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## World Journal of Science and Research

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### Research Article

### Social Science

## WORKPLACE VIOLENCE AMONG WOMEN IN UNORGANIZED SECTOR: WITH SPECIAL REFERENCE TO TEXTILE INDUSTRIES

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### ABSTRACT

### Article Info:

Women workers have to perform dual role of both outside employment with or without violent working conditions and also manage their home. They are also having same productivity and efficiency like men even then they faced discrimination in wages and poor working conditions and insecurity. Both the central and state governments have formulated certain specific schemes to support unorganized workers but which fail in meeting the real needs and requirements of the unorganized labour force. This study deals with the problems and satisfaction level of sales women in the textile shops and found that their working conditions and wage patterns were comparatively higher than other unorganized work like contract, agriculture, self employed, household units, construction field etc. Engagement of women in this field was high because of less hard work, no skill and easy accessibility even some sort of inequality is there when compared to men. The one year occupational injury prevalence in the factory was high. The study showed that the independent factors associated with occupational injury were, monthly salary, extra hour duty, health and safety training, regular workplace supervision, Personal Protective Equipment use and job stress. Based on the findings from this study, provision of sustainable and proper health and safety training for workers, regular and continuous workplace supervisions, and standard quality personal protective equipment for all workers with strict follow up of proper utilization, should be encouraged

**Citation:** T.Murugesan. and D.Thirumal Raja (2017) Workplace violence among women in unorganized sector: with special reference to textile industries. *World Journal of Science and Research*. 2 (2): 01-06

Received on 10<sup>th</sup> March 2017  
Accepted on 30<sup>th</sup> Mar. 2017  
Online April 2017

**Keywords:** Women workers, violence, textile industries

## INTRODUCTION

Women constitute the largest segment of India's unorganised workforce. According to National Council for Applied Economic Research (NCAER), almost 97 per cent female workers are involved in the unorganised or informal sector. They are from the poorest rural households and very often from scheduled, backward or tribal castes. Women's work most of the time goes unrecognised and the benefits hardly reach them. They enter into the labour market only when the economic compulsions force them to supplement the meager family earnings. The concept to work as a supplementing or balancing force in the family has made them susceptible to all sorts of discriminatory treatment and exploitation (physically, economically and socially) in the field of employment. At the root of all malaise that women suffer in employment is mainly due to the absence or poor quality of education that they get in Indian society. Indian history reveals that so long as women are equally educated, they had equal rights. Gradually they were withdrawn from education and thereafter they became second grade citizen. Thus, for thousands of years, women have been made silent and invisible not only by pressure against them playing any role outside the home but also by lack of education. Education is essential in the process of women gaining confidence, self-esteem and the skills to equip them in the struggle for equal right. A brief generalized account of the conditions of women workers. Sexual harassment is increasingly viewed as one of the most egregious forms of violence against women in the workplace, and is particularly a problem in the new global economy where the work force is comprised largely of young women with little formal education or previous work experience. Subcontracting and other forms of flexible work, particularly in agriculture, also make it very difficult for women to organize against such abuse. Further, these young women may be doubly affected by an industrial hierarchy that reinforces culturally based discrimination. Harassment can involve sexual advances or requests for sexual favors whereby submission to such conduct is made explicitly or implicitly a term or condition of employment; or whereby such conduct has the effect of substantially creating an intimidating or hostile working environment.<sup>1</sup> Indeed, in many countries, it may also extend to bodily searches or pregnancy testing for refusing sexual advances. Recognizing, however, that definitions of sexual harassment vary widely between countries and indeed between individuals, and that there is not yet a widely acknowledged international definition, in this report the terms sexual abuse and sexual harassment are used interchangeably, to

highlight the fact that the nature of the violations often extends to violent abuse and even rape.

### Double Burden of Work

The problems of the women workers in the unorganised sector in particular deserve special emphasis because of their marginalised position within the class of workers. The double burden of work is even more arduous when they have to perform a reproductive role at home front as well as long hours to obtain a subsistence wage at the centre of employment. A reproductive role of women is less visible and less recognised by the society. They engage in multiple livelihood activities to fulfill their productive and reproductive role. The CSO2 (1998) of the Government of India provided official visibility to this double burden of work through a pilot study of utilisation of time by men and women in six states according to which women spend nearly 35 hours a week on care of children, old and the sick at home and household maintenance compared to less than four hours spent by men. George<sup>3</sup> (1990) found in case of women beedi workers that a woman is associated with her house and is expected to look after domestic chores and her typical roles are those of a housewife and a mother. Lack of education, ignorance and poverty compel the women from this class to accept whatever unskilled job is available on whatever wage the employer wishes to pay.

### Gender Discrimination

Gender discrimination at the workplace is subtle and is reflected in the nature of work performed, valuation of the skills and the technology used by men and women. Generally lower wage rate jobs are assigned to women and higher wage rate jobs are assigned to men. According to Jawahar Lal Singh et. al.<sup>4</sup> (2002), women workers suffer vital disadvantages comparative to men in their search for employment opportunities, lower real wages, increased uncertainties and irregularities of employment. They do not possess much of skill, training and education for the type of work they perform. Thus, women in the unorganised sector are oppressed sections of the society as they live under subdued conditions with family and children, devoid of proper living and working conditions, even they receive humiliating treatment from the contractors. In a study of the garment industry in Tiruppur, Vijayabhaskar<sup>5</sup> (2002) noted that women workers in Tiruppur were concentrated in the lowest paid category of workers receiving substantially lower wages than men. Women were concentrated in embroidery, cleaning, finishing, tagging and packaging. Most recently, women are entering into stitching in large numbers. There is a clear sexual division of labour and with the introduction of

machines this has further been augmented and facilitated. The fashion masters are the most skilled and this category is exclusively reserved for male workers. Machine attendants carry out the actual process of knitting, control, adjust and monitor the process with the assistance of helpers. Female workers are mostly helpers in these units and their chance of moving from helpers to attendants is nil, while the male workers are able to make this vertical movement. This very clear sexual division of labour has implications for the wages earned, permanency in the job and the possibilities for upward mobility in the industry. Neetha<sup>6</sup> (2002) also observed that women receive lower wages and have limited job mobility in the hierarchy of the knitwear industry.

In almost every field of economic activity, women form a substantial part of the workforce. This has been exacerbated by economic pressures, increased globalization and shifting social structures. This has inevitably resulted in an increase in the number of working women. Unfortunately many women now have to work under the most disadvantageous service conditions and in certain establishments are the victims of sexual harassment and violence. Never is this more prevalent than within the expanding garment industry in India where the workforce usually comprise of unskilled or semi-skilled workers and where the majority of workers in the garment factories are women. Working conditions in garment factories are notoriously dehumanizing for all workers, with typically long working hours for very low pay. The Indian textile industry is the second largest employer after agriculture in the country and contributes to 17 per cent of the country's exports. Furthermore the Indian textile industry is estimated to grow to a whopping 115 billion dollars by the year 2012.<sup>1</sup> In Karnataka the garment industry is the largest employment provider next to the beedi industry and a majority of the garment manufacturing units are located in Bangalore City. <sup>2</sup> According to GATWU <sup>3</sup> there are estimated to be around 400,000 women working in the garment industry in Bangalore working across roughly 1200 big, small and medium sized factories. In most factories, predominately young women are recruited and hired for garment work precisely because of social perceptions about their skills, abilities, female temperament, and duty to obey male superiors. Not only are female workers cheaper than male workers but in the eyes of the boss, a "good" garment worker is docile, tireless, and naturally suited to performing repetitive work with her hands. These social perceptions are enshrined within the mindset of many workers and assist bosses in subjugating their employees and placing them on a lower status.

### **Women Workers in the Unorganised Sector Face the Problems**

- ✓ Sex discrimination at the workplace
- ✓ Wage discrimination, poor working conditions
- ✓ Dual work burden, lack of training
- ✓ Education and skill, job insecurity
- ✓ Low wages, health problems and so on, which are most common.

The improvement in the conditions of livelihood of the women workers depends not only on their own agency, but also on a policy and a regulatory framework as well as programmes, which create the conditions, which allow them to expand their livelihoods. The main responsibility for creating such conditions rests with the state, although other stakeholders also have an important role to play.

### **Sexual Harassment – The Law**

What constitutes sexual harassment usually differs marginally from country to country although will largely be framed by international conventions and laws that are directly applicable within the country. Broadly speaking sexual harassment is a form of sex discrimination commonly projected through unwelcome sexual advances, request for sexual favours and other verbal or physical conduct with sexual overtones whether directly or by implication, particularly when submission to or rejection of such a conduct by the female employee effects the employment of the female employee and unreasonably interferes with her work performance and has the effect of creating an intimidating or hostile working environment for her. Although the legislative framework is being implemented incrementally within India to deal with the increased sexual harassment cases being reported, one of the major critiques has been that it is still not sufficiently extensive or effective enough to encourage the sizeable proportion of women, particularly within the unorganized sector, to bring a complaint against their aggressors.

### **Nature of Informal sector:**

- Ease of entry
- Autonomy and Flexibility
- Small scale of operation
- Family ownership of enterprises
- Labour intensive and Adaptive technology
- Lack of support and recognition from the Govt
- Competitive and unregulated product market
- Unprotected Labour Market
- Unreported income/ Tax Evasion
- Legal or Illegal

### **The major Characteristics/ Problems of the Textile workers:**

- The unorganized labour is vast in terms of its number range and therefore they are universal throughout India.
- As the unorganized sector suffers from cycles of excessive seasonality of employment, majority of the unorganized workers does not have steady avenues of employment.
- Even those who appear to be visibly employed are not gainfully and substantially employed, indicating the existence of disguised unemployment. The workplace is scattered and fragmented.
- There is no recognized employer – employee relationship in rural areas, the unorganized labour force is highly stratified on caste and community considerations.
- In urban areas while such considerations are much less, it cannot be said that it is altogether absent as the bulk of the unorganized workers in urban areas are basically migrant workers from rural areas.

### **Occupational Health Problems among Textile industries women**

The conventional thinking on health dismisses it as a largely personal issue, something that is primarily influenced by personal behavior, habits, lifestyles, and so on. However, a range of historical and scientific evidence shows that the health of the communities and population is decisively influenced by a broad level of personnel. The textiles sector poses many hazards that can cause injury to workers, from transport in the workplace, exposure to excessive noise and harmful substances, dangerous large work equipment and plant, risk of slips from a wet working environment, manual handling and working with unsafe machinery, to risks of fire and explosions. In India, traditional weavers had poor working conditions and environment, and weavers and owners of the small-scale enterprises were not aware of the benefits of improving working conditions, occupational safety and occupational health. A higher prevalence (36.9%) of occupational injury was observed among textile factory workers in Tamil Nadu.

### **Ways Women are Getting Abused in the Textile Industry**

The textile industry is full of human rights abuses, and women, as they make up a large part of the workforce of this industry, are the brunt of most of it. But while these problems may seem a world away, this isn't so far from our own past. Throughout the mid 19th century, female textile

workers in the India suffered poor working conditions and low pay, against which they protested.

#### **➤ Women work as Slaves**

In the 2012 Free Work report on Apparel Industry trends, there is a spotlight on India. A global hub for textiles and manufacturing, there are many instances of child and forced labor in this industry. As the report points out, "In Tamil Nadu in southern India, young women are kept in what can amount to labor bondage through a practice dubbed the 'Sumangali Scheme.' The girls, some younger than 14, are paid less than the minimum wage for one to three years. After this work term is finished, the employer pays the withheld wages to the family as a lump sum to be used as a dowry."

#### **➤ Girls start working at a very early age**

The fashion and textile industry employs some 250 million children, as young as 5. Working this young means one thing: they're not in school. Forced to work instead of being able to go to school limits their opportunities of social mobility. As female education is an integral part of sustainable development, this is detrimental to the global economy. It has been shown that an educated girl will reinvest 90% of her future income in her family and in turn, community. Putting girls in schools instead of factories is an investment in the success of communities and our global economy.

#### **➤ Women Face Severe Gender Discrimination**

According to the Made in Vietnam report by the Worker's Rights Consortium, "Women workers in Vietnam face pervasive pregnancy-based discrimination ranging from termination of employment to denial of statutory maternity benefits." At one factory noted in the report, women were contractually required to not become pregnant for three years.

#### **➤ Women are sexually harassed**

Sexual abuse is a widespread problem in the fashion industry, both in textile and garment factories but also in the modeling world. As a report by the organization Better Work pointed out, "Sexual harassment remains high in factories because it is often large numbers of women, young, inexperienced and in some cases, illiterate, being supervised by a small number of men." Looking at the textile industry in Jordan, they found that 20% of workers said that they had very little understanding of what constituted sexual harassment, even though 25% of the workers surveyed were concerned about behavior that could be classified as such. In China, it was reported that an overwhelming 70% of female workers at factories in were sexually harassed. Sexual harassment is a flat out violation of worker's rights.

➤ **Women are Raped**

It means that you have to agree to have sex with the supervisor or that person can blacklist you or get you fired. My supervisor was trying to seduce me, but I said no because I had a husband. So he fired me.” In Dhaka, Bangladesh, Dhaka Police reports have shown that female garment workers make up 2-3% of the total population, but they account for 11% of rape cases. These rape cases are also linked to the high rate of suicide amongst female factory workers.

➤ **There is Pregnancy Discrimination**

Honduras is the third largest exporter of clothes and textiles to the India. While the textile industry is fairly balanced when it comes to gender women make up 53% of the industry they face unfair discrimination. According to a report by the organization War on Want, “Women workers are also vulnerable to other rights abuses such as the denial of maternity leave, forced pregnancy tests and sexual harassment or violence.

➤ **The fashion industry often promotes rape culture**

There have been many examples of fashion ads showing women in compromising positions, most shockingly the 2013 advertising campaign of Lebanese designer Johnny Farah promoting his line of hand bags, which he did by showing a woman wearing a bag over her head while a man stood behind her, pulling on a belt wrapped around her neck.

➤ **Working conditions are so bad, women pass out at work**

Working conditions are so bad in Cambodia, where about 90% of the textile and garment industry is female, that there are regular episodes of mass faintings, last year in a factory that produces Puma and Adidas attire. According to the Global Post, “Government statistics suggest that, since 2011, between 1,500 and 2,000 Cambodian factory workers have fainted each year often in groups of 100 or more.”

**Recent problems and Government action**

The most serious hazard faced by the working class in the era of globalisation is the increasing threat to job security. The informal sector is fast expanding, while the organised sector is shrinking. Contract, casual, temporary, part-time, piece-rated jobs and home based work etc are increasingly replacing permanent jobs. To circumvent resistance to amendments to labour laws and to give the employers the freedom to ‘hire and fire’ workers, the governments of the day are resorting to various back door measures. The NDA government had introduced ‘fixed term’ employment through an administrative order, which continues under the present UPA regime. Special Economic

Zones, which are areas deemed to be outside our territory, are being opened in large numbers throughout the country . While there is no explicit provision that labour laws would not be applied in these zones, in practice, even labour commissioners are not allowed inside these zones and the workers are practically at the mercy of the employers. Neither the central nor the state governments intervene to protect the interests of the workers. The workers in the informal sector, a large number of who are women, have no job security. Work is often unskilled or low skilled and low paid. Availability of work is irregular; when work is available, they have to work for long hours. However the concerned governments choose to ignore this open flouting of the labour laws.

**Legal Protection for Women Workers**

As noted above, there are very few legal instruments that seek to protect the rights of women workers. Most steps intended to safeguard the rights of women - such as enhanced rape laws, all women police stations (in some States), women’s’ help lines and so on - are aimed at preventing violence against women in general and don't take into account the specific realities of employment-related violence (see conclusions below). Similarly, most labour legislation is "gender-blind" in that it takes no account of the differences in the manner in which male and female workers are exploited. In any case, the implementation of labour laws in India remains abysmal.

**CONCLUSION**

Women workers have to perform dual role of both outside employment with or without violent working conditions and also manage their home. They are also having same productivity and efficiency like men even then they faced discrimination in wages and poor working conditions and insecurity. Both the central and state governments have formulated certain specific schemes to support unorganized workers but which fail in meeting the real needs and requirements of the unorganized labour force. This study deals with the problems and satisfaction level of sales women in the textile shops and found that their working conditions and wage patterns were comparatively higher than other unorganised work like contract, agriculture, self employed, household units, construction field etc. Engagement of women in this field was high because of less hard work, no skill and easy accessibility even some sort of inequality is there when compared to men. The one year occupational injury prevalence in the factory was high. The study showed that the independent factors associated with occupational injury were, monthly salary, extra hour duty, health and safety training, regular workplace supervision,

Personal Protective Equipment use and job stress. Based on the findings from this study, provision of sustainable and proper health and safety training for workers, regular and continuous workplace supervisions, and standard quality personal protective equipment for all workers with strict follow up of proper utilization, should be encouraged.

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**Source of support: Nil;**

**Conflict of interest: None declared**



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## World Journal of Science and Research

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### Research Article

### English

#### REPRESENTATION OF THE 'SELF' AND THE 'BODY' IN THE SELECTED POEMS OF KAMALA DAS

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#### ABSTRACT

#### Article Info:

The paper specifies the portrayal of woman's Body in Literature. It deals with the description of the woman's 'self' and her 'body' and how she tries to assert her 'self' through her 'body'. The discussion gives a deep insight into the writings of kamala das and her poems in specific. The paper introduces the idea of feminism and how it has influenced the women writers. The paper further gives a glimpse of the biography of kamala das and her writings. The paper critically estimates the life and contribution of Kamala Das. It also gives a brief note on the autobiography of the writer. The reader is made to get a clear picture of the writer through her autobiography "My Story". The paper introduces woman's 'body' and also describes in detail the use of language to assert the body. The poems of kamala das are critically examined in detail in this paper. Specific lines which have much reference to the body and the use of language are taken into account for our study.

Received on 10<sup>th</sup> March  
2017

Accepted on 30<sup>th</sup> Mar.  
2017

Online April 2017

**Citation:** Annie Kantha. P. and Prof. Ann Thomas (2017) Representation of the 'self' and the 'body' in the selected poems of Kamala das. *World Journal of Science and Research*. 2 (2): 07-10

**Keywords:** Woman's  
Body in Literature, Self,  
Body

## INTRODUCTION

A feminist understanding starts from a clear definition of the terms 'female' and 'male' to denote the biological categories of sex. Feminists use the terms 'femininity' and 'masculinity' to refer to acquired cultural gender identity. Feminism is both an intellectual commitment and a political movement that seeks justice for women. The fundamental theme of Feminist criticism is to look into the patriarchal structure of the society. Feminist criticism questions longstanding dominant patriarchal attitudes and interpretations in literature. It attacks male domination in literature by criticizing male authors and the representation of men and by giving prominence to the tradition of women writers. Moreover, it completely rejects the traditionally accepted ideas about the nature of women. It raises questions on the numerous prejudices, notions and assumptions about women made by male and female writers.

In a male dominated and patriarchal social set up, the male is associated with superiority while the female is inferior. Masculinity is superior to femininity. Generally, gender and literature are closely related to each other and can neither be apart from culture and society. Masculine implies strength, action, self-assertion and domination, while feminine connotes weakness, passivity, docility, obedience and self-negation. So Feminist criticism is an attempt to describe and interpret women's experience deposited in various kinds of literature.

### Theoretical background:

The paper closely follows the theory of Simone De Beauvoir, a feminist critic. In the essay "The Second Sex", Beauvoir provides an account of the phenomenology of the Body as lived throughout the different stages of a woman's life. In childhood the young girl's body is experienced in a different way from that of the young boy. 'He' is encouraged to climb trees and play rough games. Whereas, 'She' is encouraged to treat her whole person as a doll, "a passive object, an inert given object" (306). She also is taught to please others.

As a girl enters puberty, Beauvoir describes the way in which her body becomes to her a source of horror and shame. This new growth in her transforms her into a source of disgust. Her description of the maternal body has been controversial. She describes the body thus, "ensnared by nature the pregnant woman is plant and animal . . . an incubator, a conscious and free individual who has become life's passive instrument" (513). These descriptions have been a source of criticism, particularly when later feminists sought to celebrate the female body as a source of pleasure, fertility and empowerment.

Later, women began to come out of their rooms and started to gain voice in society. They started to express their feelings and to voice it out through words. Writing became a powerful weapon to women. A woman's writing became a female authorial voice. The paper deals with the selected poems of Kamala Das, who has dealt widely on the female body and the corresponding issues.

### Kamala Das and her poems:

Among contemporary Indian English poets only Kamala Das has consistently written about herself, her life and experiences. She is also the only Indian English poet who has published a full-length autobiography *My Story*. Kamala Das was born on 31<sup>st</sup> March, 1934. Her place of birth is in the South of Malabar, Kerala. But her early childhood years were spent in Calcutta. From her own account of her early years, she appears to have been lonely. At school, she found it difficult to 'mix' with the rest of her schoolmates. The feeling of inferiority was strengthened because of the various attitudes witnessed at home.

She has published six volumes of poetry between 1965 and 1985. Drawing upon religious and domestic imagery to explore a sense of identity, Das tells of intensely personal experiences including her growth into womanhood and her unsuccessful quest for love in and outside of marriage. Since the publication of *Summer in Calcutta*, Das has been a controversial figure, known for her unusual imagery. In poems such as "The Dance of the Eunuchs" and "The Freaks", Das draws upon her sexuality and her quest for fulfillment in it. In the poem "An Introduction", Das publicizes her traditionally private experiences, suggesting that women's personal feelings of longing and loss are part of the collective experience of womanhood.

Kamala Das finds no solace with her husband, so she turns her attention to other men. She confesses that she wrote the poems in the book *Summer in Calcutta* to make a man love her and the poems in this collection mostly deal with the theme of sexual love. Equally powerful are the lines in which she writes of an event described in *My Story*, the manner in which her husband and his male friend locked themselves inside the bedroom on her birthday. Feeling rejected, her female body seemed to oppress her.

To talk of love in such a frank and sensuous manner in India, especially where it comes from the pen of a woman is almost unexpected. But Mrs. Das breaks those rules of colonial women and successfully establishes a new identity and space for herself in this postcolonial era.

A. N. Dwivedi, a critic, legitimizes the fact: It should, however, be remembered that Kamala Das wrote her poetry against a more conservative and tabooed society . . . she has therefore, more to say about the pathos of a woman, emerging from a passive role to the point of discovering and asserting individual liberty and identity. More often than not she concentrates on sexual love and her woman – persona rises as though in a mood of revolt. (21)

The story of personal anguish and dilemma in love can be seen in her other poetry collections as well. *The Descendents* which was published in 1967 and *The Old Playhouse and other Poems* published in 1973. Several poems in these collections are written in a mood and tone of love. In *The Descendents* we have such poetic pieces on the subject of love and lust. “A Request”, “Substitute”, “The Descendents”, “Ferns”, “The Invitation”, “Captive”, “The Proud one”, “The Looking Glass”, and “Convicts” are very good examples for that. She offers us details of the secret of a true love making in the poem “The Looking Glass”. The poem goes like this:

Getting a man to love you is easy  
Only be honest about your wants as  
Woman. Stand nude before the glass with him  
So that he sees himself the stronger one  
And believes it so, and you so much more  
Softer, younger, lovelier. Admit your  
Admiration. Notice the perfection  
Of his limbs, his eyes reddening under  
Shower, the shy walk across the bathroom  
Dropping towels and the jerky way he  
Urinate. All the fond details that make  
Him male and your only man . . . (1 – 12)

And she goes on to say:

Gift him all,  
Gift him what makes you woman, the scent of  
Long hair, the musk of sweat between the breasts,  
The warm stock of menstrual blood, and all your  
Endless female hungers. Oh yes, getting  
A man to love is easy but living Without him  
afterward may have to be faced . . . (13 – 14)

This poem deals with the essential physicality of sexual ecstasy. Its most striking feature is its emphasis on the body, which takes the form of an assurance that it is most difficult for a woman to find a man who will love her. It is necessary that she should be “honest” about her wants as a “Woman”. They are seen as every woman’s basic needs, the poet herself calls that “Endless female Hungers”.

*The Old Playhouse and Other Poems*, one of the poetry collections of Kamala Das was published in 1973. It also has a few charming poems of love

and lust in it representing the woman’s body through language. It was published by Orient Longman and contains 33 poems, of which 14 had appeared in the first book and 6 in the second. Some poems that dealt with love and lust are “The Old Playhouse”, “Glass”, “The Prisoner”, “The Corridors”, “The Stong Age” and “Sunset, Blue Bird”.

Kamala Das is pricked up by an inner urge to rise above the earthly and give way to her mystical longing on purity and nobility. She has undoubtedly a soul within her body and she cannot ignore its calls completely. Indirectly, she believes that making her body dirty has nothing to do with the soul. In the poem “The Suicide”, the poet is evidently concerned with this problem and says:

Bereft of Soul  
My body shall be bare.  
Bereft of body  
My body shall be bare  
I throw the bodies out,  
I cannot stand their smell.  
Only the soul may enter  
The vortex of the sea.  
Only the souls know how to sing  
At the vortex of the sea . . . (1 – 10)

On getting fed up with the physical and sexual urges, the poet takes resort to the Radha – Krishna type of love in the “Summer in Calcutta”:

This becomes from this hour  
Our river and this old Kadamba  
Tree, ours alone, for our homeless  
Soul to return someday  
To hang like bats from its pure  
Physicality . . . (1 – 6)

Kamala Das raises her head from slumber, goes out in search of her true love, and discovers Krishna as her trusted lover.

This sort of ‘openness’ and ‘frankness’ is hard to be found in any other Indian English woman poet. Naturally, Kamala Das is at her best here as a poet of love. She has played a vital role in representing the woman’s body through words. The theme of love and lust occupies Kamala Das’ mind and flows out in the form of poems. Indeed, Kamala Das has a voice of her own, a voice which sounded beyond silence with a burning impulse which gave both poetry and women an identity. Readers have responded well to the use of body language in written text. At first, they were shocked at the openness, later it was considered a challenge for the society. They were able to appreciate openness pointed out courageously by the authors. Language helps them analyze their ‘self’ and their ‘body’ through words.

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**Source of support: Nil;**

**Conflict of interest: None declared**



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## World Journal of Science and Research

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Research Article

Law

### CRIME AGAINST WOMEN IN CURRENT ERA THROUGH E-MODE AND AVAILABLE LEGAL REMEDIES FOR VICTIM

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#### ABSTRACT

Advent of the internet has enabled the weaker and the have –not to reach for the opportunities, they never dreamt of. As its use is visible in almost every sphere of life and as matter of fact it has become indispensable. This unlimited overgrown technology finally addicts every one of us but the dark side of this tremendous growth of technology has raised the problem of harassment through E-mode. This paper consists of the most upcoming harassment against women in the society through cyberspace. Here it is going to be discussed about the harassment via E-mails to women by exposing unwanted pictures and indecent gestures etc. and number of landmark cases about this kind of harassment have been dealt with the views of judges. Moreover it discussed about the cyber stalking and pornography etc. cyber stalking and its various dimensions have been discussed with relevant Indian acts to restrict the cyber stalking have been discussed. Indian legislative processes about these serious upcoming violations have been compared with the existing laws in this paper. In the Indian context legislations for the violation against women through E-mode is not so clear even now we are having acts like Information technology Act-2008, cyber crimes and cyber laws in a relevant field. About the violation against women, practical difficulties, legal complexities and available remedies are dealt in detailed manner in this paper.

**Citation:** P. Muthamizh Thilagam (2017) Crime against women in current era through E-mode and available legal remedies for victim. *World Journal of Science and Research*. 2 (2): 11-15.

#### Article Info:

Received on 16th March 2017

Accepted on 30<sup>th</sup> Mar. 2017

Online April 2017

**Keywords:** Women Violence, E-Form Violence, Cyber Crime, Common Laws, Available Remedies

## INTRODUCTION

Current era is an era for those who adopted and updated themselves with an information and communication technology. In the current decade we have instantaneous exchange of information through internet which enable every one of us to exchange any kind of information in various mode using various apps here every coin has its second side likewise this tremendous changeover in the society made negative impacts as well. We are addicted by these technologies which make our work simple and effective, all human activities like education, industry, commerce, governance, personal lives and social life have fully occupied by these multi-dimensional technologies. These upcoming technologies doesn't properly maintained through effective laws which is now and then under debate but the true fact is technology improve every minute unlike legislations which leads to serious impacts in the society one of which is cyber crime against women.

### CYBER CRIME AGAINST WOMEN

Cyber crime- "Unlawful acts wherein the computer is either used as a tool or target or both" harassment via e-mails and cyber stalking are considered as some of the main offence against women in cyberspace. Accessing personal details including pictures without proper authorization, with intention to misuse it, distribute it in the internet, modify the contents and give a false impression of the victims etc are also criminal activities like stalking or bullying. Cyber crime against women reported to the police comes within the ambit of (publishing or transmitting obscene material in electronic form) of the Information technology Act-2000<sup>1</sup>.

The aforesaid point have cleared from the case study here under

Dr.L.Prakash Vs superintendent<sup>2</sup>

In the week of December 2001, the case was registered against Dr,L.Prakash of Chennai on the complaint of one ganesh, a young man from Pondicherry. As reported, ganesh filed a criminal complaint at eh vadapalani police station at Chennai alleging that Dr. L.Prakash was blackmailing him to have sex with women for featuring in pornographic videos and picture. Ganesh, an SSLC student, alleged that Dr.L.Prakash threatened him with a revolver and forced him into sex. It is also alleged that ganesh escaped to Pondicherry once but the doctor again

blackmailed ganesh into the sex racket. Dr.L.Prakash is alleged to have lured college girls and working women for his pornographic videos and picture with offer of big money. Even the women working at his clinic were reportedly not spared. Dr.Prakash allegedly preyed on women to keep his porn websites [www.realindianporn.com](http://www.realindianporn.com) and [www.tamilsex.com](http://www.tamilsex.com) thriving. The doctor allegedly circulated blue films and nude pictures through emails from his home. It was also alleged that the doctor's brother laxman, who reside in the United States, helped him to sell pornographic videos in the west from which, the earning reportedly ran into thousand of us dollars. Consequently a case was registered under section 67 of the information technology Act-2000, Indecent Representation of women Act<sup>3</sup> and Arms Act<sup>4</sup> and section 120-B and 506(2), IPC. This case assumes tremendous importance in the lights of the fact that online pornographic site and brokers have been directly targeted for the first time in our country. The matter is subjudice.

### HARASMENT VIA E-MAIL

The ever increasing use of the internet in the past thirty years served as a medium for sexual harassment. Sexual harassment on the internet made through various modes like chat, indecent words through regular mails, sending unwanted obscene photos, videos etc. the harasser uses personal communication to convey messages directly relating to sex which are unwanted or unwelcomed by the victim. E-mail is a form of harassment, which includes continuous threat in anonymous names with an intention to cause sexual abuse for women or sending regular embarrassing mails, sending explicit picture, indecent matters all are covered under harassment. Email has fast emerged as the world's most preferred form of communication. Billions of email messages traverse the globe daily. Like any other form of communication, email is also misused by criminal elements.

### CYBERSTALKING:

Stalking is a legal term that has different definition in different states. What these legal terms generally boil down to is that stalking is a deliberate course of action that causes another person to be afraid. In very general terms, stalking refers to harassing or threatening behavior that an individual engages in repeatedly towards another person. In

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<sup>1</sup> Section 67 of Information technology Act-2000

<sup>2</sup> (2008) 3 MLJ (crl) 578

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<sup>3</sup> Section -4 and section -6

<sup>4</sup> Section-27

quasi-legal terms, stalking can be defined as a 'willful course of conduct' that 'actually causes' the victim to feel terrorized, frightened, intimidated, threatened, harassed or molested and that would cause a 'reasonable person' to feel so. These actions can include (but are not limited to) following, verbal threats, repeated phone calls, hang up calls, spying, harassment, bothering the friends, family, and/or co-workers of the victim, letters and notes, e-mail, hiding outside your house, etc. The University of Virginia defines stalking as behavior wherein an individual willfully and repeatedly engages in a knowing course of harassing conduct directed at another person which reasonably and seriously alarms, torments, or terrorizes that person. The motivation of stalkers may be considered less than four reasons,

- (i) Sexual harassment,
- (ii) Obsession for love,
- (iii) Revenge and hate
- (iv) Ego and power trips.

Most of the cases are reported where the target of cyber stalking are women especially of the age group of 16 to 35.

#### **CASE – Ritu Kohli Case:**

Is the first Case in India about cyberstalking. In this case Mrs.Ritu Kohli complained to police against a person, who was using her identity to chat over the Internet at the website <http://www.mcro.com/>, mostly in Delhi channel for four consecutive days. Mrs.Kohli further complained that the person was chatting on the Net, using her name and giving her address and was talking obscene language. The same person was also deliberately giving her phone number to other chatters encouraging them to call Ritu Kohli at add hours. Consequently, Mrs.Kohli received almost 40 calls in three days mostly on add hours. The said call created a havoc in personal life of the complainant consequently IP addresses was traced and police investigated the entire matter and ultimately arrested the offender. A case was registered under the section 509, of IPC and thereafter he was released on bail. This is first time when a case of cyber stalking was reported<sup>5</sup>

#### **CYBER PORNOGRAPHY:**

Pornography has been defined in the Oxford Dictionary as "The explicit description on exhibition of sexual subjects or activity in literature, painting, films, etc., in a manner intended to stimulate erotic

rather than aesthetic feelings; literature etc. containing this<sup>6</sup>

Research has established that online pornography plays an accessory role in negative social issues such as child abuse, violence against women, rape, inequality, relationship and family breakdown, youth crime, promiscuity and sexually transmitted diseases. Pornography is morally wrong and leads directly to violence against women. \it is violent in many ways such as:

- Women are physically coerced into pornography,
- Women involved in the production of pornography, who have not been physically damaged by patriarchy that they are incapable of giving informed or real consent,
- Capitalism is a system of economic coercion that forces women into pornography in order to make a living,
- Pornography is violence against women who consume it, and thereby reinforce their own oppression and,
- Pornography is violence against women, as a class, who must live in fear because of the atmosphere of terror it creates.

In an important case, which define 'obscenity' in the Indian context Obscenity is defined as things that deprave or corrupt those whose minds are open to such immoral influences. The Supreme Court further held that what is obscene would always remain a question to be decided in each case. However, the apex court advocated that it was the duty of the court to consider the alleged obscene matter by talking an overall view of the entire work. It was further held that an overall view of the obscene matter in the setting of the whole work would, of course be necessary, but the obscene matter must be considered by itself and separately to find out whether it is so gross and its obscenity is so decided, that it is likely to deprave and corrupt those whose minds are open to influence of this sort and into whose hands the book is likely to fall<sup>7</sup>.

#### **NATIONAL CRIME RECORD BUREAU**

National crime record bureau in its recent survey recorded that crime against women have more than doubled over the past ten years, according to the latest data released , 24 crimes are registered against women for every hour and 1 complaint is registered

<sup>6</sup> Excerpted from Oxford Dictionary

<sup>7</sup> R.D.Udeshi Vs state of maharashtra AIR 1965 SC 881

<sup>5</sup> 672/2012

for every 2 minutes. A total of 3,37,922 cases of crime against women (both under various sections of IPC and SLL) were reported in the country during the year 2014 as compared to 3,09,546 in the year 2013, thus showing an increase of 9.2% during the year 2014. These crimes have continuously increased during 2010-2014 with 2, 13,585 cases reported in 2010, which increased to 2, 28,649 cases in 2011, which further increased 2, 44,270 cases 2012 and 3, 09,546 cases in 2013. In 2014, a total of 3, 37,922 such cases were reported. This increased level of offence against women in our country has its background of inevitable use of internet. One of the main causes for the increase of offence against women in India has its trace in the rapid growth of technology and internet in India.

#### LEGAL REMEDIES AVAILABLE IN INDIA

The best way to stop electronic harassment is to make laws prohibiting it. Unfortunately, the IT Act, 2000 contain no provision addressing this issue. Until the government takes action to protect users, users must take action to protect them. For such crimes, it is possible to prevent them by making small effort like awareness and education to all internet users. In India, people have faced problems of stalking and harassment but no such problem has been publicized. No provisions for harassment per se exist in Indian penal code. As for stalking, section 503-507 will apply. But now after the Information Technology Act 2008 cyber stalking is one of the recognized cyber crimes in India under section 66A. Any person who send, by means of a computer resource or a communication device-

- a) Any information that is grossly offensive or has menacing character; or
  - b) Any information which he knows to be false, but for the purpose of causing annoyance, inconvenience, danger, obstruction, insult, injury, criminal intimidation, enmity, hatred, or ill will, persistently makes by making use of such computer resource or a communication device,
  - c) Any electronic mail or electronic mail message for the purpose of causing annoyance or inconvenience or to deceive or to mislead the addressee or recipient about the origin of such message.
- Shall be punishable with imprisonment for a term which may extend to two to three years and with fine.

In *Romesh Chandra Arora Vs State*<sup>8</sup> the accused took indecent photograph of a girl and threatened her father in letters written to him with publication of the photographs until "hush money" was paid to him. The Supreme Court held he was guilty of criminal intimidation. Extending this situation to photographs sent over E-mails, the threat would be the same in my opinion. The main problem that arises then is the proof that the accused sent such photographs.

Further, section 504 provides a remedy for use of abusive and insulting language. This is another form in which cyber stalking takes place where abusive words etc., are sent through e-mails. Of course, the definition of abusive language depends on the interpretation of the court as to what would break public peace. With the origination of virtual communities, the definition of public peace would also undergo a change internet crimes and law regarding it is relatively new in India. As according to section 507 whoever committed the offence of criminal intimidation by an anonymous communication (as is done by most stalkers) has a greater punishment.

Section 354 relating to an assault or criminal force to a woman with the intent to outrage her modesty also shelters harassment. However, since in cyberspace, there can be said to be no assault or use of criminal force, in the traditional meanings of the world this section would not be applicable.

The Indecent Representation of Women (Prohibition) Act, 1986, was enacted with a view to prevent the representation of women in advertisements, books, papers, etc, in specific terms, and section 3 and 4 are the relevant provisions of the said Act.<sup>9</sup> There is no doubt that the images on the various sex oriented sites on the internet constitute indecent representations of women and to that extent would fall within the ambit of this section. The question to be examined, however, is whether the scope of the enactment will include within its meaning, the medium of the internet. The images transmitted over the internet would fall within the ambit of the term advertisement, in the event such images are an advertisement for goods or services. The internet can be included in the same category as a book or pamphlet or other physical representation. It is at best, a combination of electronic impulses that, when translated through a series of sophisticated electronic structures could be viewed on a screen.

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<sup>8</sup> (1960) 1 SCR 924

<sup>9</sup> Section 3

However, it should be possible to categorize the images transmitted over the internet as being representations and thereby bring the images within the ambit of the section. In *Antony v. State of Kerala*<sup>10</sup> held that to be an obscene object, an object need not be visible to the naked eye.

Another fear that is looming large is whether Section 67 of the Information Technology Act, 2000 would be effective or would it just remain a paper tiger? Clearly there are numerous lacunae in Section 67 of IT Act and its practical implementation is likely to lead to numerous problems, complications and challenges. The biggest challenge is that Section 67 of the IT Act only makes publishing or causing to be published any lascivious or prurient material in the electronic form, a penal offence. Accessing or viewing any pornographic or obscene electronic information has not been made a penal offence. This issue is a matter of immense debate in the international Cyber law circles. With the passage of time, it is hoped that the various issues raised by Section 67 of the IT Act, 2000 would be properly resolved.

The Information Technology (Amendment) Act 2008 made certain changes in Section 67 and introduced some new Sections in it.

Section 67 Punishment for publishing or transmitting obscene material in electronic form (Amended vide ITAA, 2008)

Whoever publishes or transmits or causes to be published in the electronic form, any material which is lascivious or appeals to the prurient interest or if its effect is such as to tend to deprave and corrupt persons who are likely, having regard to all relevant circumstances to read, see or hear the matter contained or embodied in it, shall be punished on first conviction with imprisonment of either description for a term which may extend to two three years and with fine which may extend to five lakh rupees and in the event of a second or subsequent conviction with imprisonment of either description for a term which may extend to five years and also with fine which may extend to ten lakh rupees.

Section 67-A Punishment for publishing or transmitting of material containing sexually explicit act, ect. In electronic form (Inserted vide ITAA 2008)

Whoever publishes or transmits or causes to be published or transmitted in the electronic form any material which contains sexually explicit act or conduct shall be punished on first conviction with imprisonment of either description for a term which

may extend to five years and with fine which may extend to ten lakh rupees and in the event of second or subsequent conviction with imprisonment of either description for a term which may extend to seven years and also with fine which may extend to ten lakh rupees.

Section 67 B Punishments for publishing or transmitting of material depicting children in sexually explicit act, etc. in electronic form

The Information technology (Amendment) Act 2008 made certain changes in section 67 i.e. fine increased to Rs. 5 lakhs for instance and Rs. 10 lakhs for subsequent instance and imprisonment reduced to three years for first instance and 5 years for subsequent instance.

New section 67A introduced to cover material containing "sexually explicit Act" increased imprisonment and fine compared to section 67. This is a sub-set of section 67 and compared to the existing section 67, it does not represent any significant change.

So, cyber pornography is a violation of women specifically. It is a degrading and demoralizing form of art that is done in very poor taste. And finally, measures need be taken to decrease the ease with which people can find these sites.

## CONCLUSION

Apart from the enacted laws government itself pay some ways to safeguard victim women from online harassment. A government committee recommended the adoption of several new laws designed to protect women, including new anti-stalking laws (Justice verma committee). Moreover a new app emerged which help women in distress to send SOS to their relatives and friends and alert police.

On May 19, 2016 home ministry announced that they plan to launch a portal named "cyber crime prevention against women and children" that will allow Indian women to post complaints about online harassment.

In a recent judgment supreme court held that women can launch her complaint about sexual harassment through sending mail to the concerned authority. Here though the government steps over to ensure women safety in the country it is not fully achieved by the government. As foresaid verma committee emergence of laws relating to e-mode violence against women to be enacted and to ensure women safety in our society. And strengthen of existing laws about cybercrime against women is equally most important in this society.

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<sup>10</sup> 1988 (2) Crimes 173 Kerala

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## World Journal of Science and Research

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### Research Article

### Law

## AN ANALYSIS ON VIOLENCE AGAINST WOMEN – ISSUES AND REFORMS

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### ABSTRACT

Centuries have come, and centuries have gone, but the plight of women is not likely to change. Time has helplessly women suffering in the form of discrimination, oppression, exploitation, degradation, aggression, humiliation. In Indian society, woman occupies a vital position and venerable place. Indian women through the countries remained subjugated and oppressed because society believed in clinging on to orthodox beliefs for the brunt of violence-domestic as well as public, Physical, emotional and mental. Male violence against women is worldwide phenomenon. Fear of violence is an important factor in the lives of most women. Fear of violence is the cause of lack of participation in every sphere of life. There are various forms of crime against women. Sometimes it is even before birth, some times in the adulthood and other phases of life. In the Indian society, position of women is always perceived in relation to the man. This perception has given birth to various customs and practices. A dowry death is a murder or suicide of married women caused by a dispute over her dowry. In some cases, husbands and in-laws will attempt to extort a greater dowry through continuous harassment and torture which sometimes results in the wife committing suicide. Female infanticide is the elected killing of a newborn female child or the termination of a female foetus through sex-selective abortion. Acid throwing, also called an acid attack, a vitriol attack or vitriol age, is a form of violent assault used against women in India. Acid throwing is the act of throwing acid or an alternative corrosive substance onto a person's body "with the intention to disfigure, maim, torture, or kill. The Indian government has appointed a three-member panel of legal experts to review the rape laws. Delhi, the capital city, has been called by many as the "rape capital of India". The government has promised to step up and vigilant and preventive measures including night patrols, supervision, and checks on public and private bus drivers and their assistants and the banning of vehicles with tinted windows or curtains. India's societal changes have been engineered by women getting access to education and jobs. However on the ground regressive notions and crimes continue to halt women from getting out of their homes and joining the work force. This gory incident and the righteous outrage have laid bare the condition of Indian women, rich and poor before the world's eyes.

