

# DOMESTIC VIOLENCE IN INDIA: AN ANALYSIS

V. Basil Hans

Associate Professor and HOD of Economics, St Aloysius Evening College, Mangalore, INDIA

&

Wajeeda Bano

Assistant Professor, Dept. of Studies & Research in Economics, Mangalore University, Mangalagangothri

## Abstract

*Domestic violence is a severe social malady and an exploding problem. Also, it is one of the most common but least reported crimes. In recent times, however, there is a rush of publicity regarding women abuse in general. There are those who the victims as wrong-doers and justify violent acts such as wife beating. Some human right activists prefer to consider domestic violence as 'structural' violence in the family that manifests itself in poverty and unequal access to health, education etc.*

*Worldwide domestic violence is estimated between 20 to 50 per cent in various countries. Domestic violence is a manifestation of structural rigidities, unequal distribution of power and abuse of power itself. Further, as Jawaharlal Nehru said, "The status of women indicates the character of the society". In this paper, we attempt to re-look at the evolution of the family and to examine gender violence as a complicated situation in the family setting. Voices of concerns and corrections are analysed conceptually to show how 'power' for women involves both constraint and enablement.*

*Increasingly women are becoming the victims of discrimination and denial despite the overall progress in the society, economy and polity. That they are vulnerable and subject to humiliation and harassment even at homes – considered as the safest of all places – is strange yet painful. Both mental and physical tortures, often leading to the death of women in the family is shaking our faith even in familial ties.*

*While the mechanism of law and justice, in this case, has to be re-examined, the role of relationships, socio-cultural influences and economic rights and responsibilities in a gender perspective also call our attention. According to the Indian National Crime Records Bureau, the incidence of dowry deaths is on the rise. Fifteen thousand young brides are burnt to death every year in India. Abortion deaths are also on the rise*

*This paper mainly focuses on the Indian scenario and is based on secondary data. In part II of this paper, we examine some important concepts related to the abuse of women and/or the absence of gender security. Part III discusses the shades and size of the problem in question. We deal with the causes and consequences of domestic violence in part IV, and some strategic interventions in part V. The paper is concluded in part VI.*

**Keywords:** Abuse, crime, domestic violence, India, socio-cultural, women's health

## I. Introduction

Domestic violence is a serious social malady, an exploding problem. Also, it is one of the most common but least reported crimes. In recent times, however, there is a rush of publicity regarding women abuse in general. There are those who the victims as wrong-doers and justify violent acts such as wife beating. Some human right activists prefer to consider domestic violence as 'structural' violence in the family that manifests itself in poverty and unequal access to health, education etc.

Worldwide domestic violence is estimated between 20 to 50 per cent in various countries. Domestic violence is the manifestation of structural rigidities, unequal distribution of power and abuse of power itself. Further, as Jawaharlal Nehru said, "The status of women indicates the character of the society". Domestic violence is a manifestation of structural rigidities, unequal distribution of power and abuse of power itself. Further, as Jawaharlal Nehru said, "The status of women indicates the character of the society".

Domestic violence, alternatively called 'violence in the family' is not an occasional menace like eve-teasing nor a rare argument or fight; it is a serious social malady, an exploding problem. Even in families where women are not secluded or relegated to the background women are no longer safe, physically or emotionally. There are many reports of abuse and atrocities against women committed by not necessarily by some distant relative or 'in-laws' but even by an intimate and co-habiting partner (say, hubby). There are also instances of violence in silence. Torture and deaths have also occurred in many cases in educated, cultured (?) and modern families. Domestic violence is thus, a crime. There are cases to show that women suffer violence in homes before, during and after marriage. The housewife is now designated as the 'homemaker'. Even 'family' – known for its deep bonds as an institution – has also become sources of vulnerability and victimisation of girls and women. Home – the basic unit in the society where equality of opportunity and participation in decision-making should start – has become the habitat of discrimination and violence (Hans & Cardoza, 2011).

