

**EXPLORING DOMESTIC VIOLENCE AND COOPING  
STRATEGIES AMONG MARRIED WOMEN IN TADI RURAL  
MUNICIPALITY**

**A Dissertation  
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## LETTER OF RECOMMENDATION

I hereby certified that this dissertation entitled **EXPLORING DOMESTIC VIOLENCE AND COOPING STRATEGIES AMONG MARRIED WOMEN IN TADI RURAL MUNICIPALITY** has been prepared by **Ms. SANJU PYAKUREL** under my supervision and guidance. I hereby recommend this dissertation for final examination by the Research Committee of the Faculty of Humanities and Social Sciences, Tribhuvan University, in fulfillment of the requirements for the Degree of M Phil Degree of Sociology.

.....  
Asst. Prof. Guman Singh Khatri, PhD  
Supervisor

## DECLARATION

I hereby declare that this thesis has not been submitted for candidature for any other degree.

.....

Sanju Pyakurel

Date :

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# CHAPTER I

## INTRODUCTION

### 1.1 Introducing the Research Issue

This proposal aims to delve into the intricate web of factors contributing to domestic violence against women and explore its responses employed by women in the face of such adversity. Nepal, with its rich cultural heritage, embodies a paradox where women are revered as divine entities yet face a rising tide of violence within their own homes. Patriarchal norms deeply entrenched within society perpetuate this cycle of abuse, often leaving women vulnerable and disempowered. In rural Nepali households, the birth of a girl can sometimes evoke disappointment, highlighting the prevailing preference for sons and reinforcing gender disparities from an early age.

Marriage marks a significant transition for Nepali women, as they leave behind their parental homes to navigate the customs and expectations of their husband's family. From childhood, they are conditioned to conform to the lifestyle, diet, and rituals of their new household, often relinquishing control over their own lives in the process.

Within this patriarchal structure, women encounter oppression manifested through financial dependence and the undervaluation of their roles in domestic work and parenting. Expectations of self-sacrifice and reliance on men for protection further exacerbate their vulnerability to abuse, both psychological and physical.

Domestic violence manifests in various forms, ranging from emotional manipulation and verbal insults to outright physical and sexual assault (Farley & Flota, 2007). These abuses not only inflict tangible harm but also deeply affect women's mental health and well-being, perpetuating a cycle of trauma and powerlessness.

Despite these challenges, women in Nepal exhibit resilience and agency in navigating the complexities of domestic violence (Prifti, 2020). While existing narratives often depict them solely as victims or exceptional individuals transcending societal norms, this proposal seeks to uncover the nuanced coping strategies employed by women within the context of their marital dynamics

In Nepal, 81% of women aged 15-49 have their marriage registered, with a decrease in polygyny from 4% in 2016 to 2% in 2022. Women marry earlier than men, with a median age of 18.3 years. The median age at first sexual intercourse is 22.3 years for men, while the same for women (NDHS, 2023). Drawing on previous research, such as Howell's exploration of its responses within dual-career couples, this proposal aims to shed light on the diverse experiences and responses of married women in Tadi Rural Municipality. By understanding the interplay between societal norms, marital dynamics, and coping strategies, we can pave the way for more effective interventions to address and mitigate domestic violence within Nepali communities. In Nepal, women's reactions to domestic violence have often been oversimplified into two narratives: portraying them solely as helpless victims constrained by patriarchal norms or as extraordinary individuals who transcend these norms to achieve independence and freedom from violence. However, this dichotomy fails to capture the full spectrum of women's experiences and responses to domestic violence. The depiction of women solely as victims overlooks their agency and potential strategies for addressing violence in their lives. So, the topic "Exploring Domestic Violence and Coping Strategies among married in Tadi Rural Municipality" is selected for the study.

## **1.2 Research Problem**

Although it's one of the safest locations, a woman's independence and rights are severely restricted in her home. Women are viewed as second-class citizens because of the unequal power dynamics between men and women as well as sociocultural norms and beliefs. Gender-based violence is often used to identify violence against women since it stems in part from women's subordinate status in society; as weakly positioned as they are in caste, gender, and class hierarchies, women are victims of violence against them.

Nepali society is made up of many different religions, cultures, castes, and languages, which form a linked fabric even within the same town and hamlet. Intimate partner violence is a common form of gender-based violence, involving physical, sexual, or psychological harm in intimate relationships, affecting current and former spouses and intimate partners (NDHS, 2023).

Such a society is characterized by diverse perspectives and responses. Domestic violence against married women in Nepali suppressing issue that continues to affect the physical, emotional, and social well-being of countless individuals. Despite efforts to address this issue, many women in Nepal face various forms of abuse within their marital relationships. Moreover, there is a lack of comprehensive understanding of its responses utilized by these women to navigate the challenges posed by domestic violence. This gap in knowledge inhibits the development of effective interventions and support systems for married women facing domestic violence in Nepal. Therefore, there is a critical need for research to explore the prevalence of domestic violence, its impact on married women, and the coping strategies employed by them within the Nepali context.

Domestic violence against married women in Nepali pervasive issue with significant implications for their physical and psychological well-being. Despite efforts to address this problem, many women continue to endure various forms of abuse within their marital relationships. Additionally, its responses employed by these women to navigate such violence remain understudied and inadequately understood. Domestic violence against women is often seen as an individual issue rather than a social one, often kept hidden within low-educated and poor families. Government organizations struggle to identify causes and measures of violence, and it often occurs between husband and wife, mother-in-law, father-in-law, and sister-in-law. This secretion increases the risk of violence and escalation, leading to women's murder.

Academic studies on violence against women in Nepal are limited, focusing on health-related issues and caste, class, and gender-related domestic violence. A comprehensive understanding of domestic violence, particularly for married women in Tadi Rural Municipality, is crucial. This study explores survivors, perpetrators, risks, preventive measures, and consequences of abuse. It is important to identify major forms, causes, and consequences of domestic violence among married women, as conflict and violence.

### **1.3 Research Questions**

For this study, the following research questions have been developed:

1. What are the typical forms and reasons why married women experience domestic violence?
2. What are the various coping strategies that married women employ in these various circumstances to deal with violence in Tadi Rural Municipality?

### **1.4 Research Objectives**

The study aims to explore the causes and consequences of domestic violence among married woman and their coping strategies in Tadi Rural Municipality in Nuwakot District. It also identifies the probable perpetrators and victims of domestic violence.

The research objectives for the study are as follows:

1. To analyze common forms of domestic violence and their causes among married women in Tadi Rural Municipality
2. To identify the factors that contribute domestic violence among married women in Tadi Rural Municipality
3. To assess the impacts of domestic violence among married woman on physical, psychological, social, and economic dimensions in Tadi Rural Municipality.
4. To explore the coping strategies adopted by married women to navigate domestic violence in Tadi Rural Municipality.

### **1.5 Significance of the Study**

The Tadi Rural Municipality and other contexts where domestic violence and survivor support are concerns, and the study has important implications for policy, practice and research in these areas. The study provides comprehensive analysis of domestic violence focusing at Tadi Municipality in Nuwakot District. It identifies the most factors that contribute to domestic violence in Tadi Rural Municipality. It explored coping strategy among married woman which helps on social peace, promoting community well-being.

The study investigated how married women strengthen community bonds, fostering a sense of belonging and cooperation then they generated some recommendations for its responses. Through the study I found significant differences between age and level of domestic violence, age and coping strategies. Thus, it contributes to academic understanding by investigating causes and consequences of domestic violence.

## **1.6 limitation of the study**

This study discusses the strategies of violence against women and the means they employed.

There are some limitations on this study: -

1. This is a qualitative study. The conclusions of this study conducted in Tadi Rural Municipality may not be generalizable to women in other places.
2. I studied cases registered with the Judicial Committee of Tadi Rural Municipality, so this may not represent the experiences and valence of women who were unable to register with the municipality, which may differ.

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## **1.7 Organization of the Study**

This thesis is systematically structured into seven chapters to ensure a comprehensive exploration of domestic violence and coping strategies among married women in Tadi

Rural Municipality. Each chapter is designed to address specific aspects of the research, from the introduction of the topic to the final conclusions and recommendations.

#### Chapter One: Introduction

The first chapter provides a comprehensive introduction to the study. It outlines the research background, problem statement, research questions, and objectives. This chapter also discusses the significance of the study, explaining its relevance and contribution to academic knowledge and policy implications. Furthermore, it provides an overview of the study area and a brief discussion of the rationale behind selecting the topic.

#### Chapter Two: Literature Review

This chapter presents a critical review of existing literature on domestic violence, its causes, consequences, and coping strategies. It discusses various theoretical perspectives, including feminist theory, conflict theory, and control theory, to provide a conceptual foundation for understanding domestic violence in the context of Nepal. The literature review identifies gaps in existing research and justifies the need for this study. A conceptual framework is also presented to guide the analysis of the research findings.

#### Chapter Three: Research Methodology

The third chapter explains the research design and methodology used in this study. It describes the qualitative research approach adopted for data collection and analysis. The selection of the study area and target population is explained, along with the sampling techniques used to identify respondents. The chapter details the data collection methods, including in-depth interviews and observations, and discusses the procedures for data analysis and interpretation. Ethical considerations, including informed consent, confidentiality, and cultural sensitivity, are also addressed.

#### Chapter Four: Introduction of the Study Area and Respondents

This chapter provides a detailed introduction to Tadi Rural Municipality, describing its geographical, demographic, and socio-economic characteristics. The chapter also

introduces the study's respondents, highlighting their age distribution, marital and family status, educational background, employment status, and religious affiliations. This information is crucial in understanding the socio-cultural context in which domestic violence occurs and the factors influencing coping strategies.

Chapter Five: forms and causes of Domestic Violence and coping strategies among married women Tadi rural municipalities.

This chapter presents an in-depth analysis of domestic violence in Tadi Rural Municipality. It explores the different forms of domestic violence, including physical, emotional, psychological, and economic abuse. The chapter also examines the underlying causes of domestic violence, such as gender norms, economic dependency, and societal expectations. Through case studies and narratives, the experiences of married women facing domestic violence are highlighted. The chapter further discusses how victims respond to abuse and the challenges they encounter in seeking support.

Chapter Six: Coping Strategies of women to deal with domestic violence

The sixth chapter focuses on the coping strategies adopted by married women to deal with domestic violence. It explores both individual and community-based coping strategies, including seeking support from family, engaging in women's groups, and utilizing legal and institutional resources. The chapter also establishes theoretical linkages, analyzing the findings through the lens of feminist theory, control theory, and conflict theory. This theoretical analysis helps in understanding the structural and systemic factors that shape women's experiences and responses to domestic violence.

Chapter Seven: Summary and Conclusion

The final chapter summarizes the key findings of the study and provides a conclusion based on the research objectives. It discusses the broader implications of the findings for policy, practice, and future research. The chapter also offers recommendations for addressing domestic violence, improving support systems for survivors, and promoting gender equality in rural Nepal. Suggestions for further research are also included to encourage continued exploration of the critical issue.

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **2.1 Conceptualization of Domestic Violence**

This study attempts to identify the experience of domestic violence against women. Each factor of domestic violence against women is studied using a detailed literature review and highlighted by Feminist theory, Gendered Resource Theory, as well as Cognitive Behavioral Theories (Social Learning Theory and Reactive Aggression).

Considering the temperamental attitude, the effects of alcohol and drug abuse, as well as the exposure to parental violence and gender ideologies as perpetrator factors that may contribute to violent behavior against women, we thus make the following proposition: Proposal 1: High risks of perpetrator factors will be associated with higher levels of domestic violence relative to those with low risks of perpetrator factors. In contrast, victim factors primarily focus on the factors among women that are causing them to become victims of domestic violence. These factors are supported by the Gendered Resource Theory. In short, by considering that women who have a low possession of resources (education, earnings, and employment) and have positive attitude toward beating women as those who are at high risk of becoming victims of domestic violence, we make the following proposition: Proposition 2: High risks of victim factors will be associated with higher levels of domestic violence relative to those with low risks of victim factors. Figure 1 also proposes indirect connections among perpetrator factors, victim factors, and domestic violence through dysfunctional communication. This framework emphasizes

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.” (WHO 2016). The term ‘domestic violence’ is used in many countries to refer to partner violence, but the term can also encompass child or elder abuse, or abuse by any member of a household. (WHO 2012)

Domestic violence is a largely a hidden crime, occurring behind closed doors (Prifti, 2020). Despite a recent rise in offences recorded by police, it is still underreported, as victims often hesitate to report or disclose domestic abuse to the police. This so called “hidden violence” often goes unnoticed or is even tolerated by society to an alarming extent even though in most cases, an outsider, such as a health care professional, friend or neighbor, is aware of it (Stanko, 2006). This includes physical aggression, psychological violence (such as intimidation, humiliation), forced intercourse and social coercion, as well as controlling behaviors such as isolation, and control over everyday movements(Hegarty, Taft, & Feder, 2008). It has been made evident that abuse can occur in relationships between people of any social class, background, or religion in marriages, cohabitations, or dating (Koss & Hoffman, 2012). Thus, the definition of "domestic violence" is more precise than that of "violence." Domestic violence comprises mistreatment, victimization, misconduct, misbehavior, and discrimination. These things create many obstacles to the smooth operation of families, which further disrupts the smooth operation of society.

Domestic Violence, the physical and psychological aggression between family members, is recognized as a social and health problem worldwide(Koss & Hoffman, 2012). In literature, domestic violence is defined as the use of fear, intimidation, and violence by one member of the family to verbally and/or physically harm and to control the actions, feelings and beliefs of another(Paul, 2004). Both men and women can be victims of violence and abuse from an intimate partner with grave consequences. Violence perpetrated by men against their female partners, however, remains one of the greatest causes of injury to women (Dwyer, Smokowski, Bricout, & Wodarski, 1995).

The phrase 'Domestic violence' has more specific meaning than the meaning of violence alone. Domestic violence includes discrimination, victimization, misconduct, misbehavior, ill-treatment in family etc. which cause different kinds of hindrance in the way of running family that further disturbs to run society as well (Gautam, 2010). According to (UNICEF, 2000)there exist six kinds of violence against women and girls in South Asia mainly.

- (i) Sexual, incest and rape by family member and others.
- (ii) Recruitment by family members into prostitution.
- (iii) Neglect by family member, even to the point of death.

- (iv) Feticide and infanticide.
- (v) Dowry demands.
- (vi) Wife abuse

According to WHO (1998) there are four types of violence. They are:

(i) *Physical Violence:*

Beating, assault, rape, forced prostitution, untouchability, abortion, and sexual abuse, forced to level home not given food to eat and miscarriage (Adhikari, 2004).

(ii) *Sexual Violence:*

Sexual violence could be marital rape, demanding sex regardless of the partners condition, forcing her to perform sex acts that are unacceptable to her forcing her to watch pornography, videos and use for pornography and for other materials. Sexual violence refers any unwanted cruel behavior against women and girls. The term 'sexual harm' used in both of the above definition connects with rape, martial rape, custodial, rape, gang rape, incest, public stripping, harassment through language, gesture and or the more current forms through verbal and psychological torture (Budhathoki, 2009).

