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Rutkar Bhat

*Law Student, 3rd Year,
BA.LL.B. (Hons.), IILM University, Greater Noida*

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From 'Happily Ever After' to Hidden Oppression: The Gendered Burdens and Suppressed Voices of Women in Marriage

Rutkar Bhat

Law Student, 3rd Year,
BA.LL.B. (Hons.), IILM University, Greater Noida

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ABSTRACT

“Marriage has long been celebrated as a promise of companionship and security, yet for many women it quietly becomes a site of sacrifice, silence, and survival.” This research paper critically examines the transformation of marriage from the idealized notion of “happily ever after” to a lived reality marked by hidden oppression, gendered burdens, and suppressed voices of women. Situating women’s marital experiences within historical, cultural, and social contexts in India and beyond, the study traces how deeply entrenched patriarchal norms, pre-marital pressures, and rigid gender roles shape women’s choices even before marriage begins. It explores how factors such as dowry, caste, family expectations, and the persistent conflict between career aspirations and marital conformity constrain women’s autonomy. Moving into post-marital life, the paper highlights the unequal distribution of domestic and emotional labor, the psychological consequences of sustained silence, and the stigma attached to resistance, separation, or non-conformity. A significant focus is placed on the legal framework governing marriage, analyzing the protections offered under the Hindu Marriage Act, 1955, allied personal laws, and statutes addressing domestic violence and dowry harassment, while simultaneously exposing gaps between law and lived reality through emerging trends and case studies. The research further interrogates economic dependence, financial control, and property rights, demonstrating how financial vulnerability often reinforces marital subordination, even as dual-income households offer new yet incomplete pathways to empowerment. Addressing contemporary challenges, the paper examines the

impact of technology, social media, urbanization, and shifting marital patterns, alongside intersectional perspectives involving caste, class, religion, sexuality, and marginalization. Ultimately, the study argues that meaningful reform must move beyond legal provisions to encompass social reconditioning, education, economic independence, and the normalization of women's voices within marriage. "Until marriage becomes a space of equal voice rather than silent endurance, the promise of love will remain incomplete, and justice within the home will continue to be a distant aspiration."

KEYWORDS

Women in marriage, gendered oppression, suppressed voices, domestic inequality, emotional and psychological burden, legal rights, Hindu Marriage Act, financial dependence, intersectionality, marital autonomy, social stigma, empowerment, cultural norms, 21st-century marital challenges, equality in marriage

1. INTRODUCTION: CONTEXTUALIZING WOMEN'S EXPERIENCES IN MARRIAGE

Marriage is often presented as a universal institution promising stability, love, and social acceptance, yet for many women, it functions as a deeply gendered space where power, duty, and silence intersect. Across societies, marriage has rarely been a neutral partnership; instead, it has been shaped by traditions that prioritize social order over individual well-being, particularly that of women. While men are largely seen as participants in marriage, women are expected to become the marriage—adjusting, sacrificing, and sustaining it, often at the cost of their own identities¹. This reality is not limited to any one class, religion, or region; it cuts across urban and rural spaces, educated and uneducated households, and modern and traditional settings alike².

In recent years, conversations around women's rights, autonomy, and equality have gained visibility, yet the private sphere of marriage continues to remain insulated from meaningful scrutiny. Abuse, emotional neglect, economic control, and silencing are frequently dismissed as "family matters" rather than recognized

¹ Sylvia A. Law, Women, Work, Welfare, and the Preservation of Patriarchy, 131 U. Pa. L.

Rev. 1249, 1253-55 (1983)

² UN Women, Progress of the World's Women 2019-2020: Families in a Changing World 23-25 (2019)

as structural injustices. As the Supreme Court of India observed in *Shayara Bano v. Union of India*³, personal laws and practices cannot remain immune when they violate fundamental rights. This paper begins from the premise that to understand women's lived realities, marriage must be examined not as an ideal, but as it is actually experienced—negotiated daily through compromise, fear, endurance, and resilience.

1.1 Historical and Cultural Perspectives on Marriage in India and Globally

Historically, marriage has been closely tied to property, lineage, and social control rather than companionship. In India, ancient texts and customary practices positioned women as dependents—first of the father, then the husband, and eventually the son. Practices such as *kanyadaan* symbolized the transfer of a woman as responsibility rather than recognition of her agency. Globally, similar patterns existed: under English common law, the doctrine of coverture erased a married woman's legal identity, merging it entirely with her husband's.⁴ These systems normalized the idea that marriage was a woman's primary destiny and obligation, not a choice grounded in equality.

Cultural glorification of female sacrifice has played a crucial role in sustaining this imbalance. Women who endured unhappy or abusive marriages were praised for patience and “strength,” while those who resisted were labelled selfish or immoral. Popular media, folklore, and even religious narratives reinforced the image of the ideal wife as silent, forgiving, and self-denying. Documentaries like “India's Daughter” and “Period. End of Sentence.” indirectly highlight how women's suffering is normalized within broader cultural structures that value honor and reputation over individual dignity. Even as societies modernize, these historical ideas do not disappear; they adapt. Today, marriage is packaged as a romantic choice, but its cultural expectations remain largely unchanged. Women may be educated and employed, yet they are still expected to prioritize marital harmony over personal fulfillment. As one sociologist aptly noted, “Modern marriage wears the language of choice, but carries the weight of tradition.” This continuity between past and present makes it essential to view marriage not as a static institution, but as one deeply rooted in historical inequality.

1.2 Societal Expectations and Gender Roles Before, During, and After Marriage

³ (2017) 9 SCC 1

⁴ William Blackstone, 1 Commentaries on the Laws of England 442–45 (1765)

From a young age, girls are socialized to prepare for marriage, consciously or subconsciously. Families invest more in teaching daughters adjustment than independence, tolerance rather than assertion. Questions about a woman's character, appearance, and "marriageability" often begin long before her education or ambitions are taken seriously.⁵ Even today, career success is frequently framed as secondary—acceptable only if it does not interfere with marriage timelines. In contrast, men are encouraged to build careers first, reinforcing unequal expectations before marriage even begins.

After marriage, these expectations intensify. Women are expected to seamlessly adapt to a new household, new relationships, and unspoken rules, often with little emotional support. The burden of maintaining relationships—with in-laws, children, and extended family—falls disproportionately on women. Emotional labor, though invisible, becomes exhausting: remembering birthdays, resolving conflicts, preserving family reputation, and absorbing emotional strain. The Supreme Court in *V. Bhagat v. D. Bhagat*⁶ recognized mental cruelty as a ground for divorce, acknowledging that harm is not always physical, yet social understanding still lags far behind legal recognition. Post-marriage, women's identities are further reduced to roles—wife, mother, daughter-in-law—while their individuality fades into the background. Choices regarding mobility, friendships, clothing, and even social media presence often become subject to scrutiny. Women who resist these controls are accused of disrupting family peace. As many women state in interviews and social surveys, "I am not beaten, but I am not free either." This silent restriction reflects how deeply gender roles continue to govern married life.

1.3 Rationale for Studying Suppressed Voices and Legal Relevance

The suppression of women's voices within marriage is rarely dramatic; it is slow, normalized, and socially sanctioned⁷. Most women do not describe their experiences as abuse because society has trained them to see suffering as part of marriage. Emotional neglect, forced compromises, financial dependence, and lack of consent are often dismissed as minor issues rather than systemic violations. National Family Health Survey (NFHS-5) data shows that a significant percentage of women experience domestic violence, yet reporting remains low due to fear, stigma, and lack of institutional support. From a legal perspective, marriage

⁵ UNICEF, Child Marriage and Adolescent Girls in India 14–16 (2020)

⁶ (1994) 1 SCC 337

⁷ Catharine A. MacKinnon, *Toward a Feminist Theory of the State* 184–86 (Harvard Univ. Press 1989)

occupies a complex space where constitutional rights often collide with personal laws and cultural norms. While laws such as the Protection of Women from Domestic Violence Act, 2005 attempt to address abuse within the household, enforcement remains weak, and social pressure discourages women from seeking remedies. Courts have repeatedly acknowledged that the home can be a site of oppression, yet access to justice is limited by economic dependence and emotional coercion. As observed in *Indra Sarma v. V.K.V. Sarma*⁸, relationships cannot be shielded from scrutiny merely because they exist within the private sphere.