**Citation:** K. Farzana Begum (2017) An analysis on violence against women – issues and reforms. *World Journal of Science and Research*. 2 (2): 16-20

### Article Info:

Received on 10th March 2017

Accepted on 30th Mar. 2017

Online April 2017

**Keywords** Violence, Issues Of Violence

## INTRODUCTION

Centuries have come, and centuries have gone, but the plight of women is not likely to change. Time has helplessly women suffering in the form of discrimination, oppression, exploitation, degradation, aggression, humiliation. In Indian society, woman occupies a vital position and venerable place. Indian women through the countries remained subjugated and oppressed because society believed in clinging on to orthodox beliefs for the brunt of violence-domestic as well as public, Physical, emotional and mental. Male violence against women is worldwide phenomenon. Fear of violence is an important factor in the lives of most women. Fear of violence is the cause of lack of participation in every sphere of life. There are various forms of crime against women. Sometimes it is even before birth, some times in the adulthood and other phases of life. In the Indian society, position of women is always perceived in relation to the man. This perception has given birth to various customs and practices. Violence against women both inside and outside of their home has been a crucial issue in the contemporary Indian society. Women in India constitute near about half of its population and most of them are grinding under-the social-cultural and religious structures. One gender has been controlling the space of the India's social economic, political and religious fabric since time immemorial. The present study felt the need that in the era of globalization and modernization the present trends of crimes against women is on increase. Recently the brutal gang rape against 23 year student in Delhi again sparked the debate on Indian mental set up and existing and order in the country.

According to the National Crime Records Bureau of India, reported incidents of crime against women increased 6.4% during 2012, and a crime against women is committed every three minutes. In 2012, there were 244, 270 reported incidents of crime against women, while in 2011, there were 228, 650 reported incidents of the living in India, 7.5 % live in West Bengal where 12.7% of the total reported crime against women occurs. Andhra Pradesh is home to 7.3% of India's female population and accounts for 11.5% of the total reported crimes against women. 65% of Indian men believe women should tolerate violence in order to keep the family together, and women sometimes deserve to be beaten. In January 2011, the International Men and Gender Equality Survey (IMAGES) Questionnaire reported that 24% of Indian men had committed sexual violence at some point during their lives.

### **Dowry deaths**

A dowry death is a murder or suicide of married women caused by a dispute over her dowry. In some cases, husbands and in-laws will

attempt to extort a greater dowry through continuous harassment and torture which sometimes results in the wife committing suicide.

The majority of these suicides are done through hanging, poisoning or self-immolation. When a dowry death is done by setting the woman on fire, it is called bride burning. Bride burning murder is often set up to appear to be a suicide or accident. Dowry is illegal in India, but it is still common practice to give expensive gifts to the groom and his relatives at weddings which are hosted by the family of the bride.

Women are not always the only primary victims of dowry deaths. In some cases children are also killed alongside their mothers. In eastern India, on January 30, 2014, for example, a woman and her one -year-old child were burned alive for dowry. 77 minutes. Incidents of dowry deaths have decreased 4.5% from 2011 to 2012.

In Uttar Pradesh, 2,244 cases were reported, accounting for 27.3% of the dowry deaths nationwide. In Bihar, 1,275 cases were reported, accounting for 15.5% of cases nationwide.

### **Honour Killings**

An honour killing is a murder of a family member who has considered to have brought dishonour and shame upon the family. Examples of reason for honour killings include the refusal to enter an arranged marriage, committing adultery, choosing a partner that the family disapproves of, and becoming a victim of rape. Honour killings are rooted to tradition and cannot be justified by any major world religion, because none of the major world religions condone honour-related crimes.

The most prominent areas where honour killings occur in India are northern regions. Honour killings are especially seen in Punjab, Haryana, Bihar, Uttar Pradesh, Rajasthan, Jharkhand, Himachal Pradesh, and Madhya Pradesh. Honour killings have notably increased in some Indian states which have led to the Supreme Court of India, in June 2010, issuing notices to both the Indian central government and six states to take preventative measures against honour killings.

Honour killings can be very violent. For example, in June 2012, a father chopped off his 20-year-old-daughter's head with a sword in pure rage upon hearing that she was dating a man who he did not approve of. Honour killings can also be openly supported by both local villagers and neighbouring villagers. This was the case in September 2013, when a young couple who married after having a love affair were brutally murdered.

### **Witchcraft-related murders**

Murders of women accused of witchcraft still occur in India. Poor women, widows, and women from lower castes are most at risk of such killings.

### **Female infanticide**

Female infanticide is the elected killing of a newborn female child or the termination of a female fetus through sex-selective abortion. In India, there is incentive to have a son, because they offer security to the family in old age and are able to conduct rituals for deceased parents and ancestors. In contrast, daughters are considered to be a social and economic burden. An example of this is dowry. The fear of not being able to pay an acceptable dowry and becoming socially ostracised can lead to female infanticide for poorer.

### **Female foeticide**

Female foeticide is the elected abortion of a foetus, because it is female. Female foeticide occurs when a family has a strong preference for sons over daughters, which is a common cultural theme in India. Modern medical technology has allowed for the gender of a child to be determined while the child is still a foetus. Once these modern prenatal diagnostic techniques determine the gender of the foetus, families then are able to decide if they would like to abort based on gender. If they decide to abort the foetus after discovering it is female, they are committing female foeticide. The foetal sex determination and sex-selective abortion by medical professionals is now a Rs.1,000 crore (US\$244 million) industry.

The Preconception and Prenatal Diagnostic Techniques Act of 1994 (PCPNDT Act 1994) was modified in 2003 in order to target medical professional. The Act has proven ineffective due to the lack of implementation. Sex-selective abortions have totalled approximately 4.2-12.1 million from 1980-2010. There was a greater increase in the number of sex-selective abortions in the 1990s than the 2000s. Poorer families are responsible for a higher proportion of abortions than wealthier families. Significantly more abortions occur in rural areas versus urban areas when the first child is female.

### **Sexual crimes**

#### **RAPE**

Rape is one of the most common crimes against women in India. Criminal Law (Amendment) Act, 2013 defines rape as penile and non-penile penetration in bodily orifices of a woman by a man, without the consent of the woman. In India, a woman is raped every 29 minutes. Incidents of reported rape increased 3% from 2011 to 2012. Incidents of reported incest rape increased 46.8% from 268 cases in 2011 to 392 cases in 2012.

Victims of rape are increasingly reporting their rapes and confronting the perpetrators. Women are becoming more independent and educated, which is increasing their likelihood to report their rape.

Although rapes are becoming more frequently reported, many go unreported or have the complaint files withdrawn due to the perception of family honour being compromised. Women frequently do not receive justice for their rapes, because police often do not give a fair hearing, and/or medical evidence is often unrecorded which makes it easy for offenders to get away with their crimes under the current laws.

Increased attention in the media and awareness among both Indians and the outside world is both bringing attention to the issue of rape in India and helping empower women to report the crime. After international news reported the gang rape of 1 23 year-old student on a moving bus that occurred in Delhi, in December 2012, Delhi experienced a significant increase in reported rapes. The number of reported rapes nearly doubled from 143 reported in January-March 2012 to 359 during the three months after the rape. After the Delhi rape case, Indian media has committed to report each and every rape case.

#### **Marital Rape**

In India, marital rape is not a criminal offense. 20% of Indian men admit to forcing their wives or partners to have sex.

#### **Marital rape can be classified into one of three types.**

**Battering rape:** This includes both physical and sexual violence. The majority of marital rape victims experience battering rape.

**Force-only rape:** Husbands use the minimum amount of force necessary to coerce his wife.

**Compulsive or obsessive rape:** Torture and/or "perverse" sexual acts occur and are often physically violent.

#### **Gang rape**

Gang rape is defined as the rape of an individual by two or more perpetrators. The 2012 Delhi gang rape brought a lot of international attention to the issue of gang rape in India. On 16 December 2012, in Munirka, New Delhi, a 23-year-old was beaten and gang raped on a private bus. She died 13 days later. Following the rape, there was widespread national and international coverage of the incidents as well as public protests against the government of India and the government of Delhi.

Modesty-related violence against women includes assaults on women with intent to outrage her modesty and insults to the modesty of women. From 2011 to 2012, there was a 5.5% increase in reported assaults on women with intent to outrage her modesty. Madhya Pradesh had 6,655 cases, accounting for 14.7% of the national incidents. From 2011 to 2012, there was 7.0% increase in reported insults to the modesty of women. Andhra Pradesh had 3,714 cases, accounting for 40.5% of

the national accounts, and Maharashtra had 3,714 cases, accounting for 14.1% of the national accounts.

#### **Human trafficking and forced prostitution**

From 2011 to 2012, there was a 26.3% decrease in girls imported to India from another country. Karnataka had 32 cases, and West Bengal had 12 cases, together accounting for 93.2% of the total cases nationwide.

From 2011 to 2012, there was a 5.3% increase in violations of the Immoral Traffic (Prevention) Act of 1956. Tamil Nadu had 500 incidents, accounting for 19.5% of the nationwide, and Andhra Pradesh had 472 incidents, accounting for 18.4% of the total nationwide.

#### **Domestic violence**

Domestic violence is abuse by one partner against another in an intimate relationship such as dating, marriage, and cohabitation or a familial, relationship. Domestic violence is also known as domestic abuse, spousal abuse, battering, family violence, dating abuse and intimate partner violence (IPV). Domestic violence can be physical, emotional, verbal, economic and sexual abuse. Domestic violence can be subtle, coercive or violent. In India, 70% of women are victims of domestic violence.

38% of Indian men admit they have physically abused their partners. The Indian government has taken measures to try to reduce domestic violence through legislation such as the Protection of Women from Domestic Violence Act 2005.

Every 9 minutes, a case of cruelty is committed by either of husband or a relative of the husband. Cruelty by a husband or his relatives is the greatest occurring crime against women. From 2011 to 2012, there was a 7.5% increase in cruelty by husbands and relatives. In West Bengal, there were 19,865 cases, accounting for 18.7% of the national total, and in Andhra Pradesh, there were 13,389 cases, accounting for 12.6% of the national total. However the point to be noted here is that the Section 498a, which is called the anty dowry law is the most misused law in India. Many of these cases filed against men using 498a are false and no actions are usually taken against women even if they are proven wrong. This is one of the major factors for married Men's suicide in India which comes to 1 in every 9 minutes.

#### **Forced and child marriage**

Girls are vulnerable to being forced into marriage at young ages, suffering from a double vulnerability: both for being a child and for being female. Child brides often do not understand the meaning and responsibilities of marriage. Causes of such marriages include the view that girls are a burden for their parents, and the fear of girls losing their chastity before marriage.

#### **Acid throwing**

Acid throwing, also called an acid attack, a vitriol attack or vitriol age, is a form of violent assault used against women in India. Acid throwing is the act of throwing acid or an alternative corrosive substance onto a person's body "with the intention to disfigure, maim, torture, or kill. Acid attacks are usually directed at a victim's face which burns the skin causing damage and often exposing or dissolving bone. Sulfuric acid and nitric acid are most commonly used for acid attacks. Hydrochloric acid is also used, but is less damaging. Acid attacks can lead to permanent scarring, blindness, as well as social, psychological and economic difficulties. The Indian legislature has regulated the sale of acid. Compared to women throughout the world, women in India are at a higher risk of being victims of acid attacks. At least 72% of reported acid attacks in India have involved women. Indian has been experiencing an increasing trend of acid attacks over the past decade.

In 2010, there was a high of 27 reported cases of chemical assaults. Scholars believe that acid attacks in India are being under-reported. 34% of acid attacks in India have been determined to be related to rejection of marriage or refusal by women of sexual advances. 20% of acid attacks have been determined to be related to land, property, and/or business disputes. Acid attacks related to marriage are often spurred by dowry disagreements.

Incidents of reported kidnappings and abductions of women increased 7.6% from 2015 to 2016. Uttar Pradesh had 7,910 cases, accounting for 22.2% of the total of cases nationwide.

#### **Various legislation for safeguarding the women:**

There was various legislation has been incorporated regarding the safeguarding of the women. Various legislation for safeguarding crime against women, classified under two categories:

#### **The Crime under Indian Penal Code (IPC):**

- i. Rape (Section 376 IPC)
- ii. Kidnapping and abduction for specified purpose (Section 363-373 IPC)
- iii. Homicide for dowry, dowry death or their attempts (Sec.302/304-B IPC)
- iv. Torture both mental and physical (Sec.498-A-IPC)
- v. Sexual Harassment (Sec.509 IPC)
- vi. Importation of girls (Up to 21 years of age) (Sec.366-B IPC)

1. The Crimes under the Special and local Laws (SLL)-Gender specific laws

- i. Immoral Traffic (Prevention) Act, 1956.
- ii. Dowry Prohibition Act, 1961
- iii. Indecent Representation of Women (Prohibition) Act, 1986.

They include women who are in paid employment (whether as regular or casual workers), self-employed women and unpaid helpers in household

enterprises. These are shockingly low figures compared to most other developing countries, and the cases of rural employment of women have actually declined over time, which is unprecedented in a relatively fast-growing economy.

The low work participation of women is particularly badly affected by concerns about the physical security of women. Violence against women in public spaces creates an environment in which not just the families but the women themselves are more reluctant to engage in economic activities that could expose them to different sorts of violence.

This in turn means a big loss to society in terms of the loss of workers who could contribute to recognized economic activity. Because such violence even limits the ability of women to engage in unpaid activities that necessarily involve moving out of the home (like fetching water and fuel wood), it also affects such essential provision.

Policy makers who have made a big noise about the “demographic dividend” of having younger people available to join the workforce have neglected both the hidden and the potential economic contribution of women. And the less they-and society in general-do about controlling such violence, the more we all lose, even economically speaking.

The death following a brutal gang rape and assault of a 23-year-old paramedical student in India’s capital Delhi on December 16 has put a spotlight on crimes against women in the country.

Widespread protests and emotional outbursts spontaneously erupted across the country on Saturday, with women and men demanding safety and protection of women, a change in attitudes towards women and a change of archaic gender laws and speedy death justice to bring rapists to book. Some protesters demand the death penalty for rapists.

The problem of gender-based violence is getting worse. National Crime Record Bureau statistics show crimes against women increased by 7.1 percent nationwide since 2010. There have been 18 and 30 years of age.

Figure indicate that 10.6 percent of total victims of rape were girls under 14 years of age, while 19 percent were teens between the ages of 14 and 18. Alarming in almost 94.2 percent of cases offenders were known to the victims and those involved included family members, relatives, and neighbours.

Under the IPC (Indian Penal Code) crimes against women include rape, kidnapping and abduction, homicide for dowry, torture, molestation, sexual harassment, and the importation of girls.

A total of 2,28,650 incidents of crimes against women were reported in the country during 2011. The north eastern city of Tripura recorded the highest rate of crimes against women at 37 percent, compared to the national crime rate of 18.9 percent.

Kidnapping and abductions are up by 19 percent and trafficking rose by 122 percent in the same period. Crimes that include the Indian term “eve-teasing” or harassment and heckling and sexual innuendoes against women in public places including streets, public transport, cinema halls, along with the rape of minors and women in tribal and villages often go unreported and unrecorded.

According to records, Madhya Pradesh, a state with a large population of tribes, has recorded 3406 rape cases, the highest number of incidents in the country in 2011.

India’s profile as an emerging modern nation has taken a beating by the recent rape case, as widespread gender-based violence has been exposed.

#### **REFORMS NEEDED**

The Indian government has appointed a three-member panel of legal experts to review the rape laws. Delhi, the capital city, has been called by many as the “rape capital of India”.

The government has promised to step up and vigilant and preventive measures including night patrols, supervision, and checks on public and private bus drivers and their assistants and the banning of vehicles with tinted windows or curtains. India’s societal changes have been engineered by women getting access to education and jobs. However on the ground regressive notions and crimes continue to halt women from getting out of their homes and joining the work force. This gory incident and the righteous outrage have laid bare the condition of Indian women, rich and poor before the world’s eyes.

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# World Journal of Science and Research

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## WOMEN AND VIOLENCE

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### ABSTRACT

“ I do not wish women to have power over men; but over themselves”, by Mary Shelley. Women are facing the problem of violence all over the world. Violence against Women refers to gender-based violence that is they face the problem of violence because they are women. There are so many forms of VAW analyzed and categorized as follows: female infanticide, foeticide, homicide, breast ironing, breast flattening, domestic violence, sexual harassment, forced marriage, eve teasing, forced abortion, forced sterilization, honor killing, dowry violence, bride burning, violence by authoritative personnel, trafficking, forced prostitution, female genital mutilation, infibulations, emotional abuse, economic abuse, stalking, stoning, flogging, rape, acid throwing, force feeding, mob violence, practice of patriarchy, war rape, sexual slavery during military conflict, murder of pregnant women and so on...

Female infanticide is the deliberate killing of girl babies. Female foeticide is the abortion of a female foetus outside of legal channels. Neonaticide usually refers to the killing of a child during the first 24hours of life. Poverty, the dowry system, births to unmarried women, deformed infants, famine, lack of support services and maternal illnesses such as depression are among the causes of female infanticide in India. An honor killing is the homicide, due to the family members belief that the victim has brought dishonor upon the family. Human trafficking refers to the acquisition of persons by improper way such kidnapping, cheating with the aim of exploiting them. War rapes are committed by soldiers, authoritative personnel during the period of war.

Stoning is a process of throwing the stones until the person die by the organized group to punish the women. It is a legal punishment in countries like Yemen, Iraq, Saudi Arabia Sudan, Nigeria. Flogging is the type of punishment where whipping the human body till the person die. The continuous efforts of female activist, the continuous efforts led to third world Conference in Nairobi, 1985 it led to the identification of VAW as a critical issue.

**Citation:** A. Thilakavathy (2017) Women and Violence. *World Journal of Science and Research*. 2 (1): 21-23

### Article Info:

Received on 18th March 2017

Accepted on 31st Mar. 2017

Online April 2017

### Keywords:

Neonaticide, FGM, Infibulations, Female Circumcision, Flogging

## INTRODUCTION

Women are treated as a supreme power in our India, but still there is some inequality, sexual discrimination exist in some part of the country. Based on some customs, socio-cultural, traditional practice lead the people to treat the women as an home maker alone. The percentage may vary but still we should try to eradicate and give the voice against violence towards women. Killing the female child and sex selective abortions are inhuman activity, but in some parts of the world women are facing the problem which is equal to dying every day. Violence are faced by them in so many ways like domestic violence, eve teasing, dowry violence, intimate partner violence, rape, honor killing, sexual harassment, forced marriage, forced feeding, breast ironing, stoning, flogging, emotional abuse, economic abuse, infibulations, marriage by abduction, female infanticide, female foeticide, drowning a girl baby, murder of a pregnant women, trafficking, mob violence, stalking and so on. All the violence based on their country and culture for an example dowry based violence more in India, Pakistan; female child drowning evidenced in China, Female genital mutilation found in countries like Nigeria, African countries.

## DESCRIPTION ABOUT SOME VIOLENCE PRACTICED THROUGH OUT THE WORLD

### Female Infanticide:

Female infanticide is the practice of killing the girl child after the birth. In 1789 during British Colonial rule in India the British discovered that female infanticide in Uttar Pradesh was openly acknowledged. This practice exist over a period of centuries. The Child Rights and You(CRY) has estimated that of twelve million females born yearly in India one million will have died within their first of life. In different ways female child are killed by their own mother or sometimes by other ladies. In China girl baby is drowned till death or they would be kept in a basket due to starvation and suffocation baby died.

Sex Selective abortions or female foeticide is practiced that is killing a baby before birth in countries like India, indigenous people of Australia, Northern Alaska, South Asia. Mostly this practice found among the people who has suffered poverty, dowry system, property sharing etc..., This practice found from hunter gatherers to civilized citizens.

### Breast Ironing, Breast Binding:

In some African countries boys and men thought that the growth of the breast indicates readiness for having sex. So the mother of the girl child performed this act of Breast Ironing extremely painful activity. They use the heated object, pestle, hammers heated over coal to massage the pubescent girl's breast and

damage the tissues and artificially stopping the growth of the mammary gland to protect their daughters from the sexual harassment and rape. Mostly practiced in Cameroon, central part of Africa, Kenya, Zimbabwe.

Breast binding is the practice of using the elastic bandages not to show their breast to others, it cause breathing problem and tissue damage.

### Female Genital Mutilation (FGM), Infibulation

FGM otherwise called Female circumcision. It is the ritual removal of some part of female genital organ like clitoral hood, inner labia to protect the virginity of a girl. It is performed by using a blade. Using the type of instrument the opening of the genital organ is closed (Infibulation). That is girl is allowed only to discharge their urine and menstrual discharge. Further opening done in two duration, at the time of their marriage and second time further cut during the time of their delivery. If a man (spouse) finds difficult to penetrate means he will use the 'little knife' to cut the genital organ. Female is having chronic pain and become the victim of cancer, cyst development, fatal bleeding instead of all this practice exist in Africa, Asia, Middle East countries.

UNICEF estimated in 2016 that 200 million women alive today in 30 countries (27 African countries, Indonesia and Yemen) had undergone the procedure.

### Domestic Violence

Violence by family members especially by spouse, parents and sisters of spouse against women is referred as Domestic Violence. Mostly it is based on the dowry. It may of physical, emotional, verbal, sexual abuse due to dissatisfaction over the dowry. Consequently it leads to bride burning sometimes triggers to commit suicide.

Honor killing is existing in developing countries also. Honor killing is associated with middle east and south Asia. Women or girls are killed by family members (Homicide) because the women are believed to have brought dishonor upon family. They are killed for not accepting the marriage, becoming the victim of rape...It is common in Egypt, Iraq, Jordon, Saudi Arabia, Turkey, Yemen, Northern India especially in the states of Punjab, Madyapradesh, Bihar, Haryana, UttarPradesh, Jharkhand, Himachal Pradesh.

Forced marriage is common in South Asia, Middle East and Africa. Generally it is practiced to find the solution to resolve the dispute between two families by giving a woman from one family to other. Girls or women are abducted by the man to marry her.

Force feeding is found in Mauritania. Young girls are fed forcibly to make her to become fattened because they believe obesity is seen as desirable during the time of marriage.

Stalking is the kind of threatening, harassing a women by another person, sometimes by their spouse which leads to murder sometimes.

#### **Mob Violence**

Mob attacks a single woman not just because she is a woman, but she is living alone and economically independent. It is practiced in Algeria.

#### **Human Trafficking**

Human trafficking refers to improper acquisition of human by coercion by unknown people or known people who have control over the victim. Girls and women are the victim and they are forced to prostitution and sold for doing domestic work.

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#### **War Rape and Sexual Slavery during Military Conflict**

War rapes are rapes committed by military personnel during the war time.

#### **Stoning and Flogging**

Stoning and flogging is a legal punishment in some countries like Iran, Saudi Arabia, Sudan, Yemen, Nigeria, where an organized group throw stones at an individual until the victim die. Both Stoning and Flogging or whipping the human body of a female is a capital punishment for having illegal relationship.

#### **Murder of Pregnant Women**

Murder of a pregnant woman is often resulting as the consequence of domestic violence ABC news claims that 20 percent of women who die during their pregnancy are the victim of murder.

#### **Controlling the violence against women**

People should understand the physiology of a human body beyond their rituals. To educate the people how to treat a women. Sex discrimination should be eradicated. Educating the girl child is an important activity to make them stand on their own leg. Instead of spending more money on giving dowry, girl can be educated with that money. Women should be trained in a technical way for their self defence, to learn material craft to earn their livelihood, emotional strength should be given to face the problem by counseling. Awareness about the laws protecting the women.

Violent man (spouse) should be treated under the counseling of Psychiatrist. If it is due to Cognitive problem. Men should be educated as women are the equal partner to them. They are not "inferior" or "weaker sex".

Women, if they are given freedom they can reach the height like becoming the CEO of an international bank, company, bringing awards to their Nation through sports activity, take part in Military, Missile manufacturing, scientist....

#### **How to face the problem**

Violence against women starts from home. Women should give respect to another women in a proper way. Mother (parents) should teach their son how to treat and behave with girls. Women should be provided with more information about physical, physiological and psychological information by female activist, social work organization, media. It Monogamous type of institution will give good result against treating the women for the lust, entertaining object.

"Treating the women as a sister and mother except the one (life partner) is the only way to solve the violence like acid throwing, eve teasing, emotional abuse ...". Bringing change in the mentality is a psychological approach should start from home and executed through the platform of education.

Laws will help to solve the major problem and give punishment to the accused but day to day problems and peaceful life to a female should be possible only if the change occurs in every one's mind. It is possible only through Faith in God, Moral values, Love their society. Seeding the behavior change is not an easy task should start from childhood.

#### **CONCLUSION:**

According to Herbart Spencer education should enable us to treat the body, mind and soul in the right manner. Education should teach us to enjoy life, to spend our leisure profitably and to behave as good citizens. Such standards of living, make us know when our life is complete. John Dewey says that instead of imparting knowledge to pupils we should develop the ability to solve problem encountered in life. Even educated people are committing suicide, involve in criminal activity, harassing the women in home, workplace, so education is the main media to create the disciplined people. Parents and teachers should be the living example for their children. In home parents should not show the sex discrimination among their own children. Should teach them how to treat a female in a diplomatic way.

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## World Journal of Science and Research

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Research Article

English

### WOMEN: VICTIMS OF VICTORS (A Study of Vijay Tendulkar's Select Plays)

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#### ABSTRACT

God creates man and woman with equal power and with the gift to foster, organize and rationalize the belief specific to his own gender. But the society gives the power of making policies to the men where he proves him advanced and tries to vanquish women's identity and power by repressing her position not better than a dog in the master's house. The women characters in the plays of the legendary playwright Vijay Tendulkar suffer a lot as the victims of hegemonic power structures. The female body is the object of male sexual fantasy and desire. Tendulkar successfully brings their status to limelight. His plays like *Silence! The Court is in Session* and *Kamala* bring out the realistic picture of Indian women and the chauvinistic spirit of men who believe in liberty of themselves and at the same time try to elude and suppress the voice of women in the society either physically or emotionally. This paper exposes the mental state of educated women in a traditionally male dominated Indian society and the unfair treatment of women in conjugal life that shows how marriage has proved to be a launching pad to devalue the dignity of women.

**Citation:** M. Gayatri (2017) Women: Victims of victors. *World Journal of Science and Research*. 2 (2): 24-28

#### Article Info:

Received on 10th March 2017

Accepted on 30th Mar. 2017

Online April 2017

**Keywords:** Women  
Victims, Victors,  
Women In  
Tendulkar's Work

## INTRODUCTION

The role of women conformed to the maxim by Manu (Manu is an ancient Hindu Lawgiver and his laws are widely accepted and observed) states that “a woman does not deserve freedom” and that her life should be one of the dependence on man. Another similar command laid by Manu was that a woman should be subservient in all the stages of her life –“in childhood to the father, in youth to the husband and his elderly kins and to the son when widowed. This dictum was laid down by Manu during the second century. But it is a stunning fact that the same rule continues till date which according to the philosophers is named as the modern period. The word modern symbolizes a change in everything. The law giver changed, people and their lifestyle changed but the law still persists without any change.

Shakti, a Hindu concept that represents divine feminine power, is a widespread and commonly accepted image in Indian society. And Shakti is believed to have equal powers as that of Shiva, the divine masculine power. The very society that believes in the existence of Shakti and Shiva, treats women as an inferior sex. *Religions and cultural practices within India have condoned patriarchy and the belief that men are dominant to women* (Abraham 1998).

The image of women in the contemporary Indian society is depicted as that of an independent individual acquiring all the freedom that is laid to a human being. But as there can be no smoke without fire, there can be no stories existing without the inception of real incidents in this traditional and patriarchal Indian society. The plays of the great dramatist and playwright Vijay Tendulkar are the mirror of the real incidents that take place in this society.

His play *Silence! The Court is in Session* exposes the hypocrisy of the male dominated tradition and society and its hostility against women. Leela Benare a member of the amateur theatre group called “The Sonar Moti Tenement Association” is a school teacher who maintains her distinctive physical and mental vitality. She is shown totally devoted to her profession and her popularity has kindled the envy of her colleagues at the school and even the school management. Her dedication towards her profession makes her narrate her life in the school with children which eventually transforms the empty scenic space of the proscenium stage into a school situation. Benare is well educated and the education taught to her is taken as a tool to increase her independence and to be successful in inching forward and climbing upwards the ladder from the rung fixed

for women like her in a patriarchal society. As an educated woman, Benare is seen capable of taking decisions pertaining to personal relationships and to the life style. The voice of self assertion and individuality is shown through Benare’s own words-

“My life is my own –I haven’t sold it for a job! My will is my own. My wishes are my own. No one can kill those- no one! I’ll do what I like myself and my life! I’ll decide”

The members of the troop expose Benare as an evil influence devoid of morality responsible for the deformity of the traditionally grounded society. Her conduct is exposed through the character Sukhatme (troop member) who utters-

“The woman who is an accused has made a heinous blot on the sacred brow of motherhood-which is purer than heaven itself. For that, any punishment however great, that the law may give her will be too mild by far. The character of the accused is appalling. It is bankrupt of morality. Not only that her conduct has blackened all social and moral values. If such socially destructive tendencies are encouraged to flourish, this country and its culture will be totally destroyed.” (114)

Her suffocation, soothing talks and the gestures of flirtation in the company of Samant shows her deep urge for a partner depicting her more or less a sex worker. The different characters in the troop – Sukhatme, Ponkshe, Balu Rokde and Karnik reveal the fact that Benare without any guilt approaches to enter different men’s world in order to give an identity for the child in her womb. The procession led by Kashikar and the troop members to make Benare admit the guilt of heinous blot makes her to blast the truth and reveal the fact in the form of monologue.

The monologue is confessional in the sense that they shed light on her past experiences. It also communicates the important idea of change in her attitude. In the beginning of the play, on life, Benare affirms- “We should laugh, we should play, we should sing... when your life is over, do you think anyone will give you a bit of theirs....”(60)

Life is not meant for anyone else. It’s your own life. It must be. It’s very, very important thing. Every moment, every bit of it is precious.”(61)

Benare stands as the most prominent of the confessional group of Indian women who fall prey to the lust and hypocrisy of male society. Her confession states her love, sex and loneliness. In the tone of insistent confession, she admits that

“Life is a book that goes ripping into pieces. Life is a poisonous snake that bites itself. Life is a betrayal. Life is fraud. Life is drug. Life is drudgery. Life is something that’s nothing- or a nothing that’s

something..... Life is a very dreadful thing ..... Life is not worthy of life.”(116)

She stands an epitome for those girls/women who ditch their life in the name of love. In the name of love, Benare’s maternal uncle abused her for his carnal desire. She longed for a peaceful relationship which could make ample amends for all the loss she had sustained from her adulthood in the name of love. But unfortunately enough she could get nothing except pain and mental sufferings. In her fourteens, she was in a wrong notion that what her uncle gave was love. She says

“He was the one who came close to me. He praised my bloom every day. He gave me love..... How was I to know that if you felt like breaking yourself into bits and melting into one with someone- if you felt that just being with gave a whole meaning to life- and if he was your uncle.....”(117)

Benare comes close with Prof. Damle who is already married. She considers him as an intelligent lord and decides to lay down her arms in the feet of Damle. But Damle proves to be only callous, selfish and lustful in spite of being true to Benare’s love and offerings. She confesses thus-

“I offered my body on the altar of my worship. And my intellectual god took the offering – and went his way..... He wasn’t a god. He was a man. For whom everything was of body, for the body! That’s all! Again, the body!”(118)

Here Benare serves as the mouthpiece of those girls who lose virginity in the name of love and seek the assistance of marriage in order “to escape social ignominy out of the shame of undesirable pregnancy”. In a roundabout way it is clear that Indian society is so partial and hypocritical that it excuses men and prosecutes women for the same offence.

Benare when felt jilted in love because of her uncle, was depressed and frustrated. She tried to reconcile with the reality of the situation. When she is deflowered by Damle also, and gets pregnant, she comes to the realization that how her very identity is at stake. She endeavours to reconcile the betrayal in love life with an acceptance of responsibilities of married life just to give an identity to her illegitimate foetus. Her ego hurts when she becomes aware of the fact that everybody used her for the sake of bodily charms only. She understands that she has been an object of sex. She craves to search out her position as a mother. With a great pain she explains the real and basic nature of men and their temperament. Benare’s view on men is seen in her last monologue. She says, “their lips are full of lovely worn out phrases! And their bellies are full of unsatisfied desires. This monologue throws light on her maternal uncle and on

Prof.Damle too.

The significance of Hindu marriage ritual since Vedic times is intended to advance human evolution and to perform duties which they, as husband and wife, owe to the Gods, to mankind, and to other species. Hinduism attaches sanctity to the institution of marriage and the rituals connected to it are highly significant, designed they are, to ensure a happy, prosperous and harmonious living couple. But the law of Manu says “a woman is subject to corporal punishments and also Manu allows the husband the right to beat his wife”, points out Ambedkar.

Goel (2005) states that Indian cultural stereotypes of femininity are expressed and reinforced through religion, and particularly through the historical Hindu epic, Ramayana. The main characters, Ram and Sita, represent the ideal man and the perfect woman/wife. The story illustrates what is considered to be the ideal marital relationship. Sita is portrayed as completely devoted to her husband, irrespective of ensuing danger or personal safety. It is interesting to note that while a number of other Indian mythical heroines embody strength and power, Sita, remains the preferred role model for girls and women who are socialized to become wives and mothers.

In his play Kamala, Tendulkar represents the acceptance of social values, customs, tradition and conventions and its impact on the Indian women. Sarita, the wife of a journalist Jaisingh Jadhav is seen extremely sensitive to the needs of her husband. Taking out the notes of the phone calls and carrying out the instructions laid, she portrays the embodiment of women who are used as menial servants or stepping stones to their male counterparts. On seeing Sarita’s dedication, kakasaheb (Sarita’s uncle) comments, “You may be educated Sarita, but you are still a girl from the old Mohitwada!” Though educated, Sarita’s behaviors indicate her ignorance and lack of knowledge. Jaisingh brings Kamala home from the flesh market. Sarita is shocked when she is told about the way he bought Kamala. But Jaisingh is delighted about his accomplishment to have bought kamala to expose the crime committed against women.

Jaisingh: I bought her –in the Luhardaga bazaar, in Bihar.

Sarita: Huh? Bought her?

Jaisingh: Yes. For two hundred and fifty rupees. Even a bullock costs more than that. They sell human beings at this bazaar....Human beings. They have an open auction for women of all sorts of ages. People come from long distances to make their bids.

Sarita: They auction- women?(14)

Jaisingh goes on speaking of the ways in

which auctioneers handle the women, checking them physically to find if they are sexually appealing. Sarita recoils with shock and expresses her disgust. She feels uncomfortable about the case at hand and insists Jaisingh to give up his plans. But he shows his determination to make the media sensation with the evidence. He tells Sarita not to be sentimental about Kamala. For Jaisingh, kamala is just a tool in his hands for his media success. But for Sarita, kamala is a woman like her with flesh and blood and with feelings and emotions.

At one instance, when Jaisingh calls Sarita upstairs to the bedroom, she shrugs away making excuses. He keeps insisting, exercising his power over her as her husband. When she is not interested to yield to him, he shouts in rage, "Don't I have the right to have my wife when I feel like it? Don't I? I am hungry for that too- I've been hungry for six days. Is it a crime to ask for it? Answer me? Sarita realizes that she was used merely as an object of sexual satisfaction, of social companionship and of domestic comfort. The question asked by an uneducated innocent woman, Kamala, "How much did he buy you for", triggers her ignorance lit flame of light. Sarita realizes the reality and her self-realization enables her to raise questions against male mastery. In fury and humiliation s cries out, "Why can't men limp behind? Why aren't women ever the masters? Why can't a woman at least live her life the same way as a man? Why must only a man have the right to be a man? Does he have one extra sense? A woman can do everything a man can."(47).

We see the changed perspectives of Sarita and with the hope for an enlightened future she in a determined tone says, "I'll go on feeling it. But at present I'm going to lock all that up in a corner of my mind and forget about it. But a day will come, Kakasaheb, when I will stop being a slave, I'll no longer be an object to be used and thrown away. I'll do what I wish and no one will rule over me. *That day has to come*. And I'll pay whatever price I have to pay for it."(52).

With the statement of Sarita, Tendulkar goes with the feminists in voicing women's concern, their sensibility and their subjugation as well as their protest. Sarita becomes aware of the fact that her dignity or position in the house is not far away from Kamala's who is not even treated as a human being. The cry of Sarita is the cry of every Indian woman who has been offered in the institution of nuptials. They in some point of life are made to realize their position and identity. But their culture and tradition makes them stand behind the screen waiting for *the day to come*. They are sacrificed as a living gift by their parents and they sacrifice their own life by

following the conventional rules. It's the providence of every Indian woman because she is supposed to follow the norms of wedded life in a traditional male dominated middle class society which is reluctant to any social change.

It's an implausible fact that as far the conventional customs of marriages are active in this society, the selfish, hypocritical, and brutally ambitious male dominated society shall survive and shall be in progress as Tendulkar affirms to the society through the character Kakasaheb,

"It may be unpleasant, but it's true. If the world is to go on, marriage must go on. And it will only go on like this." (47)

Both Benare and Sarita fail to rebel against their poor status thrust upon them by the society and so stand as the victims of their male counterparts. The failure is due to the confused status of their own identity. As an educated woman, both Benare and Sarita are aware of their rights, their true self, their dignity and moreover about their inferior status. Women like Benare when try to come out of the inferior status with a wish to live their own world, the society buries them by destroying them physically and emotionally. A woman, who dreams to live an independent life, is screened in the concept of chastity, a patriarchal value. It is one of the most powerful yet invisible cultural fetters that have enslaved women for ages. The economic, political, religious and cultural aspects of the society hinder them from realizing the *Self*. For ages they have been treated as inferior, emotional, weak, and biologically different and so on. They are used as an object of sexual gratification and considered unfit for independence.

#### THERAPY

Every problem has a solution hidden in it. Tendulkar's plays are the testimonials to his insight into the status of the women in Indian society. For ages, the conventional customs and traditions have been in practice. When we glance into the therapies for the victims, there are some psychotherapies or counseling to support the affected women, awareness programmes and welfare centres for the upliftment of helpless women. To acquire a change in the status of women, change in society is essential. The seeds of knowledge on the importance of woman and the realization of self must be first sown through the medium of education. As the study of the Ramayana and Mahabharata are kept as an essential part of education in most of the CBSE schools, there must be a book providing the knowledge of behaviors, feelings and relationship issues. A female individual starts facing different types of tortures initially in her teens though abusing of female babies is more

prevalent in the society. A separate class can be made mandatory for the school and college students in which they will be taught about the safety and dignity of womanhood. By this, one can become self decisive, confident, strong and ethical that paves way to a *dependent self*. While the female students take their class, a corresponding class must be arranged to the male students where they will learn the ethical values and respect towards womanhood. This initiation must be taken by the departments that offer women studies.

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## World Journal of Science and Research

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### Research Article

### English

## THEME OF VIOLENCE AGAINST WOMEN WITH REFERENCE TO THE SHORT STORIES OF KAMALA DAS

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### ABSTRACT

### Article Info:

In accordance with the celebrities of the twentieth century Western Women's Liberation Movement, like Simone De Beauvoir and Virginia Woolf, Das fruitfully poetizes the modern Indian feminine psyche's violence and rebellion throughout her works. She presents man-woman relationship very powerfully and blatantly and her commanding expressions call for a revolutionary transformation. Her sensibility is overflown with excruciating circumstances of feminine dilemma and also the ensuing anxiety and angst. Later these transform into violent poetic outcries which are directed towards the society that constantly and continuously disrespected the feminine sensibilities and violated the freedoms and aspirations of women.

Kamala Das is defensible in her violent fury against the autocratic manner in which man behaves in his relations with woman. Taking upon herself the mantle of being a mouthpiece of Indian women, she looks at the dilemma of gender inequality as an incurable menace that struck the human civilization. This made Das to concentrate more on the strong reactions and justifications for the most needful awakening of woman as a living entity in being-in-the-world. Thus, the element of violence and the angst in her works emerges chiefly from her concern on the woman's loss of personality as a result of the conditioned and passive state in which she is destined to exist in almost all the counters of human interaction. In this paper the researcher explores the theme of violence against women with special reference to Kamala Das' short stories.

**Citation:** V. Chithra Devi (2017) Theme of violence against women with reference to the short stories of Kamala Das. *World Journal of Science and Research*. 2 (2): 29-33

Received on 10th March 2017

Accepted on 30th Mar. 2017

Online April 2017

### Keywords:

Man-Woman, Relationship, Feminine Sensibilities, Aspiration, Violent Fury, Loss Of Personality, Interdependent Personalities

## INTRODUCTION:

In India, the short stories have always been flourishing in the regional languages among women writers. Kerala too swanks a long line of short story women writers in Malayalam. Das is one of those rare writers who are equally good both in the regional language as well as in English. She persistently delves deeper into her consciousness to create female images in literature and thereby expressed her restlessness with the traditional positioning of women in the short story. She wrote about the Indian women, the problems faced by them in the male governed social set up, the role assigned to women, the prejudiced attitude of man towards woman and the treatment of woman as a sexual object. She constructs a humble but violent writing attempt in order to emphasize the feminine problems and predicaments in the context of her times.

Das thoroughly analyses the man-woman relationship by portraying the suppression and oppression of women as the prominent subject matter in her works. She gives very bold pen-pictures of the interaction between man and woman without compromising her femininity. The writer depicts more about women who are the victims in the society. Jameela Begum strongly adds that like their creator, they confront the evils of society, and accept their roles in a decrepit world of false values and crumbling ideology (39). Her stories sketch the cruelty and violence exhibited by human beings, not merely inside domestic wall, but also on the streets against girl children and women.

### **Theme of Violence against Women in “A Doll for the Child Prostitute”:**

In the short story titled “A Doll for the Child Prostitute,” Das presents many images of girls and women who materialize in various tough circumstances in the brothel house like highlighting the physical exploitation of women by men, the neglected status of girls and women in the society, their position and role in man-woman relationship and as a prostitute how the woman is given the only role to please and allure men by her physical charms. T.N. Geetha pronounces that Das presents a series of snapshots depicting the horrid life of the unfortunate inmates of a house of disrepute, a sickening, dehumanizing world of dirt and disease, sloth and scandal, pain and penury in “A Doll for the Child Prostitute” (176). It depicts the individualized and humane picture of prostitutes who are usually dehumanized and reduced to a

system by patriarchal structures which aims at male satisfaction at the expense of woman. In this novelette, the lead characters are Lachmi Bai, the Ayee, is a mixture of kindness and exploitation, Mira, the sentimental lovely girl, fourteen year old Sita and twelve year old Rukmani who play hopscotch during the intervals when they have no clients, are all portrayed with rare understanding and realism. Christine Gomez draws, “There is a vivid evocation of a brothel, its daily routine, and its sordid reality of exploitation, sadism, child abuse, illegal abortion and death” (26).

### **Violence against women in brothel:**

Das revealed that in the Indian cultural context, the birth of a female child is always unwelcome and a daughter is considered a burden. Women in our society are forcibly pushed to undergo flesh-trade even if they don't desire for. They are induced to perform the tasks, which they really do not want, for survival and for filling up their family members bellies. One such character is the unblessed Mirathai or Mira, a beautiful prostitute of the Ayee house, who is coerced by the cruel fate from her very childhood to grow up in the atmosphere and the tradition of the world of prostitution. This harlot compromises and adapts to the environs she has been thrust upon despite the feeling that she is in the wrong placement. To assert her quest for freedom of existence, she vehemently tries to undo herself from the fetters of the brothel-house resulting in her elopement with the college boy named Krishnan. Being an outrageous lover, he makes use of her physically, emotionally and financially and leaves her after seven days. All her dreams got shattered because of the denial of her lover to marry her which made her again go through the same routine of sleeping throughout the day and waking up the whole night, alluring and satisfying men's sexual hungers.

