise the efficacy of these legal safeguards (Nepal Law Commission, 2009).

Moreover, the Tharu population's lack of knowledge about their legal rights and protections may also be a factor in the continuation of domestic abuse. Conventional gender standards might also lead to victims in the community not having access to legal resources or support (Nepal Bar Association, 2018).

On the other side, the Tharu community uses traditional socialization techniques to uphold gender roles. Boys and girls are indoctrinated from an early age to conform to and uphold gender norms, which may involve accepting male supremacy and female subjugation. The normalization of domestic violence is facilitated by this socialization process (Sijapati, 2023). Domestic abuse can be perpetuated by cultural norms and community behaviors that uphold traditional gender roles. These behaviors can involve accepting violence as a kind of discipline or as a way to keep family control, which can prolong abusive patterns (Yadav, 2023).

4.10.2. Polygamy System

In the past, Nepal saw a lot of polygamy, particularly among particular social and ethnic groupings. It was frequently linked to men's social standing and the necessity of family ties. Due to ingrained societal structures and norms, polygamous marriages were common in some tribes, especially in the Terai region. Nepal's legal position on polygamy has changed throughout time (Nepal Law Commission. 2017). Polygamous marriages were lawful under the Muluki Ain (National Code) of 1961, but they were made illegal with the adoption of the Civil Code (2017). According to the new law, which emphasizes monogamy marriage and defines a marriage as an institution of union between one woman and one man. The Muluki Ain was superseded by the Civil Code of 2017, which makes polygamous marriages expressly illegal (Nepal Law Commission. 2017). According to Section 50 of the Civil Code, it is illegal for someone to remarry their spouse, while they are still alive without first divorcing or

dissolving the first marriage (Nepal Law Commission. 2017). The Civil Code establishes penalties for persons who engage in polygamous marriages. These sanctions include fines and imprisonment, showing the state's commitment to enforcing monogamous relationships and addressing the challenges connected with polygamy (Nepal Bar Association, 2018). But still exist in Nepal.

4.10.2.1. Traditional Practices

Enforcing the ban on polygamy can be difficult in places where traditional traditions are firmly ingrained, even though it is illegal. Due to ingrained cultural values and reluctance to legislative reforms, polygamous marriages persist in some rural and traditional communities in Nepal (Rai, 2022). Traditional polygamy has been practiced by the Tharu community, which is mainly found in Nepal's Terai area. The practice is frequently associated with societal and cultural norms that uphold the significance of many weddings as a way to expand families and create connections. Numerous people viewed polygamous unions as a means of resource consolidation and a status symbol (Karki, R. 2018).

Addressing domestic violence is particularly difficult in environments where patriarchy and polygamy coexist. Patriarchal beliefs uphold men's dominance over numerous wives, and polygamous relationships may cause conflict and tensions within the family. Combining all of these variables frequently results in an increased incidence of domestic violence and challenges in its prevention (Rai, 2022). The Tharu community needs to address domestic violence from multiple angles, including patriarchy and polygamy as well. Legal changes, social change programs, and support networks that challenge norms in society and provide women the power and self-sufficiency to end domestic abuse should all be part of the fight against domestic

violence (Nepal Human Rights Commission, 2019). It is possible for gender dynamics to become distorted. When it comes to their standing and privileges in the home, women especially co-wives may encounter several obstacles. Increased conflicts and domestic tensions may result from this imbalance (Yadav, 2020).

4.11. Effects of Domestic Violence on Children

Witnessing domestic abuse can cause major emotional, behavioural, developmental, or intellectual issues in children. Domestic violence is a risk factor for children and teens because it increases their propensity to use violence as a defence against perceived threats, as well as to attempt suicide, use drugs, commit crimes, particularly sexual assault, use violence to boost their reputation and self-esteem, and become abusers themselves in the future (Kaur & Garg, 2008).

Gender-based violence directly affects women's autonomy in using reproductive health care and hinders their ability to defend themselves against sexually transmitted and illnesses of the reproductive system (Joshi & Kharel, 2008). According to UNFPA (2005), violence lowers the standard of living in communities and families. Children who witness or experience abuse suffer long-term psychological consequences, and they are more likely to become violent offenders themselves. Children who witnessed or experienced abuse suffer long-term psychological repercussions and are more prone to turning into violent offenders themselves. Women who experience violence are less likely to participate in the workforce and democratic processes. Therefore, taking preventive action was of utmost necessity in order to create a more gender-fair society. In order to advance gender equality and justice in the nation, gender specialists call for the inclusion of boys and men (Joshi & Kharel, 2008).

4.12. Feasible Solution to Address Domestic Violence Against Women

Domestic violence (DV) is an attitudinal problem of men towards women in Nepal. Men always feel superior to women and try to keep them as subservient and commit violence if women do not understand their sentiments and act accordingly to please them by performing their reproductive and productive roles, including household chores (personal communication with women groups in surveyed districts). Nevertheless, the severity of this problem is not realized at the national level despite ratification of all international and regional conventions including the Convention on the Elimination of All Forms of Discrimination against Women by the government. There is no clear law under which perpetrators can be prosecuted, with DV simply being dealt with under the National Civil Code (Milner & Singleton, 2008). Therefore, it is essential to formulate a strong law against DV and ensure that it is strictly enforced by the police and lawyers so that perpetrators can be persecuted to reduce DV in Nepal. At present, the official process to file DV cases is too long. This needs to be shortened. The police and lawyers should be sensitized to the problem of DV so that they understand victims' perspective through orientation and training (personal communication with NGO representatives working against girls trafficking and gender violence in the surveyed districts, 2005). As the current study reveals, women rely on their close friends and neighbours as a strategy to cope with DV. In such situations, enactment of a law against gender violence would not be sufficient (Lee, Sebold, & Uken, 2003). Rather, what is needed is the formulation and implementation of a comprehensive educational program against DV for the people of the community of all age cohorts that can help to reduce the magnitude of DV, particularly if the perpetrators are educated in advance on its effects on women and children (Lee, Sebold, & Uken, 2003). HSPs, community counsellors, law enforcers,

community leaders and NGO representatives have stressed the need for specific training which would enable them to provide appropriate interventions to DV victims, including referrals and follow-ups (Lee, Sebold, & Uken, 2003).

It is therefore necessary to develop appropriate training modules for different target groups and their implementation at the earliest possible opportunities to ensure greater empowerment of DV victims (Porter, 2006). These training modules must incorporate skill-building modules for participants on DV screening in clinics and in community in a confidential environment, and means for strengthening multi-sectoral linkages at various levels between health personnel, police, lawyers, NGO representatives and community leaders, as well as a skill building component to manage the impact of DV with particular focus on the reproductive health of women and protection of children (Porter, 2006). It is essential to intensively train community counsellors and other outreach workers, including NGO representatives involved in the health sector, to screen and identify DV victims and raise awareness about DV, for they are in direct contact with women in the community on a regular basis. Public health intervention in Nepal focuses on people at risk of disease and injury, and does not address the issue of violence (personal communication with empowered DV victim group in surveyed district). There is not an adequate mechanism to meet the needs of victims, such as psycho-social counselling and other required health services, financial and legal support and even shelter (Porter, 2006).

It is essential that community counsellor's and outreach workers, NGOs workers, community leaders, health providers, police and lawyers are continuously updated on existing institutions and organizations which can assist victims even after medical check-ups. It is essential to prepare a referral directory with all contact details and available services in each institution involved in DV and this should be circulated to

all stakeholders. Documentation of DV cases is largely missing in public health as well as in the NGOs sector in Nepal. Documentation is an important aspect of handling DV cases and for future references and referrals, and therefore essential in public, private and NGOs sector health facilities (Dinmohammadi, Dadashi, Ahmadnnia, Janani, & Kharaghani, 2021). The police and legal system should take immediate steps towards this process for evidence and cross-referencing. Danger assessment for the protection of DV victims is largely ignored in the health, police and the judicial systems in Nepal (Dinmohammadi, Dadashi, Ahmadnnia, Janani, & Kharaghani, 2021). Capacity-building training on danger assessment should target health providers, police as well as lawyers. There is limited Information, Education and Communication (IEC) and Behavior Change Communication (BCC) material to educate people about DV in Nepal. Program interventions should give priority (Dinmohammadi, Dadashi, Ahmadnnia, Janani, & Kharaghani, 2021) to developing such material for law enforcers, clinical and non-clinical frontline health workers, NGOs staff and community leaders (Dinmohammadi, Dadashi, Ahmadnnia, Janani, & Kharaghani, 2021).

While designing the material, it is also necessary to bear in mind the need to present positive concepts for bringing about changes in the mindsets of people. Some suggestions to reduce domestic violence are given below.

- Free and effective, formal as well as non-formal educational programs should be lunched to increase literacy rate and level of education that will be helpful to decrease violence incidents in Tharu community.
- Economic dependency makes women handicapped to make decisions of their own life and compelled to tolerate domination, therefore in-come generating

& employment opportunity programs for the women should be conducted in the study area.

- To increasing awareness and information, radio and television are found more effective and accessible means. So, awareness program should be made and be broadcasted by such means from the national, regional and local level.
- Due to ineffective legal provisions, gender-based violence is still promoted, so legal reformation process should be adopted. And free legal advice should be provided to the respondents in the study area.
- Maximum cases of domestic violence against women are kept secret because of economic dependency and further actions of preparatory and no hope of getting justice or proper legal treatment, skilful training and financial support should be given to women for economic freedom.
- Discrimination between son and daughter should be rooted out.
- Alcohol, drugs and gambling should be stopped through sensitizing People and provision of administrative mechanism.
- Women should be facilitated with respectable social, cultural, economic and constitutional rights in the society.

4.13. Analysis of Nature, Types, Factors and Solutions of Domestic Violence Against Women

Table 4.3: Awareness of the Violence Against Women

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Strongly Aware	No.	64	56	120	68	64	132
	%	(64.00)	(56.00)	(60.00)	(64.00)	(64.00)	(66.00)
Moderately Aware	No.	20	28	48	20	22	42
	%	(20.00)	(28.00)	(24.00)	(20.00)	(22.00)	(21.00)
Little bit Aware	No.	16	16	32	12	14	26
	%	(16.00)	(16.00)	(16.00)	(12.00)	(14.00)	(13.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Table 4.3 illustrates the awareness of the violence against women in the Bardiya and Kailali district of western Nepal. 64% of males and 56% of females in Bardiya and 68% of males and 64% of females in Kailali mentioned that they are aware of the violence against women that occurred in the regions, whereas 20% of males and 28% of females and 20% of males and 22% of females in Bardiya and Kailali mentioned that they are not aware of any kind of violence against women. Similarly, 16% of males and females in Bardiya and 12% of males and 14% of females in Kailali said that they knew a little bit about it.

Table 4.4: Understanding about Domestic Violence

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Physical Violence	No.	54	52	106	54	48	102
	%	(54.00)	(52.00)	(53.00)	(54.00)	(48.00)	(51.00)
Psychological violence	No.	30	32	62	32	26	58
	%	(30.00)	(32.00)	(31.00)	(32.00)	(26.00)	(34.00)
Sexual Violence	No.	8	12	20	9	12	21
	%	(8.00)	(12.00)	(10.00)	(9.00)	(12.00)	(10.50)
Others	No.	8	4	12	5	4	9
	%	(8.00)	(4.00)	(6.00)	(5.00)	(4.00)	(4.50)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Table 4.4 depicts the respondents' understanding of violence against women, particularly domestic violence, in the study area. 54% of males and 52% of females in Bardiya and 54% of males and 48% of females in Kailali said that they understand physical violence. Similarly, 30% of males and 32% of females in Bardiya and 32% of males and 26% of females in Kailali are aware of psychological violence. The study also revealed that 8% of males and 12% of females in Bardiya and 9% of males and 12% of females in Kailali are well aware of sexual violence. Besides this, 12% of Bardiya and 9% of Kailali respondents also knew about other types of domestic violence that frequently occurred in the sampled areas.

Table 4.5: Forms of Domestic Violence Existed in the Community

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Physical Violence	No.	31	32	63	33	26	69
	%	(31.00)	(32.00)	(31.50)	(33.00)	(26.00)	(34.50)
Psychological violence	No.	46	47	93	55	50	105
	%	(46.00)	(47.00)	(46.50)	(55.00)	(50.00)	(49.50)
Sexual Violence	No.	17	19	36	14	12	26
	%	(17.00)	(19.00)	(18.00)	(14.00)	(12.00)	(13.00)
Others	No.	6	2	8	4	2	6
	%	(6.00)	(2.00)	(4.00)	(4.00)	(2.00)	(3.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

From Table 4.5, it is clear that 31% of males and 32% of females in Bardiya and 33% of males and 26% of females in Kailali reported that physical violence exists in their community. As far as psychological violence is concerned, 46% of males and 47% of females in Bardiya and 55% of males and 50% of females in Kailali revealed its existence in their community. The study also revealed that 17% male and 19% female in Bardiya and 14% male and 12% female in Kailali say that sexual violence exists in their community. Similarly, 6% male and 2% female in Bardiya and 4% male and 2% female in Kailali say that other kinds of violence exist in their community.

The Nepal Census of 2021 revealed that a significant number of women reported having experienced physical, mental, or sexual violence in their households. It is estimated that 22% of women in the country between the age of 15-49 have been the victim of Domestic violence.

Table 4.6: Cause of Domestic Violence

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Economic Problem	No.	16	16	32	12	16	28
	%	(16.00)	(16.00)	(16.00)	(12.00)	(16.00)	(14.00)
Gambling	No.	10	12	22	10	12	22
	%	(10.00)	(12.00)	(11.00)	(10.00)	(12.00)	(11.00)
Alcohol Addiction	No.	21	22	43	22	24	46
	%	(21.00)	(22.00)	(21.50)	(22.00)	(24.00)	(23.00)
Unemployment	No.	14	16	30	14	18	32
	%	(14.00)	(16.00)	(15.00)	(14.00)	(18.00)	(16.00)
Lack of education	No.	13	10	23	14	10	24
	%	(13.00)	(10.00)	(11.50)	(14.00)	(10.00)	(12.00)
All	No.	22	24	46	25	18	43
	%	(22.00)	(24.00)	(23.00)	(25.00)	(18.00)	(21.50)
Other	No.	4	0	4	3	2	5
	%	(4.00)	(0.00)	(2.00)	(3.00)	(2.00)	(2.50)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share,

Table 4.6 represents the different causes of domestic violence in the sampled areas. In Bardiya 16% of males and 16% of females said that there is an economic problem. 10% of males and 12% of females said gambling 21% of males and 22% of females said alcohol addiction; 14% of males and 16% of females said unemployment; 13% of males and 10% of females said lack of education; 22% of males and 24% of females said all and 4% of males said other causes of domestic violence. Similarly, in Kailali 12% of males and 16% of females said that economic problems existed. 10% of males and 12% of females said gambling; 22% of males and 24% of females said alcohol

addiction; 14% of males and 18% of females said unemployment; 14% of males and 10% of females said lack of education; 25% of males and 18% of females said all and 3% of males and 2% of females said other causes of domestic violence. Respondents said that alcohol addiction is the primary cause of domestic violence in their communities in both Bardiya (43%) and Kailali (46%). Other factors that are associated with domestic violence include unemployment, economic difficulties, gambling, and poverty. In the Tharu community of the study area, this indicates that alcohol addiction is the primary cause of domestic violence.

As evidences of the same found in the studies of Khatri and Pandey (2013) the root cause of the Domestic violence was Illiteracy and economic dependence over husband, low status of women, Gambling, Alcohol addiction, unemployment and lack of education (Khatri & Pandey, 2013).

Table 4.7: Places where Women Being More Victim of Domestic Violence

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Inside home	No.	40	44	84	38	40	78
	%	(40)	(44)	(42)	(38)	(40)	(39)
At work Place	No.	30	26	56	32	28	60
	%	(30)	(26)	(28)	(32)	(28)	(30)
Extended Family Environment	No.	24	28	52	28	30	58
	%	(24)	(28)	(26)	(28)	(30)	(29)
other places	No.	6	2	8	2	2	4
	%	(6)	(2)	(4)	(2)	(2)	(2)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Table 4.7 depicts the place of work where the respondents saw women being more victimized by domestic violence in the study areas. It is observed that 40% of males and 44% of female respondents in Bardiya and 38% of males and 40% of female respondents in Kailali saw women as being more victims of domestic violence inside the home. 30% of males and 26% of females' respondents in Bardiya and 32% of males and 28% of females' respondents in Kailali saw women as more victims of domestic violence at work. In Bardiya, the women seen as victimised in extended family environment are 24% of males and 28% of females, whereas in Kailali, it is found to be 28% of males and 30% of females. Besides this, women are also victims of domestic violence, which is found to be seen by 8% in Bardiya and 4% in Kailali.

According to this study, the respondents primarily perceived women as victims of domestic abuse at home, at work, and in society. As per the figures for domestic violence against Tharu women in Nepal in 2021 census were alarming. As to the findings of WOREC Nepal's study, 66.72% of all documented occurrences of violence against women (VAW) were domestic violence, making it the predominant form of violence against women. It may be observed that 90% of the offenders were husbands, and 10% were other relatives ((CBS), 2021)(WOREC, 2021). This report indicates women are not safe inside their homes with their husbands.

