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**SUGGESTIONS TO STOP VIOLENCE AGAINST WOMEN SPECIAL  
REFERENCE WITH SEXUAL HARASSMENT-A STUDY**

**Dr. S. Meena Priya Dharshini**

**ABSTRACT**

Violence against women and children is a serious public health concern, with costs at multiple levels of society. Although violence is a threat to everyone, women and children are particularly susceptible to victimization because they often have fewer rights or lack appropriate means of protection. In some societies certain types of violence are deemed socially or legally acceptable, thereby contributing further to the risk to women and children. In the past decade research has documented the growing magnitude of such violence, but gaps in the data still remain. This paper is an attempt to detail the term violence and suggestions from female students to put an end to the term violence.

**Keywords:** Violence, Suggestions To Restrict Violence, Power And Patriarchy.

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## INTRODUCTION

The term “violence against women” is a key term in criminological literature. Where the issue of violence is concerned, it is worthwhile to consider the cultural, social and legal perspectives. For instance, in certain cultures and societies, verbal abuse may not be categorized as violence. Furthermore, while some behaviours may be termed violent, they may not be recognized as unlawful. In the legal context, there is no legislative protection against marital rape and stalking in Hong Kong (Hong Kong Human Rights Monitor, 1999). Specifically, in the Hong Kong Crimes Ordinance (Cap. 2000), section 118 does not recognize non-consensual marital intercourse, which raises the issue of the effectiveness of legal protection for women, and may resultantly shape negative cultural attitudes and stereotypes against women.

When abuse is made against a woman, it may include situations where the female happens to be a random victim whose sex is not the cause for concern. Violence against women may also mean that the assault is based on the sex of the victim (i.e. heterosexual rape) or that the assault is seen as an attack on the gender role of women such as to reinforce patriarchal values (Mouzos & Makkai, 2004).

With a focus on violence against women, the term is narrow in the sense that analysis is concentrated on a specific population but broad enough on the other hand to encompass a wide range of behaviours. This is the case with the United Nations (UN) definition of “violence against women”.

Men are generally the dominant gender in the world, and uses different tools of sustaining power, such as the use of violence (Pease and Pringle 2001, in Ruspini et al, 2011). Using force as a method of sustaining power is what Connell describes as one of the features of Hegemonic Masculinity (Connell, 1995). The dominant form of masculinity has trickled down to the majority of men and has created the norm of masculinity (ibid).

The term Violence Against Women refers to many type of harmful behaviour directed at women and girls because of their sex. The definition of VAW framed by United Nations is “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. These acts include wife battering, sexual abuse of female children, dowry related violence, rape, gang rape, child rape, marital rape and traditional practices harmful to women from womb to tomb and beyond tomb. Violence of

course includes both non-spousal violence and spousal violence.

With a focus on violence against women, the term is narrow in the sense that analysis is concentrated on a specific population but broad enough on the other hand to encompass a wide range of behaviours. This is the case with the United Nations (UN) definition of “violence against women”. In its Declaration on the Elimination of Violence Against Women General Assembly Resolution 48/104 (1993), the UN recognizes 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.

It further defines in Article 2:

Violence against women shall be understood to encompass, but not limited to, the following: (a) Physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices of harmful to women, non-spousal violence and violence related to exploitation;

(b) Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution (1993).

Aside from being a criminal concern, violence against women can also be seen as a growing social problem. A factor in defining violence against women as a social problem is how it is prevalent across race and ethnicity (Dugan & Apel, 2003; Mooney, 2000). Although there are risk patterns when considering racial and ethnic backgrounds, being a member or a certain sub-group whose risk for violence is low does not mean she is immune from victimization. Overall, violence against women is widespread. It may not be comparable to the higher risk of violent victimization in which men form a considerable part of the victimized population. In Hong Kong, the violent crime rate was 200 per 100,000 population, whereby the detection rate was 59.5% in 2005.<sup>1</sup> Nevertheless, violence against women is a growing concern worldwide. For instance, there were 473 women in Hong Kong who reported

domestic violence between the months of June and August in 1994 alone (Hong Kong Human Rights Commission, 1995), while in the United States, it was estimated that 2.1 million U.S. women would be raped and/or physically assaulted each year (Tjaden & Thoennes, 2000).

From this overview, it can be seen that violence against women is a term with many possible combination of meanings. Since this type of violence is reflective of a number of important ideas, the definition of violence against women for this research dissertation will attempt to retain several key ideas from the definition found in the Manual of the International Violence Against Women Survey. Hence, "violence against women" is taken to mean any intentional act or behaviour by a man or group of men that leads to physical, sexual and/or psychological abuse, whether the female victim considers it as abuse or not, as a result of their biological sex and/or socialized gender role. This definition is the most appropriate given the purpose and nature of this research paper. As indicated by Dobash and Dobash (1998), the inclusiveness or narrowness of the term should be dependent on the nature of study and research objectives.

When discussions involve the issue of VAW, it is common to make reference to domestic and sexual violence. This perception is valid as females are generally characterized according to their sex and their traditional socialized roles as caretakers in the household. Although they are termed separately, both domestic and sexual violence may overlap and occur concurrently. When this is the case, however, it does not reflect the idea their effects, namely that the reactions of the female victims, are similar even though the assault is carried out by someone they know or further yet, by someone they know at an intimate level. In other words, it is commonly believed that domestic and sexual violence take place "behind closed doors" and thus both types of abuse are seen to go unreported at a similar rate.

#### **Objective of the study**

The main objective of this study is to focus the term violence against women and finding suggestions from female students to put an end to the great obstacle violence against women.

#### **Methodology**

For the operational point of view, different types of study designs are used in different situations. Here, multiple methodologies such as group discussion, questionnaire and casual interviews have been used to get suggestion from the girls.

#### **Area of the study**

The study was conducted at Theni Kammavar Sangam Arts and Science college, Theni.

#### **Sample**

The 45 samples from various disciplines (English, Chemistry, Mathematics and computer science)

#### **Findings**

The samples were very enthusiastic to give their suggestions to stop violence. Their main focus was on sexual harassment for adolescent girls. Each samples were asked to give five suggestions. The following are the valuable and noticeable suggestions to put an end to violence against women.

#### **Engaging boys to the struggles to stop violence**

The United Nations (in Ruspini et al, 2011, p. 2) stated '*women share common concerns that can be addressed only by working together and in partnership with men towards the common goal of gender equality around the world*'. The responsibility of achieving gender equality should not only be on women to strive for, especially since they are mostly subordinated to men. Men occupying half of the population today have to take an active role in achieving gender equality since they are the majority of power holders in the mainstream society. In India, MAVA (Men Against Violence and Abuse) worked with men and boys in the subject of gender equality, which mainly focused on violence against women.

#### **Compulsory Self defence courses**

*Women* need to make *self*-protection a greater priority. According to statistics every two minutes a *woman* face sexual harassment . if she has been given self defence training from her infancy, she can tackle. This self defense course should be designed to make more aware, prepared, and ready to be against violence.

#### **strict punishments**

Though our IPCs protect women from violence, it is not possible to find a single day without any violence. Severe punishments should be for violence against women. Those rules should be taught from primary education. This can make an awareness and prevent violence.

#### **Moral classes**

Nowadays Moral classes are only the paper classes. Many a government and private schools do not allow the students for games and this moral classes. They simply engage those periods by conducting tests or mathematical classes. This should be prohibited. There should be compulsory for all male and female children which definitely will be psycho therapy.

#### **Joint Family system**

In this mechanical world, both father and mother have to work. So they could not spend much time with their children. So automatically television, face book and internet become their

good friends. This may pave the way to encourage adultery and violence against women. In olden days, grand parents engage their grand children by telling moral stories and eth(P)ics. So little bit hesitation to violate the rules was their mind. Nowadays it is entirely broken by the neucler family system.

#### **Control Alchocal**

Studies report that 76% of domestic and other violences occur due to alchocal consumption. If the government controls tasmac, definitely violence against women will get reduced.

#### **Preventing steps**

It is quite nature to predict violence against women. But if women be cautious about violence, violence rate can be reduced. For that the following tips can be followed by women

- Avoid wearing much jewels and night travel
- Use helpline in case of emergency
- Avoid using mobile phones while walking.
- Use pepper spray to attack
- Be cautious in using face book, watsapp and other social networks

#### **Motivate women to report victimization**

In women side, it is a great obstacle to reporting their victimization. They hesitate for that. While women are not reporting victimization, automatically men are encouraged to do violence against them. So women are mentally prepared to report victimization.

The sad reality is that we live in an increasingly violent society in which the fear of crime is ever-present. **Personal safety has become an issue of importance for everyone, but especially for women.** We found through our interviews that the above are the valuable suggestions to prevent violence against women.

#### **Summation:**

Violence Against Women and Children exists in various forms, in all societies and the world over. However serious attempt is being made to eliminate gender based violence to attain equality, development and peace from time immemorial

According to National Crime Record Bureau (NCRB) in India, the number of reported rapes has increased with 700% since 1971 when it started to be recorded. In general, violent crimes went down with 16% from 1971 to 2006 (NCRB, 2007; Gangoli, 2012:101). Though, it is important to highlight from the beginning of this study that we do not know if there has been an increase of real crimes on sexual violence in India or if it is just an increase in reports. It can for instance be a result of changes in the laws that can have contributed to more reported crimes. To argue that it has been an increase of violence is something that would need more investigation on how the conditions in the society were before and how they

have changed. This is because we do not know how many crimes were occurring, due to no reporting system and no established justice system. Thus it may not even have been considered to be a crime. In addition, there was no media attention regarding these issues earlier (De Vylder, 2010:108). Nevertheless, it is still a problem.

It is being increasingly recognized that VAW and girls is a serious constraint to the achievement of Country's development goals. The suggestions made by the female students of Theni Kammavar Sangam Arts and Science college may have some practical difficulties .But authorities can modify or enrich those suggestions and make us to practice. This definitely would restrict violence against women.

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Research Article

Women's Studies

**VIOLENCE AND CHALLENGES OF WOMEN IN THE NOVELS OF  
MANJU KAPUR**

**M. Sridevi and Dr. S. Subbiah**

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**ABSTRACT**

The purpose of this effort is to show the challenging position of women in the middle class family. Manju Kapur portrays the despotism of women and persecution of weaker femininity in her five novels. For their existential crisis they want to face hurdles and suffering throughout their life. All the women characters face the struggles one way or other in their day-to-day life.

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**Keywords:** Domestic limitation, fight between traditional and modern norms of society, patience, challenges, adjustment, victory etc.

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## INTRODUCTION

The challenges of women made them to reach success. It motivates them to achieve their goals. To achieve something in their society, the protagonists of Manju Kapur have to lose many things. The main source of empowerment is caused by their educational and economic development. Education proves their strength and weakness. Manju Kapur exposes in her novels the lively characters of women from their childhood to womanhood. Their dispute with the family and society continues till their life end. Manju Kapur reveals her views on women through her protagonists as well as her other women characters: Kasturi, Virmati, Shakuntala, Swarnalata and Ida in *Difficult Daughters*, Astha, Sita, Trivedi, and Pipeelika in *A Married Woman*, Nisha, Sona, Rupa and Asha in *Home*, Nina in *The Immigrant*, Ishita and Shagun in *Custody*.

In *Difficult Daughters*, Virmati's every moment of her life is a challenge. As Kasturi's continuous pregnancy as well as the elder daughter of the family, Virmati has much more responsibilities to take of her family, sisters and brothers. While Virmati decides to continue her higher study, she begs her mother: 'Mati, please I want to study...' (59) Kasturi does not consider her daughter's words and her annoyance makes her to grab her daughter's hair and bangs her head against the wall. Virmati bears her mother harsh behaviour and continue her education. Virmati wants to fight for her love. Her pregnancy without marriage pricks her conscience every minute. After getting married, Virmati gets no happiness. As she is a second wife of Harish Chandra Virmati is unable to get the absolute recognition as a wife like Ganga, the first wife. Virmati's daughter Ida likes to live freely without any restriction like her mother faced.

In the second novel *A Married Woman*, Astha the protagonist challenges with her every right of woman. She enjoys her marriage life. She feels lonely while her husband shows less interest and affection on her than her daughter Anuradha. Astha's alienation made her to have the relationship with Pipeelika, a widow. Astha feels comfortable with her friendship but it becomes the lesbianism. With Pipeelika, Astha involves her in politics but creates many problems in her familial life. Astha often argues for her economic freedom and quarrels with her husband. Moreover she is restricted to secure her father's property by her husband and her mother also not invited by him whole-heartedly to stay with them. So she wants to leave Rishikesh under the guidance of Swamiji. Astha's mother Sita's letter encourages her:

Success and failure have to be faces by everyone. By being thoughtful, reflective

and prayerful, we can overcome the spirit of "I" ness that dominates all our actions. This approach keeps families intact and we don't become insecure. We have a set up to relax in this paves the way to security, and to self-understanding. (88)

Not only the protagonists of Manju Kapur but also the other character Mrs. Trivedi, Pipeelika's mother after her husband's death, without the support of others, she provides good education and job to Astha and her brother.

Third novel of Manju Kapur is *Home*. In this Nisha is the protagonist. In her childhood, she has faced sexual abuse. Home is a place where women can live peacefully but for Nisha it is a hell. From her childhood she is restricted to play like her brother. Manju Kapur highlights the problem of gender discrimination. Women challenges gender discrimination not only in the society but also in their own house. In her adult age she has no rights to choose her life partner. Caste and status variation put a ceiling to her love. Her own brother controls her to marry her lover but he is accepted to marry before her marriage. All the things happen with the support of her parents. Nisha is totally disappointed by her family members. Child abuse, love failure, late marriage create her the disease 'eczema'. But still she likes to start her garment business. For that also her mother limits her. Finally with the help of her father, she starts her business- "Nisha's Creations." Her continuous hard work bears fruit. She wins in her garment business with many struggles and challenges.

Sona, Nisha's mother also faces many challenges in her married life. Sona's mother-in-law ill-treats her. Her mother-in-law expects dowry but Sona's family is not too rich to satisfy them easily. She compares her pain with the sufferings of Savithri, a mythical character. Her childlessness produces problem in her life. After a long years she get Nisha but unfortunately she is not able to stay with her mother. Nisha was sent to her aunt Rupa's house as she was abused by her cousin Vicky. Rupa also has no child but she continues her pickle business with the help of her in-law's family. She treats Nisha as her own daughter.

The fourth novel of Manju Kapur is *The Immigrant*. In this the protagonist Nina suffers as an immigrant. She receives no support while she goes to Canada alone. She proves the challenges of an immigrant deeply. She is desperate and her husband Anand's impotency upsets her more. She feels her as an alien to live in abroad. Her friend Anton loves her but she hesitates to love him first but after knowing her husband's illegal affair, she agrees his affair. She challenges in her life.

The fifth novel of Manju Kapur is *Custody*. In this novel Manju Kapur expresses the existential crisis vividly. Kapur insists the essentiality of motherly love in a family. Ishita loves Raman's children as she has no child. At the same time Shagun leaves her children due to her love and luxurious life with Ashok Kanna. Ishita longs for love as her husband plans to divorce her. She lives challengingly. While Raman says:

"But you do not have to prove you are doing your best. Let things take their natural course. The child loves you, I love you"(303)

Ishita wants to live as a mother of Raman's children. Especially she waits to have Roohi as her own.

Kapur insists mother's role in a family is vital which should be a passion not to be merely a duty. As Ishita does it wholeheartedly, Raman respects her in order to show her motherly love towards Roohi. Ishita stands in the highest position of her husband's heart. Ishita does not think of herself as a stepmother but as his. Raman says: „But you do not have to prove you are doing your best. Let things take their natural course. The child loves you, I love you“ (*Custody* 303) Raman loves her because Ishita loves his children. Her fertility makes her to love Raman's children. Kapur says an infertile woman's feelings, thus:

Her first marriage came to haunt her in distorted dreams. Despite the six years that had passed, her inadequacies now appeared more vivid, her innocence more pathetic. Maybe it had something to do with being a wife again. She told herself repeatedly, wipe the past from your memory, focus on the present. You are lucky enough to have the chance of a new

beginning. (*Custody* 303)

Shagun's expectations are not fulfilled by her husband. According to her, Raman never cares for her family. So, she decides to leave them. She knows her faults but she is not able to leave her love affair with Ashok. Ishita eagerly awaits the arrival of Arjun, the son of Raman. She prays that he also should love Ishita like Roohi. Her childlessness made her like mad.

Kapur's protagonists and other women characters are ready to challenge their life with efforts. In *Difficult Daughters*, Virmati works with the support of her family and society, in *A Married Woman*, Astha is portrayed as a poet and artist. In Kapur's first four novels women become the tutors and professors and in *Home* and *Custody*, the women gleam as business women. Women of Manju Kapur get education and economic empowerment amidst their sufferings. Manju Kapur proves women are challenging life throughout their life. Women walk with the complications follow with them like a shadow. By doing their mundane works always, women become powerless without uplifting their mind to empower. They are purity or ignorance to take risk boldly and fail to understand the adjacent to tackle the further plight whatever comes towards them.

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## ASIAN JOURNAL OF INNOVATIVE RESEARCH

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Research Article

English and Foreign Languages

### RATIONALE BEHIND THE PERCEIVED IMPEDIMENTS TO 'WOMEN EMPOWERMENT': A COMMENTARY ON THE HEROINES IN SELECT INDIAN ENGLISH PLAYS

A. Rajina Banu

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#### ABSTRACT

Violence against women has been an ever-increasing issue of the past, of the present and, of course, of the future. It gets deepened along with those maturing campaigns for women empowerment. The majority of modern women who are allowed to study, to work, and to earn, are of opinion that they have reached their goals or they are made to believe that they are empowered. They often fail to perceive deep into the patriarchal tactics behind those 'restricted privileges.' It is argued that the modern women have attained certain privileges when compared to the past. Though it is acceptable, still women are destined to struggle for what men are enjoying without any such cultural, religious, and social barriers. Women have not yet achieved what they fought for in reality. Hence giving a rationale analysis of factors influencing women empowerment becomes crucial, this paper attempts to discuss them. It reviews select literary plays to suggest where women are lagging behind.

**Keywords:** Factors that Impede Women Empowerment, Voicing against Violence, Literature on Women, etc..

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## INTRODUCTION

'Women empowerment' aims at not simply on the political, educational, and economic stability, but on achieving what they are destined to; but are neglected by the male-dominated society. Crimes against women have been an endless crisis throughout the world. Acquiring educational qualities and economic stability are often cited as instances to prove that women are empowered. But, it is often forgotten that women are subjected to violence irrespective of their educational, financial, religious, caste-culture-traditional, and social status. A woman is tortured, harassed, abused, and treated like anything. 'She' is violated sexually, emotionally and physically irrespective of her social status. Innumerable sexual assaults happening around the world everyday bear witness to this. And, it invalidates the argument women are being raped because of their dressing ways or uncouth behavior patterns.

So far, the governmental and non-governmental organizations have brought a number of policies on women empowerment. There are countless laws and regulations at the national, state, and local levels to ensure women safety and security. There have been many campaigns and movements against female sexual subjugations. There have been umpteen numbers of instances to cite how the government and the social activists are struggling to empower women. Yet, there are significant gap between these policies, laws and rights; and the actual practice at familial, social, and community levels. It is not only because of the gender-bias prevalent in our society, but also because of women who feel it is natural and let these ideologies to get internalized in their psyche. Such women act like well-crab that pulls down another crab which tries to climb up. Hence often women themselves become responsible for what they suffer. This study is an empirical analysis to present how often women themselves become responsible for their pathetic status. It discourses on a series of contexts and situations as presented in literary texts, to understand the factors that impede women empowerment.

As far as the familial and social role of Indian women is concerned, they are still objectified in a way. There prevails a paradoxical situation. They are not treated equally with men, but like a different creature by men. Women are both cherished and criticized. On the one hand, women are seen as Goddesses, her mother figure is much respected, and her familial role is much praised. But, on the other hand, she is treated like a sex-slave, she is thrashed

like an animal, she is heavily censured for everything she does. Women are often hushed into silence quoting their religious dogmas, cultural myths, traditional conceptions. Women also submit themselves to be subjugated when they are threatened in the name of familial values and social respect. Indeed, the captions 'weaker-sex' and 'second sex' follow their identity because of their blind-faith in these dogmas.

Most of the post-colonial writers focus on such major drawbacks on women's side. They write to teach her the ways to realize her individuality, break away with traditional image, and to urge women to understand their own mistakes that favour men in subjugating them. As it is easily discernible, the women characters in the literary works by male authors are mostly the evidences of misogyny, victims of sexual abuse, objects of male-desire, gender stereotypes, and so on. And, in the texts by female authors, they are rebels, non-conformists and victors. This difference makes it obvious that the base of arguments presented in the literary texts is pertaining not only to the biological differences between men and women, but also to the social constructions, assumptions and perceptions of gender identities.

Often a woman submits herself to the whims of male-dominated society fearing ignominy. No woman could breathe the air of empowerment if they continue to do this. Hence, the greatest need of the hour is not only struggling against male authority, but also changing the social perception of womanhood. There are several constraints that impede the process of women empowerment in India. Cultural codes, social norms and communal values in India, often manifest against women and perpetuate the subordinate status of women. One of such notion is the continuing preference for a son over the birth of a girl child. Mahesh Dattani's *Tara* unleashes a blistering attack on these crooked ideologies. Here Bharati represents 'women' who prefers 'male child' over 'female one'. She is made to believe that a 'son' alone will take care of her when she grows old and 'daughters' will never.

Ruled by this misconception of her father and husband, Bharati dares to deceptively favour Chandan over Tara, Siamese children with three legs. Tara, though is a handicapped, is seen filled with confidence until she comes to know of her mother's treachery. She feels never disturbed by her father's disregard for her, but because of her mother's betrayal of her trust. Thus, many a time, mothers like

Bharati are turning against their own daughters due to the impact of these age-old concepts of superiority and inferiority on them. The play reinstates the truth that male domination persists not because of men, but because of women like Bharati. Through the character of Tara, Dattani insists women on understanding that they are not inferior and they should never let men to rule their minds. These gender-prejudiced ideologies have been the dominating factors to induce violence against women. It is reinforced by the various kinds of superstitious and customary beliefs entertained in Indian society. These cultural and social dogmas have been responsible for ruining the life of women from the times known. Hence, re-considering these pre-conceived religious, cultural, traditional, social ideologies and redefining them to suit both men and women become necessary to taste true empowerment.

It does not mean that the modern women should destroy these identities to achieve emancipation; but they should make the society perceive through the unjust behind them. Vijay Tendulkar addresses this issue from a novel perspective. His plays propose resistance as the tool to empowerment. It may be as vociferous as Leela Benare of *Silence!* *The Court is in Session* against her immediate society or as impenetrably silent defiance as Sarita's against her immediate society, or as aristocratic as that of Vijaya in *Encounter in Umbugland*. Though these women are victims of the power game, they reclaim their identity by their acts of resistance. Women should learn the art of resistance to escape this calamity, Deshpande insists in her writings. Most of her heroines are usually educated, intelligent, middle-class, urban and working individuals. But they are always tied to abusive familial, social, and cultural system. Though assertive, they are not radical non-conformists. They resist the wrongs within the culturally determined space and gain their individual identity. The nature of resistance may be rebelliousness, aggressive behavioral pattern, deliberate defiance of authority, oppositional action and a more organized collective movement against domination.

For instance, in Vijay Tendulkar's *Kamala*, Sarita's character opens up a threshold to empowerment by accepting her shortcomings and determining to wait for the change. Sarita though is an educated woman leads a slave like life with her dominating husband, Jaisingh. Her acquaintance with Kamala, a tribal woman enables her to realize she is nothing other than an object in her husband's life. This realization makes her vigorously questions the notions of male-domination.

Why? Why can't men limp behind? Why aren't women ever the masters? Why can't a woman at least ask to 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)

Sarita, though is in a confused state of mind, determines to wait, as she knows it will take a while for her to end the given identity as a wife and to realize who she is and what her nature is but she determines not to be an object in Jaisingh's home. She avows that "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) In *Silence!* The Court is in Session, Tendulkar motivates women to speak for themselves like Leela Benare.

Who are these people to say what I can or can't do? My life is my own – I haven't sold it to anyone 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 with myself and my life! I'll decide. (58)

He expects women to be confident like Sarita, outspoken like Leela and victorious like Vijaya. But, it will never be possible until they are ready to adjust with the nefarious nature of male-dominated society and get convinced. He also has projected how a woman should never be through Kamala and Mrs. Kashikar.

Manjula Padmanabhan's *Lights Out* discourses on how women are more prone to be convinced. The play both brings out how indifferent are the modern people towards the social affairs and how women are brainwashed into accepting violence against indecent women is common. Even when they witness gang rapes happening before their eyes daily, Bhasker and Mohan claim the victim women are indecent, bad and prostitute. Further, they justify the brutal acts against such woman is unquestionable and convince Leela and Naina from raising voice against the offence saying that they should adopt the attitude of their neighbours, otherwise it will damage their social, political and cultural status. This sense of status makes Leela and Naina grow insensitive towards the sufferings of another woman. Even after witnessing the brutal death of the victim, they never endeavor to voice against such crimes; but simply resign into silence and isolation. Like Leela and Naina most of the women never will to get into the social affairs; they assume indifferent attitude towards their own community; but they want to be

empowered. It can never be possible until they accept social authority over them, Padmanabhan demonstrates.

Mostly women are rendered weak and sensitive when they get into wedlock and become mother. Such familial relationship though promise them safety and security, it never facilitates them to realize their individuality. This is well represented in the fictional writings of Anita Desai, Dina Mehta, Anita Nair, Gita Hariharan, Grish Karnad, Jumpa Lahiri and Arundhati Roy. They demand reexamination of the myths, misconception and historical texts and dream of creating new models for womanhood. Thus the modern Indian literature proposes how women community could be transformed into assertive and self-willed individuals. They write with the responsibility to provide women the role model characters, to make them aware of the unjust social setup. Thus, they strive towards creating a 'new woman' who will be relentless strivers, restless crusaders, and passionate aspirers towards freedom, towards individual identity, towards true empowerment.

These writers reinstate in all of their writings that women should aspire for equality not for pity; they should fight for equity not for generosity; they should not adjust with the shackles of unjust social custom as they are doing now. They should work towards eliminating such cultural, traditional and cultural barriers from the society in order to achieve their goals: emancipation, empowerment, and individual identity. Though the impact of globalization, modernization and other socio-economic changes have helped in changing the prevalent social view that women are vulnerable. Yet, violence against women exists in Indian only because women who are not ready to break away from these unjust social limitations. The male-dominated society will never give up violating female sensibilities until women stop facilitating it. Hence, it is not the society or men but the women should change their perception of themselves first to be empowered in true sense.

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## ASIAN JOURNAL OF INNOVATIVE RESEARCH

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Research Article

Women's Studies

### EXPLORE THE TREND OF CRIME AGAINST WOMEN IN INDIA

Dr. P. Veeramani

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#### ABSTRACT

Women were always considered vulnerable and in a position to be exploited. India is spectator budding violence against women including terrible rapes even in major urban areas that have concerned substantial media consideration. Today Women come into all fields but they are facing more challenges in our society. Crimes against women have more than doubled over the past ten years, according to latest data released by the National Crime Records Bureau. This paper exposes to conduct a variety of qualitative and quantitative analyses using open source data to understand the nature and extent of crimes against women in India and also give strategies to prevent it.