A.N. Dwivedi annotates that Das', “A Doll for the child prostitute” is well within the range of her own experiences, and it forcefully concentrates on one of the burning social problems of the day—corruption and prostitution rampant in India's metropolitan cities like Bombay (18). This story has much in common with the tale of a Hindi film Mandi where the girls and women in a brothel are screened with different psychic make-ups performing the same act everyday willy-nilly under the head-prostitute called Ayee in “A Doll for the Child Prostitute”.

**Innocent Victims of the Violence:**

The protagonist of this story named Rukmani was given a doll to play with when she was raped by her own stepfather and later forced into prostitution at the age of thirteen. There is no values, no ethics, only a savage hunger that is the mark of an animal in the disguise of man, the step father. It is too pathetic that Rukmani's own poor mother Anasuya only sold her off for money as there is nothing in the hands to eat and they are starving. In Hardy's *The Mayor of the Casterbridge*, it is the husband who sells his wife for money but here it is the mother of a daughter. Instead of protesting against the monstrous act of her second husband who raped her own daughter, the mother further drives the daughter into the abyss of dust and filth and she goes back to her youthful husband just to live a life of lust. The mothers like Anasuya who sell their daughters for money are condemned by Das vehemently.

In general helpless orphans, though they are too young to realize the full implication of the profession they have been thrown into this oldest profession. Rukmani the pathetic child is also unaware of the nature of the place that she has landed in. Rukmani is very happy for reasons that she is away from the sexual assaults of her step-father and also her bosom friend Sita, a fourteen year old girl is also in that house. These two children are forced into the flesh-trade at a tender age when they are ignorant of its nature and they hardly knew the significance of the sexual act. For them, it came as an occasional punishment meted out for some obscure reason. The physical assaults on their body are not at all more than the interruptions during their game of squares and doll play. Both the children long to go out of the house and play in gardens, plucking their favourite guavas.

It's very pitiable that Rukmani becomes the darling of a police inspector who is in his mid-fifties and a man of loose moral character. She who herself is a doll, just for the sake of a doll with which she wants to play allows the man of the age of her grandfather to play with her body. He prefers the child prostitute Rukmani to others, since she does not jeer at his ugliness. This girl resisted his move by telling him - "I am not a whore" (75). It is ironical that the inspector has a grand-daughter of Rukmani's age. He makes her succumb to his lust by luring her with promise of a laced red frock and foreign doll. The child does yield to his lust, dreaming of the foreign doll that he would bring for her.

Both Sita and Rukmani are shown in this story as the most innocent children and through them how girls are oppressed in a

system of society and also male hegemony. They are too young to decipher the complexity of the job what they are doing. One example is one day Rukmani kept her satchel of books on the mat meant for her and Sita. "Men come to do things here?" said Sita. "What things?" asked Rukmani. She was thinking of her stepfather and the pain she had experienced. T.N.Geetha states that like the rest of her writings, the stories of Das capture life as raw as:

Pain resulting from loveless living, aches dulled by routine sobs stifled by unfeeling society, life blighted by disease and death, goodness soured into harshness by callous necessity such are the themes of her stories which have the effect of disturbing the reader's complacency and heightening his awareness of the misery around him. (175-176)

Unfortunately Sita becomes prematurely pregnant, undergoes an abortion and dies because of a crude miscarriage and hence Rukmani becomes desolated and forlorn. But the Police Inspector who is a regular customer of the house comes to Ayee's rescue. The Inspector- a person who is in-charge of maintaining law and order in the society - assures Ayee, "I shall protect your reputation. I am your friend. I shall never let you down" (76). He even calls Ayee's house a "decent brothel" (75). These exchanges inflame with pathos and sense of discontentment. It provokes our thought to stand up and voice against the sexual harassment of the young females done especially with masochistic tendencies. It gives zeal to correct such mistakes and punish the wrong persons. In *My Story* also Das tells the reader how ignorant and innocent girls like Kunhukutty, the maid servant, are raped and mutilated by men.

**Theme of Violence against Hag in "The Princess of Avanti":**

Another story also in Das' "Padmavati, the Harlot and Other Stories," focuses on the brutality and hostility exhibited by human beings not merely for girls and women but also for aged women with greater intensity. In "The Princess of Avanti," parodying the concept of Swayamvaram, Das represents an old mad woman, the central character, who considers herself to be a Princess waiting for her wedding day. This old lady daily comes to the park with the packed lunch provided by her daughter-in-law. She is described as "hag" because she looks ugly and evil-looking with spindly legs dry and blotched by mosquito-bites. Perhaps she has gone berserk due to marital disharmony or else some deep maladjustment

occasioned by patriarchal norms which is inevitably imposed on the hapless woman. The thought pattern of the protagonist is very closest to lunacy. She has developed some megalomaniacal fantasies and believes herself to be a princess.

There came three youth in shabby clothes. When they accost her with the title, 'The Princess of Avanti', she feels jubilant. The three young men represent male sexuality distorted by social upbringing and by warped concepts of masculinity. They appear like wild beasts seeking their prey, laughing raucously and greeted her with folded hands by introducing themselves as the King of Kalinga, King of Kerala and King of Vangarajya. The tallest one of the three young men, said, "We do hope that you are in perfect health" (16). They instructed her to remain in the park to commemorate her wedding. As a lunatic, the old lady inertly consents their order to celebrate the marriage ceremony.

Jameela Begum feels, "The story could be read as the romantic vision of love that fails to be sustained by a society that can see woman's body as nothing other than a sexual object" (40). The parody is sharpened by using a mad old woman as a body symbol instead of beautiful girl. The irony and satire that ooze through this tale reflects Das' bitterness against the society which is diseased at the core. At night, they raped her and to stifle her cry, they close her mouth and nostrils with the palm until she is dead. At the end of the act, one of them casually asks, "Is she dead?" asked the tall man. The woman's legs had stopped thrashing in the air. "Is she dead?" he asked his companions. "Perhaps", said the youngest. (18).

Das shows how viciously three youths just to give vent to their lust without considering about the age, ugliness and mental status of the old woman. They laugh raucously when she pleads with them. V. Pala Prasada Rao comments that for a woman, sexuality is a "domain of restriction, repression and danger" and for a man it is a "domain of exploration, pleasure and agency" (257). Rape is more than physical molestation and it is psychological trauma that troubles a woman. Pallavi quotes, "Rape is for me the grossest violation of trust between two people. It is also the greatest violence because it is not only the women's body but it is her mind and feeling of her right to have a control on her body which is gone" (Gaur 126). Das achieves the grotesque effect, which is ambivalently poised between the comic and the tragic world because the story "The Princes of

Avanti," begins comically with an old woman's romantic self-delusion and ends tragically in her death.

#### CONCLUSION:

In Indian patriarchal culture, when it is scrutinized under the lens of reality, women are totally concealed and they are provided subservient space. A similar point of view has already been predicted by Simone De Beauvoir as, "The situation of woman is that she-a free and autonomous being like all human creatures—nevertheless finds herself living in a world where men compel her to assume the status of the 'Other'" (630). They are debarred effortlessly from the positions of supremacy and are subjugated to men. Since domination is a hypothesis of patriarchy, this system leads to inequality between both genders which have been actually endorsed by the society.

The male view of treating woman as a sexual object is deplorable to Das and she very fervently reacts against woman's passive acceptance of the traditional notion of femininity. O.J.Thomas expresses, "Kamala Das is generally seen in the fore-front of such writers who fought for the rights of women" (53). The extra-vibrant and violent manner in which she articulates her feelings and the tone of violent outcry in Das' composition shows her uniqueness and moreover it is a call for humanistic understandings born of mercy, pity, peace, love and charity. Jayakrishnan Nair symbolizes that the cultural crisis which Das personally underwent in the biographical context is greatly responsible for her being violent in the tone and the tenor of her writing (13). The element of violence and angst in her inscriptions materialize chiefly from her concern on woman's loss of personality as a consequence of the conditioned and passive state in which she is ordained to survive in almost all the counters of human interaction.

As a feminist, the grievances of the writer are the sources of violence in her works. Both biological and psychological exploitation of girls and women are the essential cornerstones of Das' creativity and she depicted obtrusive examples for biological exploitation and domination such as rape and forced sexual congress and as far as the psychological exploitations and subjugations are concerned, they are broadly born out of the patriarchal discourses of male superiority and female inferiority. Her pitch of voice in rising against the male domination turns out to be higher when the psychological cruelty and exploitative modalities becomes greater.

**THERAPY FOR VIOLENCE AGAINST WOMEN:**

It is obvious that the attempts Das made to break the shackles and the efforts taken to re-define the horizon of freedom are remarkable. The war Das has launched against patriarchal practices shows her sensitized mentality against the evils in our society. She is not an opponent of mankind but she is intolerable to the maleness which is an evil to femininity. In addition, she wants to substitute it with humanity which is based on mutual understanding between male and female.

Das' foremost aim is to create a beautiful world where the consciousness of being 'male' or 'female' will not exist. She likes to erase the barriers even from the arena of her memory by creating a healthy atmosphere between man and woman which is her sole motive. Salvation for Das is not freedom from life afflictions, but she expects amicable understanding based on fondness and co-existence in all forms of human relationship.

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### CHILD ABUSE AND TRAUMA: A STUDY OF ALICE WALKER'S BY THE LIGHT OF MY FATHER'S SMILE

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#### ABSTRACT

Alice Walker, one of the United States' preeminent writers, is an award-winning author of novels, stories, essays, and poetry. *By the Light of My Father's Smile* (1998) is about the celebration of the Eros, and the bitter-sweet relationship between fathers and daughters. A husband and wife team of Christian missionaries live among the Mundo people. Years earlier, as Walker reminds us, the nakedness of the native tribes drove the sexually repressed Europeans to heights of cruelty as they vainly sought to deny their lust. And so it is with the father of this story. The central event of the book is the father beating his adolescent daughter Magdalena for carrying on with a young Mundo boy.

But instead of controlling her, he succeeds only in alienating himself from her. Her younger sister, Susannah, takes her side and both decide that their father is hopelessly gauche. The memory of beating remained in Magdalena's mind and she cannot get rid of it.

Therefore, this article will focus on the way the relationship struggles between Robinson and his daughters Susannah and Magdalena whose lives remain highly influenced, constrained and wrecked by patriarchy. It also depicts how an occasion of child beating, completely destroys the life of his elder daughter Magdalena inside out. *By the Light of My Father's Smile* is less of a novel and more of what Walker would call a 'womanist' tract devoted presenting the case against male oppression of women.

**Citation:** Jaishree Karthiga R.K. and Subamathy A. (2017) Child abuse and trauma: a study of alice walker's by the light of my father's smile. *World Journal of Science and Research*. 2 (2): 34-37

#### Article Info:

Received on 10th March 2017

Accepted on 30 th Mar. 2017

Online April 2017

#### Keywords::

Relationships,  
Fathers, Daughters,  
Traumatic, Sexuality,  
Patriarchy.

## INTRODUCTION

Alice Walker is the brightest star in a galaxy of black American women writers. As a fighter against social injustice Alice Walker is inspirational; as a black woman struggling with divorce, motherhood and car boxes, she is engaging and emphatic. She is the author of the novels *The Color Purple*, which won the Pulitzer Prize in 1983, *The Temple of My Familiar* (1989), *Meridian* (1976), *Possessing the Secret of Joy* (1992), *By the Light of My Father's Smile* (1998), *The Third Life of Grange Copeland* (1970), *You can't keep a Good Woman Down*, *In Love and Trouble*. *The Way Forward is with a Broken Heart* and now is the time to open your heart. Her non-fiction, 'In Search of My Mother's Garden' is both a memory as well as a series of observations on African American women's culture. She is also the author of several collections of short stories, essays and poetry as well as children's books. Her books have been translated into more than two dozen languages. Born in Eatonton Georgia, Alice Walker now lives and teaches in San Francisco.

Child abuse or child maltreatment is physical sexual or psychological mistreatment or neglect of a child or children, especially by a parent or other caregiver. It may include any act or failure to act by a parent or other caregiver that results in actual or potential harm to a child, and can occur in a child's home, or in the organizations, schools or communities the child interacts with.

The terms child abuse and child maltreatment are often used interchangeably, but some researchers make a distinction between them, treating child maltreatment as an umbrella term to cover neglect, exploitation. The World Health Organisation (WHO) defines child abuse and child maltreatment as "all forms of physical and/or emotional ill-treatment, sexual abuse, neglect or negligent treatment or commercial or other exploitation, resulting in actual or potential harm to the child's health, survival, development or dignity in the context of a relationship of responsibility, trust or power.

Among professionals and the general public, people often do not agree on what behaviors constitute physical abuse of a child. Physical abuse often does not occur in isolation, but as part of a constellation of behaviors including authoritarian control, anxiety-provoking behavior, and a lack of parental warmth.

The WHO defines physical abuse as:

"Intentional use of physical force against the child that results in – or has a high likelihood of resulting in – harm for the child's health, survival, development or dignity. This includes

hitting, beating, kicking, shaking, biting, strangling, scalding, burning, poisoning and suffocating. Much physical violence against children in the home is inflicted with the object of punishing"

Often, physical abuse as a child can lead to physical and mental difficulties in the future, including re-victimization, personality disorders, post-traumatic stress disorder, dissociative disorders, depression, anxiety, suicidal ideation, eating disorders, substance abuse, and aggression. Physical abuse in childhood has also been linked to homelessness in adulthood.

The novel *By the Light of My Father's Smile* brings into focus the Robinsons, a black family and the odds faced by them as blacks. It focuses on their daughters Susannah and Magdalena whose lives remain highly influenced, constrained and wrecked by patriarchy. Children are discriminated by patriarchy on many counts like religion, sex, race, education and gender. Mothers in many cases are not in a position to negotiate the interests of their children. Patriarchy unethically uses gender norms, as a way to benefit men over women. Furthermore, child abuse can be extremely traumatic for children, not only during the period they have undergone abuse, but even after many years after the incident of abuse, be it mild or severe. It can lead to masochism, sadism and even sadomasochism later on, making them abusers of their own selves, and at times even others.

Mr. Robinson and his wife Langley Robinson an elite African American couple go to Sierra Madre on an anthropological experiment to study a tribe called the Mundo, of mixed African and Mexican descent. As blacks during their times, are not funded for any anthropological project, they fake themselves as African American preachers and go to Sierra to study the Mundo. The Agnostics they are, the Robinsons don't trust any religion or God, but use it as a means to achieve their goal of studying the Mundo. Mr. Robinson, preaching religion forgets that he is an anthropologist, father and family man. He gets sucked into the pretentious cloak of religion and subjugates his daughters to undesirable patriarchal decorum aided by Christianity. There is no doubt that as a caring father he thinks of protecting the interests of his daughters, but in the process of doing so, he unwittingly subjects them to patriarchal sexism and misogyny.

Susannah and Magdalena though sisters are complete contrasts and lead different life styles as adults. The novel traces the lives of Susannah and Magdalena from their childhood, to the ripe old age of Susannah and the death of Magdalena. At the beginning of the novel, Senor Robinson is shown as an angel following his daughters and watching them, trying to redress their relationship with his daughters,

long after they don't even think of him, and he is dead. To his surprise, both his daughters have turned out to be quite different from what he thought; they would turn out to be. To his surprise, Susannah turns out to be a bisexual, and Robinson watching over her as an angel, wonders how his daughter is able to bear Pauline her lesbian partner. Having seen her feminine ways of doing things throughout her childhood, he thought that she would turn out to be a feminine lady. Never did he think that, she would turn out to be a bisexual.

Robinson thrusts patriarchal decorum onto his children which Magdalena defies and this becomes an issue of tussle between the father daughter duo. Susannah takes interest in womanly things, while Magdalena is more of a tomboy, who cherishes horse riding and playing with boys, to womanly activities like stitching, gardening and pottery. Robinson tries to acquaint Magdalena to gendered, feminine ways and hobbies, but her hot spirit takes her to adventurous activities. Neither Langley, nor the Mundo find fault with Magdalena's ways of living. They observe that Magdalena is "a changing woman, a natural one, uninstructed and uninitiated, and therefore very rare" (104).

Langley tries to admonish Robinson's restraint and help her be herself, but Robinson unwittingly tries to smudge her free spirit. Robinson constantly nags, brags and restricts the life of Magdalena, as she is not girly. He thinks of imparting life skills to his daughters, but in the process ravages their lives off wholeness. As Magdalena becomes a teenager, he starts monitoring her wardrobe and the way she presents herself. He goes to the extent of monitoring her dressing. He increases the length of her sleeves and hemlines, in a bid to protect her. He monitors almost all aspects of her life. This unnecessary monitoring eats away the vitality of her life. Robinson senses that he is missing something in his relationship with his daughter.

He sidelines his observation, as he feels that they are teenage tantrums that would subside, but fails to recognize that her changed behaviour is open abhorrence, vehemence and rebellion. Walker through the novel argues that repression by fathers only strengthens and hastens the rebellion of children.

The atmosphere at home becomes stifling for Magdalena that she chooses to spend more time with her childhood friend Manuelito. His company seems to be her lone solace. Despite vigilant monitoring at home, she now and then slips away from home. Unknowingly she discovers her sexuality with Manuelito much to her surprise and happiness, and the dismay and ire of her father. To her, the relationship with Manuelito is more than friendship, a

sort of reverence and utmost love. She exclaims: "To feel in myself and in my response to Manuelito such depths of trust and desire caused me to feel innately holy, as I four love made a magic circle about me that cloaked me in a private invisibility when I was obliged to return home" (28).

As a teenager she does not think and weigh the pros and cons of the sexual intimacy with Manuelito. On knowing about her sexual escapades and her relationship with Manuelito, Robinson gets furious and trashes Magdalena with a belt that has metallic disks as if she were an animal, till blood oozes out of her body. During the incident, Langley and Susannah do not come to her rescue and stop Robinson. They watch all this from the key hole of the locked room. At the moment of beating Magdalena till she bleeds, Robinson does not think about stopping the act of beating, or showing mercy on her. He much later on as a dead angel realizes that: "By beating her eldest daughter, to the point of actually drawing blood, caused by the disks on the accursed belt I [he] used. I [He] had betrayed her completely" (28). The incident brings in a void, in Susannah's life. She suffers a spiritual fracture because of the incident.

The beatings of Robinson not only hurt Magdalena's body, but even her heart and psyche. The wedge thrust by the incident between the father and daughter remains for a life time. It leaves a deft in her whole personality, and she is never the same, smiling, laughing, active person again. She loses her cheerful self forever, and becomes a picture of silence. Above all, she feels left out by her mother, who should have been on her side. She hates her father like no other person, which becomes vehement outspoken hatred, after she becomes independent.

Magdalena, constantly breeds avarice and disdain towards her father. She nurses a broken heart throughout her life. She feels undone by the one incident of beating from her father. Though he changes his stance later on, and realizes his mistake, she is not ready to forgive him. She distances herself from her mother, who dies out of cancer. Magdalena imposes self-exile on herself, from which she never comes out. Her childhood lover Manuelito, who she never meets till her middle age, marries, has children and goes on with life. Magdalena on the other hand, destroys her own life, and makes herself a misfit. She crucifies her sexuality and wails in her own destruction. Magdalena achieves professional success, as she becomes an academician in a university of repute, with her own hard work. She does not enjoy her professional success as her father senior Robinson takes utmost pride in it.

Magdalena resorts to the masochistic activity of crucifying her nipples and labia. The cross

on her labia is symbolic of the crucifixion of her sexuality by her father.

### CONCLUSION

Walker through the novel projects the animosity children have towards parents. Reconciliation is impossible between Magdalena and her parents however much she tries. By the Light of My Father's Smile (1998) harps on the important point that fathers have to be considerate in the upbringing of daughters and let them flourish into wholesome individuals, living life whole, and full. It vouches that gender disparities, and thrust up gender norms on daughters by fathers, eat away the vitality of the lives of daughters and make them puppets without individuality

It has long been clear: Childhood abuse of any kind — physical, sexual or psychological — has profound impacts on children, adversely affecting mental and physical health throughout life. The chronic levels of stress hormones kill off brain cells and shrink the hippocampus, the brain's emotional center. Psychological abuse during childhood becomes encoded in the brain. The memories become tyrannical, heightening the risk of high rates of depression, anxiety disorders, low self-esteem or post-traumatic stress. Suicides among these victims occur at the same rate, and sometimes at a higher rate, than among children who were physically or sexually

abused, the study says.

The psychological effects also can lead to chronic health problems including heart disease and diabetes. Impacts also can include problems dealing with others, isolation or desensitization or difficulty in dealing with authority. Some resort to self-injury.

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## World Journal of Science and Research

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Research Article

English

### REVOLUTIONARY VOICE FOR WOMAN IN PAULE MARSHALL'S FICTIONAL WRITINGS

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#### ABSTRACT

#### Article Info:

Paule Marshall is a vanguard achievement voice in the African-American woman's artistic group. Her first novel *Brown Girl, Brownstones* showed up in 1959 and African-American woman's scholarly custom, which at this point had gone to a junction, took a monster jump into the universe of ontological transmutation of dark woman's existential conditions in America. This paper expresses The Strong yearning of Marshall's women who expresses themselves, to be heard, to be seen in their own right, to construct the words, to name their experiences in their own terms, and to illuminate and elevate the conditions of their lives

**Citation:** S. Moorthi (2017) Revolutionary Voice For Woman In Paule Marshall's Fictional Writings. *World Journal of Science and Research*. 2 (2): 38-41

*Received on 10th March 2017*  
*Accepted on 30 th Mar. 2017*  
*Online April 2017*

**Keywords:** Voice of Black Women, Women In Marshall And Violence Against Black Women.

## INTRODUCTION

Paule Marshall is a vanguard achievement voice in the African-American woman's artistic group. Her first novel *Brown Girl, Brownstones* showed up in 1959 and African-American woman's scholarly custom, which at this point had gone to a junction, took a monster jump into the universe of ontological transmutation of dark woman's existential conditions in America. The novel opened the imaginative conduits and dark woman's words poured forward from the profundities of their souls in an undiminished stream. The imaginative overflowing showed the transitioning of dark woman's artistic convention. Selina Boyce, the hero of *Brown Girl, Brownstones*, enunciated what Mary Helen Washington calls "the hardiness and resiliency of black-eyed Susans, the hunger and yearning of the mysterious midnight bird (3)". The novel portrayed clearly black women's steadfast to receive history, to carve out a place, to establish a their identity for themselves, to announce to the whole world their presence as stated by Cudjoe that "a person and as a presence: as someone autonomous and as someone responsible to a community" (7), to interpret their realities from their perspective, to define their objectives and establish their own precedence, and also to resolve the incongruity between images and reality of their lives. The character of Selina chiseled to become example for other women who need to emulate her artistic ideals in their life, which expressed in the same way by "the black woman herself –her aspirations, her conflicts, her relationship to her men and her children" (Washington X). Unlike their predecessors, who spoke to others, Marshall's women speak to their own self and try to articulate that self with a greater force. Femininity for them is but an idiom of expression, it is a kind of a taking everything in a surprise way, adding their own colours to their life, and furthermore, rather taking burden on the shoulder than finding peace in life. Seeking explorations into the psychic universe and finding happy release of self-consciousness is their major preoccupation. Silla and Selina, the two women in *Brown Girl, Brownstones* choose to be black women, not only in body, but in their ability in thinking itself. They travel inwards to find the meaning of their life and of the other women in their society. Marshall's characters trace the other women's hardships to find the solution for masses. Marshall's first novel indicated that black women artists explored the theme which breaks the stereotype women's silences and encouraged questioning guts of themselves. It is expressed through the character of Silla Boyce, "In this white man world, you got to take yuh mouth and

make a gun," (70). The Strong yearning of these women is to express themselves, to be heard, to be seen in their own right, to construct the words, to name their experiences in their own terms, and to illuminate and elevate the conditions of their lives.

Paule Marshall is the predominant writer who helps the contemporary writer how to give revolutionary voice to suppressed women. The themes focused by her differ in all aspects than most writers whose major themes are like history, colonialism, slavery, racism from male perspectives. Paule Marshall is the first black woman writer who treated these ideas from a black feminist perspective. Helene Christol writes that Marshall's *Brown Girl, Brownstones* became

The starting point for the contemporary black women writer's thrust forward to a courageous revision of American history, society and literature from a black feminist perspective. (141)

Marshall's writings paved the way for elevated women in the 1970s and 1980s. Juxtaposition of woman and collective history, race and gender, relationship between black woman's artistic imagination and the resourcefulness of her womb, portrayal of black women as complex, developing persons, and active participants in the socio-political world were the major subjects which Paule Marshall announced as early as 1959 and the same ideas were, decade later, incorporated into the fictional canon of Toni Morrison, Alice Walker, Gloria Naylor, and Ntozake Shange.

Note that Marshall's compositions likewise share certain characteristics of prior dark woman's fiction. Her emphasis on the relationship of lady as self and as a major aspect of group, helps perusers to remember Zora Neale Hurston's *Their Eyes were Watching God* (1937) and her extraordinary respect for the inside and the individual takes us back to Gwendolyn Brooks' *Maud Martha* (1953). Paule Marshall coordinates every single such topic in the surface of her first novel *Brown Girl, Brownstones*. She is a women's activist, she is a womanist; she is a deconstructionist; she is a reconstructionist; she is a revisionist. Or, then again, she is none of the things since she is every one of them and the sky is the limit from there. The way she allows space and centrality to woman makes her a women's activist; the way she looks for amalgamation of male-female voices makes her a womanist, the way she wrecks supremacist and sexist pictures concedes her a position and honest meanings of dark womanhood, the way she recognizes and praises dark culture and group makes one call her a reconstructionist. Now and again she rises above every one of these things by showing a

more extensive setting engaging bigger humankind.

It was Paule Marshall who draws in herself to the errand of reproducing dark womanhood. One reason why she felt prompted to compose *Brown Girl, Brownstones* was likewise to look for remedial measures against the predominant injurious pictures about dark woman. In her meeting with Sabine Brock, Paule Marshall states:

One of the reasons I wanted to write the story of a Selina Boyce was to give an answer to the prevailing image, to say that she was not a topsy, she was not any of the stereotypes ... I wanted Selina to be a departure from all that ... (With) Selina you get away from this whole Nella Larsen theme, you get a type of Black woman who truthfully reflects the reality of most Black women. (206)

Marshall Charges that "The reason, the expectation, was to deny the Negro lady her humankind" so that every one of the barbarities and cruel misuse incurred on her could be defended. She repeated the point in another article:

All in all, what emerged out of a whole body of literature was a debased, one-dimensional figure that, in Ralph Ellison's words, had been drained of her humanity. The reasons for his image are easy to come by. To treat a man brutally, you first have to render him less of a man. Thus, if the black woman committed against her and go unremarked ... and none of these crimes need evoke the kind of moral outcry one could expect if they had been committed against someone considered fully human (Deveaux 77).

Marshall thinks that one of the major concerns for black women writers should be how they can, given the negative, distorted facts, create a personality which would be positive and assist them to erect a new society, a new nation. She feels that nothing will really change until the black people learnt to see themselves in positive terms. She believes that reclamation and reconstruction of black psyche will not really be possible until the dragon of self-hatred, self-denial and self-doubt is expelled from people's psychic universe. She, therefore, writes

The writer feels the battle is the psychic: is that whole areas of what people think of themselves, how they see themselves, what happens to them. It is the writer's great contribution to create new images

that will overcome the negative psychological images we have because of our history. I don't think the political thrust can be really effective until there is a new thinking on the part of the black woman.... (ibid)

Marshall's woman break significantly from their forerunners since they are neither one of the middles class, common, sentimental, close white untouchables estranged from their social lines, nor casualties pitifully drawn into the "mess of sexism" and the "sand trap" of fortuitous powers, nor the perfect butterflies caught in malice nectar, nor the quiet midnight feathered creatures arranged to be gagged through excruciating hush either. Salina, Silla, Reena, Merle Kinbona or Ursa Beatrice are Marshall's woman, who are self-searchers, and lasting radicals, who decimate the societal definitions with an incredible quality, and control and furthermore put themselves on the platform of humankind up to this point denied to dark woman in America. They are not "animals so manhandled by torment" (Walker 232) but rather Marshalls and Moseses who light up themselves and the general population around them through dimness and emergency. Silla Boyce in *Brown Girl, Brownstones*, for example, drives an existence that is a worldview of the Barbadian-Americans people group. She is its touchstone for she declares uproariously the profound inconveniences and goals of her people.

She is not only the mainstay of the Boyce family, but she is preeminent in the Bajan community. She is the pioneer, forging a path through unfamiliar territory, cutting bush for those behind her, crushing whatever is in her way. With her powerful gift of words she expresses, in the accent and idioms of the Bajan community, its fears and aspirations. She is the *avatar* of the community's deepest value and needs. (Washington 313).

Merle Kinbona, the perplexing figure in *The Chosen Place, The Timeless People* is the breath and bone of Bournehills individuals, an encapsulation, and a watchman of the entire group. She is the person who represents a noteworthy danger to the white power structure. Silla and Merle are maybe the ones who illuminate Maya Angelou's Vivian Baxter, Toni Morrison's Sula, Alice Walker's Meridian Hill and Gloria Naylor's *Mama Day*, of the power and punch them have in them. Digging profound into the mental complexities of these characters, Marshall, imagined new lives. Barbara Christian, hence, considers Paule Marshall as one of the primary contemporary dark woman authors who states,

...have responded to the stereotypes, both the nineteenth and twentieth-century versions, not so much by creating countertype as was done in the past but by attempting to create their own definition of woman within the scope of their particular milieu. (78)

Marshall examines the innate humanity of her characters who embody in them the qualities that make them neither the queens of the universe nor the helpless actors enacting their own tragedy. Silla, Selina, Merle Kinbona are the tortured and torturing, the persons whose business is to talk, to reveal, to confess and to explore the dualities of their lives. In them one finds people with their passions, their tumult, their astonishing medley of beauty and vileness. They are at the same time flawed persons and saints, their acts are at once beautiful and despicable. One loves and hates them at one and the same time. We could not make highlight difference in these women. We could not confine them as beautiful or ugly. It is perfectly correct to call them as "beautiful-ugly". It is rightly pointed out by Marshall "a fundamental dualism in life: the idea that a thing is at the same time its opposite, and that these opposite contradictions make up the whole" (Marshall 28).

It is this contradiction, this dualism that constitutes the fabric of women's lives in Marshall's fictional world. In *Brown Girl, Brownstones*, Silla Boyce's complexity – her gentleness and hardness, her ability to attract and repel, her fluctuations between love and wrath, combine to make her a real person. She is neither pious, nor passive. She believes god but also feels that "each man got to see god for him. She drives her husband to the brink of madness and death, yet drives her children away. Marshall writes that Silla Boyce,

Filled richly with human beings. They all have the capacity to love, to make mistakes, to cling to some ideal of life. There is a great deal of ecstatic, and some painful love making. The mothers...are strong and tend to devour; most of them have fervent realism which miscarries (Buckmaster 114).

Paule Marshall's woman, similar to Merle Kinbona and Reena, celebrate racial triumph and woman's triumphs yet they additionally recognize vanquish, not with the end goal of fortifying a feeling of exploitation yet to safeguard that they all perceive their vulnerabilities. This acknowledgment begins in recognizing the wellspring of their torment and accommodating themselves to bearing, in some measure, duty regarding it. Subsequently, there is no moving in the opposite direction of agony, blunder yet observing these things as a component of their living, and taking in a lesson from them.

Marshall analyzes the intrinsic mankind of characters she depicts – characters who encapsulate qualities that make them neither immaculate courageous woman Silla, Merie Kinbona, Cassie are shocking and

misused woman in Marshall's anecdotal ordinance however they are not casualties. Not at all like Pecola Breedlove in Toni Morrison's *The Bluest Eye*, or Margaret and Mem in Alice Walker's *The Color Purple* and *The Third Life of Grange Copeland* or Ursain Gayle Jone's *Corregidora*, no lady in Marshall's fiction is sexually brutalized or misled by her own dad or stepfather, or her better half.

Marshall's woman, along these lines, are the honest to goodness people with shortcoming, vulnerabilities and qualities. They generally "feel human rather than like some old donkey" (Marshall 14). Silla Boyce has no outlet for her blues. She turns her torment internal as opposed to discharging it outward. Merle kinbona is a man with a cracked mind and battling hard to meld the divided bits of her identity into one entirety. Ursa Beatrice in *Daughters* lies hunkering in the overlap of haziness that her dad has forced on her reality. She is not ready to remove the unobtrusive temptation and control that has since quite a while ago portrayed her association with her dad Primus Mackenzie. Avey Johnson is a man who endures enthusiastic clogging and is pitifully looking for some significance of her socially lost life. Every one of these Marshall woman are turning out their predeterminations from their own creatures. they are pathetic and panic-stricken. They find it to lead their own way of life. It is artistically expressed by Lask "they don't realize what they are and since they don't know why they act as they do they make for themselves a vastness of wretchedness and misconception" (31).

Paule Marshall's woman is baffling, sad and as a rule takes us into the dull openings of their souls. However they are solid from numerous points of view. They lose the ground briefly however recoup it at long last.

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## World Journal of Science and Research

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Research Article

Law

### LAW AND VIOLENCE AGAINST WOMEN – A STUDY

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#### ABSTRACT

“Frailty, thy name is woman!” says Shakespeare in his famous play “Hamlet”. Traditionally, an Indian woman had three-fold status – role sequences. They were her role as daughter, wife and mother. However her status had been subject to many great changes over the past few millennia. Women's status is a complex issue and a hard-to-define subject. Though Indian woman have adorned high offices in India including that of the President, Prime Minister, Speaker of the Lok Sabha and leader of Opposition, a global study conducted by Thomson Reuters says that India is the ‘fourth most dangerous country’ in the world for women. Violence against woman is a serious issue that not many people know of, because violence against women has long been shrouded in a culture of silence. Violence against women and girls include physical, sexual, psychological and economic abuses. It is often known as gender-based violence because it evolves in part from women’s subordinate status in the society. This paper is a study on violence against women and the legislative remedies to those evils that women are subjected to.

**Citation:** A. Sudha (2017) Law and Violence against Women – A study. *World Journal of Science and Research*. 2 (2): 42-46

#### Article Info:

Received on 10th March 2017

Accepted on 30 th Mar. 2017

Online April 2017

**Keywords:** Violence, Harassment, Sexual discrimination, Injustice, Protection

## INTRODUCTION:

Today we are witnessing a globalized era with a lot of changes in all fields. With the advent of globalization, liberalization and privatization, everything in the universe have become so easy and are available to us on hand without much effort, so that we can emboss ourselves as high profile citizens moving in digital India. But the misery is that the status of women has neither improved with improvements of any technology nor with that of the intellect of human beings. Though there are infinite changes, advancements, developments and achievements throughout the country, violence against women is also on the same foot of these advancements in its intensification and even it has taken a higher stranded than that of all these developments and remains a threaten to the country and it's so called civilized people. We celebrate the International Women's day on March 8<sup>th</sup> and speak of women empowerment and their achievement but their "untold miseries" remain silent as ever. Women are subjected to violence at all places. They are play- items with whom indoor and outdoor games are being played aggressively. They are subjected to violence irrespective of their age, education, marital status and position in the society. This paper throws a light upon the violence to which women are subjected to and the provisions of law in their support.

### What is violence against women?

The United Nations defines violence against women as "any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life."<sup>1</sup>

Thus women are subjected to violence even before birth (pre-birth) as in the case of sex-selective abortions and this goes on without an end till the end of their life. During their infancy they fall prey to many no. of violence such as female infanticide, physical, sexual and psychological abuses. They do not enjoy their life even as a girl and become victims of child marriage, female genital mutilation, physical, sexual and psychological abuses, incest, child prostitution and pornography. The adolescent age is one where also they are not set free. Acid throwing and date rape; incest; sexual abuse in the workplace; rape; sexual harassment; forced prostitution and pornography; trafficking in women; honour killing; partner violence; marital rape; dowry abuse and murders; partner homicide; psychological abuse; abuse of women with disabilities; forced pregnancy and the list thus goes on without an end. The violence and

victimization follow them even in their elderly stage.

## UNITED NATIONS ORGANISATION ON VIOLATION AGAINST WOMEN:

The United Nations Organisation is an International Organisation established to promote international co-operation. It is an organization vested with enormous powers to deal with, discuss and solve any number of problems. In 2008, the United Nations Secretary General has launched a campaign to end violence against women and titled it as "UNiTE". This aim of this campaign is to raise public awareness and also to increase political will and resources for preventing and ending all forms of violence against women and girls in all parts of the world. The global vision of the campaign is to set a world free from violence against women and girls.

## INTERNATIONAL INSTRUMENTS AT A GLANCE:

The following are some of the contributions of the United Nations Organisation to eliminate violence against women

- [Universal Declaration of Human Rights](#) (1948)
- [Convention on the Political Rights of Women](#) (1952)
- [International Covenant on Civil and Political Rights](#) (1966)
- [International Covenant on Economic, Social and Cultural Rights](#) (1966)
- [Declaration on the Elimination of All Forms of Discrimination against Women](#) (1967)
- [Declaration on the Protection of Women and Children in Emergency and Armed Conflict](#) (1974)
- [Convention on the Elimination of All Forms of Discrimination against Women](#) (1979)
- [Declaration on the Elimination of Violence against Women](#) (1993)
- Inter-American Convention for the Prevention, Punishment and Elimination of Violence against Women (Belém do Pará Convention) (1995)
- [Universal Declaration on Democracy](#) (1997)
- [Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women](#) (1999)

Violation against women is a human right violation as a whole. The United Nations has promulgated treaties, recommendations and declarations to address the [rights of women and girls](#) and they also outline government obligations to protect these rights.

## VIOLENCE AGAINST WOMEN IN INDIA:

Violence against women in India has become

<sup>1</sup> General Assembly Resolution 48/104 [Declaration on the Elimination of Violence against Women, 1993](#)

a day-today scenario and not even a single day passes without any such act being recorded. The shocking truth is that such acts of violence occur many no. of times in the country within an hour. Cases of violence against women are steadily increasing in the country. According to the National Crime Record Bureau, India, there is one dowry death in the country every 78 h, one act of sexual harassment every 59 min, one rape every 34 min, one act of torture every 12 min and almost one in every three married women experienced domestic violence.<sup>2</sup>

The National Crime Records Bureau has recorded 3,27,394 cases under the head of Crimes against Women in 2015. Cases of rape sum upto 34,651 in 2015. Incidents of gang-rape too have been recorded as 2,113 in 2015. Under the category of "assault on women with intent to outrage her modesty", the year of 2015 saw 84,222 cases being registered across the country. The category includes offences such as sexual harassment, assault or use of criminal force to women with intent to disrobe, voyeurism, and stalking. Kidnapping and abduction of women also recorded to a tune of 59,277 in 2015.

#### **THE CONSTITUTION OF INDIA AND PROTECTION OF WOMEN:**

The Constituent Assembly of Independent India was well aware of its duty and its goals as enshrined in the Preamble of the Constitution. The various provisions of the Constitution that empower women are as follows:

#### **FUNDAMENTAL RIGHTS:**

##### **Art 14 - Equality before law:**

The concept of equality enshrines the principle of "Equity before law and equal protection of law." However it does not mean absolute equality among human beings which is physically not possible to achieve. It is a concept implying absence of any special privilege by reason of birth, sex, creed or the like in favour of any individual, and also the equal subject of all individuals and classes to the ordinary law of the land. As Dr. Jennings puts it: "Equality before the law means that among equals the law should be equal and should be equally administered, that like should be treated alike."

##### **Art 21 -Right to life:**

Right to life includes right to the means of livelihood which make it possible for a person to live -The sweep of the right to life, conferred by [Article](#) 21 is wide and far reaching. An equally important facet of that right is the right to livelihood because no person can live without the means of living, that is, the means of livelihood.

In **Maneka Gandhi's case** the Court gave a new dimension to [Article](#) 21. It held that the right

to 'live' is not merely confined to physical existence but it includes within its ambit the right to live with human dignity. Elaborating the same view the Court in **Francis Coralie v. Union Territory of Delhi**<sup>3</sup> said that the right to live is not restricted to mere animal existence. It means something more than just physical survival. The right to 'live' is not confined to the protection of any faculty or limb through which life is enjoyed or the soul communicates with the outside world but it also includes "the right to live with human dignity", and all that goes along with it, namely, the bare necessities of life such as, adequate nutrition, clothing and shelter and facilities for reading, writing and expressing ourselves in diverse forms, freely moving about and mixing and commingling with fellow human being.

#### **Article 16(2):**

This Article of the Constitution enshrines that "No citizen can be discriminated against, or be ineligible for any employment or office under the state, on the grounds only of religion, race, caste, sex, descent, place of birth or residence or any of them."

Thus in the case of **Apparel Export Promotion Council vs A.K.Chopra**<sup>4</sup>, it was observed that an incident of sexual harassment of a female at work place amounts to violation of her fundamental rights to gender equality under Article 16(2).

#### **Article 23 – Prohibition of traffic in human being and forced labour.**

"Traffic in human beings' means selling and buying men and women like goods and includes immoral traffic in women and children for immoral" or other purposes. It protects the individual not only against the State but also private citizens.

In **Peoples Union for Democratic Rights v. Union of India**<sup>5</sup>, the Supreme Court considered the scope and ambit of [Article](#) 23 in detail. The Court held that the scope of [Article](#) 23 is wide and unlimited and strikes at "traffic in human beings" and "beggar and other forms of forced labour" wherever they are found.

#### **DIRECTIVE PRINCIPLES OF STATE POLICY:**

[Articles](#) 38, 39, 39-A, 41, 42, 43, 43-A and 47 of the [Constitution](#) embody the Directive Principles of State Policy which though cannot be enforced through a court of law are nevertheless fundamental in the governance of the country, casting a duty on the State to apply those principles in making laws. The directive principles are therefore subordinate to the fundamental rights

<sup>2</sup> National Crime Record Bureau, Crime in India, 1997, Ministry of Home Affairs. 2000

<sup>3</sup> AIR 1978 SC 597

<sup>4</sup> AIR 1999 SC 625

<sup>5</sup> AIR 1982 SC 1943

guaranteed under Part III of the [Constitution](#).<sup>6</sup>

**Article 38:**

Article 38 of the Constitution deliberately declares that the State shall secure and protect social, economic and political justice to all. It also declares that the State shall strive to minimize the inequalities in income as well as that in status, facilities and opportunities not only among individuals but also among groups of people residing in different areas or engaged in different vocations.

**Article 39:**

Article 39 specifically requires the State to direct its policy towards securing the following principles:

(a) Equal right of men and women to adequate means of livelihood.

(d) Equal pay for equal work for both men and women.

**THE INDIAN PENAL CODE, 1860:**

The Indian Penal Code has mentioned certain violence against women as offences punishable under the code. The gist of the provisions are as follows:

- ❖ Section 304-B – it deals with dowry death and applies to matrimonial offence
- ❖ Section 354 – deals with the offence of assault or criminal force to woman with intent to outrage her modesty
- ❖ Section 361 – deals with kidnapping from lawful guardianship as an offence. It is a gender neutral provision.
- ❖ Section 366 – deals with the offence of kidnapping, abducting or inducing a woman to compel her marriage
- ❖ Section 372 – speaks of the offence of selling minor for purposes of prostitution
- ❖ Section 376 – This provision deals with the most known and commonly repeated violence against women – ‘rape’
- ❖ Section 376-A- punishes the offence of intercourse by a man with his wife during separation.
- ❖ Section 376-B – punishes intercourse by public servant with woman in his custody
- ❖ Section 376-D – punishes intercourse by any member of the hospital with any woman in that hospital
- ❖ Section 494 – deals with the offence of bigamy. Again this provision is gender neutral.
- ❖ Section 498 – describes punishment for enticing or taking away or detaining a married woman
- ❖ Section 498-A – punishes a matrimonial common offence titled ‘dowry cruelty’.