(iii) *Psychological Violence:*

Mental torture, verbal, assault accusation of relationship with another men, sexual harassment in public place, sexual harassment in workplaces, emotional torture and so forth (Adhikari, 2004)

(iv) *Traditional Violence:*

Polygamy, Deuki and Badini practices, accusation of witchcraft child marriage dowry related violence bonded labor and Jari related practices (Adhikari, 2004).

## **2.2 Theoretical Review**

### **1. Feminist Theory**

Gender-based violence has been recognized since the 18th century with the first official mention of femicide in British legal discourse following the publication of

John Wharton's *Lexicon of Laws* (1848) (Grech, 2015, p.851). Femicide did not emerge as a feminist theory until it reappeared alongside second-wave feminism in the 1970s when Diana Russell (1977) used the term in the International Tribunal for Crimes Against Women. like murder and manslaughter not (Corradi et al, 2016, p. 977). As Radford emphasizes: "You cannot mobilize against something without a name" (1992, p. 7). In this sense, feminicide theory draws attention to the patriarchal power structures that male dominance imposes over the social and physical life of women. (Corradi et al, 2016, p. 981). The act of insect feminicide with complex economic, cultural and geographical factors that show that violence is rooted in patriarchal power (Cockburn, structures. India, financial components such the proceeded as 2004, p. 30). In to utilize settlement make it troublesome for poorer families to support female children. Additionally, in China, the one-child arrangement has expanded male inclination (Hudson, 2009, p. 67; Grech, 2015, p. 852). These sex-related concerns have eventually shown themselves in gender-selective fetal removal and child murder against females. Furthermore, there is frequently significant cultural pressure on women to get pregnant or give birth until a male is born. The risks of recurrent pregnancies and deliveries, as well as harsh retaliation for failing to produce a male, can end in femicide of both the woman and the embryo or newborn kid (Grech, 2015, p. 852).

The term feminism, made up of women and men, is understood by philosophers as the logic, debate, and science of discovering the essence of certain things. Feminism is the goal and belief that women have the same rights and opportunities as men. Political feminism, a movement for women's social, economic and cultural freedom and equality, has a close relationship with feminist literature and criticism. Feminist literature and criticism began in 1960. In the 1970s, there was real progress in feminist literature and criticism. In this way, women's relationship has started to become a separate subject. Feminism is universal for establishing an egalitarian society without gender discrimination. Gender equality is a mainstream belief. Feminist journalism has produced little ethical action literature. Overall, the awakening that appeared in a woman who looked like a woman of illiteracy went beyond the social and political narrative and entered the intellectual field as a woman and also entered the literary field in a period of about one and half decades.

In Fella Day, this is an interesting emphasis for mainly female and partly male writers. Currently, feminism has become a trend among various major trends in Nepali literature. Criticism, novel and narrative feminism has been established in Nepali. While continuing that effort in other genres, study to publish women's stories in Madhu Park in this study.

The feminist theory of domestic violence against married women in rural Nepal examines how patriarchal structures and gender inequalities contribute to violence within intimate relationships. This perspective views domestic violence as a result of power imbalances and societal norms that perpetuate the subordination of women. In rural Nepal, factors such as traditional gender roles, economic dependency, and limited access to resources may exacerbate the vulnerability of women to violence within the household

Its responses adopted by women in such contexts may include seeking support from informal networks, accessing community resources such as women's organizations or shelters (if available), and sometimes resorting to informal or formal legal mechanisms. However, these strategies are often constrained by social stigma, economic dependence, and the fear of further violence. Feminist theory emphasizes the importance of addressing the root causes of domestic violence, challenging gender norms, and empowering women to assert their rights and autonomy within relationships and society.

In this research paper, there is a study and analysis of the domestic violence and its responses among married woman in Tadi Rural Municipality. Studying and analyzing the story from a feminist point of view, women will have face many problems in Nepali society.

## **2. A Marxist Feminist Approach**

Marxist feminism is a philosophical approach that focuses on the exploitation of women through capitalism and private property ownership. It advocates for women's liberation through dismantling capitalist systems and applying Marxist analysis to unpaid domestic labor and sex relations. Similar to socialist and materialist feminism, it emphasizes reductionist limitations of Marxist theory (Haug, 2016). Marxist feminism is borne out in feminist theory as well as politics which take its theoretical

postulations from Marxism, popularized as the criticism of capitalism as a set of structures, practices, institutions, incentives and sensibilities that promote the exploitation of labor, the alienation of human beings, and the debasement of freedom. Concerning the Marxist feminist, empowerment and equality for women cannot be achieved with the framework of capitalism. Marxist feminism thus distinguishes itself from other modes of feminist thought and politics by attending critically and systematically to the economic organization of societies, including stratification along the lines of class; by refusing to accord the category of “women” separate and special status, without regard to class; by its commitment to the overthrow of capitalism; and by its allegiance to working- class and impoverishing and marginalizing women (Kibria, 2024).

Marxism-Feminism (M-F) aims to integrate the feminist revolution into Marxism, aiming to liberate women from male domination and transform society into one based on solidarity. This perspective seeks to eradicate patriarchal gender relations as an integral part of the socialist transformation of production relations. M-F views gender relations as production relations, based on Marx and Engels's thesis that male domination over female gender is the first instance of historical class relations. However, M-F faces challenges in its theoretical and practical approach to intersection of gender relations with class and race and conceptualizing sexual violence against women without constructing naturalized dichotomies of masculinity versus femininity. As M-F and M-F merge, their differences disappear, but their work will continue for generations (Kirby, 2000).

### **3. Conflict and control Theories**

Conflict and control theories, notably developed by thinkers like Michel Foucault, Thompson, and Rothman, focus on how power dynamics shape societal structures and the ways in which deviance is understood. These theories emphasize that the norms and laws of a society are not neutral; rather, they are created and enforced by the powerful to maintain their control and protect their own interests. They view deviance not as an inherent characteristic of individuals but as a product of societal power struggles.

**Foucault and Power/Control:** Foucault's theory of power and discipline, particularly in his work *Discipline and Punish* (1975), illustrates how the state and institutions control individuals. Foucault argues that power in modern societies is not exercised through overt violence but through surveillance and control over people's actions, bodies, and minds. This control is pervasive, extending into institutions like schools, hospitals, and prisons, and impacts even individuals' self-concept. The normalization of behavior through surveillance and internalization of rules is a form of domination over marginalized groups. His concept of the "panopticon" (a model for prisons) reflects how control is maintained through constant observation, making individuals internalize social norms.

**Thompson and the Domination Model:** Thompson, in his work on social control, argues that the powerful use legal and institutional structures to impose their interests and suppress resistance. This domination model of deviance suggests that powerful construct and enforce laws in such a way that they marginalize those without power. They define the "norms" and classify behaviors that align with their values, while labeling the behavior of weaker groups as deviant. This leads to the stigmatization and criminalization of groups that challenge the status quo, such as the poor, minorities, or politically marginalized individuals.

**Rothman and Institutional Control:** Rothman (1971) focuses on how institutions control individuals by creating and reinforcing systems of authority that limit personal freedoms. In his book *The Discovery of Asylum*, Rothman illustrates how institutions (like mental hospitals or prisons) were created to control social outcasts and deviant individuals under the guise of rehabilitation. The goal was not necessarily to treat or help but to impose order and maintain power over groups deemed "deviant."

**Quinnrey and the Impact on Women:** In the context of Quinney's critique, it is highlighted that the conflict and control approach disproportionately affect women. Quinerly, as cited by Sunitha (2016), argues that the domination model has been used historically to depict women as weak and powerless, reinforcing their subjugation. Women's roles in society have often been constructed in a way that limits their autonomy and places them at the mercy of male-dominated societal structures. Through the lens of conflict theory, the norms created around women's roles are seen

not as natural or biological but as socially constructed by the powerful to control and restrict women's behaviors.

I am using a Marxist approach to understand domestic violence. Because the violence that women face is basically due to two reasons, one is due to the imbalance of economic resources and the other is due to the imbalance of political power. In every house, property is owned by men. The government has introduced a system that if the property is owned by women, there will be tax exemptions. Therefore, even though some property is owned by women for tax exemption, it is not in practice. Women are not allowed to use it as they wish. Although it is legally seen as women's, the right belongs to men. It can be sold, and women do not have the right to use it as they wish. That has not been done in practice. Even in order to move forward politically, that family house is also sold according to advice. That woman sells the gold, jewelry and real estate in her name and participates in the elections. She has no right to spend it. Because of that, men control women and women are subjected to violence. Marx talked about one class and another class, but if we leave aside the class and talk about control over resources, means and power, then men are powerful and have ownership over men's resources. Men have rights but women do not, so they are subjected to violence and exploitation. I have used a Marxist feminist approach here because I find it useful for me to research

## **2.3 Empirical Review**

### **2.3.1 Prevalence of Domestic Violence Globally and Locally**

According to the World Health Organization (WHO), worldwide 1 of every 3 women had experienced violence either physically or sexually their lifetime (WHO, 2017). Besides, WHO multi-country study on domestic violence, where data of 24,097 women (aged 15–49 years) from 15 sites of 10 countries were analyzed, reported that the prevalence of life time physical or sexual violence ranged from 15 to 71% (Garcia-Moreno, Jansen, Ellsberg, Heise, & Watts, 2006). Moreover, the study also reported that the prevalence of past year physical or sexual violence was ranging from 4 to 54% (Garcia-Moreno, Jansen, Ellsberg, Heise, & Watts, 2006). Intimate partner violence against women is a dominant predictor of women's ill-health (both

psychological and physical health) around the world, and a significant contributor of declining quality of life.

In Myanmar, the overall prevalence of intimate partner violence (physical, sexual and emotional) was 20.6% (95% confidence interval (95% CI) 18.9–22.3). Less severe physical intimate partner violence was reported by 14.8% (95% CI 13.5–16.3), while 4.4% (95% CI 3.8–5.2) reported severe physical violence. The prevalence of sexual and emotional violence were 2.8% (95% CI 2.2–3.6) and 13.1% (95% CI 11.7–14.6), respectively. Many women believed that a husband has the right to beat his wife if she acts inappropriate, with the highest prevalence at 43% of the women justifying beating if the wife neglects her children. In logistic regression analysis, low wealth as compared with higher wealth, was associated with a higher prevalence of intimate partner violence (Larsen, Aye, & Bjertness, 2021).

### **2.3.2 Domestic violence against women in Nepal**

In Nepal, violence against women is one of the major factors responsible for the poor health of women, livelihood insecurity, and inadequate social mobilization. The magnitude of gender-based violence in Nepal is extremely high. Several research projects in Nepal have indicated that 66 percent of women have endured verbal abuse, 33 percent emotional abuse, while 77 percent of the perpetrators were family members. This indicates that even the home is not a safe place for women. Social relations of power place women in a subordinate position, giving many women few rights in the family, community and society in general. In addition, in the context of political conflict, women have often become the target of violence. Because women are made the objects of revenge, there has been an increase in sexual assault and sexual harassment (Dulal, 2009).

The study done by Moh (2012) found that the prevalence of IPV was 41% ever in lifetime and 19% during the past 12 months. The physical violence reported was 23.2% in public whereas 24.3% in 6 rural districts. Likewise, emotional violence was 16.4% and 31%, sexual violence was 14.3% and 16.6% and economic violence was 0% and 6.3% in general population and rural population of 6 districts of Nepal respectively.

Self-reported lifetime prevalence of physical violence was 29.6 % and past year prevalence was 15.2 %, while corresponding figures for sexual violence were 6.8 and 2.3 %, and for psychological violence were 31.0 and 18.3 %. Lifetime domestic violence was 38.6 % while in the past 12 months, prevalence was 23.1 %. Furthermore, 12.4 % of women were experiencing all forms of violence concurrently. Women with controlling husband and having poor mental health were found to be at higher risk of domestic violence (Sapkota, Bhattarai, Baral, & Pokharel, 2016).

Among women who had ever been married or had an intimate partner and who had experienced physical violence since age 15, 81% reported their current husband or intimate partner as the perpetrator of the violence; 14% named their former husband/intimate partner, and 5% each named their mother-in-law or another in-law (NDHS, 2023). The percentage of women who have ever experienced sexual violence declined from 12% in 2011 to 7% in 2016 before increasing slightly to 8% in 2022 (NDHS, 2023).

### **2.3.3 Factors Contributing to Domestic Violence**

Domestic Violence is common in Nepalese society and have severe health consequences. Domestic Violence is not about men and women; it is about the complex interplay of various components such as religion, age, education, the socioeconomic status that affects the social and cultural norms, the power relation, attitude, and the perception that causes it (Shakya, 2016). Alcoholism, dowry related cases, not giving birth

to son, unemployment were the main causes of domestic violence against married women (Dulal, 2009). An important component of domestic violence, often ignored is the realm of passive abuse, leading to violence. Passive abuse is covert, subtle and veiled. This includes victimization, ambiguity, and neglect, spiritual and intellectual abuse (Dulal, 2009). The results of this study revealed three main themes including social factors affecting violence (the family's economic position, culture and values, and social support), interpersonal relations (the type of marriage and life skills), and personal factors (intrinsic factors and acquired factors) (bayrami & vafae najar, 2020). Economic hardships and incidences of extramarital affairs contributes largely to the case of domestic violence in low income residential areas in Kenya (Mutiso,

Chessa, Chesire, & Kemboi, 2010). The factors contributing to domestic violence in Asia, including patriarchal values, traditional practices, religious beliefs, poverty, lack of education, and inadequate laws. It also explores the impact of globalization and modernization on domestic violence. The article concludes with a summary of these factors and suggests future research and interventions (De SILVA, DHARMASIRI, & DISSANAYAKE, 2022). Regarding family background, whether or not the husband was an alcoholic, the husband's level of education, and a higher number of children were risk factors associated with violence (Atteraya, Gnawali, & Song, 2015).

Physical violence or sexual violence may not occur in isolation; rather, women may experience a combination of forms of violence, and these combinations of violence can have a long-lasting negative effect on women's lives, health, and well-being. Among all women, 16% have experienced physical violence only, 1% have experienced sexual violence only, and 6% have experienced both physical and sexual violence. Overall, 24% of women have ever experienced physical or sexual violence. The percentage of women who have experienced physical or sexual violence increases sharply with age, from 13% among those age 15–19 to 30% among those age 40–49 (NDHS, 2023).

#### **2.3.4 Effects of Domestic Violence on Women's Physical and Mental Health**

Domestic violence is still rampant in our society with several forms of violence occurring together. In a country like Nepal, differentials power in relationship and poor mental health was found to be positively associated with violent episodes. This study highlights the infringement of women rights which can be the cause for serious public health consequences (Sapkota, Bhattarai, Baral, & Pokharel, 2016). The percentage of women who have not received adequate food or care during pregnancy and postpartum, have been forced to have an abortion, or have been threatened with divorce by their husbands or in-laws (NDHS, 2023).

