

Gender is no excuse for Abuse – The Cycle of Domestic Violence

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ABSTRACT

This essay examines the paradigm shift in our understanding of domestic abuse, charting its development from gender-based perspectives to intersectional frameworks that are more nuanced. The study looks at how stereotypes and victim-blaming mindsets were fostered in the past by the oversimplification of gender binary perceptions around domestic violence using historical analysis. The discussion then moves on to the formation of a new paradigm that challenges conventional narratives and gives survivors' different needs—especially those of marginalized communities—priority. This paradigm is informed by intersectionality and trauma-informed techniques. The significance of culturally competent services, trauma-informed treatment, and interdisciplinary methods are highlighted as the consequences of this paradigm shift for policy, practice, and future research are examined. In the end, the article makes the case for a persistent commitment from communities, practitioners, researchers, and policymakers to end domestic abuse and create a future based on equality, respect, and compassion for everyone.

Keywords: Domestic violence, Paradigm shift, Gender binaries, Stereotypes, Victim-blaming mentalities

INTRODUCTION

Domestic abuse is a problem for human rights. The most prevalent context for it is an intimate relationship between two adults when one partner controls the other through a pattern of assault. And the things that encourage this kind of abusive behavior include personality disorders, low self-esteem, assertiveness deficits, stress, violent upbringing, dependency, etc. It has lately been acknowledged as a serious public health concern. It is the most common and least reported kind of cruelty in our culture. The Indian government implemented the Domestic Violence Act on October 26, 2006. August 2005 saw its passage. Domestic violence survivors faced difficulties prior to this Act since the law did not readily recognize domestic violence as a crime. Prior to 2005, victims of domestic abuse had few options for relief in both the criminal court (Sec. 498 A of the I.P.C.) and civil court (divorce). The victim was not eligible for emergency help. Regrettably, mistreatment of a close companion has long existed in many societies. Section 498-A states that a woman's husband or a relative of her husband may not abuse her. Anyone who submits a woman to cruelty—whether they are the lady's spouse or a family member—may face up to three years in prison as well as a fine. According to IPC, 1860, domestic violence against women includes the following offenses: material rape, unlawful detention, forced pregnancy termination, dower death, driving a woman to commit suicide, causing harm, misappropriating the wife's property, and matrimonial cruelty.

DEFINITION OF DOMESTIC VIOLENCE:

1. Domestic violence is an aggressive and violent act committed by an adult or young person against their partner. These behaviors may include physical, sexual, psychological and financial pressure.

An important part of the pressure applied to women: Behavior committed by adults or teenagers against their intimate partners in relationships with heterosexuals, homosexual men, and lesbians that are dating, married, or cohabiting.

2. A pattern of abusive and coercive actions, such as economic coercion and physical, sexual, and psychological assaults.

3. A pattern of actions involving a range of strategies, some of which are criminal and some of which are not, and which are executed in several, occasionally even daily instances.
4. A mix of physical assaults, acts of terrorism, and manipulative strategies employed by the offenders to cause fear in addition to bodily and psychological suffering to victims and their offspring.
5. A deliberate pattern of actions meant to gain the victim's consent or exert control over them. Domestic violence is referred to by many names, including partner abuse, conjugal violence, intimate violence, woman battery, wife striking, and marital assault. Although both terms are frequently used synonymously to refer to the same problem, there are other instances in which they have a specific meaning (for example, "woman abuse" to highlight the fact that women account for the majority of victims). In addition to these numerous jargon terms, there are various behavioral and legal interpretations of domestic abuse. It can be challenging to characterize domestic violence because to the wide range of terminologies and definitions. This can lead to inconsistent detection, evaluation, and intervention procedures as well as inconsistent research.

B. Views from the past regarding domestic abuse Women in Antiquity and Education:

There are few bright spots in this otherwise bleak picture. In ancient Indian literature, women are prominently featured. In ancient India, there were a lot of educated women. Two types of virtuous women can be distinguished: Sadyovahas, who studied the Vedas until they were married, and Brahmavidinis, or women who lived their whole lives apart from marriage and the Vedic practices. Panini brought up the topic of female students studying the Vedas. Female educators were referred to as Upadhyaya or Upadhyayi by Katyana. Ashoka's daughter Sanghamitra received her Buddhist clergy initiation. The Jain texts recount the Kousambi princess Jayanti, who remained a spinster to study philosophy and religion. Buddhist nuns were prolific hymn writers. In addition to being skilled in poetry and drama written in Sanskrit, women were also adept in music and other beautiful arts.