<sup>6</sup> Janardhan Reddey v. State of Hyderabad, AIR 1951 SC 218, 228.

**THE IMMORAL TRAFFIC (PREVENTION) ACT, 1956:**

This Act was passed in pursuance of the International Convention signed at New York on the 9th day of May, 1950, for the prevention of immoral traffic.

**THE DOWRY PROHIBITION ACT, 1961:**

This Act was passed on 20<sup>th</sup> May 1961 with a view to prohibit giving or taking dowry. Dowry demand is a time-old violence against women that has lost its intensification or gravity even till date.

**THE INDECENT REPRESENTATION OF WOMEN (PROHIBITION) ACT, 1986:**

This was an Act passed to prohibit indecent representation of women through advertisements or in publications, writings, paintings, figures or in any other manner. This Act was passed by the Parliament to prevent another violence against women in its thirty seventh year of Republic.

**THE COMMISSION OF SATI (PREVENTION) ACT, 1987:**

Sati is an old-age tradition where widows were burnt alive. Many social reformers had worked hard to abolish this evil practice and finally the Indian Legislature had passed this Act to provide for the more effective prevention of the commission of sati and its glorification in the year 1987.

**THE PROTECTION OF WOMEN FROM DOMESTIC VIOLENCE ACT 2005:**

This is an [Act](#) of the [Parliament of India](#) enacted to protect women from [domestic violence](#). The Act provides for the first time in Indian law a definition of "domestic violence", which is broad enough in its perspectives to include not only acts of physical violence, but also other forms of violence such as emotional/verbal, sexual, and economic abuse.

**THE PROTECTION OF CHILDREN FROM SEXUAL OFFENCES ACT, 2012:**

This is an Act to protect children from offences of sexual assault, sexual harassment and pornography. This Act protects children irrespective of their gender and facilitates the establishment of Special Courts for the trial of such offences. This Act gains its support from Article 15(3) of the Constitution of India whereby the State is empowered to make special provisions for children.

**THE SEXUAL HARASSMENT OF WOMEN AT WORKPLACE (PREVENTION, PROHIBITION AND REDRESSAL) ACT, 2013:**

It is a [Legislative Act](#) in [India](#) that seeks to protect women from [sexual harassment](#) at their work place. The said Act was passed with a view to adopt the Constitutional provisions enshrined in Article 14, 19 and 21 and also as a result of the

ratification of the Convention on the Elimination of all Forms of Discrimination against Women.

**CONCLUSION:**

To conclude in the words of **Swami Vivekananda** "**Just as a bird cannot fly with its one wing, a nation will not march forward if the women are left behind**". It is high time to change our attitude and prevent violence against women. It is a shame to have a number of laws to protect women against violence in a civilised society. Those laws always remind us that violence against women exist and continue in one form or the other. However it may be suggested that stringent enforcement and adherence of laws will result in

reduced crime rates. But it will not be so because in case of violence against women the scenario is completely different. Most of the cases are unreported and untold miseries. Even Honour killings have become fashion of the day nowadays. Thus on one hand new laws emerge to prevent violation against women, whereas on the other hand violence against women takes a new dimension and stages its play. Hence it is time for men to change their attitude towards women and its time for women to **"BE BOLD FOR A CHANGE."**



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## World Journal of Science and Research

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Research Article

Law

### LAW AND VIOLENCE AGAINST WOMEN

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#### ABSTRACT

“A Women is as courageous as man” - Swami Vivekananda. The status of women has changed with each stage of development of the society. I am going to discuss the position of women which dates back to the historical period, medieval period and the modern Era. In the Vedic period, women were treated as equal to men in all walks of life, education. But in the medieval period, the status of women is restricted on freedom and did not enjoy an equal position. Women’s became completely dependent and inequality. The atrocities include dowry death harassment, female infanticide etc. The Law comes to the rescue of women to protect and secure them. Crimes against women are domestic violence likely, sexual harassment, Rape. Cyber crimes against women are harassment as usage of social media like face book, Twitter, E-mail, also Cyberstalking, hacking, and SMS Spoofing. The legal framework relating to women are 1. Constitution law, 2. Criminal procedure code, 3. Domestic violence Act, 4. Cyber law

**Citation:** M. Kalaiarasi (2017) Law and Violence against Women. *World Journal of Science and Research*. 2 (2): 47-50.

#### Article Info:

Received on 10th March 2017

Accepted on 30 th Mar. 2017

Online April 2017

**Keywords:** Violence against women, legal aspects, crimes against women

## INTRODUCTION:

“To awaken the people, it is the women who must be awakened. Once she is on the move, the family moves, the village moves, the nation moves” – Pandit Jawaharlal Nehru.

Women have a strong ability on their confidence, decision making, empowerment, will power. There is no more dependent or so-called “weaker sex”. At present, Women are the independent and their knowledge towards employment is expended in every field of work. At the same time, women play the vital role in a family. According to law, the Right to equality, no discrimination, protection is mentioned in the Constitution of India. Further, though women become independent and legally protected. However, their condition is not satisfactory even today. Violence against women is emergence from historical periods, still, now it exists in major defects like male dominates women and dowry death, rape, sexual harassment. The most effective remedy is mentioned in law to protect women against violence.

### Historical background:

The history of violence against women remains indistinct in society. The position of women in vedic period, has been treated equally to men. In the Mahabharata the women named as the basis of dharma. The status of women is based on equality, liberty, and cooperation. There was no discrimination in gender. In medieval period, women freedom and equality are restricted due to security and to deny community affairs. Most of the violence arises on female infanticide, sati, dowry system and polygamy. In British period, women statuses are changed by two major movements are the social Reform Movement of 19th century and the national movement of the 20th century mentions about equal status of women against ill-treatment of widows, denial of property rights and literacy. In national movement, large numbers of women are involved in the political activity. The All India Women’s Conference in 1927, conducted an event in women’s march towards equality. After Independence, many laws were enacted to improve women status in the society and also to protect women from social evil .

### Law related to violence against women:

Law is a set of rules and regulations combine with Act, which is enforced for welfare of the society and to secure people from wrong doing such as crime. In the position of women which dates back to the historical period, women’s have not accessed to legal protection, there was lack of knowledge regarding law and also certain problem arises to enforce it. Cultural pattern of customary practice (sati) were contributed to violence against women. At present Media’s also plays a major role in

violence against women. There are certain laws related to women’s are below;

### 1. Constitutional provisions for women:

A constitution is the legal framework, its aim to emerge legal norms, social and economic Values. Are reflected to fundamental rights (individual rights) and also to declare that the principles to functions the organs of the government of the state.

Preamble of constitution contains the goal of equality to all citizens and it based on social, economic and political justice equal for all.

- According to Article 14 of the constitution says that equality, that the government shall not be denied equal protection to any person before law.
- Article 15 And 15(3) says that the law shall not discriminate any citizen on the ground of sex and the state to make affirmative discrimination in favour of the women.
- Article 16 says that the no citizen shall be discriminated against in matters of public employment on the ground of sex.
- Article 42 says that directs of the states to ensure the just and human condition of work also for maternity relief.

#### Air-India v Nargesh Meerza

In this case, the air hostesses of the Air-India international corporation had filed a case stating that the discriminatory service conditions in the Regulations of Air-India. The Regulations provided that an air hostess could not get married before completing Four-years of service. Usually an air hostess was recruited at the age of 19 years and four-year bar against marriage meant that an air hostess could not get married until she reached the age of 23 years. If she married earlier, she had to resign and if after 23 years she got married, she could continue as a married woman but had to resign on becoming pregnant. If an air hostess survived both these filter, she continued to serve until she reached the age of 35 years. It was alleged on behalf of the air hostesses that those provisions were discriminatory on the ground of sex as similar provisions did not apply to male employees doing similar work.

The Super court held that, the Air-India Regulations relating to retirement and the pregnancy bar on the service of Air hostesses as unconstitutional on the ground that the conditions laid down therein were unreasonable and arbitrary. The regulation is violating of Article 14 which prohibits unreasonableness and arbitrariness .

### 2. In criminal laws:

In Indian penal code provide a supportive provision to protect women’s dignity and security basis.

- Under section 294 it stated that singing lewd songs directed at women in public spaces is considered sexual harassment. If above said offence done by any person will consider as offenders could be punished (jailed) up to three months or be fine or both.

- Section 354 of IPC it stated that whoever assaults or uses criminal force to any women, knowing it to be outrage her modesty .such offender will be punished with imprisonment which may extent to two years or five years or both.

- Section 376 of IPC lays down the punishment for Rape. If any person committed rape he will be punished for seven years imprisonment for life or for a term which may extent to ten years and fine.

- Section 503 of IPC, if a women's clear refusal to someone's sexual advances is met by threats to harm her physically or her reputation and property, it is a crime under IPC. Such offenders are punished for two years or fine or both.

- An FIR means First information Report is basically a complaint document recorded under any of the criminal process. For example: women faced with an act of sexual harassment, she can file an FIR report with the local police station.

In criminal procedure code, 1973.it provide secular, Comprehensive scheme for the maintenance of wife, children and aged parents under section 125-128 of CrPC. It's the nature of civil rights and not punitive.

### 3. Domestic Violence Act,2005

Domestic violence is a silent crisis that happens daily and with impunity behind closed doors and within close relationships in many Indian homes. It's an abuse of power. The abuser tortures and controls the victim by threats, coercion, and physical violence. Both men and women can be abused but in most cases, the victims are women. Violence is at times directed toward children, and sometimes toward family members and friends. The Protection of Women from Domestic Violence Act, 2005 is enacted which provide security to women against the violence done by their male partner or his family member.

- According to section 3, it lays down that any act, omission or commission that harms or injures under domestic violence are physical, sexual, emotional, verbal, psychological and economic abuses or threat of the same.

- Under section 17, women have exclusive rights to reside in matrimonial or shared household, right is secured by residence order, enforce by law it cannot be filed a case against women in a court.

- Section 8,mention about the function of protection officers ,who assist the court in making a

domestic incident report or order on behalf of the aggrieved party either women or child.

- Protection officers will ensure that aggrieved parties are provided legal aid, medical services, safe shelter and other requirements.

Above mentioned, provisions are related to protect women and children from domestic violence under The Protection of Women from Domestic Violence Act, 2005 .

### 4. Cyber laws:

In the era of cyber world as the usage of computers became more fashionable, there was expansion in the growth of technology as well as the term 'Cyber' became more familiar to the people. Social Media is also a major part of contribution to violence against women. The evolution of Information Technology is origin to the cyber space wherein internet provides equal opportunities to all the people to access any information, data storage, analyze etc. with the use of high technology. Cyber crimes against women are harassment as usage of social media like face book, Twitter, E-mail, also Cyberstalking, hacking, and SMS Spoofing. Appropriate to increase in misuse of technology in the cyberspace and violence against women.

Cyberstalking:

It means spoken or indirect a physical threat that creates fear. The harasser intends to cause emotional hurts and illegitimate purposes to his communication through by use of computer technology. Such as internet-mail, phones, text messages, webcam, websites videos.

Hacking:

It means destroying the whole data of computer programmes of other users. It also unauthorized access over computer system. Such as hacks of mobile network and facebook, email.

SMS spoofing:

It means blocking through spam by sending unwanted or uninvited messages to users for stealing the identity of user's details.

According to IT Act under section 67, lays down that the posting any obscene or defamatory material on a public online platform intending to harass a women is a crime. And such accused can be punished with imprisonment of two years and fine .

Cyber law linked with IPC:

- Section 354 of IPC stated that watching, capturing or sharing images of a women engaging in a private act without her consent is voyeurism .offender will be punished with imprisonment upto 1-3 years or fine, if such accused commit act second time he will be punished with imprisonment upto 3-7 years along with fine.

- Section 499 of IPC lays down that Morphing picture of women and sharing them with intent to harass and defame her is also a crime and the punishment is imprisonment up to 2 years or fine or both.

- Section 354 (d) lays down that following someone with or without their knowledge is stalking and is an act of sexual harassment. Such accused will be punished by imprisonment for the periods of 3-5 years with fine.

**Impact on mass media:**

Mass media is major contribution violence against women in advertisement, movies. Most of the advertisement is a misuse of women and also it reflects on the discrimination of gender.

For example: Advertisement of fair & Lovely which indicates discrimination against the skin tone of women, it also creates infuriates complex among individuals. LIC advertisement which regarding education for son and marriage for daughters, it reflects that daughters do not need education. So, the mass media is also one of the element causes of violence against women.

**CONCLUSION:**

Law related women against violence are mentioned in various laws those are constitutional law, criminal law, cyber law and domestic violence Act .which are given exclusive rights to women for the protection and secure from violence. Our governments are implanting to news legislation for the protection of women in every aspect of their life against violence. But enforcement of law is making delayed. Hence, therefore legal aspects of enforcement of legislation should be done in speedy level so aggrieved parties can claim protection. Above, mentioned legal provisions have ended the violence against women particularly. Further, there is the existence of violence against women. We should

take preventive steps to measures the welfare of the women against violence by amending news laws.

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## World Journal of Science and Research

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### Research Article

### Corporate Secretaryship

## PSYCHOLOGICAL ABUSE AGAINST WOMEN AND ITS CONSEQUENCES

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### ABSTRACT

### Article Info:

Psychological abuse which is also referred to as psychological violence, emotional abuse or mental abuse can be explain that it is a form of abuse, characterized by a person subjecting, or exposing, another person to behavior that may result in psychological trauma, including anxiety, chronic depression, or post-traumatic stress disorder. People can experience a range of strong emotional reactions after a traumatic event. A person might become irritable with others, particularly family members. While anger is a common reaction to trauma, if a person continues to feel angrier than usual a couple of weeks after the trauma, this can seriously impact on their relationships and family life. Returning to work after a traumatic event can be difficult, but it is generally easier to prevent a problem getting worse than trying to manage it once it is having a significant impact on life. Managing of emotions that emerge from violence either physical or psychological needs to be made to see that women affected by it come out of it. For this proper identification, counselling and treatment is necessary, so that the emotional disturbances are managed and their consequences are minimised.

**Citation:** R. Maria Inigo (2017) Psychological abuse against women and its consequences. *World Journal of Science and Research*. 2 (2): 51-54.

*Received on 10th March 2017*  
*Accepted on 30 th Mar. 2017*  
*Online April 2017*

### Keywords:

Psychological Abuse,  
Emotional Imbalance,  
Work-Place Abuse,  
Psychological  
Consequences.

## INTRODUCTION

Violence is defined by the World Health Organization as "the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development, or deprivation".

**Violence can be divided into three broad categories:**

- self-directed violence
- interpersonal violence
- collective violence

Violent acts can be:

- physical
- sexual
- psychological
- emotional

**Violence against women can be of:**

- Dating violence
- Domestic and intimate partner violence
- Emotional abuse
- Human trafficking
- Same-sex relationship violence
- Sexual assault and abuse
- Stalking
- Violence against immigrant and refugee women
- Violence against women at work
- Violence against women with disabilities

**Psychological violence:**

Psychological abuse which is also referred to as psychological violence, emotional abuse or mental abuse can be explain that it is a form of abuse, characterized by a person subjecting, or exposing, another person to behavior that may result in psychological trauma, including anxiety, chronic depression, or post-traumatic stress disorder. Such abuse is often associated with situations of power imbalance, such as abusive relationships, bullying, gas-lighting, and abuse in the workplace.

The causes of violent behaviour in humans are often a topic of research in psychology. Neurobiologist Jan Volavka emphasizes that, for those purposes, "violent behavior is defined as intentional physically aggressive behavior against another person." Based on the idea of human nature, scientists do agree violence is inherent in humans. Among prehistoric humans, there is archaeological evidence for both contentions of violence and peacefulness as primary characteristics.

Since violence is a matter of perception as well as a measurable phenomenon, psychologists have found variability in whether people perceive certain physical acts as "violent". For example, in a state where execution is a legalized punishment we do not typically perceive the executioner as "violent", though we may talk, in a more metaphorical way, of the state acting violently.

Likewise, understandings of violence are linked to a perceived aggressor-victim relationship: hence psychologists have shown that people may not recognise defensive use of force as violent, even in cases where the amount of force used is significantly greater than in the original aggression.

The "violent male ape" image is often brought up in discussions of human violence. Dale Peterson and Richard Wranghamin "Demonic Males: Apes and the Origins of Human Violence" write that violence is inherent in humans, though not inevitable. However, William L. Ury, editor of a book called "Must We Fight? From the Battlefield to the Schoolyard—A New Perspective on Violent Conflict and Its Prevention" criticizes the "killer ape" myth in his book which brings together discussions from two Harvard Law School symposiums. The conclusion is that "we also have lots of natural mechanisms for cooperation, to keep conflict in check, to channel aggression, and to overcome conflict. These are just as natural to us as the aggressive tendencies."

## SITUATIONS OF DOMESTIC EMOTIONAL ABUSE

***It's more than just one argument/instance:*** Emotional abuse happens over a sustained period of time, where the perpetrator repeatedly controls their victim. It is a pattern in the relationship, where one partner is controlling and there is an ongoing sense of fear.

**An abuser wants to scare the victim:** With domestic violence, partners behave in a way that's designed to intimidate, frighten or coerce their victim's behaviour. When a victim is frightened of their partner and treads on eggshells out of fear of their reaction, that's a problem.

**The small things count:** Minor thing to the offender - but it has a big impact to other.

**A one-way street:** In a healthy relationship, equality is present. If one person has particular needs, they accept that their partner will also have their own needs. If frightened and worried and feel like to give up on the things that are important, in order to make partner feel OK and to avoid his bad behaviour, there is an emotional abuse. But an abuser will not think about their partner, and generally put themselves first. Perpetrators of domestic violence do it because they feel entitled to behave that way. They think their partner is there to meet to their needs and they're entitled to take whatever they want."

**Feeling as if Nothing ever happened by the offender:** 'Gas lighting' is when someone exhibits abusive behaviour and then pretends it didn't happen – or even switches blame on to the victim. It's also common among psychological abusers. "It can be very confusing." It can cause serious problems when a woman starts to doubt herself. It takes a woman a long time to recognise that the nice behaviour and abusive behaviour are both a conscious decision on the behalf of the perpetrator.

**Unhappiness doesn't matter:** In a healthy relationship, if one person tells their partner just how unhappy they are with their behaviour, they may be upset, annoyed or both. But they will eventually get over it. A perpetrator is unwilling ever to listen to why the partner is unhappy and will often minimise what has happened. If they're not willing to do any work towards relationship that would be really concerning, and would be too scared to talk about it in the first place.

*"It's abuse if he or she puts you down and tells you you're stupid and unattractive, that no one else will love you. Even if it seems to be done in a kind way, it's still emotional abuse."*

**Controlling partner in many ways:** Control is a significant factor in psychological abuse, where, a perpetrator can cause it in a number of ways, such as not letting their partner go out or visit friends or family. It can also be financial, with a perpetrator controlling their victim's money, or it can be a case of the abuser not wanting to ever socialise. Control can also extend to the online realm - with tracking software used on smart-phones or email and social media accounts hacked.

**Personal attacks:** There doesn't have to be any physical violence for someone to be guilty of domestic abuse. It is not just about bruises. Often it can simply involve words, where a perpetrator might make comments designed to emotionally manipulate his victim.

#### **PSYCHOLOGICAL CONSEQUENCES**

**In a state of trauma:** Victims of intimate partner violence and rape exhibit a variety of psychological symptoms that are similar to those of victims of other types of trauma, such as war and natural disaster. Following a trauma, many victims experience shock, denial, disbelief, fear, confusion, and withdrawal.

**Become dependent on other and lack skills:** Assaulted women may become dependent and suggestible and have difficulty undertaking long-range planning or decision making. Although a single victimization may lead to permanent emotional scars, ongoing and repetitive violence is clearly highly deleterious to psychological adjustment.

**Suicidal attempts:** For many victims, post-rape distress peaks and continues to have problems for several years. Women who have sustained sexual or physical assault have been found to disproportionately suffer from depression, thoughts of suicide, and suicide attempts.

**Other social and psychological disorders:** Other psychological symptoms reported by both victims of rape and partner violence include lowered self-esteem, guilt, shame, anxiety, alcohol and drug abuse, and posttraumatic stress disorder. Even when evaluated many years after they were sexually assaulted, survivors were more likely to receive several psychiatric diagnoses, including major depression, alcohol abuse and dependence, drug abuse and dependence, generalized anxiety, and obsessive-compulsive disorder. Those assaulted

at a younger age are more distressed than those who were raped in adulthood.

**PTSD (Post-traumatic Stress Disorder):** Prevalence of PTSD among survivors of violence creates a situation of "a serious threat to one's life or physical integrity; or a serious threat or harm to one's children ...". Factors most often associated with the development of PTSD include perception of life threat, threat of physical violence, physical injury, extreme fear or terror, and a sense of helplessness at the time of the incident. Moreover, some researchers suggest that PTSD is most likely to develop when traumatic events occur in an environment previously deemed safe. PTSD sufferers can become aware of the potential links between the symptoms that plague them and the exposure to an extreme external stressor.

**Battered woman syndrome:** In recent years, the notion of a battered woman syndrome has been used in a variety of legal proceedings, including criminal prosecutions of batterers, criminal prosecutions of women who have attacked their batterers, and divorce and child custody proceedings. The idea of the battered woman's syndrome developed as an attempt to explain the psychological effects of being in a battering relationship and has similarities with the PTSD conceptualization, but it is not a recognized psychiatric syndrome. Rather, it refers to the consequences of being battered as those consequences are represented in expert testimony in legal settings.

**Consequences to Family and Friends:** Even if children are not themselves abused, living in a family in which there is violence between their parents puts children at risk. These children have been found to exhibit high levels of aggressive and antisocial, as well as fearful and inhibited behaviours, deficits in social competence, higher levels of depression, anxiety, and temperament problems than children in nonviolent homes. It also develops a sort of mind set that violence is considered as an acceptable and useful means of resolving conflict. Children exposed to parental violence are at potential risk of emotional and behavioral difficulties that may be long lasting. Depression, developmental problems, acute and chronic physical and mental health problems, and aggressive or delinquent behavior are characteristic of children exposed to battering.

Physical assaults may also affect other family members and friends, making them into secondary victims. Assault of women had negative psychological consequences on their friends, family members, and romantic partners, regardless of the victim's level of distress. Female friends and family members were more affected than male friends and family members, particularly in regard to increased fear of violent crime.

**Consequences to Society:** Criminologists recognize that one social consequence of crime that affects many people beyond those who have been directly victimized is fear of crime. Because

women fear crime more than men, women curtail their activities because of this fear.

**Economic Effects:** Health costs related to battering and sexual assault, such as treatment for depression and PTSD, drug and alcohol abuse, prenatal complications, suicide attempts, and other chronic physical and psychological conditions. Battering and sexual assault puts an enormous burden on the criminal justice system. These include costs associated with getting and enforcing orders of protection; divorce, child custody, and support proceedings; and prosecutions for assault, sexual assault, stalking, trespassing, harassment, and murder, all of which involve personnel costs for prosecutors, judges, defence lawyers, court staff, and police, among others.

**Indirect Costs:** It means costs that result not from using services but from reduced productivity and changes in quality of life. It also happens that women are prevented from going for work by jealous partners. They also due to the psychological shock are not able to concentrate at work because of the further fear of battering or sexual assault by their partners. Diminished quality of life is another unexplored indirect cost. These costs are associated with the isolation, fear, and lack of freedom that plague the lives of battered women and their children.

#### **Conclusion**

People can experience a range of strong emotional reactions after a traumatic event. A person might

become irritable with others, particularly family members. While anger is a common reaction to trauma, if a person continues to feel angrier than usual a couple of weeks after the trauma, this can seriously impact on their relationships and family life. Sometimes feelings can become so intense or distressing that the person finds it difficult to manage. If emotions are overwhelming and don't improve over time, they can impact on a person's ability to work, on their relationships with others, and their ability to function in their day-to-day life. If emotions remain intense and are causing problems, this could mean that a mental health problem is developing. Returning to work after a traumatic event can be difficult, but it is generally easier to prevent a problem getting worse than trying to manage it once it is having a significant impact on life.

Managing of emotions that emerge from violence either physical or psychological needs to be made to see that women affected by it come out of it. For this proper identification, counselling and treatment is necessary, so that the emotional disturbances are managed and their consequences are minimised.

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## World Journal of Science and Research

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Research Article

Home science

### CHILD MARRIAGE IN INDIA

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#### ABSTRACT

Child Marriage is defined as a Formal marriage or informal union before age 18. Child marriage is observed for both boys and girls, disproportionately most affected worldwide are girls. It is also known as Bal vivaha, is believed to have begun during the medieval ages of India. India has the largest number of child brides in the world, with 47% girls married under the age of 18. On an average 39,000 child marriages occur every day. Child marriage is an appalling violation of human rights and robs girls of their education, health and long term prospects. According to the 2001 census there are 1.5 million girls, in India under the age of 15 already married. Of these, 20% or approximately 300,000 are mothers to at least one child. Reasons of child marriage are dowry, poverty, caste system, dominant notion and honor are important factors encouraging the practice of child marriage. Child marriage results in early maternal deaths, because they are less informed about reproductive issues. Infants born to mothers under the age of 18 are 60 more likely to die in their year than to mothers over the age of 19. Education is helpful for reducing the incidence of child marriage. There is clearly an association between education and delaying marriage. Awareness must be given to parents that will be the solution for child marriage.

**Citation:** C. Priyalatha (2017) Child Marriage in India. *World Journal of Science and Research*. 2 (2): 55-58.

#### Article Info:

Received on 10th March 2017

Accepted on 30th Mar. 2017

Online April 2017

**Keywords:** Health, maternal death, poverty.

## INTRODUCTION

Child Marriage is defined as a formal marriage or informal union before age 18. While Child Marriage is observed for both boys and girls, disproportionately most affected Worldwide are girls. Child marriage was common in human history. It is a common practice in many countries around the world. It is especially prevalent in India, where more than 1/3 of all child brides live. One in every five girl in the developing world is married by the age of 18. According to UNICEF, 47% of girls are married by 18 years of age, and 18% are married by 15 years of age. These marriages are performed without the consent of the girls involved in the marriage. Today child marriages are fairly widespread in parts of the world, especially in Africa, South Asia, Latin America, and Oceania. Child marriage has been an issue in India for a long time. Because of its root in traditional, cultural and religious practices it has been a hard battle to fight.

The highest rates are seen particularly in the rural states of Andhra Pradesh, Bihar, Madhya Pradesh, Rajasthan, and Uttar Pradesh. Child marriage, also known as Bal Vivha, is believed to have begun during the medieval ages of India. At this time, the political atmosphere was turbulent and ruled by Delhi Sultans in an absolute monarchy government. On an average, 39,000 child marriages every day. Child marriage is an appalling violation of human rights and robs girls of their education, health, long term prospects.

### INCIDENCE OF CHILD MARRIAGE

There are wide state wide variation in the incidence of child marriage. As per NFHS-3, states with higher incidences of child marriage are Bihar (69%), Rajasthan (65%), Jharkhand (63.2%), Madhya Pradesh (57.3%), Uttar Pradesh

(58.6%), Andhra Pradesh (54.8%), and West Bengal (54%). Child marriages in India are on a rise in spite of government implementing several policies and schemes to stop the act. Reports have shown that every year on Akshay Tritiya – which is considered to be an auspicious day in the Hindu Calendar, thousands of child marriages take place in various parts of the country especially in far-flung rural areas. According to the 2001 census there are 1.5 million girls, in India, under the age of 15 already married. Of these, 20% or approximately 300,000 are mothers to at least one child. The 2001 census also estimated the average age of marriage has risen to 18.3 for females. The male average is 22.6 years. Rajasthan is the only state in the country where the mean age at marriage for boys and girls is lower than the legal age at marriage. Acknowledging the deep-rooted custom of child marriages in the state, the latest data of annual health survey indicates that nearly one-fourth of girls are getting married before reaching the age of 18 years whereas the average age for boys stand at 20.7 years. With female mean age at marriage is 17.7 years, every fourth girl in rural areas are getting married before attaining the age of 18.

### REASONS OF CHILD MARRIAGE

#### 1. DOWRY

Dowry is the parental property that is distributed to a daughter at her marriage, instead of after parents death. It has been an ancient practice, but often an economic challenge for the brides family. Bride price is the price paid by the groom to the parents of a bride in order to marry

Their daughter. In some countries, the younger the bride, the higher the price she may fetch.

## 2. POVERTY

Poverty in India has been cited as a cause of early marriages. Child marriages of girls is a way out of desperate economic condition, and way to reduce the expenses of a poor family. Parents of a child entering into child marriage are often poor and use the marriage as a way to make her future better, especially in areas with little economic opportunities.

3. CASTE SYSTEM—The caste system is believed to have contributed to the growth of child marriage. Caste, which are based on birth and heredity, do not allow two people to marry if they are from different castes. Virginity is an important part of Indian culture, and parents want to ensure their daughters do not have pre-marital sex, and child marriage is an easy way to fix this.

4. MORALITY—Dominant notion of morality and honor are important factors encouraging the practice of child marriage. These are influenced great by the importance placed on maintaining family honor and the high value placed on a girl's virginity. The important reasons include cultural and religious norms, customs and tradition, economics of marriage and its impact in poverty context, larger socio-political environment in which parents are concerned about girls safety etc.

## CONSEQUENCES OF CHILD MARRIAGE

### EARLY MATERNAL DEATH

Girls who marry earlier in life are less likely to be informed about reproductive issues and because of this, pregnancy related death are known to be leading cause of mortality among married girls between 15 years of age. Girls younger than 15 years of age are 5 times more

likely to die in child birth.

### INFANT DEATH

Infants born to mothers under the age of 18 are 60% more likely to die in the first year than to mothers over the age of 19. If the children survive they are more likely to suffer from low birth weight, malnutrition and late physical and cognitive development.

### FERTILITY OUTCOME

International institute for population sciences and macro-international in 2005 and 2006 showed high fertility, low fertility control and poor fertility outcome data within child marriages. 90.8% of young married women reported no use of contraceptive prior to having their first child. 23.9% reported having a child within the first year of marriage. 23% reported a rapid repeat child birth, and 15.2% reported an unwanted pregnancy. 15.3% reported a pregnancy termination. Fertility rates are higher in slums than in urban areas.

### VIOLENCE

Young girls in child marriage are more likely to experience domestic violence in their marriage as opposed to older women. A study conducted in India by the international center for research on women showed that girls married before 18 years of age are twice as likely to be beaten, slapped or threatened by their husbands and 3 times more likely to experience sexual violence.

### MEASURES

**The convention on the elimination of all forms of discrimination against women** known as CEDAW is an international bill attempting to end discrimination against women. This convention states that child marriage should not have a legal effect, all actions must be taken to enforce a minimum age, and all marriages must be put into an official registry.

### ROLE OF EDUCATION

Education is helpful for reducing the incidents of child marriage. There is a clearly an

association between education and delaying marriage. On average , women with more years of education marry at a later age. The cost of a daughter's education may not be viewed as sound investment. Supporting girls to complete quality based education is best done by focusing on girls rights. Thus

education is helpful for reducing child marriage.

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## World Journal of Science and Research

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### ANITA DESAI'S FASTING AND FEASTING: A FEMINIST VIEW POINT

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#### ABSTRACT

#### Article Info:

Anita Deasi's Fasting and feasting brings out the sufferings of women all over the globe with a tell-tale effect. Many modern critics have serious reservations on structural excellences of innovative works based on thematic explications. Anita Desai's Fasting and feasting makes a threadbare analysis of feminine existentialism in the modern India.

The novel is divided in two aspects. One is the comparative investigation between Indian family machinations and the other is family existentialism in America. The first one is tradition bound and the second one is altruistic and acquisitive. The female characters in the novel are unifying factors between these two apportions. This article attempts to explore whether Fasting and feasting is an indictment against men who believe in holding their women in grip and it is a statement against women who take pride in their servility.

**Citation:** R. Ananth Babu (2017) Anita desai's fasting and feasting: a feminist view point. *World Journal of Science and Research*. 2 (2): 59-65.

*Received on 10th March 2017*  
*Accepted on 30 th Mar. 2017*  
*Online April 2017*

**Keywords:** Tradition, Altruistic, Acquisitive, Familial Existentialism And Gynocriticism.

## 1. INTRODUCTION

Anita Desai's *Fasting and feasting* is an wonderful work. It portrays the predicament of women all over the world in a most moving, funny and terribly illustrative manner. On the whole, several modern critics are bit sceptical about stylistic and structural excellences of innovative works which are based on thematic explications. Anita Desai's *Fasting and feasting* is a combination of gripping, sparking and neurotic scrutiny of feminine existentialism in the post independent India.

The novel is apportioned in two aspects. The first is the comparative investigation between Indian family machinations, socio-cultural and spiritual and the family existentialism in America. The first one is tradition bound and the second one is altruistic and acquisitive. The female characters in the novel are unifying factors between these two apportions.

During the days of Adam and Eve, there was no inequality between them. But down the days, women have been relegated to inferior positions in the society. There was a time when women were hailed as Power (Shakthi) and Knowledge (Gnyam). Later on, they became child bearing machines and their horizons have been confined to familial role. It was men who were to be mostly blamed for the pitiable condition of women as their dominance never allowed women to flourish. Of late, there are some sensitive writers who have applied a humanistic approach to the situation.

They were able to adopt a holistic view on this issue and were able to identify that it was not only male-chauvinism that was responsible for the havoc, but also reluctance on the part of women to come out of their shackles is equally responsible for this disparity. Manju Kapoor's *Difficult Daughters* and Anita Desai's *Fasting and feasting* are the two best examples on this front. As it narrates the story of human hungers, *Fasting and feasting* deserves appreciation from a feminist view point. Similar to all women writers, Anita Desai has been equally sensitive to women-question as well as criticism of life.

This research article ventures to illustrate the feminist approach found in Anita Desai's *Fasting and feasting*. The novel contains two parts. One part talks about an extremely orthodox Indian family and the other part is about an unusually whimsical family in Massachusetts where Mrs. and Mr. Patton, Rod and Melanie live. It is

Arun who happens to be the connecting link between these two families who are distinct and different from each other in social, economic and cultural aspects. Desai shows her brilliance in bringing two families together based on emotional and human affinity.

## 2. The First Part

In *Fasting and feasting*, Uma happens to be the most important character. She is rather a subdued and crushed member of an Indian family. Her presence in all places goes unnoticed. However, her absence is very much conspicuous. She is a woman lost in her jungle of work. She has to look after the needs of her mama, papa, brother Arun and sister Aruna. Everybody wants her to be obedient, affectionate and motherly but for being an individual. Like all other human beings, she also nurtures dreams and desires. She has to sacrifice all the things the moment her dreams come into conflict with the comforts of her parents. The novelist unambiguously explains the striking difference that exists between the colourful and mirthful life of her parents and Uma's dull and dreary existence.

"Uma flounces off, her grey hair frazzled, her myopic eyes glaring behind her spectacles, muttering under her breath. The parents, momentarily agitated upon their swing by the sudden invasion of ideas-sweets, parcel, letter, sweets-settle back to their slow, rhythmic swinging."

In Atharva Veda, it is stated that, "the birth of a girl, grant it elsewhere, here grant a boy" (vi 23).

It is possible that it may be prayer of an age when the lifestyle of women were relatively better and they were given equal status in the society. It is for every individual to imagine the pitiable lot of women in other ages. Even parents who are well educated show priority to their sons than the daughters. In fact, they display their primitive and rustic self when it comes to matters pertaining to their daughters. Girls are not only given least preference but also are more goaded with responsibilities. A woman is expected to take care of her siblings. She is never permitted to be a child. Right from her birth, she is expected to act as mother to her younger brothers and sisters. She is impelled to sacrifice her personal interests at the altar of familial responsibilities. Quite similar to Virmati of *Difficult Daughters*, she is compelled to look after her brother even when she is a child.

“when Mama came home ,weak, exhausted and short tempered, she tried to teach Uma the correct way of folding nappies, of preparing watered milk, of rocking the screaming infant to sleep when he was covered with prickly heat as with a burn. Uma ,unfortunately ,was her clumsy, undependable self, dropping and breaking things, frighteningly pulling away from her much too small, too precious and too fragile brother.” ( FAF 17-18)

Here, Desai parental apathy which frightens the daughters once for all. Daughters are usually hurt by the parents craving for a male child. From the perspective of the daughters, they are considered as accidental births. Left to themselves, parents would have never preferred giving birth to a female child. The joy and ecstasy displayed by the parents with the birth of a son makes the daughters feel offended. In *Fasting and feasting*, the parents of Uma and Aruna are on a cloud nine having been blessed with a male child. In the words of Uma:

“ papa , in his elation leaping over three chairs in the hall, one after the other, like a boy playing leap-frog, his arms flung up in the air and his hair flying ‘ a boy !’ he screamed a bo-oy! Arun,Arun at last!” ( FAF 17-18).

Feminists opine that women have not been mentally different since their birth. They are only biologically different from the male child.

Simon de Beauvoir says that “ one is not born but rather becomes a woman.”. She further says that:

“ no biological ,psychological, economic fate determines the figure that the human female presents in the society, it is civilisation as a whole that produces this creature, intermediate between male and eunuch, which is described as feminine” (Beauvoir )

### 3. The status of Women in an Indian Patriarchal Society

In the novel, Uma becomes yet another victim of a patriarchal society that practises a tendency of conditioning a girl child. Anita Desai being a true humanist squarely blames the women who are unable to resist this kind of oppression. In her opinion, the male-chauvinist is not the only antagonist force. It is the apathetic female who does more harm in terms of loss of woman soul. In the novel, Uma is relegated to the status of a domestic help. This is because of the commitment of her mother to fulfil the role of “papa’s help meet, his consort’ as after all Uma and

Aruna and the ayah were there to stand in for her at Arun’s cot.”

(FAF 31)

Nobody takes any effort to cheer up the docile feelings of Uma and she is unjustifiably denied the pleasure of ordinary living. Whenever she enjoys a cheerful evening with Ramu Bhai , it is done at the expense of incurring the wrath of her mother. In her mother’s words: “quiet, you hussy! Not another word from you, you idiot child!’ ....You, you disgrace to the family –nothing but disgrace, ever!” (FAF 53)

De Beauvoir opines that “marriage is the destiny traditionally offered to women by society”.

The parents of Uma try to make her enter into a wedlock. However their efforts prove to be futile and she is subjected to humiliation and disgrace. When both the attempts do not bear any fruit, Uma had to be a spinster all through her life and her parents accept this with grief laden hearts. Although Uma never complaints against her miseries to anyone, she is certainly not a woman without any feeling. She perfects the art of being a silent sufferer as even her mother does not offer comfort and solace to her. Even her mama looks at her as a laughing stock.

In the meantime, Uma’s sister Aruna gets married off to a gentleman in Bombay. Arun is the brother of Uma and he leaves to Massachusetts for higher education. Hence the onus falls on Uma’s head to look after the parents. Her life becomes an object of barbs and she starts leading a life of desolation. Being without any companion to share her inner self, Uma seeks refuge from her school life memories. She considers those days to be halcyon days in her life and never again she finds a taste of such bliss as she experienced in those days. In the midst of her dreary existence, she escapes into her dreamy world of memories. She used to caress the Christmas cards and snapshots of that period and the very touch and feel of them made her go bonkers. . In the words of Anita Desai:

“ she runs her finger along the gilt crosses and embossed poinsettias, she plays with fragments of ribbon and lace, and reads through the merry little jingles that make her smile: they are so loving and bright with goodwill and friendship, she binds them all up again with string and stows them away like treasure-to her they are treasure. If anyone were to ouch, their magic would be somehow defaced: that is how she feels about them.” (FAF 98-99)

Her mama has very little time for the family and home. It is due to her excessive fondness in attending kitty parties and club meetings. In spite of the family permitting mama to enjoy this liberty, much hue and cry is raised when O. Henry invites Uma for a coffee party. Just a phone call in this connection is enough to blow the issue hot. Papa says:

“Costs money! Costs money! He kept shouting long after. ‘Never earned anything in her life, made me spend and spend, on her dowry and her wedding. Oh, yes, spend till I’m ruined, till I am a pauper.’”(FAF 146).

It is the tradition of Indians to treat woman as “an embodiment of sacrifice, silent suffering, humility, faith and knowledge” (Everett 1981: 76)

Both mama and papa are insensible to the needs of their daughter. They do not understand that it is their own daughter who happens to be the sufferer. In fact, she happens to be an object and not a human being. To make her not to nurture any personal feelings and seek comfort in her dreams, they often goad her with more work.

“All morning Mama Papa have found nothings for Uma to do. It is as if Papa’s retirement is to be spent in this manner-sitting on the red swing in the veranda with Mama, rocking, and finding ways to keep Uma occupied.”(FAF 133)

Dreams about free existence are totally alien to Uma. When she understands that Moyne Joshi lives at Delhi, it kindles in her an aspiration to establish a career outside her native place. But she is a bird with clipped wings and she only can flutter but never fly away from home. Years and years of dump and dreary existence make her immobile and incapable to act swiftly. She, like many other Indian woman, is trained to be subservient to the patriarchal society. She, at best, can only sulk and can never be freed from her humdrum existence. In the words of Anita Desai:

“These troubling, secret possibilities now entered Uma’s mind as Mama would have pointed out had she known –whenever Uma was idle. They were like seeds dropped on the stony, arid land that Uma inhabited. Sometimes, miraculously, they forth the sprouted forth the idea: run away, escape. But Uma could not visualize escape in the form of career. What was a career? She had no idea” (FAF 131)

While reading the romantic poems of Ella Wheeler Wilcox, the magic casements in her heart are opened up. She musters courage to rebel. Her timid and ever

subservient nature does not permit her to become a rebel and at the maximum it supports is registering her anger by way of ‘an angry look at the door.’ When her mama knocks the door, “she hears the door splintering, waits for it to give way, till it does, she will not move. She tightens her hold on the book” (FAF 136)

Uma is none other than an unpaid and unfed servant who has only duties to carry out but not the rights to enjoy at home.

#### 4. Uma-The Protagonist

*Fasting and feasting* novel revolves around Uma. She is a helpless member in an orthodox family that dwells in a patriarchal society. In such societies, the patriarch is the one who wields the authority. He decides all the movements of the family and mostly understands only the physical needs of the members. The family members emotional self is something alien to the patriarch and the family members are trained to ally their happiness with the joyfulness of the patriarch. Like a king being served by his servants, in a patriarchal set up, the patriarch is to be served by the rest of the family members and they must feel privileged in doing it. In this context, Engles in Origin of Species states that the family as a concept is constructed on the presumption that wife belongs to husband. He explains that the Latin word family implies total number of slaves belonging to one man.

In a marriage ritual, a woman is given in so that she becomes his to command. Only the wife has this sense of belonging in a marital relationship and not the husband. In *Fasting and feasting*, Uma’s papa is die hard patriarch and he never hesitates to display his authority. He is the very essence of male chauvinism. This medieval mind set has incurred the wrath of feminists all over the world. They protest against men being treated as ‘absolute’ and woman being his ‘subjects’. This is the actual thing seen in a Mama Papa’s family. Papa wields his authority at every given opportunity. All activities in the family at every moment is decided by the grip of papa. Even an outing on Sunday evenings is decided by Papa and it turns out to be more of an exercise under the strict vigil of papa and never a pleasant trip.

