

CHAPTER- 3

REVIEW OF LITERATURE

➤ Introduction

“The more you learn the more you realize how little you know”

The review of literature provides a background for understanding current knowledge and illuminates the significance for the new study. The understanding of the literature also prevents repeating previous errors and mistakes or redoing work which has already been done. It will also give insights into aspects of research which might be worthy of exploration and future research. According to author “Keith F. Punch” the appropriate point in the planning process at which to concentrate on the literature is something which may well vary in different styles of research. In traditional model of research, the review of literature was an important part of the research planning and question development stage. The literature itself becomes an input to the analysis and planning during this stage. This is the recommended way to precede in many research situations and it has been the model typically followed in quantitative research and in some types of qualitative research. It is a matter of judgment at what point to concentrate on the literature. Factors involved in this judgment include the style of the research, the overall research strategy, what the objectives of the proposed study are, the nature of the substantive problem and how much is known about it, how well developed literature in the area is, and how closely this study wants to follow the directions established by that literature. A further important factor is the knowledge that the researcher already has, especially when the research topic comes from practice or experience.

Once the problem is identified, then review of literature is the next step taken in the research process, is usually to review the available evidence in the field; as it might possible that previous research has already satisfactorily clarified the problem. If not, the researcher will need to shift through whatever related research does exist to see how useful it is. Have previous researchers spotted the same.

➤ Review Of Literature On Domestic Violence

According to M. Shenoy's (2007) book "*Domestic Violence Issues and Perspectives*" he points that domestic violence is usually regarded as violence between adults who are or have been in an intimate or family relationship with each other, most often a sexual relationship between a man and a woman. Many of us know someone in our close family or among our friends whom it has happened to, or we have experienced it ourselves, but we tend to think that we are different or alone, not realizing perhaps just how widespread and enduring domestic violence or abuse is. It seems that it occurs in almost all cultures and countries, across all known divisions' wealth, race, caste and social class. There may never have been a time when it did not exist, and it certainly stretches back deep into history. Centuries, indeed millennia are filled with millions of assaults, attacks, rapes, violations, psychological abuses, maiming, and killings of women in their own homes by men. He also points that it is very disturbing and distressing picture, if we care to be aware of it. Some people choose to turn away. So he says it is inevitable, that it is just human nature and you will never change it. It is a conviction that nothing is inevitable, that it is we, both men and women, who shape and build human societies and are also shaped by them. The devastating legacy of violence and abuse against women need not stay with us forever. M. Shenoy also points in his book that the depth of the imbalance in power between men and women is revealed in a stark way by reality of domestic violence. However, the term itself and the use of the word 'domestic' in particular can hide who is actually the abuser and who is being abused. It sounds in general, as though it means any violence that happens in the domestic environment. In consequences, many women have questioned its usefulness. The term 'battered women', which focuses attention on physical violence alone, is widely used in the U.S.A., where the movement against domestic violence tends to be referred to as the 'battered women's movement'. Women who are physically abused are very often also subjected to a range of sexual humiliations and assaults, or men may use threats of violence in order to make women submit to coercive sex. He also talks about psychological and emotional abuse issues involved in domestic violence. It is very rare for women to experience physical violence which is not accompanied by emotional abuse and threats. In fact, the use of intimidating threats is one of the commonest forms of violence, often used by men to exert control and dominance over their partners. What is threatened can vary. It can be injury, like a beating-up or a broken arm. Very often it is murder. While both men and women have a tendency to shout, when

angered, that they will kill the other, such threats are usually in no way serious. Women with a history of suffering domestic violence know, however, with fearful clarity when threats of murder are being made seriously and are real in intent. They must be listened to and their words acted on when they make such claims. Men may also make threats of harm to children, sexual violence (mostly rape), financial deprivation and all manner of other degrading possibilities. Emotional abuse takes other forms apart from verbal threats, and very often involves degradation and humiliations. Examples include women being persistently insulted, or subjected continually to intimidation or verbal aggression. All of these contribute to the rather old-fashioned but useful term 'mental cruelty'.