Experiencing forced divorce, abuse for not having a son, abuse for using family planning methods, forced marriage, or forced seclusion during menstruation.

Whether men or women suffer from more long-term health problems caused by domestic violence by comparing the currently published statistics on the prevalence of domestic violence in heterosexual and homosexual relationships and analyzing the

results of existing studies on the short- and long-term health effects of domestic violence. The findings indicate that although men and women sustain many of the same injuries, women suffer from more long-term health problems caused by domestic violence (Alejo, 2014). IPV was associated with a range of mental health issues including depression, PTSD, anxiety, self-harm, and sleep disorders. In most studies, these effects were observed using validated measurement tools. IPV was also found to be associated with poor physical health including poor functional health, somatic disorders, chronic disorders and chronic pain, gynecological problems, and increased risk of STIs. An increased risk of HIV was reported to be associated with a history of sexual abuse and violence (Dillon, Hussain, Loxton, & Rahman, 2013). For both men and women, physical IPV victimization was associated with increased risk of current poor health; depressive symptoms; substance use; and developing a chronic disease, and injury. In general, abuse of power and control was more strongly associated with these health outcomes than was verbal abuse (Ann L. Coker, Desai, Sanderson, Brandt, & Smith, 2021).

According to Muller & Spitz (2003), coping is the application of a variety of behavioral and cognitive methods to lessen, control, manage, or endure the demands of a stressful or dangerous circumstance on the inside as well as the outside (Muller & Spitz, 2003). A variety of coping techniques and coping methods can be combined to form the concept of coping ability. According to Sahler and Carr (2009), coping is "a mixture of personality characteristics, such as risk tolerance, sense of self-efficacy, and introversion or extroversion, and attribution style, which is defined as perceived source of stress, locus of control, and optimistic or pessimistic outlook on finding a solution"(Sahler & Carr, 2009, p. 493). Coping techniques are the range of reactions people have at their disposal to help them deal with the stress brought on by the violent event. A wide range of ideas and actions are employed as coping strategies to deal with the pressures of a demanding circumstance. Controlling behaviors are significant warning signs of violence in intimate relationships. The 2022 NDHS results show that 35% of women aged 15-49 have experienced controlling behaviors from their husband/intimate partner. These behaviors include jealousy, jealousy, insisting on knowing where they are, accusing them of being unfaithful, limiting contact with family, and displaying at least three of the specified behaviors (NDHS, 2023).

The literature on coping in women who have experienced physical abuse is limited, largely based on general coping research. Domestic violence presents a unique set of circumstances, making it a unique subject of study.

#### **2.4 Research Gap in Existing Literature**

These are areas that have opportunities for further research because they are unexplored, under-explored, or outdated. This study framework offers practitioners a practical tool to understand the factors affecting domestic violence. This study may be used as a guideline to understand that temperamental attitude, substances abuse (such as drug, marijuana, and alcohol) witnessing family violence and Gender ideology may stimulate perpetrators violent behavior towards their spouses. In addition, the research framework may also be of benefit to women that possession of resources (education, earnings and employment) and their positive attitude towards wife-beating may increase their risk of becoming a victim of domestic violence. This study may provide a clear picture that the victim must have good communication skills to deal with hot-tempered husband& attitude. Although this study makes progress to increase understanding of how perpetrator and victim factors may directly and indirectly influence domestic violence against women, future works should include moderation effects of cultural context because a multiracial country like Nepal undoubtedly has a diverse culture and certainly may further influence the mind-set of the perpetrators and the victims. The conceptual framework proposed above would be a starting point for conducting empirical research to further understand the issues related to domestic violence against women, especially in Rural Nepal. It will be an important contribution in the field of women and family literature as well as may assist the policymakers in formulating strategies to prevent domestic violence against women. This study is inclined towards the growing evidence of prevalence and associated factors of DV. The primary motive and contribution of this study is to show mental health of women as a risk factor of DV. The obtained association between mental health and violence has unbolted future possibilities for various researchers to explore more on this critical issue where longitudinal studies are needed to see temporal relationships. Its prevalence is like an open secret which is a sold as the origin of the family; however, patterns and prevalence vary with time and person. Every associated factor has direct or indirect roots in the cultural norms, values of society in this part of

world and this revelation can only be a small chunk of it. Despite of several governmental and non-governmental organizations working to eliminate every form of discrimination against women and enforcement of law against it, various forms are still prevailing in our society and even is in rising trend. Awareness programs regarding where and to whom to seek for help in case of violence need to be conducted and considering the societal context of Nepal, husband and mother-in law should be included in such activities as they can be the most influential person in bringing the change. Formal and informal educational programs need to be conducted regarding the act against DV and the concept of community mediation Centre. There is a strong need of promising public health strategies include changing attitudes that foster violence and gender inequality, strengthening self-esteem of women and girls and promoting equity in marital relationships.

Several studies have examined GBV and its impacts on women in rural Nepal. According to the World Health Organization (WHO), about 35% of women worldwide have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence. In Nepal, the prevalence is particularly high in rural areas due to entrenched patriarchal norms and limited access to education and resources.

A study by Joshi and Kharel (2021) highlighted that emotional and psychological abuse is the most common form of GBV in rural Nepal, followed by physical violence. The study also noted that women often do not report sexual violence due to cultural taboos and fear of social stigma. Economic violence, though less visible, significantly impacts women's independence and ability to escape abusive relationships.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

#### **3.1 Research Design**

Research design is the plan and method used to conduct a study in a systematic way. It helps researchers collect, analyze, and interpret data to answer their research questions. A good research design ensures that the study is accurate and reliable. There are different types of research designs, such as exploration, which helps explore new topics, descriptive, which describes people or events, and experimental, which tests cause-and-effect relationships. In a study of domestic violence against women in Tadi Rural Municipality, a descriptive research design may have been used to understand women's experiences, their coping strategies, and the role of legal support in addressing violence.

#### **3.2 Nature and sources of data**

The data collected for this research is qualitative in nature. To review the policy provisions the data has collected from available sources from an authentic government site, offices etc. I get the secondary data from academic journals and many publications. Primary data collected from individual female.

The data for this research is divided into two sources.

- a) **Primary Sources:** Primary data have been collected from original source that is from the female who is suffering from domestic violence. This has given the researcher firsthand information which is not used before. The data has been gathered through in-depth case study.
- b) **Secondary Sources:** The secondary data has been gathered from existing knowledge, data, and theory that has been explored before. In this, sources include journal articles, books, reports, policies, research findings etc.

Researchers should adhere to a set of organized steps when doing their study in order to reach a result. For this, systematic planning is required. This study is based on qualitative research design, but some information will remain quantitative. It adheres

to the methodical processes, traits, approaches, and techniques employed in qualitative research.

### **3.3 Selection of Study Area and Population**

The study focuses on women residing in Tadi rural municipality, Nuwakot. When I was in the position of vice president of Tadi, the local government in Nuwakot District of Nepal, I got the opportunity to work as the coordinator of the judicial committee of the local government according to the Local Government Operation Act 2074. Among the various jurisdictions that the local government must look after, the Jurisdiction of the Judiciary Committee falls within the sole jurisdiction of the Vice President, so I got the opportunity to work as the coordinator of the Judiciary Committee. After forming the Judicial Committee, the work of the Judicial Committee was within the scope of duties and jurisdiction, while being the coordinator of the Judicial Committee, cases of domestic violence against women were being registered gradually. The evolving documentation of domestic violence against women has prompted numerous inquiries to arise within my contemplation.

### **3.4 Tools and Techniques of Data Collection**

The research is basically focused on studying qualitative methodology, as the research targets to collect primary as well as secondary data from sources. Four specific data collection techniques applied to conduct the research.

1. In depth interview
2. Observation

#### **3.4.1 In-depth interview**

A face-to-face chat with the respondent is called an interview. The biggest issue with an interview is when the respondent purposefully withholds information; otherwise, it is a rich source of information (Kabir, 2016). In addition to listening to the interviewee's statements, the interviewer can also watch the interviewee's body language, facial expressions, and other responses to the questions. This makes it simple for the interviewer to reach conclusions. Direct interviews with key informants at field level will be carried out. Semi structured open-ended questions will be used for interviews. The responses will be reported through note taking and some

photographs will also be taken with the permission of respondents. 15 In-depth interviews will be focused on collecting qualitative information.

Since this research is primarily qualitative in nature, it demands a deep-rooted experience and understanding of the informants. Domestic violence and its responses among married women near Tadi Rural Municipality and the problems caused by their domestic violence. Interview is more useful than any other method.

### **3.4.2 Observation**

Observation is a very useful method for examining the situation. The gestures, unsaid pauses in the statement and behavior of the respondent. I have a personal notebook with me at all times to record observations. Things which the respondent might be humiliated to speak about can be revealed through observation of their behavior during the interview. For this reason, observation is very helpful. All those matters that the researcher personally observes can be presented as the primary data in their presentation and explanation. The research area of the study itself was the settlement area of the required population.

### **3.5 Data Analysis and Interpretation Procedure**

This study is based on basically descriptive and exploratory methods. Thus, informal interviews and discussions were held time and again. During presenting the primary and secondary sources of materials and in-depth and/or informal interview, narrative and analytical study were carried out. Some interesting and important discussions held during data collection and interviews are presented as it is. The study findings have focused on primary sources of data but secondary sources of data like newspapers, books, articles, visual also utilized in this research. Descriptive method interprets the data that describe what, who, how, when, where event of experiences from a subjective perspective from female.

The qualitative data were properly analyzed, which were as per the nature and aim of the research. For qualitative graphics, tabular presentation and proper methods is implemented for the easy understanding of data's proper editing, coding and tabulation was done as per the aim of research.

Five steps were followed during analysis and interpretation of the facts, data, and information during this research. First, the step was to prepare and organize the data which included gathering of notes, documents, and other required materials. After this, sources and information were marked which helped to analyze the data. The second step was to review and explore the data in which data and information were carefully read. It was tried to understand the relevancy and reliability of the information. During this, the researcher had prepared notes on thoughts, ideas, and other questions. In the third step, initial codes were created by categorizing the data and information. The highlighters, notes in the margins, and concept maps were used to establish connection with the data. Fourth step, review of those codes was done, and the codes were combined into themes. The categorized facts, data and information were categorized and analyzed thematically. Finally, the data and information have been brought together to write the thesis.

### **3.6 Ethical Consideration**

This study on domestic violence and coping strategies among married women in Tadi Rural Municipality adheres to strict ethical guidelines to ensure the protection, confidentiality and well-being of all participants. Participants were provided with clear and detailed information about the study, including its purpose, methods, potential risks, and benefits. Their voluntary participation was ensured by obtaining written or verbal consent before conducting interviews.

For protect the identity and privacy of participants, pseudonyms were used, and all personally identifiable information was overlooked from the final thesis. The collected data was stored securely, with restricted access only authorized. Since discussing experiences of domestic violence could be distressing, care was taken to minimize harm. Participants were informed that they could withdraw at any stage without consequences. Recognizing the socio-cultural context of Nepal, the study was conducted with cultural awareness and respect for local norms. Efforts were made to create a safe and supportive environment during interviews to encourage open and honest sharing.

I am the serving Vice Chairperson of Tadi Rural Municipality, conducting research on domestic violence and coping strategies presenting both ethical responsibilities and

challenges. Given my leadership role, I had access to sensitive cases and firsthand experiences of women seeking justice, which enhanced my understanding of the issue. However, this also meant ensuring strict confidentiality and impartiality throughout the research process.

To maintain ethical integrity, I prioritized informed consent, ensuring that all respondents understood the purpose of the study and voluntarily participated. Given the sensitive nature of domestic violence, I took precautions to protect the privacy of participants, using pseudonyms and omitting personal identifiable information. Since I hold an official position in the local government, I was cautious to avoid any power imbalance that might influence respondents' willingness to share their experiences. I made it clear that their participation would not impact any legal cases or government assistance they might seek.

Furthermore, psychological well-being was a major concern. Discussing traumatic experiences could trigger distress among participants, so I ensured that they had access to counseling services and community support groups if needed. My position also required me to separate governance responsibilities from research to avoid any conflict of interest, ensuring that findings were analyzed objectively rather than shaped by policy priorities.

## **CHAPTER IV**

### **INTRODUCTION OF THE STUDY AREA AND THE RESPONDENTS**

#### **4.1 Introduction of Tadi Rural Municipality**

Tadi Rural Municipality is a local administrative unit located in Nuwakot District, Bagmati Province, Nepal. It extends east-west along the Dupcheshwar route in Nuwakot. This municipality was formed in 2017 by merging certain wards of the former Narjamandap, Kharanitar, Ralukadevi, Sundaradevi, and Urleni Village Development Committees (VDCs). Currently, Tadi Rural Municipality is divided into six wards.

The municipality spans 69.79 square kilometres (26.95 sq mi) of area, it covers 6.46% of Nuwakot District's total area of 1,079.96 square kilometers. It is entirely a hilly region. The municipal office is in Kharanitar, Ward No. 3, which was previously the Kharanitar VDC office. Tadi is home to diverse ethnic groups, cultures, and religions. It has potential for tourism development, with natural and environmental attractions like Langtang National Park, Bagmara Hill, and historical sites.

Tadi Rural Municipality is in Nuwakot District, Bagmati Province, Nepal. According to the 2021 Census of Nepal conducted by the Central Bureau of Statistics (CBS), Tadi Rural Municipality has a total population of approximately 19,582 individuals.

#### **Socio-economic status of Tadi population**

The total population of the area is 19,582, with nearly equal gender distribution. Males account for 9,615 individuals, making up 49.1% of the population, while females number 9,967, representing 50.9%. There are 4,520 households in the area, with an average household size of 4.3 members. This data suggests a balanced demographic structure with moderately sized households, which may indicate a family-oriented community.

The demographic data reveals that out of the total female population, 2,432 women, or 12.4%, are single due to being widowed, unmarried, or separated, while 396 women, representing 2.0%, are divorced. Additionally, 578 women, making up 2.9%,

have remarried, indicating diverse marital experiences among women in the community. These figures suggest that a considerable portion of women are navigating life independently, whether due to personal choice, life circumstances, or societal factors. Alongside these marital statistics, the prevalence of domestic violence presents a significant concern, with 248 reported (in Tandi Rural Municipality judiciary committee and police office) cases of physical violence and 310 cases of emotional or psychological abuse. Furthermore, 96 cases of sexual violence and 152 cases of economic control or abuse have been recorded, emphasizing the multifaceted nature of domestic violence and its impact on women's well-being. The fact that 415 cases have been filed for legal aid or counseling further underscores the urgency of providing adequate legal, psychological, and social support systems to assist survivors. These numbers highlight the necessity for community awareness programs, strengthened legal protections, and accessible support services to address domestic violence effectively. Ensuring that women facing abuse have the necessary resources to seek help and rebuild their lives is crucial for fostering a safer and more equitable society.

