

# Masculinity and Violence against Women: A Sociological Study of Selected Districts of Jammu and Kashmir

**Thesis**

SUBMITTED TO THE  
BABASAHEB BHIMRAO AMBEDKAR UNIVERSITY  
LUCKNOW

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SUBMITTED BY  
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Enrolment No: -1342/16

UNDER THE SUPERVISION OF  
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UTTAR PRADESH, INDIA

**2021**



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*Dedicated to*  
*My Beloved Parents*  
*&*  
*Supervisor*



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## CERTIFICATE

This is to certify that the thesis entitled **Masculinity and Violence against Women: A Sociological Study of Selected Districts of Jammu and Kashmir** submitted by **Mr. Mudasir Qadir** is an original research work and has not been previously submitted in part or full for the award of any other degree or diploma to this or any other university.

The thesis submitted to Babasaheb Bhimrao Ambedkar University, Lucknow satisfies all the requirements as stipulated in the *Doctor of Philosophy Ph.D. Regulations- 1999* as amended in 2013 and it is fit from submission and evaluation for the award of the degree of Doctor of Philosophy of the University.

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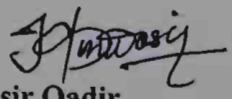
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## DECLARATION

I hereby, declare that this thesis entitled **Masculinity and Violence against Women: A Sociological Study of Selected Districts of Jammu and Kashmir** has been carried out by me, under the supervision of **Prof. Jaya Shrivastava**, Head Department of Sociology, Babasaheb Bhimrao Ambedkar (A Central University), University Lucknow.

I further declare that the work included in this thesis has not been submitted in part or full for any other diploma or degree of any other University. This is also declared that the thesis is essentially free from all kinds of plagiarism.

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Date: 23/12/2021

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(MUDASIR QADIR)

## *Contents*

S. No.	Title	Page No.
<b>Chapter 1:Introduction</b>		<b>1-42</b>
1.0	Introduction	1-6
1.1	Review of the Related Literature	6-24
1.2	Rationale of the Study	24-24
1.3	Research Questions	25-25
1.4	Objectives of the Study	25-25
1.5	Hypotheses of the Study	25-25
1.6	Methodology	26-36
1.7	Limitations of the Study	36
1.8	Chapter Plan.	36-37
	References	38-42
<b>Chapter 2: Masculinity and Violence against Women: A Conceptual and Theoretical Framework</b>		<b>43-75</b>
2.0	Introduction	43
2.1	Meaning and Concept of Masculinity	43-45
2.2	Patriarchy	45-46
2.3	Meaning of Violence	46-54
2.3.1	Types of Violence against Women	48-54
<b>2.4.0</b>	<b>Theories of Masculinity</b>	<b>54-70</b>
2.4.1	Sex Role Theory	54-57
2.4.2	Theory of Hegemonic Masculinity	57-59
2.4.3	The Patriarchal Theory	60
2.4.4	Freud's Psychoanalytical Theory	60-63
2.4.5	Social Learning Theory	63-64
2.4.6	Biological Theories	64-66
2.4.7	Resource Theory	66-67
2.4.8	Feminist Perspective	68-70
2.5	Conclusion	70-71
	References	72-75

<b>Chapter 3: Status of Masculinity and Violence against Women in India with special reference to Jammu and Kashmir</b>		<b>76-102</b>
3.0	Introduction	76
3.0.1.	During Ancient Period	77-77
3.0.2.	During Later Vedic period	77-78
3.0.3.	During Medieval Period	78-78
3.0.4.	The status of Women in Modern India can be divided into two stages 1. Status of women during the British rule in India 2. The status of women in post independent India	78-79
3.0.5.	Status of Women in Jammu and Kashmir	79-82
3.1	State/UT's wise incidence of crime against women in India from 2011-2020	83-85
3.2	Year wise percentage of incidence of crime committed against women within the state/UT's in India from 2011 – 2020	85-86
3.3	Crime head-wise incidents of crime against women in India from 2011-2020	87-88
3.4	Percentage of crime head wise incidents of crime against women within the year in India from 2011-2020	89-90
3.5	Crime head wise incidents of crime against women from 2010 to 2018 of district Srinagar of Jammu and Kashmir	91-92
3.6	Percentage of crime head wise incidents of crime against Women within the year from 2010 to 2018 of district Srinagar of Jammu and Kashmir	93-94
3.7	Total cases registered from 2010-2018 of Srinagar district of Jammu and Kashmir	94-95
3.8	Crime head- wise incidents of crime against women from 2017-2018 of Srinagar district of Jammu and Kashmir	95-96
3.9	Crime head- wise total cases registered from 2017-2018 of Jammu district of Jammu and Kashmir	96
3.10	Crime head- wise cases registered from 2017-2018 of Srinagar and Jammu district of Jammu and Kashmir	97-98

3.11	Total cases registered from 2010-2018 of women's police station Gandhi Nagar Jammu district of Jammu and Kashmir	99-100
3.12	Conclusion	100-101
	References	102-102
<b>CHAPTER 4: Observations and Discussion</b>		<b>103-189</b>
4.0	Introduction	103-104
4.1	Demographic Profile of the Area	104-118
4.12 - 4.24	Findings related construction of masculinity among males and females of Jammu and Kashmir.	118-132
4.25- 4.48	Findings related to factors of masculinities that shape masculine identity of men in Jammu and Kashmir	133-159
4.49- 4.51	Finding related to how masculinity is linked with the violence against women in Jammu and Kashmir	160-164
4.52 - 4.61	Findings related to witness/face any harassment or torture in your home (In case of male respondents/female respondents)?	165-178
4.6	Hypothesis Test	178-187
4.7	Conclusion	187-188
	References	189-189
<b>CHAPTER 5: Findings and Conclusions</b>		<b>190-222</b>
5.0	Introduction	190-192
5.1	Findings from secondary data	192-197
5.1.1	Demographic findings	193-194
5.1.2	Major findings	194-197
5.2	Focused Group Discussion	197-199
5.3	Recommendations for policy implications	199-200
5.4	Conclusion	200-205
5.5	Suggestions for further research	205-205
	<b>Bibliography</b>	<b>206-215</b>
	<b>Appendices</b>	<b>216-222</b>

## *List of Figure*

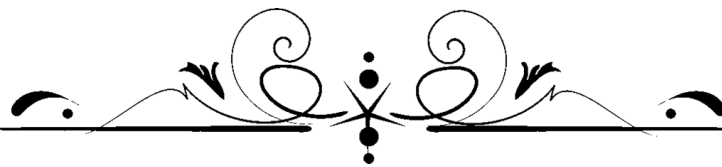
<b>Figure No.</b>	<b>Title</b>	<b>Page No.</b>
1.6. 4	Distribution of population in rural and urban area of Srinagar district	29
1.6.5	Male and Female literacy in rural and urban area of Srinagar district of Jammu and Kashmir	30
1.6.7	Distribution of population in rural and urban areas of Jammu district	31
1.6.8	Male and female literacy in rural and urban area of Jammu district of Jammu and Kashmir	32
1.6.12	Flow chart of sample study and distribution of sample size	34
3.3.0	Crime head-wise incidents of crime against women in India from 2011-2020	88
3.4	Percentage of crime head wise incidents of crime against women within the year in India from 2011-2020	90
3.5	Crime head wise cases on crime against women from 2010 to 2018 of district Srinagar of Jammu and Kashmir	92
3.6	Percentage of crime head wise incidents of crime against women within the year from 2010 to 2018 of district Srinagar of Jammu and Kashmir	93
3.10	Total cases registered from 2017-2018 of Srinagar and Jammu district of Jammu and Kashmir	98
3.11	Percentage wise total cases registered from 2010-2018 of women's police station Gandhi Nagar Jammu district of Jammu and Kashmir	99
4.1 to 4.11	Demographic Variables	104 - 118
4.12	Masculinity refers to	120
4.13	According to you what does it mean to be a men	121
4.25	What factors are responsible for the construction of Masculinity	134

4.26	How patriarchal society is responsible for the construction of Masculinity	137
4.41	Do you think that schools are responsible for the construction of masculinity?	151
4.44	Do you think that neighborhood is also an important factor which is responsible for construction of masculinity?	154
4.49	Do you think that masculinity is linked with violence against women?	160
4.52	Did you witness (In case of male respondent) Or did you face (In case of female respondent) any harassment or torture in your home	165

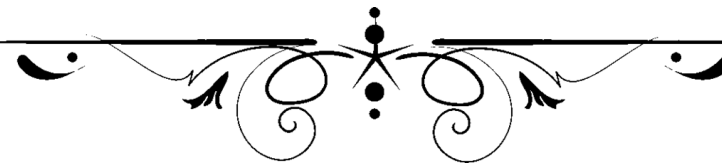
## *Abbreviations*

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VAW	:	Violence against Women
UNO	:	United Nations Organization
NCVS	:	National Crime Victimization Survey
CEDAW	:	Convention of Elimination of all Forms of Discrimination against Women
IPC	:	Indian Panel Code
CRPC	:	Criminal Procedure Code
IEA	:	Indian Evidence Act
NCRB	:	National Crime Records Bureau
CAGR	:	Compound Annual Growth Rate
UNIFEM	:	United Nation Development Fund for Women
FGD	:	Focused Group Discussion



*Chapter 1*  
*Introduction*



# *Chapter 1*

## *Introduction*

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### **1.0 INTRODUCTION**

We have a number of evidences at global, national and regional that increasing incidences of violence against women have been directly and closely associated with men as well as masculinity. It has been observed that all the masculinity norms for example, anti-femininity, toughness, self-reliance, aggression and sexual conquest, etc. play instrumental role in the discrimination, subordination and finally violence against women. In the present study, the researcher tries to interrogate the roles of men and traditional masculinity in violence against women. Through this study, the researcher has attempted to make “men and masculinity” visible in the contemporary academic discourse.

The meanings of masculinity are continuously being changed, and its suggestions are always questioned to be proved, and once proved, it is yet again questioned and has to be proved again. The term masculinity is being used in different ways and it is continuously being debated. Masculinity is derived from the Middle English “masculine” and Latin “masculus” which means male or male person. Since the late fourteenth century, it has been used in these ways. From the seventeenth century it was used as on the basis of male sex such as “powerfulness”, ‘physicality’, and ‘manliness’. Therefore, masculinity is related to aggression, dominance, assertiveness, and characteristics of the male-like head of the family or breadwinner (Boonzaier, F., & De La Rey 2003:1020). There is no complete and actual definition for what is meant by men and what standards are followed by men to be treated as real masculine. The conception regarding masculinity changes and varies within and across cultures and classes and also the concept of what is masculinity vary from the various religious groups, social classes, racial, ethnic, and age groups and also among the people from different sexual orientations and geographical regions (Khan, A. R., & Khandaker, S. 2017: 259-261).

In a particular cultural sense, it is extended to be described as beliefs, philosophies, experiences, and definitions that are common to a man or important to

be the real or proper man. The real man is one who can dominate women or have power over women and satisfy his sexual needs besides he can play the role of protector for women and children (Khan, A. R., & Khandaker, S. 2017:259-260) and the family breadwinner. Although, there are certain human qualities which are inevitably or inherently masculine since maleness or masculinity maybe means different thing and might have different meaning to different people and groups (Hoffman, Hattie, & Borders, 2005:76). Overall, masculinity discusses the certain physical, behavioral and attitudinal characteristics that are very important to being a man in a specific historical and cultural context (Khan, A. R., & Khandaker, S. 2017:259-261). Traditionally, masculinity generally symbolizes that how to become a man and how to become a master of women. It is often said that being aggressive is an approved and dominant manner of being a male. Violence is therefore a way of demonstrating manhood or masculinity from past to the present men have committed the majority of the violent acts in the world. Therefore, violence against women is meant to be a masculine act because there is very little femininity expressed in acts of violence (Edwards, 2006:39). However, men commit large violence against women but it does not automatically mean that all men commit violence against women. (Connell, 2000 cited in DeKeseredy & Schwartz, 2005:356).

In Jammu and Kashmiri division, both the divisions have cultural and religious differences for example the Kashmir division is dominated by the Muslims and Jammu with Hindus. Both religions give equal status to women but Kashmiri women have by tradition been placed in secondary positions with regard to social opportunities and exposure. Drawing from Islam that focuses on the equal right to education and opportunity, women are always encouraged to pursue their education as much as men. But the presence of women still remains negligible in professional areas and women are confined to a few popular and commonly approved areas like teaching, nursing, social work, and so on. It is also difficult to produce remarkable female names in the political history of the region, despite women appearing in traditional and local popular stories (Majumdar, S., & Khan, W. 2014:69). So in all the periods from ancient to post-independence, we have seen that the status of women has been changed but still through patriarchal society men use masculinity as a tool to dominate women.

Masculinity is not synonymous with maleness. We cannot use both words interchangeably because “maleness” is biological whereas “masculinity” is cultural.

Masculinity can never drift free of culture. On the contrary, it is the child of culture. Masculinity is formed and expressed differently at different times in different circumstances at different places by individuals and groups. Men are not born with masculinity which comes as a part of their genetic make-up; rather it is something into which they are acculturated and which is composed of a social cipher of behaviour which they learn to reproduce in culturally appropriate ways. These behaviors and norms are taught and learned rather than being natural or hereditary (Beynon. J. 2002:2).

Basically, masculinity is a set of attributes, behaviors, and social roles, and relations of men within a given society. Masculinity is often associated with characteristics such as aggressiveness, competitiveness, dominance, strength, courage, and control. These characteristics result from a combination of biological, cultural, and social influences and relate to our understanding of power and society. Masculinity is not only defined by the relationship between men and women; it is also defined by the relationship among men (UNIFEM Gender Fact Sheet No.5:5). So among males, we have seen that if one male is physically strong he tries always to dominate the other male who is physically weak or if one belongs to the higher status he tries to dominate the other who is belonging to the lower status. So masculinity is also seen among males.

### **MASCULINITY IS SOCIALLY CONSTRUCTED NOT BIOLOGICAL**

In every society, masculinity is constructed and it varies over time and according to culture, age, and position within society. The views about what it means to be a man and a woman are embedded in children's earliest experiences and memories. The cultural norms about masculinity roles are "delivered" to a child by the family and the community. For example, boys are generally allowed more freedoms and have less restriction placed on them than girls. Boys are taught to play rough, to stand up for themselves, and not to walk away from a fight. They are free to play outside while their sisters are kept indoors to help with domestic chores and to care for younger children.

Boys learn at their early age that they must be strong and should not show their feelings and sometimes even that boys are superior to girls. This socialization can lead boys and men to a feeling that would be justified in subordinating women

and girls. In most cultures, men and boys are socialized to be competitive, aggressive, and dominant. Political and economic powers are valued and rewarded. Those who are physically and financially powerful are viewed as admissible by women and envy by other men. At times, men are also socialized to be sexually promiscuous, even sexually irresponsible. Men are trained for their roles through socialization and are pressured to follow rules about how a man should think, feel and act. They are socialized to grow up not to show their weakness and be powerful. They are preferred, appreciated, and encouraged more, and prepared better for careers than are females. They are mended to be independent, demanding, and aggressive. Aggressiveness is also reinforced and glorified by the violence in movies, sports, and the military. The male heroes are generally strong, tough, often superhuman, and ultra-macho (Women's Commission for Refugee Women and Children September 2005:6). They are portrayed and values as a masculine entity in the society at large.

Feminists claim that masculinity is not a biological difference but it is because of the construction of patriarchal society. At the time of birth, there is no difference without biological difference between boy and girl but society makes difference between the two. Masculinity is both socially-defined and biologically created. It is distinct from the definition of male-biological sex both males and females can display masculine qualities and behavior. (Basic concepts: Sex and Gender, Masculinity and Femininity, Patriarchy: 3)

Violence against women has been hypothesized as men's power, dominance, and control over women. Though, Kimmel (2007) pointed out that as a group men may be in power, but separately they regularly feel powerless (Fulu, E. and Miedema, S. 2015:8). Men are always behind the violence against women because they believe that they are superior as compared to women and have a right to assault and punish their wives because of this superiority they believe that violence is a legitimate form of punishment. Violence is experienced by women of all ages including social classes, all races, religions, and nationalities, all over the world which is perpetrated by men.

Violence against women is a sign of the historically unequal power relations between men and women, which have led to domination over and discrimination against women by men. Men always think that women cannot talk loud in front of them and he is the only one who can take all the decisions regarding the matter of

family. Violence against women is not seen from those men who are mentally ill but is seen from those who are normal. Men's domestic violence in families and homes is only understandable in the context of power inequalities (Flood. F. 2013:13). Violence in the private sphere is usually perpetrated by males who are in positions of trust and closeness and power like husbands, boyfriends, fathers, fathers-in-law, stepfathers, brothers, uncles, sons, or other relatives. In domestic violence, it is always seen that men perpetrated violence against women. Women can also be aggressive, but their actions are in a small percentage (Sapkota. S. 2011:1). That is why the incidents of women's aggression are the exception.

The United Nations organization (UNO) is also concerned about the problem of violence against women (VAW). Therefore the United Nations Declaration on the elimination of violence against Women (1993) defines violence against women is to be understood as: "any act of gender-based violence that results from physical, sexual or psychological harm or suffering to women, including threats of such acts, oppression or arbitrary denial of liberty, whether happening in public or in private life.

The definition is enlarged in article 2 of the Declaration, which identifies that there are three areas in which violence commonly takes place (Gour, A. 2010:2).

Violence within the family, which includes battering; sexual abuse of female children in the household; dowry-related violence; marital rape; female genital mutilation and other traditional practices harmful to women; non-spousal violence; and violence related to exploitation; the impact of patriarchal values; cultural reasons

Violence within the community, which includes rape; sexual abuse; sexual harassment and threats at work, in educational institutions and elsewhere; trafficking in women; and forced prostitution;

Violence perpetrated or condoned by the State, wherever it occurs. Such as gender-based violence during armed conflict; custodial violence against refugees and violence against women from indigenous and minority groups (Naidu, G. Y. 2011:24)

We have ample evidence that Violence against women is common in all societies and communities and occurs within the home. It can be physical, emotional, psychological, sexual, economic, and verbal. There are three types of violence which

are criminal violence, domestic violence, and social violence. Criminal violence includes rape, abduction, and murder. Social violence includes female infanticide; eve-teasing, refusing to share in the property, Sati, etc. and domestic violence includes dowry harassment, wife battering, sexual abuse, and ill-treatment of widow's, ill-treatment of elderly women, etc. (Singh, A. K., Singh S. P., and Pandey S. P. 2009:16).