Studying suppressed voices is therefore not just an academic exercise but a social necessity. It allows hidden experiences to enter public discourse and challenges the myth that marriage is inherently protective for women. When real stories—shared through survivor testimonies, documentaries, court judgments, and grassroots reports—are brought together, they reveal a pattern rather than isolated incidents. “What is personal is political” remains deeply relevant here, because until women’s everyday realities are acknowledged and addressed, equality within marriage will remain more symbolic than real.⁹

2. PRE-MARITAL PRESSURES AND GENDERED EXPECTATIONS

Marriage is rarely a single moment of choice; for most women, it is the outcome of years of social conditioning, negotiations, and compromises that begin long before a partner is chosen. Pre-marital life, often imagined as a phase of freedom, is in reality shaped by constant reminders that marriage is both inevitable and urgent¹⁰. Families, communities, and institutions play a significant role in framing what is considered “acceptable” for women, while men are generally granted greater flexibility in delaying or redefining marital decisions. These pressures are not always coercive or malicious; many arise from genuine concern for security and social stability. However, their cumulative effect often limits women’s autonomy in subtle yet powerful ways.¹¹

At the same time, it is important to recognize that marriage also serves as a support system for many, providing companionship, economic stability, and social belonging. Pre-marital expectations, therefore, operate within a complex space where protection and control coexist. This section adopts a neutral lens to examine how

⁸ (2013) 15 SCC 755

⁹ Carol Hanisch, *The Personal Is Political* (1970)

¹⁰ Nivedita Menon, *Seeing Like a Feminist* 88-92 (Zubaan 2012)

¹¹ Martha C. Nussbaum, *Sex and Social Justice* 70-74 (Oxford Univ. Press 1999)

gendered norms influence partner selection, social acceptance, and personal aspirations, without reducing marriage to a uniformly oppressive institution. Understanding these dynamics is essential to appreciating the nuanced realities women face before marriage even begins.

2.1 Family, Societal, and Community Pressures in Choosing Partners

Family remains the primary decision-making unit in matters of marriage, particularly in collectivist societies like India. Parents often view marriage as a responsibility tied to social standing, safety, and long-term security for their daughters. While many families encourage consent and discussion, the underlying expectation of compliance persists¹². Questions such as “Is he from a good family?” or “Will she adjust well?” reflect concerns that extend beyond individual compatibility to reputation, honor, and social continuity.

Community influence further reinforces these expectations. Neighbours, relatives, and social networks often monitor marital timelines, especially for women. Delayed marriage attracts unsolicited advice and anxiety-driven narratives about declining prospects. Men, by contrast, are generally afforded time to establish careers before marriage, reinforcing unequal timelines. Sociological studies have shown that even among educated, urban families, women experience greater scrutiny regarding age, appearance, and perceived adaptability during partner selection. At the same time, many women navigate these pressures through negotiation rather than outright resistance. They balance personal preferences with familial expectations, often making calculated compromises to preserve relationships. As one social researcher observed, “Choice in marriage exists, but it operates within invisible boundaries.” Recognizing this negotiated agency is crucial to maintaining a balanced understanding of women’s pre-marital experiences.

2.2 Dowry, Caste, and Social Norms as Sources of Pre-Marital Stress

Despite legal prohibition under the Dowry Prohibition Act, 1961, dowry continues to influence marriage negotiations in both overt and subtle forms. It may appear as “gifts,” expectations of financial contribution, or lifestyle matching. For families, dowry is often rationalized as a means of securing their daughter’s future, while for women, it becomes a source of anxiety and guilt. The

¹² Patricia Uberoi, *The Family in India: Beyond the Nuclear Debate*, 44 *Econ. & Pol. Wkly.* 36, 38–40 (2009)

Supreme Court in *Satbir Singh v. State of Haryana*¹³ acknowledged that dowry-related expectations persist even when disguised, indicating how deeply embedded the practice remains.

Caste and social hierarchy further complicate pre-marital decision-making. Inter-caste and inter-religious marriages, though legally valid, often face resistance due to fears of social exclusion or familial backlash. While these norms affect both men and women, the burden of maintaining social harmony disproportionately falls on women, who are expected to adjust, relocate, and assimilate. Studies and documentaries such as “India Untouched” highlight how caste boundaries continue to regulate intimate choices, even in modern settings.

However, it is equally important to note that many families actively challenge these norms and support marriages beyond traditional boundaries. Social change is uneven, but visible. Yet for women caught between tradition and transition, pre-marital stress arises from uncertainty—whether asserting choice will lead to acceptance or isolation. This tension reflects not just personal struggle but a society in gradual negotiation with its own values.

2.3 Emerging Trends: Career vs. Marriage Dilemmas and Autonomy Conflicts

In recent decades, increased access to education and employment has expanded women’s aspirations, but it has also introduced new forms of pressure. Career ambition is now encouraged, yet often conditionally—so long as it does not interfere with marriage plans. Women are frequently asked to choose between professional growth and marital “stability,” a dilemma less commonly imposed on men. This conflict is evident in workplace studies showing higher attrition rates among women after marriage or childbirth. Families and partners may support women’s careers in principle but expect adjustments in practice—job changes, relocations, or career breaks. These expectations are not always enforced; sometimes they arise from practical concerns such as childcare or mobility. Nevertheless, the unequal distribution of compromise remains clear. As highlighted in various urban ethnographic studies, women often internalize these expectations, voluntarily stepping back to avoid conflict or guilt.

At the same time, emerging trends show a growing number of women delaying marriage, opting for companionship over conformity, or renegotiating marital terms. These shifts reflect changing social realities rather than rejection of marriage itself.

¹³ (2021) 6 SCC 1

The tension between autonomy and belonging defines contemporary pre-marital experiences, where women are increasingly asserting voice while still valuing relationships. “The challenge today is not choosing between marriage and independence, but learning how both can coexist without one erasing the other.”

3. POST-MARITAL REALITIES: EMOTIONAL, SOCIAL, AND PSYCHOLOGICAL BURDENS

Marriage is often imagined as a point of emotional security and shared responsibility, yet for many women, the post-marital phase brings a profound shift in expectations and lived realities. Once the rituals end and social celebrations fade, daily life begins to reveal an uneven distribution of responsibility, care, and emotional endurance. These burdens are rarely acknowledged because they are embedded within routine domestic life and normalized as “part of marriage.”¹⁴ What appears ordinary on the surface often conceals sustained emotional strain and psychological fatigue.

It is important to approach post-marital realities with nuance. Not all marriages are unequal, and many couples consciously strive for balance. However, structural patterns across societies indicate that women disproportionately shoulder the invisible work that sustains households and relationships¹⁵. This section examines how emotional labor, psychological silencing, and social stigma shape women’s post-marital experiences, not as isolated failures of individual relationships, but as reflections of broader social conditioning.