The data highlights the prevalence of domestic violence and the challenges faced by women in Tadi Rural Municipality. While many cases go unreported due to social stigma and fear, the available statistics provide insights into the nature and extent of violence within the community.

#### Caste / Ethnic Composition

It is found that there are heterogeneous in terms of caste and ethnic composition in the study area. There are Newar, Brahmin/Chhetri and Tamang. It is based on National CBS of Nepal 2021 data for Tadi Rural Municipality, outlining the caste and ethnic composition. The figures are adjusted proportionally to the reported total population of 19,582. The caste and ethnic composition of the study area is illustrated by table no.4.1

Table 1: Caste / Ethnic Composition of study area

<b>Caste/Ethnic Group</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Tamang	10,967	56.0
Brahmin/Chhetri	5,483	28.0
Newar	1,214	6.2
Others	1,818	9.3
<b>Total</b>	<b>19,582</b>	<b>100</b>

Shows the above table; Tamang (56.0%) representing more than half of the population, the Tamang community plays a dominant role in shaping the local culture and social norms in Tadi. Their majority status influences community dynamics, including perspectives on gender roles and responses to domestic violence. Then another larger population of Brahmin/Chhetri (28.0%) comprising nearly one-third of the population, these groups often have longstanding social influence and traditions that contribute to the community's attitudes toward family and gender relations. Though a smaller percentage, the Newar (6.2%) community contributes to the diversity of cultural practices in the municipality, providing additional perspectives on social norms and family structures. The rest of the population of others (9.3%) caste includes various ethnicities, which collectively represent a significant portion of the population.

#### **4.2.1 Introduction of Respondents**

The study focuses on married women residing in Tadi Rural Municipality who have experienced domestic violence. The respondents were carefully selected to ensure a diverse representation of different age groups, family structures, and socio-economic backgrounds. The sample consists of 15 married women who shared their personal experiences and coping strategies regarding domestic violence. This section provides an in-depth overview of their demographic details, including age, family composition, educational background, employment status, and religious affiliation.

#### **4.2.2 Respondents by their age**

The respondents' ages ranged from 19 to 64 years, representing different stages of married life. The distribution is categorized as follows:

Age Group	Number of Respondents	Percentage (%)
19-25	3	20%
26-35	4	27%
36-45	5	33%
46-55	2	13%
56-64	1	7%

The majority of respondents (33%) fell within the 36-45 age group, indicating that middle-aged women are more likely to experience prolonged domestic violence. The youngest respondent (19 years old) had been married for only a short period but already faced significant emotional and physical abuse.

### **Marital and Family Status**

The respondents belong to both nuclear and joint families, which significantly influences their experiences of domestic violence. The breakdown is as follows:

Family Type	Number of Respondents	Percentage (%)
Joint Family	8	53%
Nuclear Family	7	47%

According to the data, 53% of respondents live in joint families, while 47% reside in nuclear families. Women from joint families often reported additional sources of abuse, including conflicts with in-laws, whereas those in nuclear families experienced more control and dominance from their husbands.

### **4.2.3 Educational Background**

The educational levels of the respondents varied, with some having received formal education while others had little to no schooling. The following table presents the educational qualifications of the respondents:

Education Level	Number of Respondents	Percentage (%)
No Formal Education	5	33%
Primary School	4	27%
Secondary School	4	27%
Higher Education	2	13%

The educational attainment of the respondents in Tadi varies significantly, reflecting a mix of formal education and limited schooling within the community. According to the data, 33% of the respondents have no formal education, indicating that a significant portion of the population may face challenges in literacy, employment opportunities, and access to information. Meanwhile, 27% of respondents have completed primary school, and another 27% have received secondary education. Only 13% of the respondents have attained higher education, indicating that access to advanced studies remains a challenge for many.

### **Employment Status**

Employment status played a crucial role in the coping strategies of the respondents. The distribution is as follows:

Employment Status	Number of Respondents	Percentage (%)
Unemployed	7	47%
Self-Employed	4	27%
Private Sector Job	3	20%
Government Job	1	6%

Employment status significantly influenced the coping strategies of the respondents, with 47% being unemployed, indicating that nearly half of the population faces challenges in securing stable employment. This high unemployment rate could be a major factor affecting financial stability, access to basic needs, and overall well-being. Among the employed individuals, 27% are self-employed, likely indicating a reliance on small businesses or informal sector work to sustain livelihoods. Additionally, 20% hold private sector jobs, which may provide a more stable income and benefits, although these opportunities might be limited in Tadi. Only 6% of respondents are employed in government jobs, which typically offer greater job security and benefits but are fewer in number.

### **Religious Affiliation**

The respondents followed different religious beliefs, which sometimes influenced their decision-making regarding domestic violence and coping strategies. The religious distribution is as follows:

Religion	Number of Respondents	Percentage (%)
Hindu	7	47%
Buddhist	5	33%
Christian	3	20%

The religious composition of the respondents in Tadi reveals a diverse community. Among the respondents, 47% identify as Hindu, making it the largest religious group in the area. This is followed by 33% of respondents who identify as Buddhist, indicating a significant presence of Buddhist traditions and practices within the community. The remaining 20% of respondents identify as Christian, reflecting a smaller, but still notable, Christian population. This diversity in religious affiliations suggests that Tadi is a multicultural community where different beliefs and practices coexist, and it may influence the social, cultural, and community dynamics in the region.

The literacy rate in Tadi stands at 75%, reflecting a moderate level of educational attainment within the community. However, there is a noticeable gender gap, with male literacy at 81% compared to 68% among females. This disparity suggests that women may face more barriers to education, such as social norms, economic constraints, or a lack of access to educational resources. To address these challenges, Tadi has established 31 community schools, providing accessible education to children from various socio-economic backgrounds. Additionally, there are three institutional (private) schools that may offer alternative learning opportunities with potentially better infrastructure and resources. Moreover, the presence of three community learning centers indicates efforts to promote lifelong learning, vocational training, and adult education, ensuring that those who missed formal schooling still have opportunities to develop their skills and knowledge.

In terms of healthcare services, Tadi is equipped with a Primary Health Center, a Health Post, and three Ayurvedic Centers, which cater to the medical needs of the population. The Primary Health Center likely serves as the main medical facility, offering essential healthcare services, outpatient consultations, and maternal and child health care. The Health Post plays a crucial role in providing basic medical services, preventive care, and immunization programs, particularly in rural and remote areas. Additionally, the presence of Ayurvedic Centers highlights the integration of

traditional medicine into the healthcare system, offering natural and herbal treatments that are culturally significant and widely trusted by the local community. However, the availability of specialized medical care and emergency services may still be limited, necessitating improvements in healthcare infrastructure and accessibility.

Economic development in Tadi is primarily driven by agriculture and animal husbandry. The presence of an Agriculture Service Center in Ward No. 4 suggests efforts to support farmers with technical guidance, improved farming techniques, and access to agricultural inputs such as seeds, fertilizers, and irrigation facilities. Similarly, the Livestock Service Center plays a vital role in promoting animal husbandry by providing veterinary care, livestock management training, and access to animal health services. These centers contribute to increasing agricultural productivity and enhancing the livelihoods of farmers and livestock owners. However, challenges such as market access, climate change effects, and financial constraints may still impact the agricultural sector, requiring further investments in modern technology, infrastructure, and training programs.

To strengthen economic resilience and empower the local population, cooperative organizations play a significant role in Tadi's development. There are 28 registered cooperatives working across various sectors to improve the financial stability of the people. These cooperatives may include savings and credit groups, agricultural cooperatives, and women's self-help groups, all of which contribute to economic empowerment and financial inclusion. By pooling resources, providing low-interest loans, and facilitating small business opportunities, these cooperatives help residents generate income and improve their standard of living. Moreover, they foster a sense of community ownership and collective growth, ensuring that economic benefits are distributed among members. Expanding the reach of these cooperatives, providing financial literacy training, and ensuring good governance within these organizations can further enhance their impact on economic development in Tadi.

### **Living Conditions and Economic Dependency**

Many respondents reported economic dependency on their husbands or in-laws, which restricted their ability to leave abusive situations. Many women in joint

families did not have control over household finances, while some in nuclear families depended entirely on their husbands' earnings.

Additionally, women from lower-income backgrounds faced challenges in accessing legal support and counseling services, which limited their ability to seek justice against domestic violence.

The demographic details of the respondents highlight several critical factors contributing to their experiences of domestic violence. Women from joint families faced abuse from both their husbands and in-laws, whereas those in nuclear families experienced greater control from their spouses. Educational and employment status significantly impacted their ability to cope with violence, with higher education and financial independence serving as protective factors. Religious and cultural expectations also played a role in their decision-making regarding seeking help or remaining in abusive marriages. This detailed overview provides a foundation for understanding the socio-economic and cultural factors influencing domestic violence and the coping strategies employed by married women in Tadi Rural Municipality.

## **CHAPTER V**

### **FORMS AND CAUSES OF AGAINST WOMEN IN TADI**

#### **5.1 Domestic Violence In Tadi Rural Municipality**

Domestic violence can be understood because of power imbalances in relationships, where one partner, typically the male, exerts control over the other, often the female. In many societies, men are socialized to see themselves as superior, and this manifests in abusive behaviours within the home. Women, subjected to such control, experience not just physical harm but also emotional and psychological abuse that reinforces their subordination.

The home, which should provide safety and security, becomes a place of oppression, where women feel trapped and unable to leave due to emotional, financial, or social barriers. This creates a sense of "homelessness" within their own homes, where they feel disconnected from any sense of ownership or safety. They often internalize feelings of weakness and undesirability, exacerbating their sense of helplessness and dependence on their abuser.

Moreover, societal norms and institutional failures compound the problem. Expectations that women "keep the family together" or endure abuse for the sake of the relationship prevent many from seeking help or escaping. The lack of support from law enforcement or social services can make it even harder for women to break free from the cycle of violence.

Ultimately, domestic violence reflects deeper societal issues of gender inequality and the ways in which social structures and norms enable the domination of women in intimate relationships. To address this issue, both individual relationships and the broader social systems that perpetuate such violence need to be challenged and transformed.

### **5.1.1 Typical Forms of Domestic Violence:**

#### **D) Physical Violence:**

Physical Violence is any violent act that physically harms or injures another person. Violence that causes physical harm, such as beating, kicking, punching, slapping, attacking with a weapon, etc.

In my study, physical violence was found to be the main form of domestic violence experienced by women. Most of the participants in this study reported that physical violence was the main form. Such as scratching, beating, slapping, mutilating, or threatening to kill. Most of them have experienced such situations. I call this kind of domestic violence experienced by women in Tari Rural Municipality physical violence.

For example, the respondents

Sarita can be given. Sarita's husband used to come to her drunk and beat her all the time, break her hands, chase her with weapons and always give her mental torture.

Similar cases like Sarita's are the cases of Sheela ,Sheela said that her husband often came home drunk, beat his wife, and caused fights at home, which disrupted family life.

Rammaya, The life story of Ramayana is also similar to that of Sheela and Sarita. Her husband used to drink alcohol, gamble, play cards, and come home and beat his wife, and fight and throw her out of the house. Not only that, but she became the mother of seven children after undergoing multiple pregnancies against her will.

Soni's physical violence was Sarita's, Manmaya,'s Sheela's type of domestic violence is a little different from Soni's. She was forced to go from mental violence to physical violence and finally to death. As a result, she finally In the end, she was even forced to take poison After two years of marriage, she was unable to have children, and her family and husband began to beat her, mentally tormenting her by saying that she would not have children from this marriage Finally, the situation became unbearable and she was forced to take poison.

Rupa's The type of domestic violence that Rupa experienced in her life is a bit different. Her husband gave her mental stress by falsely accusing her of having an affair with other men, and later her family also promoted the same and sided with her son. Manita, etc. I have described them separately below.

My study has shown the nature of women who are subjected to physical violence in Tari Rural Municipality. including economically dependent women less educated women or women who are incarcerated, women living in families dominated by traditional and patriarchal thinking, men with polygamous or second marriages, and women living in Dalit or backward communities. described them separately below.

My study has shown this to be the type of men who commit physical violence against women.

Men who abuse alcohol

Men who are financially stressed

Men who are traditionalists

Men who have extramarital affairs or are polygamous

Men who grew up witnessing violence in childhood

Sarita 53 years old respondent endured severe physical violence at the hands of her husband, which began after she gave birth to their son. Her husband, who had initially been a loving partner, started drinking alcohol and became violent, frequently assaulting her and throwing her out of their home. She suffered physical harm, including a broken finger and bruises all over her body.

She shared, "After I gave birth to my son, my husband changed. He started drinking and became violent. He would hit me, throw me out of the house, and I would come back to him because of my child. I suffered broken fingers, bruises, and severe pain, but I stayed, thinking it was my duty to stay for my son. Only when the violence escalated, I started fighting back. But I never went to the police, because I felt it was just too much to deal with."

Despite the abuse, she chose to stay in the marriage, largely because of societal pressures and her responsibility toward her child. It was only when the violence escalated that she began fighting back, which resulted in a gradual decrease in abuse.

However, she did not pursue legal action, finding it too burdensome, which reflects a common challenge faced by many women in abusive relationships, where the decision to remain in an abusive environment is often driven by a complex mix of fear, economic dependency, and societal expectations.

According to Shila, "It all started after the birth of my child. My husband began to neglect me and the family, and his extramarital affairs triggered the violence. He would beat me when he was drunk, accusing me of things that weren't true. I confronted him, even confronted the women he was seeing, but the violence didn't stop. I stayed for my children, thinking it was better than breaking up the family, but sometimes I felt like I was drowning in this abuse. "Shila's experience of physical violence began after the birth of her child. While initially everything seemed fine, her husband's extramarital affairs and neglect of the family triggered emotional and physical violence. She endured alcohol-fueled physical altercations, and her husband would regularly beat her. Despite confronting him and even humiliating the women he had affairs with, the violence continued. Sharmila's decision to endure the abuse for the sake of her children reflects a societal belief that women must prioritize their children over their own well-being, a belief that often makes women feel trapped in violent marriages. She also refrained from seeking legal action due to concerns about the impact on her children.

Ramamaya's life was marked by years of physical violence at the hands of her husband. Initially, he treated her well, but after the birth of their second daughter, he began drinking and gambling, which led to extramarital affairs and abusive behavior. The violence became so severe that she would be beaten repeatedly, with her body often covered in bruises. Ramamaya faced the added trauma of being denied access to her own belongings and being thrown out of the house. She also had to endure multiple pregnancies against her will, bearing seven children. Her fear of societal judgment kept her from seeking separation or legal recourse. Ramamaya reflected on her experience, saying, "At first, he was good to me, but everything changed after our second daughter was born. He started drinking and gambling and then came the affairs. The beatings were constant. He would throw me out, sometimes leaving me with bruises and scars, and I had no one to turn to. I was afraid of being judged by

society, so I stayed. I had seven children, and I didn't want to bring shame on them. I kept quiet because there was no other way."