**Keywords:** Women, Crimes, National Crime Records Bureau.

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## INTRODUCTION

Women were always considered vulnerable and in a position to be exploited. India is spectator budding violence against women including terrible rapes even in major urban areas that have concerned substantial media consideration. Insecurity and physical hazard to women is real and a major concern. Violence constitutes a major form and process of oppression of women. Violence serves as a means to subjugate women and keep them in a position of subordination. Generally, violence against women includes any act or omission that causes harm to women or keeps them in a subordinate position. The United Nations Declaration on the Elimination of Violence against Women states in its preamble, Violence against women is an obstacle to the achievement of equality, development and peace in the society. Violence against women both violates and impairs or nullifies the enjoyment by women of human rights and fundamental freedom. Violence against women is a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men.

### Discrimination against Women

In India, discriminatory attitudes towards women have existed for generations and affects women over their lives. Though the Indian constitution provides equal rights and privileges for men and women and makes equal provision to improve the status of women in society, majority of women are still unable to enjoy the rights and opportunities guaranteed to them. There are limited opportunities for women to access resources such as education, employment and health care services to women as they decide the future of India. Women are disadvantaged at work, and are often undervalued for their capabilities. This has prohibited Indian women from achieving a higher standard of living.

Attaining gender justice is not an easy task in India. From time immemorial, a girl child has been considered as an unwanted entity and a burden whom the parents would not mind doing away with. Discrimination against women begins even before her birth. The horrific evils of female feticide and infanticide prove how vicious the world could be to women.

Traditional value system, low level of literacy, more house hold responsibilities lack of awareness, non-availability of proper guidance, low mobility, lack of self confidence, family discouragement and advanced science and technology are some of the factors responsible to create gender disparity in our society.

### Exploitation and patriarchal power

The power play of patriarchy saturates every area of Indian society and gives rise to a variety of discriminatory practices, such as female infanticide, discrimination against girls and dowry-related deaths. It is a major cause of exploitation and abuse of women, with a great deal of sexual violence being perpetrated by men in positions of power. Most of the women in India suffer sexual exploitation in silence.

Sexual harassment could take place anywhere, at any time, by anyone and in any form. It could happen at public places, school, educational institutes, workplace, even at home. Sexual harassment can be verbal, physical or visual (display of naked pictures or sex-related objects, obscene gestures). The victims of sexual harassment are mostly girls/women. It indicates that it is not safe for girls to move out of their houses. They are harassed everywhere might be it an educational institute or workplace. Even age is not a concern. Either a little school going girl or a middle aged lady all are same in the eyes of harassers. Harassers are just like hungry beasts who just want a prey to satisfy their hunger.

Crimes against women have more than doubled over the past ten years, according to latest data released by the National Crime Records Bureau. "Crime against women" is direct or indirect physical or mental cruelty to women. Crimes directed specifically against women and in which only women are victims are characterized as "crimes against women". According to the recent data from the National Crime Records Bureau (NCRB), Crimes against women increased 34 percent over the last four years to 2015, with cruelty by husbands and relatives being the most widely reported crime. The rate of crime against women defined as crimes reported divided by total women population – has gone up from 41.7 to 53.9 between 2012 and 2015. Cruelty by husband and relatives, in 2015, accounted for 34 percent of cases, rising 6 percent over the last four years, from 106,527 cases in 2012 to 113,403 in 2015. The higher rate could be explained by increased crime, but it could also be that more women are confident enough to report crimes against them. According to National Crime Records Bureau (NCRB) 2015 analyzed data from rapes, incest, sexual assaults and more violent crimes to abductions and trafficking of women, the report only assures you that India is as unsafe as ever for the across all age groups. A snapshot sent by the NCRB brags of decline in crimes against women in the one year that the Modi Sarkar stormed into power. But a decrease of 3.1% in crimes is very marginal given a country

like India where 90% of sexual assaults are known to go unrecorded.

Top Five States - Crimes against Women, 2012-2015

Year	Maharashtra	West Bengal	Uttar Pradesh	Rajasthan	Madhya Pradesh
2012	16,353	30,942	23,569	21,106	16,832
2013	24,895	29,826	32,546	27,933	22,061
2014	26,693	38,299	38,467	31,151	28,678
2015	31,126	33,218	35,527	28,165	24,135

Source: National Crime Records 2015

### The Horror Facts

Uttar Pradesh tops the charts, as the most unsafe place to be a woman, being home to 10.9% of India's total crimes against women. West Bengal comes a close second with 10.1% and with Maharashtra and Rajasthan trailing third and fourth with 9.5% and 8.6% of total crimes. The four states are home to 40% of India's crimes against its women. Madhya Pradesh and Maharashtra reported the highest number of rapes with 12.7% and 12.0% of the total number of rapes in India. Rajasthan and Uttar Pradesh come close with a 10.5% and 8.7%. Total incidences of rape are at a staggering 34,651 reported out of 34,771 victims. 95.5% of the rape victims were known to the offenders, declares NCRB.

Delhi also has highest crime rate of assault on women: 57.8 for 1,00,000 population with 5,367 reported cases and 23.7 per 1,00,000 women raped during 2015. Incidents of rape in Delhi have steadily increased since the incident, rising from 706 in 2012 to 2199 in 2016. Incidents of rape in Delhi have steadily increased since the incident, rising from 706 in 2012 to 2199 in 2016. Police attribute this to more women coming forward to lodge complaints after the 2012 incident. But, at the same time, the conviction rate for rape has dropped dramatically. In 2012, the police had secured a 49.25% conviction in rape cases, which fell to 35.69% in 2013 and 34.5% in 2014. Last year, the conviction rate was a mere 29.37%. Not only in percentage terms, there has been a drop even in absolute numbers over the last two years – from 747 out of 2166 cases in 2014 to 645 out of 2199 in 2015. Of 2,210 victims in Delhi only 2,199 reported the rape. The city reported 1,813 rapes in 2014, an up from the 1,441 reported in 2013.

According to its comparatively small female population compared to other large states, Delhi has one of the highest crime rates per one lakh women in several categories such as assault or use of criminal force on women with, intent to disrobe: 5.9, voyeurism: 0.7, stalking 12.1, etc. The NCRB reports an increase of 25.8% under crimes against human trafficking. There were totally 6,877 cases reported in 2015 compared to 5,466 cases in 2014.

### Strategies to prevent Crime against Women

- Sustained awareness campaigns on gender equality will be undertaken in all schools and colleges and gender modules to be included in the curriculum at every level. The Government should conduct Gender Sensitization Training to teachers through NGOs periodically. Teachers will be given training in value education. Girls students will also be trained in self defence/martial arts.
- Moral education should be imparted to students at all levels of schools and colleges for building good character.
- Advertisements and movies with pornographic contents depicting women as objects of sensual enjoyment should be completely banned.
- Strict measures should be taken to contain the consumption of liquor, drugs or other kinds of intoxicants.
- Pornographic websites on internet should be blocked or jammed

- Sexually explicit songs, dances, paintings, literatures, etc. should also be totally banned.
- While stringent punishment should be given for any atrocity committed on women, it would work as a better deterrent if it is given publicly.
- Fast trial courts should be set up in large numbers to mete out justice to victims of rape or any kind of sexual harassment without any delay. Cases of Crimes against women should be investigated within a definite time frame and investigation should also be started without delay so that culprit cannot destroy the evidence or create its in his favour and get time to escape.
- The Women Police officers, specialized in the field of investigation of the crimes against women should be appointed to restore the confidence of the victims women.
- Training programmes for police personal as well as the other functionaries of criminal justice system should be organized to sensitize the law enforcement machinery towards crimes against women.
- Educational level of women should be raised so that they become conscious citizens with proper knowledge of self-defense against crimes.

### CONCLUSION

A large number of women are becoming the victims of rape, cruelty, bride burning, Molestation, prostitution wife beating etc. Generally it has been found that women hesitate to knock the doors of the Court due to long, unending and extremely legal battles. Crimes against women are as old as

civilization and equally ancient are the efforts to curb them. Women have been subjected to socio, economic and cultural deprivations for a long time. There is general indifference and lack of awareness for crimes against them. Though Constitutional protections have been provided and large number of protective laws were enacted to prevent and to control the crimes against women but these crimes have continued their upward trend.

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Research Article

Computer Science

**FEMALE INFANTICIDE**

**J. Priyadarshini & B. Kevinton**

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**ABSTRACT**

Infanticide is the homicide of an infant. Female infanticide has adversely affected Indian society. The Indian girl child is the most vulnerable in world, a report by the United Nations' Department of Economic and Social Affairs (DESA) has revealed. In India, babies have been found abandoned in a variety of places: on road sides and in alleyways, outside temples and churches, in shopping malls and public bathrooms, and inside garbage cans. The practice of killing the girl child is a cruel and abominable act that must be stopped.

**Keywords:** Female Infanticide, Violence Against Female Child And Child Abuse

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## INTRODUCTION

In the global scenario India is becoming a force to reckon with and we are very proud of this fact. But there are some home truths that we are unaware of or are turning a deaf ear to them, female infanticide is one of them. Female infanticide is an act of killing a female child within one year of its birth either directly by using poisonous organic and inorganic chemicals or indirectly by deliberate neglect to feed the infant by either one of the parents or other family members. Today there are alarming reports of the baby girls being murdered.

## THE EVIL ACT

Generally it is female infanticide as it is more prevalent than male infanticide. Poverty, ignorance of family planning, cost of dowry, etc. have been reported as the possible causes for this crime. Female infanticide can also be defined as killing of an entirely dependent child under "one year of age who is killed by mother, parents or others in whose care the child is entrusted". This evil act has existed in India since 1789 in several districts of Rajasthan; along the western shores in Gujarat – Surat and Kutch; and among a clan of Rajputs in eastern part of Uttar Pradesh. It was so rampant in Kutch that only five of such families were found who had not killed their 'new-born' daughters.

## REPORTS

The practice has continued in some rural areas of India. Infanticide is illegal in India. According to a recent report by the United Nations Children's Fund (UNICEF) up to 50 million girls and women are missing in India's population as a result of systematic sex discrimination. The UNICEF study has been criticized by the Indian Medical Association for utilizing outdated data and for deliberately demonizing Indians for the purposes of politics.

The Indian girl child is the most vulnerable in world, a report by the United Nations' Department of Economic and Social Affairs (DESA) has also been revealed. "New-born girl found in dustbin, second in a week," announced a recent headline in the Hindustan Times. The article was datelined Gurgaon but it could have come from one of many Indian cities.

## CASES

The bias against females in India is related to the fact that "Sons are called upon to provide the income; they are the ones who do most of the work in the fields. In this way sons are looked to as a type of insurance. With this perspective, it becomes clearer that the high value given to males decreases the value given to females."

Many baby girls were brutally murdered in Rajasthan in March 2010.

One-day-old girl thrown into canal was found alive in Kurukshetra in 2008 and obsessed with the desire to give birth to a son; a frustrated mother killed all her three daughters in Orissa in 2007.

In October 2009, a shocking case of female infanticide was reported in southern Tamil Nadu. A woman allegedly murdered one of her newborn twin girls by slitting the infant's throat, while her mother (the grandmother) strangled the other baby girl. The police were quoted in the case as saying, "The women were disappointed that both the babies were girls."

## METHODS TO STOP

Since 2007, the idea of a baby hatch has been slowly resurrected in India. There are already some baby hatches operating in India, in the state of Tamil Nadu. A United Nations Population Fund report explains, "Instead of resorting to female infanticide, parents who were unwilling to bring up their female babies could place them anonymously in cradles located in noon meal centres, PHCs, selected orphanages and NGOs. Subsequent to their placement in cradles, babies were to be placed for adoption."

Since the program's inception in 1992 in selected districts, some 390 boys and 2400 girls have been safely left, according to the Tamil Nadu government's directorate of social welfare.

The only way for that is to spread awareness and make people realize the consequences of not saving their daughter. For stopping female infanticide many programs have been undertaken by the government for this. Also many NGOs and student bodies have taken up this cause. The media also has recently taken up the cause of female infanticide in the form of television programs such as Na Aana Is Desh Lado (channel – Colours), Balika Vadhu etc. These series have generated awareness about such brutal acts among the people and also touched a chord with the people, especially the housewives of India. Surat has come up in arms against the social evil of female infanticide. The Giant's group of Surat, Chowpatty, in association with the Giant's group of Surat Saheli, the ladies' wing of Chamber of Commerce and the BJP Mahila Morcha, Surat organized a 'Beti Bachao' suggestion competition on Saturday at the Presidency school, Adajan

## CONSEQUENCES

Female foeticide, another evil propelling in our society is the conjunction of two ethical evils: abortion and gender bias. In this the girl children become target of attack even before they are born. The number of girls is continuously decreasing and if no initiative is taken then there

may be a time when we will have no girls in India. Since women are the major responsible part for development of the whole society, it is not a wonder to know that India is still devolpoing.

### CONCLUSION

Current Sex Ratio of India in 2012 is 940 Females/1000 Males as compared to 933 females/1000 males in 2001. However it could not be noticed as a big change but today more and more people are aware about it and I hope that some day we will be able to remove female infanticide from India again a prosperous and wealthy country.

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Research Article

Women's Studies

**DOMESTIC VIOLENCE AND THERAPIES**

**Dr. S. P. DENISIA**

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**ABSTRACT**

This paper explicitly portrays the different forms of violence prevailing against women including sexual assault, intimate relationship violence and outlines the psychological effects of victimization. The sociological factors such as poverty, social inequality and inadequate social support are some of the causes for the victimization of such forms of violence, the poor insecure victims have to be psychologically assessed and immediate need is the multitarget , multimodal treatment approaches to safeguard the victims. There are four major cities in Tamilnadu namely Chennai, Coimbatore, Madurai and Trichy and this paper would highlight the major forms of violence against women.

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## INTRODUCTION

The National Crime Records Bureau 2014 indicates that the temple city Madurai had the highest number of incidences of sexual harassment crimes. The data says that 22 cases of Sexual harassment have been recorded in Madurai and only 4 cases have been recorded in Trichy but in Chennai and Coimbatore which are big cities have recorded no cases. 59 cases of assault against women and more cases on other aspects have also been recorded.

Today there is tremendous increase in the instances of people known to young girls including blood relatives and neighbours who exploit and harass girls more sexually. I could quote an incident which happened a few months before in Kodaikanal for a school girl studying in IX standard. The girl was molested by her own father and she became pregnant and she hid the matter till 5 months and the School headmistress found the girl's difference in attitude and enquired. Then she came to know that the sexual harassment happened to the child by her own father. The girl confided to the Headmistress with confidence as the girl had no guts to report to her mother even. Later on, the girl's mother herself filed a case against her husband and he was punished as per the law under section 354 of the Penal Code of 'Assault on women with intent to outrage Her Modesty'. Despite being deeply rooted in culture and traditional conservative family values the girls become victims of such sexual harassments and in fact such cases are increasing day by day.

In most of the lives of women domestic violence happens as it is any incident of threatening behaviour, violence or abuse between adults who are or have been in a relationship together or between family members, regardless of gender or sexuality'

Domestic violence can take many forms and can affect anyone, regardless of gender, sexuality, race or age. I would quote another incident which happened at Pottichettipalayam village in Dindigul District. The girl Gayathiri was learning IX standard in a nearby Government School and her father was a drunkard who arranged her marriage with a 40 years middle aged man. The girl refused but she was given nice thrashings and locked in the house. The girl escaped from the house and sought the NGO Child Voice help and the marriage was stopped. In Dindigul district many young girls are compelling to get married at their early age itself.

This girl was brought to me through Child Voice and a good counselling was given as a therapy for her to overcome from such a domestic harassment. I made the girl to go through a process of self-awareness and discover by herself a lasting change in her life. Through counselling therapy a special Psychological touch made the girl to

realise her past, present life and determine her future life. With the help of the NGO-CHILD VOICE the girl was saved from the victimization of violence of early marriage. As the girl wished to learn she was changed to another school under the protection of the sisters with free education and she left the house with the concurrence of her mother due to the psychological therapy.

## SUPPORT TO THE VICTIMS OF DOMESTIC VIOLENCE

The victims who had met violence would feel isolated and would like to be always alone. The first step is to reach out such victims is the hardest act but it can only stop violence. There are lot of organizations that render voluntary services to offer support those women in need including women's Aid and Refuge. The victim has to be taken to someone who is trustworthy and such person may be a friend, or a family member. After developing self-confidence the victim may be taken to a doctor for first aid in order to safe guard her health and this may lead to direct her to approach a local organization or a shelter home which may be recommended by the doctor.

There are many help lines to contact over phone where the victims can call confidently and from the other side the responders will offer advice and will pass details to the local shelters/homes where the victims are protected. While we render help or therapy it should be planned well as planning is very essential:

Therapy and safety needed person should take all her personal documents such as passports, medical records.

➤An address book with contact numbers and addresses.

➤Can plan to take her children and anything they need.

➤After taking a decision to leave the house or such places the affected women will be very safe.

➤After the victim feels that she is secured then we can start to deal with the emotional repercussions.

➤A professional such as a counsellor will be the right person to talk about the things.

➤A trained counsellor who offers domestic violence support will help with issues commonly associated with abuse, such as anxiety and low self-esteem.

➤When the victims talk about their experiences with a counsellor then they would offer a new perspective, helping them to understand that it was not their fault. Over time, they would work together build up their confidence again.

## COGNITIVE BEHAVIOURAL THERAPY

The Psychologists developed a Cognitive Behavioural Therapy (CBT) interventions for domestic violence offenders to provide treatment to their violent behaviours. through these interventions approach violence is learned as a learned behaviour.

According to the CBT model of psychology, the domestic violence perpetrators are given a chance to learn non-violence and to a chance change their violent behaviours of the perpetrators. It is just an attempt that through the CBT model to identify the thought processes and beliefs that contribute to the offender's violence. The perpetrators mental pathways to violence as well as their justifications for their violent robust behaviours are challenged the physically abusing men are motivated, encouraged to think about violence and change their attitudes and understanding regarding violence. They will be directed to examine the circumstances which lead them to their violence and to disrupt the cognitive chain of events that lead to their commitment of violent acts of domestic abuse.

The therapist's main objective and motive is to bring out change in the perpetrator's thinking about violence and give them therapy by demonstrating how offenders have overcome their violent acts which provoked as an anger outlet, to obtain compliance from the victim and to empower themselves with the sense of control and to teach them cognitive behavioural techniques such as communication skills, nonviolent assertiveness, social skills, and anger management techniques. Usually, CBT models of treatment for domestic violence also address the emotions underlying the violent behaviours, as well as the perpetrator's attitudes towards women.

#### **CHILD AND FAMILY THERAPIES**

The first and most important intervention for children is to address the issues of safety for the family. This would involve working with the victim of violence to discuss the options that she/he might consider to increase safety. Domestic Violence Service agencies like Legal advocacy, shelters, and other agencies are good resources for addressing the challenges of safety of children and women. The first step towards helping the child is to see that the abused parent/caregiver is safe and another essential step is to assist the children and adolescents for providing their safety. Such therapies help children and teens to develop specific strategies for keeping themselves safe and give them a sense of control which would make them to feel less vulnerable.

#### **FAMILY THERAPIES**

A wide variety of counselling and mental health interventions are available to families who are affected by domestic violence. Families need more therapy because they need more case management and advocacy to assist the victim of violence in directing to approach the legal system and in obtaining the resources and support the adult victim needs to maintain safety and for the victim who may be a child or a woman.

It is very important that mental health treatment may be provided in a context of comprehensive support for the children and their non-offending parent. For children, interventions include groups, individual therapy, and dyadic treatment with their non-offending parent. An essential component of intervention with all children is the priority of supporting and strengthening the relationship between the non-offending parent and the child. For most children, a strong relationship with a parent is a key factor in helping a child heal from the effects of domestic violence. The choice of treatment depends on the child's age, the nature and severity of the traumatic reaction, the circumstances of the family, and the availability of other supports. In either a group or an individual format, treatment can provide children and their caregivers with important information about domestic violence and common childhood reactions, which can help normalize their experience and decrease their sense of isolation.

#### **SOLUTION - FOCUSED THERAPY**

A solution-focused therapist begins the therapeutic process by understanding the victim's unique experience of her life situation and battering experience. First they orient the victim by expressing a solution-focused frame of strategy in which they let her by making her to be aware that the focus of therapy is to assist her to find solutions for her concerns. In understanding a victim's construction of her situation, the therapist at the same time asks solution-oriented questions to assess the mental health status of the victim. The therapist uses many questions to assist the victim to establish concrete, observable, specific goals that are stated as desirable behaviours. Through the therapeutic dialog, the therapist continuously asks exception, outcome, coping, relationship, and scaling questions to assist the victim to construct an alternative reality that does not contain violence in intimate relationships. The therapist compliments the victim on any of her positive, beneficial, behaviours and suggestions that are conducive to her self-defined goals. The ultimate goal of the therapy is to empower the client by helping her rediscover her own resourcefulness in resisting, avoiding, escaping, and fighting against the abuse; develop a vision of a life free of violence; and empower a woman who has been experiencing learned helplessness to reconnect with her potential to achieve a more satisfying life for herself and/or her children.

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**Research Article**

**WOMEN LEADERSHIP AND VIOLENCE**

**R.Mehala and Dr.S.P. Denisia**

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**ABSTRACT**

Violence is a experienced by many victims in their day today life. Especially violence against women is more prevalent with the working women who are leaders experience mostly sexual and gender-based violence this kind of violence is prevalent around the world. Every day, a girl or a woman become a victim of violence. Violence against women at different moments in their lives and in a number of different ways.

Violence against women is common in their work atmosphere. Empowerment is a big issue for women leaders as they become primary victims within the home as well as outside the home and they also experience political and military conflicts around the world. Women have a unique understanding of the physical and psychological impact that violence had made on them, their children and society as a whole. Women leaders possess some innate characteristics of being nurturers who raise their voices to the other primary vulnerable group of victims of violence especially children.

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## INTRODUCTION

The following data shows the intensity of violence at the present scenario 14% of the girls met death between the age of 15-19 due to some kind of violence.. A serious issue is the suicide which is a self – harm done by Self-harm is now the cause of many children between the age of 15-19. Violence affects boys and girls differently – studies have found boys to be at greater risk of homicides and gang related violence while girls are disproportionately affected by sexual and gender-based violence (SGBV) ¼ of girls worldwide (70 million) said they were the victims of physical violence by the age of 15

## WOMEN LEADERS

Today women leaders are increasing as they become the representatives of the important groups of human society but in the past they were marginalised and silenced in the past history. The group of women who were not allowed to take up decisions were led to violence and finally had a voice as negotiation. Women leaders due to their experiences and qualities were uniquely placed to ensure like a thread that kept the fabric society together fastened strongly. Women leaders also have a critical and powerful perspective to bring the forum to lead as leaders to fight against violence.

Human beings regarding of gender are born free and equal as both have a great capacity to build peace, cultivate both sexes and afford them equal edification and opportunity. And in this way we have to create a nurturing environment that inevitably breeds the ‘constructive citizen’ – man and woman alike – who aims to build and positively contribute to the human experiment. More women leaders will precipitate this outcome.

As women we must insist upon structural and institutional changes: changes to ensure that we are recognized as equal citizens and equal partners in nation-building, and whether our political, economic, social and cultural rights are guaranteed for men and women everywhere.

## APPROACHES TO LEADERSHIP TO ADDRESS VIOLENCE

A new approach to leadership is needed to address some of the inequalities that underpin today’s international affairs. This new model should first determine some universal international goals – such as the UN Millennium Development Goals – and then assess which leadership qualities can best bring about the objectives. In order to bring about real change in favour of women’s equality, ‘feminine’ qualities should be tested as potential virtues for good leadership.

Rigid gender roles are already being broken down around the world, with some societies slowly accepting men who are taking on traditionally

female roles in child-rearing and household work, and at the same time accepting that women can come out of the kitchen and actively participate in public life. This means that, in some corners of the world, male leaders can be more comfortable in exhibiting feminine characteristics, while women are more confidently expressing their masculine sides. The hope is that more of this gender-balancing in leadership roles.

"Sexual assault is a leadership issue," and we need more adult men at all levels of institutional authority and power to demonstrate real leadership by challenging the culture of sexual assault, despite constraints or peer pressure. Although women’s participation in politics had increased during the last twenty years, progress had to be speeded up. Today in only 3 countries women make up the majority of their national parliaments and only 10 women are heads of state. It is necessary to ensure the security of women in order to promote women’s participation in politics and other areas of public life. Violence against women is like a global epidemic – one in three women across the world has experienced violence.

## MEANS TO ERADICATE VIOLENCE BY WOMEN LEADERS

Access to education, quality health protection and equal pay for the same job is necessary to ensure equal participation of men and women in politics. Advanced technologies can also serve as a means to improve the situation of women. The new era of modern communication measures opens the way for new political leaders who can communicate with people directly and effectively. It also provides women leaders with new opportunities. Internet and social networks help women around the world to express their opinion, offer new economic opportunities and can serve as a means to start a successful political career. According to UN data, 40 percent of women are connected to the internet. From the local to the global level, women’s leadership and political participation are restricted. Women are underrepresented as voters, as well as in leading positions, whether in elected office, the civil service or the private sector. This occurs despite their proven abilities as leaders and agents of change, and their right to participate equally in democratic governance.

Women face several obstacles to participating in political life. Structural barriers through discriminatory laws and institutions still limit women’s options to run for office. Capacity gaps mean women are less likely than men to have the education, contacts and resources needed to become effective leaders. Individual women have overcome these obstacles with great acclaim, and

often to the benefit of society at large. But for women as a whole, the playing field needs to be level, opening opportunities for all. Women are still under-represented in government, business, civil society, and key positions of influence. Empowering women changes lives and societies for the better.

#### PROVIDE LEADERSHIP IN PREVENTING VIOLENCE AGAINST WOMEN ADVOCACY

Advocacy to other levels of government to increase the resources in clarifying, enhancing and implementing legislation and influencing social norms for more equal relationships between men and women.

#### BUILDING CAPACITY

Building capacity within this organisation and the sector to understand the prevalence, seriousness and preventable nature of the problem and the roles that local government can play in addressing gender equity and promoting respectful relationships.

#### PROMOTING LOCAL GOVERNMENT'S ROLE

Promoting local government's role, achievements and best practice in preventing violence against women to the sector and other levels of government. In addition, championing 'whole of community' approaches to raising awareness and responding to opportunities to promote respectful relationships.

#### SUPPORTING LOCAL COUNCILS

Supporting local councils in their community leadership roles by facilitating the provision of resources including advice, expertise, networks and policy support.

#### STRATEGIES FOR PREVENTING VIOLENCE AGAINST WOMEN

##### BUILD RELATIONSHIPS

Build informal relationships and formal partnerships to make the most of the broad range of council activities and networks to influence community attitudes. Pursue various opportunities through working with schools, sporting groups, businesses, other councils and tiers of governments.

##### STIMULATE AND NURTURE LEADERSHIP

Develop leadership at all levels and departments, to build expertise and capacity for reinforcing gender equity messages and behaviours.

##### RAISE THE PROFILE OF PRIMARY PREVENTION

Communicating the causes of violence against women and the barriers to equality requires tailoring messages appropriate to the audience, both within council and with the community.

##### SHARE THE LEARNING

Talking about the successes and challenges assists in refining your efforts, can lead to further opportunities, and deepen understanding and ownership of the issue.

##### DEVELOP THE WORKFORCE

Build the knowledge and skills of a broad cross-section of your council to achieve organisation-wide capability and support for gender equality.

