

# GENDER SENSITIZATION

## STUDY MATERIAL

Department of English 20182019 BE III/IV, SEM V

# UNIT

## 1

### 1.1 UNDERSTANDING GENDER

### 1.2 JUST RELATIONSHIPS: BEING TOGETHER AS EQUALS **1.1 UNDERSTANDING GENDER**

1. What is Gender ? Gender is the physical and/ or social condition of being male or female. Different societies and cultures have different ideas of what it means to be a man or woman. Even within the same society, these ideas change from time to time.

2. Why should we study Gender? We should study Gender • To bring about awareness, attitudinal change and empathy. • To accept people of all genders as equals and treat them with dignity. This is so, since society will stand to gain

in a world in which all are  
equal.

3. What are the milestones in the history of gender equality in our country? India has an important history of government initiatives and laws directed at creating gender equality. • Independent India was among the first countries in the world to have universal suffrage. • Women got the right to vote in 1935, at the same time as men. In many European countries this happened much

later. Article 14 of the Indian Constitution guarantees the equality of all citizens. • The 73rd Amendment to the Indian Constitution, passed in 1993 provides for the reservation for women in one third of the seats in village Panchayats. This major legislation was aimed at correcting imbalance between men and women in political representation and ensuring more attention to issues that concern women.

4. What is socialization and how is society influenced by it? Socialization is the process of learning how to become part of a culture. It helps individuals learn the culture's language, and what is expected from them. It is a very important process in the forming of personality. It helps individuals in a community to develop similar values, norms, and beliefs. Socialization is a lifelong process where a society shapes and trains men and women to become the kind of people their society wants.

Socialization may not always have a positive impact. It sometimes turns out to be negative and stereotypical affecting the individuals in particular and society as a whole. Children are taught how to walk, talk, eat, and lots of other life skills. It is supposed to help young people develop intelligence, and learn how to perform

basic daily functions. But sometimes these lessons of training become gender specific and separate explicit training is given to boys and girls; there are boundaries drawn for girls and more freedom for boys.

The three major sources of Socialization that affect Children are family, school, and society. Children learn their values, norms, and beliefs from their family and discipline, order, cooperation in schools through teachers, books, games and other activities. In the process of socialization society expects boys to be strong, rough and dominating. They are not supposed to fear or express emotions. On the other hand girls become shy, soft and remain silent even when insulted or attacked.

Young boys and girls learn a great deal about being a man or a woman. Femininity and masculinity are not certain things that babies are born with they are shaped into socially accepted men and women. The mother, in the poem "Girl" by Jamaica Kincaid, wants her daughter to be recognized as a good and respectable girl in society but the manner in which she constantly guides and corrects the girl is relentless, irrational and at times violent. This is also depicted in the short film "Ammayi" by Mohana Krishna.

Society has different messages for men and women. 'Radam' by Gogu Shyamala, is the story of a young girl who is chosen by powerful men of the village to become a jogini. It shows us that for a poor girl, poverty is not the only obstacle to education. Rather, she and her family have to fight against the cruel social customs that oppress them and take great risks face violence or even lose the land they own if they choose to educate their young girls.

Through Krishna Kumar's, "Growing Up Male" issues from a boy's perspective in growing up are depicted in a subtle manner. The eminent educationist thinks back to his own experience as a boy to better understand (i) being a man in our society and (ii) how schools can help improve the way girls and boys, men and women, relate to each other today. Segregation, in society and in schools is a major problem. Girls are restricted to protected spaces. They are not encouraged to play or move around with ease in public places while boys play in the open and occupy the street. Without ordinary everyday contact with girls, boys stop thinking of them as individuals and later, as men they end up fearing women and feeling that the only way to relate to women is to dominate and control them.

Krishna Kumar suggests that since conventional socialization gives rise to many problems, schools should be the places of countersocialization i.e. education should try and change the way society socializes women and men.

Schools can be the means to counter socialization of stereotyped manners and ways. If the communities believe in segregating boys and girls during adolescence, the school must set an alternative example by encouraging coeducation. Similarly the larger social ethos (ethos: the set of beliefs, ideas, etc. about the social behaviour and relationships of a person or group) offers stereotyped models of men's and women's roles. The school must insist that the adults working in it will not act in stereotyped and stereotyping ways. He wishes that the school media – the text books and other materials, should offer images and symbols that motivate the reader to look at human beings in terms of their own struggle for an identity, rather than as reciting prefabricated ideas and conversations.

"A childhood journey to Koregoan becomes a nightmare" by B.R. Ambedkar, recounts his childhood experiences that left an indelible impression on him. It gives us an insight into why he became a social reformer who campaigned against social discrimination towards Dalits. A number of examples have been discussed in this regard to make people aware of the happenings and their unacceptable results.

## 5. What are different masculinities? How does Khadeer Babu explain it?

Masculinity is always interpolated (included, incorporate) by cultural, historical and geographical location. If being a male is biological, then masculinity is cultural. It is the influence of culture and groups upon an individual how one is shaped and this is expressed differently at different times. Men are not born with masculinity as part of their genetic makeup; rather it is something into which they are acculturated. Social codes of behaviour play a major role in cultural appropriateness to class, age, ethnicity etc.

Md. Khadeer Babu's story "How I Upstaged the Clevers of My Class" is a thought provoking account of prejudices that a young boy faces in his village school. Though the story is presented in a light hearted manner one gets a glimpse of the boy's struggle and his strong desire to outdo others. The feelings of a young boy regarding discrimination, humiliation, pangs of poverty, restlessness, dissatisfaction, favoritism, authority, democracy, justice, desire for leadership, willingness to face life's challenges, commitment, dedication, competitive spirit, accolades, and jubilation are very well portrayed in the story.

In this context it may be noted that there are various types of masculinities, for instance: the King, the Warrior, the Magician, and the Lover (KWML). As with all human behavior, there is also a shadow side to those aspects.

The King masculinity features: Wishes to be a mentor, Create more, leave a legacy, develop practical wisdom, establish core values, develop the traits of true leadership, is decisive, avoids corruption, lives with integrity.

The Warrior masculinity feature is the force of action, alertness, protection, vitality, is disciplined, willing to face life's challenges, is detached from his feelings and is committed to a higher ideal—humanity, spirituality, democracy, integrity, and justice.

The Magician masculinity features: Commit to lifelong learning, meditate, work with hands, and join a fraternal organization

The Lover masculinity features: emotion, feeling, idealism, feelings of joy or pain, enjoys all of life's pleasures good food and drink, beautiful art.

A few of the above mentioned traits of different masculinities are also seen in the young school boy in Khadeer Babu's story "How I Upstaged the Clevers of My Class".

## 6. SUMMARY OF SULTANA'S DREAM

Sultana's Dream is a feminist sciencefiction short story written by Rokeya Sakhawat Hossain and was published in 1905 by The Indian Ladies Magazine.

It is set in a utopian future where women rule and the men are locked away at home, a kind of reversed purdah where peaceloving women overpower men through the power of their brains. The story depicts how the women took over by studying science and developing useful inventions while the men who scoffed, are the subordinate beings. Women control all aspects of life and are aided by new technology such as flying cars and solar energy in order to help maintain their rule.

The story details the daily lives of these women, which consists of a two hour work day, and goes on to display the advances made by women in a solely female dominated society. It also explores a new religious aspect in that the religion that is practiced is a modern concept of love and kindness, whereby purity is the most important factor of all.

The story begins with the narrator “thinking lazily of the condition of Indian womanhood.” She says she is not sure whether she fell asleep or not, but knows that she felt as if she were awake.

A friend, Sister Sara, enters the room and asks her to come outside and walk in the garden. The narrator is embarrassed on seeing the streets filled with people, afraid that she will encounter a man while she is walking in the street in broad daylight, which was taboo for women at the time. But to her surprise there are no men out. Passersby laugh at her and comment on her “mannish,” looks and the fact that she is acting timid like men do in this new, strange world.

Sultana tells the woman, still referred to as “Sister Sara,” that she is uncomfortable walking around without a veil on. Sister Sara tells her she need not worry about her veil: she is in Ladyland, and does not need to worry about encountering a man while unveiled.

The narrator looks around and sees that Ladyland is like a garden. The streets are filled with flowers. Sister Sara says that Calcutta could look like this too, if the men of that city wanted it to. The narrator asks where all the men are, and Sister Sara explains that in Ladyland, men are kept indoors, just as women are kept indoors in India. The narrator says it is not safe for women to come out of the zenanas, women’s quarters, because they are naturally weak, and Sister Sara replies that this is only true when men or wild animals are out in the streets. She compares the idea of keeping women indoors while men roam free to locking up the sane and letting the insane loose, because men are more capable of harm.

The narrator explains she has no choice in keeping to the zenanas; women seldom have a voice in their own affairs in the real world. Everything is decided by men, whose strength makes them “lord and master.” Sister Sara argues that lions are stronger than men, but that does not mean lions rule the world. She says women have lost their rights by ignoring their best interests.

The narrator and Sister Sara sit together. Sister Sara begins to embroider, explaining that although this is all women have to do in the zenana, women in Ladyland still do this work, rather than giving it to men, who do not have the patience to thread a needle. She explains that she is able to do both the domestic work of women and the office work of men because women are more efficient. Men, on the other hand, can stretch two hours of work into seven, smoking and talking rather than getting down to business.

Sister Sara also tells the narrator that in Ladyland there are no epidemics, or even mosquito bites. It is rare for anyone there to die young.

She shows the narrator their solar technologies as well: they use solar energy to cook their food. She says these new technologies were developed some years ago, after their country’s queen mandated that all women be educated, and barred them from marrying until they were at least twenty one.

Women’s universities invented ways to draw water from the sky (which also put an end to excess rain and storms) and energy from the sun.

While women were inventing new technologies, the men of the country were focused on military strength, and laughed at the women’s inventions. The women sought revenge, though the “Lady Principals” of the two women’s universities advised them not to respond by words but by action.

The opportunity came when refugees from another country sought political asylum in theirs. In response, the neighboring country's king declared war. All the men of Ladyland went to fight the enemy, but were defeated.

One of the Lady Principals came up with a plan to defeat the enemy, but said all the remaining men must be confined to the zenanas. The next day, the Lady Principal and her students marched to the battlefield and directed all the sun's rays towards the advancing army. Scorched, the enemy retreated.

Since then, says Sister Sara, no one has dared try to invade Ladyland, and women have ruled while men remain in the zenanas.

The Queen sent a letter out explaining that the men would be called out again if their services were required. So far, it has been ten years and they have not been needed. Sister Sara explains that the system is called mardana. Ever since the mardana system, there has been no crime and no need for the criminal justice system.

Sister Sara continues to explain how the women of Ladyland save labor: fields are tilled by machines. There are no railroads or paved streets, so there are no railroad or street accidents, either.

A sprinkler system keeps everyone cool in summer, while stored solar energy keeps them warm in winter.

Their religion is based on "Love and Truth." No one is punished with death; offenders, if any, are simply banished, though they are forgiven if they repent.

The narrator asks if she can meet the Queen, and Sister Sara obligingly assembles a hydrogenpowered aircar that takes them to her.

The Queen greets them both and tells the narrator about their trade: Ladyland trades only with the women of other countries, not men. They prefer to seek knowledge, rather than wealth, and try to enjoy what nature provides them.

The narrator tours Ladyland, but wakes up to discover she is back in her chair in India. Ladyland was all a dream.

Rokeya Hossain won accolades for "Sultana's Dream" a significant work of early Indian feminism, as well as science fiction. Its idea of education for all women (and the innovations this would bring) were radical for the time period. Hossain has won many accolades for her work as well as a national day to her name, in Bangladesh (9 December). An avid feminist, she founded the 1916 Muslim Women's Organization in her fight for women to gain access to education. She was also the founder of Calcutta's first Islamic girl's institution (1911), in her quest to make education equally accessible to females.

## 1.2 JUST RELATIONSHIPS : BEING TOGETHER AS EQUALS

### 7. What is the message through the heartwarming story of Mary Kom and Onler ?

The real life heartwarming story of Mary Kom and Onler passes on a great message to the world that "If you love someone set them free. If they come back they are yours; if they don't they never were." It is a wonderful example of friendship, love, commitment, support and desire to pursue goals, dreams and passion. The reality

is far from what is shown in movies or projected by media. Violence and desire to dominate are never the traits of true love.

Mary Kom is a woman of substance, self made, dedicated to her chosen field and has won laurels for India. A five time world boxing champion, she is the only woman boxer to have won a medal in each of the world championships. Daughter, wife, mother of three, Mary Kom has always yet been her own person, with a dream that grows bigger with every success. She defied all odds to reach the top of this incredible journey. She shares a great partnership based on trust, sharing and understanding with her husband Onler who has been her pillar of support.

Her relationship with Onler was one that developed slowly. Mary was passionate about boxing and felt quite de stressed and relaxed in Onler's company. At first Onler was only concerned about helping her. He saw her problems, and how she was struggling single handedly since her parents lived in the village. As a woman boxer, Mary had to cross many hurdles.

Onler was a great companion whom she could rely on and concentrate on her demanding career. He encouraged and consoled Mary in all aspects of her personal and professional life .He did everything be it kitchen work, raising three children, attending weddings or visiting ailing relatives. Hence the wonderful relationship they shared with mutual respect and understanding kept their marriage peaceful. Thus it is an important lesson to all to support talented members in the family instead of suppressing them and shattering their ambitions.