Table 4.8: Victim of Domestic Violence

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Yes	No.	69	90	159	66	89	155
	%	(69)	(90)	(79.5)	(66)	(89)	77.5
No	No.	31	10	41	34	11	45
	%	(31)	(10)	(20.5)	(34)	(11)	22.5
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

From table 4.8, it is observed that 69% of males and 90% of females' respondents in Bardiya and 66% of males and 89% of females' respondents in Kailali said that they have become victims of domestic violence in the study areas. On the other hand, 31% of males and 10% of female respondents in Bardiya and 34% of males and 11% of female respondents in Kailali haven't become victims of domestic violence. It is observed that the majority of the respondents are victims of domestic violence in the sampled areas. This shows that not only females, but males are also victims of DV in both regions of the study area.

Likewise, as per the national data from the various sources show that GBV and DV are the latest problem in Nepal. According to Nepal Demographic and Health survey (DHS) 2011, 22% of women had experience violence since they were 15 years, similarly (Acharya L 2024,Mahato,2015) also shows that 66.67% of the respondents have experienced of DVAW in the study area (Acharya L. , 2024) (Mahato, 2015).

Similarly, approximately 28% of Tharu women reported having experienced domestic abuse, according to the census taken in 2021. This is a substantial increase from the national average of 22%, and also The Women's Rehabilitation Centre (WOREC) reports that during the Covid-19 pandemic, about 30% of Tharu women reported experiencing domestic violence. These numbers demonstrate the sizeable percentage of Tharu women who are victims of domestic violence (WOREC, 2021) ((CBS), 2021). This shows that domestic violence is a serious issue in the Tharu community of Nepal.

Table: 4.9: Victim Suffered in the Places

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Inside Home	No.	32	44	76	24	40	64
	%	(46.37)	(48.88)	(47.78)	(36.36)	(44.94)	(41.29)
At work place	No.	12	16	28	12	15	27
	%	(17.39)	(17.77)	(17.61)	(18.18)	(16.85)	(17.42)
Extended family environment	No.	10	13	23	11	13	24
	%	(14.49)	(14.45)	(14.47)	(11.66)	(14.61)	(15.48)
Other Places	No.	2	2	4	2	3	5
	%	(2.89)	(2.23)	(2.52)	(3.03)	(3.37)	(3.23)
Did not respond	No.	13	15	28	17	18	35
	%	(18.86)	(16.67)	(17.61)	(25.75)	(20.22)	(21.29)
Total	**No.**	**69**	**90**	**159**	**66**	**89**	**155**
	%	**(100.00)**	**(100.00)**	**(100)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Table 4.9 reflects the places where respondents mostly suffered due to domestic violence in the study areas. The results show that 42% of male and 44% of female respondents in Bardiya and 36% of male and 45% of female respondents in Kailali reported that they most suffered domestic violence inside their homes. 18% of males and 21% of females in Bardiya, and 20% of males and females, each reported that they mostly suffered at the workplace. In Bardiya, 14% of males and 16% of females said they suffered in extended family environment, 2% of males and females each mentioned other places; and 41% of the respondents didn't respond. Similarly, in Kailali, 15% of males and 17% of females said they suffered in extended family environment, 2% of males mentioned other places and 45% of respondents didn't respond.

Likewise the study of (Slugget & Frederic, 2003; Panter- Brick et al., 2001; Charak & Koot, 2015), shows that the risk of physical, emotional, sexual and other types of abuse at home though there are mixed results across the region including Nepal (Charak & Koot, 2015); (Slugget & Frederic, 2003) (Panter-Brick, Goodman, Tol, & Eggerman, 2015).

Table 4.10: Kind of Domestic Violence Suffered by Respondents

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Physical Violence	No.	15	28	43	16	25	41
	%	(21.73)	(31.11)	(27.04)	(24.24)	(28.08)	(26.45)
Psychological violence	No.	22	25	47	20	28	48
	%	(31.88)	(27.77)	(29.55)	(30.30)	(31.46)	(30.96)
Sexual violence	No.	4	9	13	5	8	13
	%	(5.79)	(10.00)	(8.17)	(7.57)	(8.98)	(8.38)
All	No.	20	18	38	18	22	40
	%	(28.98)	(20.00)	(23.89)	(27.27)	(24.73)	(25.83)
Did not Respond	No.	08	10	18	7	6	13
	%	(11.59)	(11.12)	(11.32)	(10.62)	(6.75)	(8.38)
Total	**No.**	**69**	**90**	**159**	**66**	**89**	**155**
	%	**(100.00)**	**(100.00)**	**(100)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

The types of domestic violence reported by the respondents in the sampled areas are shown in table 4.10. It is evident from the above results that 21.73% of males and 31.11% of female respondents said physical violence, 31.88% of males and 27.77% of females said psychological violence, 5.79% of males and 10.00% of females said sexual violence, 28.98% of males and 20.00% of females said all of the above, and 11.32% of respondents didn't respond in Bardiya.

Similarly, in the case of Kailali, 24.24% of males and 28.08% of females said physical violence; 30.20% of males and 31.46% of females said psychological violence; 7.57% of males and 8.98% of females said sexual violence 25.83% of respondents said all the above kind of violence and 8.38% of the respondents didn't respond. In both the study area, respondents are mostly affected by psychological violence.

Table 4.11: Frequency and Timing of Domestic Violence

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Daily	No.	13	15	28	12	21	33
	%	(18.84)	(16.66)	(17.61)	(18.18)	(23.59)	(21.49)
Weekly	No.	18	27	46	18	25	43
	%	(26.09)	(30.00)	(28.94)	(27.27)	(28.09)	(27.11)
Monthly	No.	17	21	38	14	18	32
	%	(24.64)	(23.34)	(23.89)	(21.21)	(20.23)	(20.85)
Occasionally	No.	20	26	44	20	24	44
	%	(28.98)	(28.88)	(27.67)	(30.31)	(26.97)	(28.59)
Did not Respond	No.	1	1	3	2	1	3
	%	(1.45)	(1.12)	(1.89)	(3.03)	(1.12)	(1.96)
Total	**No.**	**69**	**90**	**159**	**66**	**89**	**155**
	%	**(100.00)**	**(100.00)**	**(100)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

The above result depicts that 18.84% of males and 16.66% of females reported that domestic violence occurred daily, 26.09% of males and 30.00% of females said that it happened weekly, 24.64% of males and 23.34% of females said it occurred monthly, 28.98% of females and 28.88% of females said it occurred occasionally, and 1.89% of the respondents didn't respond in Bardiya. Similarly, 18.18% of males and 23.59% of

females said it occurred daily, 27.27% of males and 28.09% of females mentioned it happened weekly, 21.21% of males and 20.83% of males said it happened monthly, 30.31% of males and 26.97% of females said it occurred occasionally, and 1.96% of respondents didn't respond in Kailali. While most respondents in Kailali (44%) believe that domestic violence happens occasionally in their community, most in Bardiya (46%) believe it happens once a week.

Table 4.12: Kinds of Weapons Employed in the Violent Incident

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Hand and body power	No.	27	47	74	34	49	83
	%	(39.13)	(52.22)	(46.54)	(38.00)	(55.06)	(53.54)
Weapons	No.	10	16	26	8	15	23
	%	(14.49)	(17.77)	(16.35)	(12.00)	(16.85)	(14.84)
Tools	No.	20	19	39	15	19	34
	%	(28.98)	(21.11)	(24.52)	(18.00)	(21.34)	(21.94)
Others	No.	8	7	15	6	5	11
	%	(11.59)	(7.78)	(9.44)	(6.00)	(5.62)	(7.09)
Did not respond	No.	4	1	5	3	1	4
	%	(5.79)	(1.12)	(3.15)	(26.00)	(1.14)	(2.59)
Total	**No.**	**69**	**90**	**159**	**66**	**89**	**155**
	%	**(100.00)**	**(100.00)**	**(100)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Table 4.12 illustrates the kinds of weapons used by victim's partners and their family members in the sampled areas. It is apparent from the results above that 39.13% of males and 52.22% of female respondents in Bardiya and 38.00% of males and 55.06% of female respondents in Kailali reported that their family members used hand and body power in violent incidents of domestic violence. 14.49% of males and 17.77% of

female respondents in Bardiya and 12.00% of males and 16.85% of female respondents in Kailali revealed that weapons are used as weapons of violence. The majority of respondents in both studies revealed that victims used hand and body power in violent incidents of DV.

Many respondents in both areas said that tools and other weapons are also used for domestic violence. 3.15% of the respondents in the first area and 2.59% of respondents in the second area didn't respond to these issues.

Table 4.13: Consequences after the Violent Incident

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Mental Stress	No.	46	52	98	46	53	99
	%	(66.67)	(57.77)	(61.64)	(69.69)	(59.55)	(63.87)
Small Injuries	No.	15	26	41	14	26	40
	%	(21.74)	(28.88)	(25.78)	(21.21)	(29.21)	(25.80)
Disability	No.	0	1	1	0	2	2
	%	(0.00)	(1.11)	(0.63)	(0.00)	(2.25)	(1.29)
Factures	No.	6	8	14	4	6	10
	%	(8.69)	(8.88)	(8.81)	(6.06)	(6.74)	(6.46)
Death	No.	0	2	2	0	2	2
	%	(0.00)	(2.22)	(1.25)	(0.00)	(2.25)	(1.29)
Did not respond	No.	2	1	3	2	0	2
	%	(2.90)	(1.11)	(1.89)	(3.04)	(0.00)	(1.29)
Total	**No.**	**69**	**90**	**159**	**66**	**89**	**155**
	%	**(100.00)**	**(100.00)**	**(100)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

The above result suggests that 66.67% of males and 57.77% of females in Bardiya and 69.69% of males and 59.55% of female respondents mentioned that they are experiencing mental stress after the violent incidence of domestic violence. Similarly, 21.74% of males and 28.88% of female respondents in Bardiya and 21.21% of males and 29.21% of female respondents in Kailali said that they had small injuries because

of ill-intentioned acts of domestic violence by their family members. Few respondents in both regions also revealed that they had faced the problem of disability, fractures, and even death due to such violence. On this matter, 1.89% of the respondents in the first region and 1.29% of the respondents didn't respond. Therefore, because of such unsocial activities, more than 60.00% of the respondents reported mental stress, followed by small injuries of more than 25%.

Table 4.14: Medical Care Provided after the Violence

Category		**Bardiya**			**Kailali**		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Yes	No.	43	56	99	48	56	104
	%	(62.31)	(62.22)	(62.26)	(72.27)	(62.92)	(67.09)
No	No.	26	34	60	18	33	51
	%	(37.68)	(37.77)	(37.73)	(27.27)	(37.07)	(32.90)
Total	**No.**	**69**	**90**	**159**	**66**	**89**	**155**
	%	**(100.00)**	**(100.00)**	**(100)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

The above result revealed that out of 159 respondents, 62.26 percent (male 62.31% and female 62.22) of respondents in Bardiya and 67.09% (male 72.27% and female 62.92%) in Kailali said that they have been provided medical care by their family after the violent incident. On the other hand, 37.73% (male 37.68% and female 37.77%) of respondents in Bardiya and 32.90% (male 27.27% and female 37.07%) said that they have not been provided medical care after the incident. The general greater availability of healthcare in Kailali as opposed to Bardiya points to geographical variations in the ways that families handle cases of domestic abuse. This could be the result of increased awareness in Kailali greater community support networks, or easier access to medical facilities.

Table 4.15: Doctor's Attitude towards Victim of Domestic Violence

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Supportive	No.	14	22	36	18	24	42
	%	(32.55)	(39.29)	(36.36)	(37.50)	(42.86)	(40.38)
Unhelpful	No.	16	11	27	10	12	22
	%	(37.21)	(19.64)	(27.27)	(20.83)	(21.43)	(21.15)
Normal	No.	13	23	36	20	20	40
	%	(30.24)	(41.07)	(36.36)	(41.66)	(35.71)	(38.46)
Total	**No.**	**43**	**56**	**99**	**48**	**56**	**104**
	%	**(100.00)**	**(100.00)**	**(100)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Out of 99 and 104 respondents, 43 males and 56 females of Bardiya, 48 males and 56 females, said that they took medical care after the violence. In the first study area, 14 males and 22 females said that the doctor is very supportive of the medical care, 16 males and 11 females said doctors are not helpful, and 13 males and 23 females mentioned there was normal behaviour of doctors towards the incident. Similarly, in the case of Kailali, 18 males and 24 females said doctors are supportive, 10 males and 12 females said they are unhelpful, and every 20 males and females said the attitude of doctors is normal.

Table 4.16: Roughly Expanses of Medical Treatment of the Victim

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Nil	No.	15	10	25	20	7	27
	%	(34.88)	(17.86)	(25.25)	(41.66)	(12.5)	(25.96)
Less than1000	No.	12	17	29	14	15	29
	%	(27.91)	(30.36)	(29.29)	(29.16)	(26.78)	(27.88)
1000-2000	No.	8	13	21	10	10	20
	%	(18.60)	(23.21)	(21.21)	(20.83)	(17.86)	(19.23)
2000-3000	No.	5	9	14	3	11	14
	%	(11.63)	(16.07)	(14.14)	(6.25)	(19.64)	(13.46)
3000-4000	No.	2	2	4	0	5	5
	%	(4.65)	(3.57)	(4.04)	(0.00)	(8.93)	(4.81)
4000-5000	No.	1	2	3	1	3	4
	%	(2.33)	(3.57)	(3.03)	(2.08)	(5.35)	(3.85)
5000 above	No.	0	3	3	0	5	5
	%	(0.00)	(5.36)	(3.03)	(0.00)	(8.92)	(4.81)
Total	**No.**	**43**	**56**	**99**	**48**	**56**	**104**
	%	**(100.00)**	**(100.00)**	**(100)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Table 4.16 illustrates the roughly expanses of medical treatment for the victims of the Bardiya and Kailali district. The results revealed that around 25.00% of victims in both regions said that they didn't require any amount for medical treatment because the violence was negligible. The majority of respondents, i.e., around 29.00%, 20.00%, and 14.00% of both areas mentioned that their medical expenses were less than 1000, 1000-2000, and 2000-3000. Around 3.00-4.00% of respondents in both regions said that their medical expenses were less than 3000-4000, 4000-5000, and 5000 and above.

Table 4.17: Attitude of the Law Enforcement Agencies (NGOs, Police force, others)

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Supportive	No.	31	48	79	74	28	102
	%	(31.00)	(48.00)	(39.50)	(74.00)	(28.00)	(51.00)
Unhelpful	No.	51	20	71	12	48	60
	%	(51.00)	(20.00)	(35.50)	(12.00)	(48.00)	(30.00)
Normal	No.	18	32	50	14	24	38
	%	(18.00)	(32.00)	(25.00)	(14.00)	(24.00)	(19.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

As far as the attitude of law enforcement agencies such as NGOs and the police force are concerned, it is observed from the respondents of Bardiya and Kailali, respectively, that 39.50% and 51% of respondents said that they are supportive, 35.50% and 30% said they are unhelpful, and 25% and 19% said their attitude is normal towards the women.

Table 4.18: Respondent's Opinion After the Incidence of Domestic Violence

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Report to police	No.	6	14	20	10	15	25
	%	(6.00)	(14.00)	(10.00)	(10.00)	(15.00)	(12.50)
File a Case	No.	4	6	10	17	4	21
	%	(4.00)	(6.00)	(5.00)	(17.00)	(4.00)	(10.50)
Ignore the incident	No.	26	12	38	20	18	38
	%	(26.00)	(12.00)	(19.00)	(20.00)	(18.00)	(19.00)
Tolerate it quietly	No.	26	20	46	10	23	33
	%	(26.00)	(20.00)	(23.00)	(10.00)	(23.00)	(16.5)
Inform relatives/friends	No.	18	26	44	21	20	41
	%	(18.00)	(26.00)	(22.00)	(21.00)	(20.00)	(20.50)
Seek help from NGOs/Social Worker	No.	16	20	36	18	18	36
	%	(16.00)	(20.00)	(18.00)	(18.00)	(18.00)	(18.00)
Others	No.	4	2	6	4	2	6
	%	(4.00)	(2.00)	(3.00)	(4.00)	(2.00)	(3.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

From the opinions of the respondents in both areas, it is observed that most of the respondents said that a woman should ignore the incident, tolerate it quietly, or inform their relatives or friends on account of domestic violence in their family or society. People are not in favour of reporting to the police and filing a case against the accused.

In the same way, according to a 2021 study published by the National Human Rights Commission of Nepal (NHRC), Tharu women frequently fail to disclose instances of

domestic violence because they are afraid of societal stigma and don't trust the legal system (Nepal(NHRC), 2021). According to Gardner et al. (2021), a lot of women turn to their family members or community leaders for support, as they can offer prompt assistance or mediation (Gardsbane, Bukuluki, & Musuya, 2021). However, doing so can sometimes reinforce the negative social perception of domestic abuse, which makes it difficult for victims to seek further help or escape abusive situations. In addition, the dependence on this informal mechanism frequently results in unresolved accountability issues since community members may put social harmony ahead of the victim's welfare, reinforcing negative norms that deter reporting abuse to authorities (Puri et al., 2010).