Even in the married life between papa and mama, they already had two daughters. But not having a son was weighing heavily in the mind of papa. He forces his wife for yet another pregnancy in spite of having two grown up daughters. Mama

feels ashamed of becoming pregnant at that stage. But she has no right over her body in a patriarchal society. Kate Millet identifies it as *Sexual Politics* where one group of persons is controlled by another' (Millet 1969:23) In a male dominant atmosphere, women are only tools and they must willingly allow their bodies to be used by their husband for whatever purpose they aspire. In their married life, mama protests against the desire of papa. But her protest is of no avail and the tyrant triumphs again. In the words of Uma,

"Mama was frantic to have it terminated. She had never been, more ill, and would go through hellfire, she wept, just to stop the nausea that tormented her. But papa set his jaws. They had two daughters, yes, quite grown –up as anyone could see, but there was no son. Would any man give up the chance of a son?" (FAF 16)

The irony is that women tend to forget all humiliations they suffer from. After delivering the son, Mama finds peace with Papa. She forgives him as well as takes part in his celebrations for having become a father of a son. For an Indian traditional woman, the biggest happiness in her life is to deliver a boy child. For this heroic exploit, Mama feels jubilant and is ever grateful to her husband. In the words of Uma, the feelings of Mama are explained as follows:

"He had not only made her life, he had made her the mother of his son. What honour, what status. Mama's chin lifted into the air. She looked around her to make sure everyone saw and noticed. She might have been wearing a medal." (31)

It is well known that women-existence is in a bad shape. For this, the feminists all over the world find fault not only with male chauvinism but also with female reluctance, easy acquiescence and lethargy. Male –Gods are unchallenged legislators in a patriarchal society. Matters become worse only when women join them in their pride. In the family of Uma, her Mama leaves all thinking and decision making to her husband and she simply obeys him and takes pride in doing it. This head over heel respected shown by Mama is quite common with all Indian traditional women.

### 5. The Second Part

In the novel, Desai brings out two apparently dissimilar cultures to the readers. One is the traditional Indian patriarchal society. The other is the life style at Massachusetts. Here also Mrs. Patton displays similar attitude. In spite of being

in a country where women are believed to be strong and independent, Mrs. Patton does not make decision even on a simple matter. She refuses to take decisions even on food. In spite of being an ardent vegetarian since childhood, she starts taking non-vegetarian food because her husband says that it is the only kind of food. Though she is very fond of vegetarian food, she does not display her interest outwardly fearing that it would ruin their domestic happiness. She loathes eating meat. But to maintain equilibrium in a family atmosphere, she feigns as though she enjoys eating meat. She confides to Arun: " I 've always hated eating meat-oh, that read, raw stuff, 'smell of it I 've always disliked it- but never knew how-you know , my family wouldn't have liked it' (FAF 179)

It is evident that she is fond of vegetables and sweets and with effort she is able to identify a food companion named Arun. Her joy knew no bounds. This opens a new chapter in her life. She develops a liking for a shopping and has a flair for it. She desperately looks for an opportunity to go for shopping since Mr. Patton and Rod eat only red meat and Mealine prefers nuts and candies alone. On occasions when she is alone, she takes a trip down her memory lane and thinks of good olden days when she had to buy lot of food for her family. She behaves like a school girl talking about her favourite dream.

"You should have seen the way I'd load a shopping cart when the Children were small. I'd have Mealine sitting up here on the shelf, and There'd be such a heap of groceries under her, she'd have to stick her Feet right up on top"(FAF 196)

It appears the lady has been craving for real food and as when she finds someone to shop for her, she makes complete use of it. She sports a T shirt with the legend born to shop and is in total control of the situation while in the market. It is very challenging to believe that at home she is the same day with her' tentativeness and timidity". (FAF 183).

"The lady who appeared to be independent very much admired her husband and she is apologetic and deceitful while leisurely expressing her decision to 'give vegetarian food a try.'"(FAF 185).

### 6. The Plight of Women in Alien Circumstances

In all the places, inspite of culture, setting and socio-familial values being different, the way a patriarch conducts himself is one and the same. However, Mr. Patton reacts

to his wife's preference to vegetarian food in a different manner. He behaves; "as if he had simply not heard, or understood" (FAF 185)

It is only Arun who observes this one-ness: "His father's expression, denying any opposition, despair, all seem to him a Mirror reflection of it" (FAF 185).

In opposite to it, there are subversive forces functioning against women in both parochial Indian society and then comparatively free Western society.

Melanie Patton is a perfect example for a study in psychology. Quite similar to Uma, she is also victimised due to parental indifference. Her necessity and longing for love and affection is as in the same intensity as that of Uma. Sadly, it is a futile effort like her Indian counterpart. In the Indian context, the hale and hearty Uma suddenly develops Globus hystericus (Hysteria). Likewise, in the Western context, Melanie becomes a victim of anorexia and bulimia because of her unquenched thirst for parental affection and attention.

In this context, the novelist observes that:

"Then Arun does see a resemblance to something she knows: a resemblance to the contorted face of an enraged sister who, failing to express the outrage against neglect, against inattention to her unique and its hunger, merely splits and froths ineffectual protest. How strange to encounter it here, Arun thinks, where so much is given, where there is both license and plenty" (FAF 214)

Melanie is alienated from her family and it is a perfect example for the hollowness prevailing in the modern world. In spite of Mrs. Patton's all efforts, Melanie suffers from both biological and emotional hunger. She is unsure of what to do and freely ventilates her anger on her poor brother.

Mama, Aruna and Anamika, apart from Uma and Melenie also contribute in making this feminist view point complete by bringing forth several aspects on feminism. Here, Mira Masi is the perfect example of an Indian widow:

"quite alone, safe in her widow's white garments, visiting one place of pilgrimage given, where there is both license and plenty" (FAF 214)

after another like an obsessed tourist of the spirit" (FAF 38)

All these female characters nurture their own hungers (fasting) and all of them long for a little satiation (feasting). Aruna is an

ideal example of what feminists call a real 'feminine' woman. (Shiela Rowbotham).

Her only ambition is to find a perfect groom for herself by virtue of her beauty and coquetry. As Anita is focused more with 'exploration of the inner sensibility rather than the outer world of action' (Iyengar 1973: 392).

### 7. Characters Viewed in a Psychosomatic Perspective

Anita Desai's all characters need to be interpreted from psychosomatic perspective. Since childhood, Aruna has been a silent spectator to her father's hilarity during the birth of a male child. His biased expression of happiness had one kind of effect on Uma and a different effect on Aruna.

Her proud exhibition of her beauty and coquetry are because of this impact. She shows her superiority in her own way and the author rightly names itself assertion. Her aura of superiority magnifies into manifold after she gets married to Aravind and starts abiding in an aristocrat and fashionable world of Bombay. The injured feelings that she has been carrying on since childhood pushes her towards a flawless world. In this context, Anita Desai observes that:

"clearly Aruna had a vision of a perfect world in which all of them

Her own family as well as Aravind's were flaws she was constantly

Uncovering and correcting in her quest for perfection" (FAF109)

Everyone is not Aruna. Most people are born to suffer and they are ill-fated. More so with poor women born in a patriarchal setup. However tall they are, they are oppressed and suppressed in a male dominated society. Yet there is one simple difference in women's case.

This 'Hamletia' which happens to them is not a fatal flaw of their own, but it is because of the fact that they belong to opposite sex. In the novel, Anamika, the good looking and intelligent cousin of Uma is sacrificed at the altar of a patriarchal society. Anamika is richly talented and she is expected to attain success in her life. Anita Desai describes her as"

"She was simply lovely as a flower is lovely, soft, petal-skinned, bumblebee-eyed Pink-lipped, always on the verge of bubbling dove-like laughter, loving smiles and with a good nature like a radiance about her. Wherever she was, there was peace, contentment, well being" (67).

Anamika looks lovely and is brilliant in her studies. With her effort, she is able to win a

scholarship in a university in England. Her parents, on the contrary, consider this to be an opportunity to look for a prospective bridegroom for her. The letter of acceptance from the university proves to be her undoing. Although her scholarship wins for her husband who is superior in many aspects, but he understands fully well about his superiority. He is least worried about Anamika and he is a victim of mother fixation and spares no time on his spouse.

Kate Millet is of the opinion that marriage is a sort of power politics. Most of the men enter into a wedlock to display their superiority and not for having a soul mate or a lifetime companion. Hence, There is a tinge of politics in marriage. Anamika is a tool in the hand of her husband 'to enhance his superiority to other men' (70)

Even in the absence of love in their married life, her husband wastes very little time in impregnating her so as to enslave her more and more. But the pregnancy does not culminate into delivery. Anamika is beaten badly by her mother-in-law which results in her abortion. Even her own people do not understand the predicament of Anamika. This includes her own parents as well who neither interfere nor call her back to their house, the plight of Anamika issues a strong statement to the society which cares less for women and blindly follows its customs and rules. However, Uma naively believes that Anamika will be forcefully sent back to her mother's house by saying the following:

" You are so silly, Uma. How can she be happy if she is sent home?

What will people say? What will they think?" (72)

Many innocent souls in the novel lose their dear lives due their apprehension about the society, Anamika is not swift in reacting to the situations. It is this quality of her that makes to be brutally murdered by her husband and mother in law. In a society known for being pedantic in its attitude towards women, even her death does not cause any stir or emotion. Life goes on without any disturbance and everyone is resigned to his/her own lot.

Anita Desai expresses this situation in a sartrical tone. " What the husband said was that he had been away on a business trip and returned only that afternoon on hearing the news."

The mother –in –law of Anamika acts smart by saying that she had Anamika sleep nearer to her always in her room as though she is her own daughter. Only on that particular night, it appears, Anamika had preferred to sleep alone having suicide plan in her mind.

Anamika's family considered the death of Anamika as fate and it happened with the will of God. It is nothing but Anamika's destiny. However Uma did not utter any word in this context.

## 8. Summation

Hence, in the novel, the readers come across a promising life that has been nipped in the bud itself. The lackadaisical attitude displayed by women have been the reason behind their atrophy.

The novel *Fasting and feasting* makes a mockery of men who are still orthodox and hold their spouses in their vice like grip. The novel is an indictment against menfolk who consider marriage to be a means of increasing money and power. The novel makes a scathing attack on women who devour their own weaker sisters. In fact, the novel is an emotional appeal from a woman in support of her less fortunate counterparts. The novel is whip lashed against male-chauvinism, female antipathy and reluctance. It is an expression of women's cry in favour of freedom and strength.

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## World Journal of Science and Research

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### THE SILENT PROTEST OF *SIVAGAMI* IN “THE TOSS OF A LEMON”

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#### ABSTRACT

The inspiration of family history has driven the Indo-Canadian writer, Padma Viswanathan to produce her debut novel, *The Toss of a Lemon*, a symbolic title. It travels through three generations witnessing socio-cultural and political changes that were phenomenally taking place from 1890s to 1960s in India. The historical fiction has been painted with minutely detailed narration and realistic characterisation. It travels through the private lives of a Brahmin family in a village called *Cholapatti* near *Trichy* of Tamilnadu. Culture is the major focus of the play. The writer has worked more on reflecting the Tamil culture especially of the Brahmin. Transliteration of several culture-bound words and minute interpretations of the cultural events are the deliberate involvement of the writer to make the readers of other cultures better known about her native culture. The fiction pinpoints the feministic shift of the protagonist, *Sivakami* from the meek woman to the defiant social reformer. Being projected as a strict follower of her caste rules and customs, she slowly starts opposing certain religious practices such as making a bold decision to send her son, *Vairum* to Secular Education instead of sending him to *paadasaalai*, going back to her husband’s village to raise her children, demanding her brothers for *manjakkani*, ‘an inheritance customarily passed from mother to daughter. Padma Viswanathan’s historical novel is featured with the unique feministic perspective in a calm and composed manner of revealing the protest.

**Citation:** S. Grace Vinitha (2017) The silent protest of sivagami in “the toss of a lemon”. *World Journal of Science and Research*. 2 (2): 66-68

#### Article Info:

Received on 10th March 2017

Accepted on 30 th Mar. 2017

Online April 2017

**Keywords:** Culture, Transliteration, Feministic, Reformer, Historical

## INTRODUCTION

The inspiration of family history has driven the Indo-Canadian writer, Padma Viswanathan to produce her debut novel, *The Toss of a Lemon*, a symbolic title. It travels through three generations witnessing socio-cultural and political changes that were phenomenally taking place from 1890s to 1960s in India. The historical fiction has been painted with minutely detailed narration and realistic characterisation. It travels through the private lives of a Brahmin family in a village called *Cholapatti* near *Trichy* of Tamilnadu. Tegan Zimmeran defines the quality of the feministic historical novels in this way,

Though historical novels deal with the past, most feminist writers are not endorsing a return to the past; history is not an escape, but an inspiration for making meaningful changes in the contemporary settings. (Zimmeran: 128)

In line with the above definition, the diaspora woman novelist not only portrays the historical events but also exposes an underlying ethical attitude of making the readers aware of the past errors not to be repeated. The tone of expressing the wedding arrangements, 'they are married, like everyone else, at an auspicious time, on an auspicious day in an auspicious month (5)' implies her sense of disgust over the superstitious belief of 'auspiciousness'. It is a fine evidence of the novelist's endeavour necessitating the meaningful changes in the contemporary society. The strong belief in Horoscope and its effects in *Sivakami's* life, though not felt as a superstition and not expressed so by the author, could be understood as one by the readers.

This epic-like fiction can be critically examined with different angles as a reflective work of socio-cultural history, feminism, religion, caste-system, superstitions, images and symbols, personal family history etc. and most importantly Padma Viswanathan belongs to the group of diaspora writers. Diaspora writing, having emerged as an inevitable domain of modern literature as a consequence of globalisation and 'transnationalism', is often probed under the light of some upcoming diasporic terminologies such as 'in-betweenness', 'native consciousness', 'transcultural', 'schizophrenic', 'identity crisis' and so on. And of course, many of the works produced by the migrant writers are evident of these jargons in terms of themes and reflection of nativism. The themes of 'multi-culturalism', 'acculturation' 'hybridity' are often dealt with by the diaspora writers.

*The Toss of a Lemon* is a novel, deviated from the path of diasporic characteristics. The fiction writer has not attempted to incorporate any element

of her born and brought up Canadian culture, while entirely focussing on presenting the learnt story of her native family history with nuances. Amit Shankar Saha in his essay on *Exile Literature and the Diasporic Indian Writers* classifies the modern diasporic Indian writers into two groups,

One class comprises those who have spent a part of their life in India and have carried the baggage of their native land offshore. The other class comprises those who have been bred since childhood outside India. They have had a view of their country only from the outside as an exotic place of their origin. The writers of former group have a literal displacement whereas those belonging to the latter group find themselves rootless.

Padma Viswanathan belongs obviously to the latter group and, as the author puts it, her feeling of 'rootlessness' although could hardly be found in the novel, the epilogue unfolds her worried state of mind as she conveys, 'the lands gone, the privilege gone with it' in her native place. She also furthers,

We were among the increasing numbers of displaced Tamil Brahmins whose stories were superficially different and fundamentally the same. Many of them brought with them their misguided race pride. They hope that here, we might rise again (614).

Viswanathan, in the above lines, expresses her defiant outlook over the leaning of her scattered ethnic group people of Tamil Brahmins bearing the race pride by misguidance. Except in the epilogue part, she tries to impose her own thoughts and idea directly nowhere in the novel, since she might not have wanted to spoil its realistic nature and credibility.

The novelist is not a direct migrant but a second generation migrant having no direct experiences with the culture of her origin, acknowledges her toiled background work of learning the story from many of her relatives as 'the tale has transmuted, passed from my great-grandmother into my mother into me, from old world into new'. Hence the novel is not obsessed with the diasporic consciousness; perhaps it begins in India in 1962 with the ten year old girl, *Sivakami* married to *Hanumarathnam* and ends with her death in 1966 in Canada. *Hanumarathnam*, a healer with some knowledge of astrology predicts his own future that his marriage will bring him the death in the tenth year of his wedding due to the 'weakest quadrant of his horoscope' but has an option of survival based on the birth of his children. The first female baby, *Thangam's* horoscope saves him, whereas that of the second-born male child *Vairum* confirms his death in

the third year after his birth. *Sivakami* is widowed at eighteen, left with two children. She then follows the customs of her Caste dictating her to lead a life with a shaved head, white clothing and distance from human touch even to comfort her son, a little one- an extreme superstition- and away from public life. *Muchami*, a non-Brahmin servant who had been trained by *Hanumarathnam* takes care of the home-away business of *Sivakami* and serves the best to her in all walks and phases of her life. Finally the novel ends in Canada with the death of *Sivakami*. Thus, apart from the physical and geographical distance, Viswanathan has made no link between her migrated and native lands. The novel also fills the gap existing between history and biography as rightly pointed out by Tegan Zimmeran,

Positioned between historiography and fiction, the modern historical novel productively exploits the hiatus of fact and fiction in a way most biographies and autobiographies cannot. The modern historical novel achieves transparency and self-reflexivity in its portrayal of the past as a specific gendered and political reconstruction situated between the historical record and imagination (Zimmeran:130).

Culture is the major focus of the play. The writer has worked more on reflecting the Tamil culture especially of the Brahmin. Transliteration of several culture-bound words and minute interpretations of the cultural events are the deliberate involvement of the writer to make the readers of other cultures better known about her native culture. The following transliterated Tamil words related with food items, social relations, wedding symbols and clothings are some of the proofs:

*Thirumangalyam, Abishekam, Viboothi, Dhiristi, Idikki, Mottai, Amma, Appa, Akka, Patti, Kolam, Paavadai, Paadasaalai, manjakkani, vadai, idli, pachadi, pappadam, rasam, sambar etc.*

From feministic point of view, the fiction pinpoints the feministic shift of the protagonist, *Sivakami* from the meek woman to the defiant social reformer. Being projected as a strict follower of her caste rules and customs, she slowly starts opposing certain religious practices such as making a bold decision to send her son, *Vairum* to Secular Education instead of *paadasaalai*, going back to her husband's village to raise her children, demanding her brothers for *manjakkani*, 'an inheritance customarily passed from mother to daughter(225). The height of *Sivakami's* transformation is witnessed towards the end of her life when the narrator discloses in the epilogue,

When she (*Sivakami*) heard the news of her servant's (*Muchami*) passing and she went immediately to take a ritual bath, dousing herself with water as one does for the death of a close relative (615).

Here, the human love wins over all discriminations like religion, caste, colour, race, gender and so on. *Sivakami* completely breaks everything into pieces with her act of gratitude she offers to her servant for his invaluable sacrifice and service throughout the entire life. She opposes the caste rules, fights the male-chauvinism and defies the superstitions as a perfect feminist. Tegan Zimmeran states,

In contrast to other kinds of historical novels, the woman's historical novel offers a unique gendered perspective- it is a discourse by women about women seeking feminist change (Zimmeran:18).

Padma Viswanathan's historical novel is featured with the unique feministic perspective in a calm and composed manner of revealing the protest. The characterisation of *Sivakami* is composite of several traits and manifests various dimensions by integrating the cultural transformations over the eras. The resumption of certain religious adherences and at the same time opposition of some practices, which she considered to be unnecessary as well as superstitious, display a switch over in her attitudes. She is psychologically balanced to judge things, not allowing any external or internal forces to baffle her. Viswanathan has thus portrayed that *Sivakami's* becoming a feminist protagonist is both self-driven and social compulsion. On the whole the novel replicates the 20<sup>th</sup> century India which underwent tremendous changes in cultural and political aspects.

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## World Journal of Science and Research

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### Research Article

### Commerce

## A STUDY ON EDUCATION ATTAINMENT AND EMPLOYMENT STATUS OF RURAL WOMEN IN TAMIL NADU

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### ABSTRACT

### Article Info:

This study is, by necessity, an exploratory one, aimed at identifying the determinants of female labour force participation in Tamil Nadu based on micro-level data. Active participation of women in the labour force has increased tremendously, worldwide, during the past few decades. However, macro-level data indicate that there exist wide divergences in the pattern of female labour force participation between developed and the developing countries. The level of female labour force participation in India is not only low but has remained almost stagnant over the past several decades. Moreover, there still exist large differences between the male and the female work participation rates. The decision of a woman, unlike that of a man, to participate in the labour force is the outcome of the decision-making of the household to which she belongs. Thus, it depends upon her personal and family characteristics and other intervening variables. Neither NSS nor Census publications on employment give details by personal or household characteristics. The available studies in Tamil Nadu, based on macro-level data, are unable to explain the real factors that determine the labour force participation of women. This study is a modest attempt to identify the factors at the micro level. The other objectives of the study are to examine the inter linkages between job preferences, levels of education and the employment status of women, the relationship between female employment background variables such as parents' and husbands' socio-economic status and other household conditions, and the inter-relationship among gender, work, and household relationship in terms of role of women in decision-making.

**Citation:** R. Poornimarani 1 S.Vishnupriya (2017) A study on education attainment and employment status of rural women in Tamil Nadu. *World Journal of Science and Research*. 2 (2): 69-73.

Received on 10th March 2017

Accepted on 30th Mar. 2017

Online April 2017

**Keywords:** Rural Women Education, Employment, Tamil Nadu

## INTRODUCTION:

Education is the doorway to the wider world and an exposition on rural infrastructure is incomplete without an assessment of the extent to which we have been able to open this door for the children of rural India. We provide, in this chapter, an overview of the education system in India, its organization and the progress that has been made since independence. Different components that constitute rural education infrastructure are evaluated for their relative importance in the delivery of effective learning. We also examine the current status of rural education infrastructure in the country and gaps in the provisioning. This chapter also includes a discussion of the roles of public and private actors in the rural education sector, particularly in respect of the Indian and international experiences of private-public partnership (PPP). We review the regulatory regime for education and consider the various outcomes achieved across states and within states in this context. Costs and financing issues related to rural education infrastructure are reviewed.

### Objectives:

The study is an empirical investigation into the identification of factors that determine female labour force participation in the State on the basis of micro-level data. It tries to explain female labour force participation in terms of inter-linkages between education, employment, and job preferences. Specifically the objectives are

- 1) To identify the factors that determine labour force participation of women in Tamil Nadu on the basis of micro-level data.
- 2) To examine the inter-linkages between job preferences, level of education, and employment status of women;
- 3) To examine the relationship between female employment and other socio-economic variables like parental background, educational attainments, husband's socioeconomic status, and household conditions.
- 4) To examine the inter-relationship between gender, work, and household conditions on the one hand and role of women in decision-making on the other.

## REVIEW OF LITERATURE:

The review of related literature deals with the various aspects of schooling at primary stage with special reference to the phenomenon of drop-out also covering appropriate concern like enrolment, retention, factors associated with school participation like poverty, child labour, gender etc. The literature pertaining various aspects relating to the concern of the problem of school dropout is given according to the following sub themes namely, studies pertaining to socio-economic and family background factors relating to the problem of dropout, studies pertaining to quality of

education and the problem of dropout, studies pertaining to girls education and the problem of dropout, studies pertaining to migration and the problem of dropout.

**Afsar ali, 2014**, Dropout from school hinders development as it makes human potentialities unexplored. This creates all round backwardness. Muslim communities are more backward particularly in Malda district, West Bengal, where the dropout rate is high. Parental decision to drop out their wards from primary education does not depend upon fender, but depend upon their economic status. Poverty influences the parents to withdraw their wards from school.

**Sabates, Hossain and Lewin, 2103**, examined the relative strength of different factors associated with school dropout using data collected between 2007 and 2009. A sample of 9046 children, aged 4-15, was selected across six districts for a household survey focusing on children's school access and experiences. Two groups of children were identified: those who were enrolled in school in both 2007 and 2009 and those who dropped out by 2009. Using a multivariate logic model, results show age and gender, together with financial constraints, such as lack of income and school expenditure, as the top predictors of school dropout. Two other important predictors are lack of parental support for children's school work and school absenteeism.

### Research Methodology:

#### Research:

Tamil Nadu is one of the most literate states in India. The state's literacy rate is 80.33% in 2011, which is above the national average. A survey conducted by the industry body ASSOCHAM ranks Tamil Nadu top among Gross Enrollment Ratio (GER) in primary and upper primary education.

#### Methodology:

The study is based mainly on primary data collected from a random sample of households in Coimbatore district of Tamil Nadu. The 502 households are divided into urban and rural on the basis of the proportion of rural and urban population in the district. According to 1991 census, 73.68 percent of the population in the district is rural and 26.32 percent urban. The proportions of female population are broadly the same. Thus 374 households (74.5 percent) from the rural areas and 128 households (25.5 percent) from the urban area were selected as the sample.

#### Sampling design:

A multi-stage random sampling technique was used for the selection of households. The rural population of the district is spread over 98 grama panchayats and the urban population, over six municipalities. At the first stage, from each of the randomly selected five panchayats one ward and from the selected municipality two wards were selected at random. At the 10 second stage 80

households each were selected at random from the selected wards in the panchayats and 70 households each from the two selected wards in the municipality. Thus data were collected from a total of 540 households. However, due to incomplete information or partially filled information only 502 interview-schedules could be used for analysis. Primary data collection was done during the period January 1999 to April 1999. The randomly selected panchayats and the Municipality are listed below. For the selection of the ultimate sampling unit, the household, the latest electoral rolls were used.

**Panchayats**

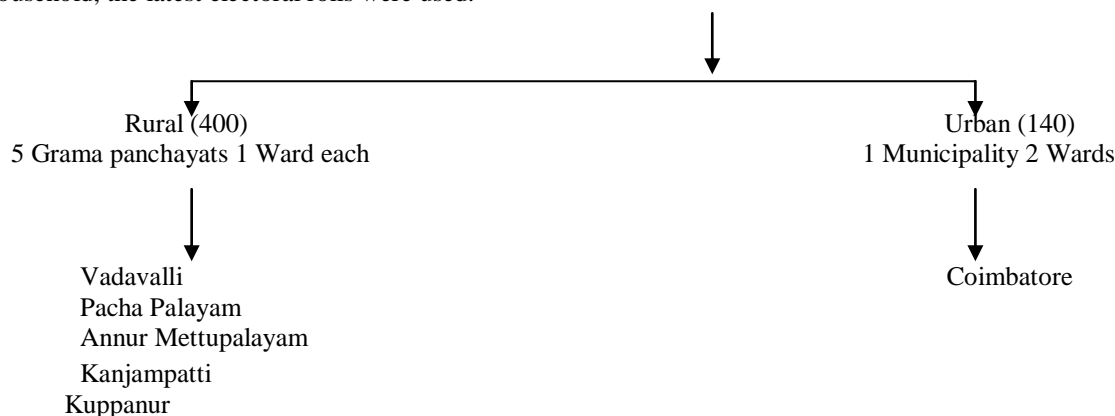
- i) Vadavalli
- ii) Pacha Palayam
- iii) Annur Mettupalayam
- iv) Kanjampatti
- v) Kuppanur

**Municipality**

Coimbatore

The flow chart for the multi-stage sampling is given below.

540 Households



**Limitations of the study:**

As stated earlier, this micro-level research is, by necessity, only exploratory, since such studies do not exist in Tamil Nadu though a large number analysing female labour force participation at the macro level are available. Macro-level data on employment and unemployment collected by both the NSS and the Censuses have failed to include job preference among reasons for unemployment. Moreover, the impact of female labour force participation on gender relation within the household also lies outside the purview of NSS and Censuses, a question which could be addressed only by micro-level studies. However, the present study has its limitation in terms of data and method such as inaccuracies in information supplied by respondents on nature and extent of work. The methodological constraint is mainly in terms of defining participation, which cannot be obviated even if we follow the NSS conceptual framework. This being a study based on a limited sample the policy conclusions emerging from it may not have universal validity.

**Data Analysis: (Theoretical Interpretation)**

**Conceptual framework**

The study follows the conceptual framework used by NSSO surveys on employment and unemployment in which measurement of employment and unemployment, in quantitative terms, is done at the disaggregate level of households. The persons surveyed are classified into various activity categories based on the activities pursued by them during certain specified reference periods. Three reference periods are used

in these surveys. They are (i) one year, (ii) one week, and (iii) a day of the week. Based on these three periods, three different measures are arrived at. These are termed as usual status, current weekly status, and the current daily status. We have followed the 'usual status' approach in the present study. In this approach the status of activity on which a person spent relatively the largest part of his working time of the preceding 365 days from the date of survey is considered his/her principal usual status activity.

If a person was engaged for a relatively long time during the past year in any one or more work-related activities (economic activities) he/she is defined as a 'usual principal status employed' person. The person is considered 'seeking or available' for work or 'unemployed' if the person was not working but was either seeking or was available for work for a relatively long time during the reference year. If a person categorised as non-worker pursued some economic activity in a subsidiary capacity, he is considered 'usual subsidiary status employed'. Since many women pursued subsidiary economic activities, we have used the 'usual principal plus subsidiary' classification in this study.

**Usual status workers**

Following the NSSO classification, persons engaged in the following list of activities are considered usual status workers, in the present study.

- i) Worked in household enterprises (self-employed) as worker.

- ii) Worked in household enterprises (self-employed) as employer.
- iii) Worked in household enterprises as helper.
- iv) Worked as regular salaried/wage employee.
- v) Worked as casual labour

#### Non-workers

Persons engaged in the following activities are considered non-workers.

- i) Attending educational institution as learner.
- ii) Attending domestic duties only.
- iii) Attending domestic duties and doing free collection of vegetables, roots, and firewood for household use.
- iv) Rentiers, pensioners, and remittance recipients, not engaged in any remunerative work.
- v) Disabled and handicapped, unable to work.
- vi) Infants of age 0-4 years.

#### Unemployed

All persons seeking or available for work are considered unemployed.

#### Data source:

The study depends mainly on the primary data collected from 502 households spread over five grama panchayats and one municipality in Coimbatore district. Secondary data on employment and unemployment from various sources such as World Employment Reports, National Sample Survey, Decennial Population Censuses, Occupational Surveys, Rural Labour Enquiry Reports, Annual Surveys of Industries, Economic Reviews of the Tamil Nadu State Planning Board, and Economic Surveys of the Government of India are also used to analyse the trends in female labour force participation and also to corroborate the results arising from the primary data analysis.

#### Multiple regression model

The analysis is based on a synthesis of the insights in the economic theory of the household and sociological theory of female labour force participation. Economists developed the general theory of choice that describes the decision on labour force participation as the choice between market and non-market activities. Thus, the choice to work is influenced by household conditions such as presence of children, marital status, husband's economic status, and help available. The sociological theory developed a life cycle approach to female labour force participation. The present study combines the core ideas of both.

The extent of influence of the relevant variables is examined using multiple regression analysis. The dependent variable is participation in the labour force which is coded as a dummy variable taking values '1' if employed and '0' if unemployed. The explanatory variables are respondent's education, parent's education and employment, education, and employment of husband, family's income, number of children below five years of age, and presence of relatives in the household.

#### Chi-square ( $\chi^2$ ) analysis

The influence of women's employment on gender relations within the household is analysed in terms of the role of employed and unemployed women in household decision making. First, a few important decision-making areas were identified and simple 'yes' or 'no' answer type questions were framed. The answers of respondents with regard to these areas of decision-making were then tabulated into two (2x2) contingency tables and the statistical test of  $\chi^2$  was used to test the association between employment status and role in decision-making.

The  $\chi^2$  test was performed as follows:

Let  $n_{11}$  and  $n_{12}$  denote the number of employed women who responded positively (yes) and negatively (no) with regard to an area of decision-making and  $n_{21}$  and  $n_{22}$  the corresponding number of unemployed women.

$$\chi^2 = \frac{803(n_{11}n_{22} - n_{12}n_{21})^2}{(n_{11} + n_{22})(n_{21} + n_{22})(n_{11} + n_{12})(n_{12} + n_{22})}$$

In the sample, the total number of female respondents was 803. This estimated value of  $\chi^2$  was compared with the table value of  $\chi^2$  at one percent level of significance for one degree of freedom. Where the estimated value of  $\chi^2$  was found to be greater than the table value of  $\chi^2$  the association under examination was taken as statistically significant.

#### Status grades:

Status scores are worked out to compare the status of employed and unemployed women according to their perception of their socio-economic status. For this specific purpose, they were asked five questions relating to socio-economic status. These questions were simple and unambiguous so that elicitation of a 'yes' or 'no' answer to each was possible. For each positive answer 20 scores were given and thus the maximum score was taken as 100. A total score of 60 and above is taken as indicative of high status; less than 30 indicates low status and 30-60 medium status. The status scores were estimated for both employed and unemployed women and thus provided a method, though crude, for comparing the socio-economic status of the two groups.

#### Theoretical Discourse on Female Labour Force Participation

The theoretical basis for explaining female labour force participation could be collapsed into three main paradigms (i) Neo-classical, (ii) Feminist or Radical, and (iii) Marxian. Analytical and empirical studies have attempted to explain labour force participation, occupational discrimination, and wage differentials. But as the theoretical basis itself was quite often gender-neutral, the studies have, in general, failed to capture diversity in women's work situations. However, an attempt is made in

this section to explain the theoretical formulations relating to female labour force participation.

#### **The neo-classical framework**

The neoclassical paradigm, which focused on male full-time labour in the capitalist manufacturing sectors, paid no attention to women labour. Thus, neo-classical economics had little or nothing to deal with the issues of gender either in terms of conceptualisation or in terms of methodology. However, in response to the growing importance of women in the labour market, it has extended analysis to women's problems also since the Seventies.

#### **The feminist framework**

The feminist framework strongly rooted in the theory of patriarchy came up in response to the strong wave of feminism in the Sixties in the western world. The central idea behind this approach is that the position of women in the labour market is governed by patriarchy, or rather, male dominance. It was successful not only in exposing the male bias of the existing theories, but in bringing out the primacy of the gender relations as well. Consequently, the feminist framework using the theory of patriarchy became central to the study of women and labour market in sociology, economics, and political economy models.

#### **Marxian framework**

The classical Marxian paradigm is largely gender-neutral with its emphasis on class relations in the capitalist mode of production. Women's economic status is seen as a direct result of the capitalist family structure. In the Marxist perspective gender issues form part of class conflicts.

#### **Education**

The relationship between education and female labour force participation has formed the topic of extensive studies. Several studies have reported that educational attainment is positively related to female labour force participation. But there exists the opposite view also. Smock (1981) in a comparative study of five developing countries reported a curvilinear relationship between educational attainments and female labour force participation. Women with high school education had lower participation rates than women with lower or higher levels of education. However, the study concluded that education facilitates women's entry into the modern sector activities outside traditional agriculture or petty trade.

#### **CONCLUSIONS:**

This study is, by necessity, an exploratory one, aimed at identifying the determinants of female labour force participation in Tamil Nadu based on micro-level data. Active participation of women in the labour force has increased tremendously, worldwide, during the past few decades. However, macro-level data indicate that there exist wide divergences in the pattern of female labour force

participation between developed and the developing countries. The level of female labour force participation in India is not only low but has remained almost stagnant over the past several decades. Moreover, there still exist large differences between the male and the female work participation rates.

The decision of a woman, unlike that of a man, to participate in the labour force is the outcome of the decision-making of the household to which she belongs. Thus, it depends upon her personal and family characteristics and other intervening variables. Neither NSS nor Census publications on employment give details by personal or household characteristics. The available studies in Tamil Nadu, based on macro-level data, are unable to explain the real factors that determine the labour force participation of women. This study is a modest attempt to identify the factors at the micro level. The other objectives of the study are to examine the inter linkages between job preferences, levels of education and the employment status of women, the relationship between female employment background variables such as parents' and husbands' socio-economic status and other household conditions, and the inter-relationship among gender, work, and household relationship in terms of role of women in decision-making.

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## World Journal of Science and Research

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### OBESITY AND DOMESTIC VIOLENCE AGAINST CHILDREN – A CASE REPORT

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#### ABSTRACT

#### Article Info:

This present case study tries to bring out the common domestic violence that occurs among the children who is over weight or obese. In the recent years, it is evident through several research studies that obesity is rapidly increasing among the children globally, and it has become a global health concern, which has also lead to an alarming signal worldwide. As a result, implementation of numerous health policies among developing and developed nations were in force at present, to probe against obesity and several preventive measures were also initiated to address the issue. India is no exception in the development of obesity among children and several Research Associations have already initiated research work related to obesity. Further, several studies often report about the rise in obesity year by year. This present scenario, if not addressed in time, it may impose serious health consequences among the future generation of our country that may lead to premature death of the individuals. In the other way, obesity not only deteriorates the health of the individual but also affects the mental ability of the children. Most of the obese individuals do face serious violence and abuse from their near and dear ones, which is normally unobserved. This particular kind of violence against children is common in our society and it is very dangerous issue that directly effects the mental and cognitive ability of the children and further imposes a heavy psychological stress among the Children. Further, there is a greater chance for the child to reach the deficiency state that will affect the growth of the growing children. Hence, it becomes necessarily important to address the issue in a right manner to prevent the violence against obese children in the community setup.

Received on 10th March 2017

Accepted on 30 th Mar. 2017

Online April 2017

**Keywords:** Women Obesity, Violence, Children

**Citation:** S.K.Poonkuzhali and N.Kala (2017) Obesity and domestic violence against children – A case report. *World Journal of Science and Research*. 2 (2): 74-76.

**INTRODUCTION**

This present case study tries to bring out the common domestic violence that occurs among the children who is over weight or obese. In the recent years, it is evident through several research studies that obesity is rapidly increasing among the children globally, and it has become a global health concern, which has also lead to an alarming signal worldwide. As a result, implementation of numerous health policies among developing and developed nations were in force at present, to probe against obesity and several preventive measures were also initiated to address the issue.

India is no exception in the development of obesity among children and several Research Associations have already initiated research work related to obesity. Further, several studies often report about the rise in obesity year by year. This present scenario, if not addressed in time, it may impose serious health consequences among the future generation of our country that may lead to premature death of the individuals.

In the other way, obesity not only deteriorates the health of the individual but also affects the mental ability of the children. Most of the obese individuals do face serious violence and abuse from their near and dear ones, which is normally unobserved.

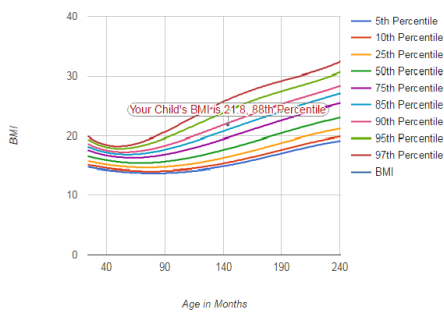
This particular kind of violence against children is common in our society and it is very dangerous issue that directly effects the mental and cognitive ability of the children and further imposes a heavy psychological stress among the Children. Further, there is a greater chance for the child to reach the deficiency state that will affect the growth of the growing children. Hence, it becomes necessarily important to address the issue in a right manner to prevent the violence against obese children in the community setup.

This particular case study, discusses about the domestic violence that have occurred to a 11 years old male child, who came to the health clinic with a body weight of 41 kg and a height of 137 cms. The BMI value calculated through the online Med India Medical Review Team showed that the height of the child is below normal range at the 5<sup>th</sup> percentile and the optimal height of the child based on the age and gender should be 149 cms (Fig.1) While the weight of the child is in the normal range at the 52<sup>nd</sup> percentile, but, the optimal weight of the child based on the age and gender is 40 Kg (Fig.2).

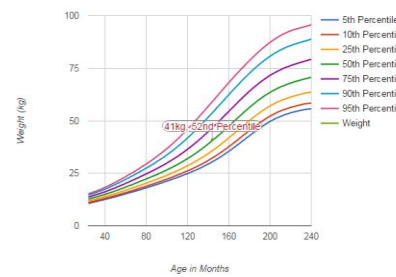
The Body Mass index of the child based on the height and weight of the child is 21.8 Kg/m<sup>2</sup>.

Considering the age and the BMI, the child falls in 88<sup>th</sup> percentile, which is the overweight category and

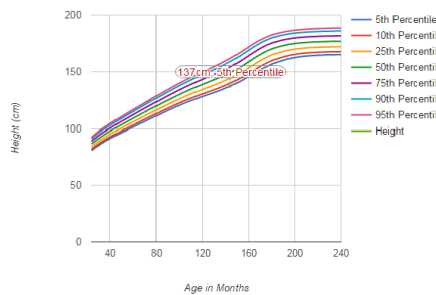
**Figure 3 : BMI Vs Age Percentile Graph for Boys aged 2 to 20 years**



**Figure 2 : Weight Vs Age Percentile Graph for Boys aged 2 to 20 years**



**Figure 1 : Height Vs Age Percentile Graph for Boys aged 2 to 20 years**



according to the revised Indian Academy of Pediatrics 2015 growth charts for height, weight and body mass Index for 5-18 years old Indian Children, the risk of obesity for the child is at 27<sup>th</sup> adult equivalent cutoffs. Though the child is under paternal supervision, it is well understood from the child's behavior that the child faces some means of domestic violence for not maintaining the body structure.

Both the parents and the Child was interviewed in depth to understand the past parenting history and the health condition from the parent and the problems that the child faces in their social environment that related to domestic violence.

It is revealed from the past history that the child was born as a pre term baby with a birth weight of 2 Kg and 700 grams of body weight. The child was active enough soon after the birth and the normal procedures were carried out by the Pediatrician.

As a pre term baby it is reported by their parents that the child has some gastrointestinal problem that lead to frequent vomiting after the mother feed and this condition has occurred till 8-9 months of age. The child also reported to have asthmatic complaints and that too have treated, which was vibrant till the age of 5 years and slowly the problem diminished as the age progressed. At the age 8 years, the child was active enough but seemed to be thin in nature.

Globally, the Indian mothers were well identified for their parenting role in bringing up their children and nurturing their young ones. Sometimes, this leads several mother to over react towards the health condition of the child and try to make the child puffy enough, to get credit as a good and caring mother from their near and dears. Due the overwhelmed parenting role and over feeding,

slowly the child's weight increased and at a point of time. Slowly as the days passed, the parents noticed that the child is becoming over weight when compared to the kids of the same age. Understanding the circumstances, the parents tried to implement certain preventive measures to reduce the weight of the child. This is how, the child is made obese by the parents.

It is understood from the personal interview with the graduated parents, that the reason behind the obese nature of the child is due to frequent over feeding the child with high calorie foods.

At the same time the child showed a positive sign towards experiencing domestic violence from their parents and their relatives in a different way. The experiences of the child includes feeling of helplessness, unsupportiveness and verbal violence against the child. Moreover, the children freedom to food was completely restricted by their parents and was denied for delicious foods.

This simple scenario is one of the good example for the occurrence of domestic violence due to obesity, wherein the child was put into untold stress and agony. It also gives a clear picture, that method of parenting has to be improved through several modes awareness education, so as to handle the children at difficult times. Though the violence had occurred for the child for his well being, the parents had indirectly disturbed the mental well being of the child.

To overcome the said domestic violence, it is the need for the hour to bring out many more awareness programme related with improving the parenting role and also to help the parents to gain more knowledge in maintaining the health of the family members both physically and mentally.



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Research Article

Journalism & Science Communication

### SOCIAL MEDIA AS A TOOL OF VIOLENCE AGAINST WOMEN

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#### ABSTRACT

#### Article Info:

Wide spread, less expensive Internet and various multimedia tools have made the access to the tools of violence easier. For example, in today's scenario it is very difficult to get hands on to an Acid bottle compared to a photo morphing software and publishing in the internet. User friendly apps are readily available to create contents like morphed pictures, doctored video, obscene & abusive memes etc. This paper attempts to find out how social media acts as a tool and serves as a platform for violence against women to thrive using Qualitative Observation on various case studies.

**Citation:** S. Jenefa (2017) Social media as a tool of violence against women. *World Journal of Science and Research*. 2 (2): 77-82.