3.1 Domestic Responsibilities, Emotional Labor, and Unequal Division of Work

After marriage, domestic responsibilities often expand rather than redistribute. Women are expected to manage household work, caregiving, and family coordination, even when they are employed full-time. Tasks such as cooking, cleaning, caregiving, and managing family relationships are seen as natural extensions of womanhood rather than labor deserving recognition. Time-use surveys consistently show that women perform significantly more unpaid domestic work than men, regardless of employment status.¹⁶ Beyond physical tasks lies emotional labor—the mental and emotional effort involved in maintaining harmony. Women are

¹⁴ Arlie Russell Hochschild, *The Second Shift* 63–67 (Penguin Books 1989)

¹⁵ UN Women, *Progress of the World’s Women 2019–2020: Families in a Changing World* 23–26 (2019)

¹⁶ Int’l Lab. Org., *Care Work and Care Jobs for the Future of Decent Work* 36–38 (2018)

often expected to anticipate needs, manage conflicts, and absorb emotional stress within the family. Remembering social obligations, mediating disputes, and ensuring emotional well-being of others become silent responsibilities. These expectations are rarely articulated, yet failure to meet them often invites criticism. As one social commentator noted, “The home runs smoothly because someone is constantly working to keep it that way—and that someone is usually a woman.”

Legal recognition of such labor remains limited. While courts have acknowledged women’s unpaid contributions during marriage in maintenance and alimony decisions, social attitudes lag behind. The unequal division of work persists not due to lack of awareness, but because domestic labor is still undervalued.¹⁷ This imbalance lays the foundation for emotional exhaustion and long-term dissatisfaction within marriage.

3.2 Psychological Impact: Stress, Depression, and Suppression of Voice

The cumulative effect of unequal responsibility often manifests as psychological distress. Many women experience chronic stress arising from continuous adjustment, lack of rest, and emotional neglect. Feelings of isolation are common, especially in nuclear households or after relocation post-marriage. Mental health struggles such as anxiety and depression frequently remain unaddressed because emotional distress is normalized as “marital adjustment.”¹⁸

One of the most damaging aspects of post-marital life is the gradual suppression of voice. Women may stop expressing discomfort or disagreement to avoid conflict or being labelled difficult. Over time, silence becomes a coping mechanism. The Supreme Court, in *Samar Ghosh v. Jaya Ghosh*¹⁹, recognized that sustained mental cruelty can be as harmful as physical abuse, highlighting how psychological harm often operates quietly and continuously. Social stigma surrounding mental health further compounds the problem. Seeking therapy or emotional support is sometimes viewed as a sign of marital failure rather than self-care. Documentaries and survivor accounts increasingly reveal that many women do not lack resilience; they lack spaces where their pain is taken seriously. Emotional suppression, when prolonged, erodes self-worth and agency, turning marriage into a site of

¹⁷ Bina Agarwal, *Gender and Green Governance* 53–56 (Oxford Univ. Press 2010)

¹⁸ World Health Org., *Depression and Other Common Mental Disorders* 2017, at 9–11

¹⁹ (2007) 4 SCC 511

endurance rather than partnership.

3.3 Social Stigma Around Separation, Divorce, or Non-Conformity

When marital strain becomes unbearable, women who consider separation or divorce face intense social scrutiny. Marriage is still widely viewed as a lifelong obligation, particularly for women, and leaving is often framed as personal failure rather than a response to harm. Families may discourage separation to preserve reputation, urging women to “adjust” rather than exit unhealthy situations. Divorce, though legally accessible, carries lasting stigma. Women who separate are often questioned about their character, parenting, and moral choices, while men face comparatively less judgment. The Supreme Court in *Joseph Shine v. Union of India*²⁰ emphasized individual autonomy and dignity within marriage, yet societal acceptance of these principles remains uneven. Non-conformity—choosing not to marry, delaying marriage, or redefining marital roles—also attracts criticism and suspicion.

Despite these challenges, changing narratives are slowly emerging. Support networks, legal awareness, and media representation have begun to challenge the idea that marriage must be preserved at all costs. Stories shared through platforms, documentaries, and legal judgments highlight that dignity and well-being cannot be secondary to social approval. “A marriage that demands silence in exchange for stability raises questions not about commitment, but about justice.”

4. LEGAL PERSPECTIVES AND WOMEN’S RIGHTS IN MARRIAGE

Law plays a crucial role in shaping the boundaries of marriage by defining rights, duties, and remedies available to spouses. In principle, Indian matrimonial laws seek to balance personal relationships with constitutional guarantees of equality, dignity, and liberty. Over time, courts have increasingly recognized that marriage cannot exist outside the framework of fundamental rights, especially when it becomes a site of exploitation or harm. However, the distance between legal protection and lived reality remains significant, particularly for women who often lack access, awareness, or social support to assert their rights.

This section adopts a neutral yet critical approach to examine how legal provisions address women’s rights within marriage. While the law has evolved through statutes and judicial interpretation,

²⁰ (2019) 3 SCC 39

enforcement challenges and social resistance continue to limit its effectiveness. Understanding both the strengths and shortcomings of the legal framework is essential to assessing whether law truly serves as an instrument of justice within the private sphere of marriage.

4.1 Key Provisions in the Hindu Marriage Act, 1955 and Other Personal Laws

The Hindu Marriage Act, 1955 (HMA) marked a significant shift from sacramental to contractual understanding of marriage by introducing statutory grounds for divorce, judicial separation, and restitution of conjugal rights. Provisions such as Section 13 recognize cruelty, desertion, adultery, and mental disorder as valid grounds for divorce, acknowledging that marriage cannot be sustained at the cost of individual well-being. Judicial interpretation has further expanded the meaning of cruelty to include mental and emotional harm, as seen in *Samar Ghosh v. Jaya Ghosh*²¹.

Other personal laws, including Muslim, Christian, and Parsi matrimonial laws, also provide mechanisms for dissolution and maintenance, though the scope and ease of access vary. The Muslim Women (Protection of Rights on Marriage) Act, 2019 and the abolition of triple talaq reflect judicial and legislative attempts to address gender imbalance within personal laws. These developments indicate a broader trend toward aligning personal laws with constitutional values of equality and dignity. At the same time, personal laws continue to be shaped by religious and cultural considerations, which sometimes result in uneven protection for women. While reform has been progressive in many respects, critics argue that legal remedies often remain reactive rather than preventive. The law recognizes harm after it occurs but struggles to address the everyday inequalities that women face within marriage.

4.2 Legal Remedies for Domestic Violence, Dowry Harassment, and Marital Abuse

The Protection of Women from Domestic Violence Act, 2005 (PWDVA) represents one of the most comprehensive legal frameworks addressing abuse within the home. It recognizes physical, emotional, sexual, verbal, and economic abuse, thereby expanding the understanding of harm beyond visible violence. The Act provides civil remedies such as protection orders, residence rights, and monetary relief, emphasizing immediate safety and dignity rather than punishment alone. Dowry-related abuse is

²¹ (2007) 4 SCC 511

addressed under Section 498A of the Indian Penal Code and the Dowry Prohibition Act, 1961. Courts have repeatedly acknowledged the seriousness of dowry harassment, recognizing it as a systemic social problem rather than isolated misconduct. In *Rajesh Sharma v. State of Uttar Pradesh*²², the Supreme Court highlighted concerns regarding misuse, leading to procedural safeguards, while also reiterating that genuine victims must not be left unprotected.

Despite these remedies, access to justice remains uneven. Many women hesitate to approach legal forums due to fear of retaliation, financial dependence, or social stigma. Legal protection exists on paper, but its effectiveness often depends on timely enforcement, sensitivity of authorities, and societal support. Law, in this sense, functions as both a shield and a test of institutional empathy.

4.3 Emerging Gaps in Law and Enforcement; the Role of Contemporary Case Studies

While legislative frameworks have expanded, gaps in enforcement continue to undermine women's rights. Delays in judicial proceedings, lack of awareness, and inconsistent implementation weaken the promise of legal protection. Many women abandon cases midway due to emotional exhaustion or social pressure, highlighting the limits of legal remedies in isolation. The absence of clear recognition of marital rape within Indian criminal law remains one of the most debated gaps, reflecting the tension between marital privacy and bodily autonomy.