Rupa's experience of domestic violence started with mental abuse but eventually escalated to physical violence. Her husband would accuse her of having affairs with male colleagues, leading to constant tension. The emotional abuse from her husband soon turned physical, and her in-laws also began mistreating her. The physical violence reached a point where she was frequently threatened with being thrown out of the house. She chose to leave her marital home and live with her sister for a while but later returned after the municipal judicial committee mediated the situation. Rupa explained, "At first, it was just emotional abuse. But when he started accusing me of affairs, things got worse. The physical violence came after. He would hit me, and my in-laws also mistreated me. I left and went to stay with my sister for a while, but when the municipal judicial committee intervened, I returned. The violence didn't stop, and I couldn't leave easily. There was no other way for me but to try to make it work."

According to Soni, "My in-laws treated me badly from the start, and when I couldn't get pregnant, my husband joined in. They would abuse me physically and emotionally. I couldn't take it anymore and tried to end my life. When I came back to my marital home, the violence increased. I didn't know what to do. I felt trapped, alone, and helpless. The pressure to stay in the marriage was too much to bear, and I just wanted to escape." Soni's experience of physical violence began with emotional and mental abuse from her in-laws, and soon her husband joined in with physical abuse. After she was blamed for not conceiving children, the mental abuse intensified, and she ultimately left her marital home. When she returned, the violence escalated further. She even attempted suicide due to the overwhelming physical and emotional abuse she faced. Soni's story is a tragic illustration of how young women, particularly those in early marriages, are vulnerable to both emotional and physical violence. Her lack of knowledge about her legal rights and the overwhelming societal pressure to endure abuse reflect the control mechanisms that often prevent women from escaping abusive situations.

Although Manita did not experience physical violence, she endured severe emotional and financial abuse from her husband. The mental and emotional toll of her husband's extramarital affairs and misuse of money created a situation where she felt

emotionally devastated. She said, "even though I never faced physical violence, my husband's emotional and financial abuse wore me down over the years. His affairs, the way he misused our money, left me feeling powerless and emotionally destroyed. I stayed because of the children, but after they were educated, I finally left him. I realized I couldn't keep living like that. It took me a long time to accept that it wasn't just my duty to stay in that relationship." Manita's case shows that violence does not always have to be physical to have devastating consequences. The emotional and financial exploitation she endured over the 25 years of her marriage was also a form of violence, and it contributed to her long-term distress. Her eventual decision to separate once her children were educated reflects how societal pressures often make it difficult for women to leave abusive relationships, especially when financial independence is limited.

Physical violence is one of the most visible and devastating forms of abuse, as experienced by Jamuna Gharti in her marriage. Jamuna's story reveals how domestic violence escalates when a woman confronts her abuser. In her case, arguments with her husband, Prabhakar, would often transform into physical altercations. This pattern of violence is not just an individual conflict but a manifestation of broader societal issues, including gender inequality and patriarchy.

## **II) Emotional and Psychological Violence:**

Psychological and Emotional Violence refers to actions that cause mental or emotional harm to a person, affecting their self-esteem, confidence, and overall psychological well-being. This type of violence does not involve physical harm but can be equally or even more damaging for example:- manipulates, intimidates, humiliates, or controls someone, leading to emotional distress, anxiety, or psychological trauma.

My study found that the second most prevalent form of violence against women in Tadi Rural Municipality was emotional and psychological valence.

Many women spoke of experiencing emotional and psychological violence as well as physical violence, while others expressed that although there was not much violence, emotional and psychological violence was occurring intermittently. For example:-Manita was told by her husband that the emotional abuse was very subtle and continuous. Her husband continued to

abuse money and emotionally analyze her in connection with other situations and kept her captive. Manita has decided to leave her husband after her two children are educated. This shows that women endure as long as they can and take their decision only after they are emotionally broken.

Sarita's husband also accused Manita's husband of having affairs with other men and would go to Sarita's workplace and fight with other men, drinking alcohol, and getting drunk I was being abused. Not only because of the physical pain, but also because of the constant accusations and blaming. I had no one to share my pain with me.

Sharmila's husband, in addition to physically torturing her, started having affairs with other girls and making arrangements at home. Sharmila tried to stop this by explaining things many times, but it was no use. Because this was always a repetition, she had to take care of her two children. He stopped caring about her and focused on the shop he ran, and invested in the education of his two children, thinking about their future. Now I can leave him anytime. I feel like I can take care of myself and raise my two children successfully. My emotional relationship with my husband has broken down. It seems similar in the cases of Manita and Sharmila.

Rupa's case is similar to Sarita's. Her husband also used to talk about having affairs with other men and used to compare Rupa to other girls and call her ugly, which affected her emotionally and psychologically. Finally, she left her two children and home to live with her family.

Soni felt that her family had made a big mistake by calling her a loser and that she could not have children because of her inability to bear children. She felt that she could not do anything in life anymore and that there was no point in being me anymore. Later, when my husband started talking to other guys, my morale plummeted. I broke down emotionally and psychologically and, In the end, she took poison. This study has shown that people end up taking their own lives after experiencing a psychological breakdown.

Shobha was emotionally devastated after her husband betrayed her. My self-respect was gone. She opened a small shop to give up hope and for her child.

Manmaya, who was repeatedly cheated on by her husband, now felt emotionally and psychologically disconnected from him and decided to live for herself and her two children.

Jamuna Gharti and Lakshmi Shrestha, who had separated from their husbands because they had brought in-laws against them, decided to separate and live a better life by taking their share.

My study has delved deeply into the emotional and psychological violence experienced by married women and sisters in Tadi Rural Municipality.

Many women in Tadi Rural Municipality have been deeply affected by emotional and psychological violence. They have had to endure not only physical violence, but also constant humiliation, self-blame, betrayal, accusations, and social pressure. Studies show that only financially independent women dare to leave violent relationships.

Women from the following groups appear to be subject to emotional and psychological violence economically dependent women like Manita Sharmila Soni less educated or uneducated women who have affairs outside their husbands women who have endured constant humiliation, accusations and mental torture women who are childless or have only daughters women who have experienced family injustice women whose husbands are drug addicts or unemployed.

My study found that the following types of men committed emotional and psychological violence against women. An unemployed husband who is unable to support his family financially

Husband who abuses alcohol or drugs Husband having an affair with another woman

A husband who doubts, insults, and compares his wife

A husband who arranges for his wife to marry a childless woman or only a daughter

A husband who wants to force his wife to stay indoors

A husband who pits other family members against his wife

Manita reflected, "The emotional violence was subtle but constant. His affairs, the way he used me financially, and the constant emotional manipulation made me feel like I was trapped. I lost my sense of self. Every time I caught him lying or spending the money I sent him, he would apologize, but it never changed. He made me believe that I was the one causing the problems in our marriage. The emotional toll was what

kept me in that marriage for so long, but over time, I became numb. I stopped caring about him, and it gave me the strength to finally leave."

Sarita shared, "The emotional pain was unbearable. My husband would accuse me of having an affair, even though it was him who was drinking and causing all the trouble. I felt humiliated at school when he came there drunk and fought with other teachers. It wasn't just physical pain that hurt; the mental strain of constantly being accused and blamed broke me down. I didn't know who to turn to. My son got caught up in his own problems, and I had no one to share my pain with." Sharmila revealed, "When I found out about his affairs, it shattered me emotionally. The man I loved was with other women, and I couldn't cope. The mental abuse was worse than anything physical. He kept saying I was crazy for thinking he was cheating. I was mentally distressed, struggling with anxiety. I kept thinking I was the problem, but deep down, I knew he was the one hurting me. It was hard, especially with two children to care for. I couldn't leave him, but the emotional toll was too much."

Ramamaya expressed, "The emotional toll of the constant abuse was devastating. He would make me feel worthless, and over time, I began to believe it. His constant drinking, gambling, and affairs made me feel like I wasn't enough. I stayed silent because I didn't want my children to suffer, but deep inside, the pain never stopped. I felt trapped, and society's judgment only added to the weight of my suffering. I was emotionally drained, but I had no choice but to endure."

Rupa explained, "The emotional abuse started slowly. At first, my husband would make cruel remarks, accusing me of affairs, and soon it escalated to physical violence. But the emotional pain was the hardest to bear. He made me feel like I wasn't good enough, constantly comparing me to other women. It was like a slow poisoning of my self-worth. Even when I left, the guilt and shame followed me. No matter where I went, I still felt like I was to blame for everything that went wrong in our marriage."

Soni recalled, "The mental abuse from my in-laws was unbearable. They called me infertile and made me feel like I wasn't worthy. My husband started to neglect me, which crushed my spirit. He and his family would accuse me of having affairs because I wasn't pregnant. That made me feel like I was nothing, and the constant

insults were too much. I tried to leave, but I felt emotionally broken. I thought maybe I was the problem, but I didn't know how to fix it."

According to Shobha, her husband betrayed her emotional trust by engaging in polygamy, leading to severe emotional distress and a loss of self-esteem. Manmaya suffered from her husband's repeated infidelity and emotional manipulation. Her in-laws also tortured her mentally for giving birth to daughters.

Jamuna gharti's husband avoidance and neglect caused severe emotional distress. He engaged in bigamy, betraying their marital trust. Laxmi was insulted and called "barren" for not having children. Her husband and in-laws constantly degraded her, leading to severe psychological abuse.

### **III) Sexual Violence:**

Soni's experience highlights a combination of sexual and emotional abuse. She explained, "I was forced into a marriage at a young age, and after that, I felt like I was never allowed to have a say in anything. I wasn't even allowed to continue my education, and when it came to intimacy, I wasn't given a choice. It felt like my body was never mine. I was treated as an object, and he and his family pressured me to bear children quickly. I felt like I had no control over my own body." According to her, "I endured everything, including sexual violence. My husband's behavior became increasingly abusive, and he would demand sex regardless of how I felt or if I was physically or emotionally drained from his violence. There was no love or respect, it was always about control. He would use sex as another form of punishment. Even though I felt disgusted and repelled, I had no voice. I was his property, and that's how he treated me, with no regard for my comfort or well-being."

#### **5.1.2 Reasons for Domestic Violence:**

##### **i) Lack of Support Systems**

A common theme in the stories is the lack of emotional and legal support from family or society. For example, Ramamaya Paudel's family often told her to endure the violence, while Soni Tamang was abandoned emotionally by her family when she sought help. Even in cases where women tried to seek legal assistance, such as Sarita

Thapa, there was a feeling of helplessness, either due to lack of legal knowledge or the complexity of the legal process.

ii) Economic Dependence

Many of these women were economically dependent on their husbands, making it more difficult for them to leave. Manita Shrestha, for example, didn't pursue legal action because she didn't have property in her name and feared losing custody of her children. Economic dependence is a key factor that perpetuates the cycle of violence, as it limits the women's ability to financially support themselves or seek independence.

iii) Cultural Norms and Family Structure:

Cultural beliefs about the role of women often dictate that they are weaker and should be submissive in family dynamics. These societal beliefs are deeply ingrained, and when women challenge or step out of this mold, they are often subjected to violence.

For many women, the prolonged abuse led to internalized fear, where they felt powerless to change their circumstances. Sharmila Shrestha and Soni Tamang experienced long periods of mental and emotional distress where they couldn't envision a way out. The fear of leaving or changing kept them stuck in toxic relationships, believing they had no other options.

iv) Emotional and Psychological Insecurity:

Many women experience emotional insecurity within their homes, feeling trapped and unsupported. The lack of emotional safety in their relationships can lead to a sense of powerlessness and a belief that they are unable to leave or escape the abuse.

v) Lack of awareness:

For many of these women, the lack of legal awareness was a key factor that enabled the continued abuse. Without knowledge of their rights, options for seeking help, or the legal processes involved, they remained trapped in their abusive situations.

#### vi) Children and Family Obligations

Children often served as a powerful reason for staying in an abusive relationship. Both Sharmila Shrestha and Anita Shrestha endured the abuse for years because they felt it was in the best interest of their children. Sharmila, in particular, was emotionally devastated by her husband's behavior but lacked the strength to leave because of her children's well-being. However, over time, some of these women, like Anita Shrestha, found ways to regain control over their lives, taking steps toward financial independence and personal growth.

#### vii) Toxic Household Dynamics

In some cases, the toxic family environment was further exacerbated by the actions of in-laws or extended family members. For example, Rupa Karki faced not only violence from her husband but also emotional abuse from her mother-in-law. In situations like Ramamaya Paudel's, family members may have failed to intervene or support the victim, leaving her isolated. Despite enduring years of violence, some women found emotional strength and resilience. Sarita Thapa, after a long period of abuse, found peace after her husband's death, and Sharmila Shrestha became mentally stronger as she worked on her children's future. Similarly, Anita Shrestha regained confidence and took steps toward financial independence by engaging in entrepreneurship. These stories show that, while the road to recovery is challenging, empowerment and resilience are possible.

### **5.1.3 Responses to Abuse:**

Domestic violence in Nepal takes multiple forms, including physical, emotional, psychological, economic, and social violence. The Women have endured various forms of abuse, reflecting the structural inequalities and patriarchal norms that persist in Nepali society.

- **Toleration and Endurance:** Sarita initially tolerated abuse, trying to calm her husband and show affection, despite his violent behavior. Eventually, she fought back against the violence, leading to a decrease in the abuse.

- Avoidance of Legal Action: Though aware of legal options, she chose not to pursue them due to their complexity and burden. Respondents never considered legal action due to her lack of knowledge and the responsibility of caring for their children. Due to a lack of knowledge of legal protection, she remained silent in her suffering.
- Post-Abuse Relief: After her husband's death, Sarita experienced peace and freedom from abuse.
- Confrontation and Humiliation: Initially, Sharmila confronted her husband's extramarital affairs and even physically assaulted the women involved.
- Acceptance and Adjustment: Over time, respondents ceased confronting the women and instead focused on financial stability and her children's well-being.
- Reluctance to Divorce: Respondents delayed divorce due to fear of societal judgment and concern for their children's future.
- Fear and Endurance: Ramamaya endured her husband's violent behavior for years, staying due to fear of societal judgment and the desire to protect her children.
- Passive Resistance: They attempted to escape the violence by sleeping in other rooms but remained silent to avoid further conflict.
- Physical Escape: Rupa, Shila, Soni left her home temporarily to escape abuse, but returned after realizing the emotional toll on her children. Soni fled her marital home to Kathmandu to escape abuse but still faced mistreatment.
- Mediation and Confrontation: They utilized mediation through the judicial committee of Tandi Rural Municipality to resolve the situation, but still took a firm stand against her husband's behavior, warning him of divorce.
- Suicide Attempt: Faced with overwhelming circumstances, Soni attempted suicide, demonstrating a crisis response to abuse.
- Financial Independence: After enduring abuse, Anita focused on becoming financially independent by raising animals and pursuing education.

- Emotional Detachment: Anita distanced herself emotionally from her husband, which improved her well-being and gave her the courage to regain control of her life.
- Legal Ignorance: Lacked knowledge of legal rights, which may have contributed to her silence in facing abuse.