### *Objectives*

This paper is an attempt to re-look at the evolution of family and to examine gender violence as a complex situation in the family setting. In the paper, voices of concerns and corrections are analysed conceptually to show how 'power' for women involves both constraint and enablement. Specific safety strategies are also discussed.

### *Methodology*

The paper is purely based upon secondary data available in the context of Domestic Violence, and sources of procurement of literature include journals, magazines, books, published research articles and website sources.

### *Discussion*

Gender-based violence against women has been acknowledged worldwide as a violation of basic human rights. Increasing research has highlighted the health burdens, intergenerational effects, and demographic consequences of such violence. The UNO defines gender-based violence as an act of violence that results in physical, sexual, or psychological harm/suffering to women, girls, men, and boys, as well as threats of such acts, coercion, or the arbitrary deprivation of liberty. Domestic violence is violent victimization of women within the boundaries of families. Domestic violence can be in the form of physical torture, psychological torture, deprivation of basic needs and molestation. Since domestic violence takes place within the privacy of the household and inflicted by a person on whom the woman is dependent mentally and emotionally, and prove for want of witness, legal proceedings are rendered difficult. Victims do not bring the incidence to limelight for fear of social stigma. Physical, psychological abuse by a family member against women in the family, ranging from simple assaults to aggravated physical battering, coercion, humiliating verbal abuse, forcible or unlawful, destruction of property, sexual violence, dowry or related violence, marital rape, female genital mutilation, violence related to exploitation through prostitution and attempts to commit such acts shall be termed "domestic violence".

Though in India domestic violence has been recognized since 1983 as a criminal offence under Indian Penal Code 498-A. However, it was not until the enactment of the Protection of Women from Domestic Violence Act 2005 (PWDVA), which came into effect in 2006 that civil protections were afforded to victims of domestic violence. The PWDVA provides a definition of domestic violence that is comprehensive and includes all forms of physical, emotional, verbal, sexual, and economic violence, and covers both actual acts of such violence and threats of violence. Also, the PWDVA recognizes marital rape and covers harassment in the form of unlawful dowry demands as a form of abuse. The Act requires the appointment of protection officers to assist victims and further acknowledges the importance of collaboration between the government and external organisations in protecting women. Primarily meant to protect from domestic violence for wives and female live-in partners at the hands of husbands and male live-in partners or their relatives, the PWDVA has also been extended to protect women living in a household, such as sisters, widows, or mothers. However, despite the PWDVA, violence against women and girls continues to be a significant challenge and a threat to women's empowerment in India.

As the data of the National Family Health Survey (NFHS)3 and 4, reveals. One-third of married women (33 per cent) have ever experienced spousal physical, sexual, or emotional violence by their current husband (for currently married women) or their most recent husband (for formerly married women), and 26 per cent have undergone at least one of these forms of violence in the 12 months.

**Table -1:** Domestic Violence (physical, sexual and emotional violence) as per NFHS survey estimates in India

States	NFHS-3 (2005-06)	NFHS-4 (2015-16)	Change
	Ever married women who have ever experienced spousal violence (%)	Ever married women who have ever experienced spousal violence (%)	Percentage change between NFHS- 3-4
	A	B	C=B-A
<b>Andhra Pradesh</b>	NA	43.2	8.0
<b>Assam</b>	39.4	24.5	-14.9
<b>Bihar</b>	59.0	43.2	-15.8
<b>Goa</b>	16.8	12.9	-3.9
<b>Haryana</b>	27.3	32.0	4.7
<b>Karnataka</b>	20.0	20.5	0.5
<b>Maharashtra</b>	30.7	21.4	-9.3
<b>Manipur</b>	43.8	53.1	9.3
<b>Meghalaya</b>	12.8	28.7	15.9
<b>Madhya Pradesh</b>	45.7	33.0	-12.7
<b>Sikkim</b>	16.3	2.6	-13.7
<b>Telangana</b>	NA	43.0	NA
<b>Tamil Nadu</b>	41.9	40.6	-1.3
<b>Tripura</b>	44.1	27.7	-16.2
<b>Uttarakhand</b>	27.8	12.7	-15.1
<b>West Bengal</b>	40.1	32.8	-7.3
<b>All India</b>	37.2		

Source: compiled from NFHS-3&4 fact sheets.