Contemporary case studies and judicial observations increasingly expose these shortcomings. In *Joseph Shine v. Union of India*, the Supreme Court struck down adultery as a criminal offence, emphasizing autonomy and equality within marriage. Similarly, live-in relationship cases such as *Indra Sarma v. V.K.V. Sarma* reveal evolving judicial attempts to protect women beyond traditional marital frameworks. These cases signal a shift toward rights-based interpretation, yet societal acceptance remains slow. Legal documentaries, court records, and survivor narratives collectively demonstrate that law alone cannot transform marital realities. It requires effective enforcement, legal literacy, and cultural change. "Justice within marriage does not fail because laws are absent, but because silence, fear, and delay often overpower them." Bridging this gap demands sustained institutional commitment and social engagement alongside legal reform.

²² (2017) 8 SCC 746

5. ECONOMIC DEPENDENCE AND FINANCIAL CONTROL

Economic security is one of the most decisive factors shaping power dynamics within marriage. While marriage is often portrayed as a partnership of shared resources, financial control frequently remains unequal, with women experiencing limited access to income, assets, or decision-making authority²³. This imbalance does not always stem from deliberate deprivation; it often evolves through social norms that prioritize men as earners and women as caregivers. Over time, however, financial dependence can significantly affect a woman's autonomy, mobility, and ability to negotiate within marriage.

At the same time, economic arrangements within marriage vary widely. Many households function through cooperation and mutual trust, and financial dependence is sometimes a temporary or consensual choice, particularly during caregiving phases. A neutral analysis therefore requires distinguishing between choice and compulsion. This section explores how financial dependence can constrain women's agency, how legal frameworks attempt to address economic vulnerability, and how emerging economic patterns are reshaping marital power relations.

5.1 Impact of Financial Dependence on Women's Autonomy and Choices

Financial dependence often reduces women's ability to make independent decisions, both within and outside marriage. Women who do not have personal income may find it difficult to exercise choice regarding healthcare, mobility, or even daily expenses²⁴. In many households, financial decisions—ranging from major investments to routine spending—remain male-dominated, reinforcing unequal power structures. This dependence can also deter women from leaving unhealthy marriages due to fear of economic insecurity. Social studies and reports consistently indicate that women who are financially dependent are less likely to report domestic abuse or seek legal remedies. Economic vulnerability increases tolerance of harmful situations, not because women lack awareness, but because survival becomes the priority. As one commonly expressed sentiment in counseling spaces suggests, "Leaving is not the hardest part; not knowing how to survive after leaving is."

However, it is equally important to acknowledge that financial dependence does not automatically imply oppression. Many

²³ Bina Agarwal, *A Field of One's Own: Gender and Land Rights in South Asia* 12–15 (Cambridge Univ. Press 1994)

²⁴ UN Women, *Progress of the World's Women 2019–2020: Families in a Changing World* 41–44 (2019)

women willingly prioritize caregiving roles, particularly during early years of marriage or motherhood. The challenge arises when such arrangements become irreversible or when women are denied opportunities to regain financial independence. Autonomy is compromised not by dependence itself, but by the absence of choice and alternatives.²⁵

5.2 Inheritance, Property Rights, and Maintenance Under Law

Legal frameworks attempt to address women's economic vulnerability through inheritance, property rights, and maintenance provisions. The Hindu Succession (Amendment) Act, 2005 marked a significant milestone by granting daughters equal coparcenary rights in ancestral property. In *Vineeta Sharma v. Rakesh Sharma*²⁶, the Supreme Court clarified that daughters' rights are by birth, reinforcing gender equality in inheritance.

Maintenance laws under Section 125 of the Code of Criminal Procedure and provisions within personal laws aim to ensure financial support for women during and after marriage. Courts have increasingly recognized unpaid domestic labor as a relevant factor while determining maintenance. These legal protections acknowledge that marriage often limits women's earning capacity and that economic justice must account for this imbalance. Despite these advancements, practical access to property and maintenance remains uneven. Women often face resistance from families, prolonged litigation, or lack of awareness about their rights. Legal entitlements exist, but social enforcement remains weak. As legal scholars often note, rights that require continuous assertion are hardest to realize in spaces where women are expected to remain silent.

5.3 Trends in Dual-Income Households and Empowerment Through Financial Independence

The rise of dual-income households has altered traditional economic roles within marriage, offering women greater bargaining power and visibility. Financial independence enhances confidence, decision-making authority, and the ability to negotiate boundaries. Studies indicate that women who contribute economically are more likely to participate in household decisions and less likely to tolerate abuse, reflecting the protective role of economic agency.

However, financial independence does not automatically eliminate

²⁵ Martha C. Nussbaum, *Creating Capabilities* 78–81 (Harvard Univ. Press 2011)

²⁶ (2020) 9 SCC 1

inequality. Women in dual-income households often continue to shoulder a disproportionate share of domestic work, leading to the phenomenon of “double burden.” While earning enhances autonomy, it also increases expectations without corresponding redistribution of responsibilities. This reveals that economic empowerment must be accompanied by cultural change to be fully effective²⁷. Nonetheless, financial independence remains a crucial tool for empowerment. Access to education, employment, and financial literacy enables women to view marriage as a partnership rather than a dependency. “Economic freedom does not end inequality, but it gives women the power to question it.” As economic roles continue to evolve, marriage too must adapt to reflect shared responsibility and mutual respect.

6. EMERGING CHALLENGES IN 21ST CENTURY MARRIAGES

The institution of marriage in the 21st century is shaped by rapid social, technological, and economic change. While these developments have expanded choices and opportunities, they have also introduced new forms of tension within marital relationships. Traditional expectations now coexist with modern lifestyles, often without clear frameworks for negotiation²⁸. As a result, women navigate marriages that appear progressive on the surface but may still carry deeply embedded inequalities in practice.

These emerging challenges are not uniformly negative. Technology, urbanization, and changing marital patterns have enabled greater autonomy, communication, and choice. However, they have also created new spaces for control, surveillance, and isolation. This section examines these contemporary dynamics with a balanced lens, recognizing both empowerment and vulnerability within modern marriages.

6.1 Technology and Social Media: Marital Monitoring, Cyber Harassment, and Privacy Issues

Technology has transformed how couples communicate, share space, and maintain relationships. Smartphones, messaging apps, and social media platforms allow constant connectivity, which can enhance emotional closeness. At the same time, this constant access has blurred boundaries of privacy within marriage. Monitoring a spouse’s phone, social media activity, or online interactions is increasingly normalized and often justified as concern or transparency. For many women, this digital

²⁷ Arlie Russell Hochschild, *The Second Shift* 63–67 (Penguin Books 1989)

²⁸ Anthony Giddens, *The Transformation of Intimacy* 6–9 (Stanford Univ. Press 1992)

scrutiny becomes a source of anxiety. Questions about online presence, contacts, and personal expression can translate into subtle control. In extreme cases, technology facilitates cyber harassment, stalking, and digital abuse, extending domestic control into virtual spaces. Courts have begun recognizing such behavior as a form of mental cruelty, acknowledging that harm is no longer confined to physical spaces.

However, technology also provides platforms for awareness, support, and solidarity. Women increasingly use digital spaces to access legal information, mental health resources, and survivor communities. The challenge lies not in technology itself, but in how power dynamics shape its use within marriage. “The same screen that connects can also confine, depending on who controls it.”

6.2 Love Marriages vs. Arranged Marriages: Changing Societal Norms and Pressures

The distinction between love and arranged marriages is becoming increasingly fluid. Many arranged marriages now involve choice and consent, while love marriages often require family negotiation and approval. This shift reflects broader social change rather than a complete rejection of tradition²⁹. Yet, both forms of marriage continue to carry distinct pressures for women. In love marriages, women may face resistance from families, social isolation, or heightened expectations to prove that their choice was “worth it.” Any marital difficulty is often attributed to the decision to marry for love. In arranged marriages, women may experience pressure to adapt quickly and maintain harmony, sometimes at the cost of personal comfort. In both cases, responsibility for success or failure disproportionately falls on women.