Madhurima (1996) in her intensive study on "*Violence against Women: Dynamics of Conjugal Relations*" points that Cooperation and conflicts are normal features of familial relationships. However, presences of these features in the intimate relationships create a paradox. The concept of family violence not only ranges from physical assault through psychological abuse to denial of freedom but also involves different network of relationships. Further, one cannot overlook the fact that different familial networks are governed by different normative patterns resulting into differential quality of interpersonal relations between them. Hence it would be problematic to club them together for explicating the nature and quality of interactions between them as well as for analytical purposes. Different familial network of relations are not only conceptually distinct but causative factors of violence between them are also likely to be different. It is therefore, most appropriate to limit one's field of research to one network at one time. It is for these reasons that subsequent discussion revolves around marital relationships only. It would be most appropriate to explicate the process by which wife abuse became a social problem in the Indian context. In patriarchal Indian society the relationship between a man and a woman as husband and wife was of asymmetrical type. Sexual division of labor provides the husband's role as a provider and the wife is made responsible for upkeep of household. Such division of labor gives rise to asymmetrical relations. As and when such asymmetrical relations are challenged, marital discord occurs because men would not give up their dominant position. Even when wife does not question her husband's absolute authority she is still abused.

Mane (1991) on the basis of her analysis of ancient Indian literature reports that wives were meant to be beaten occasionally and it was a normal behavior pattern. It was seen by husband, often as a manifestation of his power over his wife, a right which most husbands did not omit to exercise prominent Hindi poet "Tulsidas" wrote in his famous epic,

*Ramacharitamana*s, “An animal, a rustic, a drum and a woman all require beating.” In most cases of wife beating the reasons were extremely petty but related to breach of code of feminine conduct or poor performance of domestic activities. Although husband and wife are treated as “two wheels of a cart”, sexual intimacy fosters emotional interdependence. She also points that in the ancient literature wife is treated as a husband’s other half (*Ardhangini*). They are to perform all religious ceremonies together. They are supposed to enjoy the fruits of their action together. Wife is also considered to be the glory of home, the symbol of prosperity, the better half of husband, his friend, philosopher and guide. As a mother she is superior to ten fathers, superior to anything else on the earth. Manu declares that gods are pleased with those households where women are held in honor.

Niveditha Menon and Michael P. Johnson in their extensive study on “Patriarchy and Paternalism in Intimate Partner Violence: A Study of Domestic Violence in Rural India” points that violence against women is a social phenomenon that crosses age, culture, and national boundaries. In all societies, women have been subjected to cultural and familial institutions that result in physical, sexual and psychological harm. These acts of violence have worked to subjugate women and have contributed greatly to the gender inequality that is prevalent all over the world. In India, this violence takes the form of rape, sexual harassment, female infanticide, widow burning, dowry deaths, and domestic violence. The focus of their study was domestic violence against women in India. As with family violence in Western societies, violence within the Indian home has long been considered a ‘private matter’. Beginning in the 1970s with a focus on the problem of dowry deaths, the Indian women’s movement has brought attention to the wider problem of domestic violence, redefining dowry deaths and other violence against women as a product of unequal relationships between men and women in India (Pande, 2000; Omvedt, 1990). Many women’s organizations were formed to examine the problem of domestic violence at the local and national level. The movement not only gave rise to new laws specifically to address dowry and domestic violence but also sparked an explosion of research in this area by social scientists, social workers, and policy makers. Official estimates from the Ministry of Law, Justice and Company affairs speculate that over 60 percent of urban households experience domestic violence, out of which five percent report the matter to the police and prosecute the perpetrator of the abuse. As per domestic violence more narrowly defined in terms of physical assaults, a number of studies suggest that the rate of domestic violence in household’s ranges from 33 percent to 66 percent. The relationships between patriarchy and