NA\* segregated data for Andhra and Telangana for NFHS-3 is not available

At present, factsheets of 16 states are available in the public domain; of which segregated data for Andhra Pradesh and Telangana are not available. Out of the remaining 14 states, in 10 states, there has been a fall in the proportion of married women who experienced spousal violence in the period during 2005-06 to 2015-16. It is a positive development. At the same time, it is also very encouraging that, among the larger states, Bihar, which had the highest prevalence (59.0 per cent) of spousal violence in NFHS-3 survey, has reduced this substantially during the last 10 years and in 2015-16 as per the NFHS-4 survey, this figure stood at 43.2 per cent. This implies a 15.8 percentage point decline in spousal violence in Bihar during this period. Bihar, Assam, and Madhya Pradesh, Maharashtra too reduced domestic violence substantially in the same period. Domestic violence in Assam has declined by 14.9 percentage points followed by Madhya Pradesh (12.7 points) and Maharashtra (9.3 points). Among the North Eastern and Hilly states, Tripura registers 16.2 percentage point decline in spousal violence, which is the highest decline among the states mentioned in Table 1. A perceptible decline is also registered in Uttarakhand (15.1 points) and Sikkim (13.7 points). With the prevalence of only 2.6 per cent spousal violence in 2015-16, Sikkim could be considered as the safest for married women. However, amidst the apparent successes in reducing violence, it is also quite alarming that the trend has been reversed for a few states. Four out of 14 states

(excluding Andhra Pradesh & Telangana) have shown a rise in spousal violence in the last ten years. The biggest jump has been in Meghalaya where the percentage of abused women became more than doubled from 12.8 per cent to 28.7 per cent, i.e., an increase of 15.9 percentage point. Manipur, Andhra Pradesh, Haryana and Karnataka witnessed an increase of spousal violence by 9.3, 8.0, 4.7 and 0.5 percentage points respectively. This increasing trend of spousal violence is an area of grave concern.

**Table - 2:** Rural urban disparities in Domestic violence

States	NFHS-3 (2005-06)			NFHS-4 (2015-16)			
	Ever married women who have ever experienced spousal violence (%)	Rural	Urban	Difference R-U	Ever married women who have ever experienced spousal violence (%)	Rural	Urban
<b>Andhra Pradesh</b>	37.1	31.3	5.8	43.6	42.4	1.2	
<b>Assam</b>	42.6	24.9	17.7	26.2	15.9	10.3	
<b>Bihar</b>	58.5	62.2	-3.7	43.7	40.2	3.5	
<b>Goa</b>	17.2	16.4	0.8	8.7	15.3	-6.6	
<b>Haryana</b>	28.8	23.9	4.9	37.1	25.1	12.0	
<b>Karnataka</b>	23.2	15.0	8.2	20.4	20.6	-0.2	
<b>Maharashtra</b>	34.9	26.2	8.7	26.2	16.4	9.8	
<b>Manipur</b>	43.5	44.4	-0.9	56.1	48.1	8.0	
<b>Meghalaya</b>	13.4	10.8	2.6	30.4	22	8.4	
<b>Madhya Pradesh</b>	46.4	43.7	2.7	35.4	27.3	8.1	
<b>Sikkim</b>	17.7	10.7	7.0	4.2	0.4	3.8	
<b>Telangana</b>	NA	NA	NA	47.6	36.9	10.7	
<b>Tamil Nadu</b>	44.4	39	5.4	44.2	37.2	7.0	
<b>Tripura</b>	46.5	32.2	14.3	32.4	16.7	15.7	
<b>Uttarakhand</b>	29.6	22.8	6.8	13.1	12.1	1.0	
<b>West Bengal</b>	44.1	30.4	13.7	36.9	23.7	13.2	
<b>All India</b>	40.2	30.4	9.8				

Source: Compiled from NFHS-3&4 factsheets.

