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WHITE BLACK LEGAL is an open access, peer-reviewed and refereed journal provided dedicated to express views on topical legal issues, thereby generating a cross current of ideas on emerging matters. This platform shall also ignite the initiative and desire of young law students to contribute in the field of law. The erudite response of legal luminaries shall be solicited to enable readers to explore challenges that lie before law makers, lawyers and the society at large, in the event of the ever changing social, economic and technological scenario.

With this thought, we hereby present to you

# **THE ROOTS AND PERSISTENCE OF VIOLENCE AGAINST WOMEN IN INDIA.**

AUTHORED BY - AISHANI ASHWATH M

Throughout India, violence against women has a long history that has been influenced by social, cultural, and legal structures over many centuries. Due to the patriarchal nature of Indian society, women have always been viewed as inferior in both the home and larger societal systems. Systemic oppression has been sustained by the deeply rooted notion that a woman is her husband's property, which has normalized numerous types of violence against women. In the past, societal norms and theological interpretations have frequently supported this kind of violence, restricted women's autonomy, and bolstered male dominance. According to the *Manu Smriti*, an often-quoted ancient Hindu literature, women were expected to adhere to stringent moral standards and submit to their male guardians, whether their father, husband, or son. This idea helped make domestic violence as a form of female discipline more acceptable in society. Laws during the colonial era did not adequately protect women from domestic violence since they mostly disregarded their rights. Despite codifying some personal laws, British control maintained patriarchal ideals and frequently treated domestic abuse as an individual concern rather than a crime. Domestic violence was still viewed as a family problem rather than a criminal offense by society even after independence.<sup>1</sup> Because of the shame, lack of institutional support, and economic reliance, women who experienced abuse were frequently deterred from pursuing legal action.

A major change in the law was brought about by the Protection of Women from Domestic Violence Act (PWDVA), 2005<sup>2</sup>, which recognized domestic abuse as a crime and offered civil remedies.<sup>3</sup> The ingrained cultural beliefs that have accepted this kind of violence for decades, however, nevertheless make implementation difficult. Even if social movements and legislative changes have raised awareness, domestic abuse still occurs, which emphasizes the necessity of ongoing efforts to eradicate patriarchal systems and advance gender equality in India.<sup>4</sup>

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<sup>1</sup> Sayaboyena Nikhil Sai Krishna, Legal Realism and Sociological Jurisprudence: Changing the Domestic Violence Culture Ecosystem, 2024 SCC OnLine Blog OpEd 5,

<sup>2</sup> Protection of Women from Domestic Violence Act (PWDVA), 2005

<sup>3</sup> Bharat\* and Simran Uppal, Politics of Sex: Examining the Nexus between State Power and Gender Neutrality, 17.2 ULS (2023) 21

<sup>4</sup> Arthi Ramachandran and Ramachandra Subramanian, Beyond the Courtroom: Exploring the Potential of

Hindu scriptures like the Manu Smriti, which upheld male authority and restricted women's liberty, reinforced rigid gender norms in ancient India. Women's identities and rights were seen as inferior to men's, and they were expected to continue being subservient to their fathers, husbands, and sons. Even though many texts promoted respect for women, societal reality frequently contradicted these principles. Systemic oppression was emphasized by practices like child marriage, which denied females education and agency, Purdah, which compelled women to live in seclusion, and Sati, which required widows to self-immolate on their husband's funeral pyre. Although not specifically mentioned, domestic violence was a part of these patriarchal systems, and social norms supported men's control over women, including physical punishment.<sup>5</sup>

Women's status deteriorated during the Middle Ages as a result of more rigid gender rules enforced by Rajput and Islamic authority. Even if progressive changes were undertaken by kings like Akbar, they had little effect on deeply ingrained cultural beliefs. Additional factors that led to women's marginalization were honour-based violence, polygamy, and limitations on their freedom of movement.<sup>6</sup> The centuries-long cycle of enslavement was furthered by women's increased susceptibility to domestic violence due to their lack of social and legal protection. Today's gender dynamics in India are still shaped by these historical trends.