Received on 10th March 2017

Accepted on 30 th Mar. 2017

Online April 2017

**Keywords:** Cyber Violence, Crime Against Women, Social Media Threats, Cyber Law

## INTRODUCTION

The Union Minister for Women and Child Development tweeting "Are you a woman who is trolled or abused? Inform me...", testifies the gaining significance of Cyber Violence against women. She also introduced #IamTrolledHelp as an emergency call for the women in distress. The Cyber violence against women in India is on the rise and didn't spare even the celebrities, social activists and journalists. Eve-Teasing as a motive constituted 20% of the entire cyber crimes recorded by NCRB in its 2013 report. Some studies have highlighted that there is a lack of awareness about the prevailing legal support and also suggest that women hesitate to acknowledge and report cases of cyber violence. In 2013 it was estimated that, globally 450 million new female internet users will get added before 2016. Though this celebrates the gender inclusion in ICT, it does not veil the increasing vulnerability of women to Cyber Violence. Violence against women and the suppression of women's voice in any public forum remains a debatable topic in this new millennium too. India being fancied as the fastest growing economical superpower has failed miserably in the Human Development Indices. As per the 2014- Human Development Index Report published by United Nations Development programme, India ranks 135 out of 147 countries on women empowerment (PTI, 2015). In 2012, a study conducted in New Delhi found that 92 per cent of women reported having experienced some form of sexual violence in public spaces in their lifetime, and 88 per cent of women reported having experienced some form of verbal sexual harassment (including unwelcome comments of a sexual nature, whistling, leering or making obscene gestures) in their lifetime (UN Women, 2013). It was not very surprising when Delhi was rated as one of the most dangerous cities for women to travel in public transport system (Simon, 2014). The physical violence against women like molestation and rape were making headlines recently. The national outrage against the 2012 Nirbhaya Gang rape case, mediated by social media, did very little to bring down the rape incidents across the country. In the year 2015, the national capital recorded an average of 6 rapes and 15 molestations each day (Indian Express, 2015). This just shows the entire country's statistic would be much more humiliating. There is no doubt that the violence against women in India is still unabated.

The political representation of women could be a fair indicator of women's voice in the public forums. In 1985 out of 40 central ministers, 4 were women, which is 10% of them. In 2015 out of 45 central ministers, 8 were women, which is just 18%.

It has taken 30 years for the women to get 8% increase in their representation in the central council of ministers. In the second Lok Sabha elections held in 1957, out of the total contestants fighting for 494 seats, 3% were women. In the fifteenth Lok Sabha elections held in 2009, out of the total contestants fighting for 543 seats, 7% were women (source: Ministry of Statistics & Programme Implementation). In 52 years and 14 Lok Sabha elections later, women managed to increase their representation as electoral candidates by 4%. This speaks volumes about the patriarchal nature of the Indian communities. The voice of the women is hardly heard and thus the current political body has to face extreme challenges to orient the legislations towards women issues.

The advent of Information and Communication Technology (ICT) has been marketed as a tool for women empowerment (Arrawatia & Meel, 2012) and it is also been hailed as a platform to bring gender equality in India (Mishra & Kiran, 2015). Before we celebrate it, let us look at how the above discussed issues namely the violence against women and the suppression of their voice gets spilled over to the cyber space. The nomenclature for such violence changes to Cyber-Violence but the impact on women has not differed much.

## OBJECTIVES & METHODOLOGY

The primary objective of this paper is to identify various social media tools which can be a boon for perpetrators of violence against women. It has analysed recent cyber-violence cases and other secondary data to identify the characteristics of ICT in the context of Cyber-Violence against women and list various digital tools readily available for a prospective harasser. The characteristics are derived from the qualitative observations made from various case studies and other online activities.

### Cyber-Violence

The United Nations defines violence against women as *"Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life."* According to the Cyber Violence Gender Report, Violence against women includes forced intimate partner violence and sexual assault, marriage, dowry-related violence, marital rape, sexual harassment, intimidation at work and in educational institutions, forced pregnancy, forced abortion, forced sterilization, trafficking and forced prostitution and gender-related killings. When the Internet is involved in any of the above violence in any form, it becomes a Cyber-Violence. A rape video

uploaded to the internet, sending a hate e-mail, using porn sites as a front-end for human trafficking are some of the examples of Cyber-violence.

Cyber Violence can be defined as the online behaviour that constitutes or leads to assault against the well-being (physical, psychological, emotional) of an individual or group (Herring, 2002). Hacking a military network is also a cyber-violence which is often referred as cyber terrorism. But if we look at the definition given above, the concern over the psychological and emotional well-being reflects the human factor involved. Particularly, when we use the above definition with women in mind, it creates a different perspective.

**The Inter Parliamentary Union (IPU) defines Cyber Violence against women as follows,**

*Cyber violence against women can be defined as any form of gender-based and sexual violence expressed through ICTs such as the Internet, mobile phones and video games. Many features of these technologies make them ideal weapons for committing gender violence. The ease with which these tools can spread defamation and public humiliation and their ability to allow perpetrators to act remotely and anonymously, make it all the more difficult to take action against an attacker or simply stop the spread of unwanted content online.*

It also classified the cyber-violence into six categories namely Hacking, Impersonation, Surveillance/Tracking, Harassment/Spamming, Recruitment and Malicious Distribution.

**Case Study 1 - Silencing Gurmehar Kaur**

In February 2017, Gurmehar Kaur launched a campaign in twitter, condemning the Akhil Bharatiya Vidyarthi Parishad with the hashtag #StudentsAgainstABVP against their violence on Delhi University campus over a literary fest at Ramjas College. (Mathew, 2017). Her tweet "I am a student from Delhi University. I am not afraid of ABVP. I am not alone. Every student of India is with me. #StudentsAgainstABVP" went viral in the social media and this led the national news channels to take it to their primetime debates too. In an attempt to find out more about this girl, the trolls dug out an old video uploaded by Gurmehar where she mentions, "Pakistan did not kill my dad, war killed him". (Shantanu, 2017) This sparked a fresh flow of trolling asking her to recognise that Pakistan is our enemy and her dad, who died in the Kargil war would feel ashamed of her statement. The objections came from celebrities, ministers and other people in respectable positions in society. This gave a free licence to the trolls to get more abusive about her and to issue rape threats. Later a video of a young woman, claiming to be Gurmehar Kaur, seen drinking, singing and

dancing in a car emerged in the social media. The entire family was bombarded with questions from the media, relatives and friends to verify the authenticity of the video and it turned out to be a fake video. After a weeklong abuse, she de-activated her Facebook account for few hours and later tweeted "I have been through a lot and this is all my 20 year self could take :)". She also tweeted "No statements from me, my family or my behalf. I request to be given privacy. Thank you." and went silent (Sanyal, 2017). For sharing her opinion against violence, an unknown daughter of a Kargil martyr was pulled up publically and abused in the social media for a week ending up silencing her voice. The Delhi police has registered an FIR against some of the individuals who used fake identities to abuse and issue rape threats (PTI, 2017). Almost during the same time a year before, JNU's Kanhaiya Kumar was also trolled allegedly for being an anti-national, but he could not be silenced like Gurmehar Kaur.

**Case Study - 2 - Forcing an Apology from Zaira Wasim**

In Jan 2017, Zaira Wasim, the 16 year old 'Dangal' actress from Kashmir, was abused online for posting a photograph of her meeting with J&K chief minister Mehbooba Mufti. (Mathew, 2017) The hate messages not only criticised her meeting with the CM but also shamed her for acting in the movie. Her actions were called Un-Islamic and her parents were criticised for allowing her to deviate from Islamic teachings. Her haters prophesied that if she continues her current path she would end up becoming a porn star or a slut. ANI news reported through its twitter handle, that some masked men were protesting in Srinagar against Zaira Wasim and they were also seen burning her posters and issuing death threats. (Purkayastha, 2017) The posters read 'Justice With You, IS to kill you.' Later the actress posted an apology for her actions and requested everyone not to follow her as a role model (Pandit, 2017). When people started speculating serious threat behind the actor's apology, she deleted the post later. Within a month, a three year old pro-Pakistani posts of her mother supporting the Pakistani cricket team against India, was dug out and a fresh volley of name-calling like "traitors" emerged in the social media (Sadhvani, 2017). There are number of Muslim men, like Aamir Bashir, from Kashmir are acting in Bollywood movies but it does not attract this much outrage.

**Case Study - 3 - The Salem Suicide Case**

In June 2016, Vinupriya, a 21 year old girl from the city of Salem, took her own life after a fake Facebook profile was created using morphed photograph of her in obscene attire. Before she took

the extreme step, her parents filed a complaint about the Facebook page and requested to take down the page. The slow pace at which the complaint was processed allowed the perpetrator to upload more morphed photographs along with her father's contact number, which pushed her to take her life. In her suicide note she mentions that her parents too didn't trust her. The investigating officer showed his displeasure on how slow Facebook was to respond to their request to take down the photographs. Facebook took down the photographs and shared the IP address details of the source of the morphed photograph only after the death of the victim. Later when the accused was arrested, it emerged that he used a mobile app to morph the photograph and uploaded it in Facebook. This case shows how easy it is to create a fake Facebook page and creating the trauma in a girl's mind leading to take her own life. It also shows how difficult it was for the girl and her parents to take down the fake page. It is asserted that Facebook which does not understand the local values and culture may have failed to judge the demeaning nature of the said content. That is, a girl wearing a bikini in the US may not be considered as demeaning as it is considered in a rural Tamil Nadu. The power of anonymity and the lack of understanding the legal ramifications for the cyber-activities give the confidence for the perpetrator to involve in such crimes.

#### Observations & Findings

We could see that the victims of cyber-violence are not limited to specific demographic situation. That is whether the women belong to a humble background or she is a well known politician like the Congress leader from Tamil Nadu like Jothi Mani, they are all vulnerable to cyber-violence. But the way women handle the attack may depend on their social situations. Based on analysing these specific case studies and other secondary data the following observations are made on the characteristics of ICT in the context of Cyber-Violence against Women. These are technology specific characteristics of Cyber-violence which make it much more damaging than the traditional physical violence against women.

*Viral Information Distribution*- The ICT makes it possible for any information to reach billions of people across the world instantly. With its push notification features and keyword search optimisation features, when an abusive photograph is posted in Facebook or an obscene video posted in Youtube, it is notified to millions of users who have subscribed for such content instantly.

*Sense of Unaccountability* - The offenders don't feel that they are committing a crime, because it

is happening in a virtual world. They feel unaccountable for their actions due to the lack of understanding of legal ramifications for what's happening in the internet. If you shout at or slap a person in public there is a possibility of being prosecuted or at least will be noticed by others. But in virtual space a harasser do not come out in open and be held accountable.

*Anonymity* - The cyber-violence perpetrator can remain anonymous to the victim. They can use a fake identity (which itself is a crime) to involve in any form of violence against women. This single feature increases the confidence of perpetrator to harass a women online compared to a public space.

*Remotely Executed*- The cyber-violence against women can be executed from any remote location avoiding the need to be physically close to the women which is too dangerous for the perpetrators.

*A Forum of Abuse* - ICT provides a common platform like a forum for the perpetrators to involve in a cyber-violence as a group, which increases the intensity of the violence. For example, A Twitter post by a woman gets trolled by thousands of people using abusive language.

*Cultural Disparities* - Though the Internet has connected a global populace, the cultural disparities does not fade away particularly in the context of cyber-violence. As one can notice the above mentioned case studies where some actions are objectionable in certain culture and entertaining in some other culture.

*Suppressing the Voice of Women* - With the increasing incidents of Cyber-Violence happening to the elite women could easily stir fear and feeling of intimidation among the common women to express their views in online forums.

#### Forms & Tools of a Harasser

*Death/Rape threats* - Physical threats to women via social media are common in most cases. It is an extension of the commonly found harassing behaviour in the physical world. It creates a fearful environment not only for the victimised women but also for her entire family.

*Name Calling* - It is an attempt to assassinate the women's character by calling her a porn star or a slut. It preys on attacking the constructed prestige factor of the women, her family and her community. It is an exclusive tool for damaging a women's image.

*Isolation from the Community* - Labelling a women's behaviour as deviant from the norms. A hegemonic arrangement of acceptable moral of the community pressurises the women to fall in line. In the cases discussed above, it was all about teaching a lesson to

the women who tried to establish their identities in public sphere.

*Mining for Private information* - Social media offers wealthy of personal information if the privacy settings are not properly used. These information, which carries family details, hobbies and other private information which itself is a great source material to create abusive messages. For ex- a photograph of the women can be morphed and represented in an abusive manner.

*Fake Multimedia Content* - Creating fake obscene pictures of women, circulating fake videos and creating hurtful memes.

#### DISCUSSION & CONCLUSION

To conclude social media can become a tool of magnifying the violence against women. As discussed in the introduction, the issues of violence against women and the suppression of their voices in the public forum are yet to be addressed in the real world. In the later section we could see the same phenomenon getting spilled over to the cyber world. We also saw how technology has provided a breeding ground for cyber-violence against women. ICT as a tool of empowering women does not really translating into a useful tool for expressing women's voice. This potential of Internet being used as a tool of Cyber-Violence against women was observed by the United Nations Broadband Commission in its 2015 report on Cyber Violence Against Women and Girls. I would like to conclude with the quote from the report,

"Digital 'platforms' for violence can now instantly transmit, across time and space, to billions of people: creating new and false realities, feeding grounds and challenges for both perpetrators and targets. Unchecked, this behaviour runs the risk of producing a 21st century global pandemic with significant negative consequences for all societies in general and irreparable damage for girls and women in particular."

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## World Journal of Science and Research

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Research Article

Tourism and Travel Management

### SEX & TOURISM: VOILENCE AGAINST WOMEN

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#### ABSTRACT

#### Article Info:

Lack of awareness of legal rights is another impediment in providing justice to the victims. Current laws in South Asia appear to treat the problems of child sexual exploitation and abuse only in terms of punishment, without addressing the situation and the needs of the victims. Inadequate legal aid services and cumbersome legal procedures that further victimize the victims prevent people from using the law as a remedy or for protection. While legal measures need to be strengthened at national, regional and international levels, it is also imperative to ensure pro-active litigation, invoking whatever legal instruments are available to protect children from being sexually abused and exploited. United Nations Convention against Transnational Organized Crime (UNODC) in South Asia provides technical assistance and financial assistance through various projects for prevention, prosecution and protection to curb human trafficking in the region. UNODC also works closely with the tourism industry in India to evolve a code of conduct for tourism service providers to prevent trafficking and exploitation of children. The Ministry of Tourism, Government of India recently launched a sensitization and awareness campaign on 'Safe and Honourable Tourism' of which UNODC was a part. The government has introduced an online platform to find missing children, signed bilateral anti-human trafficking pacts with nations such as Bangladesh and Bahrain and authorities are now working with charities to train law enforcement officers

Received on 10th March  
2017  
Accepted on 30 th Mar.  
2017  
Online April 2017

**Keywords:** Women, Sex  
& Tourism, violence,

**Citation:** A.Vasanthi (2017) Sex & Tourism: Voilence against Women. *World Journal of Science and Research*. 2 (2): 83-88.

## INTRODUCTION

Trafficking in human beings, especially in women, and children has become a matter of serious national and international concern. Trafficking of children is a worldwide phenomenon affecting large numbers of boys and girls every day. Human trafficking is often misperceived as only sex trade or as a “violence against women” issue. There is a tendency to view women as trafficked victims, irregular labor migrants as “illegals” and documented workers as temporary labor migrants. Article 3 of the UN Trafficking Protocol defines human trafficking as “*the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation.*”

## LITERATURE REVIEW

Geetanjali's *Girl and Women trafficking in India* (2011) states that Child trafficking in detail. Awadhesh Kumar Singh's *Trafficking in Women and Children in India: Emerging Perspectives, Issues and Strategies* (2012) explains laws related to trafficking in India.

## OBJECTIVES OF THE PAPER

- To analyze the sex tourism in India
- To review the role of NGOs in positive psychology therapy

## METHODOLOGY

The prepared paper is a descriptive study in nature. The primary and secondary data have been analyzed for preparing the paper extensively. These have been collected from various reports, different scholars and researchers published books, articles published in different journals, periodicals, conference paper, working paper and NGOs websites.

## CAUSES OF HUMAN TRAFFICKING

Poverty is a primary cause of human trafficking in India. Other factors include “low employment prospects, a patriarchal culture, low regard for women's rights, low levels of education, discrimination and marginalization of women, and cultural factors such as dowry issues.” Labour trafficking is particularly driven by poverty, which increases vulnerability to trafficking, and by the increased demand for cheap labour and the lack of governance, which in turn facilitates trafficking in persons. Sex trafficking, which largely impacts women and girls forced into prostitution, is facilitated by similar factors, as well as the low female-to male child sex ratio in northern India (namely, Uttar Pradesh and Haryana) and the large number of migrant labourers in certain regions of India, which

increases the demand for commercial sex workers and also for trafficked brides.

## HUMAN RIGHTS MOST RELEVANT TO TRAFFICKING

- The prohibition of discrimination on the basis of race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status
- The right to life
- The right to liberty and security
- The right not to be submitted to slavery, servitude, forced labour or bonded labour
- The right not to be subjected to torture and/or cruel, inhuman, degrading treatment or punishment
- The right to be free from gendered violence
- The right to freedom of association
- The right to freedom of movement
- The right to the highest attainable standard of physical and mental health
- The right to just and favourable conditions of work
- The right to an adequate standard of living
- The right to social security
- The right of children to special protection

## SEX TOURISM

Sex tourism is one of the forms of trafficking in sexual exploitation. Any child without a physical handicap, irrespective of caste or class can be pushed into satisfying the sexual needs of the tourists. Conversations with groups working on sex tourism reveal that the tourists lure children with small toys, trinkets and fancy gifts. Sex tourism or more specifically travelling to a foreign country in search of sex, has become a well-developed component of the commercial sexual exploitation of children. Glossy brochures, as well as web sites on the Internet, advertise packages for travelers complete with air fare, hotel, and addresses of local brothels.

In Eastern Europe, prostitution has become a way of making fast money, and the child sex industry is thriving with the increasing numbers of Western tourists. A link has been established in some places between prostitution and pornography-particularly involving children-and the promotion and growth of tourism. Austrians, Belgians, Dutch, Finns, Germans and Scandinavians flock to the Czech Republic and Hungary. In Romania, children are hustled in railway stations and many organizations have been infiltrated by pedophile groups. The NGO Defense of the Child International estimated in 1996 that there were 1000 children working as prostitutes in the Netherlands, and drew attention to the alarming growth of prostitution among Russian, Polish, Romanian, Hungarian and Czech children.

## SEX TOURISM IN INDIA

South Asia, with India at its centre, is one of the fastest-growing regions for human trafficking in

the world. India, alone is home to 40 per cent of the world's estimated 45.8 million slaves, according to a 2016 global slavery index published by the Australia-based Walk Free Foundation. Goa, one of the hottest tourist spots in the country is known for child-sex tourism. There are reports of tourists moving from Goa to areas of North Karnataka such as Gokarna and Karwar, which are presently being developed for tourism. Foreign tourists have settled permanently in the Om and Kudle beaches, which have become hideout points and these are also areas where the tourists are sexually exploiting children. Another two popular destinations that are emerging for pedophilic activity are Kovalam and Mamallapuram. Puri in Orissa is also another haven for the commercial sexual abuse of children. Other areas in the North, especially along the highways are also spots where trafficking of children happens.

The golden triangle of tourism on the Agra-Delhi-Jaipur belt has spawned a flourishing trade in child prostitution among Rajasthan's nomadic tribes of entertainers, with middlemen coercing the tribal communities to send girls as young as 10 years to serve in sex shops along the highway. The dalals, with an eye on the booming market among tourists, travelling businessmen and truck drivers who believe that sex with a young child may keep them safe from diseases, are forcing the community to send out their girl children, most of whom are between the age 10-14. 10 year old tribals forced into sex trade in Rajasthan. With the spread of the sex-tourism networks to all the well-known tourist destinations and with the alarming rise in HIV/AIDS in the country, the need to tackle this problem is becoming even more crucial. Recognizing that children from Kovalam are being used for sex tourism, activists have found that people from other parts of Kerala are refusing to marry persons from there.

Counter-trafficking activities focus on three objectives, also known as the "3P" paradigm, comprised of Prevention of human trafficking, Protection of victims and Prosecution of traffickers. This 3P principle acts as a policy framework used by governments worldwide to combat trafficking of persons: Prevention is a crucial component to monitor human trafficking globally. Prevention efforts have been concentrated largely on the supply side of trafficking by addressing the vulnerabilities of communities. In more recent times, efforts extend beyond raising awareness campaigns to strengthening labor law enforcement and strengthening partnerships between governments, law enforcement, and non-governmental organizations. Other prevention activities that tackle the "push factors" of migration have also been implemented such as the provision of

vocational training, access to microcredit and access to education for vulnerable children.

However, in many cases, prevention strategies have failed to integrate into policies due to lack of evidence-based research, planning and impact evaluations. Immediate protection for potential or identified victims of trafficking must be provided in order to keep them safe. Protection also takes into account the immediate needs of the victims, from psychological help and legal assistance to basic necessities such as food and clothing. Bilateral cooperation has often been strong in returning victims across borders and the service of quality has been improving over the years. However, as many victims are not identified, they also remain unprotected. In the end, victim protection and assistance are left to the discretion of the state.

#### **LEGISLATION AND MECHANISMS TO PROTECT CHILDREN FROM SEXUAL EXPLOITATION**

- 80 protective homes for girls and women detained under the immoral traffic (prevention) Act, 1956.
- Short Stay Homes under the sponsorship of Department of Women and Child Development, Ministry of Human Resource Development.
- State runs Juvenile homes under the Juvenile Justice Act.
- Development and care centres run by NGOs with sponsorship from the Central Social Welfare Board.
- Devadasi Rehabilitation and Training scheme of the Government of Karnataka operates in six districts and among other services, provides residential school facilities for children of Devadasi's in the 18-25 years age group and for other children.
- Special juvenile homes set up by the Government of Maharashtra with facilities for counselling, vocational training and a health unit for child prostitutes infected with HIV.
- Jawali Yojana – a rehabilitation scheme of the Government of Madhya Pradesh targeting children from the 'Bedia' community.
- PRERNA (Mumbai) – Services for children of prostitutes - Night care centre for smaller children; Educational support programme for the older children; Placement programme for job-seeking children and other advisory services.
- St. Catherine's Home (Mumbai) – Shelter, care, cure for physical ailments, exposure to education about HIV/AIDS, counselling, spiritual support in the form of meditation and exercise.
- Joint Women's Programme (New Delhi) – Creche, education and health care services and awareness activities for women and children in the brothels of G.B. Road in Delhi.

- Bharatiya Patita Uddhar Sabha (New Delhi) – Education for children of prostitutes, admission of children of prostitutes into government runs protective homes.
- Child Line (Delhi, Mumbai, Calcutta and Bangalore) – Rescue, shelter, medical care, psychological counselling, tutoring and vocational training, job placement and social integration.
- PRAYAS (New Delhi) – Institutional care, non-formal education and vocational training to destitute and neglected children.
- Sanlaap (Kolkata) – Shelter home for rescued girls, facilitating repatriation in cases of inter-country trafficking, childcare programmes.

*The Plan of Action to Combat Trafficking and Commercial Sexual Exploitation of Women and Children* was introduced by the Department of Women and Child Development, by the government in the year 1998 as an essential policy statement to determine the nature, scope, and direction of future programs in the fight against trafficking in persons. The plan provides to government ministries and departments, both at the centre and in the states, an action agenda covering legal and regulatory reforms, law enforcement, prevention through public awareness, rescue and shelter of victims, their medical care and rehabilitation, their return to normal family and educational structures and their economic empowerment and reintegration into the labour market. Every year, July 30 is observed as the World Day against Trafficking in Persons. It was in 2013 that the United Nations (UN) General Assembly designated the day to “raise awareness of the situation of victims of human trafficking and for the promotion and protection of their rights.” Even after getting rescued, due to fear of stigma and rejection by the society, they refuse to reintegrate back to their earlier lives. But NGOs play a great role in rehabilitating the girls.

#### **THERAPY FOR VAW**

Therapy is known as psychotherapy or counseling to resolve problematic behaviors, beliefs, feelings, relationship issues and somatic responses. Positive psychology is the science of positive subjective experience, which studies concepts such as well-being, contentment, hope, optimism, flow and happiness and focuses on what makes life fulfilling. The author Frederickson has also stated that International positive emotions also build physical, intellectual and social resources which increase survival. Promoting positive feelings enable the individual to develop psychologically and emotionally, and physically. So building positive emotions with sexual abuse survivors is a goal that

should be pursued in therapy, as desensitization work with the survivors is not enough to build back their strengths. Individuals who have experienced sexual abuse may also have a poor self-image, lower self-esteem, relationship difficulties and other characteristics that can affect their sense of self and their interaction with others. Helping clients who have experienced sexual abuse to construct positive emotions could support them in communicating differently with themselves and with others.

#### **ROLE OF NGOS**

*Assam Centre for Rural Development (ACRD)* is a registered Non Government organization which came into existence in 1995. It includes various programmes of which UJJAWALA PROJECT deals with the Prevention and Rehabilitation for the girls who are victims of trafficking. (Under Ministry of Women & Child Development, Govt. of India.) Ujjawala applies the tools of positive psychology and uses strategies like instilling of hope, buffering of strengths such as courage, insight, optimism, authenticity, perseverance, realism, pleasure capacity, future mindedness, personal responsibility and purpose. It works for the prevention and rehabilitation of the girls who are victims of trafficking.

Ujjawala Project, in its various schemes, has made wide use of positive psychology and its tools to address the issue of human trafficking. Some of the ways are: The survivors are encouraged to narrate their life stories and also retelling them from a new perspective. They are kept busy and are taught to sing, perform drama, recitation, dances, to play indoor and outdoor games etc. The girls are imparted training on different income generating activities like hand loom, tailoring, doll making, flower making and beautician course etc. so that they can earn income through these trades and lead a better and dignified life. Prayer, meditation, physical exercises, indoor and outdoor games, etc are also day to day activities of the girls to keep them engaged and forget their past. Some of the other facilities provided to the inmates in Nava Jeevan are non-formal schooling for both the illiterate and literate girls so that they can read and write in Assamese and English. A library has been set up for the girls to study books on various subjects. The inmates are provided legal support service in case of requirement at Nava Jeevan. Some of the girls have been engaged in different jobs after they have completed their stay in Nava Jeevan. It has been found after follow up study that a few girls have got married and lead a normal life with their spouses. Many girls have started small enterprises by opening

tailoring, beautician work, hand loom etc. after going back to their villages.

**Prajwala** is a NGO in Telengana State. Prajwala has constructed a therapeutic shelter home for victims of commercial sexual exploitation, which provides a wide range of holistic services in the areas of education, healthcare, recreation, and counseling by a dedicated team of staff. The shelter is an environment where vulnerable women and children rescued from various stages of the trafficking process can heal psychologically, be educationally and economically empowered and have access to effective channels of social reintegration. The shelter operates a 24-hour residential rehabilitation program for mental, spiritual and emotional healing and development, with two homes: Astha Nivas (children's home) and Asha Nikethan (adult home). For a victim, psychological recovery is not just about healing through pain and trauma but is influenced by various other factors such as sexually transmitted infections, reproductive tract infections, addiction and HIV/AIDS. Hence psychological rehabilitation comprises of a combination of trauma counseling, peer counseling, group counseling and barefoot counseling. Hence the routine chamber-based forms of mental health intervention are not appropriate. It has to be a very flexible model customized to suit the unique individual needs

**Rescue Foundation** in Mumbai is an Indian organization dedicated to promotion human rights for trafficked survivors by rescuing, rehabilitation, reintegrating and repatriation them to lives. As these girls have undergone severe brainwash and mental torture, they have lost all faith on mankind. Intricate psycho-social counseling is necessary at every stage to rehabilitate them. One can imagine the torment and trauma these girls undergo while facing commercial sexual exploitation. They are terribly depressed and psychologically imbalanced. They provide them intricate psycho-social counseling to enable them forget past trauma and convert their negative attitude to positive attitude in life. Regular individual and group sessions conducted by counselors. Supportive, rational therapies etc have been provided intricately. In few sever cases they have taken Psychiatrist help. Mentally disturbed survivors are going under special care.

The NGO **Stop Trafficking and Exploitation of Women and Children (STOP)**, based in New Delhi, focuses its efforts on prevention, rescue and rehabilitation of trafficked women and children. STOP has facilitated the creation of community-based Joint Regulatory Boards to monitor and mobilize action against trafficking, including in brothels. **Sanlaap**, in Kolkata, provides shelter,

counseling and vocational training for child survivors of prostitution and trafficking. Sanlaap also runs child protection programmes in 14 red-light districts in the city and works closely with the State Women's Commission, particularly for the sensitisation of female members of the Panchayat (the local self-government in West Bengal). The **HAQ** Centre for Child Rights, also in New Delhi, has coordinated a national campaign against child trafficking and monitored parliamentary debates on child rights issues. **Equations**, in Bangalore, has conducted research and lobbying to fight child sex tourism. The **Prerana** Anti-Trafficking Center of Mumbai is a research, documentation, training and information dissemination centre that also provides direct care services to children in red-light districts. **Arz**, an NGO working in the Baina red-light district in Goa, has successfully rescued several young children trafficked from different parts of the country. **Odanadi Seva Trust** in Karnataka is also working to address child trafficking. All these organisations work in close collaboration.

#### **IMPACT ON BENEFICIERIES**

- Girls are saved from physical and mental torture.
- They are provided with free and safe accommodation and healthy nutrition.
- They receive complete free health care so they become ultimately healthy.
- Their skills are developed and they receive free training to take up jobs or operate small ventures so they are then able to sustain themselves and also support their families.
- They forget their past trauma and develop positive attitude in life.
- They are able to make their own decisions.
- Their families regain their daughters.
- They regain all their human rights.
- Some of them may get married and live a settled life.
- Some may pursue education.
- They ultimately reintegrate in respectable society as law abiding citizens.

#### **CONCLUSION AND SUGGESTION**

Lack of awareness of legal rights is another impediment in providing justice to the victims. Current laws in South Asia appear to treat the problems of child sexual exploitation and abuse only in terms of punishment, without addressing the situation and the needs of the victims. Inadequate legal aid services and cumbersome legal procedures that further victimize the victims prevent people from using the law as a remedy or for protection. While legal measures need to be strengthened at national, regional and international levels, it is also imperative to ensure pro-active litigation, invoking whatever

legal instruments are available to protect children from being sexually abused and exploited. United Nations Convention against Transnational Organized Crime (UNODC) in South Asia provides technical assistance and financial assistance through various projects for prevention, prosecution and protection to curb human trafficking in the region. UNODC also works closely with the tourism industry in India to evolve a code of conduct for tourism service providers to prevent trafficking and exploitation of children. The Ministry of Tourism, Government of India recently launched a sensitization and awareness campaign on 'Safe and Honourable Tourism' of which UNODC was a part. The government has introduced an online platform to find missing children, signed bilateral anti-human trafficking pacts with nations such as Bangladesh and Bahrain and authorities are now working with charities to train law enforcement officers. There is need for Special counselling centres for migrant adults and their children. Women's support group has to create to deal with their problems. Women should be supported with services like crèches / day care centres for children. Evening or night classes in functional literacy and education to be started for parents. The Ministry of Labour should direct all tourism affected states to develop an Action Plan to Combat Child Labour in tourism and to expand the list of occupations considered as hazardous to include tourism related occupations. Tourism policies and plans need to be re-envisioned with the participation of children in the formulating and implementing process acknowledging the role of tourism in exploiting children, and making a commitment to ensure that tourism is promoted in a non-exploitative manner by taking pro-active steps to respect and promote the development and dignity of the child.

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## World Journal of Science and Research

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Research Article

English

### WOMEN AGAINST VIOLENCE: THERAPY FOR VIOLENCE AGAINST WOMEN DIVERSE CHALLENGES FOR WOMEN AT WORK PLACE

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#### ABSTRACT

#### Article Info:

Globalisation, liberalisation and privatisation - across the world opened many new ventures for employees. As a resultant, women get more work opportunities as well as challenges. Intentionally presenter to avoid negative connotation uses the word 'challenges' otherwise it is to be either named as violence/pressure or associated with violence/pressure. Various challenges of women in work situations are meticulously studied. This paper in detail would pose the work place challenges of women in various domains under the following headings. The below illustrations of the paper is not based on feministic theories but on lived and living examples of known and unknown women folks. Diverse work roles of women. CEOs to daily wage labourers. Environmental challenges faced by women. Women endurance, self image and crisis management. Who would support or who would extend the support in crisis? Self motivation is the all time therapy recommended.

**Citation:** K. Sasirekha (2017) Women against violence: therapy for violence against women diverse challenges for women at work place. *World Journal of Science and Research*. 2 (2): 89-91.

Received on 10th March 2017

Accepted on 30 th Mar. 2017

Online April 2017

**Keywords:** Women Drivers, Violence, Women endurance

## INTRODUCTION

Globalisation, liberalisation and privatisation - across the world opened many new ventures for employees. As a resultant, women get more work opportunities as well as challenges. Intentionally presenter to avoid negative connotation uses the word 'challenges' otherwise it is to be either named as violence/pressure or associated with violence/pressure. Various challenges of women in work situations are meticulously studied. This paper in detail would pose the work place challenges of women in various domains under the following headings. The below illustrations of the paper is not based on feministic theories but on lived and living examples of known and unknown women folks.

- ✓Diverse work roles of women. CEOs to daily wage labourers.
- ✓Environmental challenges faced by women.
- ✓Women endurance, self image and crisis management.
- ✓Who would support or who would extend the support in crisis?
- ✓Self motivation is the all time therapy recommended.

### **Diverse Work Roles of Women**

From time immemorial women have contributed equally in domestic and social affairs. Further the industrial revolutions spurred and sustained more chances to women. Though they had entered the work force, it's ever increasing in numbers after the advancement of ICT (information and communications technology). Hence organizations employ a significant number of women who have even reached midlife and midcareer. Irrespective of age, qualification, family background, topographical situation, etc. women prove themselves amidst various situations with high level performance. They nurture ethical maturity, significant professionalism and ready to face new challenges at work place. Women empowerment and economic development are closely related, hence they play work roles based on their qualification, experience, family background, potential and financial need. Their work roles spread from CEOs to street hawkers. Irrespective of work place and designation their challenges are universal.

### **Environmental challenges faced by women**

Women who left are leaving their careers not to take care for their families; they are forced to quit by the environmental challenges. Few environmental challenges are - long hour works, mismatching portfolios, nil support or lack of support from spouse/family members, balance between work and life, transportation, domestic chores, physical illness/discomforts, pre natal and post natal stress,

poor team, bossy leader, low perks and packages, lack of awareness on welfare schemes, etc. Quitting or resigning they are not doing it on purpose, it may be termed as environmental challenges. Below study by Prof. Pamela would help us to get a global insight on environmental challenges.

... 54 female high achievers, recruited mostly from alumnae of four selective colleges and universities. The women pursued their careers an average of 11 years; 60% worked well past the birth of their second child. None was pushed out. Fully 90% left not to care for their families but because of workplace problems, chiefly frustration and long hours. Two-thirds of those who left tried part-time work but found it problematic; since they'd been putting in long weeks, part-time tended to mean 40 hours of work for 20 hours' worth of pay. Factoring even more into decisions to opt out entirely, though, was the inability to work part-time without being marginalized. (<http://magnovo.com/leadership-training-women/>).

The above study cannot be ignored by stating it is prevailed in western countries. It's the fact of many working women in eastern countries also. Due to lack of such awareness surveys, it was not widely discussed in India like countries.

### **Women Endurance, Self Image and Crisis Management**

In spite of several pulling factors women are empowered and they keep empowering other men and women because of their common traits like endurance, uncompromising ethics, sincerity, multitasking, time management, team spirit, etc. The ability to keep abreast up, quick understanding on the resources as well as limits, emotional maturity at work and less complaint attitude towards the management nurture their endurance. Afore mentioned traits are common for human beings but the way women exercise it upholds their self image. Still, the most critical skill to the career success of women on the trail is their endurance. In turn, its shape the self image of women particularly on crisis management. However it is not publically accepted by all men at work force. Audrey Nelson is an international corporate communication consultant cum trainer in her article on "Women and Emotional Endurance" states as follows:

Successful women don't let their emotions dictate their behavior. They are pragmatic and think about the big picture, such as "I have to work with this jerk on this project for the next year, so I'd better learn how to get along with him." Successful women keep their emotions in check in order to enhance their career.

(<https://www.psychologytoday.com/blog/he-speaks-she-speaks/201308/women-and-emotional-endurance>)

Women need to keep her Self Image high in all her walks. As a short note, emotional endurance would bring resiliency. During crisis a resilient woman does not withdraw rather she understands the best antidote to despair is action. Resiliency and positive attitude of women in any crisis would find a worthy place in their career. Apart from all, in career unique talents, insights, and efforts are not enough to fetch accomplishments. A variety of recent research by psychologists, feminists and anthropologists offers a window into women's collective experiences in the workplace and reinforce the need for motivation.

#### **Who Would Support or Who Would Extend the Support Women in Crisis?**

When we surf the net to know who supports women in crisis, we come across umpteen numbers of agencies and help lines. It gives the impression that around the clock and from all corners women would get support in tough career times. In reality it is not so, very particularly, when you work in large groups with opposite gender. The following negative remarks to be crossed by women:

- ✓Enjoyed the maternity leave. (A device can be invented to measure the enjoyment of maternity period).
- ✓Promotion and career enhancement not earned by the qualification or achievements. (It's given by team lead. Who do they under estimate in this context - man or woman or the society or the whole system.)
- ✓Use gender privilege to get the things done. (General sweeping statement)
- ✓Dress code is bad. (Who exempted men from dress code?)
- ✓When informal – loose morals. (It's not a social skill)
- ✓Calm and quiet. (No social etiquette)
- ✓When raise the voice. (Bossy and adamant)
- ✓Keen on exhausting the leave benefits.( Coming to work place is regularity)
- ✓When exercising traditional rituals and practices. (Conservative)
- ✓When participate in discussions (as if all known)
- ✓When avoid discussions (doesn't know anything)

A day is not there for women at work without receiving such comments. Those sample statements cited here are not an exaggerations or imagination. Till date consistent or fair support from family, friends, spouse, colleagues, unions and agencies are expensive. There is a notion, the challenges are the same for men too. It is partially agreed but one who understands humanity and equality can understand the level of suffering by women at workplace.

Presenter like all other feminists views it as a social injustice.

#### **Self motivation is the all time therapy recommended**

Ability to do a good job at work comes from inside. Likewise if we get motivation from different sources, it will be helpful to meet out the work place challenges. Apart from all external sources women should use their personal skills to comfort themselves when the environment around them was in turmoil. That's self motivation. The tough survival conditions in work place deteriorate the amicable work culture. In such a situation no one can motivate anyone to do anything.

#### **Tips for Self – Motivation**

Choose to be happy. Rely on human resources for happiness than gadgets.

Cultivate reading habits to explore more about your work requirements.

Don't set limits for thinking. Think big, dream big and achieve big.

Accept mistakes and people as such to gain experiences.

Be correct and sincere in your assignments that serve more energy to face the challenges.

Learn to say "Yes" and "No" appropriately.

Be open minded and quick to adapt.

Accept career setbacks and use your innate potential to overcome the barriers.

Share your difficulties honestly to people and come out of it.

Spend time on your passion.

Don't give up your self worth.

#### **CONCLUSION**

Understanding the challenges are part of life and overcoming with the help of self motivation is the therapy recommended.

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(<http://magnovo.com/leadership-training-women/>).

(<https://www.psychologytoday.com/blog/he-speaks-she-speaks/201308/women-and-emotional-endurance>).

**Source of support: Nil;**

**Conflict of interest: None declared**



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## World Journal of Science and Research

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### WOMEN AND THE DOMESTIC VIOLENCE ACT, 2005

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#### ABSTRACT

Domestic Violence Act 2005 helps to eliminate violence against women. Traditionally, interference into family matters has been considered more immoral than actual violence caused upon a woman. With changing public opinions the existing acts like Indian Penal Code 1860, Criminal Procedure Code 1973 and Indian Evidence Act 1872 made certain amendments to meet the current situation. However, given the nature of the complex social, economic, and personal relationships involved in this issue, it was felt that ordinary criminal law instruments were not adequate to control domestic violence. Domestic violence Act may be considered as an important step in addressing the issue of domestic violence. It recognizes for the first time, the occurrence of continual violence within the home, which may go beyond mere physical abuse, and seeks to rectify it. The Act is significant for its effort to incorporate the social reality of domestic violence, resulting in a woman-friendly legislation that treads virgin territory as far as law in India is concerned. In this paper the author discussed the aim and objectives, issues and positive developments made by the Act in knowing the influence of domestic violence, procedure to be followed and the remedies available under this Act.

**Citation:** Chitra Perumal (2017) Women and the domestic violence Act, 2005. *World Journal of Science and Research*. 2 (2): 92-95.

#### Article Info:

Received on 10th March 2017

Accepted on 30th Mar. 2017

Online April 2017

**Keywords:** Women, Domestic violence,

## INTRODUCTION

The passage of the Domestic Violence Act, 2005 ("D.V. Act"), was the culmination of a long-drawn struggle by the women's movement for bridging the public-private divide, and eliminating violence against women, inside the four walls of the home. Traditionally, interference into "domestic privacy" has been seen as a greater evil than actual violence inflicted upon a woman. With changing societal perceptions and demands. However, certain additions were made in the Indian Penal Code ("I.P.C."), and the Indian Evidence Act, 1860 ("I.E.A."), for dealing with the issue. However, given the nature of the complex social, economic, and personal relationships involved in this issue, it was felt that ordinary criminal law instruments were not sufficient to effectively check domestic violence.

The need for a better understanding of domestic violence and specific legislation on the same had been extensively debated and the Domestic Violence Act, 2005 was passed.

### AIMS AND OBJECTS OF THE D.V. ACT

The Act aims to provide protection to women who are faced with violence within a domestic relationship. In its Preamble, the Act mentions the rights of women under the Constitution, and the necessity of ensuring that these rights are recognized even in the private sphere of the home and family. The Act aims to provide comprehensive procedural tools and adequate relief measures, to facilitate easy access to justice to any aggrieved party.

The Act clearly identifies who it protects and how, in terms of process and relief. At the start the Act delineates both the problem it seeks to address, and the people who may seek relief under it. Domestic violence is seen to require a combination of civil reliefs backed by criminal sanctions, and these are provided in a detailed manner. It has to be kept in mind that the Act does not create any new offence with respect to domestic violence. The objective of the Act is not to punish the perpetrator for acts of violence already committed. This aspect is left to the domain of general criminal law. The only instance in which the perpetrator can be punished under this Act, is when he violates any order of the court, passed under the Act. Therefore the aim of the Act is merely to protect the victims and not punish the perpetrators.

The Act provides for an innovative procedure which aims to be both simple, effective, and victim-friendly. It envisages the participation of a wide spectrum of actors, which includes administrators created by the act, as well as the civil society.

The broader impact that the Act aims to have is multi-fold. It has the potential to become a tool by

which women are empowered to move out of circumstances detrimental to their physical and emotional well-being; a medium by which a hitherto untouched social space can be made more gender sensitive and responsive to women's concerns; and an important step in furthering the agenda of female emancipation in the country.

### DEFINING DOMESTIC VIOLENCE

The progressive definition of "domestic violence" in the Act has broadened the understanding of what domestic violence is, who may seek protection under the Act, and what type of protection may be sought. In section 3, 10 domestic violence is defined in terms of mental, physical, sexual, verbal, emotional and economic abuse. The extent of domestic violence. Therefore, extends from physical hurt, to emotional and economic blackmail, and may be interpreted by the judiciary to include marital rape as well. It is interesting that the definition of domestic violence in the present Act is not an exhaustive one and specifically mentions the importance of the overall facts and circumstances of the particular case, in determining whether domestic violence has occurred. The Act is also noteworthy for expanding the concept of the "domestic relationship" to which it is applicable.

Instead of being restricted to ties of blood, marriage or adoption, it also covers relationships akin to marriage, and joint families. Therefore, people in a live-in relationship, in legally unrecognized marriages, or living in joint families, can be the aggrieved party, in cases of domestic violence. The Act now makes it possible for the victims of violence in such relationships to approach the court for redressal.