## **1.1 REVIEW OF THE RELATED LITERATURE:**

According to R. Borg, "The literature in any field forms the base upon which all future work will be built." If we do not know about the past we cannot do something new in the field of research. If we want to do some new in a subject, it is very important to know the past of that concerned subject. Therefore it becomes necessary to go through the process of literature review of the concerned topic/ subject through which the researcher can find the path where he has to go and what should have to be done and what new should be done that ultimately becomes his research gap as well as objective of his study. So, the review of literature is of great significance for the researcher, as it guides and directs the researcher how to tackle the problem chosen for research and avoids the risk of weakness, in research. Therefore, it assured that the review of literature saves time, money, and energy of the researcher.

Keeping this thing in mind an attempt has been made to review the literature related to the present study which is arranged under the following sub-themes.

- 1.1.0 Review of available literature related to masculinity.
- 1.1.1 Review of available literature related to violence against women.
- 1.1.2 Review of available literature related to violence against women in Jammu and Kashmir

### **1.1.0 Review of available Literature related to Masculinity**

**Bozkurt, V., Tartanoglu, S., & Dawes, G. (2015).** In their studies "Masculinity and violence: Sex roles and violence endorsement among university students" the author examines the relationship between masculinity and violence. The author points out that to be a real man one must be seen as competitive, dominant, aggressive, assertive, and independent, and women's characteristics were described as

being motherly, caring, compassionate, home-made, accommodating, affectionate, sensitive, emotional and insecure. Children are allowed to practice aggression. If another boy beats a boy, his father typically accuses him of being weak and encourages his son to fight to be a real man. The author also mentions that socialisation is also responsible for the construction of masculinity like parents at the early age purchase toy guns for their sons. So the author shows how masculinity and violence have an affiliation with each other.

**Connell, R. W., & Messerschmidt, J. W. (2005).** In their study “Hegemonic Masculinity Rethinking the concept” The Author in this paper point out that the concept of hegemonic masculinity has been traced out from 1980,s from a field study of social inequality in Australian high schools but since from the last two decades, it has considerably influenced by recent thinking about men, gender, and social hierarchy. The author also points out that undoubtedly the concept of masculinity has received wider attention but has faced many criticisms from different thinkers and scholars. As different scholars and thinkers have defined it in different ways some of them have linked it with gender and cultural aspects while others have defined it with the dichotomization of the unsatisfactory theory of the subject. Therefore, the authors advise the reformulation of the notion in four areas which mainly consists of; extra complex model of gender hierarchy, stressing the agency of women, the explicit recognition of the geography of masculinities which emphasis the interplay among local, regional, and global levels. Further, a more specific treatment of embodiment in contexts of privilege and power and a stronger emphasis on the dynamics of hegemonic masculinity which recognize the internal contradiction and the possibilities of movement toward gender democracy.

**Dhanaraju. V. (2017).** In his book “Caste, Tribe and Gender” in chapter 9 “Masculinity Gender identity and Man’s Modern Right among the Meitei’s of Manipur” the study is based on the qualitative study among the Meitei’s. Data was collected through standard techniques such as case studies, observation, and focused interviews at the different age groups from 10-18 years of adolescent and 40-62 years of educated males. The author talks about the Meitei’s of Manipur that it is a male-oriented society and feeling masculinity and femininity is the gender identity. Also, the author explains the concept of gender identity into three Psychological theories, Social learning and, third cognitive theory. The author highlights that how boys and

girls learn through her/his socialization about the difference between boy and girl or Masculinity and Femininity. Boys learn I am not what my mother is rather than I am what father is and girls are always attracted towards her father and feel that I am what my father is. So it comes from our socialization where we learn that a son should not like a mother because he is male and should be strong and also he should not be emotional and girls learn that she is a girl and she should be like mother. So the author relates masculinity and femininity with theories like socialization.

**Itulua-Abumere, F. (2013).** In her paper "Understanding Men and Masculinity in Modern Society," she explains how to "understand men and masculinity in modern society." The idea of masculinity is described in the study as those behaviors, languages, and practices that are frequently associated with males masculinity refers to the behaviors, languages, and practices that are typically associated with males and so culturally characterized as non-feminine in specific cultural and organizational settings. Our understanding of how issues like class, culture, and ethnicity affect masculinity, which is thought to be shaped by the institutions in which men and women are entrenched, has benefited from socialization into Sociology in particular. As a result, the goal of this paper is to comprehend men and masculinity in the current world, taking into account the sociology of masculinity, the social construction of masculinity, the crisis within masculinity, and fair comparison between masculinity and feminism.

**Jabeen, S. (2018).** In his paper titled "Concept of Masculinity in Men" explains that the concept of masculinity and attitude towards women are created, modified, and put into action by individuals during the process of social interaction. The paper focuses on men's unfavorable attitudes about women and their traditional definition of masculinity. Traditional guys have a very different attitude toward themselves and women. They only agree to limit women's freedom; they don't understand women's pride and desires; they believe women should be forced to obey them and focus on their domestic responsibilities; nevertheless, atypical males agree to equality in both career and daily life routines.

**Kersten, J. (1996).** In her study "Culture, Masculinities and, violence against women". The author talks about the visibility of male-dominated violence against women and it differs significantly from culture accordingly which means that it varies from culture to culture and from community to community. Like there is a significant

variation in the violence against women in Australia, Germany, and Japanese as per the data shows. The author mentions that whatever the flow of this approach is it looks at gender; social, economic and, cultural factors are the basis of differences in the visibility of certain male-dominated violence. The author further highlights that in a conceptualization of 'hegemonic masculinity' in sexual assault the visibility of the rapist in Australia is interpreted as a result of cultural crises of gender relations causing a transformation of hegemonic masculinity. Finally, the author finds in the paper that the result shows that historically and politically the male dominance is visible in Germany and Japan.

**Khan, A. R., & Khandaker, S. (2017).** In his paper titled “Analyzing Masculinity from the Key Theoretical Lenses and Searching for Linkages with Violence against Women” The author talks about that in recent years, masculinity is an important and powerful academic discussion in the domain of gender studies. The author explained and theorized masculinity from many perspectives; it lacks overall clarity and differs extensively across different social and cultural contexts. The author focuses on the range of masculinity and also how masculinity is linked with violence against women. The author discusses the three theories of masculinity which are Freud’s psychoanalytical theory, sex role theory and, hegemony theory. Freud’s psychoanalytical theory focus on biological masculinity, sex role theory focus on socializes and how to internalize or practice masculinity and, the theory of hegemony gives the base that how to become the perfect and powerful man and each of these theories can individually stand as a reason for violence against women. The findings of the study confirm the link between masculinity and violence against women is very near, and masculinity comes out to be a predominating force for perpetuating violence against women.

**Lindsey. L. L. (2011).** In his book “Gender role: A sociological perspective” in chapter 9 “Men and Masculinity” the author discussed the male dominance and patriarchy that historically idealize war and also how men use their masculinity in the field of sports. The author raise question about is it true that women are sexual follower and men as a sexual leader, women as a bread baker and, men as a breadwinner. In historical notes, the author talks about the image of masculinity that the media shows men as competent, brave, and have always control over women, and through movies in ‘Romeo and Juliet’ and ‘Titanic’ painting shows a romantic image

of men. On the other side movies like ‘Chick flick and Unfit’” shows the masculine power of men which shows extreme violence. The author also discusses the hegemonic masculinity and norms of masculinity which include anti-feminine, interpersonal relation, success norm, gendered occupation, toughness, aggression, sexual prowess, school violence, tenderness, and images to reject or accept.

**Seymour, K. (2011).** In his paper titled (Re) Gendering Violence: Men, Masculinities and Violence. The author focuses on the constructions of violence, particularly how violence is constructed as a social problem in and through policy discourses. The author discusses the previous study in which the practitioners are busy working with men who are aggressive towards their female partners. The author highlights that social and cultural beliefs regarding gender violence are rooted at the levels of policy, expert, knowledge, and practices. The author discusses the responses and initiatives of the Australian government and agencies. Through this study, the author raises some critical questions about how the problem of violence is constructed and the way it was ruled or powerful. Further, the author argues that it is essential to move beyond a focus on the gendered nature of violence to instead think about how understandings of violence reflect, embed, and strengthen gendered discourses and the implications this has for the ways in which ‘violence’ is not addressed, identified and explained. The author stresses about the resilience of culturally dominant faith about men and women particularly associated of masculinity with power and femininity with obedience.

**Tan, Y., Shaw, P., Cheng, H., & Kim, K. K. (2013).** In their paper titled “The construction of masculinity: A cross-cultural analysis of men’s lifestyle magazine advertisements. Sex Roles,” the paper examined the representations of masculinity in the advertisements of the three most popular men's lifestyle magazines in Taiwan, China, and the United States through a content analysis of 636 ads from the three most popular men's lifestyle magazines in Taiwan, China, and the United States. The goal was to figure out how different types and positions of masculinity are currently portrayed. The survey discovered that men were frequently portrayed as refined and smart in periodicals from all three countries. The goal was to figure out how different types and positions of masculinity are currently portrayed. The survey discovered that men were frequently portrayed as refined and smart in periodicals from all three countries. The categories of masculinity, namely "Vigorous and

Macho," "Refined and Sophisticated," and "Trendy and Cool," showed no significant cross-cultural variations. In Chinese and Taiwanese commercials, the traditional taste for "Refined and Sophisticated" has mostly vanished, while in American ads, the preference for "Vigorous and Macho" has largely vanished. Instead, the fundamental determinants of masculinity depictions in men's leisure magazine ads are the global consumer market and its related consumer culture. The lack of differences may be due to this global culture.

**Verma, R. K., & Mahendra, V. S. (2004).** In their study titled "Construction of Masculinity in India: A Gender and Sexual Health Issues". The author highlights the issues that how masculinity has been constructed and socialization since childhood. The author explains how families socialize girls that they are only for domestic work and there are two reasons for this that why girls are confined for domestic work. First keeping them out from the public arena and second is to keeping their household prepared for their lifelong role as wife and mother. The author highlight that family encouraged girls to help their mother and other female relatives with domestic duties such as childcare, food preparation; agricultural work, etc., and this high restriction for girls are often justified on the ground of protection rather than harming them. In contrast, boys are encouraged to develop some degree of autonomy and independence from the family. Even when girls are free from the confine of homes, they are often required to follow strict rules of public conduct such as bold and direct look may be strongly discouraged. Boys are taught that they should be 'active' 'aggressive' and 'assume leadership' because boys have the responsibility of their family when they grow up they must be prepared for these roles. Furthermore, on the other hand, girls are trained from their birth that they should not challenge discrimination, subordination, exploitation, and subjugation. So the process which starts from the families is also reinforced from other sources such as books. Example text-books perpetuate images of men as dominant decision-makers while women stay at home and care for children and family and her decision is restricted only for domestic work. The author also focuses on a very important point that even boys are encouraged to play with toys but that toys are viewed as 'male' such as toy guns, trucks, and cars while girls are encouraged to play with toys which views as 'female' like dolls and craft-making related toys. Girls are expected to play within the home and boys are encouraged to play outside and also spend time with peers away from

the home. Even in schools, boys are encouraged to play games like football, cricket, boxing, and girls are involved in restricted games. So the author highlights all the issues that how families and even schools are responsible for masculinity.

**Wedgwood, N. (2009).** In his study “Connell’s theory of masculinity – its origins and influences on the study of gender” The author talks about Australian sociologist Raewyn Connell’s theory of masculinity that is the most powerful in the field of men and masculinities. The author discusses Connell’s book *Masculinities* which was published in 1995 and its second edition was published in 2005. A vital part of Connell’s theory is that it provides a critical feminist analysis of historically particular masculinities at the same time acknowledging the varying degrees to which men play in its reproduction. The author suggests three main elements of Connell’s theory of masculinity. These are the crucial power of psychoanalysis and subsequent use of the life history case study method; the significance of non-hegemonic forms of masculinity; and the concept of cathexis. In the origin of *Masculinity*, the author highlights that how Connell’s main focus during the 1970s was on class structure in Australian politics, culture, and history, and in the late 1970s, questions of educational inequality were very much on the Australian political agenda. So the main focus of the author is only about Connell’s theory of masculinity and Connell views gender as a structure or a system of Inequality.

### **1.1.1 Review of available Literature Related to Violence against Women**

**Al-Ghanim, K. A. (2009).** In his study *Violence against women in Qatari Society*. The author examines the features of violence against women and its causes and consequences. The author finds through a field survey of a sample of 2,787 female students which represents 2366 Qatari and 421 non-Qatari females. In the case of forms of violence in Qatar, the author finds that beating is the highest form of violence. It also revealed that some of the women are living with their husbands only in fear of divorce or not having children. When asked why they did not oppose violence, 17 percent respond they don’t want extra punishment; 16 percent respond they don’t want to be a part of any scandal; 16 percent responded they did not want anyone to know and 12 percent said they were scared of the offender. In addition, 11 percent responded they do not want to fight for justice because the offender was their father, and the same percentage said they did not oppose because the offender is

someone whom they love a lot. So the study shows that the offenders are those who are very close. One of the aims of this study was to identify the consequences of violence for the victim. Half of the victims said that due to the violence they go through from the depression. More than one-third is going through tension and temper. Only 5 percent of the Qatari students who experienced violence informed the police; the other 95 percent refrained from doing so. The study points out that violence against women increased because of the lack of legislation and official organizations to protect women from violence and suggest ways and means of dealing with the problem in Qatari society and also we should educate the victims and support them.

**Bhuiya, A., Sharmin, T. & Hanifi, S. (2003).** In their study “Nature of Domestic violence against women in a rural area of Bangladesh: implication for Preventive Interventions”. The data was collected from the nineteen informants through an interview schedule to collect data on domestic violence against women. All informants provided information about the 10 closest neighboring which covered a total of 190 women. The questions were framed related to the occurrence of physical violence and verbal abuse of the women and their husbands. The findings of the study are that 66.8 percent of women were verbally abused by their husbands and 23.7 percent face it from other family members. 70.9 percent of husbands used the abused language with their wives. 17.9 cases are that the parents of the husband used the abused language. The author mention that the reasons for verbal and physical abuse are questioning husband, Fail to perform household work satisfactory, economic hardships of the family, fail to proper care of the children also 32.1 percent of women only tolerate violence because they only think if they leave children were suffer, 12.7 percent only tolerate because they don't have other places to live. So the author shows the reasons of violence against women and also it only happens because of male dominance.

**Flood, M. (2016).** In his paper “Involving men in ending violence against women: Facing challenges and making change” The Author highlights that men are always behind the violence against women because they believe that they are superior as compared to women and have a right to assault and punish their wives because of this superiority they believe that violence is a legitimate form of punishment. The author mentions that violence is experienced by women of all ages including social classes, all races, religions, and nationalities, all over the world which is perpetrated

by men. Violence against women is a sign of the historically unequal power relations between men and women, which have led to domination over and discrimination against women by men. Men always think that women cannot talk loud in front of them and he is the only one who take all the decisions regarding the matter of family. Violence against women is not seen from those men who are mentally ill but is seen from those who are normal. Men's domestic violence in families and homes is only understandable in the context of power inequalities. Author highlights that there are two issues. The first is that girls or women are only seen as sex objects and also forced to provide male needs and desires which is only due to the social and cultural norms and the second issue is that clarification of violence also be stuck in social relations and social structures.

**Kadam, S. S., & Chaudhari, V. A. (2011).** In their study "Domestic Violence against Woman: Past, Present, Future" the study focuses on domestic violence involving women, the existing law & the incorporation of new acts protecting them from domestic violence. The author discussed the four main causes of domestic violence against women in India which are: male-dominated society, lack of awareness about the laws, laxity in implementation of the existing areas, Bureaucracy, and fear. The author highlights the three useful sources of domestic violence which include Child socialization, previous experiences in couple relationships during adolescence, and levels of strain in a person's current life. The author also discusses the theories such as psychological theory, Behavioral and social theory, Resource theory, social stress theory, power and learning theory, and mental illness. The author addresses that victims want to fight against violence but they are still afraid because of lack of awareness and still efforts are not made to increase awareness among them about the laws. The paper also shows the statistical figures of the national coalition against domestic violence that every year 1.3 million women are victims of domestic abuse, one-third of women age 15-49 have experienced physical violence and about 1 in 10 has experienced sexual violence. A lot of efforts made by NGOs, Governments, and social activists to restrain domestic violence against women, and also there are laws (civil & criminal) to tackle the issues of domestic violence but it increases day by day because it is not implemented effectively.

**Kaur, R., & Garg, S. (2010).** In their paper titled Domestic violence against women: A qualitative study in a rural community. The study was conducted at the village Barwala, the rural area of Maulana Azad medical college Delhi. The study is

focused on the group discussion among married women in the age group of 18-35 years and also to collect the information by using an interview schedule. The study tries to assess the causes of violence against women based on caste or jaat community. The statistical figures show that 72 women were participated out of these 30 women belong from the jaat community, 22 women were Brahmins, and 20 women from the lower castes. It finds that the major problem in the rural community was domestic violence which is recorded more in the jaati community and lower castes. In jaati community 26 out of 30 women were the victims of domestic violence. 16 out of 20 women from the lower castes were suffered. Among the Brahmin women, only 2 out of 22 women were faced domestic violence on an occasional basis. The author reveals that the cases and causes of wife-beating were associated with the Alcoholic nature of the husband.

**Nazar, F., & Kouzekanani, K. (2007).** In their study “Attitudes towards violence against women in Kuwait” The sample size of the study consists of 474 Kuwaiti citizens and all are Muslims and with an average age of 21 years. The author examines all the symptoms of the forms of violence which shows that 54. 3 percent of participants are females among them 83.1 percent are single, 14. 3 married, 2. 5 percent divorced women. 56. 3 percent belong from urban and 43. 7 belong from a rural area of Kuwait. The findings of the study are that 30 percent of women’s reported that they are faced with some kind of violence. 38 percent faced verbal violence, 22 percent faced both verbal and physical and 13 percent faced domestic violence. Furthermore, 30 percent of males report that they had abused women but only verbally.

**Paudel, G. S. (2007).** In his Study “Domestic Violence against Women in Nepal” The paper explores the phenomenon of women experiencing gender-based violence at homes in Nepal. The author conducted the study in two phases. In the first phase, the author tries to find out the percentage of women experiencing gender-based violence in their home, and in the second phase, the author tries to find out the health service provider working and NGO’s, law enforcers, district-level police, and lawyers to assess their knowledge, attitude and practice on gender-based violence. Empirical data were collected from 68 health clinics of the Family Planning Associations of Nepal. Eight (08) from the seventy-five (75) districts were selected for the study in Nepal. Within the eight selected districts on village development committee was selected purposively. The sample size of the study was 587 one from each household

was selected by using systematic random sampling. The study finds that 35 percent of women in Nepal experience gender-based violence at home which includes physical, economic, and sexual. The author finds that gender-based violence is also a problem of attitude in men as they always think that they are superior to women and try to commit violence if they don't understand their emotions and don't perform accordingly. The author suggests that the need of the hour is to formulate a strong law against gender-based violence.