Stark differences in spousal violence (for ever-married women) between rural and urban areas are visible in several states, with the general trend of higher prevalence in rural areas, both in NFHS-3 and NFHS-4. If the all-India average is considered, spousal violence in rural areas was higher by 9.8 percentage point than urban areas as per the NFHS-3 survey. - In Assam, there has been a significant reduction in the gap between spousal violence in rural and urban areas during this period. In 2005-06 (NFHS-3), the rural-urban

gap was 17.5 percentage point, which has declined to 10.3 in 2015-16 (NFHS-4). - In Bihar, the rural-urban gap is not much significant, but, the situation has been interchanged in these two surveys. In 2005-06, the prevalence of violence in urban areas was higher by 3.7 percentage points; but in the 2015-16 survey, violence in rural areas was higher by 3.5 percentage points. - As per the most recent data, i.e., NFHS-4, the rural-urban difference is the highest in Tripura with 15.7 percentage point followed by West Bengal (13.2), Haryana (12.0), Telangana (10.7), Assam (10.3), Maharashtra (9.8), Meghalaya (8.4) and Manipur (8.0).

## II. Concepts related to abuse of women: absence of gender security

The Chamber's Twentieth Century Dictionary defines violence as, "excessive, unrestrained or unjustifiable use of force". In a legal sense, violence is the employment of methods of physical coercion for personal or group ends. One of the kinds of societal violence is domestic violence, or 'family and intimate violence'. Domestic violence refers to the inhuman treatment of women at home – spouse, children, parents, servants or anybody living in a dependent situation in a household – whether physically, sexually, verbally or emotionally. In a narrow sense, domestic violence is violent victimisation of women, within the four walls of the house but in a broad sense, she carries the infliction outside, if she has dual or multiple roles. Home-harassment is what domestic violence simply means.

Gender-based violence (GBV) is violence targeted at individuals or groups on the basis of their gender. Research suggests that a significant proportion of women worldwide will at some point in their lives experience GBV (GSRDC, 2015). GBV is often divided into two interlinked categories, interpersonal and structural/institutional violence.

There are two central conceptualizations: a gendered (patriarchal) and a feminist. Historically, patriarchal views of heterosexual relationships have influenced familial constructs in most parts of the world. With patriarchy generally understood as "a system of society or government in which men hold power and women are largely excluded from within the lens of patriarchy, women's existence as the property of their husbands comes from legal constructs of marriage derived from property law, under which women were seen to be dependents of men, without legal capacity. This had often resulted in male voices dominating over female voices in economic, sexual, intellectual, cultural, spiritual, and emotional spheres of influence within the family (Pence & Dasgupta, 2006: 6). The acceptance of the dominance of men can lead to domestic violence and other forms of violence within the family household.

With the emergence of feminist movements, a new range of terms emerged to name the experience of violence in intimate relationships, giving voice to many women's experience of "the tyranny of private life". Since the 1970s, recognition has grown that domestic violence is not solely a private matter, but a

significant issue of public concern. "Family violence and Intimate partner violence (IPV)" is another term that is used internationally.

### *Literature Review*

There is considerable debate about the meaning of terms such as 'domestic violence'. During the 1980s in the US, "battering" became the term used to signify a pattern of coercive control, intimidation, and oppression that women often experienced at the hands of their partners (Pence & Dasgupta, 2006). With usage, this term came to be used more specifically to denote physical violence. Across the literature, "domestic violence" emerged as a term used to highlight abuse that was happening in the domestic sphere, a supposed haven.

Johnson & Ferraro (2000) claim "Research focusing specifically on low-income women has uncovered an extraordinarily high level of interpersonal violence" (p. 958). Studies in several countries find "a lack of alternative means of economic support" often keeps women in abusive relationships (Ellsberg & Heise, 2005). "Lack of economic resources underpins women's vulnerability to violence and their difficulty in extricating themselves from a violent relationship. The relationship between violence and lack of economic resources and dependence is thus circular.