8. How is it important to the youth to understand that “Love and acid just do not mix”?

“Sacrificing your happiness for the happiness of the one you love is by far the truest type of love” Unknown

The foundation of any relation is love which can be gained and strengthened by mutual trust, understanding, care and honesty. It cannot be forced upon others. Most of the time it is witnessed that in the name of love stalking, violence, harassment, blackmailing, abetments, and even acid attacks are happening around us. These kind of attempts are leaving the young girls traumatized. Many girls suffer in silence and withdraw themselves from society, leading their lives in darkness. Many a time, after inflicting so much pain on an innocent human being, the culprits walk free and continue to live normal lives while the victims are subjected to great agony. These acts leave indelible scars on the victim's mind and soul. It is difficult for them to

get the support from society which in fact often shuns them as is evident from this line: You stare at us and gather your children in a hurry, hoping they haven't got scared just looking at us. Thus it is very important for everyone to understand what just love is. People should not become selfish in this matter and should realize the difference between forced love and mutual understanding. They should respect others' feelings and treat them with dignity. People must value others' feelings and be ready to accept rejection and denial from the other side.

Life is not a cinema, where the hero is seen doing all kinds of gimmicks to impress a girl. Real life is very different. One must understand the distinction between reality and fiction. There are so many sad tales of women suffering due to these reasons.

One such sad story is of a girl Laxmi Agarwal, an acid attack survivor who works for the rights of acid attack victims. She was attacked in 2005 at age 15, by a 32-year-old man whose advances she had rejected. The attack left her face disfigured. She underwent several painful surgeries that left her weak. She had to face adversities of life due to this single reason that the attacker had left an indelible impression on her mind, heart and life. Yet she was bold and smart and moved in society without covering her face.

Laxmi met a social activist Alok Dixit, who was bowled over by her spirit and they fell in love. They both work together on a campaign with a hope to eradicate acid attacks in India. Both decided to live together throughout their life. Unlike many others in the world Alok considers Laxmi the most beautiful person in his life; he appreciates her courage and stands by her side. Laxmi is now a mother. Her daughter today accompanies her mother where ever she goes, and probably knows it in her heart that her parents are the most beautiful human beings she'll come across.

9. How does Emma Watson address the issues of inequality and injustice?

In September 2014 British actor and Goodwill Ambassador for UN Women, Emma Watson, a leading actress, model and activist talks about equality and justice. She gave a smart, important, and moving speech about gender inequality and how to fight it. In doing so, she launched the He for She initiative, which aims to get men and boys to join the feminist fight for gender equality. In the speech, Ms. Watson made the important point that in order to achieve gender equality; harmful and destructive stereotypes of masculinity and behavioral expectations for boys and men should be changed. She said feminism is NOT about hating men, but about the shared commitment to creating spaces where men and women have same respect.

Men and women should be paid equally at their work places. Women should be able to make decisions regarding their choices and their bodies; they should be involved in policy making decisions concerning women.

She is of the opinion that if men don't have to be aggressive and women won't be compelled to be submissive. Both men and women must feel strong, and gender must be seen as a spectrum instead of two sets of opposing deals. She says that any kind of stereotype associated with men and women must be changed.



10. What do the letters between Savitribai Phule and her husband Jyotiba talk about their relationship?

Savitribai Phule (1831-1897) and her husband Jyotiba Phule (1827-1890) are renowned for having taken up the cause of widows, starting girls' school in Maharashtra and fighting against caste discrimination.

In addition to being activists, Jyotiba was a writer and a thinker; Savitribai Phule was a poet and Maharashtra's first women teacher. Their dream was of a new and liberated society—free from the chains of ignorance, bigotry, deprivation and hunger—it was the strong thread that bound the couple together fusing their private and public life into one.

Letters to Jyotiba, from his wife Savitribai Phule aren't typical love letters, but tell us what love is all about and show the reverence she has for her life partner. The letters show how the relationship between the pioneering couple of women's education in India was marked by deep and shared concerns as they provided strength to each other and their commitment for the cause. They stood strong against their families to attend the issues of caste discrimination and dedicated their lives for this noble purpose.

Savitribai Phule and Jyotiba emerge in these letters as equals and able companions. The letters show their concern for the society and commitment in their chosen path.

11. What is the message of Gugu Shyamala through “Braveheart Badeyya”?

“Braveheart Badeyya”, by Gugu Shyamala is a story of a young school going boy from a poor family. His mother Ellamma is an embodiment of sacrifice and selflessness. She goes to forest everyday to gather tangedu flowers. She follows the strict caste rule of the village and cannot wear slippers in the presence of the upper caste landlord even when walking on the thorn infested land. As she removes her foot wear, a dog takes away one of her chappals. Badeyya is saddened and doesn't want his mother to go to the forest next day barefooted with the wound. Outraged by this unjust custom, he stays awake the whole night and makes a pair of slippers for his mother, using his father's leathermaking tools. This shows his concern, love and care for his mother. This caring act of Badeyya makes the mother proud of her son's skills. As he is the only child who goes to school, all the villagers adore him but he is ignored and sidelined by teachers and other children. There is no recognition in school for his compassionate nature, intelligence and skills. This is disheartening since schools ought to be places where there is no discrimination on the lines of caste.

11. Who is Rosa Parks why is she called “The Brave heart”?

Rosa Parks' childhood brought her early experiences with racial discrimination and activism for racial equality. At an early age, she faced injustice wherever she went. Rosa Parks is a Civil rights activist in the US who refused to surrender her bus seat to a white passenger, spurring the Montgomery boycott and other efforts to end segregation.

As a child, Rosa was exposed to the realities of segregation; she walked to school daily because the Elementary School System did not allow black students to ride on the bus. Rosa met Raymond Parks who worked for the local office of the National Association for the Advancement of Coloured People (NAACP). After their marriage in 1932 and much encouragement from her husband, she earned her High School Diploma and later joined him in the NAACP serving as the Chapter's secretary and Youth leader.

One day, as she was returning home from work, the bus driver ordered her to give up her seat on a public bus to a white man. She refused to surrender her seat and was therefore arrested and fined \$14. This incident sparked a 381day Montgomery Bus Boycott that helped launch nationwide efforts to end segregation of public facilities. It galvanized the Civil Rights Movement in the United States which became the largest boycott in American history. 17, 000 black people in Montgomery walked to work or took lifts from the very small carowning population, for 381 days, almost the entire AfricanAmerican population of Montgomery, Alabama, including leaders, Martin Luther King Jr. and Rosa Parks, refused to ride on segregated buses, a turning point in the American civil rights movement.

The boycott ended when Supreme Court ruled that segregation on city busses was unconstitutional, the city of Montgomery had no choice but to lift the law. Rosa Parks and Martin Luther King Jr. became heroes.

The lessons of discrimination she learnt as a child and through her refusal to surrender the seat enabled her to decide that by taking action she could change the world around her. Rosa Parks received many accolades during her lifetime, including the NAACP's highest award.

# UNIT II

## MISSING WOMEN: SEX SELECTION AND ITS CONSEQUENCES 2.1 Declining Sex Ratio 2.2 Demographic Consequences

## GENDER SPECTRUM: BEYOND THE BINARY 2.3 Two or Many 2.4 Struggles with discrimination

### 2.1 Missing Women: Sex Selection and Its Consequences Declining Sex Ratio

Sex ratio is defined as the number of females per thousand males. It is a measure that compares the number of women and men in a particular population group eg. children below 10 years, (Child Sex Ratio CSR) or adults above 18 years (Over all Sex Ratio OSR).

In other parts of the world sex ratio is measured by counting the number of boys/men per 100 girls or women. But in India it is measured as number of girls or women per 1000 boys/men. In India the number of girls is decreasing at an alarming rate. This has resulted in great gender imbalance. The Child Sex Ratio, the number of girls who survive, was 983 per 1000 boys in 1951, but it was only 918 girls per 1000 boys in 2011. The situation has worsened to the extent that in 2011, there were 37.3 million more men than women. According to United Nations,

- India has 106.98 males per 100 females in 2015 i.e.
- India has 935 females per 1000 males.

- World has 101.7 males per 100 females.

Demographers first noted this gradual decline in the mid 1970's. The landmark Towards Equality Report of the Committee on the Status of Women in India prepared in 1975 the UN Year of Women strongly emphasized the need to look into the matter of the shocking and inexplicable decline in the numbers of women. It was shocking since it was assumed that with modernization and development there would be improvements in all spheres of life. However, surprisingly, the situation of women was only worsening!

In 1975, at the urging of the Commission and Nongovernmental Organizations (NGOs), the United Nations observed International Women's Year with the theme "Equality, Development and Peace". The culmination of the year was the first global Women's Conference in Mexico City which adopted a global plan of action to improve the status of women. The United Nations Decade for Women from 1976-1985, and the following World Conferences on Women, created an unprecedented momentum for change.

One may think that the birth of a child is a natural process, since there is no control over the sex of the child that is going to be born. It may be noted that the number of men and women in any population may not be equal. But on an average more boys than girls are born. The sex ratio at birth in many countries, where sex selection is not practiced, is commonly 950 girls per 1000 boys. A baby girl has a slight edge over a baby boy to survive so usually there are more female children than male children in any population. Also, women tend to outlive men at the other end of life cycle. In the age group of 15-65 there are usually more number of women than men in most of the countries.

However, contrary to this, India has been amongst the very few countries in the world, along with China, Nepal, where the number of girls who survive is lower compared to boys. Bangladesh does not have this problem, rather, it has a sex ratio that is similar to world norm.

According to United Nations,

- India is at 192th position out of 201 countries.
  - Among Asian countries, India is at 42 position out of 50. This is a clear indication that economic conditions do not necessarily improve the situation. Developed states like Punjab and Haryana have had very bad sex ratios. Similarly, it is the urban areas and cities that fare worse when compared to rural places.

NCPCR report National Commission for Protection of Child Rights 39.4 percent of adolescent girls in the 15-18 age group are not attending any educational institution around 65 percent of them are "either engaged in household activities, are dependents, or, are engaged in begging, etc". The total number of out of school boys stands at 35 percent, of whom 33.4 percent of the out of school boys are nonworkers. This suggests that while most adolescent boys are unable to attend school perhaps because they are working, majority of the girl children do not get school education because they are forced to stay at home or engaged in begging. According to the NCPCR report, "Adolescent Girls in India are especially disadvantaged given their low enrolment rate and educational attainment levels.

They are among the most economically vulnerable groups who typically lack access to financial capital and have more limited opportunities to gain the education, knowledge, and skills that can lead to economic advancement," Annual Status of Education Report (ASER 2016)

As per the ASER report 2017: In villages, as they grow up, more girls drop out of school, the enrolment gap between girls and boys increases with age — at 14, there is hardly any difference (94.3% enrolment for girls, 95.3% for boys), but at 18, the gap widens (71.6% for boys, 67.4% for girls).

The 2017 Annual Status of Education Report (ASER) by NGO Pratham has come up with shocking revelations. About 25% of the youth in the age group of 14 to 18 cannot read basic text fluently in their own language. More than half struggle with division (3 digit by 1 digit) problems. Only 43% are able to do such problems correctly. Not just this. The survey says most of them cannot even tell the time correctly.

Why are sons preferred over daughters?

According to the researchers the following reasons play a role for the sex ratio in India: 1. Dowry system. People do not want daughters since it means that one day they would have to pay a dowry to get her married. Consequently they resort to female infanticide. Earlier this practice was largely found in upper caste communities but is now spreading to all communities.

2. The government's policy of two-child norm has made many families decide to have "at least one son or at the most one daughter." The pattern of sons inheriting property, managing land and businesses make daughters less desirable.

3. The availability and spread of modern ultra sound technology to detect the sex of the fetus makes it easy for people to make this decision.

2.2. Demographic Consequences

## GENDER & BIOLOGY

### Demographic Consequences.

Though girls have a natural advantage in terms of survival, in our country social and cultural practices privilege boys over girls and this creates a gender imbalance. Modern medical technologies can detect physical abnormalities in a foetus if any, but unfortunately this is misused to determine the sex of the child before birth. This has added to the discrimination against the girl child as the pressure on the woman is to undergo abortion once the sex of the foetus is known. Amniocentesis and Chorionic Villus Sampling are the two sex selection techniques prevalent in developing countries. Many people have used these techniques for their preference for a male child. These technologies are used to terminate pregnancy once they know that the foetus is a female. This process of selective abortion is called female foeticide. Female infanticide is the killing of the female child upon birth. Female foeticide and Female infanticide are some of the reasons for imbalance between the sexes.

Reports of Female infanticide in Tamil Nadu horrified the country and forced people to start awareness campaigns on these issues. It led to a ban by the Indian Government on diagnostic tests that help determine the sex of the foetus. In the year 1994, Preconception & PreNatal Diagnostic Techniques (PC& PNDT)-Regulation and Prevention of Misuse Act (88) was introduced to keep a check on these activities.

The Supreme Court of India has issued detailed directives to the National and State Governments to raise awareness on the law on sex determination and for increased surveillance of all clinics providing Ultrasounds to prevent female foeticides. Maternity Clinics and Hospitals display awareness creating boards with cautionary notices that discourage people from asking for information regarding the sex of the unborn child. Hospital staff is not allowed to disclose such information and doing so is a punishable offence.