**Pillai, S. (2001).** In his study on “Domestic Violence in New Zealand: An Asian immigrant perspective.” The author explores the impact of domestic violence on refugee women and Asian immigrants in New Zealand and also highlights that domestic violence exists with Asian immigrants and refugee communities. The author discusses that Asian men use violence against women only just because to show male dominance and they think that women are the property of men. Refugee women do not know about their legal rights in New Zealand. As per the statistical data of New Zealand every fortnight the woman is died and is killed because of injuries inflicted by a person with whom she is living. The author pointed out that in Asian countries domestic violence is still socially accepted or normal in spite of public awareness, campaigns, laws violence against women is acceptable. As for Asian communities are concerning domestic violence is not considered abuse because they still consider it as a private matter or as a normal part of married life. The author also discusses the types which include Physical, Sexual assault, Psychological and emotional violence, and theories of domestic violence against women in the paper. So the author addresses all the issues related to the domestic violence against refugee women in New Zealand.

**Poonacha, V., & Pandey, D. (2000).** Has conducted a study on “Responses to Domestic Violence: Government and Non-Government Action in Karnataka and Gujarat.” In this study In-depth case study of 10 organizations was conducted out of which three are governmental and seven are non-governmental organizations as undertaken in both the states by simply constructing as the physical, mental, emotional, and sexual abuse of women in her intimate relationship. The author discusses domestic violence in the Indian context includes threatening acts by both men and women of her marital family. Women are not given structural importance which includes systemic violence enforces gender inequality by demolishing women's freedom and right to self-determination. In turn, the climate for violence is created by the prevailing inequality based on gender in an individual's entitlements to

the family and community resources. The authors mention in the paper about feminist organizations which includes Ahmedabad Women's Action Group (AWAG), Ahmedabad; Jagrut Mahila Sanghatan (JMS), Anand; Astitva Mahila Utkarsha Sanstha (AMUS), and Women's Liberation and Rehabilitation Society (WLARS). The author's focus in the paper on marital violence is not to negate the existence of gender violence or inequalities in parental homes; but rather to limit the research question to one aspect of the problem. The selection of the organization was not random. It was made on the basis of responses to mailed questionnaires.

**Simister, J., & Makowiec, J. (2008).** In their study, "Domestic violence in Indian: Effects of education". The author uses the data from the Demographic and health survey of India from 1998 to 2000 to examine the link between education and gender-based violence. The author highlights the issue of domestic violence between husband and wife in India and the attitudes of domestic violence. The word gender-based violence is used only because through violence the husband tries to control their wives. The focus of the study is only violence which includes a wife being hit by her husband's family, or a man being hit by his wife of the age group of 15-45. The paper is based on previous researches which indicates that gender-based violence is very seen as acceptable in the perpetrator's family and the local community. The author finds that violence is seen as a smaller amount of women and men are well educated and also notices that the acceptance of domestic violence becomes only visible if the respondent's education level is high. Thus we encourage the government of India to take some important steps for the betterment of education for both boys and girls.

**Stephenson, R., Jadhav, A., Winter, A., & Hindin, M. (2016).** In their Study "Domestic violence and abortion among rural women in four Indian states," the author examines that how the experience of physical violence affects the succeeding uptake of abortion and how it affects physical, sexual, and verbal violence. The author analyzed data of four districts which include Maharashtra in the west, Bihar, Jharkhand in the North, and Tamil Nadu in the South. The author uses two inked data sets from the National Family Health Survey (NFHS-2) 1988-1999 and a follow-up survey in 2002-2003. The findings of the survey are that 29.02 percent of respondents report the experience of physical violence, 34.43 percent of respondents face verbal violence. In the follow-up survey, 11.68 percent of respondents report sexual domestic violence. 5.09 percent report spontaneous abortion and 3.28 percent report induced abortion. In addition, 4.77 percent of respondents report on spontaneous

abortion and 31. 11 percent report induced abortion. The author mentions that there is no significant relationship between domestic violence and spontaneous abortion.

**Sunny, C. (2003).** In her study “Domestic violence against women” in Kerala. The author tries to find out the various types of domestic violence prevalent in Ernakulum district and the major types of violence in terms of causative factors for violence, nature, manifestation, frequency, and consequence for victims, Moreover, the services which address domestic violence in terms of availability and effectiveness and to suggest measures for improving them and examine the reported cases of domestic violence in Ernakulum district in the state of Kerala during the period 1998-2000. The paper finds that violence happens due to alcoholism, insufficient dowry, frustration due to economic difficulties, violence due to extra-Marital affairs, and personality disorders. Most of the wife abusers were in the daily wage category, alcoholism and insufficient money were the most frequently cited causes. Spending money on alcohol leads to a lack of money and wife torture as a means of ventilating frustration. Insufficient dowry also seems to be linked up to this nexus. Nonetheless, the author points out that the perpetrators were commonly found to be normal people. All victims were physically abused but they were least abused when economic factors were the principal cause.

### **1.1.2. Literature Related to Violence against Women in Jammu and Kashmir**

**Amin, P. M. (2013).** In his study titled Domestic Violence in Kashmir: A Study from Sheikh Mohalla Srinagar. The author selected areas based on the economic condition among various areas of district Srinagar. The interview schedule was used to collect the data from the respondents by using the purposive sampling technique. The data was collected from 50 respondents by using an interview schedule and the result clearly showed that all the respondents were illiterate and most of them have no idea about domestic violence acts or laws. Most of the respondents were threatened by their partners or in-laws, both physical and verbal abuse. The majority of victims did not even register their complaints with concerned authorities. The author shows the statistical finding of the study that 28 percent of the respondents were threatened by their partners and in-laws. 66 percent of victims did not register their complaints in police or women commission. 70 percent of respondents report that they do not have trust in police 76 percent wants that the counseling cell will be

established so that the family matters or conflicts should be resolved. Also, the study reveals that there are many causes like early marriage, illiteracy, stress, depression; large family, etc. are the main causes of domestic violence against women.

**Bashir, A., & Khurshid, S. (2013).** In their study “Eve Teasing and Molestation– A Case Study of District Srinagar”. The author examines the magnitude of the crime against women in Kashmir, also tries to find out the factors which are responsible for Eve-teasing, and suggest measures for the welfare of women. The sample size of the study was 30 which were further divided into three groups which are 18-25 years adolescent girls, 30-50 years police officials, and 30-50 years lawyers. The findings of the first group (18-25 years Adolescent girls) of the study are that 80 percent of girls are aware of eve-teasing and they also respond that eve-teasing is the harassment of women by men and 20 percent were unaware about the same. 50 percent of respondents supposed that eve-teasing is the harassment of women by men, 30% of the respondents believed that it is the oral abuse by men in the form of abuse language like “Aay kya bolti tu”, “aati kya Khandala”. Furthermore, The author found that 60% of the respondents are of the opinion that there should be imprisonment for eve-teasing so that they will not do it again, 20 percent said that there should be fine for eve-teasing, 10 percent of the respondents are of the view that they should be insulted in front of everyone and should be grabbed in the streets of every locality and media should highlight this. 40 percent of the people think that it should be limited through moral education in schools /colleges so that the children will learn good lessons from the very beginning of their lives, 40 percent said that religious education should be provided to youth in Masjids and Dargahs, and 20 percent of the respondents said that parents should proper care to their children’s. The second part is **30-50 years police officials** and the findings are that 10 percent of respondents think that eve-teasers is started at the age of 10-15 years which is the beginning of the adolescent stage. At the age of 12-15 that 20 percent view that it is the age where children deviated from the normal track and 70 percent said that eve-teasing is more in the age of 15-25 or above. 40 percent think that due to lack of parental care youth are doing such kind of activities like eve-teasing, molestation, rape, etc, 50 percent think it is due to peer group means the bad company is also responsible for it and 10 percent said that may be some other reasons are responsible for this. The third part **30-50 years are lawyers** and the findings are that 60 percent of the respondents said that there is no act for eve-teasing in Jammu and Kashmir and 40 percent said that there is a specific section for eve-teasing. Also about the causes, 20 percent said it is because

of drug addicts. 20 percent said they are delinquents and 40 percent said that there is no specific person for the same. The suggestions of the respondents are 40 percent said that parents should case against them because they have more responsibility towards their children, 20 percent said that victims should share it with their friends and 40 percent said that victims should case him/her if they want to fight for their rights.

So the author analysis the three groups of respondents 1. 18-25 years Adolescent girls 2. 30-50 years police officials and 3. 30-50 years are lawyers. The author finds that the majority of the women are tortured in different ways every day and they prefer to keep salience even after they face such incidents because they don't want to make their personal life open in front of others whether they face harassment at home or public place. Even they don't want to disclose the problem with their parents because they feel ashamed in front of their parents.

**Gul, S. B. A. (2015).** In his paper titled *Women and Violence: A Study of Women's Empowerment and Its Challenges in Jammu and Kashmir*. The author divides the paper into four sections 1. The author highlights the issues of violence against women in Jammu and Kashmir. 2. Author explores the concept of women empowerment 3. The author identifies ways in which the well-being of Kashmiri women could be further enhanced and last the author identifies the challenges behind women's empowerment in Jammu and Kashmir. The paper is based on secondary data and the data was taken from various research papers, newspapers, NGOs, and the government of Jammu and Kashmir. The author also talks about thousands of women who have become widows during the conflict between militants and the army in Jammu and Kashmir. The women are taken the responsibility for their children and also manage the expenditure of the household. The author mentions that the government should take strong steps for the empowerment of women in Jammu and Kashmir. No doubt that the government has made so many plans for the development of women and it is part of the development planning process right from the five-year plan. But women in Kashmir face a lot of issues and challenges instead of having many plans from the government for women like health, economy, education, politics, domestic violence, declining sex ratio, female feticide and infanticide, state violence, dowry harassment, eve-teasing, etc.

In a nutshell, the author suggests that the number of domestic violence cases has been increased in the last three years now the need of the hour is that further steps

should be taken to eliminate this illegal practice from the state. Like further women police stations is to be established in each district as well as awareness programs should be created about that domestic violence are a punishable offense so that it will be helpful for controlling this practice. In addition to that a special legislation is to be made particularly to these domestic violence cases.

**Newspaper Greater Kashmir (2017):** Report relating to dowry cases in response to the query asked by the MLA Anjum Fazli in J&K Assembly to the concerned Minister of Home Department i.e. Mehbooba Mufti. In her written reply she revealed that a total of 15 cases has been reported in the last three years. **5 cases in 2014, 6 cases in 2015, and 4 cases in 2016, and 41** people were arrested over the demand of dowry by the in-laws of brides. In addition to she also revealed that 639 cases of domestic violence were registered in 2014 and 1108 persons were arrested while 571 cases of domestic and social violence were registered in 2015 for which 1127 people were detained by the Jammu and Kashmir Police, Similarly in 2016 422 cases were registered for which 583 persons were arrested. In her written reply she also revealed that 312 cases of abetment of suicide were also reported from 2014-2016 related to women victims and in response to those 361 persons were arrested. In another query, she replied that 1153 cases so far have been reported relating to cruelty by husbands and other relatives in response to that 2413 persons were arrested by J&K Police to date. To control the menace of the above-mentioned cases Six women police stations are exclusively manned by the women police station have been established in district headquarters of Jammu, Rajouri, Udhampur, Srinagar Anantnag, and Baramullah to deal with the cases of domestic and social violence.

**Rashid, T., & Chauhan, K. M. (2015).** In their study titled Violence against Women (VAW) in Azad Jammu & Kashmir (AJK). The author examines the issues about the violence against women in Azad Jammu and Kashmir and also the role of police to deal with these cases and situations. The paper is based on secondary data which was analyzed from the available literature and statistical data on crime from Azad Jammu and Kashmir police by using some cases. The author reveals that the police register main forms of violence like murder, abduction, and rape. The findings are that more cases were registered at Mirpur and Muzaffarabad division than Rawalkot division. There are so many cases that are pending in courts because of false witnesses, incorrect reporting of the time of the offense, the negative medical report given by the female doctor. The families do not want to register cases of violence against women because it seems dishonor for the family.

**Shafi, A., & Jahangir, M. S. (2013).** In their study *Women at Risk: Understanding Power and Violence in Kashmir*. The author examines the nature and level of domestic violence against women in Kashmir. The paper is based on the fieldwork in Srinagar city of Jammu and Kashmir. The sample size of the study was 180 based on stratified random sampling and it is divided into various sociological variables. The first part includes age, level of education, nature of the job, and socioeconomic status, and the second part educational status which was divided into strata first those who were highly qualified and second who were illiterate. The paper is based on empirical findings. The author finds that men use patriarchy as an instrument to oppress and exploit women in the various forms of gender-based violence. Violence against women is happening in every place whether in-home, at the workplace, streets, and by large at community and the perpetrator behind every violence against women is men. The author raises the point that women face violence at home which is the so-called safe heaven place for every woman. The author finds that women face the problems of infanticide, feticide, dowry deaths, etc. in Jammu and Kashmir.

**Shafi, S., Nisa S., & Rizvi, T. (2015).** In their study “The scenario of domestic abuse against women in Kashmir”. The author compares the problem of domestic violence suffered by housewives and working women. The sample consisted of 80 women and was divided into two parts 40 were working and 40 were housewives. The women were recognized by the women’s Police Station Ram Bagh. In this paper, the author finds that the main reasons for violence among women and men are due to the working culture of women as being one of the main causes between spouses or partners as their leave their homes. But the problem of working culture among women is not the only issue of violence there are many more reasons which are related to it, such as lack of trust between men and women, men's dominance on their wife and the problem of men's hegemony over women. The results showed that there is no significant difference between the abuse suffered by women who are housewives and those who are working. The author finds in the paper that women face physical abuse, emotional abuse, verbal abuse, economic abuse, and sexual abuse because of male dominance.

**Tajinder, K. (2013).** In his study *Violence against Women in Jammu City: A Geographical Perspective*. The author analyzes the cases of violence against women in Jammu city of Jammu and Kashmir, its consequences, some important preventive measures for the eradication of violence against women, and for strengthening the

position of women in the study area. The paper is based on the secondary data which is collected from the various departments and other sources which including the National crime record Bureau, Office of the Police station Gandhi Nagar Jammu, Office of the Women cell Jammu. In table 4 the author analysis the case which has been taken from the police station Gandhi Nagar Jammu about the crime against women in Jammu district. The author finds out that there are 3 rape cases, 6 kidnapping cases, 5 molestation cases, 7 eve-teasing cases, 2 dowry cases, 17 snatching cases from the year 2010 to 2012. The author analysis about the complaints and disposal of cases registered (FIR) in women's cell Jammu from the year 2006 to 2012. In the year 2006, there are 716 cases which are increased to 758 in the year 2007 and also it increased highly 1165 in the year 2009. During 2008 the figures decrease to 582 and in the years 2010, 2011, and 2012 the numbers are 1028, 1070, and 927. So the author finds out that the domestic violence against women in the Jammu district increases and also suggests that there is a need for defensive policies and institutionalized support for the women victims.

**Yunus, L. (2015).** In his paper titled "Domestic violence- Case study of Srinagar". The author examines the violence between the educated and developed society and finds that domestic violence still exists in society in different ways. The author talks about the present scenario that men and women work equally in the same area but there are social norms of the society which remain makes difference between them. The author also shows through tables the nature of domestic violence which is cruelty by husband, Breach of trust, Dowry, and Attempt of murder/Life-threatening. The data was collected from the Rambagh women's police station. In the years 2010, 2011, 2012, 2013, and 2014 the number of cases is 09, 48, 51, 53, and 41 respectively. So as the data shows the violence against women increases day by day in Srinagar district which is more seen at the domestic level. The weakness is not at the level of legislation but it is from the family because they did not report about the issues faced by women or not bring to the notice of the general public through media. The author finds that domestic violence is persisting and in much harsher and diverse ways. Also, the author suggests that until and unless full-fledged institutions are developed for supporting such women who fall prey to these conditions, till then there is no preventive method of these evils.

From the above literature, it has been found that masculinity and violence are existed in all over the world. Most of the studies focused on qualitative aspects of masculinity and violence against women at the world level and the country level but

no study has been found which have examined the notion of masculinity and factors which are responsible for constructing the notion of masculinity particularly masculinity in Jammu and Kashmir region. So the present study is going to examine the notion of masculinity and factors which are responsible for masculinity. Moreover, there is still the possibility of drawing significant conclusions from this literature and putting it together for a proper sociological analysis, which has been done in the present study, the present study entitled “Masculinity and Violence against Women: A Sociological Study of Selected Districts of Jammu and Kashmir”.

## **1.2 RATIONALE OF THE STUDY**

Human beings are born with equality but biological differences in terms of physical appearance make a difference between men and women. Nature makes only differences but not inequality. Inequality is cultural and socially constructed. This inequality reflects in society in terms of masculinity and patriarchy which make females second-class citizens everywhere in the world. Discrimination against women is found everywhere in the world whether on the basis of sex, caste, class, religion, etc. Violence against women is found everywhere in the world up to 6 out of every 10 women experience physical and/or sexual violence in their lifetime (UNIFEM, 2003). In 1967, United Nations Member States adopted the Declaration on the Elimination of Discrimination against Women, which states that discrimination against women is an offense against human dignity and calls on States to “abolish existing laws, customs, regulations, and practices which are discriminatory against women. When we talk of India our constitution not only prohibits discrimination against women in Articles, 14 and 15 but also assures dignified life under article 21 of the constitution. In spite of that even today women have suffered from certain exploitations which include social, political, economic, psychological particularly Masculinity due to patriarchal society which reduces the women’s physical, mental, social, economic, and political development. Ultimately it affects the whole society including his family and children. The need of the hour is to find out the possible solutions that address the problems related to masculinity as a step towards creating a balanced and unbiased society that does not “conceptualize” the social existence of women thus leading to inequality and violence. In this study, we try to find out what does it mean to be a man in Jammu and Kashmir and how masculinity is linked with violence against women in Jammu and Kashmir.

### **1.3 RESEARCH QUESTIONS**

The study tries to address the following questions:

1. What does it mean to be a man in Jammu and Kashmir?
2. What are the factors and socio-cultural aspects of masculinities that shape masculine identity of men in Jammu and Kashmir and how masculine identity play crucial role in the violence against women in the region?
3. How masculinity is linked with violence against women in Jammu and Kashmir?

In order to address the central questions the study developed the following objectives.

### **1.4. OBJECTIVES OF THE STUDY**

- To examine the construction of masculinity among males and females of Jammu and Kashmir.
- To find out the factors of masculinities that shape masculine identity of men in Jammu and Kashmir.
- To explore how masculinity is linked with the violence against women in Jammu and Kashmir
- To compare the status/scenario of masculinity induced violence against women between Jammu region and Kashmir region.