Indirect effects of marital violence in India were caused by social and legal changes brought about by British colonial authority (1757–1947). In the late 19th and early 20th centuries, reform groups started to question repressive behaviours against women, even as the British maintained the patriarchal systems that were in place at the time. Addressing gender-based inequities required the efforts of social reformers like Ishwar Chandra Vidyasagar, who promoted widow remarriage, and Raja Ram Mohan Roy, who tried to abolish Sati. Their work resulted in the passage of progressive legislation such as the Age of Consent Act of 1891<sup>7</sup>, which increased the minimum age of marriage for girls to 12 years old to prevent child marriage, and the Widow Remarriage Act of 1856<sup>8</sup>, which permitted widows to remarry despite considerable social resistance.

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Alternate Dispute Resolution in Domestic Violence Cases in India, 5.1 JCLJ (2024) 28

<sup>5</sup> Adiba Khan<sup>\*</sup> and Gunjan Kanoongo, A Surge in Domestic Violence: Manifestations of the Virus.1 VSLR (2020) 196

<sup>6</sup> Anupama Sharma, Addressing the Roadblocks to Gender Neutrality in Sexual and Domestic Violence Laws: A South Asian Perspective, 11.2 JILS (2020) 79

<sup>7</sup> Age of Consent Act of 1891

<sup>8</sup> Widow Remarriage Act of 1856

Domestic violence in marriages, however, went largely neglected even though these changes addressed certain aspects of gender inequality. British judicial systems were not intended to get involved in family affairs, but rather to uphold social order. Because British common law maintained the idea of coverture, according to which a wife was legally subservient to her husband, marital rape and physical abuse were not regarded as crimes. Furthermore, out of concern for the reaction of social and religious groups, colonial officials were reluctant to meddle with private laws about marriage and family. Because of this, domestic violence was still seen as a personal issue rather than a crime.

In 1947, India attained independence, and Article 14<sup>9</sup> and 15<sup>10</sup> of the Constitution guaranteed equality. But there was still a lot of domestic violence. Women's movements in the 1970s and 1980s raised awareness of problems including marital violence and dowry killings. The Indian Penal Code (IPC)<sup>11</sup> was amended in 1961 to include Section 498A, which made cruelty to women by their spouses and in-laws illegal. The Protection of Women from Domestic Violence Act (PWDVA), passed in 2005, was a historic statute that gave victims civic rights. Due to ingrained societal norms, economic reliance, and ignorance, domestic abuse endures in contemporary India despite these legal protections.

The societal structure of patriarchy gives men power over women, which perpetuates the idea that women are dependent on and subservient to men in the home. For many years, this system has defended domestic abuse as a way to keep power, especially in marriages where husbands are frequently viewed as having the authority to "discipline" their wives. Women find it challenging to pursue justice as a result of the normalization of such abuse, as a society rather than the offenders frequently blame victims. The cycle of violence was further cemented by the historical perception of domestic abuse as a private problem, even inside the judicial system.<sup>12</sup>

Expectations regarding gender roles are a major factor in forming marriages and fuelling domestic abuse. In India's rural and urban areas, women are frequently expected to be submissive, selfless, and loyal to their families. Conventional wisdom dictates that a woman's

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<sup>9</sup> The Constitution of India 1947, Article 14

<sup>10</sup> The Constitution of India 1947, Article 15

<sup>11</sup> The Indian Penal Code 1860

<sup>12</sup> Kamaljit Kaur, editorial, RGNUL L Rev (2021) vii

primary duty is to take care of her husband, kids, and home, frequently at the expense of her health. Women may experience physical, mental, or financial assault if they don't live up to these expectations by stepping out, pursuing a profession, or refusing to put up with abuse. Because women in rural communities have less access to economic independence and education, gender norms are considerably more inflexible, leaving them more susceptible to domestic violence. On the other hand, metropolitan women continue to experience domestic violence, which frequently takes the form of coercive control, emotional abuse, and harassment at work, despite having more financial and educational options.

Domestic violence is further perpetuated in Indian households via the socialization of both boys and girls. Boys are frequently instilled from a young age with an attitude of entitlement and superiority over girls. Men are viewed as decision-makers and women as caregivers, and they observe and absorb these gendered behaviours. Contrarily, girls are socialized to be obedient, understanding, and cooperative with male authority. Boys are conditioned from an early age to view violence as a legitimate means of control, while females are taught to put up with abuse for the sake of stability and family honour. This dynamic is especially evident in rural areas where patriarchal beliefs are still strongly ingrained.<sup>13</sup>

In Indian marriages where a woman's treatment in the house is determined by money transactions, the dowry system has long been a major contributing cause to domestic violence. The inability of the bride's family to provide for the groom's family financially frequently results in dowry-related violence and harassment, which can include physical and psychological abuse, desertion, and, in the worst situations, dowry killings. The practice is still prevalent, especially among traditional families in urban settings and rural locations, despite official bans under the 1961 Dowry Prohibition Act. The dowry expectation puts a financial strain on the bride's family and perpetuates the idea that women are not only financial obligations but also people without rights or autonomy.