the use of violence against women is the site of such violence-at home. Women's position in Indian society has been partly shaped by ideology of the Indian family. Although the family is theoretically a sanctuary for women, it also has the potential of acting as a prison with a restrictive code of conduct. The Researcher also point that the hierarchy of relationships that typically characterize a patriarchal home, which "develops along age and gender lines", (D'Cruz and Bharat, 2001), so that young women entering a patriarchal household are vulnerable to acts of violence from their marital family. They also mentioned the feminist theoretical understanding of the relationship between patriarchal attitudes and violence against women; they set out to investigate the more general argument that social contexts that are more patriarchal will produce more intimate partner violence against women. One of the more common forms of the patriarchal family form in India is the joint family, in which married couples move into the husband's family household, and the wife comes under the patriarchal control of the head of the household, typically a senior male member of the family. Another factor responsible for domestic violence is financial dependence of women on their husbands.

Legal Aid Handbook¹ "Domestic violence" by Lawyers' Collective mentions that violence against women takes many forms. Far too frequently, women are the objects of violent acts by men. More often than not, they are beaten or harassed or confined to threat by men they know, often in their own homes. Other women are sexually assaulted and raped even by police officers, or doctors in whose charge they are supposed to be 'safe'; some experience the violence of a stranger. In each case and in all situations, violence against women whether it is rape, causing hurt in some other way, battering, harassment for dowry, forced confinement or threatening to do harm is a crime, punishable by law. Such violence also constitutes a civil wrong. Thus a woman can take recourse to both criminal and civil remedies. She may exercise either one or both at the same time. There is a basic and fundamental distinction between civil and criminal remedies. A *civil* remedy is intended to enforce a right or entitlement in a civil court, or to claim monetary damages and compensation against the wrongdoer. A *criminal* remedy on the other hand is intended to punish a wrongdoer through the criminal process and this punishment or conviction takes the form of imprisonment or imposition of a fine. While a civil wrong is a wrong committed against an individual person claiming his or her right, a criminal offence is an offence against the State. It is for this reason that a criminal offence is ordinarily prosecuted by the State after the victim lodges a complaint with the nearest police station. Civil remedies have the great

advantage of allowing the woman to take the initiative to commence legal proceedings on her own. The very significant civil remedies such as injunctions ousting a violent spouse from matrimonial home can be granted by the civil court though not by a criminal court. Similarly, monetary damages for domestic violence can be granted by a civil court and not by a criminal court. For this reason, in this handbook they are strongly recommending the use of civil remedies against domestic violence. Although there is no statutory law addressing the question of domestic violence, violence against women does constitute a civil wrong and courts have evolved remedies such as ouster injunctions to deal with the problem of domestic violence.

Dr. Saraswati Mishra in her book “Status of Indian women” in her 18th chapter mentioned about violence against women that it remained, in different biological and psychological forms, has remained in practice, since thousands of years in India. The root cause of this phenomenon lies in the complete subordination and dependence of women on men in the male-dominated society. In the patriarchal family system, under the Hindu Law, the husband had full right to punish his wife, if she was not behaving according to the social norms, favoring male counterparts, and even according to his own whims and fancies. This act of violence, physical or verbal, was the manifestation of demonstrating and maintaining the authority, when it was challenged (Mehrotra, 1992.). Women’s biological structure and less physical strength, as compared to man, have left her more vulnerable and susceptible to violence from the other male counterpart. Our social structure has in-built discrimination and oppression against women which has victimized them in exercising physical and emotional injury. She also points that it is a matter of great concern that new forms of violence against women, are emerging and the events of different forms of violence are increasing day by day. Mishra also suggested that at present our country is passing through a transitional stage between the traditional and modernity and the cultural changes are taking place. Due to the contacts and other influences of western societies, the process of change started. Consequently, we have adopted the modern lifestyle to a great extent, started using even the aeroplanes for transportation, telephones for communication and television for entertainment purposes, but our thoughts, religious beliefs, traditions, customs, etc, have not changed much. Therefore, the women going out for education and employment are further exposed of violence outside the house leaving aside the double burden of work and tension of role conflicts. Although women have to gather strength to protect themselves against violence, without cooperation of men, it cannot be checked considerably. She also mentioned about the

need for attitudinal change towards looking at the women. Lessening the total dependence of women on men by giving them all types of opportunities equally, may work to some extent in decreasing the violent behavior of men, but to a great extent, acceptance of women, as they are, with significance to their individuality and personality, by the men folk.