On the one hand, the threat and fear of violence keep women from seeking employment, or, at best, compels them to accept low-paid, home-based exploitative labour, and on the other, without economic independence, women have no power to escape from an abusive relationship" (Kapoor, 2000).

Barnett (2000) and Johnson & Ferraro (2000) found some violent men prevent their wife from doing paid work – keeping her trapped in poverty, and unable to leave the marital home. Krishnan (2005) claimed, "Women's ability to resist violence hinged on access to economic and social resources". One such resource is education. Many writers have reported links between education and GBV: for example, Hassan et al. (2000) found less-educated women married to less-educated husbands were three times more at risk of physical violence than highly-educated couples. Jewkes (2002) wrote, "Education confers social empowerment via social networks, self-confidence, and an ability to use information and resources available in society" (p. 1425). Hadi (2005) found women less likely to experience violence if educated and wrote: "the learning process in school might have increased their spousal communication and, thus, raised their capacity to protect themselves from violence".

Hans (2017) writes, women continue to be discriminated against in the media, and aside from inadequate and biased portrayal of women in media content, the media in developing countries like India are a significant contributor to the perpetuation of patriarchal and sexist gender identities and relations between women and men. Cultural mediation of sexuality has become an area of discussion in social sciences as well. We have recently begun to consider that biology does not settle our erotic fates. The traditional gender status and apathy for gender issues in a patriarchal and capitalist system have flowed down to present day's gender inequality and injustice internalized in media flows, figures and effects. Bollywood

cinema, by and large, has ceased to be a social force – to inform inspire, awaken us for change. It has become more known for glamour and stereotyped sex roles of women. From the yesteryear's vamp to the item-number girls of the day, the bold and the beautiful woman is shown as sex object providing titillation. She is made to feel consensually happy in the display of sexuality and brutality, even if it means demeaning personality. Mistreatments of women in films have been a predominantly noticed phenomenon; mistreatments not as purposeless actions as part of the story but as a mechanism that reinforces masculine mystique. Unfortunately, in this regard, Mumbai masala sets the standard for most regional cinema as well. In the print media, it is not difficult to observe that there is a general lack of interest and sensitivity among journalists towards the women's question. Patriarchy is slowly loosening its hold, at least within the realm of the household, but what in the media? What about male chauvinism? Hans questions.

### III. Shades and size of the problem

Gender-based violence has a significant impact at the individual level, with victims suffering from physical and mental effects, loss of earnings and increased healthcare costs. It also has a broader societal impact, including lower productivity and thus reduced economic output and growth, and increased pressure on social and health services. Quantifying the cost of GBV in terms of human suffering and economic indicators is difficult because its hidden nature makes prevalence hard to establish. The shade and size vary depending upon socio-economic factor, geographical, political and legal protection.

#### *Extent, Causes, Consequences:*

A cross-cultural analysis of 90 societies around the world found that physical violence against women exists in at least 75 of them. In Gujarat, six women are battered every day, on an average. In India, the common forms of domestic violence are female feticide (selective abortion based on the foetus gender or sex selection of child), dowry death or harassment, mental and physical torture, sexual trafficking, and public humiliation. Dowry is a significant issue and has led to many a crime. Courts have a rising number of registered cases of unlawful dowry demands and associated deaths. Once a kind of inheritance, dowry has come to a level of intolerance and cruel practice. Poisoning, strangulation, battering and burning are some ways used to kill women in the family. Fifteen thousand young brides are burnt to death every year in India. In Uttar Pradesh, 40 per cent of women interviewed stated that they were victims of beating. About 50 million women are missing in India either through sex-selective abortions, female infanticide, or female neglect. Rape and sexual violence are the most common forms of violence even in modern India. Other forms: religious traditions inhibiting women's right to life, liberty and security, such as genital mutilation, honour killings, dowry deaths, a *sati* (widow burning) and other traditional practices harmful to women/girls. Women are also often subject to inhumane and discriminatory treatment for transgressing customary and religious laws such as dress code, taking up employment and educational restrictions or



restrictions on women's freedom of movement. The senior women and widows find no solace even in their homes. They have no retirement from domestic work. They are deprived of even average living conditions and benefits. They are also pushed out of homes either to derive supplement income for the family or to seek shelter away from homes.