India has several laws that protect victims of domestic violence and provide legal remedies to combat dowry-related violence, economic reliance, and financial exploitation of women. One important piece of legislation that makes giving and receiving dowries illegal and imposes fines on both parties is the Dowry Prohibition Act of 1961<sup>14</sup>. Nevertheless, harassment relating to

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<sup>13</sup> *Supra*

<sup>14</sup> Dowry Prohibition Act of 1961

dowries persists, and enforcement is still difficult. Section 498A of the Indian Penal Code (IPC)<sup>15</sup> has strict rules that make cruelty to women resulting from dowry demands a crime that is punishable by law and does not need bail.<sup>16</sup> Holding offenders accountable for domestic violence connected to dowry harassment has been made possible in large part by this clause.

One of the main causes of women's inability to leave violent relationships is economic reliance. Since women are supposed to stay at home and males are the only breadwinners, they have little to no access to independent income in many Indian homes, especially in rural regions. Because leaving an abusive relationship frequently results in financial instability, social humiliation, and a lack of support, this reliance compels women to put up with domestic abuse. Despite greater access to school and professional possibilities, many women still experience income disparities, workplace discrimination, and social pressure to put family before career, even in metropolitan regions. These restrictions further ensnare individuals in abusive cycles by making it impossible for them to attain total financial freedom. Women who lack financial means find it difficult to support themselves and their children, which deters them from pursuing legal action or leaving violent relationships.

Domestic violence is a widespread problem that cuts beyond national and cultural borders, yet how it is viewed and accepted varies greatly among cultures. Domestic abuse has been normalized in many cultures because it is ingrained in social, religious, and cultural values. Patriarchal systems frequently perpetuate the notion that males are in charge of women, considering abuse to be a personal family issue rather than a societal or legal one. Victims and society as a whole become less conscious as a result of this normalization, which makes it challenging to identify abusive behaviour as a human rights violation.<sup>17</sup> The problem is made worse by weak legal enforcement, since officials may ignore complaints, put family preservation ahead of justice, or lack the necessary expertise to deal tactfully with domestic abuse situations. The social acceptability of abuse deters victims from coming forward out of fear of embarrassment, reprisals, or becoming financially dependent on their abusers. Furthermore, cultural taboos may preclude conversations regarding domestic abuse, so prolonging misery and silence. Victims are thus frequently kept in abusive situations and have

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<sup>15</sup> The Indian Penal Code, Section 498A

<sup>16</sup> Shubhangi Roy, When Law Defeats its Purpose: How Anti-Dowry Legislations (Fail to) Address the Norms that Motivate Dowry Payments in India, 13.1 JILS (2022) 51,

<sup>17</sup> Jane Wangmann, GENDER, INTIMATE PARTNER VIOLENCE, AND THE GROWING RECOGNITION OF DIFFERENCES: A USEFUL TOOL FOR FAMILY LAW?, Part II

no access to support networks or the legal system. Reforming the law, raising awareness, and changing culture are all necessary to address this problem and dispel ingrained notions that support violence. To assist in ending the cycle of abuse and give victims the confidence to pursue justice, legal frameworks should be strengthened and education should be encouraged.<sup>18</sup> Communities' levels of social tolerance for domestic abuse vary, and these differences are frequently caused by cultural norms that place a premium on conventional gender roles, male authority, and family reputation. In many patriarchal cultures, women are expected to be subservient, and any departure from this norm can have severe social and even physical consequences. Household violence is often viewed as a kind of discipline rather than a crime, which serves to further the idea that outsiders shouldn't meddle in private affairs. This kind of thinking deters victims from coming forward because they worry about social rejection, losing family support, and possibly facing financial repercussions. Victims are frequently pressured to put up with abuse rather than seek out outside help or legal counsel by communities that prioritize family honour over personal well.