Old Women in Politics: Women have historically benefited from important positions in politics. Megasthenes spoke of the Pandya ladies in charge of the government. Nayanika, the queen of the Satavahanas, controlled the realm on behalf of her young son. In the same way, Pravabati, Chandragupta II's daughter, acted on behalf of the little Vakataka prince. In Kashmir, Odisha, and Andhra, queens used to be in charge just after the Gupta era. Under the leadership of Chalukya King Vikramaditya I, Princess Vijaybhatarika ruled as the province ruler. In the Kannada region, women administered villages and provinces. While women in the aristocratic classes were afforded schooling and other benefits, ordinary women continued to face obstacles, shame, and hardship. The enormous period of ancient India is between 2500 and 250 B.C. Women's life are being reconstructed through the use of artifacts, archaeology, and ancient literature. The earliest artifacts discovered during archeological digs point to the worship of goddesses. The earliest known religious writings, dating back to 1500 B.C., invoke the goddesses' life-giving force to both create and preserve life. The existing written writings of India contribute significantly to our understanding of the period after the Aryan invasion and the rise of Hinduism and later Buddhism. The earliest known Indian civilization was centered in the valley of the Indus River and dated to between 2500 and 1500 B.C. Although the ancient city-state of Lothal is in the Indian state of Gujarat, the majority of these sites of archaeological interest are now in Pakistan as a result of Indian independence and partition in 1947. Numerous ruins at Mohenjodaro, Harappa, and Lothal demonstrate a prosperous, well-run agricultural and trading community that engaged in trade with neighboring Near Eastern civilizations. The most well-known antique item is a confidently poised young, thin girl. Many of the toys that were discovered reflect a culture that valued family.

C. Changes in perspective toward domestic abuse

Conventional Understanding of Domestic Abuse

A gendered understanding of the dynamics of power and control in intimate partner relationships served as the foundation for the conventional paradigm of domestic violence. This viewpoint, which drew inspiration from feminist theories, presented domestic violence as an expression of patriarchal systems in which males use physical, emotional, and financial force to dominate and control women.

Furthermore, conventional methods of addressing domestic abuse frequently presented survivors as helpless, reliant victims, feeding preconceptions about their weakness. In addition to stigmatizing survivors, this victim-blaming mindset ignored the variety of circumstances impacting their reactions to abuse and hid the complexity of their experiences.

IV. The Arise of a Novel Approach

The concept of domestic violence has undergone a noticeable paradigm shift in recent years, distinguished by a move away from the oversimplified gender binary and an appreciation of the intersectional nature of abuse. The notion of intersectionality, which was introduced by Kimberlé Crenshaw, recognizes that people encounter numerous types of oppression concurrently, stemming from the convergence of diverse social identities like ability, gender, racism, and class.

The new paradigm acknowledges that domestic violence is not limited to heterosexual partnerships and can occur in a variety of relationship patterns. LGBTQ+ people, for example, confront particular difficulties navigating the legal system and obtaining assistance services because of systemic discrimination, homophobia, and transphobia. In a similar vein, immigrant communities may face obstacles to getting assistance, including language hurdles, worries about their legal status, and cultural traditions that place a higher priority on family unity than on personal safety.

In addition, the advent of trauma-informed methodologies has broadened our comprehension of how domestic abuse affects the psychological and general welfare of its victims. Trauma-informed care acknowledges the widespread impact that trauma has on people's lives and places a strong emphasis on the creation of secure, encouraging environments that enable survivors to recover and start over.

II. Conventional Understanding of Domestic Abuse

A perspective based on gender

In reports where the victimization rate is higher for women, there seems to be a propensity to downplay the victimization of men. It begs the question of why this analogy is used so frequently. Men are also wounded, even though women may sustain injuries more frequently. Feminist philosophy on interpersonal violence must inevitably come to this conclusion. It is unable to acknowledge that female violence exists. It is believed that female violence is always justified, but male violence is never justified. This double standard is not supported by the data. Intimate violence by women is a common occurrence, and it is not always done out of self-defense. The results from these multiple research would more sensibly suggest that people— not just men—use violence in intimate relationships, using whichever form they have discovered to be most successful. Because they have stronger upper bodies than women, men are more likely to use direct physical aggression. Compared to men, women employ firearms more frequently to gain an edge (see also Morse, 1995).