Ram Ahuja (2004) in his intensive study on “Social Problems in India” considers violence against women or domestic violence a major social problem in India. He points out that this problem is not a new problem. Women in the Indian society have been victims of humiliation, torture and exploitation for as long as we have written records of social organization and family life. Today women are being gradually recognized as important, powerful and meaningful contributors to the life of men; but till a few decades back, their condition was pitiable. Ideologies, institutional practices and the existing norms in society have contributed much to their harassment. In spite of the legislative measures adopted in favor of women in our society after independence, the spread of education and women’s gradual economic independence, countless women still continue to be victims of violence. They are beaten at homes, raped, burnt and murdered. Violence towards women in the Context of marriage becomes more significant when a husband who is supposed to love and protect his wife beats her.. Sometimes the violence may be related to drunkenness but not always. Bred in Indian culture, a wife rarely thinks in terms of reporting a case of battering to the police. She suffers humiliation in silence and takes it as her destiny. *Ram Ahuja* also points that even if the women wants to revolt, she cannot do it because of the fear that her own parents would refuse to keep her in their house permanently after the marital break down. He also mentions’ that dowry is related to domestic violence. According to him most of the dowry-deaths either by way of suicide by a harassed wife or murder by greedy husband and in-laws have indeed become a cause of great concern for parents, legislators, police, courts and society as a whole.

Ram Ahuja (1998) in his another book on “Violence against Women” talks about wife battering. The practice of husband assaulting his wife is socially traditional but not legally legitimized. Not only do our customs point to the continued acceptance of the right of husband to strike his wife but also legal precedents fail to indicate that wife battering was not a part of husband’s prerogative. Wife-battering was not viewed in practice as a *criminal* problem; hence no official records were kept and no need was felt for carrying out research in this area. He has also pointed about domestic and extra-domestic violence one of the measure of violence is to find out how widespread batterers’ violent behavior is. In particular, is he

violent only with his wife, or with his wife and children, or with all family members, or with family members as well as persons outside the family. He also mentions' some data like 66% batterers were with a background of familial violence, 32% were reported violent only with their wives, 18% with wife and children, 23% with wife, children and siblings, and 27% were violent not only with their spouses and children but also with outsiders.

Dr. Prabhat Chandra Tripathy (1998) points in his book named "Crime Against Working Women" and mentions few realistic ideologies in Chapter 2 which is related to position of women in old Indian society. Criminal victimization of the mother community in all walks of her life and helplessness of the protecting agencies to eradicate the same, have today created an alarming situation in many countries of the world. While analyzing the historical records of our country, it throws light on the position of women in different ages and evidently proves that deterioration in the status of women and their criminal victimization are the outcome of the influence of later Vedic literatures like *Smriti*, *Sutra*, *Puranas* and its religious injunctions. He also mentioned that which was the period of favorable or unfavorable atmosphere for women. The unfavorable atmosphere that developed against women from *Smriti* Age was further polluted by the new customs that cropped up during the *Mughal* period. The newly originated evil, dowry custom entirely changed the climate. The birth of a female child got a very poor and hostile reception in families and even people of society, and to escape from future problems people started the practice of killing female child after the birth. During this period the birth of female child in *Rajput* families was also considered as a curse and the brothers of girls used to become their first enemy. Considering the position of brother-in-law as below prestige, they used to instigate the killing of the still-born female child of the family. Though the cruel system was neither supported by *Vedas* and *Puranas* nor by *Koran* or *Bible* but still it prevailed in the society.