Table 4.19: Factors that Might Prevent a Woman from Reporting a Case of Domestic Violence

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Financial dependence	No.	22	20	42	22	18	40
	%	(22.00)	(20.00)	(21.00)	(22.00)	(18.00)	(20.00)
Lack of education	No.	18	22	40	24	20	44
	%	(18.00)	(22.00)	(20.00)	(24.00)	(20.00)	(22.00)
To keep marriage safe	No.	28	24	52	24	26	50
	%	(28.00)	(24.00)	(26.00)	(24.00)	(26.00)	(25.00)
Lack of trust in the law enforcing agency	No.	12	8	20	8	10	18
	%	(12.00)	(8.00)	(10.00)	(8.00)	(10.00)	(9.00)
Attitude of Male domination	No.	18	24	42	20	24	44
	%	(18.00)	(24.00)	(21.00)	(20.00)	(24.00)	(22.00)
Others	No.	2	2	4	2	2	4
	%	(2.00)	(200)	(2.00)	(2.00)	(2.00)	(2.00)
Total	**No**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Table 4.19 shows that 21% of the respondents said financial dependence, 20% said lack of education, 26% said to keep marriage safe, 10% said lack of trust in the law-

enforcing agency, and 21% said an attitude of male dominance are the factors that might prevent a woman from reporting a case of domestic violence in Bardiya. On the other hand, in Kailali, 20% of the respondents said financial dependence, 22% said lack of education, 25% said to keep marriage safe, 9% said lack of trust in the law-enforcing agency, and 22% said attitude of male dominance on this matter. In both regions, Bardiya (26%) and Kailali (25%) respondents said that keeping their marriages safe is one of the main factors that might prevent a woman from reporting a case of domestic violence.

Table 4.20: Form of Physical Violence needs to be Reported

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Strongly agree	No.	18	22	40	20	22	42
	%	(18.00)	(22.00)	(20.00)	(20.00)	(22.00)	(21.00)
Agree	No.	14	16	30	17	18	35
	%	(14.00)	(16.00)	(15.00)	(17.00)	(18.00)	(17.50)
Disagree	No.	46	34	80	40	36	76
	%	(46.00)	(34.00)	(40.00)	(40.00)	(36.00)	(38.00)
Strongly disagree	No.	12	14	26	11	12	23
	%	(12.00)	(14.00)	(13.00)	(11.00)	(12.00)	(11.50)
Don't know	No.	10	14	24	12	12	24
	%	(10.00)	(14.00)	(12.00)	(12.00)	(12.00)	(12.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

The statement that any form of physical violence needs to be reported is strongly agreed with by 20%, agreed with by 15%, disagreed with by 40%, and strongly disagreed with by 13% of the respondents in Bardiya. On the other hand, this

statement is strongly agreed by 21%, agreed by 17%, disagreed by 38%, and strongly disagreed by 1.50% of the respondents in Kailali. The result revealed that the majority of the respondents don't want to disclose the incident that happened in their family and are therefore afraid to report it to the police or NGOs.

The findings of Sharma, 2007, also pointed out that Domestic violence against women is not accepted as violence in Nepalese society, due to strong patriarchal society and limited freedom of expression of such social evils (Sharma S. , 2007). It is less reported in Nepal due to shame and guilt experienced by the families of victims and unsatisfactory response by police (Sharma S. , 2007).

Table 4.21: Psychological Violence Against Women should be Accepted

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Strongly agree	No.	34	26	60	26	30	56
	%	(34.00)	(26.00)	(30.00)	(26.00)	(30.00)	(28.00)
Agree	No.	20	24	44	20	20	40
	%	(20.00)	(24.00)	(22.00)	(20.00)	(20.00)	(20.00)
Disagree	No.	14	14	28	18	18	36
	%	(14.00)	(14.00)	(14.00)	(18.00)	(18.00)	(18.00)
Strongly disagree	No.	18	20	38	22	18	40
	%	(18.00)	(20.00)	(19.00)	(22.00)	(18.00)	(20.00)
Don't know	No.	14	16	30	14	14	28
	%	(14.00)	(16.00)	(15.00)	(14.00)	(14.00)	(14.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

As far as psychological violence in a family is concerned, in Bardiya, 30% of the respondents strongly agree, 22% agree, 14% disagree, 19% strongly disagree, and 15% didn't know that psychological violence against women should be accepted.

Similarly, in Kailali, 28% of the respondents strongly agree, 20% agree, 18% disagree, 20% strongly disagree, and 14% are not aware of it.

Table 4.22: Impact of DVAW on Family Order

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Breaking Family Relations	No.	35	37	72	31	38	69
	%	(35.00)	(37.00)	(36.00)	(31.00)	38.00)	(34.50)
Misunderstanding	No.	30	32	62	33	32	65
	%	(30.00)	(32.00)	(31.00)	(33.00)	(32.00)	(32.50)
Poverty	No.	29	27	56	32	28	60
	%	(29.00)	(27.00)	(28.00)	(32.00)	(28.00)	(30.00)
Others	No.	6	4	10	4	2	6
	%	(6.00)	(4.00)	(5.00)	(4.00)	(2.00)	(3.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

The result presented in table 4.22 reported that around 35.0%, 32.00%, and 30.00% of respondents in both regions stated that breaking family relations, misunderstanding among family members, and poverty are major impacts of domestic violence against women in the family.

Table 4.23: Possible effects of Domestic Violence on Women

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Mentally disturbed	No.	50	54	104	48	52	100
	%	(50.00)	(54.00)	(52.00)	(48.00)	(52.00)	(50.00)
Commit suicide	No.	4	4	8	3	4	7
	%	(4.00)	(4.00)	(4.00)	(3.00)	(4.00)	(6.50)
Unhappiness	No.	24	24	48	27	26	53
	%	(24.00)	(24.00)	(24.00)	(27.00)	(26.00)	(26.50)
Become helpless	No.	15	13	28	16	14	30
	%	(15.00)	(13.00)	(14.00)	(16.00)	(14.00)	(15.00)
Others	No.	7	5	12	6	4	10
	%	(7.00)	(5.00)	(6.00)	(6.00)	(4.00)	(5.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

There are many possible effects that domestic violence may have on women, such as mental disturbance, suicide, unhappiness, becoming helpless, etc. In Bardiya, 52% of respondents said that women may be mentally disturbed, 24% said women may be unhappy, and 14% mentioned that women may become helpless. Similarly, in Kailali, 50% of respondents said that women may be mentally disturbed, 26.50% said women may be unhappy, and 15% mentioned women may become helpless. Besides these, a few respondents said that women may have suicidal tendencies because of such violence in the family.

Table 4.24: Possible Effects of Domestic Violence on Children

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Mentally disturbed	No.	24	28	52	24	24	48
	%	(24.00)	(28.00)	(26.00)	(24.00)	(24.00)	(24.00)
Commit suicide	No.	0	1	1	2	2	4
	%	(0.00)	(1.00)	(0.50)	(2.00)	(2.00)	(2.00)
Unhappiness	No.	12	12	24	12	16	28
	%	(12.00)	(12.00)	(12.00)	(12.00)	(16.00)	(14.00)
Become helpless	No.	16	14	30	14	14	28
	%	(16.00)	(14.00)	(15.00)	(14.00)	(14.00)	(14.00)
Copying violent behaviour patterns	No.	16	13	29	18()	14	32
	%	(16.00)	(13.00)	(14.50)	(18.00)	(14.00)	(16.00)
Negative psychological impact	No.	30	30	60	26	28	54
	%	(30.00)	(30.00)	(30.00)	(26.00)	(28.00)	(27.00)
Others(specify)	No.	2	2	4	4	2	6
	%	(2.00)	(2.00)	(2.00)	(4.00)	(2.00)	(3.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Domestic violence in a family may also affect the children in different ways. In Bardiya, 26% of respondents said that children may be mentally disturbed, 12% said children may be unhappy, 15% mentioned children may become helpless, 14,50% mentioned children may copy violent behaviour patterns, and 30% said domestic violence may have a negative psychological impact on children. Similarly, in Kailali, 24% of respondents said that children may be mentally disturbed, 14% said children may be unhappy, and 14% mentioned children may become helpless. 16% mentioned children may copy violent behaviour patterns, and 27% said domestic violence may

have a negative psychological impact on children. Besides these, a few respondents said that children may have suicidal tendencies because of such violence in the family.

Table 4.25: Children Who have run Away from Home due to Domestic Violence

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Yes	No.	32	28	60	34	30	64
	%	(32.00)	(28.00)	(30.00)	(34.00)	(30.00)	(32.00)
No	No.	68	72	140	66	70	136
	%	(68.00)	(72.00)	(70.00)	(66.00)	(70.00)	(68.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

From the above table 4.25, it is clear that 32% of male and 28% of female respondents in Bardiya and 34% of male and 30% of female respondents in Kailali said that there are many children who have run away from home due to domestic violence in a family or society. Against this, the majority of the respondents, i.e., 66% (male 68% and female 72%) of Bardiya and 68% (male 66% and female 70%) of Kailali, mentioned that they didn't know about any children who had run away from home due to such an incident.

4.14. Conclusion

The study revealed that more than 80.00% of the respondents reported that they were aware of the violences against women in their society or community. Among these, physical violence and psychological violence were the common therefore, as a result the majority of the respondents said that such acts of violence existed in their

community since many years ago. The respondents revealed that there are many causes that give birth to domestic violence such as economic problems, gambling, alcohol addiction, unemployment of either husband or wife, lack of education of spouse and among the family members etc. Women are being more victimised of violence inside the home, workplace, extended family environment etc. This indicates that women are not safe and secure in these places and they have been the most victims during their ancestral era. It has become a culture and tradition of the family. But it is not limited to women only, males are also the victims of domestic violence as it is clear from the analysis. As expected and natural, women are more prone and victims of domestic violence than the males. The majority of the respondents are subjected to physical and psychological violence but some respondents are also victims of sexual violence. Victims are facing the violences occasionally, monthly, weekly and even daily also in some of the households. Due to the effects of the violences, the respondents are having the problems of mental stress, small injuries, disability, factures and sometimes death also because of major torture and beating. After the violence the medical care is provided by the good-hearted family members. For the treatment of the victims the family members had to bear a medical expense ranging from ₹1000 to 5000 and above. In the case of small injuries, they have been treated with locally with applying home remedies but some are left without any treatment. Whenever, they approached the law enforcement agencies like NGOs, police force and *Barghar*, they are been treated positively but all the officers are not like this, some behave normal as nothing has happened and some are unhelpful also. Because of such inhuman activity, victims become mentally disturbed, some commit suicide, many are unhappy and some become helpless too. This also affects the children in the family and society. Domestic violence creates negative impacts on the

family like break downs family relations, misunderstandings between the partners and family members, and drive towards poverty.

More than 60% of the respondents believed that schools could and ought to play a significant role in disseminating knowledge about domestic violence and social institutions such as NGOs would play a vital role in decreasing domestic violence against women in Nepal. The study revealed that emotional counselling, family meditation, legal counselling, free medical service, safe house provision, awareness programme and family economic support are needed for the protection and minimisation of domestic violence. There was not much difference on the domestic violence against women in both the regions as they have similarities in all the taken variables. As they belong to one community their cultural structure is identical in both the areas.

Chapter 5

Role of Government and Social Institutions to Control Domestic Violence Against Women in Nepal

5.1. Introduction

This chapter delves into the multifaceted dimensions of domestic violence against women in Nepal and explores the critical functions that the government and social institutions undertake to combat this issue. It examines the legal frameworks, policy initiatives, support systems, and awareness campaigns implemented to counter domestic violence. Furthermore, the chapter investigates the collaborative efforts between the government and various social institutions, including non-governmental organizations (NGOs), community-based organizations, and educational institutions, to create a comprehensive network that addresses the root causes of violence and assists survivors in rebuilding their lives.

The subsequent sections of this chapter delve into the specific roles of the government and social institutions in decrease domestic violence against women. It also focused on the fundamental rights of women given by the Constitution of Nepal

The Nepalese government has undertaken significant initiatives to combat domestic violence against women, acknowledging it as a critical human rights and public health issue. Policy-level interventions have included the establishment of legislative frameworks, such as the Domestic Violence (Offence and Punishment) Act, which criminalizes various forms of violence within homes. Moreover, the creation of the Ministry of Women, Children, and Senior Citizens underscores the government's commitment to championing women's rights and welfare. Through this ministry, policy formulation, program implementation, and coordination with various

stakeholders are facilitated, reflecting a comprehensive approach to addressing DVAW.

The government's commitment also extends to education and awareness. By integrating domestic violence-related content into school curricula, the government aims to instil values of respect and equality from an early age, challenging harmful gender norms and promoting healthy relationships. Additionally, law enforcement agencies and legal aid centres collaborate to provide timely assistance and protection to survivors. The government's efforts demonstrate a multifaceted approach that involves legal reform, education, and coordination among various bodies to create a safer environment for women.

Throughout history, Nepal has grappled with the pervasive issue of violence against women, which has entrenched itself deeply within the social and familial fabric. This longstanding problem has manifested in various forms, perpetuating a cycle of fear and control. In many cases, violence has been utilized as a tool of terror, often rooted in the unequal power dynamics between men and women. This imbalance of power has been associated with male assumptions of privilege and ownership, further cementing violence as a means to maintain dominance (Gill and Rehman, 2004).

5.2. Role of Nepalese Government/Formal and Social Institution/Informal Mechanisms in Addressing Domestic Violence in Nepal

Using both formal and informal mechanisms, Nepal has achieved great progress in combating domestic violence as it has realized the need for shielding women and other vulnerable groups from abuse. Legal frameworks like the National Action Plan for Gender-Based Violence (GBV) and the Domestic Violence (Offense and Punishment) Act of 2009 enshrine these informal mechanisms, heavily relied upon by

the country's diverse communities like the Tharu community. Thus, Government of Nepal underscores the imperative for a multifaceted approach involving legal reforms, institutional changes, community engagement, and economic empowerment to dismantle the deeply rooted structures perpetuating gender-based violence. Therefore, role of the Nepalese government in preventing domestic violence is of utmost importance.

Government policies focusing on the stability of income, equality of gender in all aspects and alcohol restrictions can help in the prevention of domestic violence (Tandukar, C Krishna, Junko, Takashi, & Masamine, 2008), state that the government of Nepal must consider this as a clinical problem that is multidimensional and must provide practical suggestions specifically. The government must also provide diagnosis, prevention, intervention and management of domestic violence in the long term.

5.2.1. Role of Nepalese Government/Formal Mechanism to Control Domestic Violence

The adoption of Nepal's interim constitution in 2006 marked a significant milestone, as it theoretically granted equal rights to all citizens, including women. However, the unfortunate reality is that despite these legal advancements, women in Nepal continue to grapple with dire circumstances. A paradox emerges between constitutional provisions and the prevailing conditions, where women find themselves confined to roles that undermine their agency. Traditional notions of femininity persist, with girls being categorized as physically weak and thus expected to conform to societal norms that limit their potential. The issue of violence against women transcends national boundaries. On a global scale, startling statistics indicate that approximately one out of every three women has experienced some form of violence, whether it be physical

abuse, coerced sexual acts, or other forms of mistreatment. This pervasive phenomenon affects women at various stages of their lives, from their earliest moments before birth to their twilight years. The widespread occurrence of such violence underscores its systemic nature and the urgent need for collective action.

Efforts to combat violence against women have gained traction through international platforms such as the Fourth International Conference on Women in 1995 and the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) established in 1979. These initiatives emphasize the necessity of eradicating all forms of discrimination and violence directed at women worldwide. Despite these global appeals, the situation in Nepal reflects a disheartening lack of effective mechanisms and responsive programs to address the issue in a timely manner.

In Nepal's rural regions, the challenges faced by women are compounded by the absence of adequate support systems. The dearth of institutions where women can safely report incidents of violence reflects a systemic oversight. The dire need for immediate action is palpable, particularly in these rural areas, to dismantle the deeply ingrained norms that perpetuate violence against women (UNWomen, 1979). It is crucial to create an environment that fosters women's physical and mental well-being and grants them the autonomy to contribute positively to their communities.

Nepalese women play a triple role within society, juggling responsibilities as production workers, mothers and wives, and community contributors. However, this multi-faceted engagement is often hampered by the looming threat of violence and the associated pressure to uphold notions of "purity." These threats, coupled with the

physical harm that women are subjected to, significantly limit their mobility and curtail their opportunities for personal and professional growth (UNWomen, 1979).

Empowerment emerges as a pivotal solution to counteract the pervasive violence against women. Empowering women not only entails granting them equal rights but also creating an environment where their agency and contributions are valued. It is notable that violence disproportionately affects women with lower economic status, revealing a nexus between financial vulnerability and heightened susceptibility to abuse. Providing economic support and alternative protection mechanisms is crucial to breaking this cycle of violence.

The victims of gender-based violence and domestic violence are often young women under the age of 25, who frequently lack the self-confidence to assert themselves in the face of adversity. Addressing this issue requires not only legal interventions but also a network of supportive individuals who can lend a sympathetic ear and facilitate the journey towards healing. In Nepal's cultural context, the police response to female victims of violence emphasizes the need for understanding and compassion, highlighting the importance of creating safe spaces for women to seek assistance (Rana & Perrie, 2019).

5.2.1.1. Laws Against Domestic Violence in Nepal

One of the major laws related to domestic implemented in Nepal is the Domestic Violence (offence and punishment act), 2009(2066). According to this law, domestic violence is "any form of physical, mental, sexual, and economic harm perpetrated by a person to a person with whom he/she has a family relationship and this word also includes any acts of reprimand or emotional harm" (Adalat, 2023).