### **1.5. HYPOTHESIS**

- The construction of masculinity in Jammu and Kashmir region is fluid (it is not fixed)
- Various factors of masculinity shape the masculined identity of men in Jammu and Kashmir. viz, patriarchal society, religious code of conduct, familial values, economic dependence of women on men etc.
- Masculinity is significantly linked with violence against women in Jammu and Kashmir.
- The degree of masculinity induced violence against women in Jammu region is less than Kashmir region.

## **1.6. METHODOLOGY OF THE STUDY**

### **1.6.0 The area of the Study**

#### **1.6.1 Union Territory of Jammu and Kashmir**

The union territory of Jammu and Kashmir came into existence on October 31, 2019 after the bifurcation of the state of Jammu and Kashmir into two union territories i.e. union territory of Jammu and Kashmir and Ladakh. Spread over the area of 42.241 sq. kms and having a population of more than one crore. The union territory of Jammu and Kashmir is one of the largest union territories of India. Unlike Ladakh, the union territory of Jammu and Kashmir will have an elected legislative assembly and a council of Ministers headed by the chief minister to aid and advice the lieutenant governor in the exercise of his function.

It is pertinent to mention here that after the reorganization of Jammu and Kashmir India now have 28 states and 8 union territories instead of 29 states and 7 union territories as earlier (Mir. Z. A 2021:1).

The union territory of Jammu and Kashmir is blessed with snow, beautiful valleys, rivers with ice-cold water, clad peaks, deep gorges, glaciers, lush green meadows and full of Chinar trees, beautiful lakes, beautiful health resorts, charismatic plants making it “Paradise on Earth”. Jammu and Kashmir have a very rich history and a different culture where people of all faiths live in unity. Kashmiri handicrafts are well known all over the world. The ancient customs of crafting a paper machine, wood carving, carpet and shawl making, etc. As per the area, Jammu and Kashmir is the sixth largest state of India and the 19th largest state as per the population of India.

The state of Jammu and Kashmir, which had earlier been under Hindu rulers and Muslim sultans, became part of the Mughal Empire under Akbar from 1586. From 1756 after a period of Afgan, it was annexed to the Sikh Kingdom of Punjab in 1819. Maharaja Ranjit Singh made over the region of Jammu to Gulab Singh in 1820. In 1846 Kashmir was also made over to Gulab Singh under the treaty of Amritsar. Ladakh was annexed by Maharaja Gulab Singh in 1830. In 1846 the northernmost state was found by Maharaja Gulab Singh and was the princely state in India before the partition of the country in August 1947 (Dr. Raina. A. N. 2002, p. 2-3).

The union territory of Jammu and Kashmir consist two divisions Jammu division and Kashmir division and is further divided into 20 districts.

**Table 1.6.2. District-wise population by residence and Sex in Jammu and Kashmir (As per 2011 Census)**

District	Total			Rural			Urban		
	Persons	Male	Female	Persons	Male	Female	Persons	Male	Female
Anantnag	1078692	559767	518925	795805	411012	384793	282887	148755	134132
Budgam	753745	398041	355704	655833	343385	312448	97912	54656	43256
Bandipore	392232	207680	184552	326871	172263	154608	65361	35417	29944
Baramulla	1008039	534733	473306	825539	432399	393140	182500	102334	80166
Doda	409936	213641	196295	377247	195430	181817	32689	18211	14478
Ganderbal	297446	158720	138726	250407	133715	116692	47039	25005	22034
<b>Jammu</b>	<b>1529958</b>	<b>813821</b>	<b>716137</b>	<b>764945</b>	<b>401603</b>	<b>363342</b>	<b>765013</b>	<b>412218</b>	<b>352795</b>
Kathua	616435	326109	290326	526722	278126	248596	89713	47983	41730
Kishtwar	230696	120165	110531	215831	111986	103845	14865	8179	6686
Kulgam	424483	217620	206863	343870	175574	168296	80613	42046	38567
Kupwara	870354	474190	396164	765625	412038	353587	104729	62152	42577
Pulwama	560440	293064	267376	479978	248096	231882	80462	44968	35494
Punch	476835	251899	224936	438205	229774	208431	38630	22125	16505
Rajauri	642415	345351	297064	590101	310748	279353	52314	34603	17711
Ramban	283713	149132	134581	271902	142317	129585	11811	6815	4996
Reasi	314667	166461	148206	287671	151481	136190	26996	14980	12016
Samba	318898	169124	149774	265283	139365	125918	53615	29759	23856
Shupiyan	266215	136480	129735	249855	127161	122694	16360	9319	7041
<b>Srinagar</b>	<b>1236829</b>	<b>651124</b>	<b>585705</b>	<b>17313</b>	<b>8916</b>	<b>8397</b>	<b>1219516</b>	<b>642208</b>	<b>577308</b>
Udhampur	554985	296784	258201	446777	232974	213803	108208	63810	44398
Total	12267013	6483906	5783107	8895780	4658363	4237417	3371233	1825543	1545690

Source: Office of the Registrar General and Census Commissioner, India

Two districts of Jammu and Kashmir which are Srinagar district from Kashmir division and Jammu district from Jammu division have been selected as area of the study.

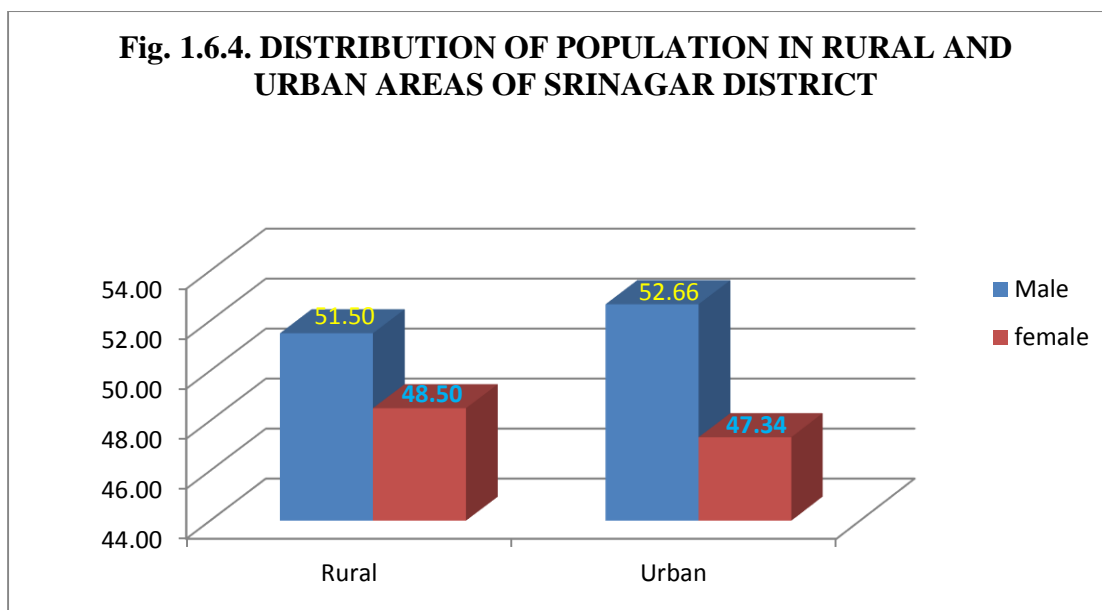
### 1.6.3 DISTRICT SRINAGAR

Srinagar district is known as the city venice of the east or Kashmir venice and it is also the summer capital of the state. The city is surrounded by lakes which are dal lake and nagan lake. Dal Lake is the heart and soul of the city and the lake has an immense attraction with the tourists home and abroad. The district is divided into two tehsil's which are Srinagar south tehsil and Srinagar north tehsil. The district Srinagar has eight assembly constituencies which are Hazratbal, Zadibal, Eidgah, Khanyar, Habbakadal, Amirakadil, Sonwar, and Batmaloo (District Census Handbook Srinagar 2011: P. 11-14).

**Table: 1.6.4 DISTRIBUTION OF POPULATION IN RURAL AND URBAN AREAS OF SRINAGAR DISTRICT**

			Percentage
Rural	Male	8916	51.50
	Female	8397	48.50
	<b>Total Rural</b>	17313	<b>1.40</b>
Urban	Male	642208	52.66
	Female	577308	47.34
	<b>Total Urban</b>	1219516	<b>98.60</b>
Total Rural and Urban	Male	651124	52.64
	Female	585705	47.36
	<b>Total R and U</b>	<b>1236829</b>	

**Source:** District Census Handbook Srinagar 2011: P. 47



**Source:** District Census Handbook Srinagar 2011: P. 47

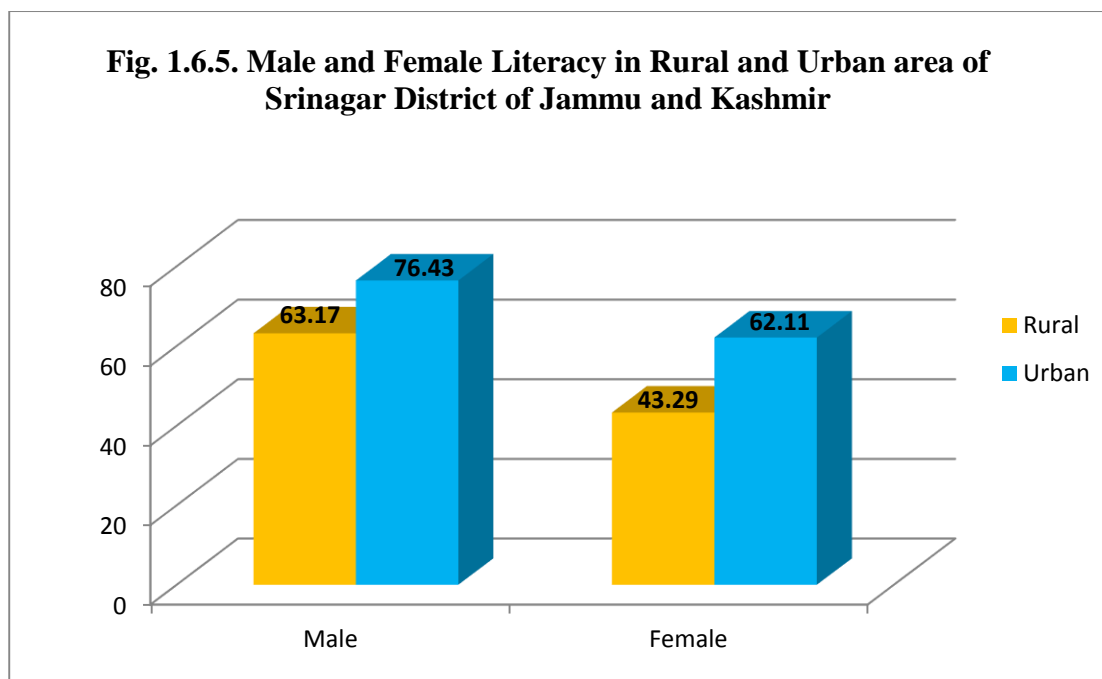
98.60 percent of the population of Srinagar District lives in the urban area as per census 2011. The total population living in the urban area is 1219516 of which the male population is 642208 and females are 577308. The sex ratio of the Srinagar district in the urban area is 899 females per 1000 males and the child sex ratio is 864 girls per 1000 boys.

The 1.40 percent of the population of Srinagar lives in the rural area as per census 2011. The total population living in the rural area is 17313 in which the male population is 8916 and females are 8397 respectively. The sex ratio of the Srinagar district in the rural area is 942 females per 1000 males and the child sex ratio is 924 girls per 1000 boys.

**Table 1.6.5 Number of literates, illiterates, literacy rate and Gape in Male and Female Literacy of Srinagar District**

Srinagar District	Number of Literate			Number of Illiterate			Literacy Rate			Gape in M & F Literacy
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
Rural	7928	4812	3116	9385	4104	5281	53.51	63.17	43.29	19.88
Urban	740656	426934	313722	478860	215274	263586	69.63	76.43	62.11	14.32
Total	748584	431746	316838	488245	219378	268867	69.41	76.25	61.85	14.4

**Source:** District Census Handbook Srinagar 2011: P. 63



**Source:** District Census Handbook Srinagar 2011: P. 63

The literacy rate of the urban area of Srinagar district is 69.63 percent in which male literacy is 76.43 percent and females 62.11 percent respectively. In actual number, a total of 740656 people are literate in urban region of which males are 426934 and females are 313722. The literacy rate of rural areas of Srinagar District is 53.51 percent of which male literacy is 63.17 percent and female 43.29 percent as per the census 2011. In which total of 7928 people were literate of which males are 4812 and females were 3116 (District Census Handbook Srinagar 2011: P. 63).

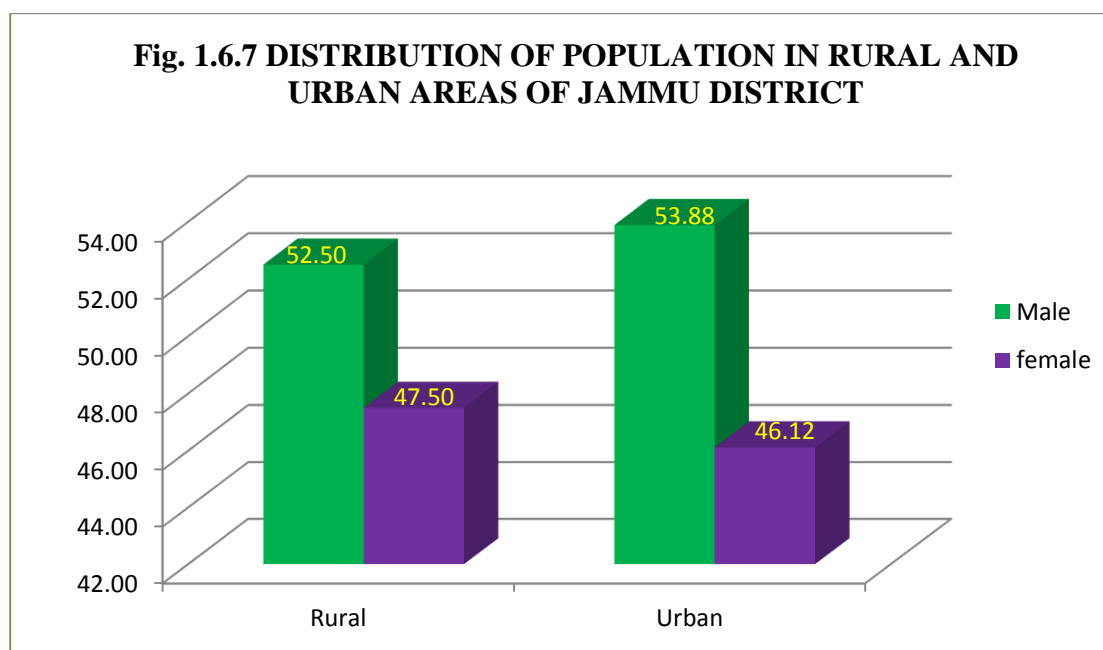
### 1.6.6 JAMMU DISTRICT

Jammu district is known as the city of temples and it is also the winter capital of the union territory. Jammu district is the railhead of the union territory. Jammu district is approximately 600 km away from national capital, Delhi, and is linked with a national highway. The district is divided into four tehsil's which are Akhnoor, Bishnah, Jammu and Ranbir Singh Pora. (Jammu District (Jammu and Kashmir) - India).

**Table: 1.6.7 DISTRIBUTION OF POPULATION IN RURAL AND URBAN AREAS OF JAMMU DISTRICT**

			Percentage
Rural	Male	401603	52.50
	Female	363342	47.50
	Total Rural	764945	<b>50.00</b>
Urban	Male	412218	53.88
	Female	352795	46.12
	Total Urban	765013	<b>50.00</b>
Total Rural and Urban	Male	813821	53.19
	Female	716137	46.81
	Total	<b>1529958</b>	

Source: District Census Handbook Srinagar 2011: P. 45



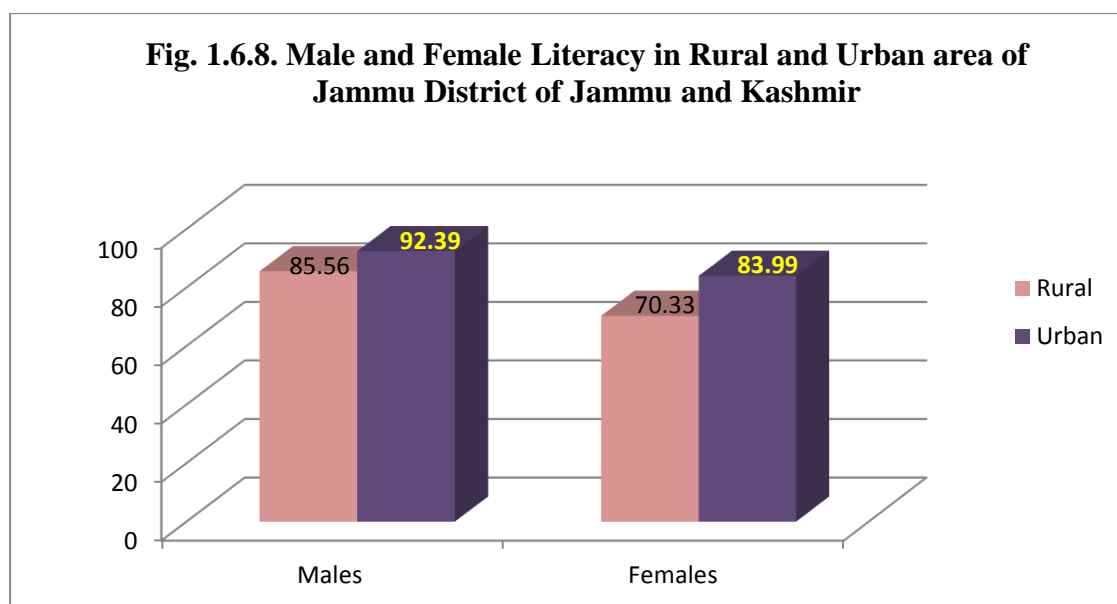
Source: District Census Handbook Srinagar 2011: P. 45

50 percent of the population of Jammu District lives in the urban area as per census 2011. The total population living in the urban area is 765,013 of which the male population is 412,218 and females are 352,795. The sex ratio of the Jammu district in the urban area is 856 females per 1000 males. 50 percent of the population of Jammu lives in the rural area as per census 2011. The total population living in the rural area is 764,945 in which the male population is 401,603 and females are 363,342 respectively. The sex ratio of the Jammu district in the rural area is 905 females per 1000 males.