Suzanne K.Steinmetz and Murray A. Straus (1973) in their book "Violence in the Family" in their extensive study on violence in the family point that husbands who turn to violence in dealing with their wives in general experience a serious inability to control a specific situation to their satisfaction and perceive the situation as polarizing even further, thus precluding a self-concept of "being in control". In fact, this felt inability to control and to feel any realistic possibility of instituting an accommodative possibility in the relationship is a sine qua non of marital violence. How these situations arise in such a large number of marriages, their implications for both the society and individuals. The general problem of violent responses of husband's vis-à-vis wives involves failure on the part of the husband to

perceive him as in control. The impact of media, especially television, cannot be underestimated in terms of its impact on freedom-seeking females. They also points about culturally derived problem manifests itself in male-female relationships that bode ill for the wife who violates (or whose husband defines her as violating) the sexual norms of a double-standard society.

Susan Wadley in her paper on “Women and the Hindu Tradition” in the book with the same name edited by “*Rehana Ghadially*” (1988) mentions about Hindu ideology and practice relating to women and their roles. She talks about the story of *Rama* and *Sita* which is well known to most Hindus and is enacted yearly, with greater or lesser splendor, in villages and cities all over India. Pictures of *Sita* following her husband to the forest, of *Sita* being kidnapped by *Ravana*, of *Sita* on the pyre, are found in a great many homes, on walls of shops and even in government offices. Famous cinema stars portray *Rama* and *Sita* in gargantuan film epics. The message of the Ramayana is clear, and remarkably similar to that of the more esoteric and inaccessible law book written years before. Women should always follow whatever her husband says. She should obey her husband. It is always said that a wife should be like *Sita*. She is to most Hindu the epitome of the proper wife. *Sita* represents the ideal towards which all should strive. Other wife in the Hindu tradition also provides popular role models. Women who have committed Sati (burning themselves on their husbands’ funeral pyres), are acclaimed as goddesses and are honored with shrines and rituals. The themes of the devoted wife also recur in connection with calendrical rites. Throughout North India, woman yearly worship the goddesses *Savitri*. Her renown emanates from her extreme devotion to her husband, through which she saves him from the god of death. The story of *Savitri* is held up as a prime example of lengths to which a wife should go in aiding her husband. The good wife saves her husband from death, follows him anywhere, proves her virtue, remains under his control and gives him her power. In this she has pointed that in Indian society and in Hindu ideology certain norms are fixed only for women or wives. What are the duties of her; She should always be ready to serve her husband in any kind of situation and circumstances. As a wife woman should be cultured via male control and a good subordinate.

According to *Flavia* in his article on “Violence in the Family: “Wife Beating” in the book “Women in Indian Society”(1988) edited by *Rehana Ghadially* points that the women’s liberation movement in India has rallied around the issue of rape. Many women’s groups from different cities came together and agitated for changes in the outdated rape laws and for

reopening the Mathura case. Another aspect of violence against women is that of wife beating which seems to get camouflaged under the term 'dowry deaths'. The deaths which occur within the home are the ultimate manifestation of the violence suffered by most Indian women in varying degrees. The term 'dowry deaths' is an over simplification of far more complex social phenomenon of power relationships within the family. Most of the women are harassed for a long time before they are murdered or driven to suicide and for every woman who dies in her home, there must be a million more that are beaten and harassed, economically deprived and mentally humiliated. *Falvia* also mentioned that the problem is viewed as a general problem of domestic discord. The counseling which takes place sees the couple as a unit for counseling, although the way problem affects the partners within the marriage is very different. It is socially acceptable that within the family the man is the master and the woman is the inferior and subordinate partner. Social pressure forces women to maintain this status quo. If a woman does not accept the traditional role of submissiveness and subordination then she needs to be 'advised' or 'tamed' into accepting this position, and any means including violence is justified in achieving this ideology. According to *Falvia* there have been very few attempts to deal with and understand the problem of violence against women in the family. Usually, violence is seen as a natural occurrence and social workers seek to save the marriage by making the women more understanding and more adaptable. It is essential to understand the complexity of this phenomenon before beginning of struggle against it and provide support structures for those who seek to break out of these oppressive, marriages. In *Falvia's* survey results it was found that the age of women who reported being beaten ranged from 16 to 65. The educational background of the women ranged from illiterates to post graduates. The immediate cause of violence as reported by women were (1) Arguments over money (2) Jealousy and suspicion of the woman's character (3) Instigation by in-laws (4) Housework (5) Alcohol (6) Woman's desire to work outside the home, or woman's high self esteem (she thinks too much of herself) etc.