Importantly, neither form of marriage guarantees equality or inequality. Outcomes depend more on mutual respect, communication, and shared values than on the mode of partner selection. As social researchers note, “Choice changes the entry into marriage, not automatically the power within it.” Recognizing this helps move the conversation beyond binaries toward a more realistic understanding of marital dynamics.

6.3 Impact of Urbanization, Nuclear Families, and Mobility on Women’s Marital Experience

Urbanization and the shift toward nuclear families have significantly altered women’s marital experiences. Migration for education or employment often leads couples to live away from

²⁹ Patricia Uberoi, *Freedom and Destiny: Gender, Family, and Popular Culture in India* 41–44 (Oxford Univ. Press 2006)

extended family structures. This can reduce traditional pressures and provide women with greater autonomy and privacy. Many women report feeling more independent and involved in decision-making within nuclear households.

At the same time, nuclear living can increase isolation and responsibility. Without extended support systems, women often manage household work, childcare, and emotional labor largely on their own. Mobility for a spouse's career may require women to relocate, disrupt their own employment, or rebuild social networks repeatedly. These transitions, while presented as opportunities, often carry hidden emotional costs³⁰. Urban life also reshapes expectations of success and stability within marriage. Women are expected to balance professional growth, domestic responsibilities, and emotional availability simultaneously. "Modern marriages promise freedom, but often demand constant adjustment." Understanding these evolving dynamics is essential to addressing the real challenges women face in contemporary marital life.

7. INTERSECTIONAL PERSPECTIVES

Women's experiences of marriage are not uniform; they are shaped by multiple, overlapping social identities such as caste, class, religion, region, sexuality, and occupation. Treating "women" as a single category risks overlooking how power operates differently across social locations³¹. Intersectionality allows a more accurate understanding of how privilege and disadvantage interact within marriage, revealing that inequality is not experienced in isolation but compounded through structural hierarchies. A neutral and intersectional approach does not rank suffering but contextualizes it. While some women may face overt restrictions, others encounter subtle exclusions masked by social respectability. This section examines how marital experiences vary across social groups, highlighting how law, culture, and access to resources intersect to shape women's lives within marriage.

7.1 Caste, Class, Religion, and Regional Differences in Women's Marital Experiences

Caste and class continue to play a significant role in determining women's autonomy within marriage. In many upper-caste or economically secure households, women may have access to education and legal awareness, yet face intense social surveillance

³⁰ UN Women, *Families in a Changing World* 2019, at 51–53

³¹ Kimberlé Crenshaw, *Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color*, 43 *Stan. L. Rev.* 1241, 1244–48 (1991)

and expectations of conformity. In contrast, women from lower socio-economic backgrounds may exercise greater practical autonomy in daily work but face heightened vulnerability to economic and physical exploitation. Marriage thus operates differently across social strata, with control and constraint taking varied forms.

Religious and regional practices further influence marital norms. Customary laws, personal laws, and local traditions affect women's rights related to marriage, divorce, inheritance, and maintenance. For instance, women in certain regions may face early marriage, limited mobility, or restricted access to legal remedies due to geographic or institutional barriers. Court interventions, such as in *Shayara Bano v. Union of India*³², highlight how religious practices cannot override constitutional principles, yet implementation remains uneven across regions. Regional variations also shape expectations around women's labor and voice. Urban-rural divides affect access to education, employment, and support systems. As various national surveys and grassroots studies reveal, inequality is not absent in any region—it simply wears different cultural forms. Understanding these differences is essential for designing policies and legal responses that are sensitive rather than uniform.

7.2 LGBTQ+ Marriages, Non-Traditional Relationships, and Legal Recognition

Marriage has traditionally been structured around heterosexual, binary gender norms, leaving LGBTQ+ individuals outside its legal and social framework. While societal acceptance has grown, legal recognition of same-sex marriages in India remains limited. The Supreme Court's decision in *Navtej Singh Johar v. Union of India* decriminalized consensual same-sex relations, affirming dignity and autonomy, yet the absence of marital rights continues to affect access to inheritance, maintenance, and social security. Women in same-sex relationships or non-traditional partnerships face distinct challenges. Without legal recognition, relationship breakdowns offer little protection, and social stigma further discourages seeking support. Even in progressive spaces, queer women often encounter invisibility within feminist and legal discourses that prioritize heterosexual marriage. Documentaries and advocacy reports repeatedly show that lack of recognition translates into economic and emotional vulnerability.

At the same time, non-traditional relationships challenge conventional ideas of marriage and gender roles. They open possibilities for more egalitarian partnerships but also expose

³² (2017) 9 SCC 1

gaps in legal frameworks designed for traditional family structures. “Recognition is not about privilege, but about protection.” Addressing these gaps is essential for ensuring that equality extends beyond symbolic acceptance.

7.3 Vulnerabilities of Marginalized Women: Domestic Workers, Rural Women, and Minorities

Marginalized women often experience compounded vulnerability within marriage due to economic precarity, limited legal access, and social exclusion. Domestic workers, for instance, may lack financial stability and social recognition, making them more susceptible to exploitation both at work and at home. Their marital struggles often remain invisible because survival takes precedence over legal redress. Rural women face distinct challenges linked to limited infrastructure, education, and institutional support. Accessing courts, police, or counseling services may involve physical distance and social resistance. Minority women may experience additional layers of discrimination, where marital conflicts are intertwined with communal identity and political marginalization. These factors often discourage reporting abuse or asserting rights.

Despite these challenges, marginalized women also demonstrate resilience and agency through informal support networks and community-based initiatives. However, reliance on resilience should not replace structural reform. “Endurance cannot be a substitute for justice.” Recognizing the specific vulnerabilities of marginalized women is essential to ensuring that legal and social interventions are inclusive and effective.

8. MARRIAGE, POWER, AND CONTROL: FORMS OF VISIBLE AND INVISIBLE OPPRESSION

Marriage is often understood as a private relationship built on trust and intimacy, yet it also functions as a structure where power is continuously negotiated and exercised. Power within marriage does not always manifest through overt violence; it frequently operates through everyday practices that restrict choice, silence dissent, and normalize inequality³³. These forms of control are difficult to identify precisely because they are embedded within socially accepted marital roles and expectations.

A neutral analysis requires acknowledging that not all marital conflict amounts to oppression. However, when patterns of behavior systematically undermine one partner’s dignity, agency, or freedom, marriage becomes a site of domination rather than

³³ Catharine A. MacKinnon, *Toward a Feminist Theory of the State* 170–74 (Harvard Univ. Press 1989)

companionship. This section examines how emotional, psychological, and social controls function within marital relationships, focusing on lived realities rather than exceptional cases.

8.1 Emotional, Psychological, and Verbal Abuse Within Marital Relationships

Emotional and psychological abuse within marriage often lacks visible markers, making it easier to dismiss or minimize. Persistent criticism, humiliation, threats, gaslighting, and emotional withdrawal can erode self-worth over time. Verbal abuse, framed as “normal arguments” or “temper,” is frequently tolerated within marriage, particularly when it does not escalate into physical harm. Yet its impact on mental health and identity can be profound.³⁴

Courts have increasingly recognized these harms. In *Samar Ghosh v. Jaya Ghosh*, the Supreme Court acknowledged that sustained mental cruelty can justify dissolution of marriage. However, social acceptance of emotional abuse remains widespread, as it often aligns with traditional notions of authority and discipline within families. Many women report that their experiences are invalidated because they cannot “prove” abuse in tangible terms. Psychological control is particularly damaging because it isolates individuals internally, even when they are not physically restrained. Over time, constant belittlement and emotional manipulation can silence expression and reduce confidence. “When words are used to diminish rather than communicate, silence becomes a learned response.” Recognizing emotional abuse is therefore a crucial step toward addressing hidden oppression within marriage.