Disregarding intimate violence against men has detrimental implications, such as reproducing the denial of female victimization throughout the early 1970s. It was a justifiable complaint made by feminists at the time, and they need to be moved to act similarly today. Second, the literature (but not the facts) significantly underestimates the risk that female child maltreatment poses to children. From the standpoint of kid safety, this requires further consideration. Thirdly, by promoting the gender-based but ineffectual Duluth Model as the preferred intervention model, feminists are impeding the provision of appropriate treatment interventions through state laws or policies. This prevents more effective psychologically based treatment from being available, which disadvantages women who are partnered with men in treatment. Studies, according to Ehrensaft et al. (2004), indicate that the single-sex strategy is not empirically supported since both spouses should receive treatment because their behaviors increase the likelihood of clinically serious partner abuse. In addition to controlling for reports of men abusing her, a woman's pre-relationship history of aggressiveness toward others predicts her abuse toward her partner, meaning that women's partner abuse cannot be fully explained as self-defense against men's partner abuse.

Researchers who agree with the dogmas of feminist activists have been engulfed in a hazardous sort of siege mentality known as the bin-group-out group. It is founded on the idea that if male victimization is acknowledged, services for women will somehow cease to exist, or that people who bring up the subject of female violence or intervention are in some way opposed to progressive objectives for women's equality. That is untrue. We just think that if a more humanistic, intricate, and community mental health model were used, more effective intervention and treatment could be carried out. We neither wish nor feel that the aforementioned proposals will lessen protection for women. Battered women residing in refuge houses amply highlight the necessity of their continuous existence. Furthermore, gender inequality persists as the norm outside of North America and Northern Europe (Archer, in press). However, while male violence has reduced, female violence has increased in those nations that have been the most progressive when it comes to women's equality (Archer, in press). Every domestic violence case is different, and although some call for the imprisonment of the terrorist who committed the violence, others

can be resolved with court-mandated treatment, and yet others might benefit from couples therapy. But one result of this worldview is feminist-inspired Bintervention guidelines, which prohibit therapists in many jurisdictions from providing therapeutic treatment to male batterers. Another is the inability to identify women as threats to spouses, female companions, or children (Straus et al., 1980 showed that moms reported 10% greater rates of child maltreatment than fathers).

The one-size-fits-all approach, which is motivated by the oversimplified idea that intimate partner violence is just another form of class conflict, is not the best way to address this significant issue or take into account the range of patterns of spousal abuse that have been identified by studies. Eventually, one needs to wonder if feminists are more concerned with advancing political ideologies or reducing violence within a community. If they wish to reduce violence, they should do it for every member of the population and in the most efficient and practical way feasible. This would entail a method of intervention or treatment based on other proven methods from the fields of psychology and criminology.

B. Dynamics of power and control

Power and control have long been key ideas in the study of intimate partner violence (IPV) and are significant components of many IPV theories. However, it can be challenging to define, quantify, and differentiate between the concepts of control and power. More precise definitions of power and control are provided by a number of new conceptual frameworks of power, control, and IPV that are beginning to take shape. This allows for the development of more testable hypotheses. Although there is currently little evidence to support these novel theoretical concepts, they represent a step in the right direction toward deepening our knowledge of the role that control and power play in intimate partner violence. The several historical theoretical accounts of IPV that deal with power and control will be reviewed in this chapter. The presentation of new IPV theories that aim to distinguish power and control precisely in terms of definition and measurement as well as the ability to create testable hypotheses on the causal relationship between IPV, power, and control will follow. This is significant since most batterer intervention programs and contemporary educational awareness curricula emphasize the idea that intimate partner violence (IPV) is about control and power.

C. stereotyping and victim blaming

The idea that attitudes and norms about violence against women and children and its prevention are evolving was a major theme that ran through the program. The scope of the problem and the possible benefits of early intervention are becoming increasingly clear. Rather than viewing men and boys as merely the offenders who need to be punished, several of those intervention programs include them as part of the solution. Additionally, speakers believed that techniques to increase resilience or lessen future violence should be a part of early intervention.

Cultural relativity and sensitivity, according to Gail Wyatt and Michael Phillips, demand special consideration. Cultural norms and attitudes not only determine issues like gender equality and children's rights but also influence how people respond to them. Rachel Jewkes concurred, but she also said that there can be subtle differences between what is normalized and what is acceptable. She emphasized the value of having discussions with communities to find out what is actually valued in their cultures.