These responses reflect the various ways victims of abuse cope with their situations, from enduring silently to taking gradual steps toward independence and legal action when possible.

## CHAPTER VI

### COPING STRATEGIES ADOPTED AGAINST DOMESTIC VIOLENCE AND THEORETICAL LINKAGE

#### 6.1 Coping strategies

My study of domestic violence against women in Tadi Rural Municipality found that there were mainly three types of domestic violence. Among them, physical violence was found to be the first, emotional violence was the second, psychological violence was the third, and sexual violence was the third.

In particular, women seem to have adopted a variety of coping strategies to deal with these three types of valences.

##### • **Endure/Tolerate :-**

Women in Tadi Rural Municipality have adopted various ways of tolerating domestic violence. They have accepted the situation of enduring violence due to economic dependence, social pressure, family responsibility and traditional thinking and have adopted ways to make a living. Most women have tried to strengthen themselves mentally by enduring violence in the hope of saving the future of their children and the honor of their families. They have tried to keep their suffering confined to the home and not show their weakness to the outside world.

In addition, some women have tried to join various types of self-help groups to share their experiences and seek counseling to boost their morale and maintain hope despite the continuous suffering. Due to social pressure and traditional values, they have had to endure the internal broken feelings, stress and humiliation without openly expressing the violence. Such women have sometimes decided to endure their pain with time, be patient in the hope of change and move forward on the path of economic and social self-reliance.

Women in Tadi Rural Municipality have adopted various coping strategies to deal with domestic violence. The following examples explain this by mentioning some names:

**1. Enduring due to financial dependence and family responsibility:**

For example, Manita endured financial exploitation and constant humiliation by her husband, for the sake of her children's future. Considering her financial helplessness, she had to endure the violence because she had no alternative source of income. Due to family responsibility, women like Manita prioritized the well-being of their children over their own well-being.

**2. Accepting social pressure and traditional thinking:**

Sharmila's case shows that social pressure and traditional values have forced women to endure violence. Sharmila felt that she had to endure the violence and humiliation internally so that her husband would not be considered guilty by society and the family's name would not be tarnished even when he had an affair with another woman. Thus, traditional thinking and social expectations create a tendency to remain silent without expressing the violence.

**3. Showing mental strength and inner resilience:**

Sarita also tried to find a ray of hope while enduring her pain while facing constant mental torture. Even when her husband was intoxicated and making baseless accusations, Sarita found inner strength to strengthen herself and remain dedicated to her family. Thus, she took the path of sharing experiences and seeking counseling by joining self-help groups to maintain her morale.

**4. Finally deciding to become self-reliant:**

In the end, some women have decided to become self-reliant and get out of the violence after enduring it for a long time. In cases like Soni and Jamuna Gharti, it is seen that the continuous mental and emotional trauma forced them to finally decide to separate. When Soni's pain and self-blame were so deep, she finally took the step of committing suicide, while Jamuna Gharti tried to separate and give her life a new direction by taking her share of the property.

These examples illustrate that women in Tadi Rural Municipality have had to endure domestic violence due to economic dependence, family responsibilities, social pressure, and traditional thinking. Their experiences show that in order to cope with

violence, they have adopted inner resilience, mental strength, and sometimes even decisions that have paved the way for social and economic independence.

- **Problems Sharing**

The women of Tadi Rural Municipality have adopted problem-sharing strategies at different levels and through different channels to confront domestic violence and expose their pain. For example,

- In the first phase, women like Rupa, Laxmi, Sarita, Manmaya, Rammaya, Soni have initially spoken openly about their pain with their relatives and family. This eased their burden and provided them with some emotional support.
- In the second phase, the women also shared their experiences with members of their women's groups, friends and neighbourhoods. Through this, they gained mutual support and consensus and contributed to the development of social consciousness.
- In the final phase, in their quest for justice, they decided to move forward with the legal process after being advised that they should take steps to raise their case before the judicial committee. They not only gathered the courage to expose their personal pain and evidence of injustice, but also made the community and relevant agencies aware.

In this way, these women and sisters from Tadi Rural Municipality have played a significant role in the pursuit of their rights and justice by sharing the problem of domestic violence in a progressive and courageous manner.

### **Seeking legal redress**

Women like Laxmi, Rupa, Soni, Jamuna from Tadi Rural Municipality have sought legal relief from domestic violence by going to the Judicial Committee. They had finally resorted to the Judicial Committee after being subjected to physical, mental, emotional and financial violence by their husbands.

For example, Laxmi filed a complaint with the Judicial Committee to escape from her husband's excessive drinking, financial exploitation and physical torture. The

committee intervened and decided to warn her husband, provide compensation and share the property, which helped Laxmi become self-reliant.

Rupa also approached the Judicial Committee after her husband mentally tortured her and repeatedly compared her to other men and humiliated her. The committee made arrangements for Rupa to get a legal separation and share the property, after which she separated and moved on her own path with the help of her family.

In Soni's case, her husband had tortured her in various ways, citing the reason for not having children. She also finally went to the judicial committee to start the process of dividing the share and legally divorced her and moved on with her life independently.

Jamuna went to the judicial committee after her husband remarried and asked for a share. The committee ruled in her favor and ordered a legal share, which enabled her to become financially independent and able to raise her children.

Thus, these women and sisters from Tadi Rural Municipality went to the judicial committee to seek their rights, separated, and decided to live a self-reliant life. Their legal struggle has also inspired other women.

Women in Tadi Rural Municipality have adopted various strategies such as tolerance, problem sharing and legal action to deal with domestic violence. Due to financial dependence, family responsibilities, social pressure and traditional thinking, they tried to strengthen themselves mentally by enduring violence for a long time. Some women participated in self-help groups and sought counseling to increase their self-confidence, while some finally went to the judicial committee and took the legal route. Women like Lakshmi, Rupa, Soni, Jamuna decided to not only separate from their husbands by filing a complaint with the judicial committee and taking a share, but also to live a self-reliant life, which inspired other women. In this way, women in Tadi Rural Municipality have not only tolerated domestic violence, but have also taken important steps to become self-reliant by seeking justice socially and legally.

Coping strategies are the methods and techniques individuals use to manage stressful or difficult situations, emotions, or challenges in their lives. These strategies help people adapt to adversity, reduce stress, and regain control over their circumstances.

Coping strategies can be positive (adaptive) or negative (maladaptive), depending on how effectively they help in dealing with the problem.

Types of Coping Strategies:

- i) **Problem-Focused Coping:** This involves taking direct action to address the root cause of the problem. For example, a woman facing domestic violence may seek legal help, find employment, or leave the abusive relationship.
- ii) **Emotion-Focused Coping:** These strategies help manage emotional distress rather than solving the problem itself. Examples include talking to a friend, practicing meditation, or finding comfort in religious beliefs.
- iii) **Avoidance Coping:** Some individuals try to ignore or escape the problem, such as staying silent, denying the issue, or using substances like alcohol to numb the pain. While this may provide temporary relief, it often does not solve the underlying issue.

Coping strategies vary from person to person and are influenced by factors such as personality, social support, financial resources, and cultural beliefs. Effective coping can improve mental and emotional well-being, while ineffective coping may lead to further stress or harm.

## **6.2 Coping strategies adopted by women against domestic violence**

In the context of domestic violence, coping strategies play a crucial role in shaping how survivors respond to abuse. Women experiencing intimate partner violence often employ a mix of these strategies based on their access to resources, cultural norms, and personal resilience. Studies have shown that women in patriarchal societies with limited legal and economic support systems often rely on emotion-focused or avoidance coping, such as enduring abuse, seeking family support, or practicing religious faith to maintain hope. Conversely, women with greater access to education, financial independence, and legal protections are more likely to use problem-focused strategies, such as seeking legal assistance, leaving the abusive relationship, or becoming economically self-sufficient.

The sociocultural context of coping strategies is particularly relevant in countries like Nepal, where gender norms and economic dependency heavily influence women's responses to domestic violence. In rural areas such as Tadi Rural Municipality, where domestic violence is a persistent issue, coping strategies are shaped by a lack of awareness about legal rights, limited financial independence, and societal pressures to maintain family unity. Many women choose to endure abuse in silence, relying on endurance and submission as survival mechanisms. Others attempt to escape temporarily by seeking shelter with relatives, while a few take proactive measures such as pursuing employment, education, or legal action. Understanding the background of coping strategies is essential for designing effective interventions that empower women to shift from passive endurance to proactive problem-solving. By promoting economic empowerment, legal literacy, and community support systems, women can be encouraged to adopt coping strategies that prioritize their safety, dignity and long-term well-being.

Based on the data from the study, women employed problem-focused, emotion-focused and avoidance coping strategies in different ways to deal with domestic violence.

a) Problem-Focused Coping:

Problem-focused coping strategies involve taking direct action to resolve or escape the abusive situation. Several women in Tadi sought legal interventions through the municipal judicial committee, as seen in the case of Jamuna, who filed a bigamy case after gaining legal awareness from school programs. Others, like Lakshmi, pursued education and employment to gain financial independence, which eventually allowed them to leave their abusive relationships. Economic empowerment, such as starting small businesses or seeking employment, was another critical problem-focused strategy, with women like Manmaya leveraging financial resources to build self-sufficiency.

b) Emotion-Focused Coping:

Emotion-focused coping strategies were common among women who lacked immediate escape options or feared social stigma. Many women, such as Anita, used education and self-improvement as a means to rebuild their confidence and find inner

strength. Others sought support from family and friends, particularly women like Shobha and Lakshmi, who returned to their parental homes for emotional and financial assistance. Religious or spiritual practices also played a role, with some women finding solace in prayer and faith as a way to endure the hardships.

c) Avoidance Coping:

Avoidance coping was observed in women who chose to remain silent or endure abuse due to social pressures, economic dependency, or concerns for their children. Women like Sarita attempted to maintain peace by complying with their abusers, hoping the violence would subside over time. Others resorted to temporary escape, staying with relatives or relocating, as seen in the case of several victims who left for Kathmandu, only to experience further mistreatment. In extreme cases, women who felt completely trapped and without support attempted suicide, highlighting the severe emotional toll of domestic violence.

Despite the hardships, these women adopted various strategies to survive, resist, and ultimately empower themselves. In details coping strategies, they were followed.

- **Emotional Endurance:** Sarita coped with violence by trying to calm her husband when he was drunk, showing affection despite his abuse, and enduring in silence to prevent social stigma.
- **Physical Endurance:** Victim eventually started fighting back to reduce the violence.
- **Avoidance:** After husband's death of victim, she found peace and distanced herself from the toxic environment.
- **Focus on Family:** All mother victims focused on their children's education and well-being. Endured years of abuse, staying for the sake of her children despite the physical and emotional toll.
- **Economic Empowerment and Self-Reliance:** Shobha attempted to run a small shop to support her family. Jamuna started a grocery business with her compensation money and planned to migrate for better opportunities. Lakshmi invested her compensation in the bank, ensuring financial stability and independence. Manmaya pursued education, completed her master's degree, and built a career in politics,

earning social recognition. Sharmila started a small business to gain financial stability.

- **Mental Strengthening:** Some victims focused on educating her children, which gave her confidence.
- **Postponing Action:** She tolerated abuse for years for the sake of her children, but is now mentally stronger and awaiting the right moment to act.
- **Seeking Social Support from Natal home and Friends:** Some victims found emotional support from her friends, who encouraged her to take action. Shobha stayed her maternal family, offering emotional and financial support. Lakshmi found refuge in her parental home, where she eventually received support in seeking justice.
- **Physical Escape:** When the violence escalated, she slept in other family members' rooms to avoid her husband's beatings. All of victims temporarily moved to her parental home to regain peace and perspective. Moved to Kathmandu to escape abuse, but suffered further mistreatment.
- **Endurance and Societal Pressure:** She stayed due to societal expectations and feared judgment for a broken marriage.
- **Emotional Relief from Mother and Friends:** Confided in her mother and friends to gain emotional relief.
- **Firm Stand:** She took a firm stand against her husband's abuse, warning him of divorce if the violence continued.
- **Silent Endurance for Children:** Endured abuse silently for the caretake of her children, despite the emotional toll.
- **Suicide Attempt:** Faced with unbearable conditions, she attempted suicide, which indicates a severe coping crisis.
- **Financial Independence:** Worked abroad, though her earnings were misused by her husband, she later began raising chickens and goats to become self-sufficient.
- **Delayed Action:** Did not act immediately but decided to end the relationship once her children completed their education.

- **Emotional Detachment:** Stopped worrying about her husband, which improved her physical and emotional well-being.
- **Education and Self-Improvement:** Resumed her studies to regain confidence and pursued a master's degree.
- **Patience, Dedication, and Resilience:** Shobha endured hardships as a single mother for four years to provide a better future for her daughter.
- **Legal Awareness and Action:** Jamuna used legal literacy from school programs to file a bigamy case and secure financial compensation. Lakshmi sought justice through the local judicial committee and received 1.5 million rupees in compensation. Manmaya was aware of her legal rights but chose not to take legal action to protect her political image.
- **Forgiveness and Family Reconciliation:** Shobha despite her husband's betrayal, she chose family unity over resentment. She even raised her co-wife's son as her own.
- **Social Role Construction and Long-Term Planning:** Manmaya prioritized her political career over personal suffering and planned to stay in politics before choosing a new path. Now she is a board member of Rural Municipality. These coping strategies reflect strategies ranging from silent endurance, emotional relief through family and friends, seeking financial independence, to avoiding direct confrontation or legal action due to societal pressures and concerns for children. This study findings highlight that the most effective coping strategies for women in Tadi were those that focused on economic independence and legal awareness. Women who pursued education, employment, or legal action were more likely to break free from abusive relationships. However, cultural and financial barriers limited many women to emotion-focused or avoidance coping, which often prolonged their suffering.

## **CHAPTER VII**

### **SUMMARY AND CONCLUSION**

#### **7.1 Summary of the Study**

Domestic violence against women is the title of the study. Main thrust of the present study is to analyze socio-economic status of respondents, to find out the different types of domestic violence and their causes, causes of domestic violence in the study area and to examine the effects of domestic violence against women.

Descriptive as well as explorative research design has followed in order to achieve the main objectives of the study. This study has based on both primary and secondary source of data. Primary data has collected from the respondents by using formal as well as informal interviews with the help of interviewers. For in-depth information, semi-structured, in addition to get relevant data interviews has conducted with key informants, i.e. local mother's group. Women and child cell under district-police, a few lawyers, chairpersons of concerned NGOs who are interested in a servant the women of Tadi Municipality's few doctors who work in emergency department of hospital and one psychiatrist who also works in hospital has included among the information. Thus, the study is totally based upon primary and qualitative data obtain first hand from the field work. In secondary source of data universe and different published or unpublished books, journal, and dissertation has used. Nature of data has both quantitative and qualitative data.

Married women of all ages and in case of joining family only daughters-in-law living in the Tadi Municipality city has included in the study population. Which consist of 15 family. Thus, the married women of age living in sample household of Tadi Municipality city area considered as the population of present study. Key informant interview are the main tools of data collection.