#### NORMALISE WORKPLACE DISCUSSION ABOUT GENDER EQUITY

Initiate and promote conversations about the causes of violence against women, to help people understand the role we all have in addressing the problem.

#### INFLUENCE AND ADAPT COUNCIL BUSINESS

Putting primary prevention and gender equity into mainstream council operations and practice promotes and supports respect and equity in the community. Continue to fine tune and examine your plans, policies and programs to embed real and lasting change..

#### CONCLUSION

Our society and the institutions that foster a culture of men's violence generate perpetrators at "pandemic rates." Although individuals must be held responsible for their actions, it is important not to individualize the problem. Men's violence is largely shaped by a culture that produces perpetrators and fails to adequately address the problem or punish those who should be held responsible. It is important to take a hard look at the institutions that help produce this culture, and understand how the media, sports, fraternities, military, pornography and other elements of society intersect to perpetuate it. And if we purely concentrate and focus on women, then there won't be any progress.

*"No solutions to our world's most pressing challenges – to end poverty, reduce inequality, bring sustainable peace and address climate change – can be achieved without the full and equal participation of women."* – Phumzile Mlambo-Ngcuka, Executive Director of UN Women

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Research Article

Women's Studies

**REPRESENTATION OF FEMINISING HISTORY: A CRITIQUE ON  
SUBALTERN PERSPECTIVES**

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**ABSTRACT**

Indian Feminism is not a singular orientation; it has changed the reality of history and culture, levels of consciousness, perceptions and actions of individual women and women as a group. Many feminists in India simultaneously claim a specific "Indian" sensitivity as well as an International feminist solidarity with groups and individuals worldwide. 'Women's oppression' is a feminist discourse which is a system enables men to dominate women in all social relations. This study is to concentrate on different grounds like gender, caste, race, religion and disabilities and to analyze women issues and challenges in present scenario.

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## INTRODUCTION

Women's issues identifies in four models. The first is biological, second is linguistic, third is psychological and fourth is cultural. Through these models women considered as inferior or as subordinate one up to the twentieth century. Indian women writers have grappled with complex issues such as sensuality, servility, subjugation and society. They have suggested these issues are not specifically "Indian" in nature but rather a reflection of a wider trend of patriarchal oppression of women.

This study is to concentrate on different grounds like gender, caste, race, religion and disabilities and to analyze women issues and challenges in present scenario. Feminist critiques on subaltern studies aims of the Novelist, Feminist, Theorist and Critic who examined the issues and challenges of women about the social and cultural oppression and how to analyze and interpret this to the problems and experiences of different categories of women as women in India as the objectives like,

- ✎ To analyze the issues and challenges of women is to protest against the patriarchal power through the novelist's critical work.
- ✎ To analyze the issues and challenges of women is a critique of upper-caste patriarchy and a source of women's oppression through the feminist.
- ✎ To analyze the issues and challenges of women of the Indian sati practice of widow suicide and desire for subjectivity through the theorist.
- ✎ To analyze the issues and challenges of women reflects Sati (the self immolation of Hindu widows), husband worship, bride- burning, and dowry deaths through the critic.

As a comparative study this is going to focus, in contrary writings of the different women writers as a novelist, feminist, theorist and critic in Indian Writing in English about the common issue based on Indian women's issues and challenges and to analyze them in a feminist perspective. In a feminist critique, Kamala Markandaya's *The Golden Honeycomb*, Tarabai Shinde's *Stri Purush Tulana*, Gayatri Spivak's *Can the Subaltern Speak?* and Rajeswari's *Real and Imagined women*, about Indian women's issues and challenges are to analyze in a critical approach. To study the above authors who have been pointed out issues and challenges of women is to compare and analyze authors demonstration can be focused at the present.

Kamala Markandaya is an eminent Indian novelist and her works concern the struggles of

contemporary Indians and also conflicting against the British colonial rule. Markandaya made her mark not just through the subject matter, but also through her fluid and literary style. Her writing was known as Culture Clash between Indian urban and rural societies. Her novel *The Golden Honeycomb* (1977) portrays the decline and fall of the Indian Prince. In Devapur State, Mohini, the concubine of Maharajah Bawajiraj III, appointed a local Pandit to teach her son Rabi that the real history of the outside the world with the support of Dowager Maharani Manjula and to waiting for the alien British to fight and to assert and retain their own identity as well as their natives.

The British Political Agent stationed in Devapur State attempts an imperialist encroachment on Indian nationalism and it is countered effectively by the nationalist Dewan. The British have brazenly deposed the reigning monarch of Devapur State, Maharajah Bawajiraj, because he dared to levy an army to throw the British out of his kingdom and establish a free nationalist kingdom free from alien rulers. The *Golden Honeycomb* traces the history of the imaginary Indian princely state of Devapur from about 1875 to about the time of Independence in 1947. It shows how the British traders get a foothold in Indian kingdom, upstage the reigning monarchs, install their own puppets, mould the offspring of such monarchs into brown Englishmen and exploit the wealth of India through treaties.

In her novel *The Golden Honeycomb*, Markandaya consciously sets herself the task of penning a bildungsroman with the specific objective of showing that pride in and passion for one's native heritage can be nurtured. She also depicts the patriarchal order and feminist analysis of history. It reveals the affirmation and protest to show the limitations of patriarchal view and to undermine the women. She reclaims the nationalists and Indian women. Indian women in her novel serve as avenues of interrogation, affirmation and protest and the importance of women reclaiming their past.

The example of the character Mohini is shown to treat a very narrow path between maintaining control over her own sexuality and using it to control others and to retaining her independence. It's a way of freedom to seek women of both volition and voice. Through Markandaya's critical portrayal of the social, sexual and cultural bonds circumscribing the lives of Indian women.

The novel *The Golden Honeycomb* implied the theme of the conflict against and falls of the Indian prince. Markandaya was specialized in cultural clash between rural and urban Indian society. Because of this her novels majorly

concentrate on the cultural clash. In this novel she portrays the theme of women's identity through the patriarchal power and the nation's independence. Her main focus is to assert the native identity. So she modified this thought through the character of Mohini and some other. This character reflects the identity of sexual and cultural bonds in Indian monarch.

In *The Golden Honeycomb*, Kamala Markandaya debates on colonial and patriarchal power. She characterized the royal woman who has not equal rights based on legal system and so she was powerless. She did not have any power because of the patriarchal dominance as well as colonial power. Somehow this was realized by her and then she wanted to retain her identity on her own through the legal activities. Throughout the novel the female character represents the patriarchal dominance suffered by women as biologically and psychologically. In this novel the author's intention is that the patriotic thought of the nation is fully spread in each character. Otherwise the author has not defined the specific sense of women's issues in the terms of education, equal rights as the legal response represented as lacking the capacity to form political society.

Tarabai Shinde, as a feminist activist of the richness, the variety, and the clarity of her intellect and vitality of her personality through her writings, she protested patriarchy and caste in nineteenth century in India. Her works considered an awareness of the separate axes of oppression that constitute gender and caste as well as the intermeshed nature of the two. In *Stri Purush Tulana* (A Comparison between Women and Men) Tarabai apparently working in isolation, was able to broaden the scope of analysis to include the ideological fabric of patriarchal society. She implies women everywhere are similarly oppressed.

*Stri Purush Tulana* is an essay about a criminal case against an upper-caste Brahmin widow Vijayalakshmi had been convicted of murdering her illegitimate son. This is Tarabai's own experience of being married to a man who did not come up to her expectations or hold her interest and other parts obviously refer to Vijayalakshmi's situation. This essay moves a response to the accusations against Vijayalakshmi and Tarabai's own introductory observations to a more general critique of patriarchal culture in her time. She distinguishes seven kinds of charges against women from theoretical to the cultural discourse.

Tarabai speaks herself as "a powerless dull woman, prisoner within a Maratha household", even she says in the face of male treachery, duplicity, and faithlessness; she is forced to adopt a crude and blunt manner. *Stri Purush Tulana*, criticized social inequality of caste, as well as the

patriarchal views of other activists who saw caste as the main form of social antagonism in Hindu society. It concerned with Hindu widow's life and identity of women. Though Tarabai analysed the scope of the ideological fabric of patriarchal society and she implies women everywhere in oppression.

This essay is an accusation against Vijayalakshmi and Tarabai's own experience. Women will suffer hunger or thirst with any kind of harassment for the sake of the man whom she loves. But she will never remote her dreams, think on her own. But there is not possible to believe that all women will run away from husbands who are inferior to them. The Feminist, Tarabai's *Stri Purush Tulana* implies the theme of women's oppression. She is specialized in the areas of oppression that constitute gender and caste. She focused that this essay which examines the theme of a comparison between women and men. She mainly focused the character of upper-caste Brahmin widow Vijayalakshmi who murdered and sentenced to death. It's also her own experience of being married to a man and her expectations. These two characters reflect the dominance of the male society and also the remoteness of the women.

From the issue of Vijayalakshmi's infanticide, Tarabai has not fully indicated the primarily concerned information about as accuse. But she is fully aware of the issue and relative problems of what is convicted to that character. Secondly the accuser's background is mentioned as Brahmin, upper-caste widow or otherwise there are not more details to know about that widow. So that the reader could not find out the problem and solutions and why she wanted to infanticide? Main focus is that accuse did not have any rights from man and she is illiterate. Here the author should have the responsibility to educate the society through this character. Second main focus is that Tarabai's own experience.

As a popular image Tarabai suffered a lot because of her young age married life. Throughout her life she depressed by male counterpart. The main issues of male domination, without freedom or rights to women and child marriage have been taken part in this area. As a young girl, she did not aware of married life and she lost her life and expectations. Because of these factors, why she continued that life? And why she did not want to be getting freedom from her husband? This is the response to the author to educate the reader to overcome the problems and issues through her own experience.

Gayathri Chakravorthy Spivak is best known cultural and critical theorist who takes the dominant ideas of the contemporary era. Gayathri Chakravorthy Spivak is best known for her overtly political use of contemporary cultural and critical

theories to challenge the legacy of colonialism. In her work *Can the Subaltern Speak?* Spivak sentence: Brown women are in fact saving other brown women from brown men. However, just as the foreign presence in India required justification. It's about the abolition of the Hindu rite of sati in India by British has been generally understood as a case of 'White men saving brown women from brown men'.

The Hindu tradition of sati, or widow-burning, to which Spivak refers began to represent a fault line in British presence in India. The *sati* women therefore represent an ideological battleground for the dispute between Eastern and Western colonial discourse. The very representations of *sati*: within the discourse on *sati*, women are represented in two mutually exclusive ways: as heroines able to withstand the raging blaze of the funeral pyre or else as pathetic victims coerced against their will into the flames. As Spivak's discourse on *sati*, 'one never encounters the testimony of the women's voice consciousnesses. It must be remembered realistic the widows' 'voices' may seem, they are merely representations, created and framed by a western perspective.

Gayathri Spivak's, "*Can the Subaltern speak?*" argues the abolition of *sati* or widow-burning in India. She suggests that the ills of Indian society stem from the essence of Hinduism and its traditions: principally the deplorable treatment of women and of 'untouchables'. In this way brown women and low castes are subaltern and social subordinates. By representing *sati*, the British were able to justify imperialism as a civilizing mission in which they were rescuing Indian women from the reprehensible practices of a traditional Hindu patriarchal society. In same way colonizer by prohibiting *sati*, silenced the widow's voice chooses to die on her husband's funeral pyre. Writers examined this as silence the subaltern women to represent for her experience.

The Theorist, Gayathri Spivak's essay *Can the Subaltern Speak?* represents the Hindu tradition of sati or widow-burning. She is specialized in the areas like the subaltern, third world women and western feminism, etc., through this she focused the testimony of women's voice and the realistic of widow-burning. Sati is the main focus of her essay and it contains the thought of widow-burning which indicates the *suicide* of a young Bengali woman that indicates a failed attempt at self-representation. She argues that the subaltern could not speak and also she defines the third world colonial project defined as the 'other'.

Gayathri Spivak's *Can the Subaltern Speak?* presents, the sati practice of widow suicide. From this essay, abolition of Hindu rite of sati marks femininity as a metaphor. There is not any

other finding or reasoning of sexual harassment and male characters does not indicate the patriarchal bounds and colonialism. Castism is the significant component of the gender ideology as a social divider. Sexual harassment is against women and from the issue of the mentioned characters Raman-Daisy, whom involved the rape. After this practice, the reaction of the society will be the answer of their abolition. But there are some punishments to be made by them. That should treat the reader in a right stand and response to the society.

Spivak's statement is that the women doesn't speak or should be silenced. Otherwise she saves herself and saved the men and themselves. So that the woman how can she retains her life from that abuse? Author did not interrogate to the women's impossible rape. At the presence of the colonizer, sati is in practice. Spivak sentenced about this is rescuing Indian women from the reprehensible practices of a traditional Hindu patriarchal society. Throughout the essay author did not speak about the silenced woman about her rape and how she retain or saving her life with that brown man in a psychological discourse.

Rajeswari Sunder Rajan is a well known writer have redefine the terrain of postcolonial feminist studies in nineteenth century. Her study focuses gender, culture and post colonialism through cultural representation and in current feminist postcolonial debates about female subjectivity. Her work *Real and Imagined Women* (1993) spans debates about the relationship between gender, post colonialism and culture in the context of post-Independence Indian nationalism. In this Sati are the main concept and so-called voluntary immolation and lack of testimony. There seems to be a complex form of subordination and ritual in sati and related practices.

The practice and representation of sati, the issue around rape and wife-murder and the official and media construction of the 'new' woman as these relate to the situation of women in colonial and post-independence India. The resistance of oppressed groups, including women takes place on several levels of response, ranging from non-violent collective struggle, as in anti-dam and ecology struggles, to armed insurgency, as in several secessionist movements. The subjectivities of women, as victims of violence and agents of resistance, are constituted through the negotiations of these situations.

Rajeswari's interests in gender leads primarily to reflections about female subjectivity, my cultural analysis necessarily focus on representation as the process by which the female subject is constructed in response to a variety of ideological imperatives. In *Real and Imagined women*, Rajeswari easily seeing the sati and dowry deaths as the excesses were arising from religious

tradition or otherness from western practice. Sati seems to be taken up in iconography, and the iconography figures repression, ambiguity and cultural hybridity. It figures a complex relationship between pleasure and pain that needs further questioning in relation to the cultural continuation of women ownership in Indian culture.

The Critic, Rajeswari Sunder Rajan's, *Real and Imagined Women* depicts the theme and conception of sati. It emerges the central and repeated reconstitution of female subjectivity in the interest of a feminist praxis. She is specialized in the areas like feminist theory, gender and culture in South Asia and so on. Because of that she explores the cultural representation of women that of sati, the issues around rape and wife- murder. In specific she conceptualizes the theme of sati and the female subject. This mediates two positions, neither privileging reality nor privileging culture. She explores in historically victimized the 'elite'- female subject as the site for the constitution of 'alternative subjectivities. Finally Indian women subverted and appropriated in hegemonic discourse by the voices of the other texts of culture.

Rajeswari Sunder Rajan's essay *Real and Imagined Women* identifies sati as a voluntary death is in terms of chose to die or forced to die and the issues around rape, and wife-murder. Sati is a Hindu traditional practice and also the ancestor's traditional habit to the female subjectivity. In this the women were illiterate and also they were slave to their male counterparts which is not focused by the author. Rape is the violence against women and there should be a heavy punishments and actions through legal rights of law and justice. Women as a sexual object and she is the worker of the family. In society there is not much awareness to the women and sexual education. Another issue is that wife-murder as a forced death. This influenced the domination of the patriarchy and the woman's illiterate.

The author defines sati as a death of a woman in front of her husband's funeral pyre. Otherwise she did not imply the reason of this issue. She indicates Indira Gandhi as a term of motherhood, as a woman leader in India. Rajeswari depicts the example of imagined and real women as Tamil epic silappathikaram with female character kannaki and "new" women in India, from these the women having their own rights to be matured and female subject in society. But through these examples author did not examine any other issues about women in India.

From the analysis of the feminist critique and their writings, indicates the issues of women in particular is in author's specialized area which in terms of cultural and historical context. Throughout the study, in specific Kamala Markandaya's *The*

*Golden Honeycomb* interprets the thought of nationalism and partially in Feminism. Author did not project the women issues but in partially she portrays the issues of domination. In the colonial context, the rights of the colonized and therefore generates the philosophical, ethical and moral grounds, not for the exercise of the law positively understood, but enable hierarchal based colonial rule as well as patriarchal domination.

In colonial India from eighteenth century onwards women seemed to be dependent on men in socially and economically. They were denied the opportunities like education and refinement. They were not aware of their basic rights as individuals. They faced issues and problems through their male as well as outside the world. In India women writers analyzed the issues and difficulties in social, cultural and historical context. Through the feminist critique, they only focusing their own area and also they debates a particular issue of feminism on their writings. Throughout the study the novelist, feminist, theorist and critic focusing the women issues in a specific state and they concentrate that alone.

In literature media abound women shown their intelligence and socio-economic contributions and achievements. Indian women as silent victims of media images dictated by patriarchal and global norms of oppression and suppression images in contemporary fiction as portrayals of self asserting and self defining women in social sphere and multiple identities. Media represented the important messages to the public about women's place, role and lives (i.e.) Delhi issue of sexual harassment against a medical college woman student. Women issues and challenges from the media bring the readers into contact with a very wide spectrum to provide a homogenous and constructed identity of woman.

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Research Article

English and Foreign Languages

## WORLD OF A DOMESTICALLY VIOLATED WOMAN IN INDIAN ENGLISH LITERATURE

S. DeepaPriyadharsini

### ABSTRACT

Work is a common term to both male and female. But in a world where the patriarchy is holding its head high, equality of man and women remains a mirage. Different strata of work have been divided by the society to highlight the strength of men and weakness of women. Due to this women started considering kitchen as their prestigious place and the jobs which are outside the four wall of the house are of men's. Only after many struggle the magical key to unlock the knowledge treasure was discovered by women.

**Keywords:** Women In Literature, Domestic Violence And VAW In Literature.

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## INTRODUCTION

The clarity and confidence provided by education made women step to the outside world which remained a world only to men. They started seeking for jobs, but they didn't expect the parity in the workplaces also. The suggestions of looking for a safer job than for the job of her caliber made her confidence smash to smithereens. But the modern women shackled the restrictions and started working beyond the limits as equal to men. Due to this there can be seen some drastic changes in the mindset of people, and now we can see the presence of women in all professional spheres.

Though women possess education and reach the higher strata in society, the disturbances in the name of sex continue to again cage her, to stop her from the ladder of development. Only with perfect control over mind and body she moves the coins in the manmade gender game. Till now restrictions are there for a woman in returning home at night. If she fails to enter into the house before the stipulated time her behavior will be questioned not only by the members of the house but also by the society as well. She may be called an unchaste woman if the situation continues. Is there no way out to come of this kind of behavior related blackmails? In order to tease a woman the minimum qualification is being a man. They are sweet fragrances which are meant only for men.

Multitudinous authors through their writings are giving voice to question women's place and identity in a patriarchal society. By means of Indian English Literature, writers have exultantly painted the injustice done to the women in Indian society. Among them Shashi Deshpande, a leading women novelist, a receiver of the prestigious Sahitya Akademi award has occupied a distinctive status in the mainstream Indian English Literature. Her famous novel *The Dark Holds No Terrors* is a finest example to showcase the domestic violence inflicted upon women right from her childhood days.

Shashi Deshpande uses Saru, the protagonist's self-consciousness to make Saru excel beyond the forces that subjugates her in her life. The restrictions forced upon Saru during her childhood days remains an un-erased scar in her heart and it makes the readers visualize the pathetic situation prevails in society in the treatment of girl child.

Being socially weak she is unable to be free herself from the clutches of society, and so she cages herself in their houses due to the gender discrimination.

The hot conversation between Saru and her mother and the pride and efforts which she shows to showcase her love to her son, Dhuruva reveals the socialization and internalization of patriarchal values inflicted inside women's self and there is no need for a man to remind a woman of her femaleness. It can be done by female itself. So, a girl child has to train herself to live a life like her mother and grandmother and becomes the burden to be married off into another household. For them marriage is the be all and end all. But for a male child he is trained right from his childhood days to encounter the prestigious duties of his house as well as society.

Every girl in this social set up feels suffocated when the unwanted identity is thrust upon them by their mothers and grandmothers. The block which her mother creates when Saru expresses the wish of joining medicine is not only happening to Saru but for so many girls who have mothers like Kamala. But ironically her father remains a silent supporter in making her join Medicine. This kind of discrimination remain is still in practice now as observed in the article "Socio-Cultural Issues of Women Characters with Reference to Shashi Deshpande's *The Dark Holds No Terrors*"

This gender sensitivity can be observed in all the novels of Shashi Deshpande, especially in *The Dark Holds No Terrors*. It is surprising that gender discrimination viewed at this age is not acknowledged by many Indian writers. But the fact remains that it is a significant factor in the Indian social set up. (Arulmozhi 31)

With greater difficulties she overcomes her bitter childhood and joins medicine with self-confidence. Due to this strong discriminatory nature in Saru's house, she was again forced to fight against her parents especially against her mother in order to marry Manohar. She considers her marriage with Manohar is an attempt to conquer the love which she was denied in her parents' home, and she imagines Manohar as a saviour, who rescues her from the cultural clutches of her household. But soon she realizes that the domestic violence inflicted upon her

during her childhood days is still continuing but in a different form, 'Mano'.

The mindset of Saru, of getting education and possessing a job of her own will change her lifestyle, disappoints her when she finds that women, though possess education and job are still women, the reserved, the oppressed, the subaltern. Driven by loneliness and failure in forging a meaningful relationship with her parents and Manohar, her husband, she strives to maintain a balance between her profession and her family, but unable to withstand the sexual torments of her husband, her mind clings her to escape from the situation and seek refuge in her parental house, without even thinking about her children. But like a bouncing ball she returns to Bombay due to the unhealthy welcome of her father. She again falls in the pit of despair without any helping hands again trains her mind to act according to social rules and norms of accepting the different facets of violence inflicted upon women by men like Manohar.

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# ASIAN JOURNAL OF INNOVATIVE RESEARCH

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Research Article

Women's Studies

## VIOLENCE AGAINST WOMEN IN INDIA; CYCLIC EFFORTS TO ERADICATE

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2017  
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### ABSTRACT

Violence against women is partly a result of gender relations that assumes men to be superior to women. Given the subordinate status of women, much of gender violence is considered normal and enjoys social sanction. The current status of women cannot be properly understood without reference to the predecessor form of womanhood from which it evolved and the process by which it grew. There is need of social awakening and change in the attitude of masses, so that due respect and equal status is given to women. It's a time when the women need to be given her due. This awakening can be brought by education campaign among youth making them aware of existing social evils and the means to eradicate same.

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## INTRODUCTION

In our Indian culture women always been issues of concern. The women folks are being considered as second class citizens. Though we admire and speak them in the name of Goddesses such as Durga, Saraswati, Parvati and Kali, at the same time we also abuse her in the form of Child-marriage, Female infanticide, Sati, Sexual harassment, Dowry and so on. The status of women in India has been subject to many great alterations over the past few millenniums. From a largely unknown status in ancient times through the low points of the medieval period, to the promotion of equal rights by many reformers, the history of women in India has been lively. The status of women has varied in different time periods.

Violence against women is partly a result of gender relations that assumes men to be superior to women. Given the subordinate status of women, much of gender violence is considered normal and enjoys social sanction. Manifestations of violence include physical aggression, such as blows of varying intensity, burns, attempted hanging, sexual abuse and rape, psychological violence through insults, humiliation, coercion, blackmail, economic or emotional threats, and control over speech and actions

## WOMEN IN INDIA

The status of women in India has been subject to many great changes over the past few millennia. From a largely unknown status in ancient times through the low points of the medieval period, to the promotion of equal rights by many reforms, the history of women in India has been eventful. The current status of women cannot be properly understood without reference to the predecessor form of womanhood from which it evolved and the process by which it grew. So the status of women has been traced by dividing into historical phase's Ancient society, medieval society, and Modern society.

In recent years there has been an alarming increase in atrocities and violence against women in the country. It is estimated that the growth rate of crime against women would be higher than the population growth rate by 2010, which implies that progressively a greater number of women are becoming victims of violence. Throughout history women in various continents of the world have been considered as the physically weaker sex. The gender differences and bias existing globally places women all over the world at various disadvantageous positions. Crimes against women are assertion of dominance over them and come from the baser instincts of society. As a matter of fact the problem of violence against women is not something new. Moreover violence against women is often not considered as violence because of general acceptance of man's superiority in the society. Women themselves also do not consider it

as violence because of their misconstrued religious values and resulting socio cultural attitudes. Gender violence is a common problem prevailing in almost all the developing countries. Even in India the issue continues unabated creating many hassle and challenges for the social growth. The age old cultural beliefs and tradition have identified various issues of gender – based violence that over the period of time has become a major cause of harassment faced by the women. In India where almost half of the populations are women, they have always been ill-treated and deprived of their right to life and personal liberty as provided under the constitution of India.

Women are always considered as a physically and emotionally weaker than the males, whereas at present women have proved themselves in almost every field of life affirming that they are no less than men due to their hard work whether at home or working places. Behind closed doors of homes all across our country, people are being tortured, beaten and killed. It is happening in rural areas, towns, cities and in metropolitans as well. It is crossing all social classes, genders, racial lines and age groups. It is becoming a legacy being passed on from one generation to another. But offences against women which reflects the pathetic reality that women are just not safe and secure anywhere.

## MEANING OF CRIME / VIOLENCE AGAINST WOMEN

The Semantic meaning of “crime against women” is direct or indirect physical or mental cruelty to women. Crime which are “directed specifically against women” and in which “only women are victims” are characterized as „Crime against Women”.

It is equally important to clarify the concept of “Violence against women”. Violence is also known as abuse and includes any sort of physical aggression or misbehaves. When violence is committed at home it becomes domestic violence and involves family members such as children, spouse, parents or servants.

Domestic violence may involve different means such as hitting, kicking, biting, shoving, and restraining, throwing objects. In broad terms, it includes threats, sexual abuse, emotional abuse, controlling or domineering, intimidation, stalking, passive/covert abuse and economic deprivation, rape, abduction, kidnapping, murder (all cases of criminal violence, dowry death, wife battering, sexual abuse, maltreatment of a widow and for an elderly women (all cases of domestic violence) and eve-teasing, forcing wife/daughter-in-law to go for foeticide, forcing a young widow to commit sati, etc (all cases of social violence), are issues which affect a large section of society.