During the second day of the program, the afternoon panel speakers discussed the connection between trauma and violence, emphasizing the need to comprehend how these two issues overlap. Roger Fallot stated that comprehending trauma and integrating it into public health is a crucial first step in combating violence.

The extent of violence against women and children is becoming more widely acknowledged. Numerous speakers acknowledged that, in recent years, there has been a shift in public perception on violence against women and children. According to World Health Organization spokesperson Claudia García-Moreno, she was told that violence was a social problem rather than a health concern when she initially started working in this field. Though there are still numerous gaps, researchers are starting to identify and record the extent of various forms of violence, especially in the field of public health.

Evidence of violence's cumulative effects, which frequently begin early and last a lifetime, has only lately come to light. Although there is a dearth of information from low- and middleincome nations, research is being conducted and initial results indicate a significant prevalence of abuse. Claudia García-Moreno specifically brought out a research done in Swaziland by the Centers for Disease Control and Prevention, which revealed that 33 percent of girls had experienced sexual abuse as children. According to García-Moreno et al. (2005), the WHO Multi-Country Study reveals that 1–21% of women in the 10 countries included in the study suffered abuse as

children, with family members being the most common perpetrators. Additionally, she cited a research by Jeff Edleson on the subject of children's exposure to violence, which discovered that up to 83% of kids have heard intimate partner violence events (Edleson et al., 2003).

According to Dr. García-Moreno, there has been a notable rise in data over the last ten years regarding the extent and effects of violence against women and children, but there is still a lot of information lacking about the many forms of violence against these groups of people (García-Moreno et al., 2005). As far as is currently known, most violence against women is committed by an intimate partner, while the tools and techniques used can differ. According to figures cited by Denise Wilson of Auckland University of Technology, up to 50% of killings in New Zealand are connected to familial violence, and up to 1/3 of women there have experienced physical or sexual abuse at some point in their lives. Indigenous groups, including the Māori, are the most vulnerable; only 15% of the population, yet 47% of women seeking protection are Māori (Wilson, 2011). According to Agnes Tiwari, figures of prevalence of intimate relationship violence in Hong Kong are difficult to ascertain because the abuse is typically emotional rather than physical. Furthermore, according to Dr. García-Moreno, the frequency of other forms of violence, such as female genital mutilation, does not appear to be declining.

Increasing Recognition of the Preventive Need

The overall consensus among speakers was that there was a growing realization that violence prevention, which involved systemic improvements in both the legal and health systems, was beneficial to various sectors in tackling social and health issues. Since efforts to avoid violence are sometimes regarded as competing with other interests, Claudia García-Moreno posed a rhetorical question about why those in the health sector should care. This situation, in her opinion, called for systemic adjustments. According to Roger Falloot, trauma-informed care is a new culture that emerged from a systematic approach to trauma treatment that aims to protect the patient, address the possibility of a recurrence, and prevent a repeat of the violent incident. Furthermore, he asserted that a paradigm change is required in settings and organizations that provide health services and would concentrate on assisting victims, such as an endeavor by medical professionals to establish trust with patients. Reiterating this idea, a number of presenters asserted that improving community safety and violence prevention will enhance the capacity of healthcare providers to deliver care.

In order to address violence, several speakers also discussed the necessity of changing institutional, legal, regulatory, and policy frameworks. Denise Wilson discussed several laws that protect women and children in New Zealand, including the Care of Children Act (2004), the Children, Youth, and Families Act (1989), and the Domestic Violence Act (1995). She also spoke about the New Zealand Health Strategy of 2000, which identified family violence as a health issue and set the objective of reducing interpersonal violence.

Cheryl Thomas talked on the early work that she and her group did in Central Asia in the early 1990s; specifically, she noted that there were no services, hotlines, or shelters for victims of domestic abuse, nor any research, nor any political or societal desire for it. Her organization started recording domestic abuse in Romania in 1993, which paved the way for more studies in the field. She claimed that as a result of her work, laws that criminalize violence against women are becoming increasingly widely recognized, and several nations in Eastern Europe and Central Asia have already started down this path. Advocates for Human Rights, in particular, has emphasized the significance of the role of a "order for protection." Ms. Thomas also mentioned that the efforts of local implementing partners, especially women's groups, have significantly increased the likelihood that a national domestic violence law will be implemented in Morocco.