Over the past three decades the world has come to witness an threatening and entirely new form of gender discrimination: sexselective feticide, implemented through the practice of surgical abortion with the assistance of information gained through prenatal gender determination technology. All around the world, the victims of this new practice are female. The practice has become so ruthlessly routine in many contemporary societies that it has impacted their very population structures, damage the balance between male and female births and consequently distorted the sex ratios for the rising generation toward a biologically unnatural excess of males

This preference for sexselective abortion is by now evident in the demographic contours of dozens of countries around the globe – and it is sufficiently severe that it has come to alter the overall sex ratio at birth of the entire planet, resulting in millions upon millions of new ‘missing baby girls’ each year. In terms of its sheer toll in human numbers, sexselective abortion has assumed a scale the same as to a global war against baby girls.

Reasons for missing Women: Female foeticide and Female infanticide A general neglect of the health care and nutritional needs of the girl child is resulting in female mortality.

Social consequences of skewed sex ratio: What is wrong in having more men in society? (skewed/distorted, biased, inaccurate) Researchers have started worrying on the point that there are 4 crore more men than women in India due to following reasons: 1. Sociologists and demographers have identified “marriage squeeze” as the adverse results of this imbalance. In Rajasthan and Haryana it has led to shortage of brides resulting in severe marriage crisis. The surplus men are left unmarried due to various reasons, for instance, they are poor, uneducated, unemployed, have low status or are disadvantaged in some way or the other. 2. Some of us might be of the opinion that if women are less in number they may be more valued but this is not the case. The second problem that has been identified is increase in crime and violence due to growing number of men in society. Honour killings by bodies such as caste panchayats are also a result of skewed sex ratio. Inter caste marriages or inter religious marriages are not tolerated as there is shortage of women in their local community. 3. Scholars opine that shortage of women actually reinforces traditional female roles such as reproduction, domestic work and care work. 4. increased violence against women 5. Parents may withdraw female children from education and get them married early.

There are various factors which contributed to its low level.

1. Social factors patriarchal society with more male centric thoughts force one family to have male child

and lack of education makes them unable to follow right attitude towards it.

2. Technological factors advent of science and technology like ultrasonography has made it possible for

antenatal sex detection. It led to lowering sex ratio. Amniocentesis and Chorionic Villus Sampling are the two sex selection techniques prevalent in developing countries. Many people use these techniques for their preference for a male child. These technologies are used to terminate pregnancy once they know that the foetus is a female. This process of selective abortion is called female foeticide. Female infanticide is the killing of the female child upon birth

3. Economical factors due to prevalent social evils like dowry daughters are considered as economic burden for family. So family prefers to have male child as earning source as well as reducing burden. 4. Lack of awareness due to low contribution of female in economy of house female are not considered as important as male.

5. Security issues female is considered as more prone to harassment and weak sex who needs protection.

Some other reasons are Abortion of fetus, Female infanticide, Rape and murder, Honor Killings, Illiteracy among men, viewing women as object of desires, poor understanding of what feminism is, No sex education in our schools. Women being treated badly by dominant males in the family, Failure to teach equality values, Religious dogma with no scientific proof or basis

Thus we should protect the fundamental right of every girl child to be born and see that she leads a healthy, happy and fulfilling life. We should recognize that a more balanced sex ratio is a primary requirement for the well being of men and women and society in general.

To break this cycle, men should

- Educate themselves that women are not beneath them but their equals.
- Know that women don't need their protection but they need rights.
- Realize that women don't need their pity. They need education.
- not judge a woman by the attire she wears.
- Should not define what a woman can/can't do. Women should have the choice to choose whom she wants to be with.
- Know that as men of the family, it's their responsibility to treat women with at most respect.
- Realize that nobody is immune to mistakes. If men can make mistakes so can women.

And the most important teaching that every man should teach, educate and cultivate his family, children and friends around him WHEN A WOMAN SAYS "NO", IT'S A "NO"!!!

In spite of these all prevalent issues Govt policies like universal education, Beti bachao beti padhao a major role is played for improving this and changing attitude

India has not yet come out of the old cultural mindset where girls were treated as a liability. Unequal status for girls is not a new concept and we can clearly find this in historic movies or history books where girls were treated just as a subject of pleasure by many monarchs.

Marxist ideology states More power=More hands at work And most of poor people think money can only be earned by males. India being a country where food subsidy needs to be provided for 70 crore population we can imagine what could be the situation for girls

Government laws and acts

India's PCPNDT ACT although in force yet we can clearly see at what level it is being implemented. Even today we can see girls being raped on Khap Panchayats orders in many northern states for going for inter caste marriages.

Lawmakers need to understand that WOMEN EMPOWERMENT should be at the grass root level and not at the constitutional level where we can see every discriminatory law being gender biased.

Government Efforts As for tackling the demand side – i.e. addressing the complex reasons that son preference daughter aversion is so prevalent – our policy response has included marking the National Girl Child Day (declared in 2009) on January 24, sporadically putting up billboards at major intersections telling us to 'love the girl child,' 'beti bachao', 'stop killing girls', and a slew of illconceived conditional cash transfer schemes to incentivize the birth of girls at both the Centre and the State level. A 2010 desk review of 15 conditional cash transfer schemes (Dhan Lakshmi, Ladli, Beti Hai Anmol, Kanyadan, and others) conducted by TV Sekher of MPS for UNFPA is revealing.

The validating reasons are threefold.

- First, for many in our society descent and succession is through males. Sons carry forward not just the lineage but property rights as well.
- Secondly, only a son can beget spiritual benefits.
- The condition precedent for attainment of moksha is the performance of cremation rites by the son.
- Last but not least, while a "son's marriage brings dowry into the family, a girl is considered "parayadhan – girls are regarded only as temporary members of their natural family.

Beti Bachao Beti Padhao (BBBP) – a government initiative to save and empower the girl child • Is aimed at changing the lives of countless girl children and women • the results are positive with the scheme bringing together Ministries, institutions and civil societies • A strong incentive that the Village that succeeds in attaining a balanced sex ratio will be awarded Rs 1

crore will reduce the declining CSR ensuring that the girl child gets equal opportunities to shine • Government is focussing on campaigns to sensitise the citizens of this country towards the concerns of the

girl child and women. • From the Nirbhaya fund, there is a proposal to set up Crisis Management Centres this year, in all districts of

the capital, Delhi. The centers will be set up in all Government and Private Hospitals



## UNIT II GENDER SPECTRUM

### Beyond the Binary – Two or Many?

What is Gender Spectrum? The term gender spectrum is a way of describing gender without conforming to the gender binary. It denotes a range of gender identities between and outside of the categories of male and female.

**Gender Identity** What one considers oneself is one's identity. Considering oneself male or female or both or neither what an individual perceives himself or calls himself is one's gender identity. It can be the same or different than the sex assigned at birth. For majority, their biological sex determines their gender identity. However, for some it is different from their assigned sex. Some of these individuals tend to change their sex socially, hormonally and surgically to best suit their gender identity.

#### Binary Gender

Dictionaries define the term as follows:

- a classification system consisting of two genders, male and female.
- a concept or belief that there are only two genders and that one's biological or birth gender will align with traditional social constructs of masculine and feminine identity, expression, and sexuality.

#### Beyond the Binary

The view of gender as a spectrum allows for the inclusion of identities besides male and female. Specifically, it allows for the inclusion of intersex people, nonbinary gender identities, and nonbinary gender expressions. In contrast to the “static, binary model”, The Gender Spectrum is presented as a “more nuanced, and ultimately truly authentic model of human gender” that describes the “far more rich texture of biology, gender expression, and gender identity intersect in multidimensional array of possibilities.” The concept has been around for about fifteen years.

Gender itself is a fairly recent coinage that refers to the personal sexual identity of an individual above & beyond their biological sex. People almost always identify as the gender that matches their sex, but transgenders either identify themselves with the gender opposite their sex, or, in rare cases, have no clearly defined gender identity. The causes of transgenderism are poorly understood. A small fraction of the population is intersex — people who, due to genetic or embryological anomalies, have genitalia & other physical sexual traits that are neither completely male nor female. Intersex is separate from transgendered.

**Gender Expressions** This refers to the ways in which people externally communicate their gender identity to others through behavior, clothing, haircut, voice, and other forms of presentation. It also refers to what

gender people assign to others depending on their personal looks, mannerisms and other gendered characteristics.

**Gender Role** Gender role is the set of roles, activities, expectations and behaviors assigned to females and males by society. Our culture based on certain gender qualities and characteristics, recognizes two basic gender roles: masculine (possessing the qualities of male) and feminine (having the qualities attributed to females). People who consider themselves different than their socially assigned roles are sometimes referred to as transgender.

**Sexual orientation** Sexual orientation is about who you're attracted to and want to have relationships with. Sexual orientations include gay, lesbian, straight, bisexual, and asexual. Sexual orientation is different from gender and gender identity.

## Gender Fluidity

Gender fluid is a gender identity best described as a dynamic mix of boy and girl. A person who is Gender Fluid may always feel like a mix of the two traditional genders, but may feel more boy some days, and more girl other days. It conveys a wider and more flexible range of gender expressions with interests and behavior that may even change from day to day. Gender fluid individual do not feel confined by restrictive boundaries of stereotypical roles of girls or boys. Being Gender Fluid has nothing to do with one's biological traits society associates with being male or female, nor their sexual orientation.

## Gender Spectrum and Gender Continuum.

The term GC (sometimes referred to as the gender matrix) is an extension of this gender spectrum that includes additional gender identities. The gender spectrum was formed as an extension of the limiting gender binary that viewed man and woman as the only two gender options. Gender spectrum is a linear model, ranging from 100% man to 100% woman with various states in between. A continuum is multidimensional, allowing third gender, fourth gender, fifth gender, agender, or genderless options, as well as many other possibilities and combinations. It is thus, a more accurate reflection of the true diversity of human genders. The continuum approach to gender identity provides individuals with more personal freedom in which to express themselves.

A person can fall anywhere on the gender spectrum regardless of their orientation, gender expression, or biological sex. For example, a heterosexual, cisgender (or cishet) woman might have a butch, tomboy, or androgynous gender expression. This does not mean that she does not identify herself as heterosexual or a woman, but it does subvert stereotypical ideas of womanhood based in gender binarism and gender essentialism.

The term gender spectrum has been used to some degree since at least the secondwave feminist movement of the 1970s, but has gained popularity as a component of the trans acceptance movement beginning in the 1990s and continuing through today.

## UNIT II – STRUGGLES WITH DISCRIMINATION

Why is there much apathy and insensitivity/discrimination towards the other? (intersex/transgender)? Expressions of gender and sexuality are often stereotyped and understood from a genderbinary perspective,

which means human beings can exist only in two forms man and woman. This kind of notion stops people to identify the very existence of the other group of people with different sexual orientation. It could be mere ignorance, lack of awareness or a sense of taboo that stops people to include the other and think beyond the binary.

One whose sexual orientation is not in line with the biological sex or the socially assigned gender is often subjected to discrimination. Such people suffer extreme social exclusion just because they do not belong to the malefemale dichotomy. They are not only vulnerable to various diseases including mental health conditions but also suffer due to lack of access to education, health, employment. At times they are victims of extreme violence due to people's hatred and lack of tolerance towards them.

One has to go beyond the 'manwoman' dichotomy and understand that nature permits variations and thus realize that gender is not confined only to male or female but it is very much fluid. Only when we understand this we can easily accept the very existence of the 'other' which embraces identities such as intersex, transgender, transsexual etc.

How do you understand genderdiscrimination in the field of sports? Justify your answer with relevant textual references.

There is no denying of the fact that like any other sector in the society women face significant discrimination in the field of sports. Women are considered weak and thus pursuing a career in sports has never been a smooth journey which has been predominantly a male domain. Sports like weightlifting, wrestling or boxing have seen more men than women. Discrimination is felt when it comes to promote the female sportspersons resulting into less viewership. There is huge pay difference between an accomplished male and female sportsperson. Like any other sector here too women are paid less.

However, the story does not end here. It is more complicated when a woman athlete has to prove her femaleness at different levels in spite of her social identity as a woman. There is in fact less awareness regarding how maleness or femaleness is not restricted to stable biological visible features. A simple gender test is not enough to call one a man or woman. This happens due to 'atypical chromosomal variations.'

Sex chromosome abnormalities are gender specific. Normal males inherit an X and a Y chromosome while females have two Xs. Female abnormalities occur due to variations in the number of X chromosomes. Male abnormalities on the other hand are the result of irregular numbers of either the X or the Y chromosome or both.

Difference in the level of hormones is a vital issue on the basis of which women athletes often face discrimination and injustice.

Though gender verification tests were suspended in the Olympic Games in 2000, the Sports authority of India follows a policy that says female athletes with high levels of natural testosterone (a condition known as female hyperandrogenism) possesses an unfair advantage over other female competitors. With high level of testosterone they have stronger muscle powers, endurance and speed and this is considered a 'benefit' when it comes to sports.

A female is expected to have blood testosterone level below 5 nmol/ltr. A woman athlete who naturally produces above normal level of testosterone faces discrimination whereas a man with naturally high testosterone is considered gifted. No one bothers if that gives some men an advantage over others. This is perhaps the sexist paradox in sports. A female athlete is penalized for no fault of her own and is forced to undergo medical interventions so that she can continue her career as an athlete. We have many cases of such discrimination in the field of sports.