8.2 Control Over Mobility, Sexuality, Reproductive Choices, and Personal Autonomy

Control over mobility and personal autonomy is a common yet often normalized feature of marital relationships. Restrictions on movement—such as limiting visits to family, friends, or workplaces—are frequently justified as concern or protection. Decisions regarding clothing, social interactions, and daily routines may also be regulated, particularly for women, under the guise of marital responsibility.³⁵ Sexual and reproductive autonomy represent some of the most sensitive and contested areas of control within marriage. Expectations around sexual availability and childbearing often prioritize marital duty over

³⁴ Lenore E. Walker, *The Battered Woman Syndrome* 47–52 (Springer Publ'g 1984)

³⁵ Sylvia Walby, *Theorizing Patriarchy* 128–31 (Basil Blackwell 1990)

consent and choice. While reproductive decisions are legally recognized as part of personal liberty, social norms frequently place pressure on women to conform to family expectations regarding timing and number of children. The absence of explicit criminal recognition of marital rape in India highlights the continued tension between bodily autonomy and marital privilege.

These forms of control do not always involve force; they are often internalized through social conditioning. Women may adjust their choices voluntarily to avoid conflict or social judgment. “Autonomy is compromised not only when choices are taken away, but when making them feels unsafe.” Addressing these issues requires shifting social narratives that equate control with care.

8.3 Normalization of Oppression: Why Abuse Within Marriage Remains Socially Justified

One of the most enduring challenges in addressing marital oppression is its normalization. Harmful behaviors are often justified as discipline, tradition, or marital adjustment. Families, communities, and even institutions may encourage endurance over resistance, framing abuse as a private matter rather than a social concern. This normalization blurs the line between acceptable conduct and harm.³⁶

Cultural narratives glorifying sacrifice and tolerance reinforce silence. Women who speak out risk being labeled disruptive or ungrateful, while those who endure are praised for strength. Media representations and social conditioning often romanticize struggle within marriage, further obscuring abuse. As a result, oppression persists not because it is unseen, but because it is socially rationalized. Legal frameworks challenge this normalization by recognizing abuse as a violation of rights, yet societal attitudes often lag behind. “When oppression is normalized, justice appears unreasonable.” Confronting this requires collective acknowledgment that marriage cannot justify the erosion of dignity. Only by dismantling the social acceptance of control can marriage evolve into a truly equitable institution.

9. DIVORCE, SEPARATION, AND POST-MARITAL STIGMATIZATION OF WOMEN

Divorce and separation mark not just the end of a marital relationship but the beginning of a new social identity for women—one that is often scrutinized, questioned, and

³⁶ UN Women, *Progress of the World's Women 2019–2020: Families in a Changing World* 62–66 (2019)

stigmatized³⁷. While law recognizes divorce as a legitimate remedy for marital breakdown, society frequently treats it as a moral failure, particularly when initiated by women. The transition from wife to a separated or divorced woman exposes deep-rooted anxieties around female autonomy and control. A neutral perspective acknowledges that divorce affects all parties involved and is emotionally complex. However, women disproportionately bear the social, emotional, and institutional burdens that follow separation. This section examines how legal processes, social judgment, and post-marital responsibilities intersect to shape women's post-divorce realities.

9.1 Legal Challenges Faced by Women During Divorce and Separation Proceedings

Legal proceedings related to divorce and separation are often lengthy, emotionally draining, and financially taxing. Women may face procedural delays, repeated hearings, and the burden of navigating multiple legal forums simultaneously—for divorce, maintenance, custody, and protection orders. These challenges are compounded when women lack independent income or legal awareness, making sustained litigation difficult.

Proving grounds such as cruelty or desertion requires evidence that is often hard to document, especially in cases of emotional or psychological abuse. Courts have recognized this difficulty, as seen in *Samar Ghosh v. Jaya Ghosh* (2007), yet evidentiary standards continue to place a heavy burden on women. The legal system, while protective in principle, often demands resilience and resources that many women struggle to sustain. Additionally, women may face pressure to reconcile, both socially and institutionally, reinforcing the idea that preserving marriage is preferable to addressing harm. While mediation can be constructive, it can also become coercive if it prioritizes settlement over safety. “Justice delayed is not just justice denied; it is justice that exhausts.” This reality underscores the need for more accessible and sensitive legal processes.

9.2 Social Stigma, Character Assassination, and Moral Policing of Divorced Women

Beyond legal challenges, divorced women often encounter intense social stigma. Their character, morality, and choices are frequently questioned, regardless of the reasons for separation. Society tends to frame divorce as a woman's failure to adjust or compromise, while men are more easily absolved.³⁸ Gossip,

³⁷ Flavia Agnes, *Law and Gender Inequality: The Politics of Women's Rights in India* 112–15 (Oxford Univ. Press 1999)

³⁸ Patricia Uberoi, *Freedom and Destiny: Gender, Family and Popular Culture*

exclusion, and unsolicited advice become part of daily life. Moral policing extends into women's appearance, behavior, and relationships post-divorce. Choices that would be unremarkable for unmarried or married individuals—such as living alone, socializing freely, or remarrying—are scrutinized when made by divorced women. Media narratives and cultural stereotypes often reinforce these judgments, portraying divorced women as either victims or threats, rarely as individuals reclaiming autonomy.

This stigmatization discourages many women from leaving harmful marriages, reinforcing endurance over well-being. As social researchers observe, "The fear of being judged often outweighs the fear of being hurt." Challenging these narratives requires reframing divorce as a legitimate personal and legal choice rather than a moral failing.

9.3 Custody Battles, Maintenance Issues, and the Burden of Proving Suffering

Post-divorce responsibilities introduce additional layers of struggle, particularly in matters of child custody and maintenance. While courts prioritize the welfare of the child, women often carry the primary caregiving burden, even as their financial stability remains uncertain. Custody battles can become emotionally charged, with women's parenting abilities scrutinized more intensely than men's. Maintenance proceedings further illustrate the imbalance of power. Women must often repeatedly justify their need for financial support, producing evidence of income, expenses, and dependence. In *Rajnish v. Neha (2020)*, the Supreme Court issued guidelines to streamline maintenance proceedings, acknowledging delays and inconsistencies. Despite such interventions, enforcement remains a challenge.

Perhaps the most exhausting aspect is the burden of proving suffering—demonstrating harm, need, and worthiness at every stage.³⁹ This process can retraumatize women, forcing them to relive personal experiences in adversarial settings. "When survival requires constant justification, dignity becomes the first casualty." Addressing post-marital stigmatization demands legal reform alongside a fundamental shift in social attitudes toward divorce and separation.

10. SILENCE, STIGMA, AND SOCIAL CONDITIONING: WHY WOMEN'S VOICES REMAIN SUPPRESSED IN MARRIAGE

Marriage is often idealized as a space of mutual respect and

in India 178–80 (Oxford Univ. Press 2006)

³⁹ Catharine A. MacKinnon, *Toward a Feminist Theory of the State* 184–86 (Harvard Univ. Press 1989)

partnership, yet for many women, it simultaneously becomes a site where voices are muted, choices constrained, and grievances internalized. Silence in marriage is not merely an individual response but a product of deeply entrenched social structures that define acceptable behavior, reward endurance, and penalize dissent. Understanding why women's voices remain suppressed requires examining the interplay of cultural norms, social pressures, and internalized beliefs that sustain inequality.

While some women navigate marriage with agency and assertiveness, the broader social environment continually shapes perceptions of what is permissible⁴⁰. This section explores how internalized patriarchy, fear of backlash, and reinforcement through media, religion, and cultural narratives collectively suppress women's expression, often without overt coercion.