**Table 1.6.8 Number of literates, illiterates, literacy rate and Gape in Male and Female Literacy of Jammu District**

Jammu District	Number of Literate			Number of Illiterate			Literacy Rate			Gape in M & F Literacy
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
<b>Rural</b>	524881	298200	226681	240064	103403	136661	78.24	85.56	70.33	15.23
<b>Urban</b>	612254	343716	268538	152759	68502	84257	88.51	92.39	83.99	8.4
<b>Total</b>	1137135	641916	495219	392823	171905	220918	83.45	89.08	77.13	11.95

Source: District Census Handbook Srinagar 2011: P. 82



Source: District Census Handbook Srinagar 2011: P. 82

The literacy rate of the Jammu district is 83.45 in which male literacy rate is 89.08 percent and female literacy rate 77.13 percent. The literacy rate of the urban area of Jammu district is 88.51 percent in which male literacy is 92.39 percent and females 83.99 percent respectively. In actual number, a total of 612,254 people are literate in urban region of which males are 343,716 and females are 268,538. The literacy rate of rural areas of the Jammu District is 78.24 percent of which male literacy is 85.56 percent and female 70.33 percent as per the census 2011 in which total of 524,881 people were literate of which males are 298,200 and females were 226,681 (District Census Handbook Jammu 2011. P: 9, 45 and 82).

### **1.6.9. RESEARCH DESIGN**

According to Kerlinger 1986 “A research design is a research program, structure, and strategy for obtaining answers to research questions or problems. The strategy is the full study scheme or programme. This provides a description of what the investigator will do from writing the hypothesis and its practical consequences to finalizing data analysis or It is a plan or comprehensive plan for how to conduct a research study — operationalizing variables to calculate them, choosing a sample of study interest, collecting data to be used as a basis for evaluating hypothesis, and analyzing the result. According to Selltiz et al., “A research design is the plan of conditions for collecting and analyzing data in a way that aims to combine relevance to the purpose of research with the economy in the procedure (Kumar. R. 2005:84).

On the basis of the objectives of the study, a descriptive research design has been applied. The study is based on mixed-method (Qualitative and Quantitative) and has undertaken in two phases, the first phase consisted of a qualitative phase followed by a quantitative phase. The pilot study was conducted at the beginning of the research to gain insight into the area of Srinagar and Jammu district of Jammu and Kashmir, in order to understand the meanings, attributes, and factors influencing masculinity. The information about the interlinkage between masculinity and violence against women in Srinagar and Jammu district was gathered. The initial interaction with the head of the local bodies has helped the researcher to have close access to the study population. The **qualitative method** includes an open-ended interview schedule and focused group discussions. After the qualitative phase, the quantitative phase has begun.

### **1.6.10. UNIVERSE OF THE STUDY**

The universe of the study consists of both unmarried and married men and women above the age group of 18 years from the Srinagar and Jammu district of Jammu and Kashmir.

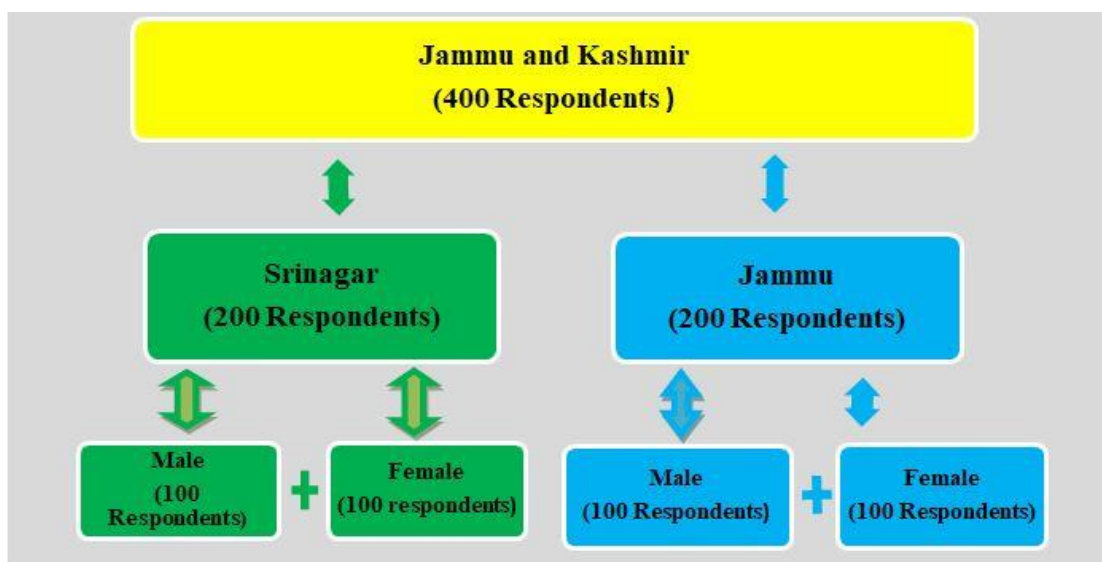
### **1.6.11. SAMPLE OF THE STUDY**

A sample is a portion of people drawn from a large population. It will be representative of the population only if it has same basic characteristics of population from which it is drawn. Thus, our concern in sampling is not about what types of units (persons) will be interviewed/observed but with how many units of what particular

description and by what method should be chosen (Ahuja R. 2011:155-156). According to *Croach and Housden*, “A sample is a limited number taken from a large group for testing and analysis, on the assumption that the sample can be taken as representative for the whole group.”

The sample size of the present study is 400 samples. Systematic proportionate sampling has been used for collection of data, in which 200 samples (100 males and 100 females) have been selected from Srinagar district and 200 samples (100 males and 100 female) have been selected from Jammu district as per the systematic proportionate sampling.

**Fig. 1.6.12. Flow chart of sample study and distribution of sample size**



The researcher has constructed a sampling frame. The sampling frame has been divided into a number of sections called intervals as per the systematic sampling process. Then every element of the sampling frame has been selected. The selection of the element is random from the first interval, but the selection of the element from the following intervals depends on the selection from the first interval. In this way in the present study the researcher has chosen every fifth household of the area of the study.

Table 1.11 Systematic sampling										
Sampling Frame										
1	11	21	31	41	51	61	71	81	91	
2	12	22	32	42	52	62	72	82	92	
3	13	23	33	43	53	63	73	83	93	
4	14	24	34	44	54	64	74	84	94	
5 M	15 M	25 M	35 M	45 M	55 M	65 M	75 M	85 M	95 M	
6	16	26	36	46	56	66	76	86	96	
7	17	27	37	47	57	67	77	87	97	
8	18	28	38	48	58	68	78	88	98	
9	19	29	39	49	59	69	79	89	99	
10 F	20 F	30 F	40 F	50 F	60 F	70 F	80 F	90 F	100 F	400 F

↓

Sample Selected										
5M, 10F, 15M, 20F, 25M, 30F, 35M, 40F, 45M, 50F, 55M, 60F, 65M, 70F, 75M, 80F, 85M, 90F, 95M, 100F ..... and 400F										

M= Male respondent F= Female respondents

In the table 1.11 the researcher has selected systematically male and female respondents on the interval of every five households. So from the first sample unit i.e. first household selected one male respondent and from the next sample unit i.e. 5th (fifth) household, the researcher has taken one female respondent. The researcher has selected male and female respondents from two different households. The reason of selection of males and females from different households is that by adopting this process, the researcher will get unbiased responses from the perspectives of both males and females. Because the researcher has hypothesized that it may be possible sometimes females would not be able to answer freely in front of male respondents of the same household and sometimes their responses may contradict each other.

#### 1.6.14 TOOLS AND TECHNIQUES OF DATA COLLECTION

After selecting the area of the study, we develop the sampling frame for the respondents. Keeping in mind the nature of the present study data was collected with the help of an interview schedule. The interview was conducted with the help of a structured interview schedule with close-ended for quantitative data and open-ended questions and focus group discussion method for qualitative data.

### 1.6.15. TOOLS USED FOR DATA ANALYSIS

After completing interview schedule data was analyzed with the help of basic statistical tools like average, percentage and other appropriate statistical methods.

### 1.6.16. SOURCES OF DATA

The present study is based on both primary and secondary data. However, the main focus is on primary sources. The secondary data was collected from various books, magazines, journals, Government organizations, and websites.

### 1.7. 0. LIMITATIONS OF THE STUDY

- The study is limited to two districts of Jammu and Kashmir. Srinagar district from the Kashmir division and Jammu district from the Jammu division.
- The sampling method has been used to select respondents from the two selected districts of Jammu and Kashmir and the sample size of the study is limited to 400 which consist of 200 samples (100 male and 100 female) from Jammu district and another 200 samples (100 male and 100 female) from Srinagar district by using systematic proportionate sampling.
- The study is limited to above the age of 18 years.

### 1.8.0. CHAPTER PLAN

The first chapter deals with **introduction** which comprises review of related literature, statement of the problem, research questions, objectives, and hypothesis. The chapter also provides the details of research methodology including area of the study, research design, universe of the study, sample size of the study which includes flow chart of sample collection from Srinagar and Jammu District, sampling frame, tools and techniques of data collections and data analysis.

The second chapter deals with *masculinity and violence against women: A conceptual and theoretical framework* of the study. In this chapter the researcher discusses the various conceptual and dominant theories on masculinity and violence against women. In conceptual section researcher explains masculinity, patriarchy, violence and their types which include physical violence, sexual violence, emotional/psychological abuse, economic abuse, dowry harassments and eve-Teasing

etc. In the present chapter the researcher also discusses the dominant theories which include Sex role theory, theory of hegemonic masculinity, The patriarchal theory, Freud's psychoanalytical theory, social learning theory, biological theories, resource theory and different feminist theories example liberal, Socialist and Radical feminist etc.

The third chapter deals with the *Status of Masculinity and Violence against Women in India with special reference to Jammu and Kashmir* in to this chapter the researcher highlights the different aspects of the status of women in India from the earliest times till contemporary period which includes (1) ancient period, (2) early vedic period, (3) medieval period and (4) status of women in modern India which is further divided into two stages (i) status of women during the British rule in India and the status of women in post independent India, (5) status of women in Jammu and Kashmir. The chapter also shows the statistical figures of crime against women in India from 2010 to 2018 (NCRB) and the researcher also shows the statistical figures of registered cases of crime against women in Jammu and Srinagar district of Jammu and Kashmir from 2017 to 2018 which are collected from the district police headquarter of Srinagar and Jammu district.

The Chapter 4 deals with the **Observations and Discussion**. This chapter is divided in to five sections. These are, 1. Introduction, 2. demographical variables, 3. construction of masculinity among males and females in Srinagar and Jammu district. factors responsible for contruction of masculinity in Srinagar and Jammu district and Section 5: interlinkage between masculinity and violence against women. In the chapter the chi-square test has been used to know whether the null hypothesis would be rejected or accepted. The chi-square test has been used in both at gender wise variable and district wise variable on the same hypothesis.

The summary of the outcome of the study is discussed in the last chapter that is the fifth chapter (**Findings and Conclusions**) along with some recommendations for policymakers and suggestions for further studies which would be helpful to at least alleviate the masculinity and violence against women.

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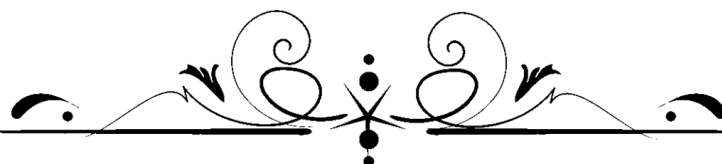
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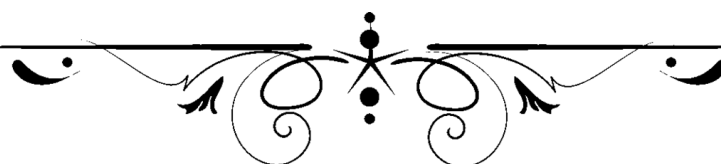
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## *Chapter 2*

*Masculinity and Violence  
against Women: A Conceptual  
and Theoretical Framework*



## Chapter 2

# *Masculinity and Violence against Women: A Conceptual and Theoretical Framework*

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### 2.0. INTRODUCTION

The present chapter deals with the conceptual and theoretical framework of the study. In this chapter, the researcher discusses the various conceptual and theories on masculinity and violence against women. In the conceptual section researcher explains (1) the meaning of masculinity (2) patriarchy (3) the meaning of violence and its types which include physical violence, sexual violence, emotional/psychological abuse, economic abuse, dowry harassment, and eve-teasing, etc.

In the second part of the present chapter, the researcher discusses the theories on masculinity which includes sex role theory, theory of hegemonic masculinity, The patriarchal theory, Freud's psychoanalytical theory, social learning theory, biological theories, resource theory, and different feminist theories example liberal feminist theory, socialist feminism, radical feminism, etc. Thus, in the present study the researcher has analysed the research problem through different theoretical perspectives which are sex role theory, patriarchal theory, social learning theory, resource theory and radical feminist theory.

### 2.1. MEANING AND CONCEPT OF MASCULINITY

Masculinity is derived from the middle English "*masculine*" and Latin "*masculus*" which means male or male person. Since the late fourteenth century, it has been used in these ways. From the seventeenth century, it was used on the basis of male sex such as "powerfulness", "physicality", and "manliness". Therefore, masculinity is related to aggression, dominance, assertiveness, and characteristics of males like the head of the family or breadwinner (Boonzaier, F., & De La Rey 2003:1020). There is no complete and actual definition for *what is meant by men* and what standards are followed by men to be treated as real masculine. The conception regarding masculinity changes and varies within and across cultures and classes and also the concept of *what is masculinity* vary from the various religious groups, social classes, racial, ethnic, and age groups and also among people from

different sexual orientations and geographical regions (Khan, A. R., & Khandaker, S. 2017: 259-261).

Masculinity refers to the behavior, social role, and relation of men within a given society as well as the meaning attributed to them. It is associated with characteristics such as aggressiveness, competitiveness, dominance, strength, courage, and control. These characteristics result from a combination of biological, cultural, and social influences and relate to our understanding of power and society. Masculinity is not only defined by the relationship between men and women; it is also defined by the relationship among men. It is a gender concept and is rooted in a broader patriarchal ideology of difference in attributes, role, and responsibility between men and women (UNIFEM Gender Fact Sheet No.5:5). The meanings of masculinity are continuously being changed, and its suggestions are always questioned to be proved, and once proved, it is yet again questioned and has to be proved again. The term masculinity is being used in different ways and it is continuously being debated. In a particular cultural sense, it is extended to be described as beliefs, philosophies, experiences, and definitions that are common to a man or important to be the real or proper man. The real man is witness one who can dominate women or have power over women and satisfy his sexual needs besides he can play the role of protector for women and children (Khan, A. R., & Khandaker, S. 2017:259-260) and the family breadwinner. Although, it is not essentially mean that certain human qualities are naturally or fundamentally masculine as maleness or masculinity maybe means different thing and have different meaning to different people (Hoffman, Hattie, & Borders, 2005:76).

Overall, masculinity discusses the certain physical, behavioral and attitudinal characteristics that are very important to being a man in a specific historical and cultural context. The term masculinity has many identities, images, behaviors, and views which conflict with its meaning in a particular context, culture, and time. It is also a response to passivity, impotence, and repression against all impulses and characteristics that in a particular society are viewed negatively. Masculinity is viewed as the opposite of femininity. If we discuss masculinity it cannot be done without comparison with femininity or must be in accordance with femininity. Nevertheless, it is difficult to avoid using the words ' sex, ' ' men ' and ' masculinity '

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and ' women ' without creating a binary notion of gender (Khan, A. R., & Khandaker, S. 2017:259-261). The concept of masculinity is meaningless without its feminine counterpart; both the concepts are supplementary and complementary to one another (Ahmed, 2006:15). Without its feminine, the idea of masculinity is meaningless because both concepts are complementary. The concept is, thus, inherently relational with femininity (Connell, 2002:31). More specially, gender relates to the classification of being male and female and also refers to how they are socially constructed and sustained (Khan, A. R., & Khandaker, S. 2017:260-261).

Traditionally, masculinity generally symbolizes that how to become a man and how to become a master of women. It is often said that being aggressive is an approved and dominant manner of being a male. Violence is, therefore, a way of demonstrating manhood or masculinity (Hearn, 1998:37) from past to the present men have committed the majority of the violent acts in the world. Therefore, violence against women is meant to be a masculine act because there is very little femininity expressed in acts of violence (Edwards, 2006:39). However, men commit large violence against women but it does not automatically mean that all men commit violence against women. (Connell, 2000 cited in DeKeseredy & Schwartz, 2005:356).

## **2.2. PATRIARCHY**

Patriarchy means “male dominance or male power” or the inequality of power held by males over females or patriarchy means the rule of the father over all women in the family. Feminists used the term patriarchy as a concept of masculine domination over women. So patriarchy describes the power of the father as the head of the house. The term has been defined as a system of male authority and oppresses women through its social, political, and economic institutions. Patriarchy helps to study male dominance and the concept of gender helps to study the difference in behavior between men and women (Asiyanbola, A. 2005:3). In patriarchy's large household which comprised of women, men, children, etc. all follow and work under the rule of that male dominance. Patriarchy denotes male domination in both the private and public domains. Feminists use the word ' patriarchy ' mostly to describe the relationship of dominance between men and women. Therefore, patriarchy is not only a term it is more than just a term; feminists use it as a definition, and like all other concepts it is an instrument to help us understand the realities of women.

According to Walby “patriarchy is a social system in which men dominate, control and abuse women” she describes patriarchy as a method because that allows us to reject the notion of biological determinism. In its broader definition, patriarchy means the representation and institutionalization of male domination over women and children within the family and the extension of male domination over women in society in general. It means that "men have control in all the major institutions of society" and that "women have no access to that power." It does not, however, mean that "women are either completely powerless or completely stripped of rights, authority and wealth (Sultana, A. 2010:2-3). The term has been defined as a system of male authority that oppresses women through its social, political, and economic institutions. Feminists have argued that in any of the historical forms that patriarchal society takes, whether it is feudal, capitalist, or socialist, a sex-gender system and a system of economic discrimination operate simultaneously. Aristotle advocated related "theories" in this regard and called active males and passive females. According to Aristotle woman's biological inferiority also renders her inferior in her abilities, in her ability to reason, and hence in her ability to make decisions (Asiyanbola, A. 2005:3). The term patriarchy factually means “rule of father” in patriarchy males have all power socially, culturally, and legally. According to Sylvia Walby in theorizing patriarchy calls it a system of social structure and practices in which men dominate, oppress, and exploit women (Kumar, R. and Kumar, A. 2013:257).

The word patriarchy is derived from the Greek word “patriarchs” which means “chief of the race” or according to some authors the word patriarchy comes from the two Latin word “pater” which means “father” and “arch” which means “rule” so patriarchy means “the rule of the father” the word patriarchy has been used to describe the position of the father as a household head and it also shows male supremacy and female subordination (Ademiluka, S. O. 2018:339-362).