Several studies have pointed out that social factors like caste, social customs, illiteracy, strong age-old tradition have an impact on domestic violence — example: the preference of male heirs to guard the family line. Families tend to see their girl children as burdens, particularly if dowry is required. Skewed sex ratios in India (Haryana and Punjab) have led to an increased number of young men of marriageable age unable to find a female partner. This has increased the trade of brides both internally and internationally. It has also contributed to women being trafficked into these areas to act as wives. Harmful traditional practices (HTPs), such as early and forced marriage, polygamy and purdah, are practised in many communities. These practices are primarily directed at girls and women. HTPs stem from deeply entrenched social, economic and political structures, and are tools used to control the lives of girls and women, limiting their independence and future opportunities.

Historically domestic violence derives essentially from cultural patterns, in particular, the harmful effects of certain traditional practices and acts of extremism linked to race, sex, language, religion etc. The leading causes of domestic violence are –

1. Stress, anxiety, anger, guilt etc. (*Psycho-analytical theory*)
2. Learned patterns of aggressive communication between male (husband) and female (wife) whereby family becomes the 'cradle of violence' with children as observers (*Social Learning Theory*)
3. Violence as a manifestation of patriarchal and hierarchical social/political structure; women as forced subordinates either by discrimination (e.g. denial of leadership) or by the ideology of innate inferiority (*Socio-political Theory*, and *Patriarchy Theory*) or power pattern (e.g. disobedience)
4. The monopoly of physical, financial and managerial resources by men (*Resource Theory*)
5. Mismatch of rewards and punishments based on male-female interaction (*Exchange Theory*)
6. Phases of violence: tension-building – acute battering – tranquil – violent (*Cyclic Theory*)

The physical consequences are GBV: physical injuries - fractures, concussions; poor health - chronic pain, gastrointestinal disorders, permanent disability; and death due to homicide or suicide.

The sexual consequences are unwanted pregnancies; sexually transmitted infections, including HIV; miscarriages; and low birth weight babies.

The emotional consequences are an unhappy relationship with partner; emotional distance from, and mistrust by, children; stress, depression, hopelessness, lack of satisfaction, panic disorders, low self-esteem; and drug and/or alcohol abuse.

The economic consequences are the loss of economic productivity; fewer hours worked due to injury and illness; and reduction in family and community incomes as a result of costs of treatment.

Psychological effects are: victims live in fear and low esteem, sleeping problems and withdrawal from regular activities (Kumari et al., 2009).

### ***Strategic Interventions:***

The literature on gender and economic rights focuses almost exclusively on the link between women's economic rights and women's empowerment. Studies in several countries find that "a lack of alternative means of economic support" often keeps women in abusive relationships. "Lack of economic resources underpins women's vulnerability to violence and their difficulty in extricating themselves from a violent relationship. The link between violence and lack of economic resources and dependence is circular.

On the one hand, the threat and fear of violence keep women from seeking employment, or, at best, compels them to accept low-paid, home-based exploitative labour, and on the other, without economic independence, women have no power to escape from an abusive relationship. Many studies claimed "Women's ability to resist violence hinged on access to economic and social resources" It highlights women's often invisible labour, emphasizing contributing factors including women's time use, social norms, lack of access to and control over resources and jobs, and discriminatory gender laws. Though in India gender patterns in labour markets are changing, women's labour is still often confined to the informal sector or low wage industries.