Domestic abuse is usually seen as a private affair in conservative and rural countries, which prevents judicial action. Victims, especially women, are further pressured to remain in abusive relationships by the stigma associated with separation and divorce. In these kinds of communities, abuse is normalized, which leads to a cycle of silence in which victims do not seek assistance or acknowledge that their suffering is a violation of their rights. These views are occasionally supported by social institutions, such as religious and cultural leaders, which deter women from filing lawsuits or leaving violent relationships.

The judicial and law enforcement systems are another area where social tolerance has an influence. According to studies, police officers and judges may take on similar views in communities where domestic abuse is commonplace. Legal safeguards might not be sufficiently enforced, and abuse cases are frequently written off as trivial domestic conflicts. Victims who seek assistance from the police or courts may encounter victim-blaming attitudes, which deters them from pursuing justice. The assumption that domestic violence is acceptable is maintained by the belief that a husband has the right to "correct" his wife, either physically or mentally. Because of how deeply rooted this notion is, even victims of abuse may come to accept it as a normal aspect of marriage, normalizing rather than questioning their pain.

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<sup>18</sup> Namrata Daniel, FAMILY, STATE AND EVERYDAY VIOLENCE IN INDIAN SOCIETY

It takes extensive legislative reforms, awareness efforts, and cultural shifts to address the widespread acceptance of domestic abuse. To interrupt this pattern, it is imperative that laws against domestic violence be strengthened, that communities be educated about gender equality, and that victims have easy access to support networks. By opposing detrimental cultural practices and enabling people to refuse abuse, society may endeavour to lessen domestic violence and guarantee victims receive justice.

Traditional and religious ideas are important in forming how society views domestic abuse and frequently affect how people view and react to abusive conduct. Obedience, subordination, and male leadership in the home are emphasized in many societies' readings of religious texts and traditional cultural customs. These ideas may have started as a way to foster peace within the family, but they have occasionally been abused to excuse domestic violence. It can foster an atmosphere where abuse is accepted rather than denounced when loyalty to one's spouse is prioritized over equality and respect for one another. Even amid abuse, some theological interpretations require women to maintain their composure and obedience, which perpetuates damaging power disparities and makes it more difficult for victims to flee abusive relationships. The promotion of male domination via religion and cultural rituals is one of the main causes of domestic violence. Men are seen as the head of the family in some cultural and religious situations, and they have the power to manage and discipline their spouses. Violence is normalized as a means of punishment or correction as a result of this view. To enforce compliance, women who question authority or express their independence may be subjected to economic, emotional, or physical violence. Victims are further deterred from seeking assistance by the cultural notion that women should forgo their well-being to maintain family unity.

Domestic violence is also influenced by the shame associated with separation and divorce. Divorce is restricted or even forbidden in certain religious organizations, which leaves victims with few ways to leave abusive relationships. Marriage sacredness is frequently valued more highly than personal safety, which causes family, religious authorities, and neighbours to put up with abuse rather than seek social or legal action. Because they fear social rejection or religious censure, victims are kept in abusive relationships, perpetuating a cycle. In severe situations, elders and religious leaders may step in to help bring about reconciliation rather than justice in domestic abuse cases, frequently at the expense of the victim's welfare. These therapies reinforce the concept that leaving an abusive spouse is ethically wrong and

concentrate on maintaining the marriage rather than making abusers accountable.<sup>19</sup>

Further supporting the notion that domestic abuse is a personal family affair rather than a legal one are various customs. People are hesitant to report abuse or seek protection because of cultural traditions that restrict outsiders from meddling in domestic matters. In patriarchal cultures, victims are further silenced by gender norms that say women should be submissive, meek, and dependent on their husbands. For survivors, seeking justice is made more difficult by a lack of legal knowledge and restricted access to support resources.

It's crucial to understand, though, that a lot of religious teachings support partnerships based on love, respect, and non-violence. Misunderstandings and cultural distortions of religious beliefs are the problem, not religion per se. Numerous religious texts advocate for empathy, equality, and treating everyone fairly, including couples. Working with religious leaders to read scriptures in a way that condemns abuse and supports gender equality should be a part of efforts to reduce domestic violence. The rationalization of domestic violence may be contested by encouraging women to acknowledge their rights and educating communities on the actual meaning of religious teachings. The definitions of domestic abuse may be contested by enlightening communities about the real meaning of religious teachings and enabling women to assert their rights.