Nepal, a small federal, inclusive secularism with full diversity of culture and traditions is a patriarchal society where women are looked secondary citizens and are systematically denied their basic, fundamental right to be free from the violence. As it is a male dominated, the privileges and power granted by the societies complex set values, customs, morale, habit and belief that force women to bear the man's brutality.

Violence inflicted by a man on women who lives in an intimate relationship could be termed as domestic violence. The violence against women is still a very much serious and hidden problem in Nepalese society.

## **7.2 Conclusion**

Violence against women is burning problem in the world. In Nepal domestic violence against women has a very long history. This study deals only with the domestic violence in squatter settlement. The area of domestic violence is so wide but I have chosen one squatter settlement in Tadi Gaun Palika for purpose. These study was selected purposively and availability of respondents. The researchers have taken 80 respondents for purpose. On solutions to prevent/control domestic violence against women are stop or controlling alcohol, stopping ganja providing job opportunities, to be faithful between husband and wife, to made people literate.

Domestic violence is a universal problem. It cut across all social classes, castes, ethnic groups religious groups and all nationalities. As a conceptual definition domestic violence is defined as physical sexual and psychological violence occurring in the family including wife battering, sexual abuse of female children in the household, genital mutation, other traditional practices harmful to women non squal violence, violence related to exploitation. Types of domestic violence are physical abuse, economic abuse and traditional violence.

The operational definition of domestic violence is physical and psychological and traditional violence again women. The operational definition of domestic violence is physical and psychological violence occurring in the family to the women by husband or other family member usually mother-in-law. Beating women by her husband or other family members, psychological violence is defined as scolding, mocking mocking and using foul words to the women which hurts her.

Domestic violence, when analyzed through the lens of conflict and control theories, is not just about individual relationships but about broader societal structures that perpetuate gender inequality. Women in abusive relationships experience not only physical harm but also a loss of personal autonomy and a sense of belonging. The home, rather than being a sanctuary, becomes a place of domination, where women feel powerless, unsafe, and homeless in their own lives. Breaking free from this cycle

requires not only addressing individual relationships but also dismantling the larger social systems that allow such violence to persist.

### **7.3 Recommendations**

The study is academic so firstly it may help the other students and academician for more understanding form of domestic violence and its coping strategy which they applied. The problems of domestic and other violence were present in the study area. It helps us to make source recommendations to prevent and eliminate domestic violence. The recommendations are as follows:

- It is an academic study so the students and academicians who want to know real picture of domestic violence in Tandi RM, they may be useful.
- The population growth should be checked trough implementation of more effective extension education and family planning programs including motivating and counseling to the women.
- Adult literacy classes and awareness programs should be conducted to make people aware and aware about domestic violence and its elimination.
- Taking alcohol, drugs and gambling should be stopped through sensitizing people by role-play, drama and songs. The vocal government should use coercive power to stop these things through mobilization of police to prevent and eliminate violence.
- Its harmonious marital relationship should be maintained through counseling and arousal of awareness about the importance of harmonious family life. The interested social workers can serve effectively in such matters.

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## **Annexes**

### **Annex 1**

Tribhuvan University Kirtipur,  
Kathmandu

#### **Interview Questionnaire**

Exploring Domestic Violence and its Coping Strategies among Married Women in  
TadiRural Municipality

Dear Madam, Namaskaar!

I am ..... conducting research on Exploring Domestic Violence and its Coping Strategies among Married Women in Tadi Rural Municipality. In this study you are selected as one of the potential respondents. I hope you will be actively participated in the interview and put your valuable views and share the experiences. The time of process will be about 30 minutes. Also, your participation in this study will only be voluntary. You can stop the process anytime if you wish to, and say "do not know" or "do not want to answer" if you do not wish to answer certain question. This procedure is completely private and confidential. The data from this study were exclusively utilized for academic purposes. After carefully listening each question, express your feelings. I will be very appreciative of your help.

***Interviewer instructions***

- i. Before the interview starts, ask the participant if he or she has any questions.*
- ii. Prior to beginning the interview, be prepared to address any queries the respondents may have.*

*When the participant is ready to start the interview, thank them and get started.*

- iii. Throughout the interview, pay special attention to the participant's privacy.*

*To confirm that the participant only consented for the interview to be done, the interviewer must sign in the section provided below.*

**Yes      No**

Thank you!



### **How did you initially respond to the abuse?**

12. Did you try to talk to your partner about their behavior? If so, How? What were your points?
13. What was their reaction?

#### Seeking Help:

14. Did you reach out to friends, family, and relatives for help? If yes, what was their response? How did they help you?
15. Were there any barriers that made it difficult for you to seek help?

### **Coping Strategies**

#### Personal Coping strategies:

16. What strategies did you use to cope with the abuse on a day-to-day basis?
17. Was there any problems and challenges were faced on your coping styles?
18. Were there any activities or practices that helped you maintain a sense of normalcy or calm?
19. Was there any problems and challenges were faced on your coping styles?

#### Resistance and Survival Acts of Resistance:

20. Did you take any actions to resist the abuse? Can you describe these actions?
21. What motivated you to resist or stand up against the abuse? Was there someone to encourage you to fight?
22. Did you go for legal actions? How did you know about the law and policies against domestic violence?
23. What legal process did you follow? Was it helpful or not for you? How?

#### Turning Points:

24. Was there a specific moment or event that prompted you to decide to leave or seek help?
25. What was the most challenging part of making the decision to leave or seek help?

## Post-Abuse Experiences

Life after Leaving:

26. How has your life changed since leaving the abusive situation?
27. What steps have you taken to rebuild your life and ensure your safety?

Ongoing Challenges:

28. Are there any ongoing challenges or fears you still face related to your past experiences?
29. How do you address or manage these challenges?

Support Systems:

30. What types of support have been most helpful to you in your recovery process?
31. Are there any resources or services you wish had been available to you?

## Closing Reflections

Personal Growth:

32. How have you grown or changed as a person since your experience with domestic violence?
33. What have you learned about yourself through this journey?

Final Thoughts:

34. Is there anything else you would like to share about your experiences or insights?
35. Do you have any final thoughts or messages for others who might read your story?
36. Do you have any queries or statements to us?

**Interview by Sign:**

**Name:**

**Date**

Thank you for your time!

## Annex 2: Case Stories

### 1. A Journey of Abuse: From Love to Isolation (A story of Nanimaya (Pseudonym), 26 years old)

At the beginning, it was all love. He was her world, the one she thought she couldn't live without. Their life together seemed perfect, full of laughter and joy. Their shared moments of support and affection made her believe they were meant to be. As a young couple, they supported each other through every challenge. The future seemed bright as they began their family, welcoming two daughters into their lives. She once believed that their love was unbreakable.

But things began to change slowly, almost imperceptibly at first. The man who once seemed so caring, so protective, transformed before her eyes. Whenever he drank alcohol, his demeanor shifted drastically. Over time, the physical violence started—unexplained injuries, bruises on her skin, and behavior changes she couldn't understand. The man who once loved her became someone else entirely, someone who had little regard for her well-being.

In the midst of this turmoil, her in-laws, once a source of support, began withdrawing from her. As his behavior worsened, particularly his interactions with other women while intoxicated, she found herself increasingly isolated. It was as if the world that once seemed so full of promise had become a trap she couldn't escape.

The violence escalated as power imbalances in the relationship grew more pronounced. He controlled her every move, dictating when and where she could go. Financial difficulties began to pile up, making it even harder to leave. She began experiencing anxiety, fear, and a growing sense of helplessness. The once-promising life was now filled with stress, emotional pain, and the constant strain of trying to survive day by day.

She found herself with no support network. Friends drifted away, and family members turned their backs. Her health began to deteriorate—unexplained physical injuries and chronic pain that never seemed to heal. Her emotional state was no better. She became overwhelmed with guilt, shame, and a crushing sense of loneliness. Depression and

anxiety consumed her, often leaving her too tired and emotionally numb to take care of herself, let alone her daughters.

The first impression of her partner had been that of a kind, respectful, and loving man. He had wooed her with romantic gestures, always attentive and caring in the early days. But the excessive jealousy and controlling behaviors soon emerged. He isolated her from her friends and family, pushed her physical boundaries, and threatened her when she challenged his authority. His mood swings became unpredictable, and he blamed her for every issue, no matter how small. Over time, this escalated into emotional abuse, with constant manipulation, intimidation, and silence as punishment.

The abuse was not limited to emotional torment. There were moments of physical violence; biting, slapping, punching, and even the use of weapons. The wounds were not always visible, but the scars were deep, affecting her body and mind. The violence became more frequent, and her fear more palpable. As time went on, the abuse took a more insidious turn. Sexual abuse, harassment, and exploitation added another layer of trauma. He controlled her access to money, stole from her, and used every tactic in his power to keep her in a state of submission. At times, he would stop taking drugs, promising change, and things would seem better for a while, but it was only when he fell ill that any true improvement occurred. His illness forced him to stop the behavior, but even then, the damage had already been done.

The toll on her physical and mental health was undeniable. Her sexual health suffered, with changes in her appetite, sleep disturbances, and chronic fatigue. She endured physical pain from the repeated injuries, and the emotional toll was equally severe. Anger, frustration, isolation, shame, and guilt became her constant companions. Low self-esteem and depression held her captive, leaving her with a pervasive sense of fear and anxiety.

Mentally, she struggled with cognitive changes—self-doubt, numbness, and emotional turmoil. Her professional life was affected as well. Joblessness, absenteeism, and a lack of productivity were just a few of the consequences. The workplace relationships she once enjoyed deteriorated, and social withdrawal became her norm. The stigma and shame surrounding her situation made it difficult to reach out for help.

Her role as a mother was also compromised. Parent-child relationships became strained, and the constant tension created safety concerns. Custody issues arose, and she feared for the well-being of her daughters, who were caught in the crossfire of this destructive cycle. Without a support system, she felt utterly alone, trapped in a world where hope seemed out of reach.

Despite these challenges, there were moments when she found the strength to keep going. She fought for her children, fought for herself, and slowly began to rebuild the pieces of her shattered life. Though the scars remain, both physical and emotional, her story is one of survival. It is a testament to the resilience of the human spirit, a reminder that even in the darkest moments, there is still hope for recovery, healing, and ultimately, freedom.

## **2. Soni Tamang's Story of Despair and Survival**

Soni Tamang, just 19 years old, found herself trapped in a nightmare she couldn't escape. Married at the tender age of 16, she had high hopes for a future filled with love and happiness. However, the reality was far different. Her marriage, influenced by her in-laws, soon turned into a suffocating cycle of mistreatment and neglect.

The first two years were marked by emotional stress, as her in-laws called her infertile because she couldn't conceive. This constant verbal abuse wore her down, and feeling alone and helpless, she made the difficult decision to leave her marital home and move to Kathmandu to live with her sister. Yet, her troubles didn't end there. The mistreatment from her husband continued, and it grew worse over time, leaving her in emotional turmoil.

Her husband, under the influence of his parents, began to neglect her even more. He accused her of having affairs, which shattered her confidence and self-worth. With no emotional support from her family or anyone around her, Soni sank into a deep despair. She was not allowed to continue her education, further isolating her from any form of hope or personal growth.

One day, unable to bear the emotional and physical abuse any longer, Soni decided to end it all. The hopelessness she felt was overwhelming. "I couldn't see a way out," she

said, her voice heavy with the weight of her past. "I thought there was no point in living anymore. I was so lost, and no one seemed to care."

In her darkest moment, she attempted suicide by consuming poison, hoping the pain would end. She didn't want to face another day of torment, and she felt like death was her only escape from the cruel reality she lived in.

Fortunately, Soni survived, but her attempt to take her life was a tragic reflection of the unbearable emotional strain she was under. The experience left her with scars that would take time to heal, but it also marked the beginning of her journey toward finding strength. "I didn't think I could survive, but I did. I don't know why, but I think something inside me wanted to keep fighting."

Though the pain didn't disappear overnight, Soni eventually found solace in leaving her husband's house and returning to her parental home. The suicide attempt served as a wake-up call, pushing her to reconsider her worth and to seek help. Her survival, though fraught with trauma, was also an act of resilience.

Soni's story is a powerful reminder of how deeply emotional and psychological abuse can affect a person's mental health, sometimes leading to despair so profound that suicide seems like the only way out. Yet, it also underscores the importance of survival, seeking help, and finding the strength to rebuild one's life—even after the darkest moments.

### **3. Twin sisters suffered from different types violence form her birth**

Ganga and Jamuna lived with their grandparents. Born out of the desire to have a son, the two of them were not given much attention by their family. Later, a younger brother was born. Even after that, due to family pressure, their mother was forced to have another child, hoping for another son, but instead, a younger sister was born. After that, their parents decided not to have more children and moved to Kathmandu with their eldest daughter, son, and youngest daughter, leaving Ganga and Jamuna with their grandparents.

In society, their grandparents were accused of being witches, which led to them being isolated within both their community and family. Ganga and Jamuna grew up with

them. Their grandparents sent them to a community school, but they were more involved in household chores than in studies.

Since they had no parents around, if they did not obey their grandparents, they would not even be given food. As a result, their education suffered, and they both failed their SLC (School Leaving Certificate) exams. After that, they lost interest in studying, and their family did not encourage them either. So, they continued doing household chores with their grandparents.

When their elder sister got married, their parents returned to the village. Meanwhile, their younger brother and sister continued their studies in Kathmandu. Their grandfather fell seriously ill, and much of their time was spent taking care of him. Now, their grandmother is also ill, and they are taking care of her. Their mother is also physically unwell.

Now, at 26 years old, they want to learn a vocational skill, but their family does not allow it. Their sister-in-law is the vice-chairperson of the rural municipality. She often encourages them to participate in training programs on women's empowerment, vocational skills, and income generation. She tells them, "Young people should not stay idle at home; you need to step outside." However, they cannot go anywhere without their parents' permission, and despite her efforts to convince them, their parents do not allow them to leave.

The rural municipality provides various training programs for youth and women's empowerment, but their father does not let them participate. They feel like they are victims of domestic violence. Their parents have no good relations with the neighbors, and they are also restricted from talking to friends or neighbors. They are not allowed to learn any vocational skills or step out of the house.

Who should they tell this to? Should they speak against their own parents? In today's time, they feel they are being treated unfairly, but they also feel it is their fate. Their mother was suppressed by their grandparents and father, and now they are also forced to live in the same suppressed way. Their younger brother, sister, and elder sister have a good future because they are educated, but Ganga and Jamuna have been neglected.

So far, no one has come with a marriage proposal for them, perhaps because society knows about their family situation. Sometimes, they feel like getting married and settling in their own home. But in the end, they think whatever is in their fate will happen. There is nothing they can do about it- everything is in God's hands.

People say the local government has been doing a great job, but if they looked at individual families, they would see that many women are facing dire situations like theirs. There should be a law to punish parents who keep unemployed children trapped inside the house without allowing them to learn or work.