Case 1: South African runner Caster Semenya is one of the most decorated female athletes, but had been the victim of rigid gender stereotypes. She won gold in the women's 800 meters at the 2009 World Athletics Championship in Berlin. However, her victory was quickly marred by an investigation launched by the International Association of Athletics Federations. Her sex and testosterone levels were tested, and although she was allowed to keep her gold medal, the association enforced the Hyperandrogenism Regulation in 2011. The new rule set an upper limit (10nmol/L) for women athletes' testosterone levels. Any woman with a higher level of hormones needed to lower them to more "normal" levels to compete.

Case 2: Santhi Soundarajan is India's one of the accomplished athletes. Born into a Dalit family in Kathakkurichi of Pudukkottal (Tamil Nadu) Shanthi has 11 international and over 50 national awards to her credit. She was the first Tamil woman to win at Asian games. However, after she had won the women's 800 meters race in the 2006 Asian Games held at Doha, her very identity of being a woman was questioned and was forced to undergo a sex test. Consequently she was stripped of her silver medal as she was diagnosed with AIS or Androgen Insensitivity Syndrome. People born under such conditions may possess external physical traits of a woman but they are genetically male. Their body is resistant to male hormones.

In Santhi's case also at her birth she was identified as a girl and no one actually knew her genetic makeup. When her sex identity was revealed she was not only forced to give up her medal but she was banned from competing by the Indian Olympic Association. It was a very traumatic and humiliating experience as her local community treated her as an outcast. The pain was so unbearable that in September 2007 she attempted suicide by consuming poison but she survived. She started afresh by setting her own coaching academy with 68 students but was not able to bear the family expenses. No one was compassionate and gave her permanent employment. The irony is a wonderful athlete like her had to work as a daily wage worker at a brick kiln for Rs. 200/. Her hands that once raised in victory now were shaping clay and water to bricks.

Case 3: Dutee Chand, an Indian professional sprinter from Odisha became a national champion in 2012 in the under 18 category. She was the first Indian to reach the final of a global athletics 100 metres final in the 2013 World Youth Championship. In 2014 she was preparing for her first big international event as an adult the Commonwealth Games in Glasgow. Prior to that, she had won gold in the Asian Junior Athletics Championships in Taipei. Hence she was pretty hopeful about the upcoming game. However, her physique, her overpronounced muscles raised suspicion and International Association of Athletics Federations (IAAF) imposed gender verification test on her about which she did not have any clue. The result showed the athlete had the issue of hyperandrogenism. The level of testosterone in her blood was above 10 nanomoles per litre. As a result she was banned from racing.

Dutee Chand was first to challenge such biased and unethical rule and sought legal help in this regard. She refused to abide by the verdict of the Sport Authority of India. It wanted Dutee to undergo hormone treatment or surgery to be on the track once again. She challenged the guidelines at the Court of Arbitration for Sports (CAS), in Lausanne, Switzerland. In July 2015, the court suspended the governing IAAF's regulations regarding hyperandrogenism as it felt that there was not sufficient scientific evidence. It ordered IAAF to create a procedure where athletes are allowed to compete in one of the female or male categories. No athlete could be excluded on the basis of the state of their body i.e. hormonal, chromosomal or physical

differences. Society could not accept her intersex identity and she had to face humiliation due to the gender-verification test. She proved herself to be a brave soul and in 2016 she appeared in the Olympics in Brazil. Though she did not win there but her very participation was enough to generate hope in many other athletes who faced similar discrimination due to their intersex identity and compromised with their sports career.

Case 4: Pinki Pramanik, an Indian athlete and International medal winner was accused of sexual assault by her partner. She was arrested and had to suffer a lot in the name of gender determination test. She had to lose her job as a ticket collector with Eastern Railways and not only she but her family had to face humiliation. In our existing binary outlook Pramanik became a victim. Calcutta High Court dropped all the charges and set her free. She herself admits that as a part of training she was regularly administered testosterone injections due to which her voice became deeper and there were some physiological changes. She was not aware of its legal consequences. The defamation and scandal around Pinky once again points at the insensitive attitude towards those who do not conform the binary traits.

What is transgender? A transgender person is someone for whom the sex assigned at birth is different from what they know and feel about themselves. They have a strong physical and mental discomfort with the gender which is unambiguously assigned to them at birth. Some of them go to the next step and seek medical intervention such as surgery or hormone therapy to align the internal sense of their gender with their physical appearance. However, the cost of the surgery is high and not fully risk free. Those who undergo the realignment surgery and get the body they desire are labeled as transsexual.

How does society treat the transgender people? There is much insensitivity towards the transgender person in our society. They undergo emotional and cultural turmoil due to their sexual orientation. They are denied easy access to employment, education, housing or any other welfare measures and most of them live in dire poverty. Many of them earn their living as singers and dancers and some are forced into becoming sex workers. They are physically subject to violence and abuse. Hijara is a common term that is used to described transgender, transsexuals, cross dressers, intersex/eunuch, and they have been victim of brutalities and severed discrimination in the society.

What are the positive changes in the society today in terms of sensitivity towards transgender? Positive Change can come only when people change their mindset. One cannot be ostracized or discriminated due to their sexual preferences. It is a good sign that some changes have already taken place in our country. In 2009 India's election authorities allowed transgender people to choose their gender as "Other" on the ballot forms. In May 2014 the Supreme Court of India declared the transgender community as a third gender and ordered the Governed to provide them with education in line with other minorities. National legal services authority (NALSA) said that it is the right of every human being to choose their gender.

In Telanagana there has been a demand to establish a statutory Hijara, Intersex, Transgender Welfare Board. The following are some of their demands: reservation in education, inclusion of transgender column in Government competitive examinations, Housing complex for the community members, single stall bathrooms in public areas and reserved seats in public transportation.

Though the road for transgender people is not a smooth one some of them are able to conquer the hurdles. Manabi Bandyopadhyay's case really gives rays of hope for those who have been suffering tremendously due to their identity crisis. Coming from a middle class background, Manabí is India's first transgender Doctorate degree holder who also became the first transgender college principal in India. Her struggle began, when in 2006, she underwent realignment surgery and changed her gender and name. The college authority denied her of payrises as they could accept her altered gender. She was taunted at her college

because of the sex change. It took 5 years for government and society to acknowledge her identity and status.

She became the vicechairperson of the West Bengal State Transgender Development Board, a government body. She uses this authority to help members of her community when they reach out to her in distress. In India the common notion is that the identity dilemma of transgender people is a mental health issue. In extreme cases a transgender person, being unable to stand the pressure from society and family members, resorts to the extreme step of committing suicide. To include these people in society a more tolerant and sensitive outlook is what is required.

# UNIT III WOMEN'S WORK: ITS POLITICS AND ECONOMICS

## 3.1 Fact and fiction 3.2 Unrecognized and unaccounted work

### UNIT III

1. Economic security and social respect do not seem relevant for women. Why does such perception arise?

Ans. The stereotypical gender roles expect a man to earn and provide financial security to the family. In fact, a man is also 'imprisoned by the gender stereotypes' (as observed by Emma Watson). If a man fails to play the role of a provider his masculinity is in question. In a patriarchal set up, a man is considered all in all as it is his income that is considered primary. A boy in the process of 'becoming a man' learns this lesson from society and its various external factors that it is his sole duty to provide economic security to his family and thus deserves all respect, attention and care.

On the contrary, a girl to fit into her gender assigned roles repeatedly gets the message that her primary role is to give unconditional love, care and attention to the family members and their needs. Hence, very few girls get necessary encouragement to play an active role in earning. They are taught to feel weak and dependant on men for social and financial security.

Even today for an educated girl pursuing a career remains just an option, provided she is able to balance both home and career. Of course the consent of the man in the family—be it her father, husband or other important males, is of much importance. Economic security and social respect do not seem relevant for women in a male dominated society because the moment a woman thinks of being independent and makes choices of her own, she challenges the norms—the age old tradition that a woman is just a shadow of a man, not an individual.

## **2. How does media misrepresent woman?**

Media plays a vital role in shaping our thoughts the way we perceive things. It may strengthen our belief or break it.

The age old gender specific roles have set a boundary for women and in that frame a woman. The boundary expects her to be confined to her own space i.e. home where she is expected to love, care and serve the family members without expecting anything in return. A woman who fails to do so is considered 'unwomanly'.

Media too highlights this aspect. In advertisements promoting detergent, cleaners show women who clean, wash, serve with smile. She is shown to be happy by serving and helping others round the clock. These visual representations reinforce the idea that household chores are meant only for women.

However, certain advertisements like Ariel share the load, Raymond, the complete man, Havel, Tanishq have attempted to break the stereotype and a change where she is given importance, her work is acknowledged.

## **3. How is a woman's work perceived? Is it considered work?**

In the book "Towards a World of Equals" a worker is defined as someone who works continuously for eight to ten hours outside the home for money. We often tend to consider something as work that is remunerative i.e. work which generates income.

With such narrowly framed definition there is no wonder that a woman who is eternally marginalized in the patriarchal set up, her endless labour does not draw any attention; she is considered a nonworker or unproductive. Thus there is no wonder that the 2011 Census of India categorized most of the working age women as nonworkers.

The household chores that a woman is occupied with, from dawn till late night remain 'invisible'. However, these so called nonworkers not only take care of the needs of their family members but some of them also extend their support by being engaged in various other enterprises like agriculture, animal husbandry, weaving, pottery, catering, family run businesses etc. both in rural and urban areas. The irony is, this laborious effort is called unpaid family work. Though without her assistance it would have been tough to run all these family enterprises, she hardly has any control over the family's disposable income.

In the excerpt "A day in the life of a nonworker" we get a glimpse Sayamma's life who is a 45 year old housewife from Vikarabad. Her day starts from milking the cows and sending the milk to the cooperative. Her work does not end with washing, cleaning or cooking meals. She even works on the farm. In the afternoon she takes the buffaloes out, though at times her sons help. In spare time she also makes beedis. Thus, we see that a nonworker like her hardly gets time to take rest. Still she remains only a housewife in spite of her tiring and hectic work schedule.

**4. Is a woman's wage only supplementary or supportive wage? Comment.**

In a patriarchal society a woman's work is hardly considered work. Yet the condition of those who work for wages but from home, is better than those housewives whose labour remains unidentified, invisible. Those who earn small wages from being engaged in tailoring, embroidery, beedi, papad, agarbatti or banglemaking are homebased workers who earn meager wages. Compared to unpaid family workers their condition is better as they have more control over what they earn. The irony is even these women do not consider themselves workers and believe that they are only supplementing the family income. It is all because they work from home. Even the census does not count them as workers.

In modern society there are many women who work outside the home and do different kinds of jobs, be it a domestic worker, vendor, beautician, sales girl or a TV anchor, doctor, banker or engineer. We have a list of women who balanced their home and work well and succeeded.

Yet the myth that a woman's wage is only supplementary has not changed much. It was in the 1930s when the first Wage Board proposed that a man should be paid a family wage as the head of the family because a woman has always been perceived weaker and dependent on man. Even after 80 years there is not much change in the mentality though women have left their mark in almost every sector and proved that she is no less than a man. When a woman works she is supposed to get wage only for her labour because like a man she does not need to maintain a family.

The age-old mentality affects women when it comes to wages. Though after independence the principle of "equal pay for equal work" was implemented, in reality there was not much change. Even today equal wages have not materialized. Today even when a woman is the sole breadwinner (woman-headed household) and runs the family she hardly enjoys the importance or recognition of being a provider. A ray of hope is generated with the Mahatma Gandhi National Rural Employment Guarantee Act which implements the equal pay for equal work principle. It is an initiative to strengthen the other section socially and economically.

6. Women do not work. Make a statistical representation that breaks this myth./ Discuss how women have successfully made their presence felt in different areas.

Ans. Household chores often remain unacknowledged and a housewife is seen as someone who does not work. They may support their family enterprises along with the domestic work and may not get any monetary benefit. On the other hand, many women are engaged in homebased work like tailoring, catering, embroidery etc. where she enjoys the control over the money she earns. According to the 2010 National Sample Survey (NSS) only 11.2 crore women are earning. The following data shows the working women scenario: 7.7 crore women are engaged in agricultural work. 1.2 crore are working in tobacco industry 57 lakh women are in construction work

Today around 60% women are literate. Compared to the 1990s in urban areas opportunities for education is more for women. In India there are around 25 lakh women school teachers, 23 lakh saleswomen, 17 lakh women in professional services like beauticians, 12 lakh women are working as nurses and other hospital staff and 11 lakh women in government services.

The 73<sup>rd</sup> and 74<sup>th</sup> amendments to the Constitution of India provided reservations for women in the elected bodies of municipal corporations and gram panchayats. They are in legislative assemblies and parliament. We have successful women as CEOs of MNCs like Rekha Menon, Chairman Accenture India, Vanita Narayanan, MD, IBM India, Chitra Ramakrishna, MD, National Stock Exchange, Chanda Kochhar, MD, ICICI Bank, Priya Nair, Executive Director, Hindustan Uniliver, just to name a few.



Women have made a mark successfully in many male dominated fields. Cricketers like Mithali Raj, Harmanpreet kaur, Gauhar Sultana, Mary Kom in boxing, Anuradha Naik, a trained conservation architect and architectural historian, Shila Dawre, the first Indian woman AutoDriver, Vankadarath Saritha, the 1<sup>st</sup> woman driver (2015) in the Delhi Transport Cooperation, actresses like Ramya Krishna or Priyanka Chopra are a few examples who had shown courage to break the barriers and chose the path of their choice.