The Constitution of Nepal has brought many progressive provisions with the aspiration of achieving an equitable society in accordance with the principles of inclusion and the proportional participation of women (Pun, et al., 2016). In particular, it contains a specific article on violence against women (Article 38 (3)), according to which no woman should be subjected to physical, mental, sexual, psychological or other forms of violence or exploitation on the grounds of religion, social or cultural tradition, practice or any other grounds. Such acts will be punishable by law and the victim will have the right to obtain compensation in accordance with the law.

Other important laws are (Mckenzie(nd)).

- Domestic Violence (Offense and Punishment) Act, 2066 Bikram Sambat (BS) (2009) (Domestic Violence Act). This act majorly addresses the domestic violence against women. This enactment acts like safeguard for women who experience domestic violence at home.
- Children Act, 2048 BS
- Police Act, 2012 BS, through this act, police are given authority to address society issues. If domestic violence against women is report, police will take appropriate action.
- Gender Violation Elimination Fund (Operation) Rules, 2067 BS
- Country Code, 2020 BS
- Appellate Court Regulation, 2048 BS
- Crime and Punishment Act, 2027 BS
- Gender Equality Act, 2006, This act is enacted to establish equal status among men and women highlighting their rights (Lamichhane, Puri, Tamang, & Dulal, 2011).

- Labor Act, 2048 BS
- Local Self-Governance Act, 2055 BS
- Human Trafficking and Transportation (Control) Regulation, 2065 BS
- National Women Commission Rules, 2063 BS, this act is enacted to protect women and promote their interests and rights and thereby involving them in the overall development which establish gender justice (National Woman Commission Act, 2063 (2006), (2018)).
- Human Trafficking and Transportation (Control) Act, 2064
- Procedural Guidelines for Protecting the Privacy of the Parties in the Proceedings of Special Types of Cases, 2064 BS
- Domestic Violence (Crime and Punishment) Act, 2067(2010), through this act, rules can be drafted for the domestic violence against women to safeguard women
- Supreme Court Regulation, 2049 BS
- District Court Regulation, 2052 BS
- Libel and Slander Act, 2033
- State Cases Act, 2049 BS, through this act, police personnel are given authority to make arrest after investigating a crime
- National Women Commission Act, 2063
- Social Practices (Reform) Act, 2033 BS.

5.2.1.2. Domestic Violence (Offense and Punishment) Act, 2009

This act was passed by the Government of Nepal in the year 2009 with central aim to reduce the domestic violence against women and provide protection for them. In this act, it is clearly mentioned that “No one shall commit; or aid or abet; or incite for the commission of for the act of domestic violence” (article 3). Based on the preliminary

investigation, the court may provide immediate protection to the women as per article 6 of this act. The cost of the treatment of women who sustained injuries due to domestic violence should be borne by the perpetrator as per article 9 of this act. The compensation is levied by the court to the perpetrator based on the nature and level of domestic violence caused to women as per article 10 of this act. Service centers established by the Government of Nepal provide immediate protection for women. The penalty for this crime as per article 13 of this act, "A person who commits an act of domestic violence shall be punished with a fine of Three Thousand Rupees up to Twenty-Five Thousand Rupees or Six months of imprisonment or both" (Domestic Violence (offence and punishment) Act, 2009 (2066 BS)).

An important part of legislation that criminalizes domestic abuse and gives victims legal channels to pursue justice is Nepal's Domestic Violence (Offense and Punishment) Act, 2009. Domestic abuse is defined broadly in the Act to include economic, sexual, psychological, and physical abuse. It gives victims the ability to report crimes either directly to the police or through regional agencies. Courts may grant protective orders under this Act, including temporary orders to shield victims from harm while their cases are pending. In addition to requiring financial support and ensuring the victim's safety while remaining in the shared household, these orders may also require the abuser to stop communicating with the victim (Domestic Violence (offence and punishment) Act, 2009 (2066 BS)). The Act also contains provisions for conflict reconciliation, permitting the use of alternative dispute resolution techniques with victim permission. On the other hand, it also requires that cases that remain unresolved be sent to the court for additional proceedings. By using two different approaches, the goal is to strike a balance between Nepalese society's social and cultural dynamics and the desire for justice of the citizen (Domestic

Violence (offence and punishment) Act, 2009 (2066 BS)). The Act seeks to give victims of domestic abuse legal protection by defining the term broadly and creating procedures for assistance and compensation; nonetheless, there are still issues with the Act's implementation and practical applicability (Mahajan, 2011). Furthermore, the enduring patriarchal norms and societal attitudes toward women, which frequently deprive victims of the support and protection they need due to widespread stigma and a lack of knowledge about their legal rights, make the Act's enforcement more challenging (Paudel G. S., 2007).

5.2.1.3. Domestic Violence (Offence and Punishment) Rules, 2010 (2067 BS)

This act is the follow up of "Domestic Violence (Offence and Punishment) Act 2066 (2009)" act. This act contains rules addressing domestic violence against women. It was passed in the year 2010. In this act, the format of complaint form is provided so that women in distress can lodge complaint. Article 14 of this act stipulates to maintain a separate complaint registration book. The health of the victim shall be examined under article 6 of this act. Security for the victim shall be provided through article 7 of this act. Article 11 of this act delegates power to Nepal Government to establish service centers to provide immediate protection for domestic violence victims. Article 12 of this act provides provision to delegate women protection officer. Article 15 of this act stipulates on usage of service fund. Article 17 of this act allows government or NGO to conduct awareness program regarding domestic violence (Domestic Violence (Offence and Punishment) Rules, 2010 (2067 BS)).

Under the Domestic Violence Act, perpetrators face up to six months of imprisonment and/or a fine. Under the same statute, the perpetrator is also responsible for the costs associated with the victim's treatment for physical and mental harm. Depending on the nature and degree of the act, the perpetrator may be ordered to pay compensation

to the victim. The economic and social status of the perpetrator and victim will be considered when determining the compensation. The Interim Constitution of Nepal provides an explicit guarantee against violence against women. The following items apply according to Article 20:

1. No woman should be discriminated against in any way based on gender.
2. Every woman has the right to reproductive health and other reproductive rights.
3. No physical, mental or other form of violence should be inflicted on any woman and such an act will be punishable by law.
4. Sons and daughters have equal rights to ancestral property.

Furthermore, the preamble of the Domestic Violence Act refers to "the right of every person to prevent and control violence occurring within the family and for matters connected therewith." Victims may apply for the Nepalese equivalent of a civil protection order under the Domestic Violence Act. An interim protection order issued by the court under Section 6(1) of the Domestic Act following a "preliminary investigation" may include making the necessary arrangements for the "separate stay" of the perpetrator where it is not conducive for the perpetrator to live together with the victim, and to "make necessary arrangements for the maintenance of the Victim," which is likely to include funding the victim's separate residence (Lamichhane, Puri, Tamang, & Dulal, 2011). Section 11 of the Domestic Violence (Crime and Punishment) Act, 2067 delegates authority to the government of Nepal to establish service centers for the "immediate protection" of victims, and for separate accommodation for victims undergoing treatment for physical or mental injuries sustained as a result of domestic violence. Although the drafting of the statute is unclear, it seems likely that the police's assistance (in the event that immediate

protection is needed during the preliminary investigation) could include ordering the abuser to stay away from the victim, although it is not clear how receptive the police would be to a request for this type of remedy.

5.2.1.4. National Gender-Based Violence Action Plan

The National Action Plan for Gender-Based Violence (GBV), in addition to the Domestic Violence Act, provides a thorough plan of action to address violence against women in Nepal. This strategy lays forth a number of actions, including public awareness campaigns, strengthening law enforcement agencies' capabilities, and opening shelters for survivors. It also highlights how important it is to incorporate GBV prevention into the larger development agenda, acknowledging that social justice and gender equality cannot be achieved without tackling domestic violence.

A significant player in carrying out this plan is the National Women Commission, along with local entities. judicial aid, counselling, and assistance in navigating the judicial system are offered by these organizations to victims. While this strategy has been criticized for occasionally putting peace before justice, the police are vital in helping victims and offenders reach settlements.

5.2.1.5. Courts' Functions and Legal Precedents

The Nepali judiciary has played a significant role in the interpretation and implementation of legislation concerning domestic abuse. The Nepalese Supreme Court has upheld women's rights to live free from violence via a number of decisions. For example, the court has made decisions regarding the criminalization of marital rape and set standards that protect victims' privacy and dignity during legal proceedings.

However, issues like women's lack of knowledge of their legal rights, ineffective judicial delivery, and cultural norms that discourage reporting of domestic abuse frequently hamper the efficacy of these legal frameworks.

5.2.1.6. Tharu Commission Act 2017 (2074 BS)

The Tharu Commission Act, 2017 was enacted by the Federal Parliament of Nepal as a significant legislative measure aimed at safeguarding the rights and interests of the Tharu community, an indigenous ethnic group in Nepal (Tharu Commission Act, 2017). The Act was established under the authority granted by Article 296, Sub-Article (1) of the Constitution of Nepal, 2015, which requires the creation of special commissions to protect the rights of marginalized communities (Tharu Commission Act, 2017). One of the main roles of the Tharu Commission, among its many responsibilities, is to address and control domestic violence (DV) within the Tharu community (Tharu Commission Act, 2017).

The objectives of the Tharu Commission Act, 2017, include:

- Protecting the rights and interests of the Tharu community, especially focusing on oppressed groups of the community such as women
- Preserving and promoting the cultural heritage of the Tharu people
- Ensuring the Tharu community's engagement in the socio-economic and political processes of the country (Tharu Commission Act, 2017).

These are wide-ranging goals that cover numerous aspects of community welfare, such as reducing and preventing the incidence of domestic abuse.

Role in preventing domestic violence: In the Tharu community, the Tharu Commission has a multifarious role to play in curbing domestic abuse within the community. Its strategy incorporates community involvement, awareness-raising,

legal advocacy, and stakeholder collaboration. The Tharu Commission is an advocate for laws and policies that safeguard the rights of women in the Tharu community. It is essential to the fruitful execution of the Domestic Violence (Crime and Punishment) Act 2009 among Tharu communities in Nepal. Additionally, the commission seeks to ensure that national policies take into account the unique requirements of women from the Tharu community. This involves making legal changes and promoting better enforcement of the law as it already exists (Domestic Violence (Crime and Punishment) Act, 2009) (Tharu Commission Act, 2017).

The commission conduct educational events with the goal of educating the Tharu community about domestic abuse. These initiatives emphasize teaching men and women about gender equality and the legal protections and rights available to victims. In order to promote a to challenge and reform cultural norms that support domestic abuse (Saathi, 2023; WOREC Nepal, 2023) (Tharu Commission Act, 2017).

The Tharu Commission also works with a number of non-governmental organizations (NGOs), including Saathi, WOREC, and Maiti Nepal, who offer victims of domestic abuse services like shelter, counselling, and legal assistance. Through collaboration with these groups, the commission ensures that women in the Tharu community have access to these essential services, enabling victims to get assistance if they want to leave abusive relationships (Tharu Commission Act, 2017) (WOREC Nepal, 2023; Saathi, 2023; Maiti Nepal, 2023).

Interaction with Traditional Governance institution: The *Barghar*, a traditional community leader of the Tharu society, is one example of how the Tharu Commission interacts with traditional government institutions (Tharu Commission Act, 2017). The commission makes sure that domestic abuse is addressed within the Tharu

community's cultural framework by combining these traditional structures with official legal procedures (Tharu Commission Act, 2017). Due to its connection with the cultural traditions of the community, this approach assists in increasing the acceptability and effectiveness of legal initiatives (Tharu Commission Act, 2017).

The Tharu Commission monitors the enforcement of domestic violence laws and policies among the Tharu community (Tharu Commission Act, 2017). It measures the efficacy of different interventions and offers suggestions for enhancements. In order to guarantee that the legal safeguards for Tharu women are not just theoretical but also actively implemented, this monitoring function is crucial and will positively impact the lives of women in the community (Tharu Commission Act, 2017).

In order to gather information on the frequency, causes, and consequences of domestic violence in the Tharu community, the commission undertakes research. This data is essential for the purpose of creating focused interventions that specifically address the difficulties experienced by Tharu women. The research's conclusions also help the commission develop evidence-based and pertinent policy recommendations and advocacy (UNDP Nepal, 2019).

In order to address domestic violence against women in the Tharu community, a strong framework is provided under the Tharu Commission Act, 2017. The Commission strives to make the environment safer for Tharu women through its involvement in policy advocacy, awareness-raising, community engagement, and cooperation with NGOs. Although there are still obstacles to overcome, the Commission's initiatives mark a major advancement in the battle against domestic abuse in Nepal (Tharu Commission Act, 2017). The Backward Society Education (BASE) and the Tharu Welfare Society (Tharu *Kalyankarini* Sabha) are two of the

most significant and well-known organizations serving the Tharu people. These NGOs are dedicated to serving the needs of all Tharu people, not just Kochila Tharu groups. Krauskopff states that the Tharu Welfare Society was established in 1949, which is a relatively early date. for a Nepalese ethnic organization. It serves as the Tharu people's representative body in the Nepal *Janajati Mahasangh* (Nepal Federation of Nationalities, 2007: 200).

The increase in domestic violence during the lockdown period highlights the importance and urgency of the prevention of domestic violence. The main reason for domestic violence against women during this lockdown is proved to be economic instability. Therefore, the government of Nepal should focus on this problem of domestic violence. The government should work keenly on promoting gender equality. Additionally, one of the essential and basic steps that the government of Nepal should take is the establishment and promotion of various policies and programs that teach everyone the importance of gender equality and support for the victims. The government should work to build awareness about gender-based violence and create a culture which is equal for all and respectful (Phuyal & Chamar, 2022).

To control domestic violence against women the government of Nepal and social institutions play a crucial role. One of the well-known social institutions in the fight against domestic violence against women is WOREC or Women's Rehabilitation Centre. It is a non-governmental organization established in 1991. WOREC carries out various programs under the campaign Violence Against Women (VAW). The organization has been working for two decades to break the silence of women experiencing abuse and support them and provide them with security and safe houses with counselling services. They also created a common platform for various women

working against domestic violence and make this problem public (Phuyal & Chamar, 2022).

5.2.1.7. Fundamental Rights of Women Given by the Constitution of Nepal

The Constitution of Nepal grants women fundamental rights to ensure their equality and empower them and make them participate in society (Gautam, 2020). In this constitution, the empowerment of women is stated as a major goal (Gautam, 2020). The constitution places a strong emphasis on both inclusivity and the fair representation of all facets of Nepalese society, encompassing women as well (Gautam, 2020). Therefore, it can be seen that the constitution of Nepal has recognized the rights of women ad constantly tries to empower them in various social aspects (Gautam, 2020). Nepal's constitution also includes civil liberty, human rights and fundamental rights. The drafted constitution had a significant repression of women with nearly 33% of representatives as women. The aim of the constitution is to focus on social equality, gender equality and caste, ethnicity and religious equality (Gautam, 2020).

5.2.2. Role of Social Institutions/Informal Mechanism in Reducing Domestic Violence Against Women in Nepal

Social institutions/informal mechanism, including non-governmental organizations (NGOs), community groups, and religious bodies, have been instrumental in raising awareness about domestic violence against women and advocating for change. NGOs like the Women's Rehabilitation Centre (WOREC) have been at the forefront, offering services ranging from shelters to legal aid for survivors. These institutions often serve as safe spaces where survivors can find support, counselling, and resources to rebuild their lives. Community-level interventions by social institutions involve creating pressure groups, organizing awareness-raising activities, and

enhancing the role of mass media in disseminating information. By forming pressure groups at the grassroots level, social institutions empower local communities to collectively address domestic violence issues within their areas. Through workshops, campaigns, and media engagement, these institutions challenge harmful behaviors, educate communities about women's rights, and promote a culture of respect and equality. Religious and community organizations also contribute by leveraging their influence to advocate against domestic violence, redefining traditional norms, and providing supportive environments for survivors. Their involvement helps in breaking the silence around the issue and encouraging open dialogue within communities. Nepal mostly relies on non-formal mechanisms to combat domestic abuse in addition to formal legal mechanisms. These include traditional government structures such as the *Barghar* in the Tharu community, local dispute resolution bodies, and community-based organizations.

5.2.2.1. The *Barghar* System of the Tharu Community

Among the Tharu community, the *Barghar* system is a traditional form of government that is essential to preserving social order and settling conflicts, including those involving domestic abuse (Khadka, 2016). Conflict resolution within the community frequently starts with the *Barghar*, a revered elder or leader. The trust and respect that the *Barghar* command is the foundation of their authority, and everyone concerned typically accepts their choices (Khadka, 2016). In order to settle internal conflicts, the Tharu community of Nepal frequently turns to traditional councils or elders, especially in rural areas in Nepal, as per the study of Khadka (Khadka, 2016). The *Barghar* may act as a mediator in domestic violence cases, attempting to find a community solution between the victim and the offender. In many rural places where access to formal legal institutions is limited, this strategy is the preferred method. In

addition to settling conflicts, the *barghar's* duties also include maintaining social norms and ensuring that community members follow traditional beliefs that forbid violence (Khadka, 2016).