Nehal Ashraf (1997) in her book "Crime against Women" points about 'Bride Burning' and 'Wife Battering'. She mentioned that the customs of giving presents at the time of marriage is a universal phenomenon. The bride and the bridegroom need a new home after marriage which either the girl's parents or boy's parents can help to establish by providing them with cash or household articles. But in the course of time, the custom has become rigid enough to become an evil associated with social status and family prestige.

Monetary considerations receive priority over the merits of the bride. It has taken a form of great social evil. There is hardly a day when the cries of dowry victims are not echoed by the media. There still remain countless others which do not come to the notice of the media or the police or the women's organization. Dowry means gifts given during the marriage to the son-in-law or his parents in cash or kind. According to her, dowry today is being demanded and paid without any relation to the bride's father's income and wealth. Wife battering and torture have always been indulged in by men in a male dominated society. The family is considered to be one of the society's most sacred institutions and within the family the wife is the most important component. The entire family is woven around her and together with children and the husband; she becomes a part of what is known as family. India is a patriarchal society. According to *Nehal* the common name given to wife battering is silent crime. Others are considered as domestic violence like spouse abuse and similar ones. The site of violence being the 'home' and the attacker being the 'husband'. He is distorted, confused and is responsible for the gross trivialization of the crime. It is a widely prevalent crime which is victim precipitated. It is widely prevalent crime that is swept under for being 'too private to be spoken of'. Violence by man against their partners is not a new problem. Criminologists and the public at large almost completely ignored wife battering as a problem until the 1970s. By the mid 1970s the re-emergent women's movement made wife battering a central issue and gave it wide publicity. Wife battering is seriously under-reported crime and the data hard to obtain because of location, the home. She also argues that if a man is seen battering his wife, no one dares to interfere or question the man because it is considered to be purely their family affair. She also says that wife-battering is commonly accepted by society and not many people take much notice to it. If the wife happens to retaliate, she is considered a woman of low morals.

According to "*Preeti Mishra (2006)*" in her intensive study on "Domestic Violence Against Women" talks about how development is there and its increasing day-by-day but violence against women or domestic violence against women instead of decreasing it is increasing. Development is all about protection of human rights of the concerned populations. Domestic violence is the most serious violation of all basic rights that a woman suffers in her own home at the hands of members within her own family. The manifold problems associated with domestic violence have been systematically exposed by data and in depth work undertaken by several people in women's movement. Domestic violence may take many forms like the main categories are physical, sexual and emotional or psychological; but

the classification is fairly crude and there are endless variations within each category. Violence can mean, among other things: threats, intimidation, manipulation, isolation, keeping a woman without money, locked in, deprived of food, or using and abusing her children in various ways to frighten her or enforce compliance. She points that the effects of repeated and prolonged violence on the women can be divided into the *physical* and the *psychological*. The *physical effects* are serious injury, sometimes permanent and a great deal of pain. The *psychological effects* include high rates of anxiety and depression. Women live in constant fear. They know that when their partner returns from his night out drink they will be beaten or raped and possibly both. Almost as bad as the certainty of a beating is uncertainty and unpredictability - not knowing when next attack will take place or which of their actions will be used as an excuse for it. Isolation, lack of personal contacts with friends and family, creates further stress. She is forcibly restrained, by threats or worse, from seeking help or even medical treatment. *Preeti* also mention about how violence and constant criticism lead to a loss of self-esteem and confidence. If a woman is constantly told that she is worthless, she may come to believe it and begin to blame herself for that situation she is in. Even the presence of children in a violent relationship creates additional stress for a woman, who may fear for their safety. Domestic violence may be more visible in lower socio-economic groups because the area in which they live have a greater police presence, or it may be more in middle class families as they are less willing to admit its domestic violence or also they are less willing to draw attention to problems they experience and make more use of private medical care and other resources available at their disposal.