The United Nations defined “Violence against Women” in 1993 in Declaration on the Elimination of Violence against Women. It defines it as any act

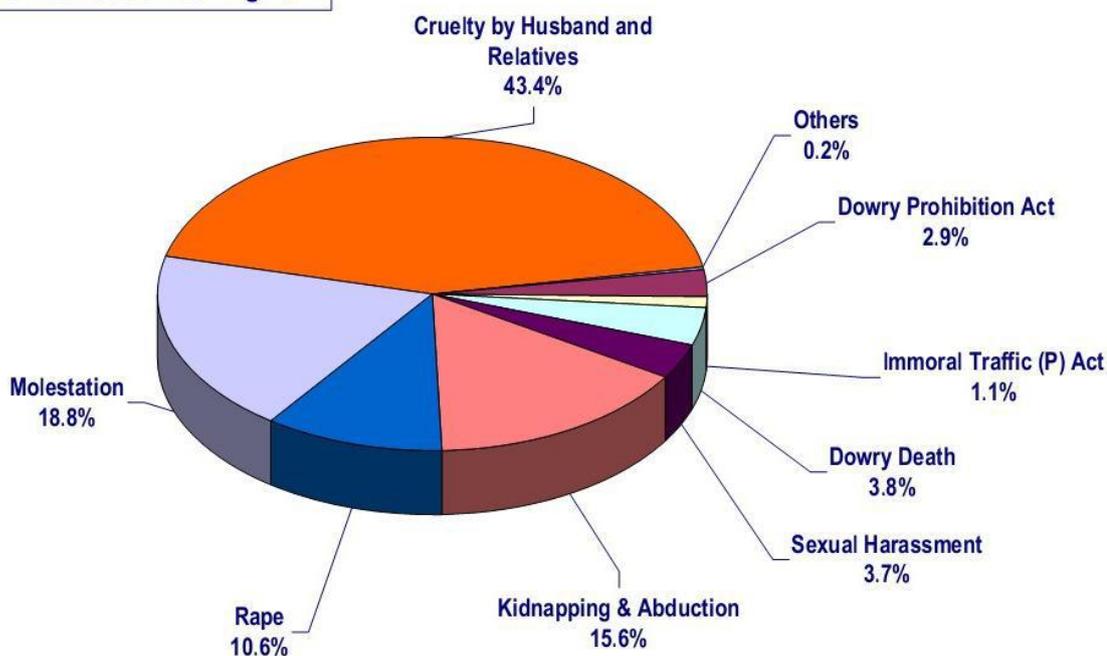
of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.

The atrocities committed on women can be divided into various groups: Physical violence may include assault, battery, serious injuries or burns etc. Sexual violence, which means robbing the dignity of woman not only by indecent behavior but it, may take the extreme form of rape. Female genital mutilation (FGM) removal of clitoris and other parts of a woman or girl child is often practiced in African countries. Verbal violence, which means indecency or use of abusive and filthy language against a woman or her near and dear ones. Social

violence, which includes demeaning, disparaging and humiliating a woman or her parental relatives and friends. Emotional violence, leading to internal deprivation of love and affection, concern, sympathy and care, it also includes depriving her custody of children. Financial violence, which means depriving her of financial means and bare necessities of daily life, it also includes taking away the assets, which a woman possesses or earns. Intellectual violence means denial of rights to take part in decision making and discussion for pressing issues. Other forms of violence, which may include denial of education, access to health facilities, reproductive rights, etc. (Nigam 2002)

**Crime Against Women  
Percent Distribution during 2011**

SOURCE- NATIONAL CRIME RECORDS BUREAU



### CONSTITUTIONAL AND LEGAL PROVISION FOR WOMEN

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women for neutralizing the cumulative socio economic, education and political disadvantages faced by them. Within the framework of a democratic polity, our laws, development policies, Plans and programmes have aimed at women's advancement in different spheres. India has also ratified various international

conventions and human rights instruments committing to secure equal rights of women. Key among them is the ratification of the Convention on Elimination of All Forms of Discrimination against Women (CEDAW) in 1993.

### CONSTITUTIONAL PROVISIONS FOR WOMEN:

- Article 14, confers on men and women equal rights and opportunities in political, economic and social sphere.
- Article 15, prohibits, discrimination against any citizen on grounds of religion, race, caste, sex etc.
- Article 16 provides for equality of opportunities matters relating to

employment or appointment to any office under the state.

- Article 39(a)(d), mentions policy security of state equality for both men and women the right to a means of livelihood and equal pay for equal work for both men and women.
- Article 42; direct the State to make provision for ensuring just and humane conditions of work and maternity relief.

#### **LEGAL PROVISIONS FOR WOMEN:**

- Factories Act 1948: Under this Act, a woman cannot be forced to work beyond 8 hours and prohibits employment of women except between 6 A.M. and 7 P.M.
- Maternity Benefit Act 1961: A Woman is entitled 12 weeks maternity leave with full wages.
- The Dowry Prohibition Act, 1961: Under the provisions of this Act demand of dowry either before marriage, during marriage and or after the marriage is an offence.
- The Equal Remuneration Act of 1976: This act provides equal wages for equal work: It provides for the payment of equal wages to both men and women workers for the same work or work of similar nature. It also prohibits discrimination against women in the matter of recruitment.
- The Child Marriage Restrain Act of 1976: This act raises the age for marriage of a girl to 18 years from 15 years and that of a boy to 21 years.
- Indian Penal Code: Section 354 and 509 safeguards the interests of women.
- The Medical Termination of Pregnancy Act of 1971: The Act safeguards women from unnecessary and compulsory abortions.
- Amendments to Criminal Law 1983, which provides for a punishment of 7 years in ordinary cases and 10 years for custodial rape cases.

#### **INTERNATIONAL INITIATIVES TO CURB GENDER VIOLENCE**

The advancement of women has been a focus of the work of United Nations since its creation. The Preamble of UN Charter sets as a basic goal to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women. In 1946 the Commission on the Status of Women was established to deal with women's issues. The Universal Declaration of Human Rights had affirmed the principle of inadmissibility of discrimination and proclaimed that all human beings are born free and equal in dignity and rights and rights and everyone is

entitled to all rights and freedoms set forth therein, without distinction of any kind, including distinction based on sex. However, there continued to exist considerable discrimination against women primarily because women and girls face a multitude of constraints imposed by society, not by law. It violated the principle of equality of rights and respect for human rights.

The General Assembly on November 7, 1967 adopted a Declaration on the Elimination of Discrimination against Women, and in order to implement the principles set forth in the Declaration, a Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was adopted. This Convention is often described as an International Bill of Rights for Women. It has laid down a comprehensive set of rights to which all persons, including women are entitled, additional means for protecting the human rights of women. In addition to the above Convention, three Conferences were held during the U.N. sponsored International Women's Decade (1976-1985) in Mexico City (1975), Copenhagen (1980) and Nairobi (1985). The fourth conference was held at Beijing in 1995, have greatly enhanced international awareness of the concerns of women. Beijing Conference stated that "Women's rights are human rights" and it called for integration of Women's human rights in the work of different human rights bodies of United Nations. It considered the issue of violence against women in public and private life as human rights issues. The Conference called for the eradication of any conflict which may arise between the rights of women and harmful effects.

The UN General Assembly in 2000 convened a Special session on "Women: Gender Equality, Development and Peace for 21st Century" to assess the progress on women's issues. In February 2005, the Commission on the Status of Women at its 49th Session viewed the progress made on Women's Human Rights Agreement, known as Beijing Platform for Action. The Conference focused on many areas including poverty, environment, economy, education, human rights, power and decision making and girl child. In 2005, twenty third Special Session of the General Assembly was reiterated as World Summit Outcome. The Summit resolved to promote gender equality and eliminate persuasive gender discrimination. U.N. Commission on the Status of Women met on March 14, 2011 in the Economic and Social Council Chamber to discuss the present scenario of gender violence in the world<sup>25</sup>.

#### **NATIONAL INITIATIVES TO CURB THE GENDER VIOLENCE**

##### **(i) National Commission for Women**

In January 1992, the Government set-up this statutory body with a specific mandate to study and

monitor all matters relating to the constitutional and legal safeguards provided for women, review the existing legislation to suggest amendments wherever necessary, etc.

**(ii) Reservation for Women in Local Self-Government**

The 73rd Constitutional Amendment Acts passed in 1992 by Parliament ensure one-third of the total seats for women in all elected offices in local bodies whether in rural areas or urban areas.

**(iii) The National Plan of Action for the Girl Child (1991-2000)**

The plan of Action is to ensure survival, protection and development of the girl child with the ultimate objective of building up a better future for the girl child.

**(iv) National Policy for the Empowerment of Women, 2001**

The Department of Women & Child Development in the Ministry of Human Resource Development has prepared a "National Policy for the Empowerment of Women" in the year 2001. The goal of this policy is to bring about the advancement, development and empowerment of women.

**(v) National Mission for empowerment of Women, 2010**

The launch of the National Mission for Empowerment of Women in March 2010 is an important development that will provide the much required fillip to a coordinated assessment of current government interventions and aligning future programmes so as to translate the MPEW prescription into reality.

**RECOMMENDATION FOR THE CORRECTIVE MEASURES:**

- Change in the perception of society towards the dignity of women treating them at par with their male counterparts, because threat to male authority is the main cause of domestic violence not only in the developing world but also the developed.
- Awareness about gender biases because violence against women is primarily a gender issue. Non Government Organizations and government agencies such as National Commission for women may play an important role in sensitizing the society about gender rights.
- Imparting legal education to the girls at high school or secondary school level, enabling them to fight for their rights.
- Educating the women about their rights as well as the agency to be approached in case of a particular problem, keeping in mind the present educational status of the majority of Indian women.

- Motivation of women from poor and backward families to utilize the schemes started by the government for their welfare in general and the economic empowerment in particular.
- Strict implementation of the legal provisions of the legislation, which are meant for the protection of women.
- Developing programs to make the women morally strong or empowered because, bestowing judicial rights or making women literate alone can never end the violence against them.
- Setting up Family Counseling Centers and ensuring their proper functioning with the objective to strengthen the families and not breaking them apart. They need to propagate the concept - "family is the prime unit of society" and provide a platform where men, women, old and young can share their problems and receive good counseling. At present 500 voluntary organizations are running Family Counseling Centers all over the country with aid from the Central Social Welfare Board. (Sinha 2002).
- The electronic and the print media have already made a dent by bringing out the atrocities towards women in the open but they need to stress more.

**CONCLUSION**

Only legislation and law enforcement agencies cannot prevent the incident of crime against women. There is need of social awakening and change in the attitude of masses, so that due respect and equal status is given to women. It's a time when the women need to be given her due. This awakening can be brought by education campaign among youth making them aware of existing social evils and the means to eradicate same. Mass media can play an active role here as in the present days it has reached every corner of the nation. Various NGOs can hold a responsible position here by assigning them with the task of highlighting socio-economic causes leading to such crimes and by disseminating information about their catastrophic effect on the womanhood and the society at large.

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Research Article

English

## VIOLENCE AGAINST WOMEN IN INDIA

R. Saranya, Dr. R. Vijaya and Dr. S. Meena Priyadharshini

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### ABSTRACT

This paper deals with violence against women in general and on the types of crimes against women in particular. It also tries to enlighten women to get an insight into various types of crimes and find ways and means to avoid such crimes as and when they appear on their way. This paper also gives an overview of various laws for their help to get empowered. The main aim of this paper is to make an awareness and understanding of the various crimes against women so that they can empower themselves.

**Keywords:** Women Empowerment, Violence Against Women, Safety Of Women, Rights Of Women, Types Of Violence, Crimes Against Indian Women

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## 1. INTRODUCTION

Violence against women (VAW), also known as gender-based violence, is, collectively, violent acts that are primarily or exclusively committed against women.<sup>1</sup> Violence against women has become an important topic of discussion in India in recent times. Politicians and media have placed great focus on this problem because of the increased awareness among Indian women. The fight of the two major cultures in the medieval period has brought in an increased violence against women to a great extent. Young girls were forced to marry in the very early age and they were forced to follow purdah system in the society. This system has made them isolated from almost the whole world except their husband and family. Polygamy with strong roots existed in the society and women were made to lose their right of having their respective husbands' love.

### 1.1 Male-dominated society

India has been traditionally a male-dominated society. Women have to face various types of violence in the home, office, public places, and in the society in general. They have been victims of the humiliation and exploitation. They were tortured by men from the time of social organization and during family life. There are technological improvements, advancement in material prosperity, etc. However, all along there is an increasing rate of unnatural sex and violence against women. Rapes, gang rapes, brutal murders, etc. are so common now-a-days. Other types of violence like harassment, assault, and chain-snatching, etc. are also going on in the modern Indian society. There is an exponential growth of violence against women in India. Dowry deaths, murder, bride burning, etc. are giving rise to other types of violence against women in the society. Simultaneous increase in the various types of violence against women is hindering the social, economic, political, and cultural development in India.

### 1.2 Unacceptable social system

The continued practice of dowry system in the society proves that the violence against women can never end. It is a complex phenomenon covering several dimensions of violence. It has reduced the status of young girls in the society. It has also lowered their dignity. At the time of marriage, if a bride does not bring adequate dowry with her, she will really be at high risk of maltreatment after the marriage. Thousands of girls are victims of this social evil.

Women in India have been victims of violence for many years in almost all the regions, cultures and religious communities. Women in the Indian society have to bear a variety of violence such as domestic, public, physical, social, emotional and mental. Violence against women is clearly seen in the history to a large extent which is still getting practiced without any positive change. Women in India were enjoying a quite comfortable position all through the

Vedic period. However, the condition has declined gradually because of the practice of violence against women all through the years. Besides, with the increasing level of violence against women, they have gradually losing their educational, social, political, economic, and cultural opportunities in the society.

### 1.3 Restricted life styles

Women have been restricted to live their normal lifestyles like healthy diet, wishful dress, marriage, etc. It was a huge effort of male dominated society to make women to become limited and obedient. They are literally being enslaved. Women in India have been used as commodities at the benefit of men to perform different functions. There is a culture in the society for women to treat her husband as a God, go on fast for the wellness of their respective husbands, and always be dependent on their husbands. Widows are restricted to marry again and forced to follow certain social system. Men are considered to have the rights to beat women with either a rope or a bamboo stick. Violence against women took a different type when young girls were forced to serve as a Devadasis in the temple. It has given rise to the system of prostitution, as a part of the religious life.

### 1.4 Bigger violence

Female infanticide, dowry system and bride-killings are other types of big violence against women. Women are also facing lack of nutritious food, lack of health facilities, lack of educational opportunities, sexual abuse of girl child, rapes, forced and unwanted marriages, sexual harassment at public, home or work place, unwanted pregnancies at small intervals, bride-burning, wife-battering, negligence of old women in family, etc.

### 1.5 Another Juvenile law

In order to reduce the number of offenses and crimes against women in India, another Juvenile Justice (Care and Protection of Children) law, 2015 was made by the Indian government. It is done so to replace the earlier Indian juvenile delinquency law of 2000 especially after the Nirbhaya case during which an accused juvenile was released. In this act, the juvenile age has been reduced by two years to 16 years from 18 years in cases of heinous offenses.

### 1.6 National Crime Records Bureau on crimes against women

Crimes against women are reported every two minutes. Crimes against women have more than doubled over the past ten years, according to latest data released by the National Crime Records Bureau (NCRB).<sup>2</sup>

Figures represent cases reported. **Note:** Cruelty by Husband and Relatives (Section 498-A IPC); Assault on Women with Intent to Outrage Her Modesty (Section 354 IPC); Kidnapping & Abduction of Women (Section 363, 364, 364A, 366 IPC); Rape (Section 376 IPC); Insult to the Modesty

of Women (Section 509 IPC); Dowry Deaths (Section 304-B IPC).

As many as 2.24 million crimes against women were reported over the past decade. 26 crimes against women are reported every hour, or one complaint every two minutes, reveals an **India Spend** analysis based on the last decade's data.<sup>3</sup>

The semantic meaning of "crime against women" is direct or indirect physical or mental cruelty to women. Crimes directed specifically against women and in which only women are victims are characterised as "crimes against women".

Assault on women with intent to outrage her modesty (470,556), earlier classified as molestation under section 354 of IPC, is the second-most-reported crime against women over the last decade.

Kidnapping and abduction of women (315,074) is the third-most-reported crime followed by rape (243,051), insult to modesty of women (104,151) and dowry death (80,833). More than 66,000 cases have been reported under the Dowry Prohibition Act, 1961, over the last decade.

Ten cases of cruelty by husband and relatives are reported every hour across the country followed by cases of assault on women with intent to outrage her modesty (5), kidnapping & abduction (3) and rape (3).

NCRB added three more heads under which cases of crime against women have been reported in 2014.

These include attempt to commit rape (4,234), abetment of suicide of women (3,734) under section 306 IPC and protection of women from domestic violence (426).

As many as 66% of women reported experiencing sexual harassment between two and five times during the past year, a 2010 study in New Delhi had found.<sup>4</sup>

#### **Andhra Pradesh leads in crimes against women**

Andhra Pradesh has reported the most crimes against women (263,839) over the past 10 years. The state ranks first in crimes reported for insult to modesty of women (35,733), second in cruelty by husband and relatives (117,458), assault on women with intent to outrage her modesty (51,376) and fourth among dowry-related deaths (5,364).

#### **Kidnapping of women up three times**

Kidnapping and abduction of women is up 264% (a more than three-fold increase) over the past ten years, from 15,750 cases in 2005 to 57,311 cases in 2014. Uttar Pradesh is the worst-affected state, with 58,953 cases reported.

Incidents of reported kidnappings and abductions of women increased 7.6% from 2011 to 2012. Uttar Pradesh had 7,910 cases, accounting for 22.2% of the total of cases nationwide.

Around 35% of women globally have experienced either physical or sexual intimate partner violence or non-partner sexual violence, according to a 2013 global review by UN Women.<sup>5</sup>

Some national violence studies show that up to 70% of women have experienced physical or sexual violence in their lifetime from an intimate partner, the UN report said.

Police records in India show a high incidence of crimes against women. The National Crime Records Bureau reported in 1998 that by 2010 growth in the rate of crimes against women would exceed the population growth rate. Earlier, many crimes against women were not reported to police due to the social stigma attached to rape and molestation. Official statistics show a dramatic increase in the number of reported crimes against women.

## **2. Violence against women can take a number of forms**

Violence against women can take a number of forms as explained below.

### **2.1 Sexual violence/harassment**

Eve teasing is an understatement used for sexual harassment or molestation of women by men. Many activists blame the rising incidents of sexual harassment against women on the influence of "Western culture". In 1987, The Indecent Representation of Women (Prohibition) Act was passed to prohibit indecent representation of women through advertisements or in publications, writings, and paintings or in any other manner.

Of the total number of crimes against women reported in 1990, half related to molestation and harassment in the workplace. In 1997, in a landmark judgement, the Supreme Court of India took a strong stand against sexual harassment of women in the workplace. The Court also laid down detailed guidelines for the prevention and redressal of such grievances. The National Commission for Women subsequently elaborated these guidelines into a Code of Conduct for employers. In 2013 India's top court investigated on a law graduate's allegation that she was sexually harassed by a recently retired Supreme Court judge. The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act came into force in December 2013, to prevent harassment of women at workplace.

Sexual harassment is abusive, uninvited and unwelcome behaviour of a sexual nature, typically in the work/studying place, which may include intimidation, bullying or coercion of a sexual nature, or the inappropriate promise of rewards in exchange for sexual favours. It can be verbal or physical, and it is often perpetrated by a person in a position of authority against a subordinate.<sup>6</sup>

Survivors of sexual violence who choose to report need an environment that is empowering, non-intimidating and non-judgmental. It is said that only 30% of women tell someone about having

experienced sexual violence. However, only 1% of women report it to the police. 65% of Indian men believe women should tolerate violence in order to keep the family together, and women sometimes deserve to be beaten up. 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.<sup>7</sup>

## 2.2 Acid throwing

Acid throwing, also called an *acid attack*, a *vitriol attack* or *vitriolage*, 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."<sup>8</sup> Acid attacks are usually directed at a victim's face which burns the skin causing damage and often exposing or dissolving bone. Sulphuric 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 scar, blindness, as well as social, psychological and economic difficulties.<sup>9</sup>

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. India has been experiencing an increasing trend of acid attacks over the past decade.<sup>10</sup>

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 a woman 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.<sup>10</sup>

A Thomas Reuters Foundation survey says that India is the fourth most dangerous place in the world for women to live in.<sup>11</sup> Women belonging to any class, caste, creed or religion can be victims of this cruel form of violence and disfigurement, a premeditated crime intended to kill or maim permanently and act as a lesson to put a woman in her place. In India, acid attacks on women who dared to refuse a man's proposal of marriage or asked for a divorce<sup>12</sup> are a form of revenge. Acid is cheap, easily available, and the quickest way to destroy a woman's life. The number of acid attacks has been rising.

According to the National Crime Records Bureau of India, reported incidents of crime against women increased 6.4% during 2012, and a crime against a woman 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 women 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.

## 2.3 Dowry violence

A dowry death is a murder or suicide of a married woman caused by a dispute over her dowry.<sup>13</sup> 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.<sup>14</sup>

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.<sup>15</sup>

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.<sup>15</sup>

## 2.4 Honour killings

An honour killing is a murder of a family member who has been considered to have brought dishonour and shame upon the family.<sup>16</sup> Examples of reasons 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.<sup>17</sup> It 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.<sup>18</sup>

## 2.5 Accusations of witchcraft

Violence against women related to accusations of witchcraft occurs in India, particularly in parts of Northern India. Belief in the supernatural among the Indian population is strong, and lynching for witchcraft is reported by the media. In Assam and West Bengal between 2003 and 2008 there were around 750 deaths related to accusations of witchcraft. Officials in the state of Chhattisgarh reported in 2008 that at least 100 women are maltreated annually as suspected

witches. 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.

### **2.6 Female infanticide and sex-selective abortion**

In India, the male-female sex ratio is skewed dramatically in favour of males, the chief reason being the high number of females who die before reaching adulthood. Tribal societies in India have a less skewed sex ratio than other caste groups. This is in spite of the fact that tribal communities have far lower income levels, lower literacy rates, and less adequate health facilities. Many experts suggest the higher number of males in India can be attributed to female infanticides and sex-selective abortions. The sex ratio is particularly bad in the north-western area of the country, particularly in Haryana and Jammu and Kashmir.<sup>19</sup>

Ultrasound scanning constitutes a major leap forward in providing for the care of mother and baby, and with scanners becoming portable; these advantages have spread to rural populations. However, ultrasound scans often reveal the sex of the baby, allowing pregnant women to decide to abort female foetuses and try again later for a male child. This practice is usually considered the main reason for the change in the ratio of male to female children being born

In 1994 the Indian government passed a law forbidding women or their families from asking about the sex of the baby after an ultrasound scan (or any other test which would yield that information) and also expressly forbade doctors or any other persons from providing that information. In practice this law (like the law forbidding dowries) is widely ignored, and levels of abortion on female foetuses remain high and the sex ratio at birth keeps getting more skewed. Female infanticide (killing of girl infants) is still prevalent in some rural areas. Sometimes this is infanticide by neglect, for example families may not spend money on critical medicines or withhold care from a sick girl.

Continued abuse of the dowry tradition has been one of the main reasons for sex-selective abortions and female infanticides in India.

Female infanticide is the elected killing of a new-born female child or the termination of a female foetus 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.<sup>20</sup>

### **2.7 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 Rs 1,000 crore industry.<sup>21</sup>

The Preconception and Prenatal Diagnostic Techniques Act of 1994 (PCPNDT Act 1994) was modified in 2003 in order to target medical professionals. 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.<sup>22</sup>

## **2.8 Sexual crimes**

### **2.8.1 Rape**

Rape in India has been described as one of India's most common crimes against women and by the UN's human-rights chief as a "national problem". Since the 1980s, women's rights groups lobbied for marital rape to be declared unlawful, but the Criminal Law (Amendment) Act, 2013 still maintains the marital exemption by stating in its exception clause under Section 375, that: "Sexual intercourse or sexual acts by a man with his own wife, the wife not being under fifteen years of age, is not rape" While per-capita reported incidents are quite low compared to other countries even developed countries, a new case is reported every 20 minutes. New Delhi has the highest rate of rape-reports among Indian cities. Sources show that rape cases in India have doubled between 1990 and 2008

The map shows the comparative rate of violence against women in Indian states and union territories in 2012, based on crimes reported to the police. Crime rate data per 100,000 women in this map is the broadest definition of crime against women under Indian law. It includes rape, sexual assault, insult to modesty, kidnapping, and abduction, cruelty by intimate partner or relatives, trafficking, persecution for dowry, dowry deaths, indecency, and all other crimes listed in Indian Penal Code.

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.<sup>23</sup> In India, a woman is raped every 29 minutes.<sup>24</sup> 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.<sup>25</sup>

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 a 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.

### 2.8.2 Gang rape

Gang rape is defined as the rape of an individual by two or more perpetrators.<sup>26</sup> 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.<sup>27</sup> Following the rape, there was widespread national and international coverage of the incident 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 a 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.

### 2.8.3 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.<sup>28</sup>

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.<sup>29</sup>

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

### 2.9 Human trafficking and forced prostitution

The Immoral Traffic (Prevention) Act was passed in 1956. However many cases of trafficking of young girls and women have been reported. These women are either forced into prostitution, domestic work or child labour.

This desperate mother travelled from her village in Nepal to Mumbai, India, hoping to find and rescue her teenage daughter who was trafficked into an Indian brothel. “I will stay in Mumbai,” said the mother, “Until I find my daughter or die. I am not leaving here without her.”

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.<sup>30</sup>

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 total nationwide, and Andhra Pradesh had 472 incidents, accounting for 18.4% of the total nationwide.<sup>31</sup>

### 2.10. Domestic violence

Domestic violence in India is endemic. Around 70% of women in India are victims of domestic violence, according to Renuka Chowdhury, former Union minister for Women and Child Development. Domestic violence was legally addressed in the 1980s when the 1983 Criminal Law Act introduced section 498A “Husband or relative of husband of a woman subjecting her to cruelty”. The National Crime Records Bureau reveal that a crime against a woman is committed every three minutes, a woman is raped every 29 minutes, a dowry death occurs every 77 minutes, and one case of cruelty committed by either the husband or relative of the husband occurs every nine minutes. This occurs despite the fact that women in India are legally protected from domestic abuse under the Protection of Women from Domestic Violence Act.

Domestic violence is abuse by one partner against another in an intimate relationship such as dating, marriage, 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 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.<sup>32</sup> 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 ante 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.<sup>33</sup>

### 2.11. Stalking

Stalking is unwanted or obsessive attention by an individual or group toward another person, often manifested through persistent [harassment](#), [intimidation](#), or following/monitoring of the victim. Stalking is often understood as "course of conduct directed at a specific person that would cause a reasonable person to feel fear".<sup>34</sup> Although stalkers are frequently portrayed as being strangers, they are most often known people, such as former or current partners, friends, colleagues or acquaintances. In the U.S., a survey by NVAW found that only 23% of female victims were stalked by strangers. Stalking by partners can be very dangerous, as sometimes it can escalate into severe violence, including murder.<sup>35</sup> Police statistics from the 1990s in Australia indicated that 87.7% of stalking offenders were male and 82.4% of stalking victims were female.

### 2.12 Mistreatment of widows

A widow is a woman whose spouse has died. In some parts of the world, widows are subjected to serious forms of abuse, often fuelled by traditional practices such as widow inheritance.<sup>36</sup> The sacrifice of widows (such as Sati) has been prevalent historically in various cultures (especially in India). Although sati in India is today an almost defunct practice, isolated incidents have occurred in recent years, such as the 1987 sati of Roop Kanwar, as well as several incidents in rural areas in 2002.<sup>37</sup>

### 2.13 Violence against victims

Following a rape, a victim may face violence or threats of violence from the rapist, and, in many cultures, from the victim's own family and relatives.<sup>38</sup> Violence or intimidation of the victim may be perpetrated by the rapist or by friends and relatives of the rapist, as a way of preventing the victims from reporting the rape, of punishing them for reporting it, or of forcing them to withdraw the complaint; or it may be perpetrated by the relatives of the victim as a punishment for "bringing shame" to the family. This

is especially the case in cultures where female virginity is highly valued and considered mandatory before marriage; in extreme cases, rape victims are killed in honour killings. Victims may also be forced by their families to marry the rapist in order to restore the family's "honour".<sup>39</sup>

### 2.14 Forced and child marriage

A forced marriage is a marriage in which one or both of the parties are married against their will. Forced marriages are common in South Asia, the Middle East and Africa. The custom of bride price and dowry that exist in many parts of the world contribute to this practice. A forced marriage is also often the result of a dispute between families, where the dispute is 'resolved' by giving a female from one family to the other.