### PROCEDURAL ISSUES

The D.V. Act attempts to simplify the procedure in filing a complaint, along with broadening the scope of who may register a complaint regarding domestic violence, to make it easier for aggrieved persons to access justice. Further, the Act creates a cadre of Protection Officers, who have wide-ranging functions, including providing assistance to the aggrieved party in the processing and completion of the domestic violence suit. An effort has been made to ensure that the Protection Officers have the power to provide every form of assistance that an aggrieved person might need.

The Act also incorporates a role for N.G.O.s. The Act allows the judicial system to into the resources available to these organizations. Registered N.G.O.s act as Service Providers, and have the power to receive complaints from an aggrieved person, and forward it to the competent Magistrate and Protection

Officer. Apart from this, such Service Providers are empowered to provide a variety of support services to the victims of domestic violence, including getting them medically examined, and ensuring that they are provided shelter.

The Act allows anyone, including a friend or an N.G.O., who has information of the occurrence of domestic violence, to file a complaint. According to section 5, a duty is then placed upon the authority, which receives the complaint, to inform the aggrieved person of her right to file an application for the different forms of civil or criminal relief, and also to inform her of assistance available from Service Providers, Protection Officers, and Legal Services. The Service Providers and Protection Officers, as well as the aggrieved person herself, are empowered to request for medical facilities or shelter homes, and a duty is accordingly placed on the persons in charge of the same. The Act, by ensuring assistance from State institutions, reflects the laudable position that domestic violence is not merely a private grievance in the nature of a dispute between married couples, but is of grave societal concern.

The Act allows the victim to approach the Magistrate for seeking one or more reliefs under the Act. Such applications shall be disposed of by the Magistrate within sixty days from the date of the first hearing. All procedures under this Act are governed by the Code of Criminal Procedure, 1973. The Magistrate has wide powers with respect to granting of remedies. He is also empowered to punish the respondent in the event of the breach of any order of relief.

#### **REMEDIES UNDER THE ACT**

A further advance made by the D.V. Act has been in the recognition that domestic violence requires a combination of civil remedies backed by criminal sanctions. The adoption of civil measures provides a flexible method, focused on the protection of the victim from further abuse. Relief may be ordered according to the facts and circumstances of each case, unlike a criminal charge where the punishment is rigid, and the focus is on the offender, not the victim. However, the criminal approach also has a certain value in addressing domestic violence, since the methods of arrests and imprisonment have a greater deterrent effect than a civil injunction can achieve. Hence the Act provides a variety of reliefs, recognizing the differing circumstances in which domestic violence may occur.

In general, the Act provides for Protection Orders, Residence Orders, and monetary compensation. A Protection Order is a relief measure through which further domestic violence is sought to be curbed. Such an order restrains the respondent from committing any further acts of domestic violence or harassing the victim in any form. A Protection Order

can be passed when the Magistrate is prima facie satisfied that domestic violence has either taken place, or is likely to take place.

A Residence Order seeks to alter the living arrangements of the offender and the aggrieved, in order to ensure that no further violence is perpetrated. The objective of the Act would not be served if it was not ensured that the aggrieved could remain in her home. Keeping this in mind, the Act guarantees the right of every woman in a domestic relationship to reside in the shared household, irrespective of whether she has a title to the property or not. A Residence Order may go further and provide that the respondent is restricted from a certain portion of the house, or from the house itself. Relatives of the respondent may also be restrained from entering those portions of the house where the victim resides. The respondent can also be restrained from alienating or encumbering the shared household. In the alternative, the court may also direct the respondent to secure the same level of alternate accommodation for the victim.

The third remedy under the Act is monetary relief, which includes damages suffered due to the domestic violence, along with compensation for torture and emotional distress caused to the victim. The compensation awarded will cover, inter alia, loss of earnings, medical expenses, damage to property, and maintenance for the victim and her children. The Act instructs the court to award compensation that is fair and reasonable, and in keeping with the standard of living of the victim.

Other noteworthy provisions of the Act include the one allowing the Magistrate to grant temporary custody of any child to the victim. The court may also deny visitation rights to the respondent, if it thinks that the same would be harmful to the interests of the child.

To ensure compliance with the orders of the Magistrate, criminal liability may be imposed for the violation of such orders. A breach of any of these orders invites penalty of imprisonment up to one year, and fines of Rs. 20,000/- or both. The Act makes this offence cognizable and non-bailable. Interestingly, the court is empowered to conclude that such offence has been committed, upon the testimony of the aggrieved person.

#### **ISSUES OF IMPLEMENTATION**

There was a significant amount of debate during the drafting of this Act regarding the procedure to be adopted, to best serve the purposes of the Act. The provision concerning the settlement of domestic violence cases in the Magistrate's courts, for example, was quite contentious. The rationale behind this provision was to afford easy access to justice for the aggrieved. The option of Family Courts, wherever

they have been set up, was also considered and discarded since a Magistrate's court was thought to be a more effective forum for the speedy disposal of cases.

The authors believe that. Provided that the Magistrates are adequately trained and sensitized, the D.V. Act creates a better and more detailed framework within which the Magistrate may operate effectively. First, the conceptual approach of the Act is substantially different from that of the Family Courts Act; in that it does not emphasize an overriding need to preserve the family structure. Secondly, the provision of relief through Protection and Residence Orders has been well etched out in this Act. This has been done on the insistence of experts, so as to leave little to the discretion of the Magistrate. As a result, through this provision, the aim of easy accessibility is served without jeopardizing the chances of an aggrieved to obtain relief.

However, some directions within the Act provide for possible loop holes which may delay speedy justice. Section 14, for example, allows the Magistrate to direct the parties to undergo counseling. This has the effect of postponing the hearing being by a period, which may extend to two months. Further, judicial emphasis on preserving the family unit may lead to section 14 being used too liberally in the courts, and

being prescribed in situations where an attempted conciliation may be counterproductive to the interests of the aggrieved.

#### **CONCLUSION**

The Domestic Violence Act is an important first step in addressing the conceptual and practical issues surrounding the offence of domestic violence. The aim of the legislation, in addressing the problem of domestic violence on a woman. The innovative and wide-ranging remedies under the Act have gone far in recognizing that there is no one answer to a problem of domestic violence and a number of measures may have to be taken, either singly or in combination. This Act has the potential to do much to breach the public-private divide, in affirming the basic rights of women, and ensuring that women are safer within their own homes.

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**Source of support: Nil;**

**Conflict of interest: None declared**



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## World Journal of Science and Research

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### NEUROSIS- A REPERCUSSION OF DOMESTIC VIOLENCE AND RELOCATING FEMALE SELF AFTER MARRIAGE: A STUDY FROM THE SELECT WORKS OF ANITA DESAI

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#### ABSTRACT

Neurosis is a relatively mild mental illness that is not caused by organic disease, involving symptoms of stress (depression, anxiety, obsessive behaviour, hypochondria) but not a radical loss of touch with reality one can experience at any age. Neurosis, every woman undergoes at one point of time in their life particularly after domestic violence and while relocating female self after marriage. The term 'Domestic Violence' describes the exploding problem of violence within our homes. This violence is towards someone who we are in a relationship with, be it a wife, husband, son, daughter, mother, father, grandparent or any other family member. This violence has a tendency to explode in various forms such as physical, emotional etc. 'Domestic Violence' includes harms or injuries which endangers women's health, safety, life, limb or well being, whether mental or physical. It may also be through physical, sexual, verbal, emotional and economic abuse. According to 'United Nation Population Fund Report', around two-third of married Indian women are victims of Domestic Violence attacks and as many as 70 per cent of married women in India between the age of 15 and 49 are victims of beating, rape or forced sex. In India, more than 55 percent of the women suffer from Domestic Violence, especially in the states of Bihar, U.P., M.P. and other northern states.

**Citation** J. Rachel Bhuvanewari (2017) Neurosis- A repercussion of domestic violence and relocating female self after marriage: A study from the select works of anita desai. *World Journal of Science and Research*. 2 (2): 96-100.

#### Article Info:

Received on 10th March 2017

Accepted on 30 th Mar. 2017

Online April 2017

**Keywords:** Neurosis, Domestic violence,

## INTRODUCTION

**Neurosis** is a relatively mild mental illness that is not caused by organic disease, involving symptoms of stress (depression, anxiety, obsessive behaviour, hypochondria) but not a radical loss of touch with reality one can experience at any age. Neurosis, every woman undergoes at one point of time in their life particularly after domestic violence and while relocating female self after marriage. The term '**Domestic Violence**' describes the exploding problem of violence within our homes. This violence is towards someone who we are in a relationship with, be it a wife, husband, son, daughter, mother, father, grandparent or any other family member. This violence has a tendency to explode in various forms such as physical, emotional etc. '**Domestic Violence**' includes harms or injuries which endangers women's health, safety, life, limb or well being, whether mental or physical. It may also be through physical, sexual, verbal, emotional and economic abuse. According to 'United Nation Population Fund Report', around two-third of married Indian women are victims of Domestic Violence attacks and as many as 70 per cent of married women in India between the age of 15 and 49 are victims of beating, rape or forced sex. In India, more than 55 percent of the women suffer from Domestic Violence, especially in the states of Bihar, U.P., M.P. and other northern states.

Anita Desai unveils the hearts of many woman through her neurotic protagonists Maya in *Cry, the Peacock* kills her husband, thereby fulfilling the prophecy of an albino sorcerer; Monisha who underwent Domestic Violence in *Voices in the City*, an unsettled, manic-depressive housewife, pours kerosene over herself and burns herself to death and Sita in *Where Shall We Go This Summer*, a bored and lonely married woman who finds herself isolated from her husband and children because of her emotional reactions to many things that happen to her. The protagonists of Anita Desai experience the Neurosis which may be defined simply as a "poor ability to adapt to one's environment, an inability to change one's life patterns, and the inability to develop a richer, more complex, more satisfying personality. Desai's Protagonists Maya, Monisha, and Sita display not only her individual situation, but also of so many daughter-in-laws who become jail birds in the houses of their husbands even now. Her situation is a typical representation of the social situation of numerous women in India who end up as cases of bride-burning or suicide. This paper explores how neurosis affects the life of a woman when they try to relocate their self in the hybrid-culture of marriage.

Anita Desai's novels reveal certain recurring patterns in plots and

characterizations. The predicaments of women such as Female quest for identity, marital disharmony, existentialism, anger, dual tradition, alienation, expatriation, and psychoneurosis that exists after marriage are the pivotal themes of *Cry, the Peacock*, *Where Shall We Go This Summer*, *Voices in the City*, and *Bye-Bye Blackbird*, with a touch of feminist concern. The characters of her novels are fused with Neurosis and its after effects. Desai's protagonists who possess a neurotic, hypersensitive, artistic sensibility are Maya, Monisha, Sita, Sarah, Tara, and Matteo. The rest of the characters are the common crowd against whom the protagonist defines him- or herself: They have given up trying to make their lives meaningful and have accepted the full mediocrity of a futile existence. They are usually in a state of conflict, either with themselves or with their society. The repercussions of this neurotic behavior and the Domestic Violence against women are murder, insanity, suicide, compromise and death.

### **Maya in Cry, the Peacock**

*Cry, the Peacock*, Anita Desai's first novel, has been described as a trendsetter in the field of psychoanalytical realism. It explores the inner and outer world of the protagonist, Maya, and demonstrates her fear, insecurity and strange behavior, longing for love, and marital discord. Through her, she depicts a world of alienation, loneliness and suffering which every woman in India faces after marriage.

Maya is the neurotic, sensitive, poetic, intuitive, and unstable type of personality that crops up consistently in Desai's fiction. She is extremely sensitive to the beauty around her— An incident, the death of their dog, Totto, which proves traumatic to her means nothing to her husband. But both prove to be poles apart. If Maya stands for the poetry of life, Gautama is for prose. Her mental and emotional needs come into confrontation with her husband's practical outlook. The characters' names themselves epitomize their irreconcilability: Maya means "illusion," and Gautama is the name of the Buddha, who was able to rend the veil of Maya. According to the astrologer's prophecy, one of them must die. Maya decides to kill Gautama because, in her view, he has rejected all that makes life worth living; hence, to her, he is already "dead." Unable to resolve her conflict with Gautama, Maya pushes him from a terrace, thereby terminating her struggle.

### **Domestic Violence in Voices in the City**

Desai's second novel, *Voices in the City*, an examination of the plight of sensitive and neurotic women caught in the trap of the hostile society who faced a lot of domestic violence. The protagonist Monisha, is the

sensitive, neurotic type, like Maya in *Cry, the Peacock*, married to a traditional Bengali groom Jiban, she has to accept the compromise of a routine existence. In fact, Monisha leads a tight-lipped inner life which is inviolate despite the ugliness of her surroundings. Her section of the novel—a sort of precise version of Maya's long narrative in *Cry, the Peacock*—takes the form of a diary.

The novel has a sensational climax and a tragic ending. Monisha triumphs by burning herself to death in her bathroom. Her death brings her mother down to Calcutta from the hills. Nirode has a vision of his mother as Kali, the preserver and the destroyer; apparently, his conflict is thus resolved. It dramatizes the psychic tumult of the neglected female protagonist, Monisha. The young, dreamy-eyed, romantic Monisha is totally dissatisfied with her present married life. Like Maya, she is also a miserable misfit among her in-laws. She is married to Jiban who is a middle officer in government department with a large joint family. He belongs to typical middle class family. The domestic violence starts from Monisha's father who got her married to Jiban against her will. Once Monisha's aunt tells Amla that Jibanis are not suitable for Monisha's taste and inclinations but her father, the right person to decide it. Monisha and Jiban marriage is the most pathetic illustration of maladjustment in marriage. In fact, she becomes the inseparable part of Jiban's family after her marriage. Thus, Maya-Gautama tragedy is re-enacted in Monisha-Jiban's marriage.

Monisha is the victim of the crippling life within a joint family. Her dreams and expectations of married life in the city are broken into pieces when she gets married to Jiban. Jiban never tries to understand his wife. She finds herself in the midst of unsympathetic relatives. Monisha gets upset even in the first day of their marriage. Her expectation from husband leads to dissatisfaction. Jiban's manly conventional expectations of a married woman are 'cutting vegetables, grooming the hair of kids, serving food etc. On the other hand, Monisha, a modern woman, likes to read books, written by Kafka, Dostoevsky, Hopkins, Camas, etc. She likes to lead a poetic life in the joint family. Whenever she gets time, she wants to read books. Unfortunately, she has no time to improve her intellectual pursuits. She is always packed with her household works. She revolves around her large house for serving the family members. She has countless duties for crowded family. Even though Monisha and Jiban live together, they are mentally separated from each other. Since, her expectation in the married life is unfulfilled, she loses her hope and she gets mentally ill.

Not only her unfulfilled expectations after marriage, but also her barrenness adds fury to the situation. The crowded relatives inhumanly discuss about her infertility and ask questions to her. The ideals of non-involvement and self-effacement are very good as philosophical concepts.

Monisha lives without a touch of love or warmth because she is locked apart from all of them. Monisha's seclusion from the members of the family and her isolation from her husband make her situations of compromise wherein she suffers from opposed role of expectations, and this results in her existential tragedy. However, Monisha slips into the uttermost level of depression and she never comes back to the surface at all. She has no self-confidence or psychic composure to defend her against the expectation of an unsympathetic and tradition bound joint family. It increases her mental agony and decides to end her life. At last, she sets fire on herself in order to reach the core of intense feelings. She commits suicide out of despair that not able to experience life. Self-hate turns into self-(Bande 52). Her decision is somewhat different from the end that of Maya in *Cry, the Peacock*. Maya not only ends her life but also gives punishment to her husband in neurosis. But Monisha punishes only herself.

#### **Sita in *Where Shall We Go This Summer?***

'*Where Shall We Go This Summer*', represents the predicament of a lonely married woman who aspires to triumph over the chaos and suffering of her rather unusual existence after marriage. This is a deeply engrossing and disturbing novel with an inner fury which reflects the problems of life in this modern society. It depicts an intense identity crisis of the protagonist, Sita, a compassionate woman at her early forties who finds herself alienated from her husband and children. Sita acts anomalously at times and she is incapable of looking at things in the normal way. Sita's outbursts are not understood by Raman. He tries to reassure her but it has no effect. Most of the women of her age behave in the same way at times. Hence, Sita's alienation is also natural and dispositional. She has given up trying to make her life meaningful and has accepted the full mediocrity of a futile existence. Against such a backdrop, Desai's protagonist Sita struggles to come to terms with her life at the end.

Her neurotic fears and anxieties make her aware of the violence around her that she wants to escape to her island where, she believes that a miracle could happen. In despondency, she decides to leave the house when her husband, Raman, asks the insipid question, *Where Shall We Go This Summer?* She insists on fleeing from the mainland to the island of her childhood, Manori, where she

feels she will find the same magic as she had found in her childhood. She says, "What I am doing is trying to escape from the madness here (the house where she lives), escape to a place where it might be possible to be sane again (32) and "I will go. I am leaving tomorrow. On the Island – it'll be different" (33). Sita's return to Manori is the outcome of her desire to indulge in fantasy or illusion rather than face the reality. This is the usual behavior of women who live in their matrimonial house whenever they want to escape or to take a short break from the household work. She thus makes an attempt to shut down emotionally and isolate herself from her daily chores as a homemaker. She takes an illusion as protective umbrella and as the only alternative force to hide her incapacity to adjust herself to the existed norms of society that she belongs. Desai here embodies the common expectations of womanhood for an individual identity and a passionate longing for the fullest life.

After spending a few months there, she begins to realize that her effort to be away from her family, her husband and her children is nothing but a mere fantasy. Her effort to find an escape from the morbid and harsh reality of the world proves to be failure. When her husband, Raman arrives in the island and persuades her to come back with him, she agrees to do so. She thus tries to make a compromise between herself and her situations in the real life and realizes that Manori is an island which is an illusionary symbol to escape the real life and it cannot provide a solution to the ills of reality and it stands for spiritual peace and manifestation of individualism. Through this realization, Desai expresses the philosophy of acceptance of life, the bitter truth of life. Sita as a "broken bird" of the seashore analyzes the cause of her anxiety and neurotic behavior and learns to cultivate the art of survival in the destined life.

Finally, Sita realizes that illusion and reality are two sides of life and they cannot be separated. Unlike incompatible Maya in **Cry, the peacock**, and antagonist Monisha in **Voices in the City**, Sita in **Where Shall We go This Summer?** neither commits suicide nor kills anyone but she simply gets compromised with her destiny. Sita realizes the limitations of life on the island, as all it can offer is isolation, rejection and disapproval. She is aware of her responsibilities and does not want to desert her children like her mother. The return has helped her to restore her sanity which was being drained out on the mainland. Though Sita is affected by the neurosis, she intentionally moved herself to some other place from her routine life and escaped from that of fatal faced by Maya or Monika.

#### **Latest Survey**

One cannot deny the fact that Crime /safety against women is raising and reaching new heights. An

article in The Hindu has tagged Safety and crime against women into 6/7 categories. The essence of the latest survey given by the police department smells Domestic Violence against women as the second highest. The article was published in The Hindu on 6<sup>th</sup> Feb 2017 under the title 'When Safety of Women is at Stake'. In the very next page itself, there was a news titled 'Women kills her two children, attempts suicide' due to domestic violence.

#### **What amounts to domestic violence against women?**

Domestic Violence undoubtedly a human right issue where it is very important to know -what actually leads to act of domestic violence. The most common causes for women stalking and battering include: exploitation of women for demanding more dowry, discrimination of women, alienation of women's self acquired property fraudulently, torture by husband and in-laws of the husband, arguing with the partner, refusing to have sex with the partner, neglecting children, going out of home without telling the partner, not cooking properly or on time, indulging in extra marital affairs, not looking after in-laws, cruelty by husband or in-laws mentally or physically, abusing & insulting by using vulgar language, sexual harassment, molestation, immoral traffic, rape, sodomy and all other inhuman acts. In all above stated causes women are subjected to torture and will be considered as the aggrieved person. Usually violence takes place due to lack of understandings between the couple as well as in the family.

#### **Repercussions of Domestic Violence**

The consequences of domestic violence attack on women, which will affect victim as well as family of the victim. Domestic Violence affects women's productivity in all forms of life i.e. assaulted women will always get agonized and emotionally disturbed and remain quite after occurrence of the torment. The suicide case of such victimized women is also a deadly consequence and the number of such cases is increasing day by day. A working Indian woman may lose her efficiency in work or drop out from work in some cases. Domestic Violence may affect the life of children at the larger extent because child will be having greater attachment with her mother and once the mother's grief and sufferings revealed then child may turn silent, reserved and express solace to the mother. In some of the cases violence will lead to maintain distance from the partner whereby sexual life gets affected adversely. Sometimes marriage life will become a burden to the spouse and one of the spouses will opt out for divorce or separation which again affects life of the children.

### Recommendations for the parents and future generations

The future of women's status doesn't just rest on the shoulders of a few people – or a few million as in this cases of Maya in **Cry, the peacock**, and antagonist Monisha in **Voices in the City**, Sita in **Where Shall We go This Summer?** All of us have a role to play, so our daughters grow up in a safer world, with more rights, freedom and safety than we as women have had.

Here is a quick list of dos and donts.

- **Men and women are equal:** Teach kids right from the childhood, all men and women are equal. The only inequality lies in the different ways we treat men and women.
- **Don't encourage dependence:** Women are largely raised to be independent either on their parents or on their husbands. When parents teach their girls how to be tolerant, submissive, sacrificial wives and daughters-in-law have failed at parenting. Instead teach them how to stand up for themselves, to give and demand respect, to succeed professionally.
- **Teach sons to be respectful:** We, Indians think that we are morally superior to westerner when we compare divorce rates. Reality lies in the way we bring up our girl child in a conditioned way to stay in marriage even if they are miserable. They tolerate abuse, verbal and physical, and in doing so teach their daughters that this is what they must accept and put up with and teach their sons that it is okay to ill-treat wives. Instead of teaching our daughters to be more tolerant, how about teaching sons to be more respectful of their wives and treat wives as partners. This is what makes a far happier, healthier family.
- **Save up for her education, not marriage:** Many woman choose to stay on in abusive marriage life. The reason is largely financial dependency. The best gift you can give your daughter is good education, so save for her education, not for her marriage.

Because her marriage may fail her, but her education seldom will.

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## World Journal of Science and Research

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### Research Article

### History

## PROTECTION OF CHILDREN FROM SEXUAL OFFENCES ACT OF 2012 (POCSO ACT) -A STUDY

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### ABSTRACT

### Article Info:

Women's studies raises out of the need to enhance the position of women in a country. The term women's studies is a borrowed term from the west. Women's studies was pioneered in USA in the late sixties of the 20<sup>th</sup> century. In India we started using the term more frequently after the International Women's Year 1975. Women's studies do not just focus on women but it is a tool to analyse the existing ideologies. Agarwal remarks that women's studies can play a significant role in expanding the scope of theoretical research in the social sciences. The activities and academicians of Women's Studies of all over the world agree that women at present have a lower status than men, that socially, economically and politically women are discriminated against this stage of affairs, is unfair and must be changed. Violence against women and girls includes physical, sexual, psychological and economic abuse. It is often known as 'gender based' violence because it evolves in part from women's subordinate status in society. Violence against women varies with different cultures, but what is universal is that women are violated and exploited in all walks of life by their male counterparts. This paper PROTECTION OF CHILDREN FROM SEXUAL OFFENCES ACT OF 2012 (POCSO ACT) -A Study deals about how this act is in favour of victim girl child to punish the accused without much mental worries because before this act there was no specific piece of child abuse legislation.

Received on 10th March  
2017  
Accepted on 30 th Mar.  
2017  
Online April 2017

**Keywords** POCSO  
ACT, WOMEN  
AGAINST VIOLENCE  
AND PROTECTION  
OF CHILDREN

**Citation:** N. Asha Devi (2017) Protection of Children From Sexual Offences Act of 2012 (Pocso Act) -A Study. *World Journal of Science and Research*. 2 (2): 101-105.

## INTRODUCTION:-

Women's studies raises out of the need to enhance the position of women in a country. The term women's studies is a borrowed term from the west. Women's studies was pioneered in USA in the late sixties of the 20<sup>th</sup> century. In India we started using the term more frequently after the International Women's Year 1975. Women's studies do not just focus on women but it is a tool to analyse the existing ideologies. Agarwal remarks that women's studies can play a significant role in expanding the scope of theoretical research in the social sciences. The activities and academicians of Women's Studies of all over the world agree that women at present have a lower status than men, that socially, economically and politically women are discriminated against this stage of affairs, is unfair and must be changed. Violence against women and girls includes physical, sexual, psychological and economic abuse. It is often known as 'gender based' violence because it evolves in part from women's subordinate status in society. Violence against women varies with different cultures, but what is universal is that women are violated and exploited in all walks of life by their male counterparts. This paper **PROTECTION OF CHILDREN FROM SEXUAL OFFENCES ACT OF 2012 (POCSO ACT) -A Study** deals about how this act is in favour of victim girl child.

### Violence against Women:-

Violence affects the lives of millions of women worldwide, in all socio-economic and educational classes. It cuts across cultural and religious barriers, impeding the right of women to participate fully in society. Violence against women takes a dismaying variety of forms, from this is "bride burning" and is criticized with in India itself. Amongst the urban educated, such dowry abuse has reduced considerably and now the sexual abuses is the main problem for the women. Especially for the girl child. The protection of children from sexual offences act was passed by Indian Legislature to protect the girl child.

### Protection of Children from Sexual Offences Act (POCSO):-

The Protection of Children from Sexual Offences Act (POCSO Act) 2012 was formulated in order to effectively address sexual abuse and sexual exploitation of children. The Protection of Children from Sexual Offences Act, 2012 received the President's assent on 19th June 2012 and was notified in the Gazette of India on 20th June, 2012. The Act defines a child as any person below eighteen years of age. It defines different forms of sexual abuse, including penetrative and non-penetrative assault, as well as sexual harassment and pornography. It deems a sexual assault to be "aggravated" under certain circumstances, such as when the abused child is mentally ill or when the abuse is committed by a person in a position of trust or authority like a family member, police officer, teacher, or doctor. The Act also casts the police in the role of child protectors

during the investigative process. Thus, the police personnel receiving a report of sexual abuse of a child are given the responsibility of making urgent arrangements for the care and protection of the child, such as obtaining emergency medical treatment for the child and placing the child in a shelter home, and bringing the matter in front of the CWC, should the need arise. The Act also provides for mandatory reporting of sexual offences. This casts a legal duty upon a person who has knowledge that a child has been sexually abused to report the offence; if he fails to do so, he may be punished with six months' imprisonment and/ or a fine.

### Salient Features of POCSO Act:-

There are certain features in this act are as follows

- It defines different forms of sexual abuse, including penetrative and non-penetrative assault, as well as sexual harassment and pornography, and deems a sexual assault to be "aggravated" under certain circumstances, such as when the abused child is mentally ill or when the abuse is committed by a person in a position of trust or authority vis-à-vis the child, like a family member, police officer, teacher, or doctor.

- People who traffic children for sexual purposes are also punishable under the provisions relating to abetment in the Act. The Act prescribes stringent punishment graded as per the gravity of the offence, with a maximum term of rigorous imprisonment for life, and fine.

- If the symptoms show for sexual abuse we can complaint in Child Line 1098 or in Police Station.

### Duties of the Police as Specified in POSCO Rules 2012:-

- ❖As per Rule 4(1) of the Protection of Children from Sexual Offences Rules 2012 when Police receive information of an offence committed or attempted or likely to be committed it is the duty of the Police Official to provide to the complainant: (i) Name and Designation (ii) Address and Telephone number (iii) Name, Designation and contact details of the officer who supervises him.

- ❖As per Rule 4(2) of the Protection of Children from Sexual Offences Rules 2012 when Police receive information of an offence committed or attempted or likely to be committed it is the duty of the Police Official to :

- Register an FIR

- Provide a copy of the FIR to the complainant

- If the Child is in medical emergency arrange for the same immediately without delay

- Take the child to the Hospital accompanied by parents or any person the child trusts

- Ensure sample collection for forensic examination

- Inform the child and his parents about a support person , legal advice and right to be represented by a lawyer

- ❖As per Rule 4(3) of the Protection of Children from Sexual Offences Rules 2012 when a child is exploited

by a person in the family, shared household or in shelter home and it is found out that the child is without parental support or without home the SJPU or Police will produce the child before the Child Welfare Committee within 24 hours with reasons in writing that the child is in need of care and protection and request for a detailed assessment by the Child Welfare Committee. After making a detailed assessment and as per Rule 4(7) the Child Welfare Committee will provide a support person to the child.

❖ As per Rule 4(9) of the Protection of Children from Sexual Offences Rules 2012 the Police shall within 24 hours inform the Special Court of the support person provided to the child in writing.

❖ As per Rule 4(11) of the Protection of Children from Sexual Offences Rules 2012 the Police shall inform the parents, support person, guardian as the case may be about the developments of the case arrest of the accused and details of various application filed.

❖ As per Rule 4(12) of the Protection of Children from Sexual Offences Rules 2012 the Police shall inform the parent or support person or guardian the following :

- Availability of medical Services
- Procedural steps involved in Criminal Prosecution
- Availability of victim compensation
- Arrest of the offender
- Filing of Charge against the offender
- Dates of court proceedings
- Bail or release of the Offender
- Rendering of verdict
- Sentence imposed on an offender

❖ As per Rule 5(3) of the Protection of Children from Sexual Offences Rules 2012 no medical practitioner shall demand any legal or magisterial requisition or other documentation as a prerequisite to rendering medical care.

❖ It is a Punishable action if Police / Special Juvenile Police Unit fails to report a commission of the offence under this act [Section - 21 - (1) Protection of Children from Sexual Offences Act 2012 ]

❖ If a Police Officer fails to register a case or take cognizance of the offence under Section 326-A, Section 326-B, Section 354, Section 354—B, Section 370, Section 370-A, Section 376, Section 376-A, Section 376-B, Section 376-C, Section 376-D, Section 376-E Indian Penal Code is punishable offence. [Section 166 - A Indian Penal Code]

The constitution of India not only guarantees equality to women but also empowers the State to adopt measures to positive discrimination in favour of women. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive principles. Article 14 of the Constitution of India guarantees equality before law. Many laws have been passed by the Indian Parliament to uplift the status of women in free India. Domestic abuse and sexual exploitation to child marriages and female circumcision. All are violations of the most fundamental human rights.

### **Provisions related to conduct of trial of reported offences:-**

Provisions related to conduct of trial of reported offences are as follows

❖ The Act provides for the establishment of Special Courts for trial of offences under the Act, keeping the best interest of the child as of paramount importance at every stage of the judicial process.

❖ The Act incorporates child friendly procedures for reporting, recording of evidence, investigation and trial of offences. These include:

▪ Recording the statement of the child at the residence of the child or at the place of his choice, preferably by a woman police officer not below the rank of sub-inspector.

▪ No child to be detained in the police station in the night for any reason.

▪ Police officer to not be in uniform while recording the statement of the child.

▪ The statement of the child to be recorded as spoken by the child.

▪ Assistance of an interpreter or translator or an expert as per the need of the child.

▪ Assistance of special educator or any person familiar with the manner of communication of the child in case child is disabled

▪ Medical examination of the child to be conducted in the presence of the parent of the child or any other person in whom the child has trust or confidence.

▪ In case the victim is a girl child, the medical examination shall be conducted by a woman doctor. 13. Frequent breaks for the child during trial. Child not to be called repeatedly to testify.

▪ No aggressive questioning or character assassination of the child in-camera trial of cases.

❖ The Act makes it mandatory to report commission of an offence and also the recording of complaint and failure to do so would make a person liable for punishment of imprisonment for six months or / and with fine. 18. It is a Punishable action if Police / Special Juvenile Police Unit fails to report a commission of the offence under this act [Section-2141)]

❖ For the more heinous offences of Penetrative Sexual Assault, Aggravated Penetrative Sexual Assault, Sexual Assault and Aggravated Sexual Assault, the burden of proof is shifted to the accused. This provision has been made keeping in view the greater vulnerability and innocence of children.

❖ To prevent misuse of the law, punishment has been provided for making false complaint or proving false information with malicious intent. Such punishment has been kept relatively light (six months) to encourage reporting. If false complaint is made against a child, punishment is higher (one year) (Section 22).

❖ The media has been barred from disclosing the identity of the child without the permission of the Special Court. The punishment for breaching this provision by media may be from six months to one year (Section 23).

❖ For speedy trial, the Act provides for the evidence of the child to be recorded within a period of 30 days. Also, the Special Court is to complete the trial within a period of one year, as far as possible (Section 35).

❖ To provide for relief and rehabilitation of the child, as soon as the complaint is made to the Special Juvenile Police Unit (SJPU) or local police, these will make immediate arrangements to give the child, care and protection such as admitting the child into shelter home or to the nearest hospital within twenty-four hours of the report. The SJPU or the local police are also required to report the matter to the Child Welfare Committee within 24 hours of recording the complaint, for long term rehabilitation of the child.

❖ The Act casts a duty on the Central and State Governments to spread awareness through media including the television, radio and the print media at regular intervals to make the general public, children as well as their parents and guardians aware of the provisions of this Act.

❖ Where an act or omission constitutes an offence punishable under this Act and also under sections 166A, 354A, 354B, 354C, 354D, 370, 370A, 375, 376, 376A, 376C, 376D, 376E or section 509 of the Indian Penal Code (45 of 1860), then, notwithstanding anything contained in any law for the time being in force, the offender found guilty of such offence shall be liable to punishment under this Act or under the Indian Penal Code as provides for punishment which is greater in degree."

❖ The Provisions of this Act is in addition to and not in derogation of any other provisions of any other Law. In case of any consistency the provisions of this act will have an overriding effect on any other provisions.

❖ The POCSO Act is only applicable to child survivors and adult offenders. In case two children have sexual relations with each other, or in case a child perpetrates a sexual offence on an adult, the Juvenile Justice (Care and Protection of Children) Act, 2000, will apply.

#### **Punishments for Offences covered in the Act:-**

After the 2012 Delhi gang rape there are much changes in laws regarding punishment. The punishment regarding POCSO Act as variety of offence are follows

❖ Penetrative Sexual Assault (Section 3) on a child — Not less than seven years which may extend to imprisonment for life, and fine (Section 4)

❖ Aggravated Penetrative Sexual Assault (Section 5) — Not less than ten years which may extend to imprisonment for life, and fine (Section 6)

❖ Sexual Assault (Section 7) i.e. sexual contact without penetration — Not less than three years which may extend to five years, and fine (Section 8)

❖ Aggravated Sexual Assault (Section 9) by a person in authority — Not less than five years which may extend to seven years, and fine (Section 10)

❖ Sexual Harassment of the Child (Section 11) — Three years and fine (Section 12)

❖ Use of Child for Pornographic Purposes (Section 13) — Five years and fine and in the event of subsequent conviction, seven years and fine Section 14 (1)

#### **Law Before the 2012 legislation was passed:-**

Goa Children's Act, 2003, was the only specific piece of child abuse legislation before the 2012 Act. Child sexual abuse was prosecuted under the following sections of Indian Penal Code:

• I.P.C. (1860) 375- Rape

• I.P.C. (1860) 354- Outraging the modesty of a woman

• I.P.C. (1860) 377- Unnatural offences

However, the IPC could not effectively protect the child due to various loopholes like:

• IPC 375 doesn't protect male victims or anyone from sexual acts of penetration other than "traditional" peno-vaginal intercourse.

• IPC 354 lacks a statutory definition of "modesty". It carries a weak penalty and is a compoundable offence. Further, it does not protect the "modesty" of a male child.

• In IPC 377, the term "unnatural offences" is not defined. It only applies to victims penetrated by their attacker's sex act, and is not designed to criminalize sexual abuse of children.

#### **What can be done to end violence against Women:-**

The government and voluntary organisations are making efforts towards ending/minimising violence against women. The efforts of the government are in the shape of enacting relevant legislations, issuing orders and launching various women welfare schemes. But their implementation remains tardy, as the lower level government functionaries are not gender sensitive. On the other had the voluntary organisations are taking both preventive as well as reactionary measures. But efforts of the voluntary organisations suffer from paucity of funds and infrastructure. Yet in this rather bleak scenario, many voluntary organisations have devised several innovative.

#### **CONCLUSION:-**

In India there are numerous laws aimed at empowerment of women in the areas of personal, labour, service and criminal and social economic matters after independence. The Fundamental Law of the land namely Constitution of India guarantees equality for women. It would be proper to refer some of the most important legislation pertaining to empowerment of women. The POCSO Act of 2012 was fully framed to protect the girl child from sexual abuses. The new act provides for a variety of offenses under which and accused can be punished. So it could be surmised the POCSO ACT is an one of the important act which was in favour of victim girl child to punish the accused without much mental worries because before this act there was no specific piece of child abuse legislation.

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**Source of support: Nil;**

**Conflict of interest: None declared**



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## World Journal of Science and Research

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Research Article

Education

### VIOLENCE AGAINST WOMEN - A BLOT ON THE HUMAN RACE

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#### ABSTRACT

Violence against women and girls is a grave violation of human rights. Violence happens in public and private places. It has many forms which range from domestic or intimate partner violence to sexual harassment and assault, female genital mutilation, trafficking, sexual violence in conflict and gender-related killing. The impact of violence ranges from immediate to long term physical, sexual and mental health consequences for women and girls, including death. It negatively affects women's general well-being and prevents women from fully participating in society. Violence not only has long lasting consequences for women but also their families, the community and the country at large. It also has tremendous costs, from greater health care and legal expenses to productivity losses, impacting national budgets and overall development. Violence against Women is a Violation of Human Rights and fundamental freedoms of women. Violence against women is an obstacle towards gender equality. It has even been argued that we hear of so many more cases at least partly because women and girls are more willing and able to come out and speak about it than they were in the past..

**Citation:** J. Jayachithra (2017) Violence Against Women - A Blot On The Human Race. *World Journal of Science and Research*. 2 (2): 106-109.

#### Article Info:

*Received on 10th March 2017*

*Accepted on 30 th Mar. 2017*

*Online April 2017*

**Keywords** POCSO  
ACT, WOMEN  
AGAINST VIOLENCE  
AND PROTECTION  
OF CHILDREN

## INTRODUCTION

At the outset it would be only too appropriate to quote the UN General Assembly (2016) "Violence against women and girls is one of the most systematic and widespread human rights violations. It is rooted in gendered social structures rather than individual and random acts; it cuts across age, socio-economic, educational and geographic boundaries; affects all societies; and is a major obstacle to ending gender inequality and discrimination globally."

It is disheartening and nauseating to note that violence and harassment against the Fairer sex of the society has become rampant in the recent years. This comes even inspire of the fact that at least a section of women have progressed impressively in terms of education, employment and entrepreneurship. Violence against women is not only a blot on the humanity but also a sin against humanity. The physical, sexual and mental harassment that a woman is subjected to during such horrible experiences leaves sapped of vitality, deprived of societal recognition and most importantly self esteem.

On the whole, any violence against the woman affects her negatively and it has its larger impact on the society as a whole. Such horrendous episodes prevent women from participating in any activity and most often then, not such woman resort to the ultimate step of committing suicide. An astounding statistics revealed by 2014 study on suicide from the World health organization states that Suicide is the cause of 71% of violent deaths in women. It is even more shocking to note that in the global arena, among 15 to 29 years old, suicide is the second largest death for all young people. Besides, young women have to bear the brunt of this suicide spree. And for those brave hearts who decide to fight back and demand justice for the in justice, the legal expense, loose in productivity and social stigma prove to be more major hurdles. Needless to say, such incidents have tremendous impact on the health care, productivity and national development.

It is only now, after Decades of awareness creation and resistance by women's Rights group that nations have started putting the gender based violence high on their national agenda. A large number of nations have framed laws against domestic violence, assault due to sexual harassment and other forms of violence against women. Strict laws notwithstanding, the problems lie in implementing these laws and ensuring women and girl's access to justice. As a result the laws on the paper and Gazette book hardly do much to ensure the safety of women

and the predators of such violence against women often go unpunished.

However, it would be interesting to observe that international agreements like Convention on the Elimination of all forms of Discrimination against Women (CEDAW) endorse Women's right to live free from violence especially through General Recommendations 12 and 19, and the 1993 UN Declaration on the Elimination of Violence against Women. Interestingly UN the Women coordinates with many nations at the international arena to promote the framework of International normative by supporting and rectifying at the inter to advance the international normative framework through supporting and rectifying inter-governmental processes, such as the General Assembly and the CSW. At the national level, UN Women supports countries in framing and granting recognition to legal reforms aligned with international standards..

## Scope of the problem

A survey conducted on the basis of the feedback received from the victims of violence provide rather an accurate details of existence of violence by intimate partners and sexual violence even in the non conflicting aspects. The "WHO Multi-country study on women's health and domestic violence against women" (2005) in 10 mainly low- and middle-income countries reveals that:

- Sexual violence and physical violence by intimate partners have been reported by 15% of women in Japan and 71% of women in Ethiopia
- A percentage of around 0.3–11.5 of women have complained of sexual violence apart from the other partner since the age of 15;
- The maiden sexual experience has been forced and on compulsion for 17% of women in Bangladesh, 17% of women in rural Tanzania and 24% in rural Peru,

An analysis was conducted by WHO in 2013 with the London School of Hygiene and Tropical Medicine and the Medical Research Council. It was based on the data extracted from more than eighty nations. The data reveals that extreme pain and anguish have been experienced by 30% of women in more than 80 nations by their nations by their intimate partner. It is estimated that such a gruesome tend exists in 23.2% in high-income countries and 24.6% in the Western Pacific region to 37% in the WHO Eastern

Mediterranean region, and 37.7% in the South-East Asia region. Besides, in the world arena the 38% women are murdered by their intimate partners, Clubbed with the violence perpetrated by intimate partners, someone other than a partner has been unleashing violence on 7% of women

On the other hand, the demon called sexual abuse on child the both the genders. It is startling to go through an International study that unfolds that approximately 20% of women and 5–10% of men report being victims of sexual violence as children.

#### **Factors that lead to violence against women**

- **Societal Norms.** The unwritten norms facilitating the male authority, passive acceptance of wife beating, and female subservience may cause the overall level of abuse in different settings. Men also thrive on the high expectations on men. Main problem arises from the men, who fail to satisfy the needs of their family. Out of frustra such men try to dominate Men who fail to provide for their family's financial needs unleash the violence against their family to pen up frustration.
- **Disturbed childhood owing to violence** Childhood disturbed due to violence can lead to permutation of violence in the later life. It is needless to say that boys who are exposed to inhuman punishment try to vent their pent up anger upon their female partners and children It is being speculated that boys who see violence against their mothers may approximately cause violence against their opposite sex when they grow up..
- **Intake of Alcohol.** Addiction to alcohol may induce the men to unleash violence against their female partners.
- **Distressing Poverty:** The male dominated society expects the men to play the role of a bread winner. An unqualified and unskilled man may find it very difficult to find a job in the highly competitive modern world, therefore in resulting distress he may beat up his wife and subject her to torture. The rising unemployment rates throughout the world have not helped to alleviate the problem

- **Prevention is better than cure**

There is a happy and redeeming trend in the field of violence against women.

A number of social research and studies are being conducted to probe the cause for the violence on women. Most of these studies concentrate upon preventing aspect. Accordingly, innumerable programs are being conducted to create awareness against violence on women. These awareness programs are being conducted for both men and women. Many of these awareness programs are being imparted to students of both sexes in the college level.