According to “*Suma Chitnis*” (1998) there are many ways in which women suffer, and are made to suffer. In behavioral terms violence against women ranges from simple suppression to abuse, aggression, exploitation and severe oppression. Violence is a coercive mechanism to assert one’s will over another. In order to prove or feel a sense of power, it can be perpetuated by those in power against the powerless, or by the powerless in retaliation against coercion by others, to deny their powerlessness. Violence as a coercive mechanism to assert one’s will over another to prove a sense of power left wondering about where one would place punitive action considered socially legitimate. Violence is inflicted upon or caused by one human being to another. Women all over the world have started to resent the discrimination they suffer in different spheres of life. Much of this resentment has been channeled into constructive activism towards the empowerment of women, and towards legal measures and structural reforms aimed at improving their status and situation in life. However some of it has exploded into angry feminism and resulted in deep personal conflict,

even breakdown among women who have been unable to cope with their resentment against gender discrimination.

In *Meera Kosambi's* (Chap:2) extensive study on "Tradition," "Modernity" and "Violence against Women". She points in her study that the tradition –modernity debate is a complex one, especially because of its value-loaded dichotomous underpinnings and causal links which post Third World countries as being underdeveloped due to their "traditional" cultures and therefore in need of recasting themselves in the image of developed "modern" western countries. There is additional need to distinguish between "modernization" and "westernization". The term "tradition" meant age-old and "modernity" meant partly westernized social practices, and focus primarily on the multiple forms of violence against women which remain an oppressive reality. Citing few examples according to her a bride enters her husband's family after marriage according to the practice of patrilocal residence, and becomes its junior-most and most vulnerable member. A strong bond between her and her husband is prevented from developing by his mother who wish to monopolize his affections in the interests of her own survival. This competition leads to the institutionalized harassment of the bride or the "mother-in-law" syndrome. *Meera* also points that the male monopoly of domestic authority and decision-making powers increased women's dependence on their husbands and grown-up through whom alone they could access power. At the same time, a son would remain in the family, carry on the family name, care for his parents in their old age, and perform the necessary ritual after their death. A daughter would marry and leave the parental home and was thus in effect "a stranger's wealth" - to be nurtured and trained only to be given away at the great expense of a suitable dowry. Violence against women starts from her birth and ends at her death.

Ameer Sultana (2009) in his intensive study on "Battered in the Safe Haven: Women and Domestic Violence" points that domestic violence is a universal phenomenon and one of the most pernicious methods adopted by a patriarchal social system to keep women subordinated. Domestic violence, as it is generally understood in its broader sense, is violence among members of a family or members of a household. It implies any type of discrimination or violence that is inflicted by any member of the family or the household upon the other member/s of the family. According to him domestic violence implies the misuse of power by one adult in relationship to control another. It is an abuse of power. The abuser tortures and controls the victim by calculated threats, intimidation and physical violence. In India the first attempt at legally defining domestic violence comes with Domestic Violence against Women

(Prevention and Protection) Act of 2005. It would not be out of context to mention that the act is the outcome of years of concerted struggle by the women's movement in India as well as the Government of India's commitment as a signatory to United Nations' Convention on the Elimination of all forms of Discrimination against Women. Section 4 of the Act defines **Domestic Violence** as "an act of omission or conduct which harms, injures or endangers the health, safety, whether mental or physical, and includes physical abuse, sexual abuse, verbal and emotional abuse and economic abuse, harasses, harms with a view to coerce her or anyone related to her for a dowry or property or valuable security. He also mentioned that domestic violence is not just an occasional argument, fighting, or hitting only. It includes beatings, threats and stalking or other forms of intimidation, harassment, neglect, and physical, emotional, mental or psychological and sexual abuse. He also mentions various causes of domestic violence like individual problems such as unemployment, stress, poverty, physically challenged, lack of material resources etc. He has identified many causes of domestic violence.