Furthermore, a lack of legal knowledge and financial reliance are major factors in the continuation of domestic violence. It is more difficult for women to leave abusive circumstances in many religious and traditional contexts because they have less access to financial independence, work opportunities, and education. Many victims are ignorant of their legal rights or worry that they will be shunned by society if they ask for assistance. This reliance is exacerbated by religious organizations that do not aggressively promote women's empowerment, trapping victims in abusive cycles with little chance of justice or autonomy.

It is crucial to acknowledge, nevertheless, that a lot of religious teachings support partnerships based on love, respect, and non-violence. Misunderstandings and cultural distortions of religion, rather than religion itself, are the issue. The equal value of both spouses in a marriage,

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<sup>19</sup> Shyam Krishan Kaushik, Notes and Comments: A Relationship in the Nature of Marriage — Hope and Disappointment, 53 JILI (2011) 474

compassion, and respect for one another are all emphasized in several religious texts. The patriarchal interpretations that defend dominance and subordination, however, frequently eclipse these beneficial features.

Religious leaders must be consulted to reinterpret scriptures in a way that condemns abuse and supports gender equality as part of the fight against domestic violence. Religious academics and faith-based groups may be extremely helpful in teaching communities the core principles of their teachings, which include non-violence, justice, and compassion. To make sure that victims get the help they require rather than being coerced into silence, legal systems should work with religious organizations. Additionally, educating people and empowering them economically can help halt the cycle of dependency and provide victims with the resources they need to take back their rights. The way that domestic abuse is viewed and accepted is significantly influenced by religious and traditional values. It is crucial to dispel these myths and advance a more inclusive, courteous, and equitable interpretation of religious teachings, even while some interpretations excuse abuse. Societies should endeavour to eradicate domestic violence and guarantee that faith and tradition function as sources of protection rather than oppression by clearing up misunderstandings, supporting victims, and holding abusers accountable.

According to a lack of knowledge and societal acceptability of abusive actions, domestic violence continues to be one of the most common yet underreported crimes in the world. Domestic abuse is not considered a severe crime in many nations, and victims sometimes are unaware that their suffering is ethically and legally unacceptable. Deeply held cultural ideas, a lack of legal literacy, and a lack of public discussion about domestic abuse are the main causes of this ignorance. Perpetrators frequently do not consider their conduct to be illegal, and many victims are ignorant of their rights. Generational cycles of violence are sustained when domestic abuse is normalized, which results in widespread underreporting and restricted access to justice.

The way society views marriage and relationships plays a significant role in the acceptability of domestic abuse. Marriage is frequently seen in conservative nations as an institution in which wives are supposed to be docile and subservient to their husbands. The notion that a husband has the authority to punish his wife, even by physically or emotionally abusing her, is supported by this view. Victims in these situations internalize their pain because they think it's a normal

aspect of marriage. As a result of psychological training, victims could not even recognize their experiences as abuse, which keeps them from pursuing social or legal assistance.

The ignorance of victims and communities on the law is another important element. Many people are unaware of domestic abuse laws and their protections, particularly in rural and less educated areas. Because of institutional problems, corruption, and a lack of enforcement, domestic abuse laws are frequently not implemented well in nations where they are present. The trivialization of domestic abuse situations by law enforcement and law enforcement officials may deter victims from reporting events. Authorities often even encourage victims to make amends with their abusers instead of going to court, which serves to further legitimize society's acceptance of violence.

It is impossible to overlook how the media and educational system influence public perceptions of domestic abuse. In cultures where gender-based violence is accepted, the topic is frequently not given much attention in public discourse or in school curricula. Domestic abuse is rarely addressed as a human rights violation by media outlets, educational institutions, and places of worship, which promotes ignorance and false information. People continue to reinforce negative perceptions and defend abusive practices in the absence of adequate education on gender equality and legal rights. The normalization of domestic violence can also be influenced by how it is portrayed in the media, particularly when toxic relationships are romanticized or violence is portrayed as a tool for controlling a partner.