# UNIT IV

## ISSUES OF VIOLENCE Sexual

harassment: Say No! i) Sexual harassment, not  
Eve teasing ii) Coping with Everyday  
Harassment, “Chupulu”

Domestic Violence : Speaking Out i) Is Home a safe  
place? ii) When Women Unite: The Story of an  
Uprising (Film) iii) Rebuilding Lives iv) New Forums  
of Justice

Thinking about sexual  
violence

## Sexual Harassment Definition of Sexual

Harassment Sexual harassment is unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature. It does not refer to the casual joking and bantering of young men and women in the group. Friendly comments, declarations of interests in one another which do not involve pain or humiliation too do not constitute sexual harassment. Sexual harassment includes:

- Actual or attempted rape or sexual assault
- Unwanted pressure for sexual favors; unwanted deliberate touching, leaning over, cornering, or pinching
- Unwanted sexual looks or gestures
- Unwanted letters, telephone calls, or materials of a sexual nature
- Unwanted pressure for dates; referring to an adult as a girl, hunk, doll, babe, or honey
- Unwanted sexual teasing, jokes, remarks, or questions; whistling at someone
- Turning work discussions to sexual topics; personal questions about social or sexual life
- Sexual comments about a person's clothing, anatomy, or looks; telling lies or spreading rumors about a person's personal sex life

## Eve Teasing or Sexual Harassment?

Eve teasing is a euphemism for public sexual harassment of women by men. It implies at the light hearted fun indulged by boys which does not take the feelings of the women who experience it into consideration. This term is mostly used in South Asian countries. It alludes at "Eve", the very first woman in the Biblical creation story. The term refers to the temptress nature of Eve, placing responsibility on the woman as a tease. As such some nongovernmental organizations suggested that the expression be replaced by a more appropriate term i.e., sexual harassment. This is the term used in law as well. In today's context, eve teasing has been replaced by sexual harassment.

Women and Sexual Harassment Power is at the core of sexual harassment. At the heart of this problem is the notion that men have authority over women. It is this authority that men try to exercise when a woman is harassed. In such situations, woman as a person with feelings disappear in their minds and she becomes a mere object. All the acid attacks and sexual assaults on women attest to the fact that a woman's desires are given very little importance.

In relationships of authority, harassment may occur between a male teacher and a student; a doctor and a patient; a male relative and a young girl; a hostel warden and the mates, boss and a woman employee, the list is unending. Having said so, one may feel that women in authority are safer but that's not true. Surprisingly, women in authority have been more frequent targets of sexual harassment. Sexual harassment serves as an "equalizer" against women in power, motivated more by control and domination over women.

Some forms of sexual harassment seen in our everyday lives are mentioned below. Women are:

- chased by or pursued on Facebook
- disturbed by phone calls, messages or obscene pictures on their phones
- followed and pursued despite their clear disinterest which is called Stalking
- violated in bus stops, railway stations through the prying eyes of men, their movements and gestures
- constantly try to infringe upon the rights of a woman
- groped by a stranger in a bus
- harassed by some neighbours, relatives, auto and taxi drivers, hostel wardens, older men, seniors in the organization

## Harassment and Films

Media exercises a strong influence on people. Younger generation effortlessly imitate the heroes and heroines in the movies. As such movies have a greater responsibility in moulding young minds. However the Indian film industry seems to be perpetuating an environment for sexual violence. In many Telugu and Hindi movies,

women are depicted as sex objects. They occupy traditionally domestic roles and are depicted in positions that are subordinate to men. They are often victims of sexual harassment and sexual violence. Many Telugu and Hindi movies perpetuate this myth about patriarchal society, societal behaviors, gender roles etc .

Films like Dahej (1950), Gaur (1968), Devi (1970), Biwi ho to Aisi (1988), Pati Parmeshwar (1988) depict women as passive, submissive wives and perfect martyrs for their families. In these films, practices of patriarchy are implicitly patronized in the sense that the victim wife refuses to leave her husband's house despite severe physical and emotional violence. The idea is further reinforced by perpetuating Indian traditions and symbols like entering the husband's house at the time of marriage in a "doli" and leaving only at the time of death in an "arthi"

In the Telugu movie, Missamma (1950), it was said when women say 'no', they mean 'yes'. The hero keeps chasing and stalking the woman, harassing her in the name of love although the woman does not like it. Another Telugu movie "Loukyam (2014) states "Every girl is waiting to fall in love, they are just waiting for the right man!"

In " Gabbar Singh"(2012), the hero declares, " Listen man! One girl might fall for you in a week's time, another might take a month and some girls might even need a year ....But the fact is finally every girl will fall in love. That's natural law!" Such dialogues in movies reveal that the hero treats a woman as a mere object, devoid of feelings. The hero doesn't want the woman's love as much as he wants to control and possess her. Woman's desires and consent are of no importance to the hero. It is these kind of films that accentuate sexual assaults, and acid attacks on women in real life.

#### **a. Sexually coloured comments on women**

In another decent Telugu movie " Seetamma Vakitlo Sirimalle Chettu"(2013), one of the male leads says to a young woman, " Just think , when you turn sixty and look back on your life, don't you want some sweet memories of the comments made by fellows on the street. So, you should actually encourage men who pass comments about your appearance". This dialogue equates the genuine appreciation that women may desire from people with that of unwanted and obscene heckling and obscene remarks that women are subjected to on the streets and surprisingly it also assumes that women enjoy such comments. This is sheer harassment. One needs to call it by its name.

#### **b. Women are just pretty dolls**

Most heroines in hero centred films are just glamour dolls. They play insignificant roles with no character , individuality or intelligence and with no other goal or aim in life except to win the attention of the hero. These films do not realize that women have their own desires, goals, tastes and aptitudes. However there are a few exceptions. Hindi films like Mary Kom, Damini, Queen, NH10, Salaam Namaste, Mardaani and English movies like Wonder Woman , Black Widow, Alice etc are a breath of fresh air in the stifling environment. Such movies have to be encouraged by the audience for they can bring about an attitudinal change among men towards women.

In some movies, girls' dressing and their hair style are made fun at. A woman doesn't have the right to dress the way she wants to but abide by the wishes of a man. In the Telugu movie, " Seetamma Vakitlo Sirimalle Chettu", the hero upbraids a short haired girl, " It's a shame Indian women have stopped plaiting their hair. If

I give you a flower, how will you wear it?" In "Loukyam, the hero slaps the heroine by saying" Flowers, glass, dolls and girls, look cute when they are fragile and sensitive". Here a girl is equated with lifeless objects like a doll and a glass! c. Chai pe ek aur charcha

The word "consent" is seldom discussed in accounts of romance or harassment. Consent is the willingness to engage in physical or emotional relationship with another person. An adult girl has the right to engage in a physical or emotional relationship if she so desires and equally has the right to reject a romantic or sexual relationship. Her wishes have to be accepted and respected. She also has every right to say "No!" This aspect is hardly given importance in reel or real life. However the animated movie, Chai pe ek aur Charcha stresses the fact that consent is a key factor in all aspects of life including romantic and sexual relationships

### Consequences of Harassment

Victims of sexual harassment can suffer significant psychological effects, including anxiety, depression, headaches, sleep disorders, weight loss or gain, nausea, lowered self-esteem and even commit suicides. They experience job-related costs as well ranging from job loss to decreased morale to decreased job satisfaction to irreparable damage to interpersonal relationships at work. In addition, in the higher education setting, student victims of sexual harassment may drop a class, change their major or minor, and experience physical and psychological distress. Overall, sexual harassment causes a tense and unproductive working and learning environment.

Often women do not speak about it nor share with others lest it should boomerang on them and they be blamed for it. Also they are scared that sharing with parents may curtail their freedom or may lead to dropping out of school or putting them under extreme surveillance or even an early marriage. We need to SPEAK OUT.

### Coping with Everyday Harassment

Thousands of women are identifying themselves as victims of sexual harassment or assault in our country. And one thing stands out as a common factor in all the cases the accused are men. These men harass not just a stylishly dressed woman but a woman in burqa, chudidar, salwar kurta, long skirt too. A woman's dress is not responsible for harassment. There is no connection between the dress worn by a woman and the fact of harassment.

Nevertheless, families ask women to remain silent about sexual harassment lest it should spoil their marriage prospects and their career and life as a whole. We subject a woman to social, religious cultural constraints. We do not send girls outside alone. Hostels apply night curfew on women. Women are not given night shifts in many companies. Women are not allowed to shop late night. Above all, we tend to give absurd advices to women by asking them to:

- Avoid going out alone • Reach home early before it gets dark • Avoid late night work or outings with friends.

Should a woman be not allowed to wear the clothes of her choice? Should a woman be not allowed to work late in the night? Should a woman not enjoy the clear moonlit skies on the streets? Why are only women's lives controlled in the name of safety? Such restrictions stifle a woman's physical and emotional wellbeing. It is the responsibility of every government to make the public places safe for both women and men. Towards

this end, women have marched challenging the night curfew and restrictions imposed on them. After the December 2012 gang rape incident, men, women, transgenders marched with the slogan “ Free the night: It belongs to both men and women” which was a spectacular event.

Above all, cheap and accessible public transport should be available for people as this would go a great way in dealing with harassment. Street lightening reduces sexual harassment as such every government must allocate funds to lit all the public streets in the country. Functioning of emergency helpines will be of great help to women as they can be rescued immediately.

How Should A Woman Handle Sexual Harassment? The onus lies on the women’s shoulders. A woman must never be discouraged in the face of harassment. She should exude confidence to tackle such situations. Some of the following tips can help a woman to tackle all the negative events in her life:

#### Concrete ideas

- Eat healthy foods and get exercise to help keep your strength up.
- Say positive things to yourself to help restore your sense of wellbeing. Use phrases like “I’m strong,” “I did not deserve this,” “I am taking back my personal power,” “I am healing each and every day.”
- Try to do the things you have always enjoyed.
- Don’t look for simple answers to explain what happened.
- Believe in yourself and know that you will get through this.
- Focus on what you are feeling rather than the actual details of what happened.
- Try not to let others make decisions for you.

#### Take your time

- Be patient with yourself. It takes time to move on. Healing is physical, emotional and psychological.
- It is not necessary to talk about the incident all at once. Take your time and do so in a way that feels comfortable.
- If talking is difficult try drawing or writing things down.
- Some people find it useful to keep a journal, or to write stories or poems.

#### Seek help from professionals and friends

- Know your rights and how to get the help you need.
- Seeking professional help enables you to express your thoughts and feelings in a neutral setting where you do not feel that you have to protect the listener or be concerned about how the other person is feeling
- Some survivors find it helpful to tell a trusted friend.

#### Legislative Acts in India

Till recently sexual harassment was a taboo topic. It was not discussed publicly, such issues were not raised even in the academic settings of a class room. Gone are those days. Many countries around the world have now come out with various policies for the safety of women. Internal bodies such as UNDP and UN Women have played a greater role in making the nations abide by the policies designed for promoting women’s safety and development. Accordingly, the government of India enacted many laws to curb sexual harassment of women in the country. Women have to seek the help of these Acts to protect their rights and honour .

• The Prohibition of Child Marriage Act, 2006 • Special Marriage Act, 1954 • Dowry Prohibition Act, 1961 • Maternity Benefit Act, 1961 • Medical Termination of Pregnancy Act, 1971 • Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 • Indecent Representation of Women (Prevention) Act, 1986 • National Commission for Women Act, 1990 • Equal Remuneration Act, 1976 • The Criminal Law (Amendment) Act, 2013 (Nirbhaya Act) is an Indian legislation passed by the Lok

Sabha on 19 March 2013, and by the Rajya Sabha on 21 March 2013. It provides for amendment of Indian Penal Code, Indian Evidence Act, and Code of Criminal Procedure, 1973 on laws related to sexual offences. The Bill received Presidential assent on 2 April 2013 and came into force from 3 April 2013. It was originally an Ordinance promulgated by the President of India, Pranab Mukherjee, on 3 April 2013, in light of the protests in the 2012 Delhi gang rape case.

### THE NIRBHAYA ACT, 2013

Section Offence Punishment Notes

354D Stalking

Imprisonment not less than ten years but which may extend to imprisonment for life and with fine  
326A Acid attack

which shall be just and reasonable to meet the

Gender neutral medical expenses and it shall be paid to the victim

326B Attempt to

Acid attack

Imprisonment not less than five years but which may extend to seven years, and shall also be liable to fine

Gender neutral

Only protects women. Provisions are:

i. physical contact and advances

involving unwelcome and explicit Rigorous imprisonment up to three years, or with fine, or with both in case of offence described in clauses (i), (ii) or (iii)

sexual overtures; or ii. a demand or request for sexual 354A Sexual

harassment

favours; or iii. forcibly showing pornographys; Imprisonment up to one year, or with fine, or with both in other cases

or iv. making sexually remark; or

coloured

v. any other unwelcome physical, verbal or nonverbal conduct of sexual nature.

Act with intent to disrobe a woman

Only protects women against anyone who

Imprisonment not less than three years but which may extend to seven years and with fine.