Access to resources and stable property rights is highly gendered in all the sectors. Women and girls, in particular, suffer from inequitable land rights and experience restricted access to resources and inheritance. Rights to resources may also affect the ability to access other resources or services. For example, a woman's lack of land ownership or rights may inhibit her ability to access credit, as land is often used as collateral. Achieving more equitable access to resources offers significant opportunities both for economic growth and women's empowerment. While some studies have found that women who start their own business, gain employment, or own property or land experience a lower incidence of domestic violence, other studies show a higher incidence. This is particularly the case in culturally conservative settings and reflects the impact of shifting power dynamics.

As domestic violence is a multidimensional phenomenon, it affects the victims' capabilities, self-confidence and often leads to depression and deprivation. It has an intergeneration impact. To address this

problem, there is a need to sensitize people about the adverse effect of domestic violence on individual, family and society at large.

Given the nature and causes of domestic violence, the remedial measures need to be pertinent and comprehensive. Both state and non-state actors have essential roles to play to root out this evil and contribute towards a just and humane society. We already have the Domestic Violence Act 2005, the first significant Act in India to recognise domestic violence as a punishable offence. Victims now have legal recourse for protection and promotion – services of the Police, Shelter Homes and Hospitals – along with the right to fight her case.

However, by and large, the laws are either inadequate or ineffectively practised such that many seem to accept domestic violence as natural, inevitable and least complaining. Strict enforcement of laws to prevent women abuse is necessary. We also need support groups against and to prevent violence: e.g. Parents Anonymous. There should be a "Care-share-concern" agenda for such groups and organisations. Women's movements should take up issues more scientifically for instance with formulae for prediction, assessment and treatment of violence. Personal/family counselling and therapeutic healing etc. will also go a long way in curbing tendencies of violence. The role of individuals also matters in dealing with violence. Women need to be 'seen' as well as 'heard'. They must learn not to take the abuse (lying low). They must enjoy the privileges of 'identity' and 'recognition' with 'responsibility' without 'complexes'. The case against gender violence must demonstrate the creation of new rights. Newer strategies must include legal education for all.

Women also need to introspect and examine if their behaviour in any way has triggered violence or they are abusing their male partners. Misconduct by anyone in the relationship has to be admitted as a fault and remedy should be taken to restore a healthy relationship.

Above all, 4 underlying principles should guide all strategies and interventions attempting to address violence:

- Prevention
- Protection
- Early intervention
- Rebuilding the lives of victims/survivors

In India, besides the Constitution, National Commission for Women and Child Development, National Mission for Empowerment of Women, inter-ministerial action plan and committee, local bodies (e.g. Panchayats), Anganwadis, women Self-help groups, gender desks, gender budgeting cells, corporate associations, etc. are being strengthened as active stakeholders in gender sensitisation, advocacy and action.

#### IV. Conclusion

The above discussion reveals that domestic violence is still prevalent in many states in India. Even the majority of ever-married women also accept at least one reason for justifying a husband beating his wife. There are again large-scale interstate differences in the prevalence as well as acceptance of violence among women. In addition to this, it is noteworthy to mention that many variables like age, education of women, age at first marriage, ethnic and religious categories, women's autonomy, exposure to mass media, work status of women and standard of living beside the place of residence contribute significantly to the prevalence of domestic violence.

The experience of violence undermines the empowerment women and indeed is a barrier to the socio-economic and demographic development of the country. Given the prevalence of the problem, it is suggested to have programmes that take into account the involvement of the community and especially the males for effective as well as fruitful amelioration of the issue. It can again be suggested that education of the girls should be encouraged, which will undoubtedly work as a deterrent to domestic violence. Stringent laws against the perpetrators of the violence, laws giving more rights to the women will always be beneficial to curb the issue. As it is found to be deeply rooted in the socio-cultural practices and both the perpetrator as well as victim take it for granted, there is a need of major transformation in the socio-cultural milieu. To address the problem, social norms and values towards gender roles should be transformed to facilitate the implementation of appropriate and meaningful responses to domestic violence and ultimately to prevent it from happening altogether.