Another serious problem connected to ignorance is the underreporting of domestic abuse. Victims dread scepticism from authorities, revenge from the abuser, or societal censure. Many survivors fear that coming forward may embarrass their families or result in more abuse. Women who disclose abuse may be accused of inciting their partner or neglecting their marital responsibilities in patriarchal settings. This deters people from pursuing social assistance or legal protection, enabling the abuse cycle to go unbroken.<sup>20</sup>

The issue is made worse by the lack of robust legal frameworks or by their poor application. Because of corruption, a lack of funding, or cultural perceptions that see personal issues as private concerns, the implementation of laws against domestic abuse is sometimes lacking,

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<sup>20</sup> Eqbal Hussain, Protection of Women from Domestic Violence Act, 2005: An Appraisal, I JCLC (2013) 62

even in nations with such laws. In many judicial systems, victims must present substantial evidence of abuse, which makes obtaining justice challenging. To evade responsibility, offenders frequently persuade authorities or take advantage of legal gaps. In many parts of the world, domestic violence persists due to a lack of victim-centered legislative measures and severe enforcement.

A multifaceted strategy is needed to address domestic violence, one that includes social awareness campaigns, education, and legislative reforms. To enact comprehensive laws that safeguard victims and punish abusers, governments and groups must collaborate. The response to domestic abuse situations may be enhanced by fortifying law enforcement, guaranteeing appropriate training for law enforcement and court personnel, and offering easily available legal help.

To alter cultural beliefs, public awareness efforts involving education, the media, and community involvement are crucial. To empower people from an early age, schools should include legal literacy and gender equality initiatives in their curricula. Instead of condoning domestic abuse, media outlets need to be accountable for spreading narratives that denounce it. Cultural attitudes can also be changed by enlisting the support of religious and community leaders to question conventional explanations for abuse.

The creation of victim support networks, including financial assistance programs, counselling services, and shelters, can assist survivors in regaining their independence and starting again. To support victims of domestic abuse, governments and non-governmental organizations should fund crisis centres, helplines, and rehabilitation initiatives. Victims can be more empowered and safer environments can be created by supporting community-driven solutions and advocacy organizations headed by survivors.

In summary, a lack of knowledge, deeply rooted cultural views, economic reliance, and lax legal enforcement are the main causes of domestic violence's continued prevalence. A comprehensive strategy including community activity, media participation, education, and legislative reforms is needed to address this problem. Societies may endeavour to eradicate domestic violence and guarantee justice for survivors by opposing the normalization of abuse and providing victims with information and tools.

In conclusion, a comprehensive and long-term strategy is required to eradicate the widespread problem of domestic violence in India, which has its roots in historical, cultural, and socioeconomic elements. The story highlights a long-standing fight against systemic oppression, from the ancient texts like the Manu Smriti, which upheld patriarchal norms and oppressed women, to the colonial era's disregard for marital abuse and the difficulties in enacting progressive laws after independence. Even with the passage of historic legislation such as the Protection of Women from Domestic Violence Act (PWDVA) and changes to the Indian Penal Code (IPC), there is still a sizable disconnect between the letter and the spirit of the law.

Rigid gender norms, the dowry system, and economic reliance all contribute to the normalization of domestic violence, which feeds an abusive cycle that cuts over both urban and rural boundaries. This detrimental relationship is further cemented by socialization practices that teach girls to accept subservience and guys to exercise dominance. Furthermore, different societal tolerance levels that are impacted by religious interpretations and cultural conventions sometimes discourage victims from seeking assistance, which perpetuates a culture of silence. The issue is made worse by a lack of legal knowledge, the social acceptability of abusive behaviour, and insufficient court and law enforcement remedies.<sup>21</sup>

To address this complicated issue, a comprehensive approach that includes community involvement, public awareness initiatives, and legislative measures is needed. Governments and non-governmental organizations must work together to fortify legal frameworks to provide strong enforcement and easily available legal help for victims. Beginning in early life, educational programs should challenge deeply held patriarchal views and advance gender equality and legal literacy. Media organizations must condemn domestic abuse and promote a respectful society.

Additionally, empowering women economically and offering all-encompassing support systems, such as financial aid, counselling, and shelters, are essential for encouraging survivors to leave abusive situations. Shifting social views requires enlisting the help of religious and community leaders to read texts and cultural customs in a way that denounces abuse and

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<sup>21</sup> Reena Jaiswal, Right to Live with Dignity - A Basic Human Right (With Special Reference to Gender Based Violence and Discrimination), 24 ALJ (2016-17) 32

promotes gender equality. In the end, breaking down the ingrained systems that support domestic abuse necessitates a shared dedication to questioning damaging conventions, supporting victims, and prosecuting offenders. We can only expect to establish a culture where women are valued, safe, and empowered to live without violence by persistently working to educate, lobby, and pass laws.