However, there are disadvantages to depending only on the *Barghar* system. The concepts of justice as defined by formal legal systems may not always be consistent with the informal nature of these resolutions. In addition, prejudice can exist, particularly in patriarchal societies where traditional authorities may choose reconciliation over harsh punishment, compromising the victim's safety and rights (Khadka, 2016).

5.2.2.2. NGOs and Community-Based Organizations

The work of community-based organizations (CBOs) and non-governmental organizations (NGOs) is crucial in enhancing that of official legal institutions. These groups offer vital services to victims of domestic abuse, including safe havens, counselling, and legal assistance. Additionally, they take part in campaigns and public education efforts to increase knowledge about women's legal rights and domestic abuse. Leading these initiatives are organizations like Maiti Nepal, the Women's Rehabilitation Centre (WOREC), Saathi, and the Forum for Women, Law, and Development (FWLD), which provide complete support to survivors and strive to increase awareness and promote policy reforms. who aim to alter public perceptions of domestic abuse while also offering survivors direct support. Additionally, they work along with foreign organizations and regional administrations to improve Nepal's overall response to domestic abuse. Women in Nepal are frequently dissuaded from seeking legal help for domestic abuse due to cultural norms and patriarchal structures, which force them to rely on informal support networks (Suchmasasi, Sutiyoso, & Puspawati, 2021) (Puri, Shah, & Tamang, 2020)

(Gardsbane, Bukuluki, & Musuya, 2021). The need for community-based initiatives to address domestic violence is highlighted by the fact that many women seek support from friends, family, or community leaders. These informal mechanisms can offer a sense of safety and understanding in a setting where formal institutions are frequently viewed with skepticism or fear (Suchmasasi, et al., 2021); (Gardsbane, et al., 2021); (Puri, et al.,2021); (Basnyat, 2016).

Opportunities and Challenges

Effectively addressing domestic violence in Nepal still faces considerable hurdles, despite the progress made through both formal and informal mechanism. Among some of the are:

Cultural Barriers: Women are frequently prevented from getting assistance or leaving abusive situations by deeply rooted cultural norms and practices. Women may be unable to report incidents of domestic abuse due to the stigma attached to being a victim.

Legal and Institutional Gaps: Although the legal system is strong, there are frequently irregularities in how it is applied. It's possible that judges and police officers lack the resources or expertise necessary to handle domestic abuse cases skilfully. Furthermore, the judicial system for victims may be compromise if reconciliation is prioritized over prosecution.

Access to Justice: Legal services are difficult to get by in many rural locations. It's possible that women are unaware of their legal rights or lack the resources to take legal action. In certain cases, conventional legal procedures might be avoided due to the prevalence of informal conflict resolution methods like the *Barghar* system.

Resource Limitations: In rural places especially, shelters, counselling services, and legal aid are frequently overburdened and underfunded. This reduces the amount of assistance offered to victims of domestic abuse.

5.2.2.3. Maiti Nepal

Anuradha Koirala established Maiti Nepal, a revolutionary non-profit in Nepal, in 1993. It has won acknowledgement on both a national and international level for its efforts to stop human trafficking and offer complete assistance to victims of gender-based violence, including domestic violence (DV). Maiti Nepal is an essential institution in the battle against domestic violence (DV) in Nepal because of its comprehensive strategy that targets various forms of violence and exploitation against women and children, even if its main concentration is on counter trafficking operations.

Role and Responsibilities

Rescue and Rehabilitation: Maiti Nepal runs a number of safe houses and rehabilitation facilities around the nation that offer refuge, health care, therapy, and career development to victims of domestic abuse. These facilities provide a safe haven where trauma survivors can heal from their experiences, pick up new skills, and work toward reintegrating into society. About 450 women and children reside at the organization’s primary rehabilitation facility in Kathmandu, where they get not only basic requirements but also educational possibilities through initiatives like the Teresa Academy, which has graduated several students who have gone on to medical school (CAP International, 2024) (Global Citizen, 2024).

Legal Support and Advocacy: Maiti Nepal is a significant player in promoting better legal safeguards for women and children on a national and international scale. In

order to make sure that traffickers and violent offenders are held accountable, the group works closely with law enforcement. Its legal team helps victims navigate the legal system and prosecutes their abusers by offering pro bono assistance. Beyond taking on specific cases, Maiti Nepal is actively involved in the legal system, working to improve policies that support victims of violence (CAP International; Friends of Maiti Nepal, 2023).

Awareness and Prevention: Maiti Nepal's approach to ending domestic abuse and human trafficking heavily emphasizes prevention. The group runs ten intervention outposts near the border between Nepal and India, where skilled volunteers many of whom are also survivors help to spot and apprehend possible victims before they are trafficked. These outposts also function as canters of education, educating those who are vulnerable about the dangers of human trafficking and the significance of getting assistance when facing domestic abuse. In addition, Maiti Nepal operates Prevention Homes in isolated locations, offering girls who are at a high risk of being trafficked education and career training (Friends of Maiti Nepal, 2023).

Medical and Psychological Care: Maiti Nepal is aware of the significant effects that domestic abuse has on victims' physical and mental health. The charity provides comprehensive medical care, including treatment for abuse-related injuries and assistance for individuals living with HIV/AIDS, a common outcome of sexual violence, in order to meet these requirements. Equal emphasis is placed on psychological therapy, with counselling services offered to assist survivors in reintegrating into society and processing their past trauma. Hospice centers run by Maiti Nepal offer terminally ill patients end-of-life care, guaranteeing them comfort and dignity in their last moments (CAP International, 2023) (Global Citizen, 2023).

Economic Empowerment: In order to escape abusive situations and create a solid future for themselves, survivors of domestic abuse must achieve economic independence. The goal of Maiti Nepal's vocational training programs is to give survivors the tools they need to find work or launch their own companies. Sewing, carpentry, cooking, retail management, and other trades are among the many areas in which training is provided. Some participants also get microloans to help launch their businesses. The goal of Maiti Nepal is to assist survivors in achieving long-term self-sufficiency, and this emphasis on economic empowerment is essential to that goal (Friends of Maiti Nepal, 2023).

Community Engagement and Social Justice: Maiti Nepal has developed into a vital resource for families and communities impacted by gender-based violence and domestic violence, in addition to providing direct treatment to survivors of violence. The group works closely with the police to find and rescue lost daughters, spouses, or sisters, and it frequently acts as the initial point of contact for families in need of these people. As part of its community outreach initiatives, Maiti Nepal runs grassroots education programs to increase public awareness of domestic abuse and human trafficking, two problems that are particularly common in rural and marginalized areas (Friends of Maiti Nepal, 2023; CAP International, 2023).

The founder and original creator of Maiti Nepal, Anuradha Koirala, has won multiple honors for her contributions, including the Padma Shri, the fourth-highest civilian honor in India. Many have been inspired by her leadership, and Maiti Nepal still stands as a symbol of hope for Nepali victims of human trafficking and domestic abuse (Global Citizen, 2023). It is now a pillar of the opposition to gender-based violence and DV in Nepal. By opposing the systems that allow such abuse to

continue, its work not only gives survivors immediate comfort but also advances long-term societal reform.

5.2.2.4. SAATHI

Saathi is a well-known organization in Nepal that was founded in 1992 and is committed to ending gender-based violence (GBV), and Domestic violence with a focus on domestic abuse of women and children. The goal of the group is to establish a society free from violence where women and children can live with dignity. Saathi's work has grown over time to encompass a range of initiatives targeted at GBV survivor's empowerment, protection, and prevention (Saathi, 2024) (Saathi, 2024).

Services for housing and support: Saathi runs a number of shelters around Nepal, offering protection to women and children who have been subjected to abuse, including trafficking and domestic violence. Known as Ashreya Shivirs, these shelters provide survivors with short-term lodging, typically lasting up to six months. Survivors are provided with a variety of support services throughout their stay, including medical attention, legal aid, psychiatric counselling, and training for vocational training. Empowering survivors to become financially independent and reintegrate into society with dignity is the goal (Saathi, 2024).

Apart from providing shelter for women, Saathi manages safe houses called Bal Ashreya Shivirs, which serve as havens for children who have experienced or may experience abuse. These establishments offer children education, counselling, and housing, enabling them to develop in a safe and nurturing setting (Saathi, 2024).

Advocacy and Legal actions: Through its Access to Justice Program, Saathi significantly contributes to improving GBV survivors' access to justice. The ASTHA project, for example, works with other organizations to break down social barriers that

keep women from exercising their rights. In order to develop a more accommodating legal framework, this initiative aims to increase awareness, include men and boys in the fight against gender-based violence, and fortify collaborations between governmental and non-governmental organizations (Saathi, 2024).

Furthermore, Saathi engages in advocacy on an international and national scale, aiming to impact legislative modifications that safeguard the rights of women and children. In order to challenge cultural norms that support discrimination and violence, the organization also runs a number of awareness programs (Saathi, 2024).

Gender-Based Violence Prevention and Response Project (GBVPR): One of Saathi's principal projects is the Gender-Based Violence Prevention and Response Project (GBVPR). The project's goal is to make Nepal's institutional and legal frameworks for dealing with domestic abuse stronger. It works in tandem with regional law enforcement organizations, local communities, and other relevant parties to enhance the overall handling of GBV cases. The Gender-Based Violence Prevention and Response (GBVPR) initiative ensures survivors receive prompt and appropriate support by training police officers, healthcare providers, and community leaders (Saathi, 2024).

Programs for Community Involvement and Awareness: The community-based initiatives of Saathi are essential in transforming the way that society views domestic violence. Saathi engages communities by holding workshops, seminars, and public awareness campaigns to combat cultural practices that support violence against women and children (Saathi, 2024). These initiatives push for more robust legal safeguards for victims of domestic violence and emphasize the significance of group responsibility in stopping domestic violence. To increase its influence, Saathi works

with numerous NGOs, governmental institutions, and international organizations. By participating in multiple networks centered around women's rights, child protection, and gender-based violence, the organization is able to exchange best practices, knowledge, and resources with related organizations (Saathi, 2024).

In order to effectively combat domestic abuse in Nepal, Saathi's comprehensive strategy combines long-term initiatives to strengthen legal frameworks and alter societal perceptions with prompt assistance for victims. Saathi works to end violence against women and children by offering advocacy, shelter, and legal support, as well as aiding in the recovery and reintegration of survivors into society (Saathi, 2024).

5.2.2.5. Forum for Women, Law, and Development (FWLD)

One of the most important organizations in Nepal for combating domestic abuse (DV) against men and women is the Forum for Women, Law, and Development (FWLD). FWLD is a nonprofit organization that was founded in 1995 with the goal of advancing and defending the rights of marginalized populations, such as minorities, women, and children. This organization works to end gender-based violence and provide justice for survivors through a variety of tactics, including advocacy, legal aid, research, and policy reform (Forum for Women, 2022) (FWLD, 2024).

The multifaceted approach taken by FWLD to address domestic abuse includes both institutional reform and direct intervention. The organization helps victims of domestic abuse in Nepal navigate the country's frequently complex judicial system by offering them legal support. Assuring that survivors have access to justice entails providing legal counsel, assistance, and representation in filing cases pertaining to domestic abuse (Forum for Women, 2022) (FWLD, 2024). Additionally, FWLD advocates for the change of discriminatory laws and practices both domestically and

internationally. The implementation of the Domestic Violence (Crime and Punishment) Act, 2009, which makes domestic abuse a crime in Nepal, is one of the main areas of focus. The organization strives to guarantee that survivors are informed of their rights under this statute and that it is adequately enforced. Additionally, FWLD promotes the inclusion of gender-sensitive strategies in the legal system to enhance the assistance provided to victims of domestic abuse (Forum for Women, 2022) (FWLD, 2024).

Responsibilities and Functions of FWLD

- Legal Aid and Representation: FWLD offers men, women, and marginalized individuals who have experienced domestic abuse free legal services. For people in need, the charity maintains a specialized legal helpline that provides prompt assistance. By means of its legal services, FWLD assists victims in obtaining protection orders and filing criminal charges against their abusers (Forum for Women, 2022) (FWLD, 2024).
- Concerning gender-based violence and domestic violence, FWLD carries out a great deal of research. Advocacy and policy recommendations are informed by this research. By recording incidents of domestic abuse and examining patterns, FWLD promotes knowledge about the difficulties experienced by victims and the efficacy of current legal frameworks of the government (Forum for Women, 2022) (FWLD, 2024).

- Advocating for changes to policies at the national and international levels is a major aspect of FWLD's activities. The group works with legislators, public servants, and foreign organizations to promote changes that improve the legal system that safeguards victims of domestic abuse. In order to draw attention to Nepal's shortcomings in adhering to international standards regarding gender-

based violence, FWLD also takes part in the creation of shadow reports for international human rights authorities (Forum for Women, 2022) (FWLD, 2024).

- FWLD offers law enforcement, community leaders, and legal professionals training and capacity-building programs. These courses are intended to improve the abilities and expertise of people working in the legal system, making them more capable of managing domestic abuse cases. Additionally, FWLD collaborates with neighbourhood groups to increase their ability to assist victims of domestic abuse (Forum for Women, 2022) (FWLD, 2024).
- To inform the public about domestic abuse and the legal rights of victims, FWLD organizes public awareness campaigns. The goal of these initiatives is to eradicate the stigma attached to domestic abuse and inspire victims to get support. Additionally, FWLD creates educational materials and holds workshops to increase public understanding of the value of addressing domestic abuse and the rights of survivors in different regions (Forum for Women, 2022) (FWLD, 2024).

To increase the effectiveness of its efforts to stop domestic abuse, FWLD works with numerous national and international organizations. It is a part of numerous networks and coalitions, including the Reproductive Health Right Working Group, which promotes women's reproductive rights, including safe motherhood and abortion, and the Women Friendly Disaster Management (WFDM) group, which focuss on gender mainstreaming in disaster risk reduction. The CEDAW (Convention on the Elimination of All Forms of Discrimination Against Women) Shadow Report Preparation Committee in Nepal is also coordinated by FWLD. This committee, which is made up of different groups that advocate for women's rights, reports to the

UN on problems like gender-based discrimination and domestic abuse in Nepal (Forum for Women, 2022) (FWLD, 2024).

The work of FWLD has had a major influence on Nepal's social and legal framework in regard to domestic abuse. Many survivors have been able to get justice and receive protection from abusers through its legal aid programs. Through its advocacy work, the organization has raised awareness of domestic abuse as a serious issue in Nepal and helped bring about significant law reforms. But FWLD has difficulties in its work as well. Cultural expectations and cultural perceptions of domestic abuse frequently hamper the work of the organization. Domestic abuse is still viewed as a private problem in many areas, which makes it challenging for survivors to come out and ask for assistance. Furthermore, there is still inconsistent application of the laws pertaining to domestic abuse, which can make it difficult for survivors to seek legal redress (Forum for Women, 2022) (FWLD, 2024).

Nepal takes a diverse approach to combating domestic abuse, utilizing both formal legal systems and informal community-based initiatives. The National Action Plan for GBV and the Domestic Violence Act of 2009 offer a robust legislative framework, but traditional governance structures like the *Barghar*, non-governmental organizations, and community organizations also play a critical role in the effective management and prevention of domestic violence. In order to guarantee that women in Nepal, particularly those from indigenous communities like the Tharu, may live free from abuse and have complete access to justice, it is imperative that the obstacles preventing the effective implementation of these processes be addressed.

The social institutions in Nepal must actively participate in all activities aimed to prevent domestic violence. It is the duty of every government, society, NGOs,

organization and individual to fight against domestic violence. These social institutions must help to create a network for creating awareness, supporting and educating every citizen and mainly the victims about domestic violence and its side effects. These social institutions not only include NGOs but also schools, colleges, educational establishments, religious groups, and community organizations. They all play a vital role in establishing respect and equality among the citizens (Alwis, 2023).

These social institutions can provide education to the people of Nepal on gender norms, healthy relationships and legal and human rights. Additionally, they can also provide the victims with resources and safe houses. By educating and creating awareness among the people, social organisations continuously work to make the country a safe and respectable society for women and all people (Alwis, 2023).

- Government Initiatives and Policies: Nepal has taken steps to address domestic violence through legal frameworks and policies. The government has established the Ministry of Women, Children, and Senior Citizens to formulate policies, programs, and plans for the promotion of women's rights and well-being. The Domestic Violence (Offence and Punishment) Act, 2066 was enacted to criminalize domestic violence and provide legal remedies for survivors (Alwis, 2023).
- Non-Governmental Organizations (NGOs): NGOs have been actively working on the ground to address domestic violence in Nepal. Organizations like the Women's Rehabilitation Centre (WOREC) have been providing services such as shelters, legal aid, counselling, and advocacy to survivors. They also play a role in raising awareness and challenging social norms that perpetuate violence (Alwis, 2023).