### **2.3.0. MEANING OF VIOLENCE**

Violence against women is socially a very sensitive issue and more in our country. Violence means the aggressive behavior of one individual towards the other individual and it is defined as a physical act of aggression of one individual or group against one another. Violence against women is widespread. It is prevalent in all

societies. Women are victimized from birth till death they are victimized from birth as a girl and after marriage as a wife because boys are preferred more than girls. In most cases, the birth of a girl child is not welcomed by even the parents of the child and on the other hand, the birth of a son is celebrated with a lot of enthusiasm and blessings showered on the couple by all the members of the family, friends, and neighbors. There are three kinds of violence which are criminal, domestic, and social. criminal violence includes rape, abduction, and murder. Social violence includes female infanticide; eve-teasing, refusing to share in the property, Sati, etc and domestic violence includes dowry harassment, wife battering, sexual abuse, ill-treatment of widows, etc. When violence is committed at home it becomes domestic violence and involves family members such as children, spouse, parents, or servants. Domestic violence has many forms which include hitting, kicking, biting, shoving, and restraining, throwing objects. In broad terms, it includes threats, sexual abuse, emotional abuse, controlling or domineering (Singh, A. K., Singh S. P., and Pandey S. P. 2009:16). UN General Assembly defined gender violence in article 1 as any act of gender-based violence that results in or is likely to result in, physical, sexual, or psychological harm or suffering to women including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life. The basic reason for violence against women is their inferior status in a male-dominated society educationally, economically, politically, and socially. Violence against women is steadily increasing in our country (Gour. A. 2010:2).

There are many definitions on violence which are as bellow:

- **Newman:** It is “a series of events, the route of which or the result of which, cause injury or damage the property or persons”.
- **Ladicola and Shupe:** “any action that results physical and non-physical damage to one or more person.
- According to **Weiner, Zahn, and Sagi:** “the danger, effort, or the use of physical forces by one or more than one persons that effect in physical or non-physical harm”.
- **Bartol and Bartol:** “Violence is “destructive physical aggression deliberately aimed to harm other persons or things (Alvarez. and Bachman. R. 2008:11).
- **According to World Health Organisation:** Violence means any power or force which is used intentionally against another person or community and

which results death, injury, or psychological harm, deprivation, and maldevelopment (Krug, E. G., Mercy, J. A., Dahlberg, L. L., & Zwi, A. B. 2002:5).

- **The protection of women Domestic act, 2005** defines domestic violence as any act that harms another which includes physical abuse, verbal abuse, sexual abuse, emotional abuse, economic abuse.

### **2.3.1 TYPES OF VIOLENCE AGAINST WOMEN**

- Physical Violence:
- Sexual Violence
- Emotional/Psychological Abuse:
- Economic Abuse
- Dowry Harassments
- Eve-Teasing

Violence against women can be classified into physical, sexual, emotional, economic, and social violence. Due to our patriarchal system men always dominate and control women in different ways. Men always treat women like property and use violence as a weapon to control and dominate women. So let's discuss the different kinds of violence one by one.

#### **Physical Violence**

Physical violence is the premeditated use of physical force against women which includes beating, kicking, slapping, throwing objects, kicking, or uses of weapon, etc. (Al-Matalaka, F. I. M. 2014:190).

#### **Sexual Violence**

Sexual violence means when a person tries to any sexual act or tries to attempt to get a sexual act, unwanted sexual comments against a person's sexuality by using force or Sexual violence refers to any act that attempts or threat of a sexual result or is likely to result physical, psychological and emotional harm which includes exploitation and abuse.

Sexual violence arises all over the globe and as the previous studies show that in some countries nearly one in four women experienced sexual violence from their intimate partners. Sexual violence has a deep impact on physical, mental and also it increased the problem of sexual and reproductive health and from the other side, it results from HIV infection, murder, suicide, etc. Women have the only belief that she is safe if she contacts or register a case with the police but unfortunately there are so many causes that show that women were also raped in police custody or prison. Sexual violence can happen in different situations like rape within dating relationships or marriage, rape by unknown persons, during armed conflict, with those who are physical and mentally disabled, forced marriage of children, unwanted pregnancy, etc (Krug, E. G., Mercy, J. A., Dahlberg, L. L., & Zwi, A. B. 2002:149).

There are many forms of sexual violence but the most dangerous and perverted violence against women is rape. Rape is more than an act of violence. When a person forcibly intercourse sex with a woman it is called rape. The individual can only be charged with rape if he used force during intercourse sex. When an individual rapes the other but they do it without force it is called acquaintance rape or date rape. The two individuals might be lovers, presently dating or friends. A previous study finds that most of the time women are to be raped by an acquaintance than by relatives or strangers. Acquaintance rape does not mean when an individual forces the other individual but it is applied when the sexual intercourse is nonconsensual. The parents are always worried about their daughters and that is why at the childhood age they caution their daughters that don't talk to unknown persons. Women are always the victim of rape and men as the offender (Tackling Violence against Women: A Study of State Intervention Measures 2017:38-40) Also as per the data women experience a higher percentage of rape as compared with males. According to the National Crime Victimization Survey (NCVs) in 2002, the percentage of rape at the age of 12 years and above per 1000 females is 1.8 and the percentage of the male is 0.3. The high risk of rape is expected at the age from 16 to 19 and the risk of rape is declines significantly at the age of above 35 years (Alvarez. A & Bachman. R. 2008:188-187).

Women are not more in risk of violence from other person but they are more at risk with their intimate partners. It can be seen that there are cases when non-

partners are also involve in rape cases which are relatives, friends, work colleagues, acquaintance, neighbor or strangers. It is difficult to show estimation of occurrence of sexual violence by non-partners because in numerous societies it is a deep shame for women and their families (Naidu, G. Y. 2011:208).

**Sexual abuse or sexual exploitation includes:**

- Sexual Assault: means when someone force to other's for participating in unsafe, unwanted or degrading sexual activity.
- sexual harassment: means when a person ridiculing another person and tries to limit sexuality or reproductive choice

Sexual Exploitation: means when someone tries to force another person to watch or participate in pornographic films (De Benedictus, T., 7 Jaffe, J. 2004:5). The belief is that when women get married to someone and after that, the husband has full rights to unlimited sexual access with her, also previous surveys reveal that 10 to 15 percent of women reported their partners forcibly sex with them. The Indian panel code section 375 defines rape in the following six circumstances (1) Sexual intercourse's without women's will (2) without the consent of women (3) with her consent, when her consent has been obtained by putting her or any person that she may be interested in fear of death or hurt (4) with her consent when the man knows that he is not her husband (5) with her consent, when at the time of giving such consent she was intoxicated, or is suffering from unsoundness of mind and does not understand the nature and consequences of that to which she gives consent (6) with or without her consent when she is under sixteen years of age (Naidu, G. Y. 2011:150).

**Emotional/Psychological Violence**

Emotional abuse is also called psychological or mental abuse. Emotional abuse is non-physical violence that includes insult, threat, humiliation, regular monitoring or checking, etc. Emotional violence can be done through many forms like insulting women in front of children's, family members, or relatives, blaming women if anything goes wrong in the family, always feeling women guilty for no fault of her, calling her different names, always dominating her or threat of divorce, do not allow to meeting her friends and relatives, never allow her to express her views on family matters, Always using harsh and insulting language for her and her parents and one of

the main thing is to always dominate women with verbal threats to use physical force, kill or burn (Singh, A. K., Singh S. P., and Pandey S. P. 2009:16)

As we know the verbal abuse cannot cause physical injury but it can affect the emotional pain of a person. Sometimes you take the words of your partner very seriously because you consider that words like stupid, ugly, or fat, and when someone constantly criticized you it affects you and you are losing confidence in yourself. In emotional abuse, the women have no fault but her partner only tries to dominate or manipulate her for staying in the relationship. The only way for a woman is that she has to talk with a trusty person about this like your parents, friends, or teacher about this problem and that gives you insight on how to come out of this problem (what is emotional/verbal abuse. P: 1).

### **Economic Violence**

Economic abuse is defined when the entire control of the abuser is on the money of the victim and her economic resources. The victim is always forced to beg in front of the abuser for money till he gives her and also the abuser decides how and where the money will be spent or saved. It is always seen that women always receive less money from men. Men always make her dependent on him to show his dominance. Economic violence includes limitation or withholding money needed for the requirements for clothing and money, food, not included women for a financial decision, don't take her advice for property, not giving them property rights, not allowing women for jobs, or forcing her to leave the present job, not giving preference for girls or women education. It also includes men even don't allow women to contribute financially and access agricultural resources, It has also seen that women get limited facilities to access cash and credit cards, always women get unequal pay for equal work. So property is always seen as the basic cause and consequence of economic violence. Poverty is also a cause of economic violence as per the statistical figures among the world's 1.5 billion of the poor 70 percent are women. The women rights under the convention of elimination of all forms of discrimination against women (CEDAW) assures that women and men have equal chance to make and manage income, their development and influence both men and women within the

society and household but unfortunately women do not get these right yet (Fawole, O. I. 2008:2-3).

### **Dowry Harassment**

Dowry is a deep-rooted evil in our society and our country as well from ancient times. In the initial period, it started, as usual, to present with love and affection at the time of marriage but later on, it becomes a social problem because people take advantage of it and try to dominate girls with their demands. Even today majority of people don't think about the income and wealth of the girl's father they demand dowry beyond the limitations and the majority of the people accept that demand for the sake of their daughter's happiness. The constitution of India first prohibits the dowry Act in 1961 and also identifies it as a social evil and restrains its practice. Further, this Act was modified in 1984 and 1986 which clearly says that if a person taking or giving dowry should be punished (Singh, A. K., Singh S. P., and Pandey S. P. 2009:18) with not less than five years imprisonment and the fine should not be less than fifteen thousand rupees or the amount of the dowry (Soni. S. 2012:139) despite that the "give and take" incident of dowry is still practiced all over India. It is seen in many cases if the bride is not able to fulfill the demands of her husband she had faced the harassed, torture, and abuse. The bride is always helpless or powerless in her husband's home because even she is not in a position to hit back against the coercive plans or actions of others; even she does not want to divorce from her husband and fight for physical or mental torture (Salim, S. 2017:7251). Previous studies found that if the in-laws of the bride are not satisfied because she brings small dowries then there is the possibility of greater marital violence also it is found that if the parents did not pay a large amount of dowry then there is the possibility of delayed of marriage (Jeyaseelan, V., Kumar, S., Jeyaseelan, L., Shankar, V., Yadav, B. K., & Bangdiwala, S. I. 2015:4).

The problem of dowry death is always a burning issue in India. It has seen that dowry death or bride burning or bride killing is created by women themselves because the approach of mother-in-law is different as compared to bride's mother. So it is the responsibility of government to protect married women against the harassment and dowry and also our responsibility to fight for this social evil.

**Laws Related to Dowry Deaths**

The president of India approved the Second amendments Act, 1983 of Indian penal code (I.P.C), Criminal procedure code (Cr. P. C), and Indian Evidence Act (I.E.A.) which deals with the dowry deaths and cases of cruelty to married women against their in-laws which includes.

IPC Section 304 deals with dowry deaths: If the death of the woman is caused due to bodily injury or in a doubtful situation within the seven years of her marriage and it will be proved that the reason for death is due to because of torture or harassment by her husband or relatives related to demand of dowry, it is called dowry death. The punishment of such crime is a minimum of seven years or may be extended to imprisonment for life.

IPC Section 498-A deals with the husband or relative of the husband of the women subjecting her to cruelty: In this Act whoever will be involve whether the husband or relatives against the bride in the harassment or torture in the form of physical or mental torture which forces women to commit suicide should be punished for three years of imprisonment and also pay fine (Parmar, P. 2014:44-46).

**Eve-Teasing**

Eve-teasing means when someone passes comment towards a girl or woman which includes sending text, touching, stalking, comments, sending messages, prank calls, Sing song, rude posture, proposing love, threatening, giving letter are the activities which are called eve-teasing (D, K. Biplob., Bairagi, A., & Mahmuda, A. (2013:107) whistling, touching, blowing kisses, sexual gesturing or unsolicited photography. Eve-teasing is the oral abuse by men in the form of abuse language like “Aay kya bolti tu”, “aati kya khandala” and it affects women more than physical abuse because it dehorned women.

Eve-teasing is a social evil and it is prevalent in all societies. Girls are facing such problems from streets to television screens. Girls start to face it before they reach adolescence age are more victims after adolescence age and it never depends on how a girl is looking or what she wears and where she goes, even the age also does not matter. It is also seen that college or schools girls are more victims of eve-teasing. Usually, men do it when they are with friends because they do it for enjoyment or like

they play with some object but how much it affects the girl or women they don't think about that. Social media and electronic devices play a very important role in eve-teasing because through movies and television programs youth goes inspired and they think that if they tease girls they look like heroes. Family is also responsible for eve-teasing because the primary responsibility is on parents that they give moral education to their children's and if parents take responsibility then it encourages boys for eve-teasing. So because of these factors, girls face more eve-teasing days by day. (Gadekar, U. 2016:1028-1037).

#### **2.4.0. THEORIES OF MASCULINITY**

The term 'Masculinity' has been defined differently by different scholars who have attached this term to different ideas and have defined it as per their perspectives. There is no single discipline that provides a sovereign, overriding response, but each discipline favors certain types of causes. According to biologists, sex differences reflect gonadal or other sex-differentiated hormones. For sociologists, it reflects the role of men and women within broader social hierarchies. For economists, it reflects on the human capital of women and men. In the bellow mentioned sections the fundamental theoretical notions related to masculinity have been discussed.

##### **2.4.1. Sex Role Theory**

The idea of sex role in social science is a significant attempt to understand masculinity which is a concept linked to the notion of sex differences. The concept of being a man or woman is attached to one's sex, i.e. the sex role. There are always two roles: male role and female role (Connell, 1995:21-22). The word 'sex role' applies not only to societal norms surrounding men and women's acceptable characteristics and behaviors but the social structures and behaviors related to masculinity and femininity are also suggested. The terms 'gender role' and 'sex role' are interchangeably used when it comes to internalizing what is masculinity or femininity. The term role of gender is used much less than the term role of sex. If we talk about the theoretical view about the role it is the process of learning, a process of socialization and internalization through which female character is developed through socialization into female roles and male nature into the male role. There is a close relationship between sex role and the socialization process is often termed as 'role learning', 'role acquisition', or 'sex-role socialization. As for as the idea of gender

role theory is concerned, men and women are socialized in a given society to learn different duties, obligations, and rules of conduct. In reality, family plays a key role in developing masculine and feminine personality characters. However, we can't deny that an individual is socialized in many different ways through different agents throughout his/her life such as school, neighborhood, community, peer-group, workplace, religious institution. (Khan, A. R., & Khandaker, S. 2017:266).

Since the 1970s the study of masculinity and femininity has been a critical theory and over the years, a large number of theories have contributed positively to the advancement of sex-role theory, but it originates from the work of sociologists Parsons & Balles (1956) in ' Family, Socialization and Interaction Process. Men and women play different types of roles and men are assigned more instrumental roles whereas women for more expressive roles. These roles are necessary for the betterment of society. They proposed that men and women should be socialized to appropriate roles (Pease, 2007:554). The theory proposes that a father has to retain family authority. His instrumental role model must show technological and managerial skills while the expressive model of the mother provides the family with moral support (Parsons and Balles, 1956:51). The expressive model of women comprises skills like sensitivity, emotion, mindful of the feelings of others, interdependent, and love while on the other hand instrumental model of man includes skills necessary to be aggressive, autonomous, unemotional, assertive, strong, and so on (Sahoo, 2004:203). A mother preserves the sense of taste and decorum of the family according to sex role standards and any deviance from this role pattern can lead to dysfunction of the sex role. If the socialization of a male child is fine he becomes an ' adequate technical artist ' and ' cooperator ' and a female child becomes a ' willing and welcoming individual ' (Parsons & Balles, 1956/2002:51).

Brannon proposed an essential model called 'Blueprint of masculinity in 1976, which received global recognition for being a role model on how to become masculine or how to achieve certain essential qualities of manhood. Four themes were attached to this model, which is treated as the benchmark for measuring masculinity (Kimmel, 1994:126). The first thought of this model is 'No Sissy Stuff'. This is supposed mention to the idea that a man should never do anything that is treated to be feminine. Masculinity is the absolute rejection of femininity (Kimmel, 1994:125).

According to this approach, men and women are two distinct as well as opposite sexes. This theme tells about the characteristics and qualities which is associated with the feminine. The position of masculinity is highly objectionable or damaging to female characteristics and qualities (Harris, 1995:133). The second thought of this model is 'The Big Wheel'. This theme refers to the idea that it is essential that men feel that they are in command of the situations (Kahn, 2009:56). The term Masculinity comprises dominance and power over others, and it is expressed in achievement, prosperity, and status (Kimmel, 1994:125). Masculinity, for example, is correctly portrayed in the position of breadwinning (Pease, 2007:554). The third theme is 'The Sturdy Oak' which holds the view that masculinity is an expression of toughness, confidence, and self-reliance toughness. So it simply means that this theme encouraged boys to be confident and hard (Harris, 1995:133-134). According to this theme, emotions must be shunned and calmness must be expressed by men in crisis to show their self-reliance (Franklin, 1988 cited in Kahn, 2009:56; Kimmel, 1994:125). The last but not least theme is 'Give'em Hell'. The only thought of this theme is that one must be courageous and a risk-taker to be masculine (Kimmel, 1994:126) which includes that man should be aggressive, violent, and bold in showing his masculinity (Harris, 1995:133-134). According to the sex-role theorists, the concept of masculine and feminine is reinforced through socialization from birth between boys and girls (Khan, A. R., & Khandaker, S. (2017:266-272).

Inge Broverman, a renowned and one of the well-known pioneers of sex-role study in the early days of the feminist revolution states that sex-role meanings are implicitly integrated into both male and female (Mackie, 1980:121). The definitions of sex roles suggest the presence of highly agreed norms and values associated with men and women's separation process. Broverman et al. (1972 quoted in Walczak, 1988:29) found masculine traits more attractive than female characters by studying male and female features and their desirability. It demonstrates that in society people expect that a male and female should behave differently and also the behavior of a male is more valued than a female behavior. (Haslett & Lipman, 1997 cited in Khan, A. R., & Khandaker, S. 2017:266-272) which are categories in table 1 (A) and (B).

<b>Table 1: Sex role</b>		<b>(A) Masculine poles is more desirable</b>	
Feminine		Masculine	
Nor aggressive		Very aggressive	
Dependent		Very independent	
Very emotional		Not emotional	
Does not emotional at all		Always hide emotions	
Very submissive		Very dominant	
Cries very easily		Never cries	
Dislike subjects like math and Science		Likes subjects like Math and Science	

<b>Table 1: Sex role</b>		<b>(B) Feminine poles is more desirable</b>	
Feminine		Masculine	
Does not harsh language at all		Use very harsh Language	
Very talkative		Not at all talkative	
Very gentle		Very rough	
Very quiet		Very loud	

Source: Broverman et al., 1972 cited in Khan, A. R., & Khandaker, S. (2017:269-270)

So table 1 shows how Inge Broverman divides masculine and feminine identity into two parts and he divided it that in society people expect that a male and female should behave differently.