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.

Child marriage has been traditionally prevalent in India and continues to this day. Historically, child brides would live with their parents until they reached puberty. In the past, child widows were condemned to a life of great agony, shaved heads, living in isolation, and being shunned by society. Although child marriage was outlawed in 1860, it is still a common practice. The Child Marriage Restraint Act, 1929 is the relevant legislation in the country.

### 2. 15 Mob violence

In 2010 Amnesty International reported that mob attacks against single women were taking place in Hassi Messaoud, Algeria. According to Amnesty International, "some women have been sexually abused" and were targeted "not just because they are women, but because they are living alone and are economically independent."

### 2. 16 Diagnosis planning

The American Psychiatric Association planning and research committees for the forthcoming DSM-5 (2013) have canvassed a series of new Relational disorders which include Marital Conflict Disorder Without Violence or Marital Abuse Disorder (Marital Conflict Disorder With Violence). Couples with marital disorders sometimes come to clinical attention because the couple recognize long-standing dissatisfaction with their marriage and come to the clinician on their own initiative or are referred by an astute health care professional. Secondly, there is serious violence in the marriage which is "usually the husband battering the wife". In these cases the emergency room or a legal authority often is the first to notify the clinician. Most importantly, marital violence "is a major risk factor for serious injury and even death and women in

violent marriages are at much greater risk of being seriously injured or killed (National Advisory Council on Violence Against Women 2000). The authors of this study add that “There is current considerable controversy over whether male-to-female marital violence is best regarded as a reflection of male psychopathology and control or whether there is an empirical base and clinical utility for conceptualizing these patterns as relational.”<sup>40</sup>

## 2. 17 Sport-related

Sport-related violence against women refers to any physical, sexual, mental acts that are “perpetrated by both male athletes and by male fans or consumers of sport and sporting events, as well as by coaches of female athletes”

## 2. 18 Violence against immigrant and refugee women

Immigrant and refugee women often face violence, both in the private sphere (by partners and other family members) and in the public sphere (by the police and other authorities). These women are often in a vulnerable position: they do not speak the language of the country they are in, they do not know its laws, and sometimes they are in a legal position where they may be deported if they make contact with the authorities. Women who seek protection from armed conflict in their countries of origin often face more violence while travelling to the destination country or when they arrive there

## 2. 19 Obstetric violence

“Obstetric violence” refers to acts categorized as physically or psychologically violent in the context of labour and birth. In most developed and many developing countries, birth takes place in an increasingly medicalized environment; with numerous surgical interventions that women can sometimes be coerced into accepting, or which are done without her consent. Medicalized birthing practices and interventions such as Caesarean sections, episiotomies and hormonal birth induction; which should normally be restricted to only a minority of cases where risks for the mother are clear, are increasingly being used during births that could otherwise take place naturally. Some organizations and scholars consider this a violent act against the woman and her child.

## 2. 20 Breast ironing

Breast ironing (also known as “breast flattening”) is the practice of pounding and massaging the [breasts](#) of a [pubescent girl](#), using hard or heated objects, in an attempt to try to make them stop developing or disappear. It is typically carried out by the girl's mother, with the aim of making the girl less sexually attractive to men and boys, so that her virginity is preserved and she can continue her education. It is practiced primarily in [Cameroon](#), but has also been reported across other areas

in [West](#) and Central Africa. Breast ironing is very painful and can have negative emotional and physical consequences.

## 2. 21 Female genital mutilation (FGM)

It is defined by the World Health Organization (WHO) as “all procedures that involve partial or total removal of the external female genitalia, or other injury to the female genital organs for non-medical reasons. It reflects deep-rooted inequality between the sexes, and constitutes an extreme form of discrimination against women”. According to some local practitioners, it is believed that FGM is linked to cultural rites and customs.

## 2. 22 Violence by the police and other authority figures

A member of the Taliban's religious police beat an Afghan woman in Kabul on August 26, 2001.

When police officers misuse their power as agents of the state to physically and sexually harass and assault victims, the survivors, including women, feel much less able to report the violence. It is standard procedure for police to force entry into the victim's home even after the victim's numerous requests for them to go away. Government agencies often disregard the victim's right to freedom of association with their perpetrator. Shelter workers are often reduced themselves to contributing to violence against women by exploiting their vulnerability in exchange for a paying job.

## 2. 23 Stoning and flogging

Stoning refers to a form of capital punishment whereby an organized group throws stones at an individual until the person dies. Stoning is a punishment that is included in the laws of several countries, including Iran, Saudi Arabia, Sudan, Pakistan, Yemen, the United Arab Emirates, and some states in Nigeria, as punishment for adultery.<sup>41</sup> Flogging or flagellation is the act of methodically beating or whipping the human body. It is a judicial punishment in various countries for specific crimes, including sex outside marriage. These punishments employed for sexual relations outside marriage, apart from constituting a form of violence in themselves, can also deter victims of sexual violence from reporting the crime, because the victims may themselves be punished (if they cannot prove their case, if they are deemed to have been in the company of an unrelated male, or if they were unmarried and not virgins at the time of the rape)<sup>42</sup>

## 2. 24 Forced sterilization and forced abortion

Forced sterilization and forced abortion are forms of gender-based violence.<sup>43</sup> Forced sterilization has occurred throughout much of the world, both at the hands of the state and from intimate partners. Studies show forced sterilizations often target socially and politically disadvantaged groups such as racial

and ethnic minorities, the poor and indigenous populations.<sup>44</sup> According to the Convention on the Elimination of all forms of Discrimination Against Women, all “women are guaranteed the right to decide freely and responsibly on the number of and spacing of their children, and to have access to information, education, and means to enable them to exercise these rights

### 2.3 State violence

#### 2.3.1 War rape and sexual slavery during military conflict

War rapes are rapes committed by soldiers, other combatants or civilians during armed conflict or war, or during military occupation, distinguished from sexual assaults and rape committed amongst troops in military service. It also covers the situation where women are forced into prostitution or sexual slavery by an occupying power. During World War II the Japanese military established brothels filled with “comfort women”, girls and women who were forced into sexual slavery for soldiers, exploiting women for the purpose of creating access and entitlement for men.<sup>45</sup>

#### 2.4 Force-feeding

In some countries, notably Mauritania, young girls are forcibly fattened to prepare them for marriage, because obesity is seen as desirable. This practice of force-feeding is known as [leblouh](#) or gavage.<sup>46</sup>

The practice goes back to the 11th century, and has been reported to have made a significant comeback after a military junta took over the country in 2008

#### 2.5 Women’s safety laws

There are 34 safety laws in India. They include Protection of Women from Domestic Violence Act, 2005, Sexual Harassment of Women at Work Place (Prevention, Prohibition & Redressal) Act, 2013, Indian Divorce Act, 1969, Hindu Widows Remarriage Act, 1856, Indian Penal Code, 1860, Dowry Prohibition Act, 1961, Prevention of Children from Sexual Offences Act, 2012, Child Marriage Restraint Act, 1929, National Commission for Women Act, 1990. The problem is that most women do not have any awareness of these acts.

#### 2.6 Women’s rights

Centre for Equality and Inclusion (CEQUIN), alternatively spelled in the press as Centre for Equality and Inclusion, is a non-governmental organisation based in India that works towards female empowerment and women’s rights. The rights available to woman (ladies) in India can be classified into two categories, namely as constitutional rights and legal rights. The constitutional rights are those which are provided in the various provisions of the constitution. The legal rights, on the other hand, are those which are provided in the various laws (acts) of the Parliament and the State Legislatures. There are at least 14 constitutional rights for women in India.

### 2.7 Conclusion

In the foregoing pages, the present study gives the definition of Violence against women. The background of the study is dealt briefly under the heads introduction, male-dominated society, unacceptable social system, restricted life styles, bigger violence, another juvenile law and National Crime Records Bureau on crimes against women. In order to establish a firm basis for the study Violence against women, the points like sexual violence/harassment, acid throwing, dowry violence, honour killings, accusations of witchcraft, female infanticide and sex-selective abortion, female foeticide, sexual crimes like rape, gang rape and marital rape, human trafficking and forced prostitution, domestic violence, stalking, mistreatment of widows, violence against victims, forced and child marriage, mob violence, diagnosis planning, sport-related violence on women, violence against immigrant and refugee women, obstetric violence, breast ironing, female genital mutilation, violence by the police and other authority, stoning and flogging, forced sterilization and forced abortion, State violence like war rape and sexual slavery during military conflict, and force-feeding are discussed. The women’s safety laws and women’s rights are discussed in order to give a clear picture of the study in hand.

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**Research Article**

**English**

**ADAPTATION OF SIVASHANKARI'S TAMIL NOVEL 47 NATKAL INTO MOVIE: COMBATING VIOLENCE AGAINST WOMEN**

**Dr. Uma Maheswari and Subramaniam. S**

**ABSTRACT**

47 Days in Tamil *47 Natkal*, is a novel by a famous Tamil writer Sivashankari published in 1981. It was subsequently made into a movie released in 1981 which was directed by K. Balachandar. The movie clearly reveals the sufferings of the married protagonist Vaishali. She is being cheated by her husband Kumar who has married Vaishali, second time for the spite of his home town as a ritual. He had already married a French lady by name Lucy for money to support his life in France.

Vaishali, who neither knows English nor French, accompanied by her husband leaves India to lead her life at country manor in France (owned by Lucy). Kumar introduces Vaishali to Lucy as his hysterical sister who needs treatment in France. Slowly, Vaishali finds the truth of the relationship between Lucy and her Husband. Kumar forces Vaishali to act as mentally deranged as they had been living in the shadow of Lucy's money. Vaishali wants to leave that place but she does not know anyone who could understand her language to help her escape. Both novel and Movie projects how Kumar tortures Vaishali for his survival, survival of the fittest. Vaishali escapes from France with the help of a Tamil doctor in France. Finally, she settles with her parents in her home town. Lucy also comes to know the truth about Kumar and leaves him. The title indicates Vaishali's marriage life which ends within 47 days.

The aim of the paper is to project parallelism between both novel and movie which project male chauvinism and domineering torture by men to alter the women's values. This depicts the money minded abroad living male's torture during 1980's in a women's life and the way the women express their anger without letting go of their values.

**Keywords:** Violence Against Women In Movies, Women In Trouble And Vaishali-A Victim

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## INTRODUCTION

47 Days in Tamil *47 Natkal*, is a novel by a famous Tamil writer Sivashankari published in 1979. It was made into a movie and released in the year 1981 which was directed by Padma Shri K. Balachandar. The story revolves around the innocent south Indian village girl Vaishali falling in to the trap of marriage at the age of 16 with an architect working abroad and her sufferings at foreign land after marriage because of her husband.

Sivashankari is a popular writer in “the Tamil literary world during the last four decades, her works include more than 36 novels, 48 novellas, 150 short stories, 15 travelogues, 7 collection of articles, one talking book, 4 volumes of literary research book, 2 volumes of anthologies and 2 biographies of Smt. Indira Gandhi (late Prime minister of India), and of Sri. G.D. Naidu, a pioneer in many fields” (Good reads 1).

*47 Natkal* is one such novel written by her. This novel was published initially as most sought-after serial stories in a weekly book “Idayam Pesukirathu” by Manian in 1979.

The aim of the paper is to project parallelism between both novel and movie. Both Movie and Novel centers on Vaishali- a young girl from an orthodox family living in a small village by name Aadhichanoor at Villupuram district. At the age of sixteen she marries a man by name kumar from nearby village who is twelve year older than her and living in France. She leaves abroad immediately after her marriage in anticipation of very happy life over there.

At the same time her husband mulls over his present life with another lady by name Dr. Lucy abroad, whom he married two years back for money to support his Life. Dr. Lucy is a famous Neurosurgeon, who earns lot of money. Moreover she is the only inheritance of her father’s property, who was an owner of country manor house in which they are living and wherein he is going to take his new wife from India. Kumar recalls his first meeting with Lucy three years back and how he had been attracted by her fortune, even though she was eight years elder than him. He also thinks about how frustrated Lucy was at that time because of her failed first love and her complete dedication towards profession, and the way by which she had been attracted by his lovely words and youthful charm. At the same time he also thinks about the ways by which he had become a partner in her properties, left his job and started

his own business with the support of Dr. Lucy’s fortune. At times he broods over his misdemeanor with other girls during Dr. Lucy’s absence.

Kumar also ponders over his second marriage with Vaishali for the want of mother’s compulsion at his home town in India and how he has chosen her to comply with his present scenario abroad after exploiting her illiteracy and innocence.

.After reaching France, Vaishali sets her foot on foreign land with full of dreams adjusting to new environment. After passing first few days of happy life, she slowly familiarizes with the surroundings of the country manor where they live. Within first few days of her life while she cleans up her husband’s study room, to her dismay she finds a photograph of a white Lady hidden secretly in a cover. She be curious to know the details of the lady, asks her husband Kumar, “Who is that White Lady in the photograph? (Sivashankari106). Kumar replies to her question very calmly without exhibiting any emotional expressions that her name is Lucy, she is the owner of that house and close personal friend as well. Further, he says that they are going to live with her as tenant. With lot of doubts lingering in her mind she is satisfied half-heartedly with his answers. Within two days Lucy comes home after attending a conference in a neighbouring state.

Her doubts had got further strengthened by the way in which Kumar receives Dr. Lucy back home with warm hug and tight lip kiss (Sivashankari 114). Dr. Lucy is unperturbed while seeing Vaishali because Kumar had already informed Lucy that he would bring his widow-sister along with him from India for the treatment for her hysterical disorder. At the same time, after Lucy had gone upstairs, emotionally disturbed Vaishali asks her husband to clear her doubts about their intimate interactions between them. The same day night passes without her husband Kumar be with her. After Dr. Lucy left home for hospital, Vaishali in despair rushes upstairs to find evidences for their true relationship. She notices the portrait of her husband and Dr. Lucy in marriage dress (122).

Vaishali understood her husband’s double game and his untrustworthy behavior. She daringly asks her husband, whether Dr. Lucy is married to him, considering the fact that he can’t hide further Kumar also accepts the truth. He further tries to convince Vaishali to adjust with Dr. Lucy and act as mentally deranged sister as they had been living in the shadow of Lucy’s

money.

Vaishali, being brought up under the rich culture of India is unable to digest mind shattering exploitation and atrocities inflicted on her. She doesn't want to continue her relationship further with her husband. Vaishali wants to relieve immediately from the shackles of despondency.

In this crucial moment, human psyche moves to the next stage on either side of relationship. Kumar wants to show his male chauvinist attitude to force Vaishali be submissive and under his control. At the same time, Vaishali doesn't want to yield to the injustice imposed on her. Hence, on one side Kumar wants to torture and make her accept his way of life, on other side Vaishali wants to break her relationship with him desperately and escape.

As days pass by, Vaishali gets a chance to visit shopping mall with Lucy, on that occasion while Lucy is well away in the Mall busy buying things, she meets an Indian. Unfortunately, she is a north Indian who cannot understand Tamil, but Vaishali cries a lot to that North Indian woman and told "Help! Help! (Sivashankari 210).

Taking advantage of the situation, Vaishali pulls the tag from a dress displayed nearby for sales and furnishes her Tamilnadu's address along with a desperate note "Anna Kaapathu" which means "brother save me" to the north Indian female.

In the novel, North Indian Women informs her brother Tharun about Vaishali's critical situation. Tharun, a chartered accountant by his profession who knows personally minister of the state, informs US embassy about Vaishali's situation, Tharun, with the help of police communicates Vaishali's brother to arrive US. Her brother arrives abroad and saves her from the torturous hands of Kumar.

In the movie Vaishali escapes from France with the help of a Tamil doctor in France. Finally, she settles with her parents in her home town. Lucy also comes to know about the truth of Kumar and leaves him. Kumar being untrustworthy to both females has been left alone.

The title indicates Vaishali's marriage life which ends within 47 days in both novel and movie. In the novel the chapters narrates the happenings of

Vaishali's marriage life on those days.

Both novel and movie projected male chauvinism and domineering attitude of men to alter the women's values. The entire story projects abroad living Indian male's money mindedness and dual stand in their personal life during 1980's and the way the Indian women expresses their anger without letting go of their values. The thrilling scenes of Vaishali's attempts to escape from Kumar in many ways ends in failure, creates viewers upset mood. The most irritating scene is when Kumar brings Vaishali to an adult entertainment movie without her knowledge; she has become extremely upset by his attitude and shocked by his behavior. Kumar insults Vaishali by abusive words, slaps her; burns her hands and fingers with cigarette buds and iron box which shows his arrogant attitude on her, creates somber mood in readers and viewers.

The paper finally insists the United Nation's policy of "Educating boys and men to view women as valuable partners in life, in the development of a society and in the attainment of peace, are just as important as taking legal steps to protect women's human rights" (Nikki van der Gaag 105).

The author's frustrated words in the last page about marriage that precluded much earlier than expected by narrating sorrowful life of the protagonist cautioned the expectation of lifelong togetherness in marriage and its sanctity by following age old customs in Indian culture.

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## DARK SIDE OF COLOURED ASPIRATIONS IN WOMEN'S PLANET

M. Indumathi

### ABSTRACT

This present paper is concerned with the melancholy of women in this society and their final outcome through the novel *Two Virgins* in a crystal clear manner. The aspiration of women is taken to examine and to highlight the statistics of life. In this novel, women struggle to showcase their capability due to the obstacles before them. Sometimes situationists use this kind of troublesome situation to defame their name and impeach on them unwantedly at times. Kamala Markandaya being a keen observer of the social condition that prevails in society, makes the readers to visualize the degradation of women in the modern society through the novel *Two Virgins*.

**Keywords:** Women, Degradation, Aspiration

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## INTRODUCTION

The current society is cemented with the loads of money as it is known. So to lead a required life both men and women have to work together and to equate their life which is half based on money. But on the other hand, there is a question of safety, when it is applicable for girls especially. A girl who enraptures with colourful wrappers of goal and dream is willing to get a job at where she is content with her packages. To seek a working place for her economical development, she might be away from her own place and parents at times. Here starts the trepidation of women's life.

Kamala Markandaya points out that there are certain forces in the world which are responsible for disturbing the lives of individuals and families. People feel helpless before such forces. They try their best to come out of the clutches of such forces, but ultimately they submit and get uprooted. But sometimes man's own whims are responsible for the uprooting. The case of Lalitha of *Two Virgins* is the case in point. (Bhatnagar 93)

By embracing the above discussed points the author of the present paper takes up the novel *Two Virgins* for study. To serve the real fact of the woman's situation in this hectic society Lalitha, a suffered character of this novel is being chosen to throw lights on the dark side of working women. Saroja and Lalitha, whose unmarried status are given up for the novel's name as *Two Virgins* is a compilation of the characters experience which roll the pages as the story of the novel with an appropriate diction. It is predictable when the title alone takes a glimpse of readers.

The two virgin sisters are born in a traditional joint family which possesses father, mother and Aunt Alamelu. Lalitha likes very much the European style and waters her dream to get bloom in a fruitful way in the film industry. So, under the support of her father and teacher Miss. Mendoza who both hail modernization, Lalitha is being introduced to the documentary film director Mr. Gupta. Lalitha is more beautiful than her sister Saroja, as she is indeed pretty. Mr. Gupta fixes her to be a figure of his next great film. Lalitha is so much excited and expresses her father that "Mr Gupta has offered me a part in his next film and I have accepted". (TV 95)

But this becomes an indigestible one for Lalitha's father and her family which is completely traditional. Accordingly Aunt Alamelu is also fully fit for ritual things and against for modernism on the other. She has fired many times Lalitha, through her words especially when she does discuss her opportunity with her father. She interrupts "You have accepted said Aunt Alamelu, since when do girls of good family-? Be quiet, said Appa, he lashed out at

her; he had to do something because of his dread. This film, he said, that Mr. Gupta proposes,...."(TV 95)

The above drawn points show how a girl is being supported by their parents though irritated by someone like Aunt Alamelu and moreover by embracing her father's support, Lalitha takes her aspiration just to give a complete structure for it against a few fields which is still considered a restricted one in this society. Now a day's both men and women whirlpool in all fields equally and compile their achievements by degrees like a garland just to adorn as an embodiment of pride for their memory of success. There is no discrimination but when it is seen by a village people or convention followers, considered a great fault. As per their views situations are also happened to Lalitha unfortunately. Mr Gupta, a chance giver uses the chance to hoodwink her chastity at where Lalitha was devoted and dutiful. This is what happening in such working places. Freedom of woman is fettered by some situations with seeking a perfect time.

In this novel, Kamala Markandaya concentrates on the theme of human relationship in the mode of exploitation of women by men as happened for Lalitha's on the other. It should not be blamed by anyone, because every human being is born in nature, by God's boon. But at times it turns out to be a bane for women, as in the case of Lalitha, the heroine of the novel who is tempted by the fashion of the modern world and is subjugated by Mr. Gupta, the film director who induces her by testing her innocence and modesty. Like Mr. Gupta, there are some evil spirits that occupy the vulgar part of society and highlights the dark side of women who boldly exploits innocent girls to quench his sexual thirst. He spoons Lalitha with his false promise to place her in the place where she aspires to be in the film industry. To end up her coloured dreams, he impregnates Lalitha which eggs on her to commit suicide. Saroja, sister of Lalitha who greatly concerns her, recognizes her evil intention:

When Lalitha took the fork Saroja knew. It led to the well where the woman walked in her dripping needs, along the track where no one would walk by night. She fought the knowledge. She ran panting and placed herself in her, she begged her to turn back, clung to her and besought her with the tears cascading down her face, but Lalitha would not. It's the suicide well, said Saroja. (TV 182)

Appa and Amma of Lalitha visit Mr. Gupta and demands for justice, but he simply blames Lalitha by saying that "What she was doing in her studio than flapping her lashes and issuing invitations to all and sundry." (TV 219) The saying of Mr. Gupta

that "Lalitha is a woman." (TV 220) is shameless and is a proof to prove the dilapidated state of women in society. The above drawn points show how the aspiration of women is kept in dark side of their planets. Kamala Markandaya, through the novel *Two virgins* traces out the exploitation of human relationship by spoiling the lives of blameless persons.

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**VIOLENCE AGAINST WOMEN AN INTEGRATED APPROACH**

**S. Thanasekarapandian**

**ABSTRACT**

The complex issue related to virtue of female child required the coordinated effort to support children and to go against the exploitation .The integrated approach ,as per integrated protection scheme which aim to ensure adequate measure to present support ,facilitate service deliveries ,victim assistance ,effective continuous follow up and long term after care in ....to creating awareness capacity building linkage and coordination among the stake holders of Integrated C hild Protection Scheme .A safety net for children is being formed in each district under the chairmanship of the District Collector through District Child Protection Unit.

**Keywords:** Child Abuse, Female Infanticide And Child Protection

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## INTRODUCTION:

Violence against girls is related to their lack of power and control, as well as to the social norms that prescribe men and women's roles in society and condone abuse. Inequalities between men and women cut across public and private spheres of life, and across social, economic, cultural, and political rights; and are manifested in restrictions and limitations on women's freedoms, choices and opportunities. These inequalities can increase girls' risks of abuse, violent relationships and exploitation, for example, due to economic dependency and limited survival and income-earning options, or discrimination under the law as it relates to marriage, divorce, and child custody rights.

Violence and youth girls

Worldwide, up to 50 percent of sexual assaults are committed against girls under 16.

An estimated 150 million girls under the age of 18 suffered some form of sexual violence

The first sexual experience of some 30 percent of women was forced. The percentage is even higher among those who were under 15 at the time of their sexual initiation, with up to 45 percent reporting that the experience was forced

Ministry of women and Child Development, Government of India introduced the Integrated Child Protection Scheme which is being implemented by the Department of Social Defence, Government of Tamilnadu in the state is co-ordinating the State Child Protection Scheme at the State level and District Child Protection Units are functioning under the Chairpersonship of the respective District Collector of the District.

### Violence against female child and preventing them with an integrated approach among the stakeholders of Integrated Child Protection Scheme .

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 mental harm or suffering to **women**, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life."

Although international legal instrument have been in place for decades to protect the girl child, thousand of brutal act of violence , neglect and discrimination specifically targeting the girl child are prevalent on a daily basis. Physical, Sexual and psychological violence occurring in the family, general community, schools and work places leading to rape, sexual abuse, sexual harassment, intimidation at work place, trafficking, forced prostitution, pornography etc.

- Girl children who have been forced into marriage when they attain puberty, knowing

that a minor girl cannot legally give her consent to enter in to such partnership. Girl children are even victimized before birth by prenatal sex selection, abortion based on sex. The violence against girl children is a severe form of human rights violations. Girl children are vulnerable to different forms of exploitation and in spite of the economic, psychological and physical harm and damage to the victim, the family of her too affected irrespective of their status in the society. The 1979 Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), which recognizes violence as a part of discrimination against women in recommendations 12 and 19.

- The 1993 World Conference on Human Rights, which recognized violence against women as a human rights violation, and which contributed to the following UN declaration.
- The 1993 UN Declaration on the Elimination of Violence against Women was the first international instrument explicitly defining and addressing violence against women. This document specifically refers to the historically forever-present nature of gender inequalities in understanding violence against women. This Declaration, as well as the World Conference of the same year, is often viewed as a "turning point" at which the consideration of violence against women by the international community began to be taken much more seriously, and after which more countries mobilized around this problem.
- The 1994 International Conference on Population and Development, linking violence against women to reproductive health and rights, and also providing recommendations to governments on how to prevent and respond to violence against women and girls.
- In 1996, the World Health Assembly (WHA) declared violence a major public health issue, and included in the subtypes recognized were intimate partner violence and sexual violence, two kinds of violence which are often perpetrated as violence against women. This was followed by a WHO report in 2002 (see below).<sup>[24]</sup> The UN also created the Trust Fund to Support Actions to Eliminate Violence Against Women.
- In 1999, the UN adopted the Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women and designated November 25 as the International Day for the Elimination of Violence against Women.
- In 2002, as a follow-up of the WHA declaration in 1996 of violence as a major public health issue, the World Health

Organization published the first World Report on Violence and Health, which addressed many types of violence and their effect on public health, including forms of violence affecting women particularly strongly. The report specifically noted the sharp rise in civil society organizations and activities directed at responding to gender-based violence against women from the 1970s to the 1990s.

- In 2004, the World Health Organization published its "Multi-country study on Women's Health and Domestic Violence against Women", a study of women's health and domestic violence by surveying over 24,000 women in 10 countries from all regions of the world, which assessed the prevalence and extent of violence against women, particularly violence by intimate partners, and linked this with health outcomes to women as well as documenting strategies and services which women use to cope with intimate-partner violence.
- The 2006 UN Secretary General's "In-depth study on all forms of violence against women", the first comprehensive international document on the issue.
- The 2011 Council of Europe Convention on preventing and combating violence against women and domestic violence, which is the second regional legally-binding instrument on violence against women and girls.
- In 2013, the United Nations Commission on the Status of Women (CSW) adopted, by consensus, Agreed Conclusions on the elimination and prevention of all forms of violence against women and girls (formerly, there were no agreed-upon conclusions).
- Also in 2013, the UN General Assembly passed its first resolution calling for the protection of defenders of women's human rights.<sup>[45]</sup> The resolution urges states to put in place gender-specific laws and policies for the protection of women's human rights defenders and to ensure that defenders themselves are involved in the design and implementation of these measures, and calls on states to protect women's human rights defenders from reprisals for cooperating with the UN and to ensure their unhindered access to and communication with international human rights bodies and mechanisms.