- Awareness Campaigns: Social institutions, including NGOs and community organizations, have been conducting awareness campaigns to educate people about domestic violence, its consequences, and available support systems. These campaigns aim to change attitudes, challenge stereotypes, and encourage survivors to come forward (Alwis, 2023).
- Crisis Intervention and Support Services: Social institutions, particularly NGOs, have been offering crisis intervention and support services to survivors of domestic violence. This includes providing safe spaces, legal aid, counselling, and vocational training to help survivors rebuild their lives (Alwis, 2023).
- Education and Training: Institutions such as schools, colleges, and vocational training centers have been incorporating gender-sensitive education and training programs. These initiatives focus on promoting gender equality, teaching about healthy relationships, and empowering individuals with the skills to recognize and address domestic violence (Woo, 2021).
- Media and Communication: Media outlets have played a role in raising awareness about domestic violence by featuring stories, documentaries, and talk shows that highlight the issue. Media campaigns have contributed to sparking discussions and challenging harmful norms (Woo, 2021).
- Healthcare Sector: Healthcare providers have been receiving training to recognize signs of domestic violence and respond appropriately. Medical professionals are in a unique position to identify and provide support to survivors who seek medical attention (Woo, 2021).
- Research and Data Collection: Research institutions and organizations have been conducting studies to gather data on the prevalence, causes, and impacts

of domestic violence. This research informs policy decisions and program development (Woo, 2021).

- Government-NGO Collaboration: Collaboration between government agencies and NGOs has been crucial in implementing initiatives to address domestic violence. This partnership enhances the effectiveness of interventions and ensures that survivors receive comprehensive support (Woo, 2021).

While progress has been made, challenges remain. Factors such as cultural norms, limited resources, and gaps in implementation continue to impact efforts to curb domestic violence. The current scenario likely involves a mix of ongoing initiatives and challenges, with various social institutions working together to address this complex issue (Woo, 2021).

Despite these initiatives, challenges persist in effectively controlling domestic violence against women in Nepal. Implementation gaps, limited resources, social norms, and cultural barriers remain obstacles in the fight against gender-based violence. Additionally, the reporting of domestic violence remains low due to fear of reprisals and social stigma. The government and social institution role in controlling domestic violence against women remains critical, and continued efforts, policy revisions, and collaborations with civil society are essential to achieving meaningful progress and ensuring the safety and empowerment of women in Nepal.

5.2.3: Role of Nepalese Tharu Women to Control/ Address Domestic Violence in Nepal

In Nepal, women are integral to the prevention and management of domestic violence (DV) through a variety of channels, including community organization involvement, legal and policy framework participation, and grassroots campaigns. In addition to

being the victims of domestic abuse, women actively took part in efforts to end the violence in Nepal. The contribution of women in Nepal to address domestic violence are follows:

5.2.3.1. Local Women's Groups

Local organizations and women's groups play a critical role in promoting victims' rights and increasing public awareness of domestic abuse. These organizations frequently offer survivors' housing, legal assistance, and therapy, among other forms of support. They also try to dismantle societal norms that support abuse and educate communities about domestic violence. Women leaders participate in community-based programs aimed at addressing domestic violence among Tharu communities. To inform men and women about the effects of domestic abuse and the significance of gender equality, these programs may involve holding training sessions, community discussions, and seminars.

In the Tharu community Women activists are in favor of more robust legal safeguards against domestic abuse. They collaborate with legislators to make sure that legislation such as the Domestic Violence (Offense and Punishment) Act 2009 is appropriately applied and takes into account the unique requirements of the Tharu community (Nepal Law Commission, 2009). Advocates for women's rights in the Tharu community offer survivors of domestic abuse legal assistance and legal counsel. They make sure victims are aware of the resources that are available and their rights while assisting them in navigating the legal system, filing complaints, and seeking justice (Nepal Bar Association, 2018). Within the Tharu society, it is common for women to start and manage shelters that provide secure environments for victims of domestic abuse. For women fleeing violent situations, these shelters offer safety, guidance, and

assistance. They also provide emotional assistance and temporary lodging for women in need (Nepal Women's Commission, 2022).

Counselling and Support Services: Survivors of domestic abuse can access counselling services from groups run by women. These services include counselling, emotional support, and practical support, including job placement and legal advice. This kind of assistance aids in the life reconstruction and trauma recovery of survivors (Bhattarai, 2022).

Public Awareness Campaigns: To inform young people about women's rights, gender equality, and domestic abuse, women in the Tharu community spearhead public awareness campaigns. These initiatives, which try to alter perceptions and lessen the stigma attached to domestic abuse, frequently include workshops, seminars, and community gatherings (Ghimire, A. 2021). Women-led educational outreach initiatives concentrate on educating the next generation about the dangers of domestic abuse and about healthy relationships. These initiatives seek to establish an environment of equality and respect by tackling these problems at a very early age (Yadav, P. 2023). Likewise, women within society frequently utilize their knowledge of customs and cultural responsibilities to confront instances of domestic abuse. Within established structures, they push for reform and encourage actions that uphold gender equality and safeguard the rights of survivors. But in Nepalese society, women frequently encounter resistance to their efforts because of deeply ingrained cultural norms and customs that support domestic abuse. It will take persistent campaigning and interaction with both women and men in different communities to overcome this reluctance. In addition to their restricted access to economic and educational possibilities, young married women in rural Nepal sometimes lack the autonomy and decision-making capacity necessary to confront the violence they experience, which

exacerbates the issue. A multidimensional approach is needed to effectively combat the pandemic of domestic abuse. It should reinforce the legal framework and enforcement procedures while simultaneously empowering women through increased access to economic and educational opportunities, encouraging open communication.

According to the research of Khadka, the position of Tharu women has started to steadily shift as a result of the women's empowerment campaign. These days, mother committees play a key role in increasing the representation of women in business (Khadka N. B., 2016)(Chaudhary N. , 2021). In addition, youth involvement is progressively rising. Torture as a means of punishing offenders has been outlawed. Evil customs are also decreasing, such as the persecution of individuals who are said to be *Boxi* (witch) and *Dian* (ghost), among other accusations (Khadka N. B., 2016) (Chaudhary N. , 2021).

Following the adoption of Nepal's new constitution on September 20, 2015, the country's 196 indigenous groups were given the freedom to protect and preserve the customs, knowledge, abilities, and experience that are unique to their communities (Nepal's Constitution 2015, Section 4, Article 54). Based on the idea of proportionate inclusion, the constitution has also explicitly stated women's roles and participation in all governmental bodies and structures (Khadka N. B., 2016)(Chaudhary N. , 2021). Additionally, this will motivate more women to engage in formal and indigenous dispute resolution processes that begin at the local level. According to Khadka's analysis, the guidelines for punishment have evolved (Khadka N. B., 2016) (Chaudhary N. , 2021). For some transgressions, fines or compensation are paid rather than being kicked out of the village. Women's roles are gradually evolving. Women's groups, for instance, have taken control of alcohol consumption in the villages because it has been linked to a number of domestic violence cases. At the same pace

as their sons, mothers have begun to send their daughters to school (Khadka N. B., 2016)(Chaudhary N. , 2021).

5.3. To Explore the Role of the Government and Social Institution to Control Domestic Violence

Table 5.1: Awareness on Legal Provision Against Violence

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Yes	No.	48	41	89	48	46	94
	%	(48.00)	(41.00)	(44.50)	(48.00)	(46.00)	(47.00)
No	No.	52	59	111	52	54	106
	%	(52.00)	(59.00)	(55.50)	(52.00)	(54.00)	(53.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

The above result depicts that around 44.50% of respondents in Bardiya and 47.00% of respondents in Kailali knew and were aware of the legal provision against domestic violence, whereas more than 50% of the respondents in both areas were not aware of the legal provision.

Table 5.2: Awareness about any Legislation Protecting Women's Rights Against Violence

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Civil law	No.	32	28	60	34	30	64
	%	(32.00)	(28.00)	(30.00)	(34.00)	(30.00)	(32.00)
Labour Law	No.	6	4	10	4	4	8
	%	(6.00)	(4.00)	(5.00)	(4.00)	(4.00)	(4.00)
Child Rights Act	No.	4	4	8	6	4	10
	%	(4.00)	(4.00)	(4.00)	(6.00)	(4.00)	(5.00)
Trafficking Prevention Laws	No.	26	22	48	26	24	50
	%	(26.00)	(22.00)	(24.00)	(26.00)	(24.00)	(25.00)
Others	No.	2	2	4	2	2	4
	%	(2.00)	(2.00)	(2.00)	(2.00)	(2.00)	(2.00)
Don't know	No.	30	40	70	28	36	64
	%	(30.00)	(40.00)	(35.00)	(28.00)	(36.00)	(32.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

The above result represents that around 30.00% of the respondents in both areas are aware of civil law, around 25% of respondents know about trafficking prevention laws, and a few respondents, which is less than 5.00%, know about labour law and child protection laws protecting women's rights against violence. More than 30% of the respondents said they don't know any laws or legislation protection women's right against violence.

Table 5.3: Respondents Opinion on the Current Legal Regulations

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Yes	No.	36	32	68	37	34	70
	%	(36.00)	(32.00)	(34.00)	(37.00)	(34.00)	(35.00)
No	No.	34	38	72	38	40	78
	%	(34.00)	(38.00)	(36.00)	(38.00)	(40.00)	(39.00)
Don't know	No.	30	30	60	25	26	52
	%	(30.00)	(30.00)	(30.00)	(25.50)	(26.00)	(26.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

It is clear from the above table 5.3 that around 35.0% of the respondents in both areas said the current legal regulations are sufficient against women's domestic violence, whereas 39.0% of the respondents said these are not sufficient, and 30.00% of respondents in Bardiya and 26.00% of respondents in Kailali said they didn't know and are not aware of it.

Table 5.4: Role of Family Members or Friends in Incidents of Domestic Violence Against Women

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Interfere	No.	30	32	62	32	32	64
	%	(30.00)	(32.00)	(31.00)	(32.00)	(32.00)	(32.00)
Not interfere	No.	7	5	12	6	2	8
	%	(7.00)	(5.00)	(6.00)	(6.00)	(2.00)	(4.00)
Stop the violent acts	No.	30	30	60	30	34	64
	%	(30.00)	(30.00)	(30.00)	(30.00)	(34.00)	(32.00)
Provide help to the victim	No.	28	30	58	30	30	60
	%	(28.00)	(30.00)	(29.00)	(30.00)	(30.00)	(30.00)
Others	No.	5	3	8	2	2	4
	%	(5.00)	(3.00)	(4.00)	(2.00)	(2.00)	(2.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

In both areas, 32.00% of the respondents said that family and friends should interfere, 6.00% said they shouldn't interfere, 30.00% said they should stop the violence, 30% said they should provide help to the victim, and 2% said there were other reasons to perform in an incident of domestic violence against women.

Table 5.5: Organisations helps to victims of domestic violence

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Yes	No.	46	48	94	48	54	102
	%	(46.00)	(48.00)	(47.00)	(48.00	(54.00)	(51.00)
No	No.	54	52	106	52	46	98
	%	(54.00)	(52.00)	(53.00)	(52.00)	(46.00)	(49.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

The above table 5.5 reveals that 47.00% of respondents in Bardiya and 51% of respondents in Kailali know different organisations that help women who have been victims of domestic violence, whereas 52% of respondents in the first area and 49% of respondents in the second didn't know anything about any organisation.

Table 5.6: Social and Financial Assistance Provided by Organization

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Yes	No.	44	50	94	42	60	102
	%	(44.00)	(50.00)	(47.00)	(42.00)	(60.00)	(51.00)
No	No.	56	50	106	58	40	98
	%	(56.00)	(50.00)	(53.00)	(58.00)	(40.00)	(49.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

Table 5.6 shows that 47% of respondents in Bardiya and 51% of respondents in Kailali said that they receive help from the above-mentioned organisation with regard to women's domestic violence, whereas 53% of respondents in the first area and 49% of respondents in the second area said they didn't receive any social or financial help from any organisation.

Table 5.7: Role of School in Disseminating Knowledge about Domestic Violence Against Women

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Yes	No.	60	60	120	66	64	130
	%	(60.00)	(60.00)	(60.00)	(66.00)	(64.00)	(65.00)
No	No.	40	40	80	34	36	70
	%	(40.00)	(40.00)	(40.00)	(34.00)	(36.00)	(35.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

60.00% of the respondents in Bardiya and 65.00% of respondents in Kailali said that schools can and ought to play a significant role in disseminating knowledge about domestic violence against women, whereas 40.00% in the first area and 35.00% in the second area didn't agree with this statement.

Table 5.8: Kind of Care Required for the Victims of Domestic Violence

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Family Mediation	No.	12	12	24	10	8	18
	%	(12.00)	(12.00)	(12.00)	(10.00)	(8.00)	(9.00)
Free legal service	No.	10	12	22	10	10	20
	%	(10.00)	(12.00)	(11.00)	(10.00)	(10.00)	(10.00)
Counselling	No.	14	14	28	12	14	26
	%	(14.00)	(14.00)	(14.00)	(12.00)	(14.00)	(13.00)
Legal punishment for abusers.	No.	24	24	48	26	28	54
	%	(24.00)	(24.00))	(24.00)	(26.00)	(28.00)	(27.00)
Medical treatment	No.	10	10	20	10	12	22
	%	(10.00)	(10.00)	(10.00)	(10.00)	(12.00)	(11.00)
Job opportunity	No.	12	10	22	10	10	20
	%	(12.00)	(10.00)	(11.00)	(10.00)	(10.00)	(10.00)
Empowerment by law	No.	16	18	34	20	16	36
	%	(16.00)	(18.00)	(17.00)	(20.00)	(16.00)	(18.00)
Others	No.	2	0	2	2	2	4
	%	(2.00)	(0.00)	(1.00)	(2.00)	(2.00)	(2.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

The majority of the respondents, i.e., 12.00-27.00% of both areas, said that counselling, legal punishment for abusers, and empowerment of the law are required

for the victims of domestic violence, while a few others said family meditation, free legal service, medical treatment, and job opportunities are also required for the victims of domestic violence.

Table 5.9: Role of Social Institutions to Decrease Domestic Violence Against Women in Nepal

Category		Bardiya			Kailali		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Yes	No.	60	60	120	66	64	130
	%	(60.00)	(60.00)	(60.00)	(66.00)	(64.00)	(65.00)
No	No.	32	28	60	26	26	52
	%	(32.00)	(28.00)	(30.00)	(26.00)	(26.00)	(26.00)
Don't know	No.	8	12	20	8	10	18
	%	(8.00)	(12.00)	(10.00)	(8.00)	(10.00)	(9.00)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.

60.00% of the respondents in Bardiya and 65.00% of respondents in Kailali said that social institutions would play a vital role in decreasing domestic violence against women in Nepal, whereas 30.00% in the first area and 26.00% in the second area didn't agree with this statement, and about 10% of the respondents said they didn't know about it.

Table 5.10: Methods of Support and Protection for Domestic Violence Victims

Category		Bardiya			Kailai		
		Male	**Female**	**Total**	**Male**	**Female**	**Total**
Emotional counselling	No.	13	16	29	14	17	31
	%	(13.00)	(16.00)	(14.50)	(14.00)	(17.00)	(15.5)
Family mediation	No.	14	14	28	14	17	31
	%	(14.00)	(14.00)	(14.00)	(14.00)	(17.00)	(15.5)
Legal counselling	No.	14	12	26	14	10	24
	%	(14.00)	(12.00)	(13.00)	(14.00)	(10.00)	(12.00)
Free legal service	No.	12	10	22	10	10	20
	%	(12.00)	(10.00))	(11.00)	(10.00)	(10.00)	(10.00)
Safe house provision	No.	14	20	34	16	19	35
	%	(14.00)	(20.00)	(17.00)	(16.00)	(19.00)	(17.50)
Awareness programme	No.	17	16	22	18	15	33
	%	(17.00)	(16.00)	(16.50)	(18.00)	(15.00)	(16.50)
Economic support	No.	10	8	18	9	8	36
	%	(10.00)	(8.00)	(9.00)	(9.00)	(8.00)	(8.5)
Others	No.	6	4	10	5	4	9
	%	(6.00)	(4.00)	(5.00)	(5.00)	(4.00)	(4.5)
Total	**No.**	**100**	**100**	**200**	**100**	**100**	**200**
	%	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100.00)**	**(100)**

Source: Field Survey conducted in the villages of Bardiya and Kailali districts of Nepal in 2022-23.
Note: Figure in the parenthesis on table denotes percentage share.

The study reveals that 10.00% to 17.00% of the respondents of both the areas said that emotional counselling, family meditation, legal counselling, free legal service, safe house provision and awareness programme are needed for women to support and protection for domestic violence victims. Around 5.00% respondents also mentioned that economics support is also essential for domestic violence victim.

5.4. Findings and Insights from NGOs, Government Officials and Police Personnel in Bardiya and Kailali district, Nepal

During the survey, 10 police officials from Bardiya and 10 from Kailali districts were interviewed. Every responder was aware of the problems associated with domestic violence, including dowries, rape, trafficking, child labor, physical, psychological, and sexual abuse, as well as polygamy. About 55 % of people in Bardiya and 65% of people in Kailali filed complaints at police stations, while others handled situations on the spot. In severe circumstances, victims or abusers were removed in accordance with applicable legislation. Even in the absence of victim complaints, about 35% of investigations were started, giving seriously injured women priority medical attention and counselling. 70% to 80% knew of women's cells or NGOs that assist victims, and about thirty-five percent had received training in dealing with such cases. In order to enhance police responsiveness, respondents underlined the necessity of resources, training, public knowledge, and reducing political interfering in both the study area.