The importance to prevent violence in the dating programs is one of the main aspects in the Prevention of Violence against women in high-income countries. Incidentally, these programs have been more than helpful to curtail the violence against women. The effectiveness of such programs is yet to be tested in the poor countries. Many other promising programmes on primary prevention strategies that sandwich economic empowerment of women with gender equality trainings have been tried. These programmes promote communication among the two sexes and build a rapport within them in order to reduce the scope of misunderstanding. Though these early prevention programmes are promising, they are yet to be tested enough to prove their credibility. There is no gain saying the fact that in order to have a permanent change, it is all the more important to enact laws that are implemented. The laws must constitute the following aspects –

They must comprehensively resolve discrimination against women;

- They must promote equality among genders
- They must support women;
- The laws must promote peaceful cultural norms.

The health sector can play an important role in the prevention of violence against women. As already pointed out Sensitization programmes and health awareness programmes at the earliest level can be more than handy for youth. Besides, there is a need to rehabilitate the victims of violence against women and grant them justice.

#### **Things the world must do to reduce violence against women & girls**

1. **Form legal cells to lend a helping hand to affected women.** Such legal cells can facilitate legal delivery system promptly

without any hindrance for the victims of violence against women.

2. **Sow the seeds of gender equality in the schools** and proved access to education for girls. Umpteenth number of surveys has proved that girls with educational qualification are less likely to be gullible. Girls with higher education can get employment and enjoy financial independence. Such employed women are more likely to manage their homes better than unemployed and uneducated women..
3. **Marriage of compulsion should be replaced by Marriage of Conviction** – Many countries have established the fact that main cause of death among female children in the age group fo 15 to 19 is early marriage. . With more than 142 million girls expected to marry before they turn 18 over the next decade, this figure is only likely to skyrocket. Programs highlighting the problems caused by early marriages are the need of the hour.
4. **High time to focus on the violence perpetrated Intimate Partners** – Violence that is perpetrated by close partners often go unnoticed as women are not too eager too due to social stigma attached to it. Women must be encouraged to file cases against violence perpetrated by intimate partners. Besides, counseling must also be offered to such erring partners to respect their spouse and desist from inflicting pain upon them.
5. **The Archaic marital laws that biased against women must be revised** – The male dominated society has formed many laws that are against the interest of women. In traditional society, such laws go unchallenged, therefore women suffer eternally. The independent bodies, NGO s and Governmental Agencies must revise such archaic laws and bring women on equal footings.

## CONCLUSION

A large number of nations have laws and regulations against various forms of violence against women. But unfortunately many women are still deprived of basic amenities like education, health, justice and social recognition. Many women don't get security for them, when they are out on the streets to earn their livelihood. As a result we are still witnessing horrible tales of violence against women, often leading to their death. The development and progress made by many women is an encouraging step towards their development. But unfortunately, hordes of women are still languishing in the rural

sector deprived of basic amenities and live under the yoke of the male dominated society. It is high time, concrete rules are framed to safeguard the interests of the weaker sex. The rules and regulations must be implemented and translate into reality. The Global community must make collective efforts towards emancipation of women.

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## World Journal of Science and Research

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Research Article

English

### THE PHOENIX IN THE FIERY FURNACE OF HELL

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#### ABSTRACT

#### Article Info:

The phoenix is a sacred firebird with beautiful feathers of gold and red or purple and blue. A phoenix lives for 500-1,000 years and it builds itself a nest of myrrh twigs. The nest of myrrh and the phoenix burn fiercely until they are reduced to ashes. Myrrh is a resinous sap that releases heavy, bitter-smelling smoke when ignited. Myrrh was used by the ancient Egyptians to embalm the dead and was also burned as a religious sacrifice. Phoenix is a symbol of rebirth. After this purification, a phoenix egg or a young bird appears, renewing the life cycle of the bird and making the phoenix virtually immortal and invincible. The phoenix also has the ability to regenerate itself when wounded. Let us be humane towards prostitutes who are forced to travel in that terrible and horrible path for their livelihood as they were not to be blamed for their pathetic condition. It is none other than the society in which they survive, is the cause for their miseries. This paper is to expose the factors for childhood sexual abuse, adolescent entry into prostitution, social evils and violence against women and the abuse history of the victims pushed them to a fiery furnace hell of prostitution even if they quest to get rid of that terrific moments of body trafficking. Their lives in this world after these painful sufferings indeed regenerate themselves as a phoenix which sacrifices as well as renews itself.

Received on 10th March  
2017  
Accepted on 30 th Mar.  
2017  
Online April 2017

**Keywords:** Phoenix,  
Fiery furnace of hell

**Citation:** A. Muthu Meena Losini (2017) The phoenix in the fiery furnace of hell.  
*World Journal of Science and Research.* 2 (2): 110-113.

## INTRODUCTION

The phoenix is a sacred firebird with beautiful feathers of gold and red or purple and blue. A phoenix lives for 500-1,000 years and it builds itself a nest of myrrh twigs. The nest of myrrh and the phoenix burn fiercely until they are reduced to ashes. Myrrh is a resinous sap that releases heavy, bitter-smelling smoke when ignited. Myrrh was used by the ancient Egyptians to embalm the dead and was also burned as a religious sacrifice. Phoenix is a symbol of rebirth. After this purification, a phoenix egg or a young bird appears, renewing the life cycle of the bird and making the phoenix virtually immortal and invincible. The phoenix also has the ability to regenerate itself when wounded. Let us be humane towards prostitutes who are forced to travel in that terrible and horrible path for their livelihood as they were not to be blamed for their pathetic condition. It is none other than the society in which they survive, is the cause for their miseries. This paper is to expose the factors for childhood sexual abuse, adolescent entry into prostitution, social evils and violence against women and the abuse history of the victims pushed them to a fiery furnace hell of prostitution even if they quest to get rid of that terrific moments of body trafficking. Their lives in this world after these painful sufferings indeed regenerate themselves as a phoenix which sacrifices as well as renews itself.

### **The Phoenix in the Fiery Furnace of Hell**

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The phoenix is a sacred firebird with beautiful feathers of gold and red or purple and blue. A phoenix lives for 500-1,000 years and it builds itself a nest of myrrh twigs. The nest of myrrh and the phoenix burn fiercely until they are reduced to ashes. Myrrh is a resinous sap that releases heavy, bitter-smelling smoke when ignited. Myrrh was used by the ancient Egyptians to embalm the dead and was also burned as a religious sacrifice. Phoenix is a symbol of rebirth. After this purification, a phoenix egg or a young bird appears, renewing the life cycle of the bird and making the phoenix virtually immortal and invincible. The phoenix also has the ability to regenerate itself when wounded. Let us be humane towards prostitutes who are forced to travel in that terrible and horrible path for their livelihood as they were not to be blamed for their pathetic condition. It is none other than the society in which they survive, is the cause for their miseries. This paper is to expose the factors for childhood sexual abuse, adolescent entry into prostitution, social evils and violence against women and the abuse history of the victims pushed them to a fiery furnace hell of prostitution even if they quest to get rid of that terrific moments of body trafficking. Their lives in this world after these painful sufferings indeed regenerate themselves as a phoenix which sacrifices as well as renews itself.

### **Float over the Fiery Furnace**

Female pathway into sexual violence has been found to be associated with risk factors including poverty, domestic violence, early sexual experience, child sexual abuse, and chaotic parenting. In a study of 1,142 female jail detainees, child victimization and running away from home were identified as the main pathways to prostitution. Running away in early adolescence, particularly for the purpose of fleeing violence in the home, dramatically increased early adolescent entry into prostitution. Substance abusing caregivers may have a strong indirect link to the pathway toward prostitution for females – since children are more likely to be exposed to domestic violence and maltreatment, and thus, factors that facilitate vulnerabilities and the necessity to run away from home at a young age. Childhood sexual abuse among females has been found to be strongly linked to prostitution. In a study of two hundred of both active and former female prostitutes, the majority reported significant sexual abuse from their childhood. Seventy percent asserted that their abuse history was tied to them entering prostitution. Neglect and sexual abuse in childhood were more strongly linked to adult prostitution than physical abuse in childhood. All these social evils and violence against women forced them and dragged them towards the den of prostitution.

Female prostitutes indicated that they smoked crack cocaine as a means to maintain self-esteem, a sense of control, connection to others, and to minimize feelings of guilt and distress. Based on a sample of over 200 African American women with crack smoking histories, it is found that while some women may enter prostitution to support a drug habit, sex work was likely to significantly exacerbate drug abuse and addiction, since it is used for coping reasons. Some studies assert that drug and alcohol abuse among female juvenile prostitutes is more commonly the consequence of sex work – a means to cope with their environment

### **Violence and Experience**

Female sex workers are among the most vulnerable populations in the due to their limited access to health care, job discrimination, high HIV prevalence, violence, and social marginalization Prostitutes often work in dangerous environments, most often experiencing significant physical and emotional violence. One can classify the violence experience into two types: the firstly violent treatment of unknown hands secondly the violent treatment of known hands. Childhood sexual abuse mainly happened in the latter that they are assaulted severely by their neighbors, relatives, parents and even by their siblings.

The levels of violence experienced and the existence of post-traumatic stress disorder (PTSD) could not be measured or counted. There is a report of high levels of physical assault mostly by customers and a high proportion had been threatened by a weapon. Female prostitutes reported that they were far more likely to be raped by customers. Also of note is their

report of emotional harm by “hurtful words,” experienced by female respondents. The prostitutes also report harassment and physical violence by the police and being raped and enduring beatings.

Females report significant violence in prostitution, especially outdoors. Significant violence is experienced by females working in street-level prostitution. They found that although women working in outdoor prostitution reported a wider range of violence, women working in indoor prostitution reported experiencing violence and were more likely to endure forced sex acts, such as rape. Many adult and juvenile females involved in street-level prostitution are under the influence of a pimp – a male individual that controls and exploits them for profit. Their relationships are characterized by psychological and physical violence, though at less predictable rhythms when compared to the eb and flow violence patterns observed in domestic violence. Though some research claims that violence is less common in indoor prostitution that the female prostitute worked hotels and escort services reported violence at the hand of their pimps. It is most common for female prostitutes to be physically assaulted, grabbed, or called names by their customers.

**The Bluest Eye**, Morrison’s first novel, opens with a children’s tale of ‘the happy family’. The short sentences in the opening passage are repeated over and over again until the story becomes ridiculous, and illustrate how children are brainwashed into believing the tale about the happy family which naturally consists of a sweet mother, a father who is big and strong, and two happy children. The tale is one of make-believe, and also clearly serves as a foreshadowing of danger, as the reading of the repetitive sentences creates a sense of horror. It is in the next passage that the main narrator in the novel is introduced, who looks back at a tragic event of 1941. The information in the first few sentences creates a sense that **The Bluest Eye**, like *Sula*, will have a tragic outcome. The topic of sexual abuse becomes clear when it is revealed that the narrator’s friend, the eleven year old Pecola, will become pregnant with her father’s baby. The narrator here, Claudia, whose name is not given yet, thinks back on how she and her sister try to help Pecola by planting seeds of marigolds in the earth: We had dropped our seeds in our own little plot of black dirt just as Pecola’s father had dropped his seeds in his own plot of black dirt. Our innocence and faith were no more productive than his lust or despair. What is clear now is that all of that hope, fear, lust, love and grief, nothing remains but Pecola and the unyielding earth. Cholly Breedlove is dead; our innocence too. The seeds shriveled and died; her baby too. There is really nothing more to say – except why. But since why is difficult to handle, one must take refuge in how. (5-6)

The opening passage illustrates how the story deals with a broken childhood and the loss of innocence due to a father’s ‘lust or despair’. Morrison herself explains why she decided to share the secret of Pecola so soon: “The intimacy I was aiming for, the intimacy between the

reader and the page, could start up immediately because the secret is being shared . . .” (Morrison: 1989, 21). Thus Morrison implicates the reader in the story from the very beginning, as well as in the investigation of the secret. The narrator wants to ask why this has happened, but realizes at the same time that to ask why is too painful and therefore settles for trying to describe how things happened. Morrison uses the seeds that the girls are planting as an image of their hope and faith, which is also an allusion to the parable of the seeds from the Bible; when the seeds do not grow it is because of an unyielding earth or a hostile environment. Suranyi points to the metaphorical parallel between the seed of the marigolds and the seeds of Pecola’s father: “The metaphor extends to Pecola herself, who was born in a hostile world, in the wrong place at the wrong time” (Suranyi, 14). When Pecola’s baby dies – both the baby and the seeds are images of innocence – the novel suggests that the social environment in which the girls live is barren, unwelcoming and destructive.

**The Bluest Eye** is the story of two sisters, and particularly of Pecola who thinks that if she only had blue eyes, people would be nice to her. The story deals with the effects of low self-esteem, violence, drinking, poverty, abuse, incest, pedophilia and shame, which can all be linked, in one way or another, to oppression. The blacks are oppressed by the white society, the children suffer different kinds of oppression and lack of love from their parents, and in turn the children oppress one another. The story of the three girls illustrates how children who live in an environment of subjugation are affected and marked for life. The unjust and most damaging exercise of power in this community, however, is chiefly carried out by men who express their authority through their sexuality, and often in the most degrading manner – the victims being women and children. The thwarted sexuality that is dealt with here may be seen as an expression of the abuse of power, and this degrading and oppressive sexuality is what in the end ruins the life of Pecola. When the novel reveals the stories behind broken childhoods, and shows that the sins of the fathers – and mothers – will haunt their children, it attempts to answer why by explaining how.

In **The Bluest Eye** Morrison uses the oppressors’ perverted sexuality to illustrate the oppression in the society on a number of different levels, and she portrays the oppressed as well as the oppressors. She also reveals how the characters who are subjected to oppression often end up as oppressors themselves. The characters sexuality thus serves as a symptom of the environment that the characters have been subjected to. All three novels show how gendered oppression in American society marks individuals and relationships. Morrison clearly criticizes the African American community for its “tradition” of oppressing women and children. Regarding sexual abuse as part of this oppression, she blames the community for not acting against it, and she uses graphic portrayals of this abuse to demonstrate its horrors. The three novels

analyzed in this thesis focus first and foremost on children, who have limited control of their destiny, being at the mercy of the adults around them. Through her narratives, Morrison claims that individuals, and especially children, who are deprived of genuine love and attention from their parents, will suffer from this deprivation all their lives. Such children are also exposed to thwarted sexual behavior and the effects are devastating.

Not only from literature but in real life these kinds of incidents shaken and shattered human beings. Let me state one such incident that occurred in Aryalur in Tamil Nadu. The girl Nanthini, seventeen year old has been raped and murdered by her own lover and his friends. He made her pregnant. She believed him and trusted him. But the ransom is that she was torn into pieces for four days later the cruel and the tyrannous animals went to the extent to rupture the uterus and she was terribly and horribly murdered. It is unimaginable and incredible that her private organs are damaged scurrilously. The real scene expresses that not even an iota of love towards his lover. In this modern scenario women are just a commodity and her physical body is the only means to escape from stress and problems the men have. Just as adding fuel to the fire, the society blames only the women that their way of dressing is the reason for all those physical sexual abuse and violence. Then, what is the reason behind the three year old child being raped?

Women are burnt alive in various walks of life. Just as phoenix, they acquired power to regenerate and recreate themselves and start living in this terrible and dangerous world they pooh-pooh the fire they came alive to live. The most effective way to deal with violence is to recognize it as a criminal act and to treat it through the judicial system. The research paper recommends that steps to be taken to identify, prevent and eliminate all violence against women and children and shelter and support be provided for victims of such violence.

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**Source of support: Nil;**

**Conflict of interest: None declared**



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## World Journal of Science and Research

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Research Article

English & Foreign Languages

### THE DISPUTE BETWEEN TRADITION AND MODERNITY IN BHARATI MUKHERJEE'S NOVELS

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#### ABSTRACT

Bharati Mukherjee one of the most widely read contemporary and commercially successful novelists of Indian Writing in English has published eight novels, which break the traditional conventions, customs and religion. Her novels represent the contemporary modern women's struggle to define and attain an autonomous selfhood. Her female protagonists are at great pains to free themselves from stultifying, traditional constraints. She presents her own experience that she faced as an immigrant. Accordingly, her women protagonists are caught between traditional values as well as hypocrisy and the free thinking and unbridled sexual freedom inspired by modernity. Hence they are neither the specimen of woman fighters for dignity and liberty nor the bruised and battered women of oppressive patriarchal structures. Mukherjee's novels represent the contemporary modern women's struggle to define and attain an autonomous selfhood. Her female protagonists are at great pains to free themselves from stultifying, traditional constraints. The social and cultural change in the post- Independence India has made women conscious of the need to define themselves, their place in society, and their surroundings. The present paper seeks to provide a modest study on Tradition and modernity of the novels of Bharathi Mukherjee, the most popular Indian Woman writer in English.

**Citation:** A. Rajalakshmi (2017) The Dispute Between Tradition And Modernity In Bharati Mukherjee's Novels. *World Journal of Science and Research*. 2 (2): 114-117.

#### Article Info:

Received on 10th March 2017

Accepted on 30 th Mar. 2017

Online April 2017

#### Keywords:

Contemporary,  
Constraints, Hypocrisy,  
Patriarchal.

## INTRODUCTION

Woman as fragmented, with the duality of self, who struggles hard to fight for her rights and assert her individuality; yet has to live as a wife subservient to her husband, as a daughter obedient to her father, or as a mother with infinite amount of self-sacrifice for her children. This entanglement of women in the mesh of tradition and modernity, between hegemonic values and contemporary women's transforming consciousness as a marginalized class, finds a ubiquitous place in the portraiture of women in the women's fictional works.

### Absurdity of two Cultures

Bharati Mukherjee's first novel *The Tiger's Daughter* (1972) is a fine manifestation of cultural variance and presents before a milieu in which traditional gender roles are very much intact. The protagonist's awareness of the two cultures intensifies her concern for her own identity. She is in search of her true image, torn between the traditional values she has absorbed from childhood and the new values her education has bestowed upon her. Mukherjee brings out the contrast and absurdity of two cultures and says that the two are complementary to each other. Tara, the heroine of *The Tiger's daughter* provides yet another facet of womanhood.

Tara's self-analysis brings about an unhappy conclusion. For years, she has dreamt of return to India. She believes that her heart will be filled with content if she could just return home to Calcutta. But it has only reopened fresh wounds. The cult of violence gaining ground in public life in Calcutta and the American culture she is introduced to by her husband David make her new to both situations. Later she prefers David and thereby America. She finds no real pleasure in calling on relatives, attending get-together parties. Her analysis of its genesis makes her realize the spirit of forgiveness and the sense of alienation.

Mukherjee's *Wife* (1975) centers round the life of Dimple, twenty years old, timid, middle-class Bengali girl who is eagerly waiting to be married. The novel is a celebration of the strength of a woman, not her weakness and it deals with the hardships of an Indian housewife who maintains a long silence in her life. Dimple fails to tread the path or play the societal roles traditionally assigned to an Indian woman. She is a symbol of a typical, submissive Indian housewife who patiently bears all the troubles afflicted on her by the male dominated society. He is insensitive towards her physical and emotional needs and thus there is considerable discrepancy in their attitudes.

Amit expects his wife to adhere to the traditional customs of Indian society and be traditional, submissive, tolerant and compromising. The novel *Wife* presents the contrast between tradition and modernity, between rural and urban way of living and thinking. She is caught between the traditional and modern cultures. It seems that Mukherjee is here espousing a better treatment for the meek and submissive Indian house wife. The tragic end of Dimple's married life with Amit is seen in her act of killing her husband and afterwards killing her own self by committing suicide.

### Tradition and Modernity

The traditional culture of Jasmine's village, its simplicity, its slow and calm beauty and innate human values is destroyed by the instruction of modernity. The nectar of life of the rural spread is drained and the staleness and stink of the affluent from that emblem of modernity, the tannery, stay to corrupt and condemn. This tension between tradition and modernity pervades the entire novel, and though this conflict remains unresolved, there is a silent acceptance of change. People have to acquiesce in to modernity. The idyllic rural ambience is rudely ruptured, familial loyalties strained, if not totally shattered and migration to the urban wilderness begins. The pulls and pressures of life impact on the easy tenor of life and result in the conflict between tradition and modernity.

*The Holder of the World* unravels the quest of Hannah for sexual awakening, fulfillment, liberation and self-actualization. She has trained herself to suppress her passions. Gabriel's announcement that he is joining the Marquis as a pirate is a promise of more freedom and gives her a physical and mental relief from her sexual tormentor. The infidel relationship between Cephus Prynne and Gabriel makes Hannah long for emancipation. Though she does not rebel against Gabriel, she waits patiently for a relief from the humiliation that she undergoes. Hannah's transformation occurs in the sudden appearance of Raja Jadav Singh, a disguised holy man, in the enemy territory of the Emperor of Aurangzeb. Mukherjee captures the political power struggle between the Hindus and Muslims in colonial India. Hannah finds herself in the Panpur place of Raja Jadav after the cyclone in the Coromandel Coast.

The novelist weaves a tale of sublime and passionate love between Raja Jadav and Hannah amidst the power struggle with Aurangzeb. The love and care from Raja makes her feel proud and get ready to sacrifice anything for their love. Hannah undergoes a transformation of her own. As

Mukherjee did in her previous novel, *Jasmine*, she tries to cram too many story lines, too many minor characters into Hannah's tale. Like Jasmine, Hannah the puritan girl from Massachusetts, starts her journey around the globe, travels through three continents, straddles cultures transforms her and assimilates to the situation. She becomes the Indian Hindu woman and makes love to Raja Jadav Singh and she ends up as Mukta, a pearl in the court of Aurangzeb. She faces racial distinctions, religious barriers, cultural differences and linguistic hurdles. Hannah though her murder of Morad Farah, goes in line with Jasmine following violence as a concept of transformation. Hannah stabs Morad Farah, the ruthless commander who has been sent to capture Raja Jadav Singh. She confronts Morad Farah, who is mounted on a battle elephant. Hannah stabs him in the struggle that follows, and the elephant stabs him to death.

In the next novel *Leave It to Me* through Debbie's portrait, Mukherjee complicates the strong traditional view, that the core of an individual being, his/her primordial nature, is constituted by biologically inherited ethnicity. The title *Leave it to Me* holds a significant role in portraying the shift of the sensations in Mukherjee's mind to Debby's mind. She suggests that national and cultural identity is also a matter of nurture, rather than solely nature. Frankie creates a strong fascination for Asia in Debby's mind. He manages to change Debby's perspective of America. He plays a vital role in Debby's life, as he is the prime mover and initiator behind Debby's search for roots. His betrayal shifts the love to the quest for her bio-parents. They leave her in the desert of Rajasthan, India. Her childhood life gets registered in her young mind and this experience of accepting a neglected parentage, provides her the intellect to rebel against the barriers. The transformation is held when Debby picks up the name Devi from a vanity car plate and christens herself Devi Dee as the incarnation of the Goddess Kali. Mukherjee captures the moment of justification in the final scene of confrontation when Devi Dee assumes herself as the Goddess and kills Romeo Hawk, her bio-father who is the cause for all her sorrows. Having accomplished her mission, Devi Dee consummates her mission on earth. She finally gets her victory of to be in concrete. Debby prefers violence to revenge her bio-parents for abandoning her mercilessly.

The title of the novel *Desirable Daughters* is significant and ironical. It suggests that daughters are the object of family prestige, so their behavior should be desirable, that is to say, in tune with the norms laid by the society and not

deviant. The three daughters of Bhattacharjee family namely Padma, Parvati and Tara are desirable in their girlhood in the sense that they stay confined within four walls for the sake of family status and respect. The three Bengali sisters represent the three different aspects of female experiences. Padma and Parvati stick to the safer zones, but Tara moves to risky and challenging role of life, so is given more importance than other two sisters.

The novel *The Tree Bride* is a celebration of the strength of a woman as it traces the transformation of Tara Lata from a docile Bengali Brahmin child into an impassioned organizer of resistance against the British Raj. It depicts the exploration of the life of Tara Lata Gangooly, an East Bengali ancestor who according to legend married a tree at the age of five after the tragic death of her bridegroom. Later on Tara become involved with the Indian freedom movement. Tara Lata, the tree bride also shows triumph and victory over the hurdles in her life. *The Tree Bride*, a sequence to *Desirable Daughters* has prologue and epilogue. The prologue creates the aura of awe, about lives before and after birth. It exhibits the beliefs in incarnations and the angst of the soul waiting to re-inhabit another body, living. The epilogue also celebrates the rituals of the Hindus to conduct the deeds after cremation. Tara chaterjee, the protagonist in *Desirable Daughters* and one of the two women in *The Tree Bride* performs her responsibility and discharges her duties by recuing her husband and son in the bomb blast and by fulfilling the wish of her great grand aunt. *The Tree Bride* starts with the reminder of *Desirable Daughters*. The bombing of Tara's house in San Francisco and the consequent results of it are the interesting episodes in the novel. Just before the bomb blast Tara and Bish reunite resulting in Tara's pregnancy. The bomb blast and the injury in Bish's leg become the reasons for the family's shift to India. And this makes Tara know more and more about her great-great Aunt Tara ma and realize the true spirit of freedom in her.

In *Miss New India*, the protagonist is projected to shuffle between tradition and modern world. Not only as an epiphenomenon of modern life but also as an interpretation of idealistic woman, the novel tries to spotlight the remarkable situation of India. Confidant and determined Anjali Bose are prepared to undergo the process of racial change. Suffering from a public shame due to Sonali's divorce, Anjali's father initiates her groom hunt. This makes Anjali move from Gauripur. She considers marriage as a lifetime imprisonment that controls her and limits her

beyond imagination. Anjali wonders at Minnie Bagehot's effective administration. Minnie has moved into Maxie Bagehot's House as a young widow and Maxie a widower. Anjali's inspiration from Minnie makes her feel Minnie as a role model for her achievements in life. Though eighty-two, she is very alert, talented and she knows all tactics in life. "She knew how things were done and more important, how to get things done" (MNI 121). Anjali idealizes Minnie and tries to imitate her in great things in life having control over men. As a girl from village background Anjali gains knowledge of modernism through her stay in Bagehot's house.

### The Mythical Consciousness

Anjali succeeds in her mission to become an empowered woman. She initially motivated by Minnie, gets fascinated by Usha Desai's way of dressing and marvels at her ability to get on with all her duties. Anjali compares herself with the women she meets. Anjali finds herself Westernized by the companions in Bangalore. She fails to identify the strangeness in Husseina. But later Anjali guesses her link with terrorists. The throng of pedestrians loots everything in the Bagehot house and Anjali Bose is hand cuffed by police women. The ignorance of Anjali in certain matters has been the reason for such situations. If she has watched a TV or listened to a radio, she would have learnt about the conspiracy of the London-based husband of a Hyderabad-born Bangalore resident, Husseina. As a result, the Hindu nationalists and other rioters ransack the Bagehot house and unfortunately, the vulnerable owner, Minnie has died in the encounter.

Anjali is unaware of all these happenings. In the station, she is tortured. She has brought ruins to herself by being ignorant even of the important matters like that of Husseina's friendship. GG rescues her with some satisfactory explanations to the detective. Anjali remembers her parents' advice that there are conspiracies and corruption everywhere. The women in *Desirable Daughters* are seen caught in the flux of tradition and modernity. Neither can they completely detach themselves from their past, nor do they have any certitude in the future. The women are encompassing confrontation for equal opportunity and right of self-determination. Jasmine, Hannah and Debby get the notion of assimilation through the Goddess incarnation. The transformation has made them stronger, quicker, sharper and pleasant. The protagonists of the earlier novel, *The Tiger's Daughter* and *Wife* have shown signs of devotion but they miss the way from their traditional and emotional

**Source of support: Nil;**

**Conflict of interest: None declared**

bonding with the mythical consciousness. They suffer from coherent vision out of the chaos of their multiple predicaments. The women in *Jasmine, the Holder of the World* and *Leave it to Me* show remarkable success in forging these conflicting visions. Mukherjee insists that calling woman the weaker sex is a libel. It is man's injustice to woman. If by strength is meant brute strength, then, indeed, is woman less brute than man. If by strength is meant moral power, then woman is immeasurably man's superior. She has to be the complement of man. The woman who knows and fulfils her duty realizes her dignified status. Change is a necessary part of life. Without change, there would be no life at all. The lives of the heroines in *Jasmine, The Holder of the World* and *The Tree Bride* are fuelled by change, though the three protagonists exhibit a certain amount of strength. They learn to accept change as a helpful friend rather than something to be avoided, and as a result experience less stress.

### CONCLUSION

Thus the fictional world of Mukherjee is thematically extensive as her distress is societal, fiscal, cultural and sometimes historical. Rural life, paucity, hunger, fear, despairs and deaths are her recurrent themes. Her themes and concerns are typical. There is yet another theme- tension between tradition and modernity. Tannery is the symbol of modernity and the protagonist's traditional village is on the other side. She is also aware of the double pulls that the Indian woman is subject to; between tradition and modernity, between Indian and Western ways of living and values, between her decorum as a human being and her responsibility as a daughter, wife and mother between marrying for love her desire for autonomy and her need for nurturance.

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## World Journal of Science and Research

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### Research Article

### Clinical Nutrition and Dietetics

## IMPACT OF VIOLENCE AGAINST WOMEN ON THEIR PHYSICAL HEALTH

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### ABSTRACT

### Article Info:

Violence against women (VAW), also known as gender-based violence, this is, collectively, violent acts that are primarily or exclusively committed against women. Sometimes considered a hate crime, this type of violence targets a specific group with the victim's gender as a primary motive. This type of violence is gender-based, meaning that the acts of violence are committed against women expressly because they are women. Violence against women has long been a problem, in times of peace and war. This violence ranges from very mild teasing to rape and murder, and takes place at home, in the streets, at work places, jails, in short everywhere. Few crimes against women are reported, fewer still prosecuted, and a negligent number of accused are actually punished. In the absence of detailed studies on incidence, it is difficult to come up with suggestions to reduce if not abolish such violence. There is an urgent need for more studies on this violence so that the psychology of the violators is better understood. Instances of violence need to be thoroughly investigated, and ways and means devised to reduce their incidence. There is need for quick and severe punishment for the accused, which would act as a deterrent too. Any society, in which half the population is not assured of safety, needs to reconsider its claim to being civilized.

Received on 10th March 2017  
Accepted on 30 th Mar. 2017  
Online April 2017

**Keywords:** Violence against women, gender-based violence

**Citation:** S. Parameshwari (2017) Impact of Violence Against Women on their Physical Health. *World Journal of Science and Research*. 2 (2): 118-122.

## INTRODUCTION:

In the broadest sense, violence against women is any violation of a woman's personhood, mental or physical integrity, or freedom of movement through individual acts and societal oppression. It includes all the ways our society objectifies and oppresses women. Violence against women ranges from sterilization abuse to prescription-drug abuse, pornography, stalking, battering, and rape. It includes the sexual and physical abuse of young girls and the abuse of elders. Every form of violence threatens all women and limits our ability to make choices about our lives. Sexual violence is particularly insidious because sexual acts are ordinarily and rightly a source of pleasure and communication. It is often unclear to a woman who has been victimized and to society as a whole whether a sexual violation was done out of sexual desire or violent intent or whether these motivations are even distinguishable, because violence itself has come to be seen as sexual or erotic.

### List of violence:

- Violence against women - particularly intimate partner violence and sexual violence - are major public health problems and violations of women's human rights.
- Global estimates published by WHO indicate that about 1 in 3 (35%) women worldwide have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence in their lifetime.
- Most of this violence is intimate partner violence. Worldwide, almost one third of women who have been in a relationship report that they have experienced some form of physical and/or sexual violence by their intimate partner in their lifetime.
- Globally, as many as 38% of murders of women are committed by a male intimate partner.
- Violence can negatively affect women's physical, mental, sexual and reproductive health, and may increase vulnerability to HIV.
- Factors associated with increased risk of perpetration of violence include low education, child maltreatment or exposure to violence in the family, harmful use of alcohol, attitudes accepting of violence and gender inequality.
- Factors associated with increased risk of experiencing intimate partner and sexual violence include low education, exposure to violence between parents, abuse during childhood, attitudes accepting violence and gender inequality.
- There is evidence from high-income settings that school-based programmes may be effective in preventing relationship violence (or dating violence) among young people.
- In low-income settings, strategies to increase women's economic and social empowerment, such as microfinance combined with gender equality training and community-based initiatives that address gender inequality and relationship skills, have shown some effectiveness in reducing intimate partner violence.
- Situations of conflict, post conflict and displacement may exacerbate existing violence, such as by intimate partners, and present additional forms of violence against women.

### Health consequences

Intimate partner and sexual violence have serious short- and long-term physical, mental, sexual and reproductive health problems for survivors and for their children, and lead to high social and economic costs.

- Violence against women can have fatal outcomes like homicide or suicide.
- It can lead to injuries, with 42% of women who experience intimate partner violence reporting an injury as a consequence of this violence.
- Intimate partner violence and sexual violence can lead to unintended pregnancies, induced abortions, gynaecological problems, and sexually transmitted infections, including HIV. The 2013 analysis found that women who had been physically or sexually abused were 1.5 times more likely to have a sexually transmitted infection and, in some regions, HIV, compared to women who had not experienced partner violence. They are also twice as likely to have an abortion.
- Intimate partner violence in pregnancy also increases the likelihood of miscarriage, stillbirth, pre-term delivery and low birth weight babies.
- These forms of violence can lead to depression, post-traumatic stress and other anxiety disorders, sleep difficulties, eating disorders, and suicide attempts. The same study found that women who have experienced intimate partner violence were almost twice as likely to experience depression and problem drinking. The rate was even higher for women who had experienced non partner sexual violence.
- Health effects can also include headaches, back pain, abdominal pain, fibromyalgia, gastrointestinal disorders, limited mobility and poor overall health.
- Sexual violence, particularly during childhood, can lead to increased smoking, drug and alcohol misuse, and risky sexual behaviors in later life. It is also associated with perpetration of violence (for males) and being a victim of violence (for females).

### Types of Injury

**Nongenital Injury** Perhaps because the low rates of injury have been reported in general samples; specific types of nongenital injury have been examined less often in rape samples. However, Tjaden and

Theonnes (1998) reported rates of nongenital injuries in their national sample of male and female rape victims. Female victims comprised the largest sample. They found 73% of injuries were scratches, bruises, and welts.

**Genital Injury** The type of genital injury associated with rape is associated with the type of penetration experienced during rape. Findings from the first wave of assessments in the National Women Study revealed:

- 507 women reported some type of rape at some point during their lives. Of all of the rapes reported, the most common type of penetration was vaginal (53%), followed by digital (24%), oral (15%), and anal (7%). Rapes that included multiple types of penetration were not uncommon. The review of genital injuries may yield different rates of injury across studies because of differences in type of penetration.

#### **Genital Injury Data**

A study, (Lacy, 1990), examined types of genital injury in 47 women examined within 48 hours of the rape:

- Forty-two percent of the women had genital injuries.
- Thirty-six percent of the women had external vulvar bruising. Genital injuries were more common when anal intercourse had occurred. Anal tears and bruising were seen in 73% (8/11) of the women reporting anal rape.
- Genital Injuries/Special Population/Elderly Women Sexually Transmitted Diseases/Overview Rape victims are at risk for 15 sexually transmitted diseases (STDs) (Murphy, Munday, & Jeffries, 1990). The frequency of occurrence ranges from 3-30% of victims, depending on the sample.
- Determining whether the disease occurred as a result of the assault or from consensual sexual activity can be difficult. It is important for women to have initial and follow-up sexual assault examinations. See section on Recommended Health Care Guidelines.
- One report found higher rates of STDs among women raped in the previous year (38.7%) compared with demographically comparable non-victims (18.7%) (Irwin, Edlin, Wong, et al., 1995).

#### **HIV**

The risk of rape-related Human Immunodeficiency Virus is thought to be relatively low compared with the risk of infection by other diseases. The estimated transmission rate from each instance heterosexual intercourse is approximately 1 in 500 (Gostin, Lazzarini, Alexander, Brandt, Mayer, & Silverman, 1994).

- In spite of the relatively low risk of infection, rape should be considered as a possible source of exposure. Rape victims concerns about exposure are important and require attention. See section on Health-Related Concerns.

#### **Pregnancy**

A final health outcome associated with rape includes the risk of pregnancy. Findings based on the National Women's Study (Holmes, Resnick, Kilpatrick, & Best, 1996) found that approximately 5% of reported rapes of women in childbearing years result in pregnancy. Reviews of other studies (e.g. Goodman, Koss, & Russo, 1993) found comparable estimates.

#### **Direct Health Effects of Rape Increased Stress and Concerns about Health**

Rape not only increases a woman's risk of specific types of mental health problems, but also leads to general stress, anxiety and worry. Chronic concerns can negatively affect health. (See section on Mental Health Outcomes).

#### **Health-Related Concerns**

The National Women's Study found that rape victims had concerns about their health related to rape. Victims raped within the five years prior to the study (1985-1990) expressed the following concerns: 40% were concerned about contracting HIV/AIDS. 43% were concerned about getting a sexually transmitted disease 34% were concerned about getting pregnant.

#### **Indirect Health Effects of Rape Chronic Stress-Related Physical Complaints**

Chronic health problems are persistent and caused by a number of factors. Chronic health complaints can arise from ongoing difficulties with acute physical injury, health problems associated with ongoing stress, other mental health difficulties, and harmful behaviors used to cope with emotional distress. These chronic health-related problems are reviewed in this section.

#### **General Health Problems**

Reports of physical injury are less common than general health complaints following sexual assault. Studies have found that sexual assault victims report more health symptoms (Kimberling & Calhoun, 1994; Waigandt, Wallace, Phelps, & Miller, 1990) and poorer perceptions of their health (Kimberling & Calhoun, 1994; Koss, Woodruff, & Koss, 1990; Waigandt, Wallace, Phelps, & Miller, 1990) compared with no victims. Examples of health complaints include: rapid or pounding heartbeat, tension headaches, nausea, back pain, allergies, skin disorders, menstrual symptoms, and sudden weight changes.

### **Chronic Stress-Related Physical Complaints Focus on Sexual Health**

There has been a number of studies examining the relationship between rape and sexual dysfunction. Sexual dysfunction includes difficulties with sexual functioning, including disturbances in sexual desire, alterations in the sexual response cycle, and difficulties with sexual arousal, orgasmic disorders, and sexual pain.

Victims are more likely than nonvictims to report at least one type of sexual dysfunction (Becker et al., 1986; Golding, 1996). Types of dysfunction associated with sexual assault include fear of sex and arousal dysfunction (Becker et al, 1986), pain, medically explained and unexplained, and lack of sexual pleasure (Golding, 1996).

There is emerging evidence that lingering mental health difficulties, such as depression and posttraumatic stress disorder, may play an important role in initiating and/or prolonging these sexual difficulties (Letourneau et al, 1996).

### **Health-Related Behaviors**

The way people live their lives can play an important role in determining the quality of their health. People may engage in particular behaviors that harm their health. These behaviors, such as excessive use of alcohol and smoking, may be used to help cope with emotional distress.

### **Health Damaging Behaviors**

A large representative sample of college students (N = 4609) found that women who were raped were 1.5-2.7 times more likely than non-victims to engage in negative health behaviors including: drinking and driving in the 30 days prior to the survey, smoking cigarettes, episodic heavy drinking, marijuana use, and using alcohol or drugs the last time they had sexual intercourse (Brener, McMahon, Warren, & Douglas, 1999).

- These increased rates continued to be significant even after controlling for the student's age, parent's education, race or ethnicity, and sorority membership.
- Victims engaged in 50% more negative health behaviors, including lack of exercise, excessive caffeine or alcohol consumption, and cigarette smoking (Waigandt, Wallace, Phelps, & Miller, 1990).

### **Health-Related Behaviors/General Functioning**

Functional Impairment Acute or ongoing health problems can affect a person's ability to function in everyday activities like adhering to work or school schedules and maintaining relationships. Using data from a series of sites in a large epidemiological

study, Golding (1996) found that victims spent more days in bed and were more likely than non-victims to restrict activity.

Diminished functioning can prevent a person from maintaining gainful employment, reaching academic goals, and fulfilling potential. Inappropriate Overuse of Health Care Studies show that victims are more likely than nonvictims to make a greater use of health care services, particularly medical rather than mental health services (Golding et al., 1988; Koss, Koss, & Woodruff, 1991; Kimberling & Calhoun, 1994).

- While there are studies documenting overuse of health care by victims, there is also information that some victims avoid seeking appropriate health care; particularly important treatment like Pap smears (Springs & Friedrich, 1992). This avoidance may be related to avoidance of distress or anxiety evoked by the medical exam.

### **Psychological/Physical Interaction**

Research notes the association between psychological distress and difficulties with physical health. There are mental health factors that have been proposed as mediating negative physical health outcomes. They are reviewed in detail in Resnick, Acierno, and Kilpatrick (1997) and summarized below.

A traumatic event like rape has been directly associated with substance abuse, depression, and posttraumatic stress disorder. These disorders may be associated with victim's overall neglect of her health, such as avoiding adequate health care.

- Disorders like substance abuse also have negative implications on health. These disorders also may negatively affect general functioning (e.g. social and occupational). Diminished functioning can lead to a spiral of poverty, unemployment, underemployment, and possible exposure to other high-risk situations.

### **Impact on physical and mental health**

The report details the impact of violence on the physical and mental health of women and girls. This can range from broken bones to pregnancy-related complications, mental problems and impaired social functioning.

"These findings send a powerful message that violence against women is a global health problem of epidemic proportions," said Dr Margaret Chan, Director-General, WHO. "We also see that the world's health systems can and must do more for women who experience violence."

The report's key findings on the health impacts of violence by an intimate partner were:

- **Death and injury** – The study found that globally, 38% of all women who were murdered were murdered by their intimate partners, and 42% of women who have experienced physical or sexual

violence at the hands of a partner had experienced injuries as a result.

- **Depression** – Partner violence is a major contributor to women’s mental health problems, with women who have experienced partner violence being almost twice as likely to experience depression compared to women who have not experienced any violence.
- **Alcohol use problems** – Women experiencing intimate partner violence are almost twice as likely as other women to have alcohol-use problems.
- **Sexually transmitted infections** – Women who experience physical and/or sexual partner violence are 1.5 times more likely to acquire syphilis infection, chlamydia, or gonorrhoea. In some regions (including sub-Saharan Africa), they are 1.5 times more likely to acquire HIV.
- **Unwanted pregnancy and abortion** – Both partner violence and non-partner sexual violence are associated with unwanted pregnancy; the report found that women experiencing physical and/or sexual partner violence are twice as likely to have an abortion than women who do not experience this violence.
- **Low birth-weight babies** – Women who experience partner violence have a 16% greater chance of having a low birth-weight baby.

“This new data shows that violence against women is extremely common. We urgently need to invest in prevention to address the underlying causes of this global women’s health problem.” said Professor Charlotte Watts, from the London School of Hygiene & Tropical Medicine.

#### **Need for better reporting and more attention to prevention**

Fear of stigma prevents many women from reporting non-partner sexual violence. Other barriers to data collection include the fact that fewer countries collect this data than information about intimate partner violence, and that many surveys of this type of violence employ less sophisticated measurement approaches than those used in monitoring intimate partner violence.

“The review brings to light the lack of data on sexual violence by perpetrators other than partners, including in conflict-affected settings,” said Dr Naeemah Abrahams from the SAMRC. “We need more countries to measure sexual violence and to use the best survey instruments available.”

In spite of these obstacles, the review found that 7.2% of women globally had reported non-partner sexual violence. As a result of this violence, they were 2.3 times more likely to have alcohol disorders and 2.6 times more likely to suffer depression or anxiety – slightly more than women experiencing intimate partner violence.

The report calls for a major scaling up of global efforts to prevent all kinds of violence against women by addressing the social and cultural factors behind it.

#### **Conclusion:**

Violence against women is recognized today as a major social problem. This violence includes a wide range of violations of women’s human rights including spousal violence, which is usually directed at wives or girlfriends, sexual assault and stalking. Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or private life. Although reliable data on the incidence of violence against women is scarcer, an increasing body of knowledge indicates that it is widespread and common.

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**Source of support: Nil; Conflict of interest: None declared**

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