Additionally, on the national level, individual countries have also organized efforts (legally, politically, socially) to prevent, reduce and punish violence against women. As a particular case study, here are some developments since the 1960s in the United States to oppose and treat violence against women: 1967:

Preventive measures of the Government of Tamil Nadu:-Government has introduced various assistance under various social security schemes catering to the need of the Girl Children and Women. Following schemes encourage Girl children and Women to promote education to avoid child marriage, domestic violence etc and to empower them.

Integrated approach to solve the problem of the children and ensure the protection, placement and rehabilitation and instill courage in the mind of victims of violence to encounter and to meet the challenges in life.

#### **1.Chief ministers girl child protection protection scheme.**

Rs 50.000/ is deposited in the name of the girl child born on or after 1.8.2011 for 18 years .under scheme 11-rs 25.000 / is deposited in the name of two children in a family born on or after 1.8.2011.On completion of 18 years of age .An amount with accrued interest will be given girl child.

Adoption:There are 15 SAAs functioning in the state .

#### **2.Moovalur Ramamiratham Ammaiyar Ninaivu Marriage Assistance Scheme:**

It supports parents financially in getting their daughter married and promote the educational status of poor girls .Rs 25000/-&50000/-sovereign gold for making thirumangalam with effect from 23.5.2016.Annai Thersa Ninaivu Marriage Scheme for orphan girls.

#### **Purachi Thalaivar MGR Nutritious Meal Programme.**

Under ICDS programme there are 54,439 Anganwadi centers are functioning in the state which covers children in the age group of 0-72 months ,adolescents girls (11 -18 years )pregnant women and lactating mothers where Early childhood care,Ante Natal Care and Post natal care.Growth monitoring supplementary nutrition ,Health personal referral services ,non formal preschool education ,Nutrition &Health Education ,Supplementary Nutrition under Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (SABLA),life skill training and Vocational training to adolescent girls in 139 Blocks in 9 Districts ,life skills education and vocational training for adolescent girls under KSY(Kishori Shakti Yagna)in 295 blocks of 23 dist and Nutritious Hot cooked in the age group of 2-5 years.

Effective Implementation of various Special Laws:-

- THE JUVENILE JUSTICE (CARE AND PROTECTION OF CHILDREN) ACT, 2015
- Amendment Proposed in Immoral Traffic Prevention Act 1956

- National Guidelines on Infant and Young Child Feeding
- Notification on Infant Milk Substitutes
- The Prohibition of Child Marriage Act, 2006
- The Child Marriage Restraint Act, 1929
- The Commissions For Protection of Child Rights Amendment Act, 2006
- National Commission for protection of Child Rights Rules, 2006 in English
- The Juvenile Justice Care and Protection of Children Rules 2007 in English
- The Juvenile Justice Care and Protection of Children Act 2000
- The Juvenile Justice Care and Protection of Children Amendment Act 2006
- Protection of Children from Sexual Offences Bill, 2011
- Amendment to the Protection of Children from Sexual Offences Act, 2012
- The Protection of Children from Sexual Offences Act, 2012

Integrated approach towards the prevention and victim assistance:-An integrated approach is more suitable for preventing and curbing such serious issue of violence against Girl children. Inter departmental cooperation, establishing effective linkage with public and civil society partnership ensure and strengthen the protective net to safeguard the children.

The Village Level Child Protection Committee (VLCPC), Block Level Child Protection Committee (BLCPC), District Level Child Protection Committee (DLCPC) are monitoring and

recommended authority in district related to child protection .soon after the implementation of ICPS in TamilNadu effective awareness creating measures have been taken especially implementing protection of children against sexual offence child labour Act ,JJ Act Child Marriage Act etc. All Child Care Institution brought under the control of Social Defence .The details related to children in Child Care Institution are brought to child tracking system in order to avoid child trafficking and to trace the missing children.

Special drive to trace missing children in the name of “OPERATION MUSKAN, OPERATION SMILE” in which the District Child Protection unit ,police, labour and other allied departments jointly inspect and trace the missing children and to restore the children who are on streets ,public places without having adequate protection and place them in appropriate care and protection .

Integrated Child Protection Scheme work together to fight domestic violence, sexual assault, and other types of violence against female girls. It created awareness for certain crimes and started programs to prevent violence and help victims. Over the years, the scheme has been expanded to provide more programs and services.

Integrated approach to solve the problem of the children and ensure the protection ,placement and rehabilitation and instill courage in the mind of victims of violence to encounter and to meet the challenges.

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**THE TRADITIONAL INDIAN WOMAN IN THE SELECT NOVELS OF  
KAMALA MARKANDAYA**

**Dr. A. Gopalakrishnan**

**ABSTRACT**

The genre of prose, developed in the latter half of the nineteenth century, can be said to be a byproduct of western influence on India's art and literature. The early Indian social reformers like Rajaram Mohan Roy and other journalists effectively used prose to articulate their views, opinions and ideas for the elimination of social evils and superstitious beliefs. The growth of prose in India led to the blossoming of fictional writing in general and novel in particular. Traditional family in our society is very much responsible for such a pitiable condition of women. This paper shows the traditional Indian women in the works of Kamala Markandaya.

**Key words:** Indian women, feminism and women in kamala markandaya

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## INTRODUCTION

The influence of Britain had an impact in the ample spaces of Bengal, sometimes directly and sometimes indirectly. Before 1947, the English models were the major outside influence on India. However, most of the Indian English novels of the period retain little more than antiquarian interest today. Even Toru Dutt chose European protagonists for her novel and failed to mould her art distinctively. They are predominantly acts of admiring imitation by elite whose reality had shifted from the immediate social context to a romantic past.

Postmodern sensibility is reflected in Indian writing in English which is the product of new socio-cultural and political situation and circumstances that pushed the marginal or the extreme marginal to the center stage. Feminism is the product of such a sensibility. Feminism took a new turn since the publication of *The Feminine Mystique* by an American female novelist, Betty Friedan in 1962. But it took upward surge in 1980s. It seeks to create a new word for women free from traditional discrimination of contemporary women in traditional patriarchal society and voices for women's liberation from prejudiced male-dominance. It denounces discrimination against women and dismantles the traditional patriarchal constructs to recover their voice against suppression and sex-subjugation.

Traditional family in our society is very much responsible for such a pitiable condition of women. Prejudiced parents do not allow their daughters to have equal status like sons. Girls are not allowed to have the same privilege like boys. Codes of conduct for girls are different from those of boys. Some girls are prohibited even from going to schools as their parents do not think that their education is also essential for development.

In *Some Inner Fury*, Markandaya discusses the personal relationships operating on many levels-between Mira, an Indian girl and Richard, an Englishman, between Kitsamy, a westernized husband and Premala, a typical Indian wife. The entire novel is coloured on one hand by the cautious love between Mira and Richard, and on the other, by rather a cold relationship between Premala and Kitsamy. From the very beginning of the novel, Mira's actions show an unconscious liking for Richard which can be taken as the first stage of love and which is gradually transformed into deep love. In the second stage, love is no longer an occasional spark originating from Mira's act of clumsiness and innocence. It turns into a visible flame. They go out together as man and woman with a rich glow of love

on Mira's face. A gift or a message from Richard becomes more meaningful to her. They touch and kiss each other but with hesitation and fear. For her the company of Richard gives pleasure. The third stage can be called that of the simmering, or even of burning life, in which their love no longer remains as occasional flame. They are now in deep love, not yet in the form of visible conflagration. Blissfully oblivious of the world, Mira and Richard act as unmarried husband and wife. Richard talks of "fever" and "ache" and persuades her on the uninhabited coast for a sexual act which is the culmination of love. She becomes "warm and contented", implying the completion of sexual act and talks of "tenderness that comes to a man afterwards" (SIF-110). In their promise to be together all the time, one can read the phraseology of marriage in which the two swear to be together till death.

In contrast to Mira-Richard relationship which is based on love without marriage, the relationship of Premala and Kitsamy could be termed marriage-without-love, being no more than yoking together of two desperate individuals into a matrimonial alliance. Influenced by the western ideas, Kitsamy refuses to marry a girl without knowing her. His love for a silk-haired English girl called Sylvia could have turned into a marriage. His opposition to marry Premala arose in the absence of his acquaintance with her. The first stage in their relationship is when, in order to facilitate marriage, Premala begins to live with Richard's mother and Kitsamy comes into contact with her. The second stage begins with the marriage of Premala and Kitsamy and then the latter's efforts to modernize her. It is also here that their contrasting natures begin to surface.

In the third stage, Premala's dampened yet sparkling love for Kit is extinguished in the absence of her husband's reciprocal gesture. In any case, Premala's love has been one-sided. It was because of her love that she tried hard to please him. The bubbling enthusiasm of Kitsamy in modernizing her also cools down substantially. Premala becomes quiet and withdrawn in the parties. Her awkward behavior before the guests invites her husband's wrath.

In the fourth stage, the absence of her husband's love breeds frustration in Premala. The failure of Kitsamy is not in providing for Premala's physical comforts, but is in starving her soul hungry for love. Having none of her own, she adopts a child and shares with the village people the warmth of her love. Though the social forces could be held responsible for their marriage, biological forces are responsible for the absence of her child and as a corollary of her

death. The fifth stage comes in the sudden awakening of Kit's love for Premala once danger and death threaten her. On learning of the danger to Premala's life, hurries to the school only to have the satisfaction of holding her dead body. Premala as her name in Malayalam prem means love suggests is an embodiment of love. The fire that consumes her could be the externalization of her inner fire. Rather than being ignobly devoured by the latter in the absence of a loving husband, she is consumed with dignity in real fire.

Sarojini and Rajan in *A Silence of Desire* are representatives of the conflicting polarities of tradition and modernity, society and the individual. All these conflicting loyalties point out that there is no hope of an easy resolution, neither through marriage nor through an affair nor through death. There is no such thing as the perfect union of the fire and the rose, the Purusha (male) and the Prakriti (female). Dandekar exerts rationalism against Sarojini's blind faith.

Sarojini visits the Swamy in her best clothes, pays him tributes out of her little treasure and consequently neglects her home. Sarojini's smooth relationship with Dandekar is under threat because she cannot reveal to him that she was attempting faith healing from a Swamy. Dandekar could never deny that Sarojini was a devoted wife. The prolonged sessions at the Swamy's place leave the house unattended. Through the workings of his mind, Dandekar begins to suspect his wife of infidelity-the first thought that strikes any middle-aged middle-class Indian man. The author continues to disrupt the ordered harmony of Dandekar's life, not just by Sarojini's physical absences and her growing inefficiency in kitchen matters, but also by her firm sexual abstinence and her evasive responses to Dandekar's subtle interrogations. A wife would not and cannot have any other interest or role, except in relation to man. Even in Valmiki's speech, Anasuya notices the kind of affectionate playful talk associated with newly-married couples and a sign of union now, "set in the calmer pattern of harmonious cohabitation" (*Possession*, 182).

Caroline becomes different too. She does not yearn and burn for sex but is transformed into a new and tender Caroline. Caroline was not only possessed but also taken in possession. For Jayamma the truth of what she had been deprived of in marriage dawns on with full force once her daughter Nalini and son-in-law Ravi starts living in the same house. It is in such a frame of mind when Jayamma becomes actually aware of "her other loss" that she starts associating the elements of "dominance" and "masculinity" which she found wanting in Apu, with Ravi. She even entertains in her mind the thought that

her son-in-law is better, more masculine than her husband. So, when Ravi physically manhandles his wife Nalini, Jayamma is at first concerned for her daughter but when she realizes that there are no real injuries, she holds her peace and experiences some kind of a dream fulfillment. Thus, the two planes of the novel-the one wherein Ravi associates Jayamma with "animal" imagery and the other namely the author's view which discovers the "seed" of Ravi's "masculinity" in Jayamma's mind, converge in the near-incestuous encounter between the two.

What assumes significance in the whole episode is Jayamma's reaction to the incident the following morning. To Ravi's utter surprise Jayamma's reaction is one of total unconcern.

"What for last night? She said and stared at him. " Do you think I care about that? Who cares what goes on between four walls?" (*AHR-223*).

Markandaya is preoccupied with the effect of social conditions on the individual, and his search for identity and the retention of an integrated, acceptable self. The goals her characters seek are similar in their deepest implication but the way in which attain them are different. She portrays three main characters, Mira, the narrator, Roshan, the firebrand freedom fighter and Premala, the quite, shy unassuming housewife. Each of them is like a pilgrim on a journey, seeking answers to their question on the meaning of life. There three characters have doubts and problems and have to cross many thresholds in their search for selfhood. To describe this journey towards selfhood, through the process of initiation the author has used the quest motif. In the portrayal of the three women characters, we find the conflicts between pain and pleasure, between reality and self and between power and love.

Roshan's battle for self-actualization is not won in a day. She exemplifies the external woman who has to assert her inner being and the consequences of doing so. She attempts to create a space in which she can strengthen her being and claim that which is lost with dignity. She wants to disprove the belief that women in India are not resourceful. She represents the woman's psyche, which considers women to be helpless and dependent.

We do not tell what happens to Roshan because her quest has neither failed nor is it realized. Like a flaming torch she has only passed on the spirit of freedom, the desire for self-realization to the other two characters, Premala and Mira. To Mira, she was the leader, a path-finder. Premala is symbolic of the failed quest. She enjoys little or no freedom and is ruled by necessity-the role modalities designated for her by the society. She is traditionally brought up. She lives in a world defined by her parents and

society. Her family was not as westernized as that of her in-laws and so she had to object to her new circumstances. The two opposite characters Kit and Premala come together in death when in life they were separated. Mira enjoys a limited degree of freedom enough to understand and identify the quest for identity undertaken by Premala and Roshan. But she cannot rebel totally. She has to make an uneasy truce with necessity. She is the existential character who lives constantly under the shadow of the 'death' of her selfhood

Some of the circumstances reported in Markandaya's fiction testify to her intense awareness of her identity as a woman. Markandaya's attitude to feminism is established as personal, analytical and exploratory rather than public, political or polemical. She does not create a woman's world; but she presents the real world, sometimes raising serious questions about contemporary attitudes to men, women and marriage. She investigates the actual social and emotional bonds that shackle women. She confronts a tradition-oriented society and learns to live under the twin whips of heritage and modernity.

To sum up by quoting the words of Joanna, "Markandaya's novels are metaphorical elongations of the basic fact of awakening feminine consciousness" (45).

Thus, a syncretic vision is the only possible solution for women who have discarded their pusillanimous attitude and dormant sensations have been awakened in their beings. That Male hegemony is not acceptable anymore, especially in the urban areas, where women have begun to think for themselves, is palpable through Markandaya's portrayal of women through the characters of Jayamma, Ira, Anasuya, Kunthi, Premala and Mira.

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**THE ROLE OF MEDIA AND LITERATURE IN REACHING THE UNREACHED**

**G. Vidhya Lakshmi and Dr. M. Natarajan**

**ABSTRACT**

Women despite their social background face cruelty in their day to day life in several ways. Yet they are determined to resist against violence inflicted on them is clear as everyone can witness the increased reports, once not recorded and left into darkness. At this juncture the present paper attempts to probe into the crucial part of media, literature and the government which lend hands for women's unflinching crusade to seek justice for their forcible victimisation in general. At this juncture the present paper attempts to probe into the crucial part of media, literature and the government which lend hands for women's unflinching crusade to seek justice for their forcible victimisation in general.

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## INTRODUCTION

Women despite their social background face cruelty in their day to day life in several ways. Yet they are determined to resist against violence inflicted on them is clear as everyone can witness the increased reports, once not recorded and left into darkness they are lagging behind to afford timely support to the othered tribal women in the inner most pockets of the nation who are suffering in silence. It also tries to bring out how the lives in the margin are not focused with equal vehemence with that of women from the upper crust of the social hierarchy and to find a way in fulfilling the gap to reach the unreached.

The indigenous people of our country live a cloistered life, away from the metropolitan societies. They are left unnoticed in the rustles and bustles of the city life. The untold sufferings of the women in the neglected sects are more pathetic than that of women in the mainstream society. The tribal women are doubly humiliated on the basis of their class and gender in the patriarchal societal setup. This presses for a necessity for equal attention of the media, literature and other forums which speak on societal development on the needs of the downtrodden women who are in more vulnerable position.

The media play a vital role in drawing the attention of the government and the people towards the destitute. In such a way, crime against the tribal women of villages Chhattisgarh, in October, 2015, reported in The Indian Express dated November, 2, 2015, is taken up by National Human Rights Commission. Based on the report that Chhattisgarh police personnel had sexually harassed, assaulted and raped the tribal women, the commission had investigated the issue and had given the statement after investigation as,

The NHRC team could only record the statements of 14 victims out of the 34 mentioned in FIRs, and statement under Section 164 of CrPc had only been recorded 'in respects of 15 victims'. Almost all the victims in the incidents, covered under the three FIRs, are tribals. However, Scheduled

Castes and Scheduled Tribes (Prevention of Atrocities) Act has not been invoked in any of the cases. As a result, the due monetary relief under the SC/ST Act has not been paid to the victims

The commission has also raised question to the government on the delay in providing proper relief fund to the victims. In the due course of the enquiry the commission has received another complaint dated January, 21, 2016. Such violence against the underprivileged women by the police personnel or by those in power has been continuing has revealed the darker side of our society.

Like media, literature acts as another

seminal medium that mirrors the society and have the power to reflect, record, react on wrongs and give voice for the suppressed, such inhumane violations against women especially the subaltern is not given expressions in large extent. In the current phase of literature, most of the writers are chiefly concerned with the exertion of urban cultural, political, economical and technological issues. This has deviated their attention from the sidelined lives of the tribes particularly women. The tribal women are suffering all the more in the hands of patriarchal and hierarchical social order. Very few writers have sporadically shed light on the unheard annals of the tribal womenfolk in their literary expressions.

Mahasweta Devi is one of the writers who have dedicated her life and intellectual potency in representing the oppressed class. Her novels have unravelled the naked truth of unequal power distribution in our country subjugating the deprived and stamping them as underprivileged on the basis of class, caste and gender. The segregation based on class and caste is having higher causal effect on women, the gendered subaltern. In her select works Devi has documented the authentic record of suppression, exploitation and violence against the oppressed womenfolk.

"*Draupadi*" a short story by Mahasweta Devi, depicts the life of a Santhal tribal woman who suffers the same kind of humiliation mentioned in the recent news in the hands of men in power. The female protagonist, Dopdi Mejhen, belongs to the poverty stricken tribal family forced to rebel against the cold-hearted feudal lords in exploiting the tribal class, making them deprived of even water to quench their thirst and survive. As an oppressed woman, Dopdi has to put up with the land lord's harassing eyes. This suppressed anguish in Dopdi outbursts while the tribal class rise against oppression. The author states this burning inner agony as transformed anger as "Dopdi has said, his mouth watered when he looked at me, I'll pull out his eyes." (30), this reveals the fact that women's body is considered as an easy prey that can be victimised even by men's gaze.

For her rebellious act in participating outrageous protest, she gets arrested and subjected to merciless third rate treatment from the officers. Her plight after cruel rape and sexual tortures in police custody unfolds the torments of the womenfolk of indigenous ethnicities. Devi has documented the fact that in the police custody the agitating woman is repaid with the flouting of her body as a punishment for her voice against exploitation.

The writer also brings out the bitter truth on why women suffer in the andro-centered society where men's assumed superiority in the patriarchal culture and their pride of power make them showcase it on women's body by gravely

humiliating the gendered subaltern vehemently. This is expressed in the frustrated words of Dopdi, "Your sex is a terrible wound" (28)

The officers have considered Dopdi as a weak, submissive person. But Dopdi disapproves her male counterparts, who have thought themselves superior and tried to instil fear and disgrace of rape in her, by her defiant action that has inversed effect on the men. This is revealed through Senanyak's reaction on seeing the naked, wounded Dopdi, "What is this. He is about to cry, but stops. Where are her clothes?"(36).

Devi through her protagonist's nudity has questioned the male created system of culture that expects the oppressed victims to be ashamed rather than the oppressors. Dopdi with her unconquerable strength although shattered physically comes before the exploiters with her wounds naked challenging the men with her mighty will power through her words and action:

What's the use of clothes? You can strip me, but how can you cloth me again? Are you a man? She spits on his shirt and says, there isn't a man here that I should be ashamed. I will not let you put my cloth on me" (36).

Dopdi also turns her wounds as a defensive weapon against violence and harassment whose unexpected act has shaken the men's illusion of superiority on the ground of gender and power. This is depicted by the author in an intense manner when Dopdi "pushes the Senanyak with her two mangled breasts, and for the first time he is afraid to stand before an unarmed target, terribly afraid."(37)

Mahasweta Devi, thus, has chiselled Dopdi as an epitome of courageous womanhood not being a meek and passive personality who can be silenced by violence but as a defiant deviant character who strongly confronts her predators, neither ashamed of being a woman nor afraid of their sexuality. This hammers home the author's ideal truth that only the wrong doer should be ashamed not the victimised woman and makes the exploiters burn in the fire of guilt and shame.

Hence, the short fiction "Draupadi" is one of the representations of violence against the tribal women in literature. Such literary expressions by writers like Mahasweta Devi are the authentic documentation of the heart-wrenching plight of marginalised women. Her direct delineation makes it evident that inhuman brutality against the gendered subaltern has not changed. Yet through these kinds of efforts made by the activist writers to

provide voice for the voiceless and rip off the rotten layers of the society has to be continued for a better change in society and to provide hope to the women bereft of social recognition and social mobility as humans.

This lays an emphasis on media and literature to project not only the reality and sufferings of the tribal women but also their life after justice and proper rehabilitation provided by the government to find a ray of hope in their life. Like the saying, "unless the lion writes its life the story will always praise the hunter", the indigenous women should also try to take up writing as a tool to present the real picture of their life and rich culture to the mainstream world for proper understanding and to preserve their dignity and to establish their own identity.

Thus, literature and media having high impact on humanity should act as a clarion call to the government and the readers to be aware of the need for attention the lives in periphery necessarily deserve, the need for stern laws and its proper implementation to make the country devoid of violence against women that is being one of the biggest threats to humanity.

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### IMPROVISING WOMEN SAFETY THROUGH SMART TECHNOLOGIES

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#### ABSTRACT

Violence against women is a serious violation of human rights. Its impact ranges from immediate to long-term physical, sexual and mental problem for women, including death. Violence will make negative consequences to their families, the community and the country. It negatively affects women's general well-being. Preventing Women from Violence is a major task performed through latest technology advancements. Smart Wearables can be the best friend and protector. Loaded with security apps for women, Smart Devices can help them send emergency alerts to chosen people and also let people know about your whereabouts if anything goes wrong. This paper discussed about latest smart technology devices which would support women against violence and suggested some ideas for preventing violence.

**Key words:** smart technique, women safety and women victims

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## INTRODUCTION

Women is known as 'Shakthi' which means 'Meta Power' capable of doing anything and everything. The female child exhibit its power in the form of glory from the day of born to the day of dawn. The angel brings all sort of goodness and happiness to the family where she gets into. As she grows, the blossoms also grown in the family which constitutes father, mother, siblings and elders. Later she magnifies the laurels to the new family where she steps into. From the term kid, girl, women, she turns into wife and mother. Whatever name, she is being called, it means the light of the home which showers caring & kindness to the family. Several security issues exist which affects women throughout the life. As technology grows today, it has two sides as that of a coin. One side is full of advantage i.e. the bright side and second sides contains the disadvantages i.e. the dark side. It is the high time, women should be aware of both sides of the technology in order to protect them from the hazards. Among these application the young women use internet for E-mail, chat, on-line shopping, searching information, watching movies & music. While searching information of watching movies & music they are not going to give their personal data. But during chat or E-mail and on-line shopping, they will be providing their personal data such as name, qualification, designation, address, and confidential data such as mobile number, pan card number, credit card number.

Such sensitive data are at risk, when it is transmitted through the network not only the personal data, the teenage girls were sharing their photos through social network such as face book, twitter and whatsapp. There are several illegal persons who involves in cyber crimes to hack these personal data. the crime related to Internet is called as cyber crime. The person who tries to access other's information without permission is called as hackers. Such immoral fellows after accessing the confidential data of young women, they use them for illegal activities

### Mobile Application for Security

#### **1. TellTail**

Delhi Integrated Multi-Modal Transit System designed this app. It allows the user to be tracked through the GPS on their phone or the vehicle. The user can send instant alerts to a chosen group of contacts.

#### **2. Women's Security**

It records a 45 second voice recording which sent without our active interaction. If you are in a no-reception range, the app sends the message as soon as signal is available.

#### **3. bSafe**

Motto for this app is "Never Walk Alone". It sends the message and location automatically to the emergency call recipients.

#### **4. SafetiPin**

If you are moving to a new locality want to know the safety levels in any area, SafetiPin gives the user a map based view of a locality, a city or the world along with its safety score.

#### **5. Police Nearby**

This app takes your GPS location and lists the nearest police stations around you. It is extremely useful in emergencies such as theft, robbery or other such problems.

### 5 Gadgets That make Women Safety

Technology expands the tools for women safety through Smart Wearables. These wearable products prove especially useful because they can often mask into woman's outfit, some jewelry pieces while others blend into a ring of keys. These products prove that personal safety can benefit from technology when the two come together in innovative ways.

#### **1. Safelet**

Safelet has designed with speed and convenience in mind. The bracelet has two buttons on the side that users can press to send a message to contact within a Guardian Network. If the situation is one of high danger, friends and family members who see the alert can automatically call an emergency number like 911 from within the app. The smart bracelet also syncs with the user's mobile phone to start recording audio.

#### **2. Stiletto Charms**

In Stiletto mobile app, users can create an emergency profile, set up emergency contacts, plan a route and check the device's battery level. Besides contacting friends and family members.

#### **3. ROAR (Athena)**

Roughly the size of a half dollar coin, Athena activates a loud alarm when users press a button. The device then sends an alert with the location of the user to contacts who can help. The device can be attached to a purse or even worn as a necklace (a recessed button avoids any accidental alarms). Users can also set the device to silent mode so that Athena still sends information to contacts without making a sound.

#### **4. Revolar**

Oval-shaped and measuring less than two inches, it easily clips onto a jeans pocket or sports bra. An alternate case lets users easily attach it to a set of keys. When pressed twice, Revolar sends a 'yellow alert' to designated contacts; they receive a text message with the user's location and a message saying the user feels unsafe.

### **Safety Tips for Women**

1. Avoid to attend the Call or sending SMS while in Public places
2. Always be alert and aware of Surroundings
3. Change Your Daily Routine Work
4. Avoid Shortcut Route
5. Never accept Lift from Stranger
6. Avoid Night Time Travel alone
7. Convey Someone where you are going, how long it will take

### **CONCLUSION**

Instead of using Technology in an innovative way to secure women, today the youngsters are using it for illegal things. They are not aware of its consequences. It is very much necessary to create awareness about the technology advances. Smart technology is defined as securing women against violence. Women should be very much cautious about their security. If this article creates awareness to women, their lies it success and their soul satisfaction. Smart Technology improvises Women Security effectively.

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**CYBER CRIMES AGAINST WOMEN AND PREVENTING STRATEGIES**

**Dr.K. Kala**

**ABSTRACT**

Cybercrime is a fast-growing area of crime. More and more criminals are exploiting the speed, convenience and anonymity of the Internet to commit a diverse range of criminal activities that know no borders, either physical or virtual, cause serious harm and pose very real threats to victims worldwide.