As part of the survey, ten NGOs and Government officers from Bardiya district and ten from Kailali district were interviewed. In both areas, about 60% offered services including counselling, training, and awareness, whereas 40% did not in both the study area. The majority of respondents (55%) thought that women and children are victims of violence, and 25% thought that the laws in place were enough. But more than 20% thought the work of police was insufficient. Although 25% wanted the offenders to be punished, nearly half believed the public was unconcerned. Although 75% of respondents mentioned pressure on victims to remain with abusers, whereas 25% respondents believed in both the study area that social attitudes were generally negative toward abuse. Patriarchy, poverty, drug misuse, lack of education, and lack of work were among the causes mentioned. In both the study area found that

communities frequently discriminated against women, and NGOs experienced funding difficulties (15-20%), influence in politics (30%), and social sanctions (50%).

5.5. Conclusion

In the context of Nepal, domestic violence is one of the most reported crimes among other gender-based crimes. So, we can say that the law relating to domestic violence in Nepal plays a vital role in controlling it. Although a person of any gender, caste, age, or economic and educational background can be a victim of domestic violence in any place, according to the research objectives, the researcher used statistical tools to analyse the role of government and social institutions in controlling domestic violence, as well as the awareness of respondents about the fundamental rights of women given by the constitution of Nepal. The above information justified the fact that more than 50% of the respondents in both study areas (Kailali and Bardiya) were not aware of the legal provisions of the government to protect victims, and more than 30% of the respondents said they didn't know of any laws or legislation protecting women's rights against violence. Table 5.3 shows that around 35.0% of the respondents in both areas said the current legal regulations are sufficient against women's domestic violence, whereas 39.0% of the respondents said these are not sufficient. According to the results of table 5.4 the majority of the respondents said that family and friends should interfere to control incidents of violence. Table 5.5 reveals that more than 49% of respondents did not know about different organisations that help women who have been victims of domestic violence, and more than 60% of respondents believe that social institutions can play a vital role in preventing Domestic violence against women. Lastly, 10.00% to 17.00% of the respondents reveal from both areas that emotional counselling, family meditation, legal

counselling, free legal service, safe house provision, and awareness programmes are needed for women to provide support and protection for domestic violence victims.

Chapter 6
Summary, Findings and Conclusion

6.1. Summary and Conclusion

In the context of Nepal, domestic violence is one of the most reported crimes among other gender-based crimes. So, we can say that the law relating to domestic violence in Nepal plays a vital role in controlling it. Although a person of any gender, caste, age, or economic and educational background can be a victim of domestic violence in any place. In this chapter, the researcher highlighted the summary and conclusion of chapter 3, chapter 4, and chapter 5 in brief and also provided suggestions and recommendations to the stakeholders, society and policymakers so that we can gradually minimise and eradicate the domestic violence against women from our community and society. Chapter 3 analysed the socio-economic and cultural structure of the Tharu community of Bardiya and Kailali district of far western Nepal. The study has taken into account a variety of socio-economic factors, including age, sex, religion, marital status, education, occupation, family size, number of family members, ownership of vehicle assets, family monthly income, types of families, housing conditions, toilet facilities, sources of cooking fuel and drinking water, etc. Firstly, a theoretical analysis of the socio-economic and cultural structure of the Tharu people was conducted with the aid of a literature review. The aforementioned socioeconomic indicators have also been the subject of tabular and percentage analysis.

A background study was conducted on the topic of "Domestic Violence Against Women in Nepal: A Study of the Tharu Community." The study offers an overview of gender-based violence and domestic violence, as well as discussing the theoretical framework of the research. In addition, it reviews the literature on domestic violence

from a variety of angles, including theoretical perspectives, domestic violence in the global context, domestic violence in Nepal, and domestic violence against women in the Tharu community.

The main theories of domestic violence discussed in the second chapter include the social learning theory, the socio-ecological theory, the gendered resource theory, and the psychopathological theory. The causes of domestic violence in the Tharu community were conceptualised. It also emphasises the Tharu community of Nepal's conceptual model of domestic violence. The conclusions of this chapter indicate that no one theory can be used to explain the study of domestic violence against women in terms of the theoretical framework for domestic violence. In summary, disagreements and conflicts have an impact on individuals' behaviour, and domestic violence contributes significantly to the spread of domestic violence in its different forms. This includes violence in many societal organisations and human relationships.

6.1.1. Understanding the Socio-economic and Cultural Structure of Tharu Community

Firstly, researchers have studied these concepts theoretically by carrying out a literature review. Secondly, data on the aforesaid was analysed with frequency and percentage methods. Various types of domestic violence, such as physical violence, psychological violence, sexual violence, and many other forms of small violence, have been occurring in the study areas for many decades. The results of chapter 3 indicate that in both area of Kailai and Bardiya the majority of the respondents fall under the age groups of 21-30, 31-40 and 41-50. 93% (95% males and 91% females) of respondents practice Hinduism followed by 4.5% Christian, 1% Buddhist and 1.5% other religions in Bardiya. Likewise, in Kailali 90% (91% males and 89 females) of the respondents believe in Hinduism, 8.50% are Christian and the number of

followers of Buddhist and other religions is very minimal. these shows that more than 90% of the respondents are from the Hindu community and respondents from other religions were negligible in both areas. Out of the total sample of 200 each in both study area marital status of the respondents of Bardiya is 84.5% (84% males and 85% females) are married followed by 10% (12% males and 8 % females) unmarried, 4% divorced and only 1.5% are widows in Bardiya. Comparably 75% (74% males and 76% females) of respondents are married, 14% (16% males and 14% females) are unmarried, 5% are divorced and 6% are widows in Kailali. Most of the respondents were married in the both the study area. The educational level of the respondent in Bardiya is 54.50% (60% males and 49% females) are literate, similarly in Kailali 38.00% (42% males and 34% females) are literate, had acquired basic who can read and write, an educational level from illiterate to graduate and above but graduates and above were very minimal in both the study area. As far as the occupational structure of the respondents is concerned in the study area in Bardiya 39.50% (34% males and 45% females), in Kailali 32.00% (27% males and 37% females) are farmers. That means in both the study area the majority of the respondents are farmers followed by labourers, small private job holders and carpenters. Some respondents are non-earning members, basically women who depend entirely on their spouse or family income. The majority of the respondents have a family size of 4-6 members followed by 7-9 in both the study area. In Bardiya, 64% (63% males and 65% females) respondents have family members of 4-6, 22.5% (21% males and 24% females) have 7-9 members. Likewise, in Kailali, 72% (75% males and 69% females) respondents have family members of 4-6 15% (13% males and 17% females) have 7- 9 members.

As their means of earning and for daily transportation and local convenience, the respondents have bicycles cycle (40% in Bardiya and 41% in Kailali), followed by

motorcycles, rikshaws and toto/auto. Only less than 5% owned a car and some were reported that they didn't hold any vehicular assets. This signifies that around 90% of the respondents are very poor and have low levels of standards. This is also justified by their monthly income as most respondents have income levels in between the range of 0-5000, 5000-10000, 10000-15000, and 15000-20000. The majority of the respondents, i.e., 31.5% of Bardiya and 27.5% of Kailali have monthly incomes in the range of ₹ 15000-20000 and 10000-15000 respectively. Very few respondents have a high level of income of 5.5% and 9% and 2% and 6% in the income group of 25000-30000 and 30000-35000 respectively in Bardiya and Kailali regions. It is also evident that the majority of the respondents hold either a kacha or semi-pucca house. Their houses were in pathetic condition made up of mud, wood and paddy grasses. Only 1% of respondents in Bardiya and 2% of male respondents in Kailali are political leaders, respectively. It is somewhat sad that women do not appear to be involved in politics in either location. The majority of the surveyed households, i.e., 87.5% (85% males and 90% females) of Bardiya and 91.5% (89% males and 94% females) of Kailali have the nuclear type of family system. Tharu community of the study areas of Nepal are dominated by the nuclear family system. The majority of the respondents have a toilet facility but its condition is kacha or semi pakha. They are using firewood, kerosene and LPG for cooking food and firewood for cooking fodders. They had access to tab, tube wells and *kuwa* for drinking water and some of the households had to fetch water from far distance.

According to the Socio-Ecological Model (SEM), or theory which aims to comprehend the intricate nature of domestic abuse against women. This approach considers the complex interplay among societal, relational, individual, and community level. At the individual level, the majority of responders fall between the ages of 21

and 50, when social expectations and household duties are at their highest. Gender roles frequently place women in subservient situations, increasing the vulnerability of young to middle-aged individuals to domestic violence. Younger people also confront distinct stresses.

Education: Bardiya's (54.50%) literacy rate is greater than Kailali's (38.00%). While low literacy rates, particularly among women, limit awareness of resources and rights, they also increase vulnerability. Education has the potential to empower individuals. Farmers (39.50% in Bardiya and 32.0% in Kailali) make up the majority of the workforce, with women frequently being the non-earners. Because it makes a person more vulnerable, financial dependence on a spouse is a major contributing factor to domestic violence. In Relationship Level, marriage is important, as seen by the high marriage rates (84.5% in Bardiya and 75% in Kailali). Domestic violence can arise from power inequalities in marriages, which are frequently impacted by established gender norms. The support of extended family is limited in Bardiya (87.5%), Kailali (91.5%), and Bardiya's predominantly nuclear families make it more difficult for women to ask for assistance or flee abusive situations in the relationship. Likewise in Community level, there are strong cultural norms that support patriarchal ideals and may rationalise domestic violence, as evidenced by the fact that over 90% of respondents are Hindu. The expectations of gender are influenced by religious and cultural beliefs. The majority of respondents have low monthly incomes, ranging from ₹10000 to ₹20000, indicating difficult financial times. Stress related to money might intensify domestic abuse. An additional factor in tension and conflict is unsatisfactory living circumstances in kacha or semi-pucca dwellings. Reliance on basic amenities and a lack of motorised assets (motorcycles, bicycles) point to more significant socioeconomic problems. Everyday tension is increased by the lack of access to clean

water and sanitary facilities. Similarly in Society Level**,** nearly no women are participating in politics in both the study area, and very few responses hold leadership positions. Women's power to influence legislation and promote safeguards against domestic abuse is hampered by their underrepresentation.

Cultural and religious beliefs play a major role in shaping societal attitudes regarding gender roles and domestic violence. It may be difficult to combat domestic abuse if these norms continue to support its acceptance. When the formal legal processes are integrated with the customary governance system, shortcomings arise in the efficient processing of situations involving domestic abuse in the community.

6.1.2. The Nature, Types, Factors and Solutions of Domestic Violence Against Women in the Bardiya and Kailali Regions of Far Western Nepal

The findings shows that respondents in both study areas had differing degrees of awareness regarding domestic abuse. In Bardiya 64% males and 56% females are aware of DV, 20% males and 28% females are not aware about it, where as 16% both males and females aware of DV to some extent. Similarly, in Kailali 68% males and 64% females' respondents are aware about DV, 20% males and 22%females are not aware about it, where as 12% males and 14% females are some extents aware. The majority of respondents in both study areas are aware of domestic abuse, while many others are either completely unaware of it or only somewhat aware of it.

The study finds that respondents in Bardiya and Kailali had differing degrees of knowledge about various forms of DV. In Bardiya 54% males and 52% females' respondents recognize physical violence, 30% males and 32% female respondents are aware of psychological violence, 8% males and 12% females are well informed of sexual violence, 12% respondents are aware of other types of domestic violence.

Similarly, in Kailali 54% males and 48% females' respondents understand physical violence, 32% males and 26% females are aware of psychological violence, 9% males and 12% females are well informed of sexual violence, 9% respondents are aware of other types of domestic violence.

According to these findings, the majority of respondents are aware of physical violence, but less is known about psychological, sexual, and even other forms of domestic abuse. The study discovers the existence of different forms of domestic violence in the Tharu community in both the regions of Kailali and Bardiya.

The findings stress the prevalence of psychological, sexual, physical, and various forms of violence as revealed by the respondents. In Bardiya 31% males and 32% females informed that physical violence exists in their community, 46% males and 47% females exposed the psychological violence exists in their community, 17% males and 19% females acknowledged the presence of sexual violence, 6% males and 2% females indicated the existence of other forms of violence in the community. Similarly, in Kailali 33% males and 26% females informed that physical violence exists in their community, 55% males and 50% females stated psychological violence exists in their community, 14% males and 12% females stated that sexual violence exists in their community, 4% males and 2% females reported other types of violence also exist in their community.

The study reveals a number of causes of domestic violence in the Tharu communities of Kailali and Bardiya. These causes are complex and include lack of education, unemployment, alcoholism, gambling, and other factors, in addition to economic issues are causes of domestic violence. In Bardiya 16% males and 16% female's respondent reported economic problem, 10% males and 12% females reported

gambling, 21% males and 22% females reported alcohol addiction, 14% males and 16% females' unemployment, 13% males and 10% females reported lack of education, 22% of males and 24% females reported all above cause and 4% males informed other causes of domestic violence in the study area. Similarly, in Kailali 12% males and 16% females' respondents informed Economic Problems, 10% males and 12% females informed gambling, 22% males and 24% females informed alcohol addiction, 14% males and 18% females informed unemployment, 14% males and 10% females informed lack of education, 25% males and 18% females informed all above causes and 3% males and 2% females informed other causes of domestic violence in the study area.

The main reasons for domestic violence in both study areas are in Bardiya 43% of the respondents identified alcohol addiction as the primary factor of DV, similarly, in Kailali, 46% of respondents stated it as the main reason. This suggests that, among the research area's Tharu community, alcohol addiction is the main cause of domestic violence. Additional causes including lack of education, unemployment, financial hardships, and gambling also the causes of domestic violence in both the study area.

The nature, types, factors and solutions of domestic violence against women in the Bardiya and Kailali regions of far western Nepal. The study also looked into the areas of the Tharu community in Bardiya and Kailali, where women are more commonly victims of domestic abuse. The results show that, although it also occurs at work and in extended family members, domestic violence against women occurs mostly at home. In Bardiya, 40% males and 44% females informed witnessing women victimized by domestic violence inside their homes. 30% males and 26% females stated seeing women victimized by domestic violence at their workplaces. 24% males and 28% females reported witnessing women victim by domestic violence in

extended family environment, 8% of respondents reported seeing women victim by domestic violence in other places. Similarly, in Kailali 38% males and 40% females reported witnessing women victim by domestic violence inside their homes. 32% males and 28% females reported witnessed victimized of women by domestic violence at their workplaces. 28% males and 30% females stated seeing women victimized by domestic violence in the extended family environment, 4% respondents reported witnessed women victim by domestic violence in other places. The results of the study show that domestic violence occurs most often in the homes of women in the Tharu communities of Bardiya and Kailali, women also experience serious abuse at work and in society. Out of the total sample size in Bardiya, 69% males and 90% females stated being victims of domestic violence. 31% males and 10% females informed that they have not being victims of domestic violence. Similarly, in Kailali, 66% males and 89% females informed being victims of domestic violence. Whereas, 34% males and 11% females stated that they have not been victims of domestic violence. According to the findings, the Tharu community in Bardiya and Kailali has a high rate of domestic violence among both male and female respondents. Although women are victims more often than men, men are also victims of domestic violence.

The findings of the frequency and timing of domestic violence occurs in Bardiya and Kailali regions. In Bardiya, 16.66% of women and 18.84% of men said they experienced domestic abuse on a daily basis. 26.09% of men and 30.00% of women, it occurs on a weekly basis. 28.98% of men and 28.88% of women, it happens occasionally. 1.89% of the participants did not provide a response. Likewise, in Kailali 23.59% of women and 18.18% of men said they experienced domestic abuse on a daily basis. According to 28.09% of women and 27.27% of men, it occurs on a weekly basis. 20.83% of women and 21.21% of men reported that it occurred on a

monthly basis. 30.31% of men and 26.97% of women, it happens occasionally. 1.96% participants not respond. Although a greater percentage of Kailali's female respondents (23.59%) than that of Bardiya (16.66%) reported daily incidents of domestic abuse, similar proportions of male respondents (18.84%) and females (18.18%) reported such incidents in Bardiya.

In Bardiya, 39.13% of males and 52.22% of females reported that family members used hand and body power in violent incidents of domestic violence. 14.49% of males and 17.77% of females reported that weapons were used in violent incidents. A significant number of respondents mentioned that various tools and other weapons were used during domestic violence. Similarly, 3.15% of respondents did not provide a response to these questions. Likewise, in Kailali, 38.00% of males and 55.06% of females reported that family members used hand and body power in violent incidents of domestic violence. 12.00% of males and 16.85% of females reported that weapons were used in violent incidents. Many respondents indicated that tools and other types of weapons were used in domestic violence incidents. 2.59% of respondents did not respond to these issues.

Females in both regions reported a higher incidence of hand and body power usage compared to males, in Bardiya (males 39.13%, females, 52.22%), in Kailali (females 38.00%; males, 55.06%), this indicating that women are often subjected to physical violence using the perpetrators' physical strength. These findings highlight the pervasive nature of physical assault using personal strength and force. In Bardiya, 66.67% of males and 57.77% of female respondents mentions experiencing mental stress after incidents of domestic violence. 21.74% of males and 28.88% of females stated small injuries after domestic violence. Overall, 62.26% of respondents provided medical care i.e., 62.31% male and 62.22% female. Similarly, in Kailali, 69.69% of

males and 59.55% of females said suffering from mental stress after domestic violence similarly, 21.21% of males and 29.21% of females informed small injuries imposed by family members in violent incidents. Few respondents in both regions also revealed that they had faced the problem of disability, fractures, and even death due to such violence. In Bardiya and Kailali, a majority of respondents stated that they had directly experienced mental stress as a result of domestic abuse. This demonstrates the widespread psychological trauma that victims of domestic abuse experience, which negatively impacts their general quality of life and mental health. Overall, 67.09% of respondents provided medical care i.e., 72.27% male and 62.92% female respondents. Similarly, the same found in the studies of WHO (2003); DFID (2005); Pardhananga and Shrestha (2006); Mahato (2015); Denba and Rana (1997).