Another example was provided by Monique Widyono, who described a program called In Her Shoes that was created in Washington State and that enables users to "walk in the shoes" of women who are victims of abuse. Policy makers, care providers, and others can see the effects of this kind of violence and have their preconceived notions about survivors of violence challenged by this process.

TALKING TO BOYS AND MEN

Advocates for decreasing violence emphasize the need of advancing gender equality because there is a close relationship between gender equality and violence against women and children. Kiersten Stewart, on the other hand, talked about the opposite, outlining how eliminating violence may alleviate gender inequity. According to James Lang, partners for prevention immediately became involved in involving men and boys because they are the "gatekeepers of power" and primary prevention needs to take that into consideration. Lang claimed that violence is a "constitutive element of gender inequality." Mr. Lang cautioned against thinking of men as the only agents of change or slipping into the paternalistic rhetoric of men and boys "rescuing" women and girls from abuse.

In her exploration of the subtleties of gender equity, Rachel Jewkes noted that improving the representation of women in politics alone is insufficient; men and women's interactions also need to be taken into consideration. She used a study conducted in South Africa to illustrate the discrepancy between gender equality and the absence of violence. Ninety percent of the men surveyed believed that women should be treated equally, but fifty percent of them acknowledged having physically abused a female partner (Gender Links and South African Medical Research Council, 2010). Dr. García-Moreno also mentioned the increasing amount of data coming from men concerning the violence they had committed.

Gender socialization, according to Dr. Jewkes, is the process of picking up social norms regarding men's and women's roles in society, as well as their aspirations and behaviors. The significance of social dynamics was emphasized by Mary Ellsberg: ladies are raised to be submissive, whereas boys are raised to be "tough." The kind of violence that children encounter is also influenced by gender norms; females are more likely to endure sexual and psychological abuse and exclusion, while boys are more likely to be the targets of bullying and physical altercations.

As a result, children learn as they grow up that defying the prevailing cultural model leads to pressure, abuse, and violence. Dr. Jewkes emphasized this idea by using the case of lesbian rape in South Africa as a "corrective measure." Gary Barker concurred and proposed that altering gender norms should involve educating people about the variety of roles that already exist in different cultures in addition to redefining the responsibilities of men and women.

Gender socialization is therefore necessary to alleviate violence against women and children, according to Dr. Jewkes' conclusion. Gender is defined in part by a number of social institutions, including schools, but some of the earliest and most powerful impacts are found in the home and family. Boys and girls are more likely to emulate these role models and wind up in violent relationships repeatedly if there is an imbalance of genders in the household or if partner violence is taking place. Gary Barker reaffirmed this, pointing out that males experience a lot of stress from being the breadwinner, especially in recessionary times. He speculated that early gender socialization could help men feel less stressed by exposing them to different roles. Speaking on behalf of Julia Kim, Dr. Jewkes stated that women's stress levels might rise when they are assigned more obligations as providers. This is especially true when such roles are combined with caring for the home. She pointed out that social institutions frequently reward women who fit into socially accepted roles despite the higher danger of violence they must undergo, and that norms for feminine behavior in the developing setting are frequently formed around submission to men's demands.

Dr. Jewkes mentioned Raewyn Connell's hegemonic masculinity theory, which holds that the weaker people's submission, rather than the use of force, is how power is wielded. According to a research conducted in South Africa, the majority of men and a smaller majority of women think that a woman should obey her husband, despite the fact that the vast majority of men and women believe in equality. This held true for all racial groups. A contributing aspect to this state of affairs is the absence of exposure to alternative culturally acceptable forms of femininity. Dr. Jewkes also mentioned a study that showed women who strongly agreed that a husband had the right to beat his wife were more likely to be beaten, as were those who thought beating was a sign of affection.

According to Dr. Barker's description of the International Men and Gender Equality Survey (IMAGES), men report being aware of legislation that address gender-based violence, although they occasionally voice opposing opinions regarding these laws. One common sentiment among interviewees from various nations was that the laws

make people feel more watched or scrutinized. Dr. Barker characterized this as both a sign that the gender power dynamic is being upset and a sign that more education may be required to clarify why these laws are protective rather than punitive. Claire Crooks also voiced worry on the dearth of programs available to men who pose a risk of violence, services that are intended to prevent violence or its recurrence, as most initiatives focus more on punishment than prevention.

Including males in family care is a common intervention that considers these concerns. According to Dr. Crooks, more work has to go into creating programs that actively involve males and that it is crucial to avoid assuming that a program that benefits moms will also benefit fathers.