### **2.4.2. Theory of Hegemonic Masculinity**

The concept of hegemonic masculinity propounded by Raewyn Connell in 1987 provides an analytical instrument to recognize attitudes and practices between men who are responsible for gender inequality, connecting both men's domination and power over women and also men over other men. The concept of hegemonic masculinity has been extensively debated and used for more than years refined (Connell and Messerschmidt 2005). With the central thought that hegemonic masculinity is 'a culturally idealized form' and 'is both a personal and a collective project'. The hegemonic masculinity is explained as

Hegemonic masculinity is a set of values, recognized by men in dominance that functions to include and exclude, and to systematize

society in gender unequal ways. It unites a number of features: a hierarchy of masculinities, differential access of power over women as well as other and the interplay between men's identity, men's ideals, interactions, power, and patriarchy" (Jewkes, R., Morrell, R., Hearn, J., Lundqvist, E., Blackbeard, D., Lindegger, G., ... & Gottzén, L. (2015:113).

The concept of hegemonic masculinity has been constructed in her work, 'Gender and Power: Society, the Person and Sexual Politics' (1987). The idea of various forms of masculinity was central and crucial for an understanding of how the patriarchal social order works. According to Connell, there are different forms of masculinity, but one type is historically valued above all else. Connell has named this hegemonic masculinity or dominant type of masculinity. She established a method of stratifying masculinity by using this concept (McCormack, 2012:37). Particularly Connell views masculinity as masculinities and rejects the conceptual singularities. Connell's theory of hegemonic masculinity is mostly symbolic, legitimate, and ideal type within the multiplicity of masculinities. Though indeed, hegemonic masculinity is not fixed through masculinity it reside-in its dominating position in a given society and it is always debatable (Connell, 1995:76). In some of her important texts (1987; 1995:2000), she has developed and invents a wide and interdisciplinary theoretical framework for analyzing masculinity (Ashe, 2007:143). The concept of Hegemonic masculinity comes into the mind of Connell from Antonio Gramsci's study of class relations in Italy (1978). Gramsci explains it on the basis of cultural dynamics by which a group claims and maintains a top position in social life (Connell, 1995:77). According to Gramsci, this place is primarily got by permission rather than force and also advises that force may be only used if a group does not give permission either actively or passively (Messerschmidt, 1993:82).

The term hegemony refers to dominance which maintains the position of the ruling class over the ruled. So hegemonic masculinity provides the authority of patriarchy and makes sure the leading place of men over women. So it is a very important tool for feminists to analyze patriarchy as it especially reflects gender issues (Khan, A. R., & Khandaker, S. (2017:272-275). Connell also suggests that the gender constructs of the concept of patriarchy are used to describe how certain values of

masculinity justify the differences of patriarchal culture between men and women (Ashe, 2007:146). Some other authors used the term hegemonic masculinity. Kimmel defines hegemonic masculinity in that it mentions men in power, with power, and of power. This type of definition lies in culture and culture encourages upholding the power of men over women and the power of some men over other men. According to Lorber defined hegemonic masculinity is that men who are economically wealthy, ethnically superior, and seemingly heterosexual are the right representative of hegemonic masculinity. According to Donaldson defined it that it is connected with male dominance, not every male person does it but the majority of men take benefit from it, and also it is culturally idealized type of masculinity. Hegemonic masculinity emphasizes and endorses the practices of individual competitiveness, independence, aggressiveness, control, authority and also expands the ability to condone violence (Khan, A. R., & Khandaker, S. 2017: 259-261).

It Starts in the mid-1980s. Hegemonic masculinity is extensively used in several ways and also there are so many debates and criticisms on it. According to Mike Donaldson, the concept of hegemonic masculinity is unclear and contradictory, frequently indistinct and ambiguous because it cannot address relevant questions about hegemonic problems and practices (Hearn, 2004:58). The concept of hegemonic masculinity is related to men and it rejects recognizing men in a positive way (Collier, 1998 cited from Khan, A. R., & Khandaker, S. 2017: 259-261). Hegemonic masculinity is taken-for-granted that men have always power. It also maintains the current gender order and also makes a wall to gender equality (Davis, 1997:84). Although from the side of criticism, hegemonic masculinity gives the wealthy resources for analyzing the issues related to subordination and domination of women as well as violence against women through the perspective of feminist theory and practice. Galdas considers hegemonic masculinity to be, in particular, the most valued, desired, and culturally authoritative type of masculinity. This stands as the norm to meet for all other men, and also against which other men are evaluated (Galdas. 2009: 70). Koeing notes that men who have control and power perform hegemonic masculinity and men who lack power and control perform complicit masculinity or subordination. Therefore, the dominant form of the male hood is a hegemonic mode of masculinity (Koeing. 2007: 28).

### **2.4.3. The Patriarchal Theory**

Levinson makes use of Martin's (1973) and Dobash's theory of patriarchy that how patriarchal society is responsible for male dominance and also family violence. So if we go through the history from previous to the present society is dominated by the male and females are always in the control of men. Men always protect their ability through the patriarchal norms and justify the use of violence towards their wives and because of these norms; women are always subordinate to men. That is why these differences, however, enlarge to which norms remain intact. So it should clearly prove that the practice and presence of patriarchy restrict freedom in society and particularly in the family. Levinson gives two examples that indicate the society remains patriarchal, reproductive rights are inhibited, and also shows the distinctions between husbands and wives.

1. It has been seen that the countries where women get greater reproductive rights the rate of domestic violence is lower than other countries.
2. Countries where the age difference between wife and husband is greater at the time of marriages the chances of violence are greater at domestic level (Arthur, C., & Clark, R. 2009:151).

According to Dobash, the root cause of violence against women or wives in the family are because of the secondary position of women as compared to men which comes because they are powerless in the family. So because of less power of women men get an opportunity to dominate women and men get this power through the patriarchal system. There are two features according to Dobash first because of how social relationships regularly support the control and dominating position of men and the second is because the consecration of the system of social relationships from which violence between men and women may result (Dobash, R. E., & Dobash, R. 1979:179-206). So it clearly shows that through the patriarchal system men use masculinity as a tool to dominate women.

### **2.4.4. Freud's Psychoanalytical Theory**

It was a great Austrian medical psychologist namely Sigmund Freud (1856-1939) who made the first attempt inquires about masculinity on an in-depth level.

Although Freud started writing regularly and continuously regarding masculinity in the late nineteenth century, it is considered to be one of his recurring themes. However, his initial statement regarding masculinity came from psychoanalytical principles, methods, and declarations (Connell, 1995:8). The idea regarding masculinity was introduced by him and this psychoanalytical method has focused largely on the essence and relationships between masculinity and femininity through emphasizing sexuality. Although, in-depth it touches and analyses numerous conceptions and phenomena such as; dream life, sexual difference, neurosis, hysteria, perversion and also the existence of the unconscious (LaFrance, 2004:642-43). The method of psychological treatment began with Sigmund Freud. The study of gender and the creation of sex identity were central to psychoanalysis (DeFrancisco, P. V., Palczewski, H. C., & McGeough, D. D. 2014:36).

The idea regarding masculinity was developed by Sigmund Freud in his psychoanalysis by investigating the connection of boys and girls to their bodies and their relationships with their parents and particularly a set of social interactions. It is important to mention here that although Freud essentially conceives the concept of 'Anatomy is Destiny,' he also believes that everything is decided and influenced by the interaction between an individual and the social world. Freud's view starts based on physical appearance that at the age of around four, boys and girls naturally explore their bodies. At this stage, they are aware of their genitals and also recognize that they have different genitals. Nevertheless, for both boys and girls, the autoerotic behavior is the same, and there is initially little way of distinguishing between the two sexes due to this uniformity. They are bereft of any important experiences of sexual curiosity or delectations at this early stroke of time. Freud delineates the body as 'polymorphously, furthermore Perverse able to suck relish from any of the sensations. His 'Oedipus complex' (a term centered upon the Greek myth of Oedipus) has been influential to clarify how a 'polymorphously perverse' is brought into the social world and to acquire a unique and respective sexual identity (Khan, A. R., & Khandaker, S. 2017:262).

Oedipus complex is the foundation of his psychoanalysis which offers an emotional state of immense difficulty for a child including the love for one parent and prejudice for another. In Freud's expressive perspective little boys and girls nourish a

vigorous sense of temptation towards parents of their polar sex and a stiff resentment of their same-sex parents (Flanagan, 1982:64). For a child, his father is a source of fear in his direction. His father is bigger, heavier, and sexually more dominant in his eyes. In his view, his father is bulky, stalwart and so robust in the sexual realm and because of that terror, the boy runs out his identification or sexual craving with his mother, which in turn, makes him fitting to sexual union with a mother like a substitute; i.e., with another woman. In a more specific way, through an oedipal state, a boy search for a stable identity for himself as a man and at the same time becomes both, masculine and heterosexual as well. (Kimmel, 1994:126-127). So the terror of castration is high, as patriarchal and heterosexual society makes an expectation that without exhibiting a penis one cannot be strong, active, or a lover of a woman. Thus, for Freud, the entire course is a formative moment in masculinity, and it induces tension in a determinative relationship (Connell, 1995:9).

Freud's definition of masculinity sums up that it is a natural state for both sexes at a very early stage, but a girl flows from masculinity to femininity until she discovers that she realizes that she has no penis and it throws her into a troubling predicament and bout (Person, 2009:5). Nevertheless, Freud points that the feminine condition is established in her only when her desire of having a penis is superseded by the longing of producing a child (Friedan, 1963 cited from Khan, A. R., & Khandaker, S. 2017: 259-261). The significance of psychoanalysis in Freud's theory developed by Freud is of great significance since his theory explains the structure of the individual or self through the operation of sexual differences (Ferrell, 2000:403). Freud's perceptive research on masculinity was prodigious in all dimensions since it cracked a new path and offered a mentoring concept for the development of masculinity (Connell, 1995:9). Though, as a theory, it turns up as both contentious as well as paradoxical, but it stood the first tenacious struggle and the most riveting one for delineating and critically studying masculinity

Freud's theory of psychoanalysis was criticized by different feminist scholars in different ways. Thomas (2007:515) finds the theory of psychoanalysis as protracted, complex, imprecise, and incomplete. Irigaray (1985) affirm that Freud failed to answer the question of women's desire and discussed masculinity only on one sex that is male and denial the other side and he defined women as castrated men.

The radical feminists view Freud's theory of psychoanalysis as representative of patriarchal culture. Judith Butler according to him Freud's theory of psychoanalysis segregates men and women biologically and also there is not any evidence that the original gender is masculine as proposed by Freud. So Freud's theory of psychoanalysis interprets masculinity and femininity only on the basis that they do not have a penis and these biological determined are qualities not defects and also men are jealous because they did not have reproductive capacity like women (Khan, A. R., & Khandaker, S. 2017:259-261).

#### **2.4.5. Social Learning Theory**

The theory of social learning suggests gender is a learning activity learned through studying, evaluating, and modeling others, when gender behavior is correctly modeled, indicating that which sex identity is rewarded is consistent; if gender behavior is incorrectly then it is punished. This cycle of modeling, reinforcing, and punishing forms gender/sex identities especially with children. Walter Mischel originally developed (1966) and later modified by Albert Bandura (2002; Bandura & Walters, 1963), the theory explores the mechanism of socialization through which children internalize several components of identity and behavioral norms. The behavior linked to the defined social role is internalized habit as children are actively praised for mimicking favored behavior. The behavior linked to the defined social role is internalized habit as children are actively praised for mimicking favored behaviors. Young girls continue to be celebrated according to this approach for being polite, healthy, emotionally expressive, and well managed. Young boys prefer to be rewarded with freedom, emotional control, and physical activity. Therefore, girls tend to develop feminine qualities and boys tend to develop male qualities. The theory stresses two things. First, observational learning includes not only the immediate family but also media sources such as video games; it can be used to describe internal family relations and indirect communication with a sense of social learning theory. Secondly, social learning is situational; it does not enforce a single way of doing gender. Instead, they are provided with a variety of ways to do gender in different situations. It's necessary to understand the role that media play in social learning. For example, most people do not observe other sexual activity directly, so it recognizes that people can learn from the model arbitrated gender performances. This shows why

increased media attention is related to more sexually permissive actions and attitudes. Based on social learning theory, sex scenes on television doubled from 1998 to 2003 and increased most dramatically in the portrayal of sexually permissive women. So Social learning theory fares better than the psychoanalytic method in its ability to help understand the impact of communication because direct observation and assessment are much easier (DeFrancisco, P. V., Palczewski, H. C., & McGeough, D. D. (2014:38-39).

#### **2.4.6. Biological Theories**

Biological theories pertaining to sex/gender are noticeable everywhere including popular culture. An October 6, 2011 episode of Grey's Anatomy entitled as "what is it about men," discussed with the male doctors in the show offers the following statements:

The brain of a male and a female is having different conformations. In females, the hippocampus is larger whereas the male brain has a larger parietal cortex. The large hippocampus assists in better retention and memory in females on the other hand a bigger parietal cortex help male at the time of the attack. The mechanism of confronting challenges is different in males and females due to differences in brain structure. In females ability to communicate with language, empathy and detail is indigenous, which is not so profound. According to McKee, 2011 it does not reflect the inability to express emotions, but the expression of emotion is more intense in women.

According to various theories, researches, religious literature, popular write-ups differences between male and female is imminent and regarding this, a special emphasis has been put on the structural differences of male in female brains, which is considered as the biological background of gender. Apart from that researchers also give importance to physiological and cultural influences on gender but define genetics as the primary causation behind this (Fausto-sterling (1992) and Tavriss (1992) made an assumption that two opposite sexes lead to two opposite genders. Researches mainly orbiting around two main areas, one is chromosome which is responsible for the production of different hormones and differences in genitalia and the other one is the development of the brain. Further in this review, things will get contradictory,

critical, and arguable than Grey's anatomy (DeFrancisco, P. V., Palczewski, H. C., & McGeough, D. D. (2014:30).

### **Chromosomes (Hormones and Genitalia)**

Chromosomes can be one determinant of a fetus to determine its sex, where XY and XX will lead to female and male development respectively. Although different combinations of X and Y like XO,XXX,XXY or XYY are also occurring, which provides evidence for the presence of intersexes, which in turn justifies the presence of a third sex. It is very rare to hear about that similarity in male and female chromosomes as they share 22 of 23 chromosomes. Up to the sixth week of gestation, the fetus remains in an undifferentiated state and male and female fetuses look alike anatomically and hormonally. Around the sixth or seventh week, genes begin to induce the reproductive gland, resulting in hormonal and anatomical changes in males and females. Anatomical differences in males and females are determined by X and Y chromosomes. People from every background like artists, journalists, historians, and religious persons have prefigured the penis as a sign of muscularity and a symbol of strength over others, which has also become an important characteristic of men. Diana Ivy in 2011 in a communication study suggested that male sex organs impose their strength over females more than over sex organs." The social interpretations of women's sexual organ identity them as reactors, receivers, followers, and beneficiaries of men's decisions" ((DeFrancisco, P. V., Palczewski, H. C., & McGeough, D. D. (2014:31).

Genitalia of males and females are different. As per the prior discussions of the penis, it is clear that power has been associated with it due to its noticeable size compared to the clitoris. However, the assessment of size is open to contest. Pulitzer prize-winning science author Natalie Angier mentions, "The clitoris is simply the bundle of nerves, 8000 nerve fibers, to be short. That is more concentration of nerve fibers than found anywhere else in the body, including lips, fingertips, and tongue, and it is two times the number in the penis". So, is the clitoris of women smaller compared to the penis of men? Yes, in terms of outer tissues which are exposed but in other terms such as pleasure, is the clitoris smaller? Not if the size is measured by the count of nerve endings. Sexual organs are meant to be socially constructed. It is no surprise that reproductive functions that are related to genitalia influence gender/sex

conceptions; it looks like who gives birth must give care as well. Ivy (2011) argues, “the reproductive capabilities of men and women have more profound social translations than any other biological property or function”. Keeping the fact in mind that women bearing children are expected to be caregiving and nurturing. Men’s role in fertilizing the egg with sperm is observed as virile.

Testosterone which is a male sex hormone occurs more in males compared to that of females and estrogen occurs more in females. Both of these hormones persist in both males as well as female bodies. This is always misinterpreted. Anne Fausto-Sterling (2000) a professor of biology after going through a number of articles pointed out that “ despite the fact that both the hormones pop up in all types of bodies, producing all sorts of different effects, many reporters and researchers continue to consider estrogen the female hormone and testosterone the male hormone”. She points out people to remember, when pondering over hormones, “social belief systems weave themselves into the daily practice of science in ways that are often invisible to the working scientist”. The query is, how is the interaction shown by the different hormones with the bodies of people? Not, how sex is determined by the different hormones?

Testosterone is more about aggression and taking on risks (Archer, 2006; Hermans, Ramsey, & van Honk, 2008; McAndrew, 2009). Although the majority think that testosterone is known for aggressive and violent behavior. However, the reality is more complex. A clear idea is given by the research that situational factors greatly affect how testosterone influences behavior. James Dabbs and Mary Dabbs (2001) in their book, *Heroes, Rogues and Lovers: Testosterone and Behavior*, review that in certain circumstances, testosterone inclines to motivate aggressive, delinquent, and violent behavior. Keeping in view other circumstances, testosterone inclines to motivate heroic and altruistic behaviors. Thus in simple words, testosterone doesn’t determine one's behavior and gender ((DeFrancisco, P. V., Palczewski, H. C., & McGeough, D. D. (2014:32).

### **2.4.7 Resource Theory**

The founding father of sociology like Karl Marx (1964) and Max Weber (1956) considered social classes to be the product of power differentials that decide who

obtains how much scarce resources, such as income and privileges. Blood and Wolfe (1960) connect resources with power in the family. According to Blood and Wolfe power is the ability of one member to control the behavior of others and resource is which one should be available and fulfill the needs and goals of another person. The one who contributes more resources for marriage will dominate the other. According to Blood and Wolfe in American society whenever husband dominate on wife it is not because they believe in the patriarchal system it is only because the husband contribute more resources for marriage as compared to wife (Allen and Strauss, 1977:188-208).