"Assaults or uses criminal force to any 354B

woman or abets such act with the intention of disrobing or compelling her to be naked." In case of first conviction, imprisonment not less than one year, but which may extend to three years, and shall also be liable to fine, and be punished on a second or subsequent conviction, with imprisonment of either description for a term which shall not be less than three years, but which may extend to seven years, and shall also be liable to fine.

Only protects women. The prohibited 354C Voyeurism

action is defines thus: "Watching or capturing a woman in "private act"...

Only protects women from being stalked by

Imprisonment not less than one year but which may extend to three years, and shall also be liable to fine

men. The prohibited action is defined thus: "To follow a woman and contact, or attempt ... to foster personal interaction repeatedly despite a clear indication of disinterest by such woman...

Some of the key points in The Nirbhaya Act, 2013 are:

The law maintains life imprisonment for rape as the maximum sentence, yet sets down the death penalty for repeat offenders and those whose victims are left in a "vegetative state".

2. It also defines stalking and voyeurism as crimes with punishments up to seven years.

3. Gang rape has been recognised as an offence, while sexual harassment has been redefined to include unwelcome advances with sexual overtures and showing pornography without consent.

4. The age of consent of sex has been kept at 18.

5. The law also punishes police and hospital authorities with imprisonment of up to two years if they fail to register a complaint or treat a victim.

### Workplace Sexual Harassment

Likewise workplace sexual harassment creates an insecure and hostile work environment, thereby discouraging women's participation in work and adversely affecting their social and economic growth. India's first legislation specifically addressing the issue of workplace sexual harassment was enacted in 2013. The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 was made effective from December 09, 2013 by the Ministry of Women and Child Development, India.

## The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013

Sexual Harassment in the workplace includes:

- Physical contacts and advances or
- a demand or request for sexual favours or
- making sexually coloured remarks or
- showing pornography or
- any other unwelcome physical, verbal or nonverbal conduct of sexual nature

### Complaint

- A woman who is sexually harassed need not be a permanent employee. Domestic workers too are covered in this Act • A workplace can be any government or private institutions or organisations, establishments, ventures,

societies, trusts and NGO's , hospitals or nursing homes. • It is mandatory to set up a Complaints Committee in every college and university and also in all work places. Girls and female teachers facing harassment can report to it

- Any aggrieved women may make in writing a complaint of sexual harassment at workplace to ICC if so constituted or the LCC in case it is not so constituted within a period of 3 months from the date of incident and in case of a series of incidents, within a period of 3 months from the date of last incident.
- Provided where such complaint cannot be made in writing, the PO or any member of ICC or the Chairperson or any member of LCC shall render all reasonable assistance to the women for making the complaint in writing.
  - If the time limit of 3 months is exceeded for giving written complain if it is satisfied that the circumstances were such which prevented the women from filing a complaint within the said period.
  - Where the aggrieved women is unable to make complain on account of her physical or mental incapacity or death or otherwise, her legal heir or such other person may make a complaint

Conclusion Sexual harassment is not mutual and is unwelcome. It is rude, demeaning behavior and is usually about the abuse of power. It is against human values. Ignoring sexual harassment at the workplace leads to low productivity, low morale, employee turnover and absenteeism. Let us condemn it.



# Chupulu (Stares)

Advertisements

## Introduction

Jayaprabha was born on 29 July 1957. She is an Indian critic and poetess in Telugu. She did her Masters in Telugu literature and acquired a Ph.D from Osmania University for her thesis on the progress and status of Telugu drama. She currently lives in Secundrabad. She is considered a pioneer of the feminist movement in Telugu literary criticism and poetry. Jayaprabha's poetry focusses on women's issues, their problems and strengths and often attacks established gender norms. Her poem "Chupulu" analyzed below, has been translated by B V L Narayan Row.

It is a poem about how insensitive men are and how uncomfortable they make a woman feel by staring at them, scanning through them ruthlessly. Being a girl is not the easiest task in this world as she is constantly under the scanner not just by people who know her but also by strangers. Every female experiences being stared at everywhere, all the time without any mercy. Can a female have her way and stare right back at the "wolf"? In fact it is one of the best ways to punish the "drooling dog" that sucks the freedom out of a woman.

Why can't a girl or a woman be able to walk on the road without being stared at? The more a woman tries to fight against the leech, the more endless it seems to be. These men would have stared the life out of a hundred other girls every time. These men seem to believe it is their eyes after all and they can look where they want to on a woman. These staring eyes make a woman feel uncomfortable in their own skin.

The hunger of a drooling  
dog, The ugly grab of a  
wolf. They haunt my  
dreams.

The poet persona makes it clear that as a woman she is assaulted constantly by the looks of men who have no hesitation or shame about affixing their gaze on her, a gaze that signals their hunger and their desire to grab hold of her. At the heart of this problem is the notion that men have authority over women. Power is at the core of such a behaviour. It is this authority that men try to exercise by harassing a woman by their stares. In such situations, a woman as a person with feelings disappear in their minds and she becomes a mere object.

In the dense  
jungle I cannot  
tell Light from  
darkness. There  
is no escape  
From these  
stares

In the dense jungle of female exploitations like abduction, rape, wrongful confinement, murder, dishonest misappropriation, domestic violence, dowry extortion etc., a woman is haunted and her dreams shattered. These ugly acts chase a woman even in her dreams. There is no difference between day and night in this thick forest of suffocation, subjugation and suppression. There is no place for a woman to escape from these stares and acts.

Women are the wealth of India and they have contributed almost in every field and made the country proud at every occasion. India is fast emerging as a global power but half of its population struggle to live a life of

dignity. The fear of sexual harassment has been haunting women and their freedoms, women are unsafe everywhere. When we seek out to find the weakest our search ends with women and children.

All women should join hands in putting an end to such exploitation. Escaping is no solution. As Jayaprabha points out, “ But the earth is mine too”. Earth belongs to both men and women Let all the women teach their eyes to have the sharpness of thorns to fight against the lecherous stares of “rich and poor, young and old” men. These are just timid eyes which cannot look straight into a woman’s eyes. A woman’s eyes have the power to chase away those timid eyes into the underworld only when she hits back.

“ These cowardly stares  
That cannot look me in the  
eye Flee to the  
underworld. “

In order to see such a day , the government has to create awareness everywhere to end exploitation against women through awareness and education and by inculcating strong social, moral and cultural values and also by enacting strong laws to punish the guilty. Every woman has the fundamental right to be safe. The poetess hopes for the day when all the women in this country bear thorns not only in their eyes but all over their bodies, when her entire being is empowered to equalize the value of both genders. Then will the men not make the mistake of staring at women as the weaker sex.

“ How I long for the day  
when Not only eyes, but  
The whole body Of a  
woman Bristles.”

As Pandit Jawaharlal Nehru says: “To awaken the people, it is the women who must be awakened. Once she is on the move, the family moves, the village moves, the nation moves”. Jayaprabha in this poem calls for inherent strength and courage on the part of women to tackle this menace. Her Chupulu focusses on the male dominance in the society and how women can resist that dominance through awareness.

# Domestic Violence

## Definition

Domestic Violence is any behavior the purpose of which is to gain power and control over a spouse, partner, girl/boyfriend or intimate family member. Abuse is a learned behavior; it is not caused by anger, mental problems, drugs or alcohol, or other common excuses

## Understanding the Nature and Dynamics of Domestic violence.

Domestic violence is the systematic method in which one partner gains power and control by instilling fear and forcing subservience. Domestic violence is not only physical abuse, but emotional, economic, verbal, and sexual. Any act that threatens the wellbeing of an individual is abuse.

The social stigma of public dishonor is the greatest cause for a woman to become trapped in this atrocious environment. Another important reason is economic dependence on her perpetrator. In such cases, an abuser feels entitled over the victim's body and her mind, she is not allowed to have individuality. For the abuser, she becomes his commodity. Many women believe that staying with her husband and tolerating this abuse would be in the best interest of her children, as the family is kept together. Women are usually afraid to report cases of domestic abuse in fear that her husband will be arrested, that a long legal proceedings will bring public shame and scrutiny to the family and she and her children may have a life threat.

Domestic violence has no class barrier. It happens in rich, middleclass and lower classes too. When women from rich societies speak out, people wonder as to how it could happen in such families. The power structures tend to doubt women, ex. Rati Agnihotri, when the famous star after enduring thirty years of physical and mental torture from her husband finally came out in open, people were shocked. Also ingrained in this doubt is the notion that a good wife has to be silent and private in her suffering. A man's honour is dependent on his control over his family particularly his wife. If he could not control his wife he is incompetent.

People believe that a woman is responsible in preserving the institution of marriage. They believe that a woman of values endures suffering. She patiently bears the husband's drunkenness, bad temper, physical and emotional torture and sexual abuse in the family. Society views the transgressions committed by a man as an act of manliness but a woman is ostracized for the same acts that her husband commits. When women speak out, they are accused of being arrogant and of suspicious character. Mothers and fathers are mostly responsible for such acts. They train girls to be tolerant as they have to go through much more in the in law's house while giving unrestrained freedom to boys.

Many times a woman feels that the abuse she goes through is her fault, that she has made a mistake. This deduction is false; abusing is the abuser's fault not the victim's. In the beginning of this horrifying journey, the victim may feel the reasons for being abused are justified. But as time goes on and when she keeps changing herself for the abuser, she realizes that there is no escaping from his wrath, he will be violent for any reason and no reason at all. But this abuse takes vicious cycle on children. If a daughter sees her father abusing her mother, she may continue to accept the same in her own marital life in order to experience the feelings her mother went through. This brings a feeling of normalcy within her. A son may most likely behave like his father against his own wife

The Perpetrator At Home: Is Family a Safe Place?

Most of the times, perpetrators of this violence have been the husbands. According to the National Family Health Survey, 2009, thirty one per cent of married women have experienced physical, sexual, or emotional violence by their spouses. The most common type of spousal violence is physical violence (27%), followed by emotional violence (13%).

The survey reported that among married women who have experienced physical violence since the age of 15, 83 per cent reported their present husbands as perpetrators of the violence. One in ten women experienced sexual abuse with their husbands. However, for women who are not married, the experience of physical violence stems from the most common perpetrators, which includes mothers or stepmothers (56%), fathers or stepfathers (33%), sisters or brothers (27%), and teachers (15%).

However, the most worrying part of the spousal violence is that almost every third married women, who has experienced spousal violence, reported experiencing physical injuries, including eight per cent who have had eye injuries, sprains, dislocations, or burns and six per cent who have had deep wounds, broken bones, broken teeth, or any other serious injury. Yet, only one to two percent reported to police! But the helplessness of stopping this violence isn't the only worrying factor in India because many women themselves have supported it. Women in India, surprisingly, are supportive of domestic violence because their minds have been conditioned that way by the patriarchal society. Data from the survey shows women in India between the ages of 40 to 49 were most supportive of domestic violence, with 54.8% in agreement. The percentage justifying abuse is marginally lesser among younger women. 47.7% of girls between the age of 15 and 19 agreed with violence by husbands. This marginal difference in attitudes of women towards domestic violence is also visible in urban and rural areas. While 54.4% of rural women surveyed across the country agreed with domestic abuse, only 46.8% of urban women supported such violence

### The Elephant in the Room: Are Family Matters not Subject to Law?

Husbands and wives being out of the purview of rape laws enable men to 'prey' on women in the security of her home. The statistics mentioned give a clear indication of the kind of sexual harassment and violence young girls and women face in India. Society refuses to intervene when women are subjected to violence at home. It feels it's a "family matter". Police refuse to accept complaints against such violence as the political institutions are patriarchal in nature. However JS Mill commented way back in 1854 that family is the only institution that remained outside the sphere of rule of the law. As a result a woman's bonded labour, violence inflicted on her and the exercise of arbitrary authority upon her, all remained outside the law. Mill questioned the British parliament as to how a woman can be subjected to the arbitrary authority of her husband when every woman is a citizen of the nation. He wondered whether it's not the state's responsibility to protect her.

In India, although constitution accorded equal rights to men and women under Articles 14 and 15, women were left from the purview of law and were subjected to torture, killing and even abetting suicides in them. During 1980s newspaper began to publish shocking revelations of married women who died under suspicious circumstances. Many women died of burns. They were left to die by pouring Kerosene and lighting them alive by their men. But police reported them as accidents as incidents of "stove bursts".

Women activists wanted these to be investigated but police termed them as private issues which outsiders cannot interfere. It shocked the nation that murders within the family experienced immunity. Women activists argued why a murder in the family doesn't come under the purview of a law? They further stated that women are the citizens of the country. If a murder is not tried in the court simply because it happened within the confines of the family, is it not a violation of the constitution?

Breaking the Silence These brave organizations collected data as to how women were subjected to torture and violence in the houses. Violence is violation of basic human rights. The violence hidden in men came out in public. They were exposed. Personal became political. Due to their efforts:

- For the first time, women were encouraged to share their experiences in open in the recent times. Women began to share within groups. They understood they were not at fault. Women wrote about the abuse. We understand it more fully through people who wrote about it. These people wrote about how their mothers suffered and families suffered.
- Many advertisements on TV began to condemn it. Bell Bajao campaigns have been launched. The famous 'Bell Bajao' campaign encouraged residents to stop domestic violence by ringing the doorbell whenever violence was suspected. The problem is that even though we are aware of a neighbor whose shouts are heard due to pain, we tend to mind my own business and walk away.
- Shabnam Virmani made a movie called BOL condemning domestic violence
- Wives and mothers are learning to break silence around their suffering by going to courts
- Some women are fighting domestic violence within the home
- Parents are accepting daughters from broken marriages
- Some women are living a life of dignity by separating from their abuser husbands

What Should Women Do?