Leela Dube (2000), highlighting the features of transitional membership of a daughter in patrilineal family, comments thus: "Her (bride's) living in the new home is in a way conditional, depending on 'proper' behavior, efficiency in household work, amicable relationships and service to elders, husband's pleasure, the gifts that she brings, and perhaps her earning. It is not uncommon to be driven out of the affinal home for serious as well as trivial reasons." While referring to the complete control over her earning by the husband or/and in-laws, *Dube* cites a popular saying in Chhattisgarh: "In whose house were you living and whose rice were you eating, when you were earning these wages?". Thus a woman's place after marriage is in her husband's house. The women's movement after the seventies has taken up all the issues resulting from this pattern of household. What is crucial is that the norms and practices are concerning residence, obedience, internalizing the pattern of the husband's family, severing all claims from the paternal family have led to the "domestic violence" which is perpetrated on women. Dowry harassment, stigma on separation and divorce, meager maintenance, tussle over custody of children and day-to-day violence, both physical and mental, are largely results of the patriarchal value structure.

➤ **Conclusion**

Domestic violence is not a new phenomenon. It has been there for ages. Whether it is violence against women, crime against women, status of women, domestic violence,

problems of women; the thing that is common is “women”. In India where women are worshipped in form of *Devi Mahalaxmi*, *Saraswati*, *Durga* etc .The incidences of domestic violence are quite common. So many well known scholars have studied about violence against women, they all are focusing on causes and consequences and also what should be the necessary actions to curb this social vice. The law is there for prevention and protection against domestic violence but still why and what is the reason of this problem which is still prevailing in Indian society. The structural, institutional and situational causes of domestic violence all through the World are alike. Accordingly it is necessary to build an International collusion to combat domestic violence, which requires collaborative effort by a strong NGO networking and many Women’s Organizations at all levels to counter the impact of domestic violence and move towards the advancement of social and economic development.

Beating of wife or domestic violence is the most pervasive and age-old method of subjugating women by the males in marital life. There are many factors responsible for increase in domestic violence. There is widespread hesitancy amongst most Indian women who experience domestic violence to report or prosecute against such crimes. A major reason for this reluctance is the patriarchal structure that is the framework for the vast majority of households in India and the misconception that it is almost always the woman’s fault for provoking domestic abuse that such abuse occurs. The results of this hesitancy to report cases is clear in that reported data overwhelmingly tends to underestimate actual prevalence occurrences of domestic violence.

Other factors outside culture that demonstrate differences in domestic violence or prevalence and gender disparities in India include socioeconomic class, educational level, and family structure beyond the patriarchal framework. Women suffer many types of physical and emotional abuse as a result of illegal actions taken within the private home, and those who have experienced some form of domestic violence tend to have greater long-term mental disorders and drug dependencies than those who do not. In India, reducing domestic violence is imperative not only from an ethical and human rights perspectives but also because of obvious instrumental and immediate health benefits that would be gained from such reductions. Domestic violence is a major social problem of India. It is amazing that hardly there has been much research on this most common form of marital abuse. It is almost always shrouded and concealed by “myth” of family privacy while wife beating is clearly seen among the lower caste and low income group people, it does not mean that domestic violence

does not exist or takes place in high-caste and high income group people. It is also in them but in lower classes and caste we can easily observe that but in upper classes and caste it is hard to observe. The victims of domestic violence also hesitate to speak about it and seek redressal because it is as humiliating, disrespecting and seen as lowering standard in society.