Agnes Tiwari concurred, pointing to her attempts to involve males as active participants rather than passive collaborators in preventative initiatives. In her research conducted in Hong Kong, males participated in a prenatal education program that used a conversation about parenting techniques as a springboard to talk about marital relationships. Because it was possible to get over the cultural barrier to talking about romantic relationship skills, this was more effective. It worked very well to reach guys and have non-therapeutic conversations about partner and father duties.

INTERSPRING WITH ADDITIONAL INEQUITIES

According to recent studies in the field of violence prevention, there is a strong correlation between violence and a number of variables, including poverty, food insecurity, the prevalence of infectious and chronic diseases, and a lack of education. Examining these additional concerns is necessary for a complete approach to violence prevention. According to Dr. ButlerJones, "poverty is a constellation" that might include a lack of social as well as financial resources. Resilience is impacted by stability, shelter, and sufficient food, which can make the difference between average and excellent health.

These interconnections are two-way: while unstable social situations can contribute to an increase in violence, a greater risk of violence also breeds skepticism of the legal and medical establishment. For instance, Dr. Ellsberg made note of the fact that parents are unable to obtain resources for parenting and coping skills because of their poverty and lack of access to healthcare. In addition, those who are afraid of HIV stigma and the violence it entails—of which women are particularly vulnerable—don't get tested or seek treatment. According to Roger Fallot, persons who engage in violent behavior run the risk of becoming homeless, going to jail, and developing drug misuse issues. However, these consequences also put people at risk of becoming violent again.

One of the main factors influencing the likelihood and intensity of violence is the environment in which it can happen. A prior audience member had brought up the need to include violence prevention initiatives in social studies curricula in schools. According to Dr. Crooks, the more forms of violence a person encounters, the worse their chances are of experiencing it again, as well as negative effects on their physical and mental well-being. Racism and poverty have an impact on the aftereffects of violence as well as its likelihood and severity. Denise Wilson emphasized this issue by using the Māori as an example. The Māori live in the most impoverished areas of New Zealand's urban centers, yet racial discrimination still creates barriers for them to obtain social services and health care. The Māori community makes up half of the women and children staying in shelters, and they are disproportionately the victims of abuse. Dr. Wilson also discussed the significant changes that the Māori culture has seen in recent decades, including the dissolution of long-standing social structures that had previously promoted women's equality. According to Dr. Wyatt, not all women have the same rights, and racial and cultural distinctions greatly influence who is exposed to or becomes a victim of abuse.

Dr. Jewkes cited research from South Africa that showed men who reported poorer food security reported higher incidences of violence against a partner, while women who reported higher food insecurity reported less egalitarian views of gender. Similar results were observed in an Indian study, which indicated that 7% of women who owned property reported experiencing violence, compared to 49% of women who did not. A weaker capacity to mobilize resources is generally associated with a larger tolerance for violence, a higher chance of becoming a victim or a perpetrator, and a lower chance of fleeing a violent situation. Due to the increased likelihood of violence, victims frequently become re-victims and occasionally turn into offenders themselves, creating a vicious cycle of violence.

The severity of the results is also influenced by the setting of the assault. The idea of toxic stress and how ongoing exposure to violence both directly and indirectly generates a climate of chronic stress—which has been demonstrated to have basic impacts on brain cell growth—were topics Julian Ford and Claudia García-Moreno focused on. This is especially crucial for kids since their brain development can be drastically impacted, which can have long-term consequences. Chronic stress exposure impairs one's capacity to communicate and speak, and it raises one's risk of substance dependence. Violence and the long-term development of trauma have a complicated link that increases the chance of re-victimization and other negative health effects for victims. Dr. Amaro brought up the high incidence of co-occurring trauma and posttraumatic stress disorder (PTSD) with alcohol and drug-related disorders.

An integrated system was developed in the Boston Consortium study that Dr. Amaro addressed to address women's trauma and substance abuse difficulties. This covered both professional and residential substance misuse treatment as well as trauma treatment (psychotherapy and skill development). Given that the majority of the population consisted of African-American and Latina women, the intervention took special attention to how language was used in regard to gender and race. It also addressed the responsibilities that women play in society and how they relate to violence. Because many of the women participated had additional challenges, such as losing custody of their children or not being economically empowered, the intervention also included components to address integration with other services being provided.