In this paper we discuss about

1. What is Cyber crime?
2. Cyber crimes against person
3. Cyber crimes against property
4. Cybercrimes against government
5. Cybercrimes against society at large

**Keywords:** cyber crime and women victims

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## INTRODUCTION

The first recorded cyber crime took place in the year 1820 which is not surprising considering the fact that the abacus, which is thought to be the earliest form of a computer, has been around since 3500 B.C. in India, Japan and China. The era of modern computers, however, began with the analytical engine of Charles Babbage.

In 1820, Joseph-Marie Jacquard, a textile manufacturer in France, produced the loom. This device allowed the repetition of a series of steps in the weaving of special fabrics. This resulted in a fear amongst Jacquard's employees that their traditional employment and livelihood were being threatened. They committed acts of sabotage to discourage Jacquard from further use of the new technology. This was the first recorded cyber crime.

### Types of cyber crime:

#### 1. Cyber crime against person:

There are certain offences which affect the personality of individuals can be defined as:

- **Harassment through e-mails:**

It is very common type of harassment through sending letters, attachments of files & folders i.e. via e-mails. It is common as usage of social sites i.e. Face book, Twitter etc.

- **Cyber Stalking:**

It means expressed or implied a physical threat that creates fear through the use of computer technology such as internet, e-mail, phones, text messages, webcam, websites or videos.

- **Dissemination of obscene material:**

It includes indecent exposure/Pornography, hosting of website containing prohibited materials. These obscene matters may cause harm to the mind of the adolescent and tend to deprave or corrupt their mind.

- **Defamation:**

It is an act of imputing any person with internet to lower down the dignity of the person by hacking his mail account and sending some mails with using vulgar language to unknown persons mail account.

- **Hacking:**

It means unauthorized control/access over computer system and act of hacking completely destroys the whole data as well as computer programmes. Hackers usually hacks telecommunication and mobile network.

- **Cracking:**

It is amongst the gravest cyber crimes known till date. It is a dreadful feeling to know that a stranger has broken into your computer system without your knowledge and consent and has tampered with precious confidential data and information.

- **E-mail Spoofing:**

A spoofed e-mail may be said to be one, which misrepresents its origin. It shows its origin to be different from which actually it originates.

- **SMS Spoofing:**

Spoofing is a blocking through spam which means the unwanted uninvited messages. A offender steals identity of another in the form of mobile phone number of the victim. It is very serious cyber crime against any individual.

- **Carding:**

In means false ATM cards i.e. debit and credit cards used by criminals for their monetary benefits through withdrawing money from the victim's bank account maliciously. There is always unauthorized use of ATM cards in this type of cyber crimes.

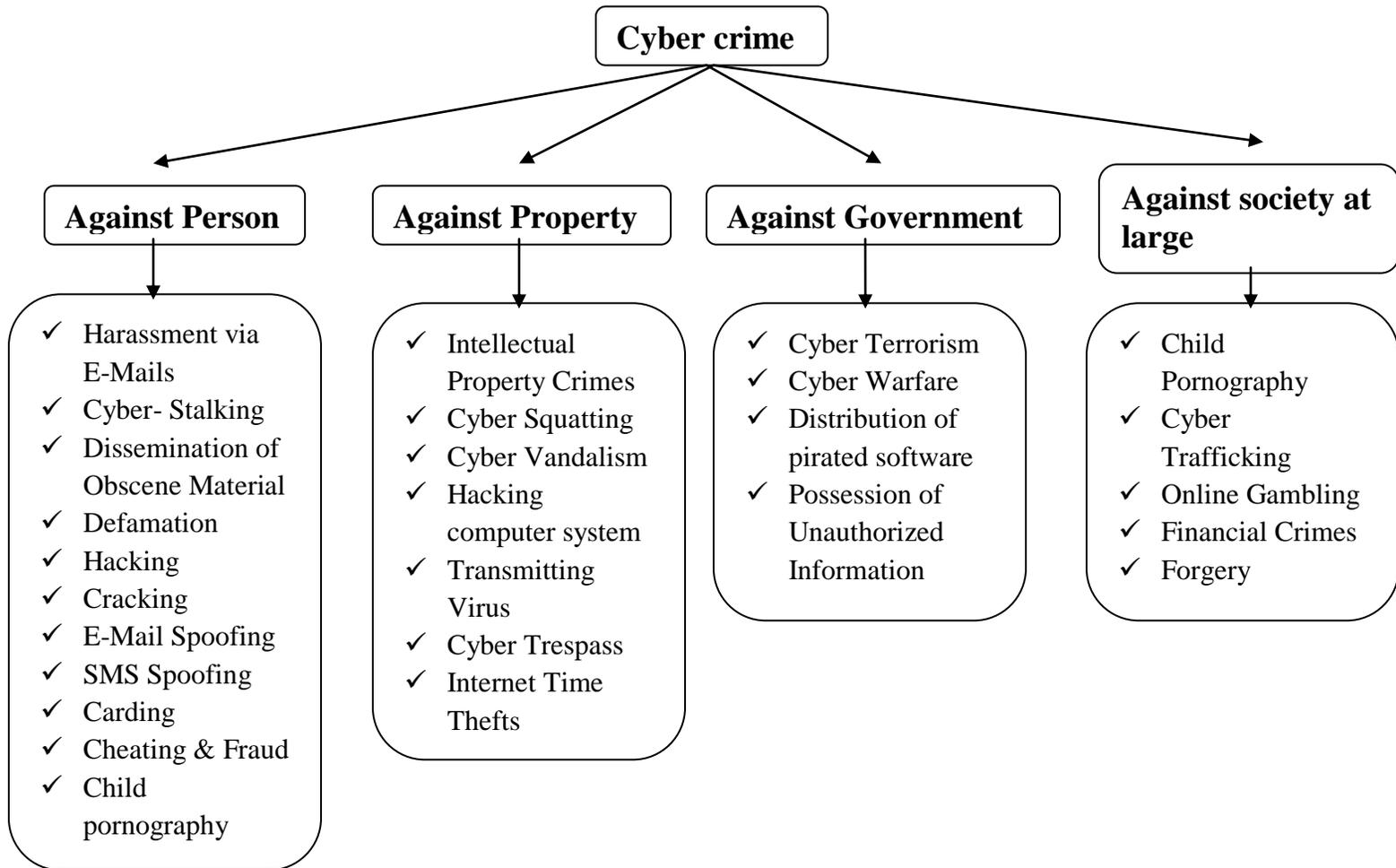
- **Cheating & Fraud:**

It means the person who is doing the act of cyber crime i.e. stealing password and data storage has done it with having guilty mind which leads to fraud and cheating.

- **Child Pornography:**

It involves the use of computer networks to create, distribute or access materials that sexually exploit underage children.

- **Assault by threat:**  
It refers to threatening a person with fear for their lives or lives of their families through the use of a computer network i.e. E-mail, videos or phones.



**2. Crimes against Persons Property:**

As there is rapid growth in the international trade where businesses and consumers are increasingly using computers to create, transmit and to store information in the electronic form instead of traditional paper documents. There are certain offences which affects persons property which are as follows:

- **Intellectual Property Crimes:** Intellectual property consists of a bundle of rights. Any unlawful act by which the owner is deprived completely or partially of his rights is an offence. The common form of IPR violation may be said to be software piracy, infringement of copyright, trademark, patents,

designs and service mark violation, theft of computer source code, etc.

- **Cyber Squatting:** It means where two persons claim for the same Domain Name either by claiming that they had registered the name first on by right of using it before the other or using something similar to that previously. For example two similar names i.e. [www.yahoo.com](http://www.yahoo.com) and [www.yaahoo.com](http://www.yaahoo.com).
- **Cyber Vandalism:** Vandalism means deliberately destroying or damaging property of another. Thus cyber vandalism means destroying or damaging the data when a network service is stopped or disrupted. It may include within its purview any kind of physical harm done to the computer of any

person. These acts may take the form of the theft of a computer, some part of a computer or a peripheral attached to the computer.

- **Hacking Computer System:** Hacktivism attacks those included Famous Twitter, blogging platform by unauthorized access/control over the computer. Due to the hacking activity there will be loss of data as well as computer. Also research especially indicates that those attacks were not mainly intended for financial gain too and to diminish the reputation of particular person or company.

- **Transmitting Virus:** Viruses are programs that attach themselves to a computer or a file and then circulate themselves to other files and to other computers on a network. They usually affect the data on a computer, either by altering or deleting it. Worm attacks plays major role in affecting the computerize system of the individuals.

- **Cyber Trespass:** It means to access someone's computer without the right authorization of the owner and does not disturb, alter, misuse, or damage data or system by using wireless internet connection.

- **Internet Time Thefts:** Basically, Internet time theft comes under hacking. It is the use by an unauthorized person, of the Internet hours paid for by another person. The person who gets access to someone else's ISP user ID and password, either by hacking or by gaining access to it by illegal means, uses it to access the Internet without the other person's knowledge. You can identify time theft if your Internet time has to be recharged often, despite infrequent usage.

### 3. Cybercrimes against Government:

There are certain offences done by group of persons intending to threaten the international governments by using internet facilities. It includes:

- **Cyber Terrorism:** Cyber terrorism is a major burning issue in the domestic as well as global concern. The common form of these terrorist attacks on the Internet is by distributed denial of service attacks, hate websites and hate e-mails, attacks on sensitive computer networks etc. Cyber terrorism activities endanger the sovereignty and integrity of the nation.

- **Cyber Warfare:** It refers to politically motivated hacking to conduct sabotage and espionage. It is a form of information warfare sometimes seen as analogous to conventional warfare although this analogy is controversial for both its accuracy and its political motivation.

- **Distribution of pirated software:** It means distributing pirated software from one computer to another intending to destroy the data and official records of the government.

- **Possession of Unauthorized Information:** It is very easy to access any information by the terrorists with the aid of internet and to possess that information for political, religious, social, ideological objectives.

### 4. Cybercrimes against Society at large:

An unlawful act done with the intention of causing harm to the cyberspace will affect large number of persons. These offences include:

- **Child Pornography:** It involves the use of computer networks to create, distribute, or access materials that sexually exploit underage children. It also includes activities concerning indecent exposure and obscenity.

- **Cyber Trafficking:** It may be trafficking in drugs, human beings, arms weapons etc. which affects large number of persons. Trafficking in the cyberspace is also a gravest crime.

- **Online Gambling:** Online fraud and cheating is one of the most lucrative businesses that are growing today in the cyber space. There are many cases that have come to light are those pertaining to credit card crimes, contractual crimes, offering jobs, etc.

- **Financial Crimes:** This type of offence is common as there is rapid growth in the users of networking sites and phone networking where culprit will try to attack by sending bogus mails or messages through internet. Ex: Using credit cards by obtaining password illegally.

- **Forgery:** It means to deceive large number of persons by sending threatening mails as online business transactions are becoming the habitual need of today's life style.

### Cases/Incidents of cyber crime against women in India:

- Manish Kathuria was arrested by the New Delhi Police. He was stalking an Indian lady, Ms Ritu Kohli by illegally chatting on the Web site MIRC using her name. He used obscene and obnoxious language, and distributed her residence telephone number, inviting people to chat with her on the phone. As a result of which, Ritu kept getting obscene calls from everywhere, and people promptly talked dirty with her.

- In another case, an engineering and management graduate, facing prosecution in a dowry harassment case, was arrested by Delhi police for

sending obscene e-mails in his wife's name to several persons.

- In June 2000, a man was arrested by the Delhi police for assuming the identity of his ex-employer's wife in a chat channel encouraging others to telephone net.
- A student of the Air Force Balbharati School, Delhi, was teased by all his classmates for having a pockmarked face. Tired of the cruel jokes, he decided to get back at his tormentors. He scanned photographs of his classmates and teachers, morphed them with nude photographs and put them up on a website that he uploaded on to a free web hosting service.
- In Mumbai a Swiss couple would gather slum children and then would force them to appear for obscene photographs. They would then upload these photographs to websites specially designed for pedophiles. The Mumbai police arrested the couple for pornography.
- Recently, a leading Bollywood actress Vishakha Singh received some vulgar comments on one of her pictures she uploaded on facebook. However, she gave it back to the abusers through her prompt replies which taught good lessons to the abusers.
- There was another actress Radhika Apte, who was victim of cyber defamation through misrepresentation when a look alike of her posted her nude images on the internet claiming her to be the actress. This made a huge controversy and surely had a bad effect on the actress who was found denying it on every public platform.

#### **Effects of cyber crime against women:**

Although any type of crime has a huge negative effect on the victim and the society as a whole. Some have less and some have a huge one (The Delhi gang rape case), but effect is everywhere. The first reaction of a woman who has seen herself as a victim is in a deep shock. She can't believe it that it is the same old self she knows for so many years; since her birth to be precise, especially in the cases of cyber defamation or cyber pornography.

The next thing which comes in her mind when such a case happens is "Oh, I have been seen in such an embarrassing state by millions of net users by now. Where do I hide my face now?." The psychology of the poor victim can be easily understood, but no one except the victim herself can guess the after effects in future on her. Some gets panicked.

She cannot confide it with his family or friends. The thoughts of making her "secret self" public, bites her day and night. Some start losing their basic interests in life like eating, socializing or even working with

the daily schedules. The most dangerous effect is the urge of revenge. When the ash of taking revenge burns inside her, there is every possibility of her turning herself into a cyber criminal to take revenge of her insults and then slowly the passion of destroying other's peace at the cost of her happiness grips her mind. Same happened in Kaushambi's case. The famous Orkut girl who was killed when she tried to confide her love forcefully on her virtual boyfriend. Another case was of Adnan, the poor teenager who fell into trap due to his own nuisance in the social networking websites.

#### **Position of Indian Law in the issue:**

In India, the Information Technology Act was passed which gave a legal recognition for all transactions and activities carried out by means of electronic communication. The Act deals with the law relating to Digital Contracts, Digital Property, and Digital Rights Any violation of these laws constitutes a crime. The Act provides for very high punishments for such crimes. The Information Technology (amendment) Act, 2008(Act 10 of 2009) has further enhanced the punishments. Life imprisonment and fine up to rupees ten lakhs may be given for certain classes of cyber crimes. Compensation up to rupees five crores can be given to affected persons if damage is done to the computer, computer system or computer network by the introduction of virus, denial of services etc. Sections 65-74 the Act specifically deal with certain offences, which can be called Cyber Crimes

Even though India is one of the very few countries that enacted IT Act to combat cyber crimes, but issues regarding women are still untouched in this Act. As it is clear from the preamble of the act, it widely covers economic and commercial issues. Chapter XI of the IT Act deals with the offences such as Tampering with computer source documents as given in Sec- 65 of the IT Act 2000, Hacking with computer system in Sec – 66, publishing of information which is obscene in electronic form (Sec-67) Access to 2000 S- 65. Tampering with computer source documents Whoever knowingly or intentionally conceals, destroys or alters or intentionally or knowingly causes another to conceal, destroy or alter any computer source code used for a computer, computer programme, computer system or computer network, when the computer source code is required to be kept or maintained by law for the time being in force, shall be punishable with imprisonment up to three years, or with fine which may extend up to two lakh rupees, or with oath. Explanation.- For the purposes of this section," computer source code" means the listing of programmes, computer

commands, design and layout and programme analysis of computer resource in any form.

**Preventive Measures for Cyber Crimes:**

Prevention is always better than cure. A netizen should take certain precautions while operating the internet and should follow certain preventive measures for cyber crimes which can be defined as:

- Identification of exposures through education will assist responsible companies and firms to meet these challenges.
- One should avoid disclosing any personal information to strangers via e-mail or while chatting.
- One must avoid sending any photograph to strangers by online as misusing of photograph incidents increasing day by day.
- An update Anti-virus software to guard against virus attacks should be used by all the netizens and should also keep back up volumes so that one may not suffer data loss in case of virus contamination.
- A person should never send his credit card number to any site that is not secured, to guard against frauds.
- It is always the parents who have to keep a watch on the sites that your children are accessing, to prevent any kind of harassment or depravation in children.
- Web site owners should watch traffic and check any irregularity on the site. It is the responsibility of the web site owners to adopt some policy for preventing cyber crimes as number of internet users are growing day by day.

- Web servers running public sites must be physically separately protected from internal corporate network.

- It is better to use a security programmes by the body corporate to control information on sites.

- Strict statutory laws need to be passed by the Legislatures keeping in mind the interest of netizens.

- IT department should pass certain guidelines and notifications for the protection of computer system and should also bring out with some more strict laws to breakdown the criminal activities relating to cyberspace.

- As Cyber Crime is the major threat to all the countries worldwide, certain steps should be taken at the international level for preventing the cybercrime.

- A complete justice must be provided to the victims of cyber crimes by way of compensatory remedy and offenders to be punished with highest type of punishment so that it will anticipate the criminals of cyber crime.

**Conclusion:**

Since users of computer system and internet are increasing worldwide, where it is easy to access any information easily within a few seconds by using internet which is the medium for huge information and a large base of communications around the world. Certain precautionary measures should be taken by netizens while using the internet which will assist in challenging this major threat Cyber Crime.



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**UNDERSTANDING AND ADDRESSING VIOLENCE AGAINST WOMEN**

**B.Rajeswari**

**ABSTRACT**

Intimate partner violence (IPV) occurs in all settings and among all socioeconomic, religious and cultural groups. The overwhelming global burden of IPV is borne by women. Although women can be violent in relationships with men, often in self-defence, and violence sometimes occurs in same-sex partnerships, the most common perpetrators of violence against women are male intimate partners or ex-partners (1). By contrast, men are far more likely to experience violent acts by strangers or acquaintances than by someone close to them.

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**Intimate partner violence:**

## INTRODUCTION

**Intimate partner violence is one of the most common forms of violence against women and includes physical, sexual, and emotional abuse and controlling behaviours by an intimate partner.**

Intimate partner violence<sup>1</sup> (IPV) occurs in all settings and among all socioeconomic, religious and cultural groups. The overwhelming global burden of IPV is borne by women.

Although women can be violent in relationships with men, often in self-defence, and violence sometimes occurs in same-sex partnerships, the most common perpetrators of violence against women are male intimate partners or ex-partners (1). By contrast, men are far more likely to experience violent acts by strangers or acquaintances than by someone close to them (2).

### FORMS OF INTIMATE PARTNER VIOLENCE :

IPV refers to any behaviour within an intimate relationship that causes physical, psychological or sexual harm to those in the relationship. Examples of types of behaviour are listed below.

**Acts of physical violence**, such as slapping, hitting, kicking and beating.

**Sexual violence**, including forced sexual intercourse and other forms of sexual coercion.

**Emotional (psychological) abuse**, such as insults, belittling, constant humiliation, intimidation (e.g. destroying things), threats of harm, threats to take away children.

**Controlling behaviours**, including isolating a person from family and friends; monitoring their movements; and restricting access to financial resources, employment, education or medical care.

### How common is intimate partner violence?

A growing number of population-based surveys have measured the prevalence of IPV, most notably the *WHO multi-country study on women's health and domestic violence against women*, which collected data on IPV from more than 24 000 women in 10 countries,<sup>1</sup> representing diverse cultural, geographical and urban/ rural settings (3). The study confirmed that IPV is widespread in all countries studied. Among women who had ever been in an intimate partnership:

1. 13–61% reported ever having experienced physical violence by a partner;
2. 4–49% reported having experienced severe physical violence by a partner;
3. 6–59% reported sexual violence by a partner at some point in their lives; and

4. 20–75% reported experiencing one emotionally abusive act, or more, from a partner in their lifetime .

### Why don't women leave violent partners?

Evidence suggests that most abused women are not passive victims – they often adopt strategies to maximize their safety and that of their children. Heise and colleagues (1999) argue that what might be interpreted as a woman's inaction may in fact be the result of a calculated assessment about how to protect herself and her children (1). They go on to cite evidence of various reasons why women may stay in violent relationships, including:

- \* fear of retaliation;
- \* lack of alternative means of economic support;
- \* concern for their children;
- \* lack of support from family and friends;
- \* stigma or fear of losing custody of children associated with divorce; and
- \* love and the hope that the partner will change.

Despite these barriers, many abused women eventually do leave their partners, often after multiple attempts and years of violence. In the *WHO multi-country study*, 19–51% of women who had ever been physically abused by their partner had left home for at least one night, and 8–21% had left two to five times .

Factors associated with a woman leaving an abusive partner permanently appear to include an escalation in violence severity; a realization that her partner will not change; and the recognition that the violence is affecting her children .

### What are the causes of and risk factors for intimate partner violence?

The most widely used model for understanding violence is the ecological model, which proposes that violence is a result of factors operating at four levels: individual, relationship, community and societal. Researchers have begun to examine evidence at these levels in different settings, to understand better the factors associated with variations in prevalence; however, there is still limited research on community and societal influences. Some risk factors are consistently identified across studies from many different countries, while others are context specific and vary among and within countries (e.g. between rural and urban settings). It is also important to note that, at the individual level, some factors are associated with perpetration, some with victimization, and some with both.

#### Individual factors :

Some of the most consistent factors associated with a man's increased likelihood of committing violence against his partner(s) are :

- \* young age;
- \* low level of education;

- \* witnessing or experiencing violence as a child;
- \* harmful use of alcohol and drugs;
- \* personality disorders;
- \* acceptance of violence (e.g. feeling it is acceptable for a man to beat his partner) (10); and
- \* past history of abusing partners.

Factors consistently associated with a woman's increased likelihood of experiencing violence by her partner(s) across different settings include

- \* low level of education;
- \* exposure to violence between parents;
- \* sexual abuse during childhood;
- \* acceptance of violence; and
- \* exposure to other forms of prior abuse.

#### **Relationship factors :**

Factors associated with the risk of both victimization of women and perpetration by men include

- \* conflict or dissatisfaction in the relationship;
- \* male dominance in the family;
- \* economic stress;
- \* man having multiple partners (9); and
- \* disparity in educational attainment, i.e. where a woman has a higher level of education than her male partner.

#### **Community and societal factors :**

The following factors have been found across studies

- \* gender-inequitable social norms (especially those that link notions of manhood to dominance and aggression);
- \* poverty;
- \* low social and economic status of women;
- \* weak legal sanctions against IPV within marriage;
- \* lack of women's civil rights, including restrictive or inequitable divorce and marriage laws;
- \* weak community sanctions against IPV;
- \* broad social acceptance of violence as a way to resolve conflict; and
- \* armed conflict and high levels of general violence in society.

In many settings, widely held beliefs about gender roles and violence perpetuate partner violence

#### **EXAMPLES OF NORMS AND BELIEFS THAT SUPPORT :**

##### **VIOLENCE AGAINST WOMEN**

- A man has a right to assert power over a woman and is considered socially superior
- A man has a right to physically discipline a woman for 'incorrect' behaviour
- Physical violence is an acceptable way to resolve conflict in a relationship
- Sexual intercourse is a man's right in marriage
- A woman should tolerate violence in order to keep her family together
- There are times when a woman deserves to be beaten

- Sexual activity (including rape) is a marker of masculinity

- Girls are responsible for controlling a man's sexual urges

#### **What are the consequences of intimate partner violence?**

IPV affects women's physical and mental health through direct pathways, such as injury, and indirect pathways, such as chronic health problems that arise from prolonged stress. A history of experiencing violence is therefore a risk factor for many diseases and conditions (2).<sup>1</sup>

Current research suggests that the influence of abuse can persist long after the violence has stopped. The more severe the abuse, the greater its impact on a woman's physical and mental health, and the impact over time of different types and multiple episodes of abuse appears to be cumulative.

#### **Injury and physical health :**

The physical damage resulting from IPV can include: bruises and welts; lacerations and abrasions; abdominal or thoracic injuries; fractures and broken bones or teeth; sight and hearing damage; head injury; attempted strangulation; and back and neck injury (2). However, in addition to injury, and possibly far more common, are ailments that often have no identifiable medical cause, or are difficult to diagnose. These are sometimes referred to as 'functional disorders' or 'stress-related conditions', and include irritable bowel syndrome/ gastrointestinal symptoms, fibromyalgia, various chronic pain syndromes and exacerbation of asthma (2). In the *WHO multi-country study*, the prevalence of injury among women who had ever been physically abused by their partner ranged from 19% in Ethiopia to 55% in Peru. Abused women were also twice as likely as non-abused women to report poor health and physical and mental health problems, even if the violence occurred years before (3).

#### **Mental health and suicide :**

Evidence suggests that women who are abused by their partners suffer higher levels of depression, anxiety and phobias than non-abused women (2). In the *WHO multi-country study*, reports of emotional distress, thoughts of suicide, and attempted suicide were significantly higher among women who had ever experienced physical or sexual violence than those who had not (3). In addition, IPV has also been linked with ;

- \* alcohol and drug abuse;
- \* eating and sleep disorders;
- \* physical inactivity;
- \* poor self-esteem;
- \* post-traumatic stress disorder;
- \* smoking;

- \* self-harm; and
- \* unsafe sexual behaviour.

#### **Sexual and reproductive health :**

IPV may lead to a host of negative sexual and reproductive health consequences for women, including unintended and unwanted pregnancy, abortion and unsafe abortion, sexually transmitted infections including HIV, pregnancy complications, pelvic inflammatory disease, urinary tract infections and sexual dysfunction (13–16). IPV can have a direct effect on women's sexual and reproductive health, such as sexually transmitted infections through forced sexual intercourse within marriage, or through indirect pathways, for example, by making it difficult for women to negotiate contraceptive or condom use with their partner (1,17,18).

#### **Violence during pregnancy :**

Studies have found substantial levels of physical IPV during pregnancy in settings around the world. The *WHO multi-country study* found prevalences of physical IPV in pregnancy ranging from 1% in urban Japan to 28% in provincial Peru, with prevalences in most sites of 4–12% (3). Similarly, a review of studies from 19 countries found prevalences ranging from 2% in settings such as Australia, Denmark and Cambodia, to 13.5% in Uganda, with the majority ranging between 4% and 9% (19). A few facility-based studies in some settings have found even higher prevalences, including one from Egypt with an estimated prevalence of 32% (20) and a review of studies from Africa that found a prevalence as high as 40% in some settings (21).

Violence during pregnancy has been associated with :

1. miscarriage;
2. late entry into prenatal care;
3. stillbirth;
4. premature labour and birth;
5. fetal injury; and
6. low-birth-weight or small-for-gestational-age infants.

IPV may also account for a proportion of maternal mortality, although this association is often unrecognized by policy-makers.

#### **Homicide and other mortality :**

Studies from a range of countries have found that 40–70% of female murder victims were killed by their husband or boyfriend, often in the context of an abusive relationship (2).<sup>1</sup> In addition, evidence suggests that IPV increases the risk of a woman committing suicide (22), and may also increase the risk of contracting HIV, and thus of AIDS-related death (16,18).

#### **Effects on children**

Many studies have found an association between IPV against women and negative social and health consequences for children, including anxiety, depression, poor school performance and negative health outcomes (2). A large body of evidence indicates that exposure to IPV against the mother is one of the most common factors associated with male perpetration and female experience of IPV later in life (4,11). A number of studies have found an association between IPV and child abuse within the same household (23).<sup>2</sup> In addition, studies from some low-income countries, including Nicaragua and Bangladesh have found that children whose mothers were abused :

- \* are less likely to be immunized;
- \* have higher rates of diarrhoeal disease; and/or
- \* are at greater risk of dying before the age of five.