Indian society has always recognised the need for special consideration for women in a healthy atmosphere. However, affirmative action needs to be stronger than words, not silence. Women need to be given what they have been denied so far. The *dharma Patni* also expects that others also follow the *dharma*. The dynamics of the male-female relationship can be changed which will, in turn, change the stress, trauma and misery. In India, the issues of children and women have found a place in the philosophy and programmes of 'inclusive growth'. Violence against women is a form of marginalisation or exclusion. Success in inclusion requires the elimination of violence against women which needs women empowerment as well as good governance.

## References

1. Ammar, H. (2006). "Beyond the Shadows: Domestic Spousal Violence in a 'Democratising' Egypt," *Trauma, Violence & Abuse*, 7(4), 244-59.
2. Barnett, O. W. (2000). Why Battered Women Do Not Leave, Part 1: External Inhibiting Factors Within Society. *Trauma, Violence, & Abuse*, 1(4), 343-72.
3. Ellsberg, M., & Heise, L. (2005). *Researching Violence Against Women: A Practical Guide for Researchers and Activists*. Washington DC: World Health Organization, PATH.
4. Hadi, A. (2005). Women's Productive Role and Marital Violence in Bangladesh, *Journal of Family Violence*, 20(3), 181-9.
5. Hans, V.B. & Cardoza, P. (2011). Women and Domestic Violence: Indian Scenario. Paper presented at the UGC Sponsored National Seminar on Violence and Violence Around, Besant Women's College in association with D.K. District Legal Services Authority, Mangalore and Mangalore University History Teachers Association at Besant Women's College, Mangalore, April 5-6, 2011.
6. Hans, V. B. (2017). Women Portrayal in the Media. *Deeksha*, 15(2), 4-12.
7. Hassan F, Refaat, A., & El Defrawi, M. (2000). Domestic violence against women in an urban area: Ismailia, Egypt. *Egyptian Journal of Psychiatry*, 22. Retrieved from [www.arabpsynet.com/Journals/EJP/ejp22.2.htm#](http://www.arabpsynet.com/Journals/EJP/ejp22.2.htm#) on 12<sup>th</sup> August 2009.
8. Hallward-Driemeier, M. and Hasan, T. (2012). *Empowering Women: Legal Rights and Economic Opportunities in Africa*. Africa development forum series. Washington DC: Agence Française de Développement and the World Bank.
9. Jewkes, R. (2002). Intimate partner violence: causes and prevention. *The Lancet* 359, (April), 1423-9.
10. Johnson, M. P., & Ferraro, K. J. (2000). Research on Domestic Violence in the 1990s: Making Distinctions. *Journal of Marriage and the Family*, 62(4), 948-63.
11. Kabeer, N., Mahmud, S. and Tasneem, S. (2011). Does Paid Work Provide a Pathway to Women's Empowerment? Empirical Findings from Bangladesh. Working Paper 375, IDS, Brighton.
12. Kabeer, N. (2012). *Women's Economic Empowerment and Inclusive Growth: Labour Markets and Enterprise Development*. International Development Research Centre.
13. Krishnan, S. (2005). Do structural inequalities contribute to marital violence? Ethnographic evidence from rural South India. *Violence against Women*, 11, 759-75.
14. Kumari, S; Priyamvada, R; Chaudhury, S; Singh, A.R; Verma, A.N. & Prakash, J. (2009). Possible psychosocial strategies for controlling violence against women. *Ind Psychiatry Journal*, 18(2): 132-134. Retrieved from <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2996197/> on 26<sup>th</sup> March 2019.
15. Parish, W. L., Tianfu W., Laumann E.O., Suiming P., & Lo Y. (2004). Intimate Partner Violence in China: national prevalence, risk factors and associated health problems. *International Family Planning Perspectives*, 30(4), 174-81.
16. Sarkar M. (2010). A Study on Domestic Violence Against Adult and Adolescent Females in a Rural Area of West Bengal. *Indian J Community Medicine*, 35(2), 311-315.
17. National Family Health Survey 3&4.