Studies have shown it is in the best interest of the child for the parents to separate if they cannot maintain a healthy relationship. A mother is doing a disservice to her child by continuing with her toxic relationship, and a greater disservice to herself for the abuse not only destroys her well being but her children's too.

Husbands and wives have to undergo counseling where they teach communication methods, and the counselors slowly work to remove aggression. The first attempt is always to save the marriage, as the solution to domestic violence is not always separation. Yet this decision is in the hands of the wife, if she believes she does not want to stay with her husband then she is not obliged to go through counseling.

A woman can approach the nearest police station for help

Conclusion: Domestic violence is inhuman, uncivilized and savage in nature. It not only causes bodily harm but also debilitating emotional and mental scars on a woman while exposing innocent children to a cycle of perpetuating abuse themselves. Let us condemn it

## When Women Unite: The Story of an Uprising (Film)

Shabnam Virmani is a documentary film maker and artist in residence at the Srishti School of Art, Design and Technology in Bangalore since 2002. Co-founder of the Drishti Media Arts and Human Rights collective, she has directed several documentaries, some of which have won awards. One such docudrama that she directed

narrates the story of the protests through a mixture of enactment, interviews and other footage in *When Women Unite: The Story of an Uprising* (1996). It provides a graphic account of the women led antiarrack movement.

### Women's Power: The AntiArrack Movement in Andhra Pradesh

Our society witnessed significant protests and movements against domestic violence. Anti Arrack Movement in AP was one such movement against domestic violence that happened in 1991. This is not a story. This is the achievement of women who have studied in an evening school. One of the women recounts:

Our village is Dubagunta. We are wage earners. We produce gold from earth. But what is the use? All our hard earned money is spent on toddy and arrack. When our menfolk do not have money they sell away our rice, butter, ghee or anything that fetches them arrack [...]. They take away whatever they can lay their hands on.... Apart from drinking they abuse us, pick up fights with us, slap our children. They make our daytoday existence miserable [...]. Then we read the story of Sitamma's death. It started us thinking. Who is responsible for her death? We then told the sarpanch (head of the village council) to close the arrack shop. But we could not succeed. So next day, hundreds of us marched out of the village and stopped a cart of toddy. We told the owner to throw away the liquor. We said all of us would contribute one rupee to compensate his loss. He was terrified. From that day no toddy has entered our village. Then, when a jeep carrying arrack arrived in the village we surrounded it and warned the owner that we would lodge a complaint with the magistrate. This sent a shiver down his spine. He closed his shop. Now we gained in confidence. We realized that this victory was possible only through education. This year no one dared participate in the arrack auction.

It is a part of the modern history of the Indian state of Andhra Pradesh, where in the early nineties of the twentieth century something extraordinary happened. The women not only had to struggle for the survival of the household and care for the children, but also, in some cases suffer from abuse and beating from their men who were arrack addicts. The power behind the whole system, wielded through a combination of economic and political hegemony, by (often criminal) liquor contractors and politicians, completed an often desperate situation. Needless to say, most of the people affected were agricultural workers from scheduled castes.

In some villages in Andhra, the addiction rate was up to 90 percent among the male population and although it sounds bizarre, that in many places the wages were even directly 'paid' in arrack. In the beginning of the 1990s, liquor contractors belonged to the most powerful people of Andhra Pradesh. Government revenue from excise on arrack and IMFL had risen to 8.12 billion rupees in 1991/92 – from 390 million rupees in 1970/71. As mentioned above, many liquor contractors had become politicians and vice versa. Only equally powerful opponents should be able to resist or successfully fight them. It was started by a number of low caste women in a remote village in Andhra Pradesh therefore under normal circumstances, no one imagined that this women's movement could threaten powerful political forces and overcome the forces. But this is exactly what happened – the ultimately powerless challenged those in power with the idea of taking away one of their most important sources of income which determined their political careers.

Completely disillusioned and frustrated by the violence inflicted on them by their drunk husbands, these women wanted to totally ban alcohol from their villages. It spread to larger areas of Andhra, which meant an end of the alcohol business, the loss of many jobs and a huge sum of revenue. There is consensus that in Dubagunta, a small village some 80 km from Nellore town, the women decided to stop the vending of arrack because two men had died after a drinking and a wife (Sitamma) of an alcoholic husband committed suicide after she failed

to reform her husband. The women in the village were very moved by the story and vowed to fight alcoholism; as a consequence they closed down the arrack shop in their village.

Of course the people who were running the liquor trade did not silently endure all this resistance, which was, from their perspective, primarily an attempt to ruin their lucrative business. And as indicated above, many were not only in the arrack business, but also in politics; the Congress (I) as well as the Telugu Desam parties were almost completely constituted of arrack contractors and some BJP and CPI leaders had an interest in the business as well. So at an official level, there was initially a very limited amount of enthusiasm and the reaction was more cynical, often in the form of patronizing advice (“you’d better reform your husband”).

On the ground things were a little different, the local police and goondas hired by the contractors started to attack agitating women. They were beaten up, insulted, sexually harassed and a couple of incidents are documented where goondas even tried to disrobe the women. A number of women went to jail, some only because they discussed prohibition in public (Balagopal 1992: 2460f.; Abbai Reddy 1993: 190). One of the most violent attacks on agitators in this context took place in the Mahboobnagar district in October 1992, where a gathering of about 500 women were assaulted by policemen. They were beaten with lathis, injuring about 80 women who could not walk or work on the fields for several weeks afterwards (Balagopal 1992: 2461). The only effective defence against such attacks was to gather in greater numbers and stand together; if needed, the women used broomsticks, chilli powder and fire.

From Gundlur, a village in the Chittoor district, we know of an especially impressive example of a successful battle against the conniving tactics of a liquor contractor: When the women decided to end the sale of arrack in their village, they turned back the jeep that delivered arrack packets and called the police to let him do his work but the women raided his shop and threw 20 litres of liquor on the ground. The next day, the infuriated contractor sent five jeeps with goondas to the village. The men, armed with sticks, countrymade bombs and guns, started to raid the whole village. As the men of the village had gone to a fair, the women had no help from anybody. They were pulled out of their houses by their hair, insulted and beaten. When the women realised what was happening – and why – after a moment of surprise, they decided that if they did not act then, they would continue to be victimized in future. So they gathered and turned towards the goondas to fight back.

Seeing themselves confronted with a large number of furious and unflinching women, the goondas started to flee, some in two of the jeeps, some running across the fields. Not able to shake off their pursuers, the goondas threw a bomb and fired their guns, but nobody was injured. When the women returned to their village, they destroyed the remaining jeeps. As these events show – and of course they represent only a few examples from a larger historical process, a struggle which went on for months and even years – it was a rocky road the women had decided to take.

Even more so because the government, deeply involved in the trade of alcohol, was not very interested in changing things quickly or at all. On the contrary, initially they pursued the ‘usual’ strategy of delaying decisions as much and as often as possible, with the idea that sufficient delay would take the movement out of the public arena and back into the living rooms of the affected families. It was only when that did not work that

a number of committees were formed and female activists, opposition leaders and intellectuals were invited to discuss matters.

At that time, even prohibitionfriendly politicians had to face two major problems: Firstly, if arrack was legally banned in Andhra, it was clear that the state would be flooded with spurious arrack, causing more (health) problems than before. And secondly, such a ban would create a huge gap in the state budget which had to be filled by some other kind of revenue (Balagopal 1992: 2461). But women activists appeared in village after village and town after town. After the movement had spread from Nellore to Chittoor and until finally the campaign was centred in the capital of Andhra Pradesh.

Meanwhile, many politicians had joined the movement, mostly from the opposition to the ruling Congress Party. The most 'multifaceted' person in the whole story was certainly N.T. Rama Rao, leader of the Telugu Desam Party and chief minister of Andhra Pradesh, from 1983-89. He now became the most prominent supporter of the antiarrack movement, making prohibition his political cause. After innumerable meetings and protests by women in Hyderabad, arrack was officially banned in October 1993. In 1994, N.T. Rama Rao returned to power with an overwhelming majority (Balagopal 1992: 2460f.; Pande 2000: 142).

Conclusion: It was a struggle by almost completely powerless women against the economically and politically powerful structures. It was a fight against the government of Andhra Pradesh – the rich, ruling, arracktrading politicians of the government! It sends across a message that when women are united, sky is the limit. Women get united to fight domestic violence.

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Domestic Abuse: Rebuilding Lives  
and



## Accessing New Forums of Justice

No matter how much progress we made in gender equality, being a woman it's still far more difficult and dangerous in India. She is often abused at home. She is subjected to physical, sexual and psychological violence in the so called safe confines of home. According to the statistics collected by Action Aid, an NGO that works for women, 70% of women are at some point of time have been victims of physical violence. In the worst cases these can turn into murder, dowry deaths, honour killings, witchcraft related murders, female infanticide and foeticide etc.

There's sexual violence rape, marital rape are commonplace. In India an episode of sexual violence occurs every 20 minutes. There's psychological violence verbal abuses and threats by their spouses. When a woman escapes from an abusive relationship, we call her a survivor rather than a victim because she's lived through the terrifying trauma of domestic violence. But when it comes to psychological effects, some women remain victimized long after their bruises heal. They continue to suffer from debilitating mental health conditions that prevent them from functioning as complete human beings. Posttraumatic stress disorder is common; so are depression, substance abuse and suicidality.

### Why do Victims Endure Domestic Abuse?

In spite of all these and much more, women are unwilling to get out of the houses/ marriage. The reasons may be many some of which are:

**Financial Support** Many women endure domestic violence because they do not have the financial means to support themselves or their children. In most cases, husbands are the sole breadwinner and the wife becomes highly dependent on him for financial support. She would rather take the abuse than try to become financially independent.

**Lack of Academic Education** Even in current times, many parents continue to put more emphasis on their sons' education and undermine that of their daughters. As soon as a good suitor approaches, parents marry their daughters off without taking any future commitments to the completion of her education. As a result, a woman lives through the abuse.

### Complications in Remarrying

It is a well known fact that divorced women have a hard time remarrying, especially if they have children. The fear of living a life without a husband seems more difficult than having one who is abusive.

**Self Image** Sometimes women with education and financial stability tolerate domestic violence just to maintain the image of being in a stable relationship. In their minds, an unsuccessful marriage is conceived as a failure on their part. Their ego stops them from being known as the "victims" of domestic violence.

**For the Children's Sake** At other times women drag along their relationship so that their children don't have to grow up in broken homes. They believe a family with a mother and father is better than one with a single parent.

Should Women Endure? No matter what the reason may be, there is no excuse for enduring injustice. Unfortunately, in many cultures, there is so much negativity associated with seeking help through a third party and/or pursuing a divorce, that many women willingly endure domestic violence rather than protect their rights.

### 1. Seek

#### Help

First, let us realize that not every case of domestic violence has to end in divorce. True, there are cases that definitely require a divorce, but there are other cases that can be sorted out without one. One may never know until they seek professional help.

2. Your Marriage is not Solely your Responsibility Seek help through a professional and through close family members and friends whom you can trust. You need help, your spouse needs help and your marriage needs help. If your spouse was sick, would you not go to the doctor to help explain his/her situation? Only selective people need to know what is happening in your marriage.

3. Evil Effects on Children You will not be putting your children through any “embarrassing” situation should you seek help through a third party. They will, in fact, appreciate any help you can get to resolve the issue, rather than growing up watching their mother being abused by their father. Remember it is better for the children to grow up in an outwardly broken home rather than growing up, emotionally traumatized, in an internally broken home, trying to keep it a secret.

True Stories that Inspire Many women are able to recover from the trauma of domestic violence and lead emotionally healthy lives. Take for instance:

Flavia

Agnes

Flavia Agnes, 65. She is a women's rights lawyer from Mumbai, the capital of Maharashtra state. Her own experience with domestic violence inspired her to become a women's rights lawyer, she says. When she was 20 years old, she married a man 12 years her elder who physically abused her. He broke her nose and arm, banged her head on walls, dragged her on the floor and starved her. It took her 14 years to seek a divorce and custody of her children because she was asthmatic and economically dependent on him, she says. But her time in court sparked her interest in law and women's rights. After completing law school, Agnes co founded Majlis Legal Centre in 1991, which has an allwomen staff, including seven lawyers. Around 500 to 600 women approach the center every year for assistance with issues such as rape and domestic violence. She is a proud woman now.

Rani When she was 13 her mother decided to marry her off to an 18 years old boy to pay her father's gambling debts. After the marriage the husband and both the in laws would constantly abuse her, beating her and treating her like a slave because they thought the dowry received wasn't enough. She reported the abuse to the police several times before her case got taken into consideration. After a few years she was able to go back to her parents' home. She's 18 now and she's getting her driver licence. She wants to be the first woman auto driver in Bhopal.

Sayeeda Her husband started abusing her after she gave birth to a female child. The beatings were so bad that she lost her hearing on one side. The husband would rape her constantly in the attempt to have a male

child. When Sayeeda got pregnant again and they found out it would be another girl the beatings got worst. Her sister (also victim of domestic violence) moved in with her to make sure she wouldn't end up killed by the husband. After the birth of her second daughter she reported the husband and left. Both Sayeeda and her sister went back to their father's home, where they are currently living with their children independently.