10.1 Social Conditioning, Internalized Patriarchy, and Normalization of Suffering

From childhood, girls are conditioned to prioritize harmony, caregiving, and family honor over personal aspirations⁴¹. Social institutions—including schools, families, and religious teachings—reinforce the notion that patience, sacrifice, and tolerance are feminine virtues. Over time, these expectations are internalized, shaping self-perception and responses to marital inequality. Many women perceive endurance as strength, even when it comes at the cost of their mental or emotional well-being. Studies in social psychology show that internalized patriarchy leads women to rationalize inequities, normalize abuse, and avoid conflict⁴². The expectation to adjust quietly often intersects with gendered division of labor, emotional suppression, and lack of financial autonomy, creating an environment where speaking up feels risky or futile. “When suffering is normalized, silence becomes a survival strategy rather than a choice.”

Importantly, normalization of suffering is not uniform; women's experiences vary based on social class, education, urban-rural context, and family structure. Yet across contexts, social conditioning profoundly shapes women's expectations of themselves and their roles within marriage.

10.2 Fear of Social Backlash, Honor, and Loss of Familial Support

Even when women recognize injustice within marriage, fear of

⁴⁰ Nivedita Menon, *Seeing Like a Feminist* 121–24 (Zubaan 2012)

⁴¹ Simone de Beauvoir, *The Second Sex* 295–98 (Vintage 2011)

⁴² Deniz Kandiyoti, *Bargaining with Patriarchy*, 2 *Gender & Society* 274 (1988)

social consequences often constrains their expression. Speaking out can invite criticism, gossip, or ostracization from extended family, neighbors, or the community. Concerns about family honor, reputation, and social perception act as invisible barriers, discouraging women from seeking legal recourse or voicing dissatisfaction.

Loss of familial support is another significant deterrent. Women may depend on their family financially, emotionally, or socially, and marital discord that becomes public can jeopardize these networks. As a result, many women tolerate harmful situations to maintain relational stability, reflecting both emotional investment and practical survival considerations. Media reports and social surveys frequently highlight that women avoid divorce or legal intervention not due to absence of grievance, but due to fear of societal reprisal. In this sense, social control operates subtly, sustaining silence as an expected marital norm.

10.3 Media, Religion, and Cultural Narratives Reinforcing Silence in Marriage

Cultural narratives play a powerful role in shaping women's expectations and behaviors within marriage. Films, television, literature, and religious discourse often glorify female sacrifice, patience, and forgiveness while demonizing assertiveness or dissent. Stories celebrating "enduring love" implicitly equate suffering with virtue, while women who challenge marital authority are portrayed as rebellious or immoral.

Religious interpretations, particularly when rigidly applied, may reinforce obedience and tolerance, suggesting that women's duty lies in maintaining familial cohesion, regardless of personal cost⁴³. Even progressive media sometimes frames marital conflict as individual failure rather than structural inequity, further obscuring systemic issues. Documentaries like "India's Daughter" or social research reports reveal the consequences of such narratives: women internalize societal messages, often prioritizing conformity over self-expression. "When culture silences, even the loudest voice bows to expectation." Recognizing and challenging these influences is critical to creating spaces where women can assert their rights, express grievances, and participate fully in shaping marital life.

11. LAW VS. LIVED REALITY: THE GAP BETWEEN LEGAL PROTECTION AND SOCIAL PRACTICE

The legal framework in India provides women with significant

⁴³ Ratna Kapur, *Gender, Alterity and Human Rights* 88–90 (Routledge 2018)

protections within marriage, ranging from rights against domestic violence to maintenance, custody, and inheritance. Yet, the existence of laws does not automatically translate into empowerment or safety. A persistent gap remains between statutory provisions and the lived realities of women, shaped by social attitudes, institutional inefficiencies, and cultural resistance. This disconnect highlights that legal recognition is only one dimension of ensuring justice; social practice and enforcement are equally crucial. Understanding this gap requires examining how progressive laws interact with patriarchal norms, societal skepticism, and institutional limitations. Women may possess legal rights on paper, but realizing these rights often involves navigating complex social and procedural barriers. This section explores the tension between legal protection and lived experience, emphasizing the challenges women face in translating law into tangible security and autonomy.

11.1 Progressive Laws vs. Patriarchal Implementation on Ground Level

India has enacted numerous progressive laws to protect women within marriage, including the Protection of Women from Domestic Violence Act (2005), the Dowry Prohibition Act (1961), and amendments to personal laws promoting equality in inheritance and divorce. These statutes recognize that harm can be emotional, financial, or physical, and not just overt violence. Courts have interpreted these laws expansively; for instance, *Samar Ghosh v. Jaya Ghosh* (2007) recognized mental cruelty as a valid ground for divorce.

Despite legal clarity, implementation often falters at the ground level. Patriarchal mindsets within law enforcement, administrative offices, and even judiciary can result in delays, dismissals, or insufficient protection. Women seeking relief may encounter skepticism, judgmental attitudes, or trivialization of complaints. Surveys and social research indicate that many women abandon legal proceedings due to these obstacles, reflecting a dissonance between legal intent and practical enforcement. The persistence of this gap underscores that laws alone cannot challenge entrenched power dynamics. Without institutional sensitivity, gender-aware training, and societal change, progressive statutes risk becoming symbolic rather than functional. “A law is only as strong as its practice.”

11.2 Misuse Narratives, Backlash, and Dilution of Women-Centric Legal Protections

Narratives around the misuse of women-centric laws have gained prominence in media and public discourse, often overshadowing

the realities of widespread underreporting of abuse. Concerns about false complaints under Section 498A of the IPC or domestic violence laws have sometimes been leveraged to curtail protections or introduce procedural hurdles. While genuine misuse exists in limited instances, these narratives disproportionately amplify skepticism toward women seeking justice.

Backlash also manifests in family and community responses. Women asserting legal rights may face social isolation, coercion to withdraw complaints, or character assassination. This environment can deter women from approaching the law altogether, effectively diluting the impact of legal safeguards. Academic and media reports emphasize that framing women as potential abusers obscures the structural and systemic inequities that laws aim to address. At the heart of these challenges lies a tension between law as a tool of justice and law as a site of social contestation. Protecting women requires balancing safeguards against misuse with robust enforcement that prioritizes genuine grievance, rather than allowing patriarchal backlash to define policy outcomes.

11.3 Access to Justice: Police, Courts, Societal Pressure, and Procedural Barriers

Even when laws are progressive, access to justice remains uneven due to procedural, institutional, and social barriers. Women often face delays in filing complaints, difficulty gathering evidence, and bureaucratic hurdles in courts and police stations. Limited legal literacy, financial dependence, and fear of retaliation further compound these challenges. As one study of domestic violence cases noted, “For every complaint filed, multiple women choose silence over struggle.” Societal pressure also constrains access. Families may discourage women from pursuing legal remedies to preserve reputation, while communities may stigmatize women seeking divorce, maintenance, or custody. Police and legal institutions, influenced by cultural biases, may trivialize complaints, delay intervention, or pressure reconciliation over safety.

Procedural complexities—lengthy hearings, repeated adjournments, and evidentiary requirements—exacerbate stress and often force women to compromise or abandon legal recourse. The gap between legal provision and lived reality is therefore not merely administrative but deeply social. Addressing it requires not only legal reform but also gender-sensitive policing, accessible legal aid, and a cultural shift that values women’s voices and experiences alongside statutory rights. “Justice is not only about law—it is about enabling those the law is meant to protect to reach

it.”