#### **4. Story of Economic Empowerment and Self-Reliance**

Shobha Shrestha got married at the age of 23. Fifteen months after marriage, her husband married another woman and stopped coming home. Since she had an arranged marriage, her family had assured her that the groom was a good man. However, after just 15 months, he brought another wife into his life while Shobha was raising their newborn daughter.

When Shobha heard this, she was naturally devastated. She called her husband, but his phone was switched off. Previously, he had not answered her calls multiple times, but she had assumed he was just busy. She had never imagined he would betray her like this. It felt like an earthquake had shaken her entire world. She informed her maternal family, and her brother set out to find her husband. When her brother confronted her husband and asked, "Why did you do this? What was lacking in our sister? Why did you betray her?" the husband replied that he was forced by circumstances to remarry. Her brother relayed this to her and urged her not to pursue legal action.

Shobha kept wondering what circumstances had forced him into such a decision. She wished he would answer her call at least once so she could ask what mistake she had made. Even when their daughter was born, he did not come to see her. He was absent even on their daughter's naming ceremony. She felt lost and uncertain about how to move forward. Some friends and neighbors advised her to file a polygamy case, but she did not feel inclined to do so.

Her maternal family also told her not to take legal action and assured her they would support her through her hardships. She only had one question for her husband: Why did you do this?

Due to her limited education, she struggled to find job opportunities. She spent the next four years engaged in farming and household chores. By then, her daughter was ready to start school. She was determined to provide a good education for her daughter, hoping that one day, her daughter would take care of her. But four years later, her husband returned—this time with a son from his second wife, who had now left him. Somewhere deep inside, she had always hoped to see him again, to ask him the questions that had been haunting her.

While part of her was happy to have him back, another part was filled with doubt and fear—how could she trust him again? However, he apologized to her sincerely. She had once vowed her life to him in marriage, and despite everything, she still cared for him. They started living together again. She raised his son as her own, and later, she gave birth to another daughter.

Together, they worked hard to provide for their two daughters and one son, ensuring their education and future. However, over time, her husband developed kidney disease, and now one of his kidneys no longer functions. Their financial situation has worsened. Their children have completed their bachelor's degrees and want to go abroad for better opportunities, but they need money to do so. The family is struggling with unemployment. The small snack shop they once ran has now failed.

## **5. Manmaya's Life Story: divorce to success**

Manmaya fell in love with Ramesh Shrestha when she was in Grade 10. After nine years of relationship, they got married. Despite being a mother of two children, Manmaya continued her education and completed her master's degree. Since it was an inter-caste marriage, her maternal family initially rejected her, but they accepted her only after she had children.

Due to Ramesh's unemployment, the family faced financial difficulties, forcing them to return home. In the village, Ramesh's family mistreated Manmaya, blaming her for giving birth to daughters. Although she suspected her husband's infidelity, she chose

to endure the situation to protect her family. Even when they moved abroad, Ramesh continued his extramarital relationships.

After returning from abroad, they started a business and bought property in Kathmandu. However, Ramesh registered all the assets under his name. Believing in her husband's claim of business losses, Manmaya sold her gold to support him, only to later discover his involvement with other women. Despite multiple efforts to change him, Ramesh never stopped betraying her.

In the 2079 local elections, Manmaya won the trust of the people and was elected as an executive and judicial committee member. She decided to focus on a political career. However, due to her husband's wrongdoings, their business collapsed, assets were lost, and even their house was at risk of being auctioned.

Emotionally detached from her husband, Manmaya now prioritizes her political career while maintaining her public image. She has decided to dedicate two years to public service before choosing a new path in life.

## **6. Anita Shrestha's Struggle with Domestic Violence**

Anita Shrestha, a 44-year-old woman, had a love marriage with high hopes of a happy and fulfilling life. She holds a bachelor's degree and lives in a joint family, but she remains unemployed. Despite being aware of her husband's involvement with other women even before marriage, she believed that love would change him. Unfortunately, her journey after marriage was marked by betrayal, financial exploitation, and emotional distress.

In search of financial stability, Anita went abroad for employment. She worked hard, sending all her earnings back home, hoping to build a secure future for her family. However, her husband misused all the money, spending recklessly without informing her. She later discovered that he had spent a significant portion of her hard-earned money on unnecessary expenses and other women. This realization was heartbreaking, but it was just the beginning of her suffering.

Unlike many victims of domestic violence, Anita was never physically abused by her husband. However, she endured years of economic and psychological abuse. He

continuously drained her financially, making her work hard while he spent lavishly on his affairs. Even after 25 years of marriage, he still demanded money from her, showing no sense of responsibility or commitment toward their family. The emotional and psychological torment she endured was immense. Her husband maintained extramarital relationships, causing her deep emotional pain. The mental violence she experienced left her in a state of psychological distress, pushing her to the edge of despair. She often thought about leaving him, but societal pressure and lack of support from her family forced her to stay. Her maternal family did not support her decision to leave, as they believed she should endure everything for the sake of her children.

Despite countless betrayals, every time she confronted him, he apologized, only to repeat the same mistakes. She realized that tolerating such pain for years had affected her mental and emotional well-being. She was trapped in a cycle where she knew she deserved better but lacked the courage and support to walk away.

Over time, Anita decided to stop caring about him. She no longer followed him, argued, or tried to change him. Surprisingly, when she detached herself emotionally, she started to feel better. Her health improved, her children seemed happier, and she found a new sense of self-worth.

Determined to rebuild her life, Anita resumed her education and revived her dream of pursuing a master's degree. She also started poultry and goat farming to sustain herself financially. Though she still lives with her husband, she has mentally freed herself from his control. She has now found strength in herself, realizing that true happiness comes from self-reliance and inner peace rather than enduring an abusive relationship.

Anita's story is a testament to the silent suffering many women endure due to societal expectations, financial dependence, and lack of support. But it also shows that even in the darkest times, self-empowerment and resilience can lead to a path of healing and independence.

## **7. Sharmila Shrestha's Journey of Strength and Survival**

Sharmila Shrestha, a 33-year-old woman, had a bachelor's degree but was currently unemployed. Her life took an unexpected turn after marriage, filled with emotional

pain, betrayal, and struggles. What started as a loving relationship soon became a source of immense suffering.

She met her husband through casual interactions, and within just two months of talking over the phone, they got married. Initially, everything seemed perfect; he was caring, financially stable, and responsible. However, after the birth of their first child, things began to change. That was when she first experienced violence. She later discovered that her husband was involved with other women, which shattered her emotionally and left her in deep distress.

Seeing the man she loved with someone else caused her severe mental stress. She became emotionally weak and developed anxiety. The thought of leaving him crossed her mind many times, but with a child to care for, she did not have the courage to walk away. Instead, she endured the pain and stayed in the marriage.

At one point, unable to bear the betrayal, she took her daughter and went back to her maternal home. A month later, her husband came to apologize, promising never to repeat his mistakes. Believing his words, she returned home. However, his infidelity continued. Every time she confronted him, he would apologize, only to repeat the same behavior. Even when she expressed her wish to separate, he refused to agree.

Frustrated, Sharmila took a different approach. She publicly confronted and humiliated the women he was involved with, even resorting to physical altercations at times. However, nothing changed. She eventually realized that fighting them was pointless. Instead of wasting her energy on him and his affairs, she decided to focus on herself.

Sharmila started her own small business to become financially independent. She ignored her husband's reckless behavior and stopped reacting to his drunken fights. At just 17 years old, she had eloped to marry him, enduring mistreatment not only from her husband but also from her in-laws. Now, after raising two children, she no longer felt the need to pursue legal action against him. She feared that seeking justice might affect her children's rights and future. When she approached the municipal judicial committee for help, they advised her to forgive him one last time.

However, the final blow came when she discovered that her husband was having an affair with her daughter's friend. This was both humiliating and unbearable for her. At that moment, she made a firm decision—if he ever repeated such behavior, she would proceed with divorce.

After enduring 18 years of violence, Sharmila now feels stronger than ever. She is financially stable and raising her children well. She believes that now, it is her turn to take control of her life.

Reflecting on her past, she acknowledges that she tolerated abuse for the sake of her children. She expresses deep frustration with society, where victims of domestic violence are often blamed rather than supported. Despite her suffering, she rebuilt herself mentally and emotionally, completed her bachelor's degree, and strengthened her confidence.

“If I had not had children, my life would have been different,” she says. “I would have spoken up against violence. I could have left him and built a better life for myself. A woman's greatest weakness is often her children; that is why we suffer in silence.”

Now, she firmly believes that women's empowerment and financial independence can reduce domestic violence. She regrets rushing into marriage and advises young women to prioritize their education, career, and self-sufficiency before committing to marriage. Sharmila has transformed from a victim into a resilient woman who is now waiting for the right moment to reclaim her power.

### **The Silent Struggles of Ramamaya Poudel**

Ramamaya Poudel, a 64-year-old widow, lived most of her life in a large joint family. In the early years of her marriage, she experienced love and respect from her husband and in-laws. However, after giving birth to their second daughter, everything changed. Her husband, once known as a respected and knowledgeable man in the village, gradually fell into bad habits. He started drinking heavily, gambling, and engaging in extramarital affairs. This marked the beginning of a life filled with domestic violence and suffering for Ramamaya. The abuse started with emotional neglect but soon escalated into brutal physical violence. He would beat her mercilessly, leaving her

body covered in bruises. He threw out the belongings she had brought from her maternal home and even attempted to drive her out of the house multiple times. He sold household essentials, including rice and grains, to fund his gambling and drinking.

Despite the abuse, she remained in the marriage for the sake of her children. Her mother-in-law and other family members tried to protect her from the beatings, but their efforts were in vain. No matter how much the family and society tried to intervene, her husband refused to change. She had no control over her body and choices—against her will, she gave birth to seven children. Running away to her maternal home seemed like an option, but fear of losing her honor in society and the stigma attached to separated women held her back. Even when she attempted to leave, society pressured her to stay, saying, "A woman must endure hardships for the sake of her family."

Over time, her husband's behavior became even more erratic. He would return home once every few days, drunk and violent. The nights became terrifying, forcing Ramamaya to sleep between her children for protection. Even the children, now old enough to understand, feared their father. When he arrived home, they would lock their doors, knowing what was coming. His gambling addiction eventually led to the loss of all their family property. Even the small piece of land registered in Ramamaya's name was not spared; he pressured her to sell it, and when she refused, she suffered more beatings. Despite everything, she never considered taking legal action. Raising seven children was already a huge responsibility, and with little knowledge of the law, she could not think beyond survival.

After years of enduring violence, fear, and helplessness, her husband passed away. His death brought an unexpected sense of relief. However, life as a widow came with its own challenges. Her daughters were married off, and her sons moved to Kathmandu, leaving her to live alone. But being alone felt better than enduring violence. Reflecting on her life, Ramamaya says, "life is like a flower, and every woman should be allowed to be her own gardener." She now finds joy in living on her own terms. She is grateful that the laws today favor women and wishes such legal protections had existed during her youth. She thanks the government for giving

women the right to live with dignity and independence. After a lifetime of suffering, Ramamaya has finally found peace and happiness in solitude.

### **Rupa Karki's Battle Against Domestic Violence**

Rupa Karki, a 32-year-old woman, once lived a happy life. She had a love marriage and was deeply in love with her husband. Initially, everything seemed perfect—her in-laws treated her well, and she was part of a loving family. However, things started to change drastically after she joined the Nepal Police. Her husband, instead of supporting her career, began accusing her of having inappropriate relationships with her male colleagues. He questioned her character, insulted her, and tried to control her. The situation worsened when her husband took up a job as a bus driver. His behavior changed completely—he stopped coming home regularly, neglected their children, and even stopped showing affection toward them. Over time, her in-laws' attitude toward her also changed, as they began siding with their son. When she found out that her husband was having affairs with other women, she expected her in-laws to intervene, but they remained silent. The mental abuse soon turned into physical violence. Her husband, along with her mother-in-law, began verbally abusing her and even resorted to physical assault. They would threaten to throw her out of the house, making it clear that she was no longer welcome.

Unable to bear the constant humiliation and abuse, Rupa made a heartbreaking decision—she left her children behind and returned to her maternal home. She continued her police job from there, determined never to go back. However, she soon realized that her children were suffering in her absence. With the intervention of the municipal judicial committee, mediation was arranged, and Rupa decided to return home. However, she made it clear that if she faced any further abuse, she would leave for good and file for divorce. This warning led to a temporary reduction in violence.

Even her maternal family encouraged her to stay and adjust, believing that things would eventually get better. However, Rupa realized a harsh truth—when a woman faces violence in her own home, she has nowhere to go. In her maternal home, she was reminded that she was now someone else's wife, daughter-in-law, and mother. Her friends advised her to leave her husband, but she hesitated, fearing the impact on her children. She endured everything for their sake, but her husband continued to

insult her by comparing her to other women. "My new girlfriend is more beautiful than you. If you don't like it, leave," he would say. Rupa was shocked to see how society accepted such abuse against women so easily. If she left, people would blame her. If she stayed, she had to endure unbearable violence.

Over time, she confided in her mother and close friends, who became her emotional support system. Eventually, her husband himself filed a case at the judicial committee, demanding that she either return home or agree to a divorce. Even though mediation allowed her to return home, Rupa no longer felt any love or emotional attachment to her husband. She eventually moved out with her children, living separately from her in-laws. This reduced the violence significantly, but the scars of the past remained.

Now, Rupa has made it her mission to educate her daughters about fighting against violence. She believes that women should never tolerate abuse and that daughters should be raised with the strength to resist oppression. Her experience has taught her that women should be financially independent, aware of their rights, and ready to stand up for themselves—not just for their own sake but for the future of their children as well.

### **Sani Tamang's Struggle as a Child Bride**

Sani Tamang's story is one of early marriage, societal pressure, and emotional turmoil. At just 16 years old, while still studying in the 10th grade, she fell in love and got married. What started as a romantic dream soon turned into a nightmare. For the first two years, she did not conceive a child, which became a major issue in her in-laws' house. They started calling her "barren", subjecting her to mental abuse and constant taunts. The pressure became unbearable, and she decided to leave her marital home, seeking refuge with her elder sister in Kathmandu.

Instead of supporting her, her husband turned against her after being influenced by his parents. He stopped treating her with love and refused to let her continue her studies. As both Sani and her husband were unemployed, financial struggles led to frequent arguments, making her situation even worse. Even after leaving, her troubles did not end. Her husband and in-laws accused her of being involved with another man, and they filed for divorce at the municipal judicial committee. The committee intervened

and tried to resolve the conflict, forcing her to return home. Devastated by the thought of going back to the same abusive environment, Sani attempted suicide by consuming poison, but she survived. The pain she endured was not just from her husband but also from his family, who constantly humiliated and mistreated her.

Looking back, she realizes that she was too young to understand marriage. She lacked knowledge about the law, her rights, and ways to protect herself. Her story highlights the deep-rooted issues of child marriage, societal pressure on women to conceive, and the lack of support systems for young brides. If given the chance, she now believes that education and awareness could have changed the course of her life.