The findings highlight the doctor's attitudes towards victims of DV in both regions of the study area. In Bardiya 14 males and 22 females said that the doctor is very supportive of the medical care, 16 males and 11 females said doctors are not helpful, and 13 males and 23 females mentioned there was normal behaviour of doctors towards the incident. Similarly, in the case of Kailali, 18 males and 24 females said doctors are supportive, 10 males and 12 females said they are unhelpful, and every 20 males and females said the attitude of doctors is normal. where as in term of medical expenses the majority of respondents, i.e., around 29.00%, 20.00%, and 14.00% of both areas mentioned that their medical expenses were less than 1000, 1000-2000, and 2000-3000.Only 3.00-4.00% said their medical expenses were less than 3000-4000, 4000-5000, and 5000 and above. Findings show that in Bardiya and Kailali's even though a large number of doctors are seen as helpful, a sizable percentage of victims still encounter unhelpful or indifferent behaviour from medical professionals. This emphasises how important it is for medical personnel to acquire better training and

awareness-raising in order to assurance that all victims of domestic abuse should get the assistance and treatment they require. Improving medical professionals' receptivity and compassion for these victims can be extremely important for the general assistance and healing of victims of domestic abuse in the Tharu community.

As far as the attitude of law enforcement agencies such as NGOs and the police force are concerned, it is observed from the respondents of Bardiya and Kailali, respectively, that 39.50% and 51% of respondents said that they are supportive, 35.50% and 30% said they are unhelpful, and 25% and 19% said their attitude is normal towards the women. Although a large percentage of respondents in Kailali and Bardiya acknowledge the assistance offered by these organisations, a sizable part believe they are useless. The effectiveness of services and support systems for victims of domestic abuse in these areas can be greatly impacted by increasing these organisations' sensitivity and responsiveness. Study shows that most of the respondents in both the study area said that a woman should ignore the incident, tolerate it quietly, or inform their relatives or friends on account of domestic violence in their family or society. People are not in favour of reporting to the police and filing a case against the accused. It is observed that there are several factors that prevent women from reporting a case of domestic violence. Among these, financial dependence, lack of education, marriage sanctity and domination of male attitudes towards women were the major factors of domestic violence. Because of such inhuman activity, victims become mentally disturbed, some commit suicide, many are unhappy and some become helpless too. This also affects the children in the family and society. Domestic violence creates negative impacts on the family like break downs family relations, misunderstandings between the partners and family members, and drive towards poverty. It is found in the study that the majority of the respondents

didn’t know the legal provision against violence and the organisation that helps women who have been victims of domestic violence as a result the majority are not receiving any help from that organisation.

According to the Socio-Ecological Model (SEM) is a theory that looks at the individual level. It focuses on biological factors and personal history that influence behaviour. Based on this, the study finds that 64% of males and 56% of females in Bardiya and 68% of males and 64% of females in Kailali are aware of domestic violence (DV). This suggests that while a sizable section of the public is aware of domestic violence, many are still either ignorant or only partially so. Similar patterns are seen in Kailali, where there is a greater awareness of physical violence but a lack of understanding of psychological and sexual abuse. In both regions, alcohol addiction is a major contributing factor to domestic violence (DV), as reported by 43% of respondents in Bardiya and 46% in Kailali. The individual level looks at intimate ties that might make people more likely to be victims of violence. Both study areas homes are the primary locations of domestic violence. Two factors that lead to DV are financial reliance and traditional gender norms. Instead of getting legal counsel, women frequently choose to ignore violence or tell family members about it. The primary factors contributing to DVAW in the Tharu community are financial dependency, gambling, and alcoholism. The social level examines more general societal elements that contribute to an environment that either discourages or encourages violence. The region’s deep-rooted cultural traditions of male dominance and the sacredness of marriage both contribute to domestic violence. The key reason for the rise in DV in the study area is women’s ignorance of organisations and legal necessities, as well as their fear of social stigma and consequences.

6.1.3. The Role of the Government and Social Institution to Control Domestic Violence

Out of the total sample, 44.50% of respondents in Bardiya and 47.00% of respondents in Kailali were aware of the legal provisions against domestic violence. but, more than 50% of respondents in both areas were not aware of these provisions. About 30.00% of respondents in both areas were aware of civil laws, nearly, 25% knew about trafficking prevention laws, and less than 5.00% were familiar with labour laws and child protection laws protecting women's rights against violence. More than 30% of respondents did not know any laws or legislation protecting women's rights against violence. About the sufficiency of current legal regulations, around 35.0% of respondents in both areas considered them adequate to combat domestic violence against women. Though, 39.0% believed these regulations were insufficient, also 30.00% of respondents in Bardiya and 26.00% in Kailali were unaware about their adequacy. Once asked about the role of family and friends, 32.00% of respondents from both areas felt family and friend should interfere in cases of domestic violence. however, 6.00% thought they should not interfere, 30.00% thought they should vigorously work to stop the violence, then another 30% suggested providing help to the victims. The study also exposed that 47.00% of respondents in Bardiya and 51% in Kailali know of organizations that support women who have been victims of domestic violence. however, 52% of respondents in Bardiya and 49% in Kailali were unaware of such organizations. About support received from government and non-government organizations, 47% of respondents in Bardiya and 51% in Kailali stated getting help, whereas 53% in Bardiya and 49% in Kailali said they had not received any financial or social support. In relation to the role of educational institutions, 60.00% of respondents in Bardiya and 65.00% in Kailali thought that schools should

play an important role in distributing knowledge about domestic violence against women. But, 40.00% in Bardiya and 35.00% in Kailali not greed with this statement. The mass respondents (12.00-27.00% in both areas) highlighted the need for counselling, empowerment of the law and legal punishment for abusers for victims of domestic violence. Furthermore, some respondents stated the importance of family mediation, medical treatment, free legal services and job opportunities for victims. Regarding the role of social institutions, 60.00% of respondents in Bardiya and 65.00% in Kailali thought these institutions could play a vital role in reducing domestic violence against women in Nepal. But, 30.00% in Bardiya and 26.00% in Kailali not agreed, and around 10% were unsure about the social institutions' role in this context. Similarly, between 10.00% and 17.00% of respondents in both areas showed that emotional counselling, legal counselling, family mediation, safe house provision, free legal services, and awareness programs remained necessary to support and defend victims of domestic violence. Round 5.00% of respondents also emphasized the need for economic support for domestic violence victims.

According to the SEM and theory state that it is essential for people to be aware of and knowledgeable about legal protections and provisions. The discovery that over 50% of participants were not aware of these clauses suggests that individual-level initiatives, such awareness and education campaigns, are necessary. Family and friends play a big part in life; 32.00% of respondents said they should become involved and support you. This is consistent with the SEM's interpersonal level, which examines how personal connections affect people's experiences and behaviours. Schools' and organisations' involvement shows the significance of the community. Community-level educational interventions can be very important, as a considerable number of respondents acknowledged the role that schools play in

educating people about domestic abuse. This level also includes knowledge of support groups and the aid that NGOs and the government provide. For victim assistance and prevention initiatives, community support networks and resources are essential. The societal level includes legal frameworks and the perception of their sufficiency. Different perspectives regarding the sufficiency of existing legal provisions highlight the necessity of both strong law enforcement and systemic changes at the societal level in order to safeguard the rights of women. This level also includes the involvement of social institutions and calls for systemic support mechanisms, legal punishment for abusers, and the strengthening of the law. These calls highlight the need for comprehensive societal interventions and policies.

6.2. Suggestions and Recommendations

The recommendations and suggestion provided based on the findings of the study, aimed at reducing Domestic violence against women (VAW) and improving women's health in Nepal. These interventions are meant to guide future initiatives and serve as benchmarks for measuring progress.

- The Nepalese government should begin awareness efforts, enhance reporting mechanisms, and strengthen legal enforcement in order to control domestic violence against women (DVAW). Since education gives women economic and social power, it is crucial for them. Counselling, job training, and advancing gender equality should be the main priorities of NGOs. Governments and non-governmental organizations must cooperate in order to combat unfavourable societal practices and attitudes that support gender-based violence.
- The Nepalese government may strengthen traditional governance organizations by officially recognizing *Barghar* institutions, offering training

in legal frameworks and conflict resolution, and encouraging women's involvement, Prioritizing funds for awareness campaigns and coordinating with law enforcement and non-governmental organizations will also help them play a bigger part in preserving community peace and successfully combating domestic abuse in the community.

- The government should work with *Barghar* institutions to adopt strict laws on the manufacturing and sale of alcohol locally in order to reduce alcohol-related domestic violence in the Tharu community. It is important for community leaders to promote rehabilitation services and increase awareness of the harm that alcohol consumption causes. Alternative livelihoods and vocational training should be encouraged by both NGOs and governmental organizations in rural level in order to lessen reliance on alcohol production and also give women more economic power.
- Additionally, it is crucial to include curriculum relating to domestic violence against women in schools and colleges.

These recommendations acknowledge the multi-dimensional nature of domestic violence against women and recognize the importance of systemic changes to address the grassroots issue effectively. By targeting policy-level changes, education, capacity-building, and economic empowerment, these interventions create a holistic framework for curbing violence against women and promoting their overall well-being.

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Annexure I

Interview Schedule of Domestic Violence against women in Nepal: a study of Tharu Community

Questionnaire Number:……..

Name of District: …….

Name of VDC or Municipality…….

Name of Surveyor:……..

1. Name (Optional)……..

2. Caste/Ethnicity…….

3. Sex:

Male	1
Female	2

4. Age:

Below 20	1
21-30	2
31-40	3
41-50	4
50-60	5
61-70	6

5. Religion:

Hindu	1
Christian	2
Buddhist	3
Others	4

6. Mother Tongue……

7. Marital Status

Married	1
Unmarried	2
Widowed	3
Divorce	4
Other	5

8. Type of Family:

Extended Family	1
Joint Family	2
Nuclear Family	3

9. Family Size

Age (in years)	**No. of male**	**No. of female**
0to 10		
11 to 20		
21 to 30		
31 to 40		
41 to 50		
Above 50		

10. Educational Status

Educational status	**(Please)**
Illiterate	1
Literate	2
Primary	3
Secondary	4
Graduate & above	5

11. Household Particulars

Sl. No	**Name of Family Members**	**Relationship with head**	**Age**	**M/F**	**Years of Schooling**	**Occupation**	**Annual Income**
1							
2							
3							
4							
5							

12. Monthly income

0-5000	1
5000-10000	2
10000-15000	3
15000-20000	4
20000-25000	5
25000-30000	6
30000-35000	7

13. Occupation

Business	1
Govt Job	2
Private Job	3
Dependent	4
Carpenter	5
Farmer	6
Labourer	7

14. Types of Houses:

Pakka	1
Semi Pakka	2
Kachha	3
Other	4

15. Toilet facility:

Pakka	1
Semi Pakka	2
Kachha	3
Other	4

16. Drinking water source: _____

17. Do you have Motor Vehicle?

Yes	1
No	2

If yes, type of vehicle…….

18. Cooking Fuel source:

Firewood	1
Kerosene	2
LPG	3
Other	4

19. Whether the house is electrified or not_____. If yes,

When_____

20. What makes *Barghar* significant to the Tharu community?
21. What is Tharu's most important festival?
22. What is traditional food of Tharu?
23. What is the Tharu religion?
24. What festival is observed by the Tharu community?
25. Are you aware about the violence against women?

Yes	1
No	2
Little bit yes	3

26. How well do you understand about violence against woman, particularly domestic violence?

Physical violence	1
Psychological violence	2
Sexual violence	3
Others	4

27. What forms of domestic violence do you know which exist in your community?

Physical violence	1
Psychological violence	2
Sexual violence	3
Others	4

28. In your opinion, what is the cause of domestic violence?

Economic problem	1
Gambling	2
Alcohol addiction	3
Unemployment	4
Lack of education	5
All	6
Others	7

29. Where have you seen women being more victimised by violence?

Inside home	1
At work place	2
Extended Family Environment	3
other places	4

30. Have you become the victim of domestic violence?

Yes	1
No	2

31. If you have become victim, where you have suffered?

Inside home	1
At work place	2
Extended Family Environment	3
other places	4

32. What kind of domestic violence have you been subjected to?

Physical violence	1
Psychological violence	2
Sexual violence	3
All	4

33. What was the violence's frequency and timing?

Daily	1
Weekly	2
Monthly	3
Occasionally	4

34. What kinds of weapons were employed in the violent incident?

Hand and body power	1
Weapons	2
Tools	3
Others	4

35. What happened after the violent incident?

Mental stress	1
Small injuries	2
Disability	3
Factures	4
Death	5
Others	6

36. After the violent incident, was medical care provided?

Yes	1
No	2

37. If yes, what was the doctor's attitude?

Supportive	1
Unhelpful	2
Normal	3

38. What was the attitude of the law enforcement agencies? (NGOs, Police force, others).

Supportive	1
Unhelpful	2
Normal	3

39. In your opinion, what should a woman do follow an incidence of domestic violence?

Report to police	1
File a Case	2
Ignore the incident	3
Tolerate it quietly	4
Inform relatives/friends	5
Seek help from NGOs/Social Worker	6
Others	7

40. In your opinion, what factors might prevent a woman from reporting a case of domestic violence?

Financial dependency	1
Lack of education	2
To keep marriage safe	3
Lack of trust in the law enforcing agency	4
Attitude of Male domination	5
Others	6

41. In your opinion, any form of physical violence needs to be reported.

Strongly agree	1
Agree	2
Disagree	3
Strongly disagree	4
Don’t know	5

42. In your opinion, psychological violence against women should be accepted.

Strongly agree	1
Agree	2
Disagree	3
Strongly disagree	4
Don’t know	5

43. In your opinion, what possible effects may domestic violence have on women?

Mentally disturbed	1
Commit suicide	2
Unhappiness	3
Become helpless	4
Others(specify)	5

44. Your opinion, what possible effects may domestic violence have on children?

Mentally disturbed	1
Commit suicide	2
Unhappiness	3
Become helpless	4
Copying violent behaviour patterns	5
Negative psychological impact	6
Others(specify)	7

45. Do you know of any children who have run away from home due to domestic violence?

Yes	1
No	2

46. How do you define domestic violence?

47. Are you aware of any legislation protecting women's rights against violence?

Civil law	1
labour law	2
Child Rights Act	3
Trafficking Prevention Laws	4
Others	5
Don't know	6

48. In your opinion, are the current legal regulations are sufficient?

Yes	1
No	2

49. What role can family members or friends perform in incidents of domestic violence against women?

Interfere	1
Not interfere	2
Stop the violent acts	3
Provide help to victim	4
Others (please specify)	5

50. Do you know of any organisations that help women who have been the victims of domestic violence?

Yes	1
No	2
If yes…please specify	

51. Did you receipt any help from that organization?

Yes	1
No	2

52. Do you believe that schools can and ought to play a significant role in disseminating knowledge about domestic violence against women?

Yes	1
No	2

53. In your opinion, what kind of care is required for the victims of domestic violence?

Family meditation	1
Free legal service	2
Counselling	3
Legal punishment for abusers	4
medical treatment	5
Job opportunities	6
Empowerment by law	7
Others	8

54. Do you think that social institution would play vital role to decrease domestic violence against women in Nepal?

Yes	1
No	2
Don’t know	3

55. What types of assistance and services do you offer to domestic violence victims?
56. What challenges does your organisation encounter as it works to address the issue of domestic abuse against women?
57. What is the role of law enforcement in violent incidents?
58. To reduce such violence in the Tharu community of Nepal, what measures, should be taken? Give your view
59. What methods of support and protection for domestic violence victims can and should be used?

Emotional counselling	1
Family mediation	2
Legal counselling	3
Free legal service	4
Safe house provision	5
Awareness programme	6
Economic support	7
Others	8

Annexure II

Interview Schedule of Domestic Violence against women in Nepal: a study of Tharu Community

Questionnaire Number:……..

Name of District: …….

Name of VDC or Municipality…….

Name of Surveyor:……..

(Question for the NGO, Government officers and Police personal)

1. What types of assistance and services do you offer to domestic violence victims?

……

……

2. What challenges does your organisation encounter as it works to address the issue of domestic abuse against women?

……

……

3. What is the role of law enforcement in violent incidents?

……

……

4. To reduce such violence in the Tharu community of Nepal, what measures, should be taken? Give your view

……

……

5. What methods of support and protection for domestic violence victims can and should be used?

Emotional counselling	1
Family mediation	2
Legal counselling	3
Free legal service	4
Safe house provision	5
Awareness programme	6
Economic support	7
Others	8

6. What is the feasible solution to the problem of domestic violence against women in the Tharu community of Nepal?

……

……

7. How we will control domestic violence?

……

……

8. Do you maintain records of domestic violence taking place in your locality?

……

……

Annexure III

Pictures from Field Survey (Nepal)


ANTA