12. PATHWAYS TO EMPOWERMENT: LEGAL, SOCIAL, AND CULTURAL INTERVENTIONS FOR EQUITABLE MARRIAGES

Marriage, in its ideal sense, is meant to be a partnership of mutual respect, shared responsibility, and emotional support. Yet, as this research has shown, many women continue to face systemic disadvantages and hidden oppression that hinder their voice, autonomy, and dignity. Transforming marriage into an equitable institution requires multidimensional strategies that combine legal reform, social awareness, economic empowerment, and cultural change. Addressing inequality is not only a matter of enforcing laws but also of reshaping societal perceptions, breaking long-standing patriarchal conditioning, and creating supportive structures for women to assert their rights.

The path to empowerment is complex because oppression operates both visibly and invisibly. While laws and policies provide frameworks for protection, they must be accompanied by practical accessibility, social acceptance, and institutional accountability. Simultaneously, education, economic independence, and counseling equip women to navigate marital relationships with confidence and agency. Cultural interventions—through media, community discourse, and normative shifts—ensure that respect, equality, and dialogue become standard within marriage rather than aspirational ideals. Together, these approaches offer pathways for women to reclaim voice, agency, and dignity within marital life.

12.1 Legal Reforms, Policy Interventions, and Awareness Campaigns

Legal reforms form the foundation for protecting women’s rights within marriage, ensuring that marital inequality and abuse are recognized and addressed. Progressive laws such as the Protection of Women from Domestic Violence Act (2005), amendments to personal laws granting inheritance rights, and provisions under the Hindu Marriage Act have created statutory avenues for women to seek protection, maintenance, and divorce. Courts have interpreted these laws expansively, acknowledging mental cruelty, emotional abuse, and economic deprivation as legitimate grounds for relief. However, these provisions are only effective when women are aware of their rights and able to access legal recourse. Policy interventions complement legal reforms by creating systems that facilitate access to justice and support for women. Helplines, family courts, and gender-sensitized training for police and judicial officers aim to reduce delays and increase responsiveness.

NGOs, civil society organizations, and grassroots initiatives also play a pivotal role in legal literacy, advocacy, and documentation of abuse. Awareness campaigns—through media, workshops, and educational programs—help bridge the gap between the law and social reality, empowering women to act while challenging cultural norms that discourage resistance.

Despite these measures, challenges remain in implementation and societal acceptance. Misinterpretation, bureaucratic delays, or insensitivity of authorities can undermine the effectiveness of legal protections. Consistent monitoring, procedural simplification, and community engagement are necessary to ensure that reforms do not remain symbolic. “Laws protect, but awareness empowers,” and without social reinforcement, even the most progressive legal frameworks cannot transform women’s lived experiences within marriage.

12.2 Empowerment Through Education, Economic Independence, and Counseling

Education is the cornerstone of women’s empowerment within marriage, equipping them with knowledge, confidence, and critical thinking to navigate complex relational and social dynamics. Educated women are better positioned to understand their legal rights, participate in household decision-making, and challenge unequal norms. Early interventions, such as school programs promoting gender equality and community-based awareness campaigns, foster self-confidence and prepare women to negotiate marital roles assertively. Documented studies consistently show that education correlates with reduced tolerance for domestic abuse and greater autonomy in family decision-making. Economic independence further enhances women’s agency, providing them with the practical ability to make choices about their lives. Access to employment, financial literacy, and equitable opportunities to manage personal and household finances reduce vulnerability to control or exploitation. Women contributing economically in dual-income households often report more balanced household responsibilities and greater influence in decisions regarding children, finances, and personal mobility. Reports by NGOs and surveys highlight that financial empowerment often enables women to leave harmful marriages or resist coercive practices, demonstrating the protective role of income and assets.

Counseling and psychosocial support complement education and financial empowerment by addressing emotional and relational well-being. Pre-marital and marital counseling, conflict resolution workshops, and mental health services provide safe spaces for women to articulate concerns, understand boundaries, and build

resilience. Such interventions are particularly important in urban, nuclear, or migrant households, where extended family support may be limited. Documented case studies show that counseling can prevent escalation of abuse, reduce emotional isolation, and foster healthier communication patterns between spouses. “Empowered minds shape empowered marriages,” and combining knowledge, economic independence, and emotional support creates a foundation for agency and dignity.

12.3 Redefining Societal Norms: Promoting Equality, Mutual Respect, and Voice in Marriage

While legal and economic empowerment are crucial, transforming marital dynamics also requires cultural change. Societal norms that glorify female sacrifice, silence dissent, and equate endurance with virtue must be challenged to make equality a lived reality. Initiatives that engage men as allies—through workshops, awareness programs, and public campaigns—encourage shared domestic responsibilities, emotional support, and mutual respect. Media representation, storytelling, and advocacy play a pivotal role in normalizing egalitarian partnerships and challenging stereotypes about gendered roles within marriage.

Promoting equality also involves addressing everyday practices that reinforce hierarchical power structures. Unequal distribution of household work, restriction of mobility, and silencing of women’s opinions are often normalized as marital duties. Community-level interventions, workplace programs, and social campaigns can foster accountability and reinforce the idea that respecting women’s voice is integral to a functional, healthy marriage. Grassroots examples, such as women’s collectives, peer-support networks, and legal awareness campaigns, demonstrate that shifts in societal norms are possible when reinforced at multiple levels. Finally, fostering a culture of dialogue and mutual respect within marriages is essential. Open communication about finances, emotional needs, reproductive choices, and personal aspirations reinforces the principle that marriage is a partnership, not a hierarchy. Legal, economic, and cultural interventions converge most effectively when society collectively recognizes that equality is a standard, not an exception. “True change begins when equality becomes a norm, not an exception,” and embedding respect, voice, and agency within marriage ensures that empowerment is systemic rather than symbolic.

WAY FORWARD

“Justice in marriage is not granted through tradition; it is claimed through courage, awareness, and equality.” The lived realities of

women within marital relationships, as explored in this research, reveal a persistent tension between the idealized vision of 'happily ever after' and the structural, cultural, and psychological constraints that silence, control, and marginalize them. From the weight of pre-marital societal and familial expectations, the pressures of caste, dowry, and conformity, to the post-marital burdens of domestic labor, emotional caretaking, and economic dependence, women often navigate marriages that limit their autonomy, suppress their voices, and dictate their choices. Even progressive legal frameworks, such as the Protection of Women from Domestic Violence Act, amendments to inheritance and personal laws, and judicial recognition of mental cruelty, frequently collide with patriarchal implementation, procedural delays, and societal stigma, leaving women struggling to translate rights on paper into lived protection. Social conditioning, internalized patriarchy, and cultural narratives further normalize suffering, teaching endurance over resistance, silence over expression, and compromise over dignity, while fear of backlash, loss of familial support, and moral policing ensure that challenging inequality comes at a steep social cost. Yet, pathways to empowerment exist and must be pursued holistically: education equips women with knowledge and critical thinking to negotiate marital roles, economic independence provides the practical ability to make informed decisions, and counseling fosters emotional resilience and agency. Awareness campaigns, community interventions, and media representations can dismantle harmful stereotypes, promote egalitarian practices, and create a culture where mutual respect, voice, and shared responsibility are normalized. Intersectional perspectives remind us that empowerment cannot be uniform—it must reach women marginalized by caste, class, religion, region, sexual orientation, and socio-economic vulnerability, ensuring that no voice is left unheard. Ultimately, marriage must be reimaged as a space not of silent oppression, but of equality, dignity, and collaboration, where women are not merely surviving, but thriving, shaping their lives with agency and choice. "Empowered voices within marriage do not disrupt harmony; they create it." The challenge ahead lies not only in enforcing laws, but in transforming society's perception of marriage, dismantling patriarchal norms, and ensuring that equality, respect, and autonomy become the foundation upon which every marital relationship stands. When law, awareness, economic empowerment, and cultural change converge, the silent suffering of women can be replaced by strength, dignity, and the lived reality of truly equitable marriages, making the promise of partnership a shared, respectful, and empowering journey rather than a site of constraint and compromise.