## REBUILD YOUR LIVES: NEW FORUMS FOR JUSTICE

It is not impossible for women to live a single life. Famous Indian actress, Sushmita Sen is an example of how women can lead an independent life with dignity and honour (never allowed anyone to abuse her). She is not shy of speaking her mind and heart and that is just one of the many reasons we adore her. A single mother of two beautiful daughters (adopted), an entrepreneur, a showstopper; wonder how she does it all? And with such panache!

In *Gita Hariharan v. Reserve Bank of India*, the constitutional validity of Section 6(a) was challenged as violating the guarantee of equality of sexes under Article 14 of the Constitution of India. The Supreme Court considered that a mother can be the natural guardian even during the lifetime of the father. If a woman has chosen to remain single, away from domestic abuse, remember she is the guardian of the child. A mother can write her name instead of the father's on all the important documents of the children. This applies to non – victims too. Moreover if you are living in the state of Telangana, remember:

- Women's police stations are situated all over the state to protect women from domestic violence
- 'Special Cells' have been created, to help both the sides. The abuser needs to go for psychological counseling and should have anger management therapy, while the victim needs counseling to regain her sense of self and individuality, to make her more independent and self-assured.
- Special Family Courts have been constituted to try domestic abuse cases in the State
- Bharosa – Support Center for Women & Children is situated in Abids. The Hyderabad police has launched 'Bharosa', a onestop support centre to provide protection for women and children in March 2016. Bharosa is intended to support women affected by violence in private and public. Seek help immediately.
- Another hallmark initiative of Telangana government is Housing Scheme for the Poor. This is intended to provide quality and respectable housing to the poor. The scheme provides for two and three storied buildings with 2 BHK flats in Hyderabad and other urban areas while they are built as independent houses in rural areas. The house will be registered on the name of woman in the family. Get your name registered.
- If you are victim of domestic violence with daughters, enroll your daughters in Bangaru Talli Scheme launched by the Telangana Government with a view to restore the gender balance and to channelize the capabilities of woman. Bangaru Talli Scheme provides incentives for the girl child till she reaches the age of 21 years
- Aasara Pension Scheme launched by the government is part of social safety net strategy intended to ensure secured life with dignity for the poor. This scheme is meant to protect the most vulnerable sections of society in particular the old and infirm, people with HIV/AIDS, widows, incapacitated women. Register your name
- If you are a victim of domestic violence and pregnant with no financial support, 'KCR kits' scheme, will give financial assistance of Rs 12,000 in three phases. Further, a sum of Rs 1,000 will be given additionally in the case of delivery of a baby girl. Enrol your name
- Telangana government also launched in April 2017, Pension Scheme for Single Women, the first in the country to give pension for single women from poor families to provide them financial support. Go to the nearest Mandal Office to know more details.
- If you are a Dalit, remember the Telangana government provides 3 acres of agricultural land to landless SC women in rural areas, along with the provision for creation of irrigation facilities, land development and other agricultural inputs for their sustained livelihood under Land Distribution to Dalits Scheme. Go the nearby Collectorate office to

know more details. • Seek the assistance from the government under the Financial Assistance to Victims of Atrocities scheme launched by the government of Telangana to provide financial relief to the victims of atrocities i.e., Rape, Dowry Death, Kidnap, Trafficking, Acid Attack etc through WD&CW Department. • 30 % of Police Constable Jobs allotted for Women • 33% of jobs are reserved for women in government sector

#### Central Government Schemes

Apart from these state government schemes, there are many central government schemes from which you may be benefited.

- Ujjwala Scheme launched by the Ministry of W&CD, New Delhi rescues, rehabilitates and re-integrates the victims of exploitation and trafficking etc This Scheme provides food, shelter, clothing, counseling and legal aid to the inmates of Ujjwala • Swadhar Scheme has been designed with a more flexible and innovative approach to cater to the

requirements of various types of women in distress in diverse situations under different conditions. •

The government of India enacted Dowry Prohibition Act, 1961 with a view to discourage the traditional

system of Dowry. If you are harassed for dowry, immediately seek legal help under this Act.

Apart from these, in the state of Gujarat under Mahila Samakhya Programmes , Nari Adalats came in to existence. Unlike panchayats in villages where patriarchy rules, Nari Adalats members are elected from each village and the adalat sits on a particular day near the Collector's office to resolve domestic abuse issues. In irretrievable cases, dowry and streedhan are also returned to the wives by these all women courts

In Tamilnadu, Women's Jamaats have started led by Sharifa Khanam as a revolt against the traditional jamaats where there are no female members. Women's Jamaats discourage the male interpretation of Islam. The victims abiding by their faith seek justice in accordance with the religious scriptures in Women's Jamaats. Overtime the traditional Jamats led by only men began to accept the views and the verdict of Women's Jamaats.

## Domestic Violence Act (2005)

**Victims** of domestic violence has one Act in India that comes to their rescue which is Domestic Violence Act (2005). Domestic Violence Act (2005), the Indian Law has come to realize that there are multifaceted problems faced by women in domestic affairs. This Act protects women, helps women, and also provides safety to women economically, physically and mentally. When a woman files an FIR against her abuser, she gets immediate help from the police and there is no delay in nabbing the criminal. Now, a woman does not have to go through a battery of cross questioning where her integrity is put to question, she is legally in the position of power and her needs are met first. Seek the help of this Act.

The Protection of Women from Domestic Violence Act 2005 differs from the provision of the Penal Code section 498A of the Indian Penal Code in that it provides a broader definition of domestic

violence. Domestic violence is defined by Section 3 of the Act as “any act, omission or commission or conduct of the respondent shall constitute domestic violence in case it:

1. harms or injures or endangers the health, safety, life, limb or wellbeing, whether mental or physical, of the aggrieved person or tends to do so and includes causing physical abuse, sexual abuse, verbal and emotional abuse and economic abuse; or 2. harasses, harms, injures or endangers the aggrieved person with a view to coerce her or any other person related to her to meet any unlawful demand for any dowry or other property or valuable security; or 3. has the effect of threatening the aggrieved person or any person related to her by any conduct mentioned in clause (a) or clause (b); or 4. otherwise injures or causes harm, whether physical or mental, to the aggrieved person.”

## Protection Orders

The Court may pass a protection order in favour of the aggrieved person prohibiting the respondent from the following acts such as

- Aiding or abetting in the act of domestic violence
- Entering the place of employment of aggrieved person or if the person is child, its school or any other places
- Attempting to communicate in any form including personal, oral or written, electronic or telephonic contact
- Alienating any assets, operating bank account, bank locker held or enjoyed by both parties jointly or singly by the respondent including her sthridhan
- Causing violence to the dependents, or other relative or any other person who give the assistance to the aggrieved person or
- Committing any other acts specified by the protection officer

Monetary Relief

The magistrate may direct the respondent to pay monetary relief to meet the expenses of the aggrieved person and any child as a result of domestic violence and such relief include

- Loss of earnings
- Medical expenses
- Loss caused due to destruction or removal or damage of any property
- Pass order as to maintenance for the aggrieved person as well as her children if any

The quantum of relief shall be fair reasonable and consistent with the standard of living to which the aggrieved person is accustomed to. Magistrate can order a lump sum amount also. On failure of the respondent to make payment of this order, magistrate shall order employer or debtor of the respondent to directly pay to the aggrieved person or to deposit in the court a portion of the salary or wage due to the respondent. Magistrate can order a lump sum amount also. On failure of the respondent to make payment of this order, magistrate shall order employer or debtor of the respondent to directly pay to the aggrieved person or to deposit in the court a portion of the salary or wage due to the respondent.

## Custody orders

Magistrate can grant temporary custody of any child or children to the aggrieved person or to the person making application on her behalf and specify the arrangements for visit of such child by the respondent. Magistrate can refuse the visit of such respondent in such case if it may harmful to the interest of the child.

Residence Orders If a wife is living in her husband's home, the court can direct that she should not be evicted out of her husband's home Joint Property The husband can be directed to not t sell joint property such as the house or operate bank accounts and bank lockers used by both the husband and wife Compensation orders

Magistrate may pass order directing the respondent to pay compensation to the petitioner for injuries including mental torture and emotional distress caused by the acts of domestic violence committed by the respondent.

Copies of orders passed by the magistrate shall be supplied free of cost to the parties concerned and police officer and service provider

Any relief available under this Act may also be sought in any other legal proceedings before a civil court, family court or criminal court and such relief may be sought in addition to and along with relief sought for in suit, or legal proceeding before civil or criminal court

Any violation of the court order entails imprisonment upto one year in jail along with fine. The wife can also complain about domestic violence under sec 498A of IPC in any local police station.

Conclusion: To conclude "The life we have lived begging, Is not a life worth living These are times when we have to demand Let us come together And dare to question No more succumbing with bent heads! Everyday feels like death Due to this double faced justice When we make the law for men Then will they learn! Let us talk of a common justice And attain our victory..."

## UNIT – IV

### THINKING ABOUT SEXUAL VIOLENCE

**1. What is sexual violence? A.** Sexual violence means that someone forces or manipulates someone else into unwanted sexual activity

without their consent. Reasons someone might not consent include fear, age, illness, disability, and/or influence of alcohol or other drugs. Anyone can experience sexual violence including: children, teens, adults, and elders. Those who sexually abuse can be acquaintances, family members, trusted individuals or strangers. There are many Forms of sexual violence Rape or sexual assault, Child sexual assault and incest, intimate partner sexual assault, unwanted sexual contact/touching, Sexual harassment, sexual exploitation etc.

Sexual violence affects people of all genders, ages, races, religions, incomes, abilities, professions, ethnicities, and sexual orientations. However, social inequalities can heighten the risk.

**Blaming the victim:** The fact is that victims are never at fault for a sexual assault. It doesn't matter what someone is wearing or how they are acting, no one asks to be raped. People who sexually assault often use force, threat, or injury. An absence of injuries to the victim does not indicate the victim consented. It is difficult to talk about rape because it is surrounded by secrecy and disgust. One positive thing that has happened in recent years is that it has become possible to talk about rape and sexual violence. There has been public discussion about safety for women, rape laws, and medical procedures. Norms have evolved for media reporting and for court procedures.

But there are many reasons why victims may choose not to report to law enforcement or tell anyone about what happened to him/her. Some include:

- Concern for not being believed • Fear of the attackers getting back at him/her • Embarrassment or shame • Fear of being blamed • Pressure from others not to tell • Distrust of law enforcement • Belief that there is not enough evidence • Desire to protect the attacker

Many victims who do report a rape or sexual assault find that there is no arrest or conviction.

Another problem is that the dominant culture in our society quickly blames the women. It harbours the strong belief that the raped women were somehow responsible for it and that they are now 'impure'. Then there is the fear that if young women are raped, they can never marry after that. If older women are raped, there is the fear that they will not be allowed back into their families. It is a strange culture that blames the victim. Sexual violence is preventable: By working with your community's sexual assault center, you can:

- Model supportive relationships and behaviors with your friends and families
- Stand up for victims and believe them
- Speak up when you hear harmful comments or witness violent acts
- Create policies at your workplace or school systems to stop sexual violence and help victims.
- Coordinate community event to raise awareness about sexual violence or talk with community members about ways they can get involved
- Talk with your legislators and ask them to support prevention and victim services.

*2Q. How Sohaila Abdulali Fought for her life and won - Elaborate.*

*Sohaila Abdulali is an Indian born author and journalist who currently lives in the U.S. In 1980, at the age of 17 she survived a violent gangrape in India. Three years later she wrote about her experience in the Indian Magazine, Manushi. Sohaila's first-hand account is courageous beyond words! Women in India, even in the educated middle classes, won't report rape nor go public because of the associated notion of "shame!". Sohaila argues that instead of forums and media talking about the use of pepper spray and other forms of self-defense to fight off gangs of rapists, they should instead focus on the fact that the security and life of a woman is more precious than her so-called "honour". This is why engaging the potential rapist in an act of physical violence can cost the victim their life. She asks that why does everyone in India praise and admire a woman who loses her life to try and protect notions of honour that are irrational and misogynistic?*

*Sohaila Abdulali Fought Against  
all Odds:*

*On a warm evening in July, Sohaila was raped by four men while her friend was held hostage. She was hardly 17-year-old at that time. But her indomitable spirit never succumbed to the physical injuries and she sought justice for the crime that had been committed against her. Unfortunately, the cruel society did not see the incident the way it happened and she was exposed to various kinds of ridicule and shame. After being denied justice, she unleashed all the bottled up anger, pain, and power into an essay that would change the way how people look at the topic of rape and rape victims. The book was titled "I Fought for My Life...And Won!".*

More than 3 decades have passed since that tragic incident, and Sohaila is now a successful woman who is living the American dream along with her lovable husband and daughter. She is now an author, public speaker, teacher, freelance editor, and voice for all the oppressed women around the world. In an published article in The New York Times, she expressed that "I was wounded; my honour wasn't". In a society where many a times women are treated as just sex objects, this article and all other works of Sohaila Abdulali possess the knowledge and power that women need to live a life of dignity and independence. There is no other way to describe Sohaila other than a guardian angel of many women around the world, who are struggling with their own personal demons.