Using her community advocacy model, Cris Sullivan discussed how women's empowerment has a significant impact on whether abuse recurs and how capable they are of breaking the cycle of violence. Through her intervention, she discovered that giving the lady access to an advocate who would help her take charge of her life by helping her transfer skills and provide support.

PROMOTION AS A MEANS OF PREVENTION

The presenters also concurred on the need of primary prevention and the need to address the environment that fosters violence by going even further upstream. Promoting resilience and protective factors, according to researchers, gives people the tools they need to deal with the conflict and instability that give rise to violence. Preventing violence against women and children would be more successful and cost-effective if several of the previously listed issues—such as co-morbidities, gender equality, and chronic stress on children—were addressed. The speakers agreed that social and legal initiatives aimed at reducing the climate of violence frequently yield the best outcomes.

According to Kirsten Stewart and Cheryl Thomas, some of these legal interventions will include policies and laws that support women's and children's rights, such as national and international laws. Gary Buck notes that there is strong evidence that community policing can help reduce crime, and Katrina Baum of the National Institute of Justice describes changes in criminal justice systems that include protection. He talked about a case where the police chief called the "homicide prevention squad." According to Kirsten Stewart and Cheryl Thomas, some of these legal interventions will include policies and laws that support women's and children's rights, such as national and international laws. Gary Buck notes that there is strong evidence that community policing can help reduce crime, and Katrina Baum of the National Institute of Justice describes changes in criminal justice systems that include protection. He talked about a case where the police chief called the "homicide prevention squad." Programs that improve family coping mechanisms and personal abilities can also address prevention. Dr. Falot spoke about G-TRIM (Loving Life), in which girls were given a space to talk about trauma, anger, and how to move forward.

David Wolfe pointed out that the Fourth R is centered on the development of positive relationships in adolescence and stated that prevention is less expensive and simpler than treatment. Adolescents are inquisitive and adventurous, pushing the envelope and increasing their exposure to risk factors. As a result, they learn how to relate from an early age. The Fourth R focuses on managing these risk factors, enhancing decision-making abilities, and educating pupils on how to counteract messages that are "pro-abuse" with messages that are beneficial. In particular, having older adolescents showcase the abilities they have learned through the program in movies or other activities is a crucial aspect of the program that involves youth in their own empowerment. One significant result of the program was a decrease in the likelihood of dating violence among boys who had been

abused outside of school. It makes sense to address problematic relationships in middle school since that's when risk indicators are most visible. On the other hand, it might be more beneficial to start early and provide broad knowledge about the abilities required to create wholesome connections.

Judy Langford spoke about a program called Strengthening Families, which tries to build strengths and resilience in all families—not just those who are at risk. The program is run in places where families are likely to frequent in order to readily reach out to them. The goal of Strengthening Families is to promote the five critical protective elements that have been found via study and program review. The first is parental resilience, which supports a parent's capacity to uphold wholesome bonds with their children and manage personal and familial difficulties. The ability to form social networks and maintain social connections is the second, as it can mitigate the harm that can arise from isolation stemming from or predisposing oneself to violence. The third is knowledge of child development and parenting, which includes knowledge gained from family networks and cultural sources in addition to "official" information from parenting manuals. The fourth is tangible assistance during difficult times, encompassing both the necessities for a stable household, such financial stability, and crisis service availability. The social and emotional growth of kids is the fifth protective factor since kids who have cognitive impairments and developmental delays are more prone to abuse than kids who are developing normally. The number of states that indicated interest in learning more about this framework, according to Ms. Langford, highlights the significance of this work and has led to the creation and use of other interdisciplinary methods in these states. To lessen violence and enhance family ties, state child welfare agencies, parent organizations, administrators, and national and international nongovernmental organizations have embraced Strengthening Families.

Gary Barker spoke about Program H, an intervention technique aimed at both men and women that promotes alternative male identities of non-violent or less violent men. The program sponsored a campaign that emphasized the positive elements of masculinity through radio advertising, TV commercials, community theater, and other media. The program changed attitudes in Brazil and decreased reported rates of gender-based violence in India. We are evaluating preliminary data from the Balkans, but a significant barrier to success there was the pervasive violence in all-male institutions, a more challenging cultural environment to overcome. Program M, the second intervention, aims to modify the attitudes of teachers as well as pupils in schools as they serve as messengers of these norms.