#### **What are the best approaches to preventing and responding to IPV?**

In recent years, a number of international reviews have synthesized evidence on effective, or at least promising, approaches to preventing and responding to violence against women, including IPV (9,26–28). These reviews suggest a need for comprehensive, multi-sectoral, long-term collaboration between governments and civil society at all levels of the ecological framework. Unfortunately, while individual-level interventions are relatively easy to assess, evaluation of comprehensive, multi-level, multi-component programmes and institution-wide reforms is more challenging, and therefore, while these approaches are almost certainly the key to long-term prevention, they are also the most under-researched (27). However, these reviews have identified a set of specific strategies that have demonstrated promise or effectiveness, including:

- \* reform civil and criminal legal frameworks;
- \* organize media and advocacy campaigns to raise awareness about existing legislation;
- \* strengthen women's civil rights related to divorce, property, child support and custody;
- \* build coalitions of government and civil society institutions;
- \* build the evidence base for advocacy and awareness;
- \* use behaviour change communication to achieve social change;
- \* transform whole institutions in every sector, using a gender perspective; in particular, integrate attention to violence against women into sexual and reproductive health services;
- \* Aspects of murder of women are described in greater detail in the information sheet *Femicide* in this series.

\* This is described in greater detail in the information sheet *When violence against women and children occurs in the same household* in this series.

- \* promote social and economic empowerment of women and girls;
- \* build comprehensive service responses to IPV survivors in communities;
- \* design life-skills and school-based programmes;
- \* engage men and boys to promote nonviolence and gender equality; and
- \* provide early-intervention services to at-risk families.

#### **Early intervention services for at-risk families**

There is growing evidence that programmes aimed at parents, including home visits and education, can reduce or prevent child abuse and maltreatment (15) and thus help reduce child conduct problems and later violent behaviour, which has been associated with IPV perpetrated by men (31). Efforts to include an IPV component in these programmes are currently being tested.

#### **Increase access to comprehensive service response to survivors and their children**

As described by Heise and colleagues (1999), women who experience IPV have complex needs and may need services from many different sectors, including health care, social services, legal entities and law enforcement, and therefore, multi-sectoral collaboration is essential for ensuring survivors' access to comprehensive services (1). Evidence from many sectors indicates that the best way to improve the service response to survivors is to implement institution-wide reforms rather than narrow policy reforms or training – a strategy sometimes referred to as a 'systems approach' (1,26,32). A systems approach may include, for example:

- \* policies and infrastructure that protect the privacy and confidentiality of women;
  - \* ongoing training and support for staff to ensure effective service provision;
  - \* written protocols and referral systems to help survivors access services from other sectors;
  - \* efforts to strengthen the physical and human resources of the institution;
  - \* educational materials on violence for clients and providers;
  - \* data-collection systems; and
  - \* monitoring and evaluation to assess the quality of service provision and benefits versus risks to women.
- Organizations that provide services to survivors, including law enforcement, should also consider the needs of children of survivors .

#### **Build the knowledge base and raise awareness**

Although there is a growing body of knowledge about the magnitude, patterns and risk factors

associated with IPV, many research gaps remain, including patterns of women's responses to violence and the effects of IPV on children. Expanding the knowledge base and disseminating existing and new information will lead to better programmes and strategies. Data on prevalence and patterns can also be important tools to engage governments and policy-makers in addressing this issue .

#### **Use community mobilization and behaviour change communication**

Mass media 'edutainment' strategies (e.g. programmes that use multimedia such as television, radio and print) to change social norms and mobilize community-wide changes have been shown to influence gender norms, community responses and individual attitudes to IPV. Soul City, from South Africa is the most well-known and rigorously evaluated model of edutainment, but many nongovernmental organizations have used community mobilization, community education and mass media strategies to address violence against women, and the evidence base about effective programming in this area is increasing. There are also promising initiatives to engage men and boys in violence prevention, as well as other community-based programmes that aim to reduce IPV along with HIV transmission, such as Stepping Stones, a programme that has been replicated in settings all over the world .

#### **Empower women socially and economically**

There is emerging evidence that interventions combining microfinance with gender-equality training may be effective at reducing levels of IPV, as illustrated by the IMAGE study in South Africa .

#### **Reform legal frameworks**

Reforming legal frameworks may include strengthening women's civil rights. Improving existing laws and their implementation may curb violence by signalling what is socially unacceptable and strengthening sanctions against perpetrators. Some steps in this direction include:

- \* strengthening and expanding laws defining rape and sexual assault within marriage;
- \* sensitizing and training police and judges about partner violence; and
- \* improving the application of existing laws.

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### SEXUAL HARASSMENT AND THE DEVELOPING SENSE OF SEL AMONG ADOLESCENT GIRLS. ARE WE IN THE RIGHT DIRECTION?

Dr. S. Jeyashree

#### ABSTRACT

Sexual harassment is one of the most common forms of gender-based violence routinely encountered by girls in their everyday lives. Many factors have contributed to a widespread reluctance to acknowledge its existence and harmful effects among this population. Most of the adolescent girls and working women lacking the knowledge about how to handle these kinds of problems nowadays. Keeping this in mind the present study mainly focuses on the remedial as well as developing sense of self confidence among the adolescent girls.

**Key words:** Sexual Harassment, Preventive measures for adolescent girls, Cyber Security

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## INTRODUCTION

Adolescence is a phase of rapid growth and development during which physical, physiological and behavioral changes occur. During this phase girls encounter various forms of violence as a common part of their everyday lives. Most adults may think that such incidents are rare in the lives of adolescents they work with or even with their own children, because they have not seen it happen. Nevertheless sexual harassment occurs in school and it usually takes place in public. A national study of preteens and teens in public schools showed that about four-fifths (80%) of females and three-fifths (60%) of males experienced sexual harassment while in school<sup>1</sup> whereas a smaller sample from a 2009 study found 78% of 9<sup>th</sup> grade boys and 65% of 9<sup>th</sup> grade girls experienced some form of sexual harassment<sup>2</sup>.

According to WASH (Women Against Sexual Harassment), sexual harassment is the most frequently reported complaints in the workplace and schools. Sexual harassment can be verbal (comments about your body, spreading sexual rumors, sexual remarks, dirty jokes or stories), Physical (grabbing, touching, pinching in a sexual way) or visual (display of naked pictures or sex related objects)<sup>3</sup>. The victims of sexual harassment are mostly girls/ women. They are harassed everywhere might be it an educational institute or workplace<sup>4</sup>. Even age is not a concern in today's world. Either a little school going girls or middle aged lady all are same in the eyes of harassers. Harassers are just like hungry beasts who just want a prey to satisfy their hunger.

*Is being a girl a punishment?*

*Is being a girl means losing her own self respect?*

*Is being a girl means to spend her life in just four walls of her house?*

The questions above being asked are because of the irrational and undesirable behaviors of men in and outside homes, which every second girl has to face daily in her routine life. Consequently, the right of the women to be protected against sexual harassment and sexual assault flows from the right to dignity and equality.

### Sexual Harassment at School

In a recent study, common types of in-school sexual harassment were reported (by over 200 ninth graders) to be<sup>2</sup>:

- hearing sexual comments, looks, jokes, or gestures (57% of females, 61% males experienced)
- being shown or given sexual pictures, photos, notes, messages or drawings (15% of females, 30% of males)
- having sexual rumors spread about them (25% females, 11% males)
- being called gay or lesbian (9% females, 28% males)
- being flashed or mooned (25% females, 28% males)
- being touched, grabbed, or pinched in a sexual nature (30% females, 32% males)
- purposely being brushed up against in a sexual manner (24% females, 47% males).
- having clothes pulled down or off (11% females, 19% males)
- being forced to kiss the harasser (4% females, 7% males)<sup>7</sup>.

### Sexual Harassment in Cyberspace

As youth are using the internet in greater numbers than ever before, it is important to be aware of their vulnerability online.<sup>5</sup> A Girl Scout Research Institute study found that 30% of teenage girls who used the internet (a majority who used the internet daily) had been sexually harassed while they were in a chat room.<sup>3</sup> The term 'cyber' is used to capture the different ways that the Internet exacerbates, magnifies or broadcasts the abuse. The full spectrum of behavior ranges from online harassment to the desire to inflict physical harm including sexual assaults, murders and suicides.<sup>6</sup>

### How Sexual Harassment Affects Teens

The effects of being victimized by sexual harassment include:

- distractions from work performance<sup>8</sup> and job dissatisfaction<sup>4</sup>, especially for girls
- increased likelihood of missing school and withdrawing from school when harassed in the workplace
- confusion and upset to teenage girls who experience sexual harassment online
- a decline in academic performance when sexual harassment occurs in schools
- experiencing negative emotions such as anger, betrayal, depression, and anxiety
- feeling a lack of control over one's life and a drop in self-esteem
- psychosomatic stress symptoms such as headaches,<sup>7</sup> stomach pains, insomnia, and irritability<sup>7</sup>

- suicidal thoughts, early dating, substance use, and feeling unsafe in school for both boys and girls, as well as self-harming behaviors and risky dieting for girls.<sup>9</sup>

#### **How to handle Sexual Harassment among Adolescent Girls**

[Personal safety](#) has become an issue of importance for everyone, but especially for adolescent girls and women. The following points are ten things that every woman should know about [personal safety](#), and are covered in the Laurs' newly published book, [Total Awareness: A Woman's Safety Book](#):<sup>10</sup>

1. **Awareness:** Your first line of defence. Most people think of kicks to the groin and blocking punches when they hear the term "[self-defence](#)." However, true [self-defence](#) begins long before any actual physical contact. The first, and probably most important, component in [self-defence](#) is awareness: awareness of yourself, your surroundings, and your potential [attacker's](#) likely strategies.

The criminal's primary strategy is to use the advantage of surprise. Studies have shown that criminals are adept at choosing targets that appear to be unaware of what is going on around them. By being aware of your surroundings and by projecting a "force presence," many altercations which are commonplace on the street can be avoided.

2. **Use your sixth sense.** "Sixth sense." "Gut instinct." Whatever you call it, your intuition is a powerful subconscious insight into situations and people. All of us, especially women, have this gift, but very few of us pay attention to it. Learn to trust this power and use it to your full advantage. Avoid a person or a situation which does not "feel" safe—you're probably right.

3. **Self-defense training.** It is important to evaluate the goals and practical usefulness of a women's self-defense program before signing up. Here are two tips:

a) Avoid martial arts studios unless you specifically wish to train in the traditional martial arts techniques and are prepared for a long-term commitment. Many women's self-defense programs teach watered-down martial arts techniques that are complex and unrealistic under the stress of an actual [attack](#);

b) The self-defense program should include simulated assaults, with a fully padded instructor in realistic rape and [attack](#) scenarios, to allow you to practice what you've learned.

4. **Escape:** Always your best option. What if the unthinkable happens? You are suddenly

confronted by a predator who demands that you go with him—be it in a car, or into an alley, or a building. It would seem prudent to obey, but you must never leave the primary crime scene. You are far more likely to be killed or seriously injured if you go with the predator than if you run away (even if he promises not to hurt you). Run away, yell for help, and throw a rock through a store or car window—do whatever you can to attract attention. And if the criminal is after your purse or other material items, throw them one way while you run the other.

5. **Your right to fight.** Unfortunately, no matter how diligently we practice awareness and avoidance techniques, we may find ourselves in a physical confrontation. Whether or not you have [self-defence](#) training, and no matter what your age or physical condition, it is important to understand that you CAN and SHOULD defend yourself physically. You have both the moral and legal right to do so, even if the [attacker](#) is only threatening you and hasn't struck first.

Many women worry that they will anger the [attacker](#) and get hurt worse if they defend themselves, but statistics clearly show that your odds of survival are far greater if you do fight back. Aim for the eyes first and the groin second. Remember, though, to use the element of surprise to your advantage—strike quickly, and mean business. You may only get one chance.

6. **Pepper spray:** Pros and cons. Pepper spray, like other [self-defence](#) aids, can be a useful tool. However, it is important to understand that there can be significant drawbacks to its use. For example, did you know that it doesn't work on everyone? Surprisingly, 15-20% of people will not be incapacitated even by a full-face spray. Also, if you're carrying it in your purse, you will only waste time and alert the [attackers](#) to your intentions while you fumble for it. Never depend on any [self-defence](#) tool or weapon to stop an [attacker](#). Trust your body and your wits, which you can always depend on in the event of an [attack](#).

7. **Home invasions:** A crime on the rise. The primary way to prevent a home invasion is simply to never, ever open your door unless you either are certain you know who's on the other side or can verify that they have a legitimate reason for being there (dressing up as a repair person or even police officer is one trick criminals use). In the event that an intruder breaks in while you're home, you should have a safe room in your house to which you can retreat. Such a room should be equipped with a strong door, deadbolt lock, phone

(preferably cell phone), and a can of pepper spray or fire extinguisher.

**8. Avoiding a car-jacking.** Lock all doors and keep windows up when driving. Most car-jackings take place when vehicles are stopped at intersections. The criminals approach at a 45-degree angle (in the blind spot), and either pull you out of the driver's seat or jump in the passenger's seat.

**9. A travel tip.** Violent crimes against women happen in the best and worst hotels around the world. Predators may play the part of a hotel employee, push their way through an open or unlocked door, or obtain a pass key to the room. As with home [safety](#), never open your door unless you are certain the person on the other side is legitimate, and always carry a door wedge with you when you travel. A wedge is often stronger than the door it secures.

**10. Safety in cyberspace.** Although the Internet is educational and entertaining, it can also be full of danger if one isn't careful. When communicating on-line, use a nickname and always keep personal information such as home address and phone number confidential. Instruct family members to do the same. Keep current on security issues, frauds, viruses, etc. by periodically referring to ["The Police Notebook" Internet Safety Page](#).

#### **Elimination of Sexual Harassment- Legislative Action**

According to 2011 census, the sex ratio of India is 943. This means that population-wise, for every 1,000 men in the country there are 943 women. Hence, it's only logical that the judicial system will make laws that would support the women in every possible way against injustice. The Indian judicial system, being the world's largest, has many laws to serve this purpose. Unfortunately, due to lack of public awareness, the laws fail to take action<sup>11</sup>.

Here are 8 frequent injustices that take place, especially against women, and the laws against them:

1. **Eve Teasing:** Sections 294 and 509 of the Indian Penal Code (IPC) prohibit any individual or group of people pass any kind of offensive comment or execute any such gesture towards a girl of any age

2. **Child Marriage:** This is not just for girls. However, the incidents reported indicate towards the underage girls. The Child Marriage Restraint Act, 1929, prohibits a girl who is not 18 (age

defined by the Hindu Marriage Act) to get married

3. **Improper Police Procedure:** Under the high court directive, every police station must have a lady officer, not of a post below that of Head Constable, available round-the-clock and the police shall also help the victim of sexual assault of any degree with counseling assistance and further aid towards the betterment of the victim. Besides, a woman can only be searched by a lady officer and can be arrested only in the presence of a lady officer. A woman cannot be arrested before sunrise or after sunset, however, exceptions can be made under the directive of the magistrate

4. **Minimum Wage:** According to the Minimum Wages Act, 1948, the Government of India has set minimum wages for every section of profession that must be paid to any skilled, semi-skilled and unskilled workers. The minimum wage for a skilled worker in Delhi is Rs 423, be it a man or a woman

5. **Succession of Property:** Under the clause of the Hindu Succession Act, 1956, any person who is entitled to be the heir of a property of ancestor, should get the property regardless of gender

6. **Dowry:** Dowry Prohibition Act, 1961, says that if any one gives or receives or even helps the exchange, he or she will face a jail term five years or more and a fine of Rs 15,000 or the sum of dowry, whichever is more

7. **Domestic Violence:** This falls under Section 498A of the IPC. According to this law, any person can complain about any incident where a family member has offended him or her cruelly or with the intention of cruelty. This law is applicable for or against any member regardless of gender

8. **Offensive Propaganda:** The Indecent Representation of Women (Prohibition) Act, 1986, prohibits any individual or organisation to publish or help post, publish, exhibit or advertise - online or offline - any kind of representation of women that can be considered to be indecent.

#### **Cyber Security**

The ubiquitous internet makes its presence felt 24x7 in our life but so do its attendant fallouts. For example, last year (2016) a 21-year-old college student was suicide in Salem. Not because she failed in exams or was break up with in love but because of the shock of seeing her morphed obscene images on the Facebook. It is not an exception. In the past, a 17-year-old Kolkata girl killed herself because of morphed pictures on social media while a Mumbai-based girl took her

life because of cyber stalking. Adolescents become easy victims because of their inquisitiveness and immaturity. Awareness about the pitfalls is low while the perpetrators of these crimes are far ahead in cyber technology.

According to some reports the use of WhatsApp instant messaging has become the latest harassment tool of choice in countries like India and Malaysia, and increasingly around the world. Pornographic imagery produced in one country now lands in the hands of anyone anywhere. This is not to say that WhatsApp is not a positive and useful tool. Many women and men use the app for activism and netizens use it simply to communicate. Abuse may be confined to networked technologies or may be supplemented with offline harassment including vandalism, phone calls and physical assault. Therefore, the adolescent girls and women should improve their Internet safety and security skills by engaging in the following best practices.

- **Keep a clean machine:** **Teens** need to ensure they keep their [Internet](#)-connected devices, like laptops, phones and tablets, from becoming affected with malware. Users should make sure software of operating systems is up-to-date. They should also make sure security software that updates automatically is installed on devices.

- **Keep software & apps up-to-date.** Regardless of whether you're using a computer or a mobile device, it's really important to keep your operating system and software (or apps) current, because it's not uncommon for companies to discover security flaws and vulnerabilities that they fix with 4 updates. This is especially important for Web browsers that can be more vulnerable to attack if not up-to-date (check to see if your Web browser updates itself automatically). And if you update an app or program, check the privacy settings again to make sure they haven't gone back to the default settings.

- **Enable multi-factor authentication for email accounts:** Email is the gateway to almost every other account a user may have. When someone loses or forgets an account password, the reset is sent to his or her email.

- **Be smart about passwords.** Having strong passwords and changing them periodically is fundamental to your and everybody's security. Don't use the same password on all sites. If you need help remembering lots of passwords changed often, you can use password management software to remember and enter your passwords for you. There are easy ways to do all this, as we explain in Tips for Strong, Secure Passwords<sup>13</sup>.

- **Be careful where you click.** Fake or malicious websites (or legitimate ones that have been hacked by criminals) can jeopardize your device and the data on it. Sometimes called "drive-by downloads," these sites can install malicious software onto your device if you visit them or perhaps click on the sites' links. Often they look legitimate, offer something that is too good to be true or contain some type of "forbidden" content such as sexually explicit material, gambling or free movies or music. Then there's "clickjacking" – bogus links on social media pages that have been hacked. They appear to link to something tantalizing but instead redirect you to a site that contains spam advertising, plants malware on your device or posts bad links on your own profile.

- **Don't get caught by phishers.** Phishing is when you get an email or a social media message that looks like it's coming from a legitimate place such as a bank or a social networking site. If you click on a link in the message, you're taken to a website that looks legitimate but could be run by criminals trying to trick you to sign in with your username and password so they can capture that information. Your best bet is not to click on the link but rather type the Web address (such as mybank.com) into your browser window and go the site that way.

- **Use security software.** It's a good idea to have security software installed to protect your device. There are both paid and free programs for Windows and Macintosh computers and security apps for smartphones and tablets. You'll find links to reputable security vendors at [connectsafely.org/security](http://connectsafely.org/security).

- **Be careful about plug-ins.** be very careful if you are asked to download a plug-in or application to watch a video. Sometimes these plug-ins are malicious programs. Most videos don't require software that's not already on your device. If you think you need a plug-in, do a little research to make sure it's legitimate. You can find lists of major media plug-ins at [connectsafely.org/security](http://connectsafely.org/security).

- **Consider using extra authentication.** Some sites and services now offer dual- or multi-factor authentication to reduce the chance of unauthorized access. This typically requires an extra step, but it's more secure. It usually means entering a code that's sent to your mobile phone or clicking on a mobile phone app to verify that it's you. You have to have the phone with you to get in, which reduces the chance of an intruder logging in as you.

- **Remember, if it's too good to be true, it probably is.** Be wary of attractive offers such as

the chance to watch or download a movie for free, free music from untrusted sources, or free "keys" to unlock codes for software that usually isn't free. While some artists do offer free tracks on their official sites and movie companies' free trailers, be suspicious of free offers, especially if they're not on the official site of the content owner. There is a lot of free shareware or open source software, but download it from a known reputable site such as Download.com or SoundForge.com that scans for malicious programs.<sup>5</sup>

• **Shop on secure sites.** You've probably noticed that every Web address has "http" at the beginning. If there's an "https," the "s" stands for "secure," which means the site provides an extra layer of security. For example, those "https" sites encrypt or scramble your password, credit card numbers and other information so they can't be used if intercepted.

• **Use secure Wi-Fi.** Be sure that your home network uses encryption and a password to prevent others from accessing it and be careful when using Wi-Fi at coffee shops, airports and other public places. Only sign into known networks (like those operated by the establishment) and, because public networks are often less secure than private ones, avoid banking or shopping or doing anything highly confidential when using public Wi-Fi.

#### Conclusion

In the present study I have discussed the influence of sexual harassment on adolescent girls developing their sense of self as well as the preventive measures for their safety. These tips can be helpful in opening up the lines of communication between youth, adults and organizations in which they work together. I believe that these measures will help the adolescent girls/ women to protect their sexual integrity in potentially and socially toxic environment.

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**DOMESTIC EXASPERATION IN *WHERE SHALL WE GO THIS SUMMER?***

**S. Malarvizhi**

**ABSTRACT**

*Where Shall We Go This Summer?* is Desai's fourth novel which is shorter in size but deeper in meaning and it is this novel that artistically unifies two journeys. One is an immediate escape from surroundings and the other is towards the futures. The novel deals with the inner-outer world of its protagonist Sita and her fatigue for life. Sita is stuck between the mysterious past and uncertain future. She experienced a painful situation of being tossed between reality and uncertainty. Anita Desai is one of the most significant contemporary Indian novelists, who majorly focus on the inner life of the female characters in her writings rather than the superficial social, economic or political problems. Desai takes us on a journey into the minds of her characters that are sensitive, brooding and complex. What they all have, in common is their sense of unease with their immediate world and their consequent efforts to withdraw from it.

**Keywords:** Hypersensitivity, Uncertainty, Relationship, Illusion

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## INTRODUCTION

The title of the novel *Where Shall We Go This Summer?* incorporates the central question in the life of character Sita, the leading female character in the novel 'We' stands for the couple Sita and Raman. If we remove "this summer" from the title, the question becomes universal and eternal. It is everybody's question. Where shall we go in life? What is the meaning of life? Have we attained the meaning? If no, what is the way out? If yes, what it is we have attained? Can there be an escape from life-its ugliness, vulgarity, meaninglessness, monotony? Can there be an escape from modern town life of extremely artificial, joyful, cultured life possible anywhere? Is there an escape from the bondage of procreation for a woman? If possible, at what price? And, is the escape worthwhile? Will the escape be natural, human and dignified to woman? The title rises many such questions and these are the thoughts and repeated feelings of the protagonist Sita.

Anita Desai is a great analyst of a human mind, a creator of brilliant characters, and an astute interpreter of life. She presents a gallery of vivid and realistic portraits. Anita Desai seems to differ from her forerunners as well as her women contemporaries in the depiction of women in her novels. As a writer, Desai seems to be interested in individuals only; whether men or women, young or old or children. *Where Shall We Go This Summer?* is Desai's fourth novel and perhaps her shortest. The novel incorporates the story of a middle-aged woman, Sita, who is sick of the mundane routine of a meaningless existence. She feels suffocated in her well-ordered, posh flat in Bombay and struggles to break away from it all.

Her husband Raman is a successful businessman and a loving husband. But at this stage of her life, when her fifth child is on the way, Sita feels that there is a strange loneliness, restlessness, and boredom in her existence and that no one cares for her as an individual. "She finds her very existence threatened with tedium and boredom - a terrible existentialist problem that besets the sensitive in this world." The easiest course open to her is to go to Manori, her maiden home. To recapture some of her past and to revive the magic created by her father, she escapes to the island in order not to give birth to her already conceived child:

She had come here in order not to give birth. An explanation she had

repeated to herself and her husband so often that, instead of acquiring lucidity - "Ah! Oh, now I understand!" - it seemed steadily more strange, mistaken. Yet she had arrived, she was on the island, in order to achieve the miracle of not giving birth. Wasn't this Manori, the island of miracles? Her father had made it an island of magic once, worked miracles of a kind. His legend was still here in this house - in the green fringe of the night shadows, the sudden Salem of a wooden shutter, the crepitation of rain on the roof - and he might work another miracle, posthumously. She had come on a pilgrimage, to beg for the miracle of keeping her baby unborn. (WSWGTS 31)

Sita tries to connect the changes, distortions and revelations between the present and the past. Often she is lost in the perception of youth and childhood. Memories and veiled hints of incest, of lust and miracle associated with her father, elder sister and brother come crowding around to torment her vision further. Her anguish is inexplicable and unanswerable. She feels like a jelly fish stranded on the sand- bar slowly suffocating, slowly breathing its last, unable to recede into ocean of the past, and unable to survive on the sand of the present. With this final submission to the intangibility of the life she feels released and freed.

—like the freed sea bird at evening she wheeled around and began to circle about and then dropped lower and lower towards her home". (WSWGTS 150)

A significant factor contributing to Sita's inner turmoil is a constant struggle in her between illusion and reality- one of Mrs. Desai's favourite themes. Sita's illusion of a possible escape from the cycle of experience is constantly shattered by the intrusion of reality which she desperately seeks to avoid. Her final disillusion comes when she discovers that the island did not offer her even the bare necessities of life. The experience makes her xenophobic. Sita's awareness of the island, and along

with that of her own self, deepens as she comes to realize the distance between the island and the sea. The continuity in change is communicated by the pervasive presence of the sea as a mystic backdrop. The relation between identity and isolation keeps Sita disturbing till she discovers that undifferentiated life is like a jelly- fish, live and objective, but formless.

Sita identifying herself quest in the jelly-fish and realizes that one cannot flee from the reality as she had to attempt to do. As we know that inner conflict implies that the character is struggling with emotional and mental obstacles within in or herself, *Where Shall We Go This Summer* is the story of that woman who has a scattered and unpredictable behavior and her over- sensitive nature and unrealistic expectations make it impossible for her to accept the vagaries of her life. The picture of Sita's traumatic experiences and the pitiful disintegration of her psyche have been portrayed with a remarkable poignancy by Desai. She very intricately illustrates how, feminine sensitivity, marital disharmony, family relations and socio-cultural atmosphere are responsible for creating the conflict in Sita's mind.

Thus, the novel offers a positive solution to the temperamental maladjustment isolation among human beings in the present-day situations. The

compromise with the circumstances marks a significant change in Anita Desai's outlook as she herself says "Had I written the book ten years ago, I would have ended it with Sita's, suicide", she has adopted a new attitude towards the hopelessness of an individual in the society. She has chosen a middle path and a right one. Anita Desai has thus ended the novel with a positive note and has maintained equilibrium. Very delicately Anita Desai probes the deeper layers of human sensibility. She observes that every woman in this world wants to be herself but her extenuating circumstances and the pressure of other considerations are so powerful that her desire is lost in wilderness. Though the woman knows what is in great contrast to her ambition and self, there is no way out; she repents but without remorse for the illusion that has been very basis of her life and then she is lost in her routine.

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