The researchers aimed to find out whether microfinance programs with more genderspecific education make women feel more empowered and whether women and men report fewer incidents of violence. This is the focus of Julia Kim's research on microfinance interventions for HIV and gender equality in South Africa, led by Rachel Jewkes. Overall, women reported feeling more in control. Additionally, mortgage rates have fallen, and home equity and food security have increased. Two years after the intervention, the program saw a 55% reduction in intimate partner violence due to behavioral changes, including women being able to talk more, avoid stressful situations, and argue less about money. There was no decrease in bad behavior in the control group that did not receive sex education.

JUDICIAL APPROACH

In the case of *Sushila Bai v/s. Prem Narayan*¹, The wife was entitled to seek conjugal rights because the husband had withdrawn from marital society by his abandonment and lack of response to her, according to the court's ruling. On the other hand, a husband who has an extramarital affair is not permitted to sue for conjugal rights against his spouse.

Similarly, in *Harvinder Kaur v. Harmander Singh Choudhry*, The court stressed that maintaining marriages is the goal of restitution decrees, not accelerating divorce or separation. Matrimony, understood as an agreement that benefits third parties and their children as well as the couple, aims to promote peaceful cohabitation.

Cohabitation, as interpreted in *Saroj Rani v. Sudarshan Kumar Chadha*², goes beyond simple sexual interactions to include cohabiting as husband and wife. The Supreme Court affirmed Section 9 of the Hindu Marriage Act, 1955 as a preventative measure against marital dissolution that did not violate constitutional rights.

The legitimacy of upholding conjugal rights, however, has recently been called into doubt in 2019 due to claims that it violates women's rights under Article 21 and is coercive. According to the Chief Justice of India, the clause is anti-women since it places an undue burden on women, which is considered a breach of Articles 14 and 15(1).

Restitution of marital rights and divorce are incompatible remedies, as made clear by the ruling in *Baldev Raj v. Bimla Sharma*. However, if a couple disregards a marital rights order for more than a year, it may be grounds for divorce.

The Hindu Marriage Act, 1955, lists a number of grounds for divorce, including adultery, cruelty, desertion, conversion, and mental illness, in Section 13. Beyond normal marital stress, cruelty includes physical and psychological injury, and desertion requires an ongoing lack of respect and understanding between the parties.

Reinterpreting Separation

As a social institution, marriage is subject to human fallibility and changes in tandem with societal shifts. When a marriage falters because of conflict, it will inevitably end.

Divorce is legal in certain situations, according to Section 13 of the Hindu Marriage Act of 1955. These situations include: willful extramarital affairs; cruelty towards the petitioner; abandonment for more than two years; conversion to another faith; and ongoing mental infirmity impeding marital harmony.

The Supreme Court defined cruelty in the case of *Jayachandra v. Aneel Kaur*, defining it as intentional acts that endanger life or health and including both physical and emotional abuse. However, a simple separation is not the same as abandonment. Cruelty can take many different forms, from overt violence to subdued actions that indicate a lack of respect and understanding amongst people.

According to Section 13[1][i], adultery is defined as willful sexual activity that takes place outside of a marriage.

Contrary to popular assumption, as confirmed in *Vishnu Dutt Sharma*, the idea of an irretrievable collapse of marriage does not qualify for divorce under Section 13. *Manju Sharma, V. The legislature*, not the courts, has the authority to enact or amend laws pertaining to this particular topic.

Under Section 13-B, a divorce based on mutual consent requires a joint application from both parties that is free from force or deception. If both couples have consented to end the marriage and have lived apart for a year without being able to get back together, they can get a divorce.

CONCLUSION

Our approach to resolving this ubiquitous societal issue has evolved significantly as a result of the paradigm shift in our knowledge of domestic violence. We have come a long way in comprehending the nuances of domestic violence and its effects on people and communities. Gender-based viewpoints from the past have oversimplified the processes of abuse, but a more nuanced, intersectional understanding is emerging.

This research has examined how conventional paradigms have perpetuated victim-blaming mentalities and stereotypes by framing domestic violence within constrictive gender binaries. Nevertheless, these oversimplified narratives have been called into question by the rise of new paradigms that are inspired by intersectionality and trauma-informed approaches, opening the door for more inclusive and thorough solutions to domestic abuse.

There are numerous ramifications to this paradigm change. They call for changes to be made to practices, policies, and service delivery to better serve the various needs of survivors— especially those who come from marginalized areas. Effective treatments that put survivors' safety, autonomy, and well-being first must incorporate intersectional perspectives, culturally competent services, and trauma-informed care.

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