Goode (1971) relates violence with resources within the family that if the male members of the family have more resources then the chance of command is more or if they have less resource the chances of violence on women is less. Moreover, Goode explains that education also plays an important role in the construction of male dominance if the husband is less educated, has job prestige, income, and lack interpersonal skill he may not able to dominate women (Arthur, C., & Clark, R. 2009:149). The resource has been divided into two categories which are socio-economic or material resources and second personal skills or characteristics. The socio-economic category includes income, employment status, education, and occupational status. Comparatively very little researches have been done on personal resources because the majorities have highlighted the effects of socioeconomic factors such as income, employment, and educational status are responsible for violence against women (Lee, G. R., & Petersen, L. R. 1983:24).

Goode noted that all of the factors which influence the power of a family member: popularity, status, employment and services, political authority, intellect and relevant knowledge, intimacy, love, and attraction, etc. Meanwhile, different social classes and ethnic groups have varying levels of access to alternative services that can be expected to help them redress their trade relationship with family members and also different levels of family violence. Members of the lower class, who have fewer resources as compared to the rest of the society, often feel more resentment and hostility. Its problems are expressed through a disparity in family transactions and difficulty handling the flow of gifts, loyalty, and affection. Consequently, members of the lower strata may be more inclined than other parts of society to resort to family violence (Valentina, K. 2007:119)

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### 2.4.8 Feminist Perspective

There are various theories used to describe and fix gender inequalities in society. These include liberal feminism, socialist feminism, and radical feminism. All these theories usually concur that there is gender-based discrimination and injustice.

**Liberal feminist theory:** Liberal feminist theory can be explained first by considering the term theory. Owens (1994) describes the theory as a process of ideas or a way of thinking about the reality that becomes a model for that reality. There are two significant ideas that emerge from Owens' (1994) definition of term theory. Primarily, a theory is a process of ideas that guides us and secondly, it can be used to explain practice and action taken. Liberal feminist theory can be enlightened as an individualistic form that focuses on women having equality by taking responsibility for their actions and choices. Glidden (2001:692) describes the liberal theory as a feminist theory because he believes that gender inequality is shaped through reduced access to civil rights for women and girls and the distribution of social resources such as education and employment. It can be noted from the two definitions above that the liberal feminist theory acknowledges the existence of gender-related disparities in society, but the responsibility lies with the individuals affected to improve their situation (Samkange, W. 2015: 1172-1174).

Liberal feminists believe that society does not need to be fully reformed in order for women to be empowered and to be included in meaningful and fair positions. This assessment tends to be accepted by professional, middle-class women who place high importance on education and performance. These women are more likely to have the financial means to compete with men for coveted social and employment positions. Liberal feminism thus appeals to "mainstream" women who have a disagreement with the current social system but believe it should be nonsexist. This branch is officially represented by the National Organization for Women (Lindsey, L. L. 2011:14).

**Socialist Feminism:** Socialist feminism, also denoted as "Marxist feminism," typically accepts the Marx – Engels model defined earlier, which narrates women's lower position to class-based exploitation and its association with the patriarchal family in capitalist societies. Socialist feminism argues mutually supportive of sexism and capitalism. At the same time, women's unpaid work in the home and their paid

labor in a reserve labor force represent patriarchal capitalism. Most socialist feminists claim that men's and women's economic and emotional dependency goes hand in hand. Fearful of the loss of economic stability, the power of a husband over his wife is absolute. The elimination of capitalism and the adoption of socialist principles at home and in the workplace. Sexism and economic oppression strengthen each other; therefore a revolutionary socialist agenda is needed to change both. Socialist feminism refers to working-class women and those who feel marginalized from capitalism's supposed economic chances. Throughout Latin America, it has made a lot of headway and acted as a strong rallying point for women in other developing countries. It is ironic that its most dramatic manifestation took place in the former Soviet Union, where women tended to bear the heavy burden of unpaid domestic labor while also working in the paid workforce. While radical feminism is directly connected to Marxist theory, key differences exist between the two. Although Marxist theory focuses on property and economic conditions for constructing an ideology, radical feminism focuses on gender and sexuality. Men and women retain an interest in their personal gender group, so it is unclear whether the socialism for which we are fighting is the same for men and women. The human socialist approach to feminism requires consensus as to what the new society should be and requires that men renounce their privileges as men (Lindsey, L. L. 2015:14-16).

**Radical Feminism:** The focus of radical feminism is on patriarchal ideology. Patriarchy is a form of male dominance that society exercises over women. Radical feminism claims that men impose physical and sexual violence on women through their supremacy that extends beyond the family since it affects the condition of employment, the distribution of wealth, and opportunities among others. This dominance has been accepted by society as standard and it is the theory's principle that this hegemony can be called into question and modified. The theory-highlighting ideology is marked by an aversion to male dominance, the need to challenge the status quo in order to fundamentally reorganize society and reorganize families and institutions. As Gandari et al (2012) noted proponents of radical feminism are working towards the development of alternative social institutions that meet their needs, though at the same time permitting women to make selections on social and health issues that affect them and to resist the pressure exerted by patriarchy. Gutsa et al (2011: 24) observed that "men generate and uphold patriarchy not only because

they have the means to do so, but also because they are truly interested in making women serve their interests.” (Samkange, W. 2015: 1172-1174).

Radical feminists focus on the patriarchal family as the primary source of oppression and dominance. They believe that because all social institutions are so interconnected, combating sexism in any meaningful sense is nearly impossible. Because male dominance is the source of women's oppression, neither capitalism, nor socialism, nor any other male-dominated system will be able to remedy the problem. As a result, women must establish separate institutions that are concentrated on women rather than males. Radical feminists agree with cultural feminism that being different from men is an alternate option for women Lindsey, L. L. 2011:16).

## **2.5 CONCLUSION**

The above theories and conceptual discussions clearly show that how masculinity is linked with violence against women. Through masculinity or maleness as a tool men use this ability to perpetuate their relative power and dominance over women through perpetuating violence against women. In short, men use masculinity as a tool to dominate women. However, it was suggested by both Connell (1995:83) and Messerschmidt (1993:45) not to assume that all men use violence to maintain authority over women. It should also be remembered that there are other ways of showing masculinity besides presuming aggression (Connell, 2000 cited in DeKeseredy & Schwartz, 2005:356).

Many theories show the interlinkage between masculinity and violence. However, it has been recognized that no single theory on its own is adequately to describe masculinity and violence against women. Though these theories provide us with a thorough understanding of the interlinkage between masculinity and violence against women, they may also have certain limits. The **theory of sex roles** was theorized to reveal the source of inequality of gender and the superiority of men over women, hegemonic masculinity is a convincing thought which defends the legitimization and the maintenance of patriarchy. Through feminist theory, under patriarchal structure, the subordination of women is seen as the cause of violence against women. The relationship between hegemonic masculinity and violence toward women is therefore very close. **Patriarchal Theory** shows that men always protect their ability through the patriarchal norms and justify the use of violence towards their wives and because of these norms women are always subordinate to men. So the

practice and presence of patriarchy restrict freedom in society and particularly in the family. **Sigmund Freud** in his psychoanalytical theory investigated the connection of boys and girls to their bodies and their relationships with their parents and particularly a set of social interactions. Freud's view starts on the basis of physical appearance that at the age of around four, boys and girls naturally explore their bodies. At this stage, they are aware of their genitals and also recognize that they have different genitals. Furthermore, **social learning theory** explores the mechanism of socialization through which children internalize several components of identity and behavioral norms. The behavior linked to the defined social role is internalized habit as children are actively praised for mimicking favored behavior. In **resource theory**, it shows that how different Sociologists like Karl Marx, Max Weber, and Goode show that resource theory is linked with violence and also how it influences the family. **Moreover**, an examination of all of the aforementioned feminist theories leads to the conclusion that gender relations are not seen as innate or unchangeable, but rather as the result of historical and sociocultural perceptions. As a result, gender relations are the primary source of social disparities and contradictions.

Thus, in the present study the researcher has analysed the research problem through different theoretical perspectives which are sex role theory, patriarchal theory, social learning theory, resource theory and radical feminist theory.

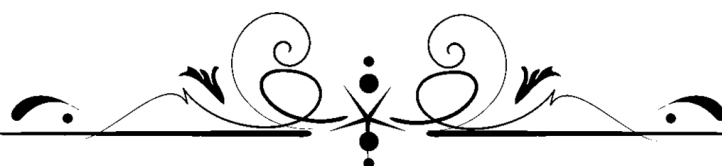
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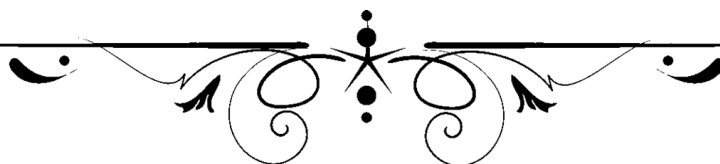
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## *Chapter 3*

*Status of Masculinity and  
Violence against Women in  
India with special reference to  
Jammu and Kashmir*



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#### **3.0. INTRODUCTION**

The status of women in India has been subjected to many changes from Ancient to Modern history. The women of ancient India were just as superior as men in learning, education, and all other activities. The choice for her mate was according to her own wishes and marriage was practiced after the coming of age. The remarriage of young widows was also common practice but the creation of a number of Hindu religious books including the Manusmriti, Vedas, Vishnu, Smriti, and many others like these and the strict monopoly of Brahmans on the caste system has created a society where equality between women and men became dream (Agarwal. 1999). Consequently, there is considerable discrimination against women in our country. Many of them are leading a life of stress and anxiety. They are the victims of many social evils like dowry, honor killing, etc. They are considered physically weaker and property of men. After independence, the principle of gender equality was incorporated in our constitution. The constitution granted equality to women in almost all spheres and also empowered the state to adopt strict measures to deal with an issue like gender discrimination. The educational and employment status of women gradually increased. Women today have understood their position in society. They have become increasingly aware of gender inequalities in every sphere of life and are seeking different ways to fight them (Mahey, S. 2003:149).

The movement for achieving equal rights has a history of more than two centuries. The efforts of social reformers, women's movements, and the constitution of India have removed the barriers in the way of advancement of women's liberty. To trace the status of women from ancient times to British Raj we found the status of women is different during different periods of history.

### **3.0.1. During Ancient Period**

During the early Ancient period, women took part in religious and social activities and they had the freedom to choose their mate for Marriage. Societies were matriarchal which shows women enjoyed more power but during menstruation, pregnancy, and childbirth she has to depend on her husband for food and protection in this way matriarchy was replaced with patriarchy still women enjoyed equality power, and respect in society. The daughter was not considered a liability at all. In short, the women in the ancient were period lived in a liberal atmosphere. This was continued to the early Vedic period (Das, S. 2015:192).

In the early Vedic period women enjoyed all the necessary rights which are common for a human being. The women had access to all branches of learning. The women enjoyed equal position & status on par with men. Even in a religious ceremony, women played an essential role. No religious ceremony by men was considered to be complete without the participation of his wife (Aggarwal, P. 2016:1).

### **3.0.2. During Later Vedic period**

The status of women in the later Vedic period gradually started degrading through sexual discrimination. Many orthodox principles were imposed upon them and they had been deprived of basic human rights and opportunities. They were treated as slaves. They had no choices or freedom. They had been discriminated against by men and the orthodoxy structure of the society. They were considered as one of the three W's (wine, women, and wealth). Despite this women were expected to show their obedience to men. Women had no property rights they were treated as the property of men. Consequently, the women in the later Vedic period had thrown in complete darkness. According to Manu in his book Manu Smriti Woman has no right to acquire property, a girl, a young woman or even an old woman should not do anything independently, even in her own house. She should obey her husband in any situation. Artha Shastra stated that the principal aim of a woman is to get married and bear children. Katha Upanishad strictly warns men not to follow women for anything. There are numerous reported atrocities on women that can be found recorded in various newspaper articles, journals, and government reports in India. According to the Human Rights Watch Report, an estimated 50,000 girls were sold every year to

Hindu organizations that are involved in the Devdasi system. Those girls are called the “female servants of God” and are sexually exploited. After a lifetime of living as a prostitute and servants in these organizations, they were sold to brothels, where they are further tortured and often die of negligence. The Devdasi system and Child marriage are also justified by Hindu Scriptures (Das, S. 2015:192).

### **3.0.3. During Medieval Period**

During the medieval period women’s position in society deteriorated further, the purdah system played a very important role still prominent in India. Evil Practice like polygamy, Sati, child marriage, ill-treatment of widows was common. The Rajputs of Rajasthan practiced Jauhar, the Devadasi system was prevalent, Muslim women were restricted to the Zanana/Haram area of their house. Women were denied the right to education and kept away from participation in all the spheres of progress. Despite these conditions, few women became prominent in the field of politics, Literature, Education, and Religion. Razia Sultan, of Delhi sultanate who ruled Delhi, Gond queen Durgavati, ruled until losing her life in a battle with Mughals. The Bhakti movement tried to restore women’s status. Mirabai, Akka Mahadevi, and Rami Janabai were some of the prominent women saint poets during this period. Guru Nanak, the first guru of Sikhs tried to bring some changes in society urged for equality between men and women. He advocated that women should be allowed to lead religious assemblies, and to have freedom while choosing their marriage partner (Thilakavathy. M, & Maya, R. K. 2015:411).

### **3.0.4. The status of Women in Modern India can be divided into two stages**

#### *(i) Status of women during the British rule in India*

During British rule, several changes were made in many spheres of our society. Some substantial progress was achieved in eliminating inequalities between men and women in education, employment, social right, and so on. Some social evils like Sati, devadasi system, and many more which were a great hurdle in the path of women’s progress were either controlled or removed by suitable legislation. Many social reformers like Dr. Ambedkar, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar,

and Jyotiba Phule fought for the liberty of general and women in particular. There were famous rulers such as Rani Lakshmi Bai, Begum of Bhopal during this period. Raja Ram Mohan Roy's efforts bear fruits when Sati was abolished in 1829 by Lord Bentick. Ishwar Chandra Vidyasagar worked for the improvement in the situation of widows which ultimately led to the Widow Remarriage Act 1856. In 1927, the all India women's Education conference was held in Pune which became the major organization in the movement for social change, and in 1929, the Child Marriage Restraint Act was passed, which increased the age of marriage for a girl to fourteen. Annie Besant, Vijayalakshmi Pandit, Aruna Asaf Ali, Kasturba Gandhi, were played an important part in India's independence struggle against the British.

Mahatma Gandhi father of the nation urged women to join the Indian National Congress and take part in the Non-Cooperation and civil disobedience Movements. Thus, women began to associate themselves with the freedom struggle. They did not enter into politics as mere spectators but as active participants of the non-violence struggle for freedom against the British. The women dedicated themselves by sacrificing their interests and even dared to find themselves in prison cells on equal footing with men.

#### *(ii) The status of women in post independent India*

The status of women in India has changed since India's independence. Both the structural and cultural changes provided equality of opportunities to women in education, employment, economic and political participation. With the help of these changes, exploitation of women, to a great extent was reduced. The improvement in the status of women in India especially after independence can be assessed in the light of changes that have taken place in numerous areas such as legislation, education, and employment, economic, political participation, and awareness of their rights on the part of women (Thilakavathy. M, & Maya, R. K. 2015:411-412).

### **3.0.5. Status of Women in Jammu and Kashmir**

Traditional society in Kashmir was both patriarchal and patrilocal. The patriarchal value system was regulated by biological reproductions. These were conveyed by metaphors of specific cultures. Overt laws and covert procedures

regulate women's activities and limit their freedoms. Such signals of women's inferiority were clearly communicated and perpetuated through a matrix of ceremonial symbolism. Historically speaking, the place where Kashmiri women's role is most prominent is home. In fact, Kashmiri Muslim women in the traditional upper and middle class confined within the borders of their patrilocal household practically have no role outside the home. In general, they lived in conditions of dependence, discrimination, and inequality. They remained actually dependent on male family members and were unable to develop their individual personalities. Traditionally Muslim women from the lower castes and economically unprivileged groups were allowed to work. As part of their duty to support themselves and their children and sometimes husband, they were expected to do so. Contrary to this, Muslim families were discouraged and prohibited from seeking work for pay by the upper caste women and men of the middle classes and upper classes. The explanation behind this was that economic freedom and opportunities to communicate with men were developed as potentially endangering the existing code for women. In fact, all important decisions about women were the exclusive prerogative of male family members in general Kashmiri women had no roles in the decision-making process even they were not permitted to engage in the debates on decision-making. The idea of inferior and unequal status for women was backed up by myths, dogmas, and traditional belief systems. Many women who believed too strongly in men created notions and ideas that had a strong impact on the behavior of women throughout life under such conditions that the role of Muslim women in Kashmir remained small. We were actually fed on the model system of submissive, passive, obedient, sacrificing, serving, religious women, who are to live as a daughter, wives, and mothers and should not have their own identity.

Nevertheless, Muslim women have undergone a major transformation in today's Kashmiri society. The experts generally believe that Kashmiri women have started to experience the transition from the early decades of the 20th century. Two great sets of influences are primarily responsible for initiating this wider and deeper transition. First, at the endogenous level, growing political consciousness, increasing modern education, spreading cultural awareness, declining economic conditions, and

widespread social awakening created circumstances in which women were concerned about their role. Second, at the exogenous level, there was a strong impact of the process of 'neubremization which refers to a process of impact on the inhabitant in the valley from the outer development'. In the Indian subcontinents, political, cultural, and social growth had a significant and necessary impact on the overall situation in Kashmir. One more influential force that helped to change the attitude of Kashmiri women' was the freedom movement that started in Kashmir from the start of 1930. The women in the valley participated against the movement of the feudal rule of the maharaja Dynasty. That was the first time in Kashmir history when Muslim women came out of their homes in large numbers and took part in a socio-political movement. It was primarily in the sense of this movement that women were given equal rights in Kashmir; moreover, in 1944 Naya Kashmir system controlled all governments in Jammu and Kashmir State after independence. Muslim women of the upper class/caste accepted the shifting cycle early on, other women belonging to lower socioeconomic classes/castes reacted very late to the transition (Dabla, B. A. 1991).

Since independence (1947) all governments in the state of Jammu and Kashmir made efforts to improve women's conditions. In this context-free education was offered to women from primary to university level, including technical and professional education, women have assured jobs in government offices and other establishments. Women's political, economic, and social rights were also protected by the Government. Therefore, the most important development that occurred in Jammu and Kashmir State in the post-independence decades was that Kashmiri women in general and Muslim women, in particular, developed encouragement and interest to leave their homes for education and employment. Striking achievement of this period is the emphasis on the need for a widespread of women's education? This provided more opportunities for Muslim women of the middle and upper class to go in for remunerative jobs. In fact, a general pattern developed according to which all; educated women subsequently found required jobs. Most women succeeded in talking up non-traditional occupations, needing skills and expertise in administration. Nevertheless, the long-established patriarchal values and social structure still exist, although differently supposedly. Kashmir's new role in income-earning operation for women has come to coexist with their primary role as mothers and housewives.

Subsequently, women in domestic and public jurisdiction are expected to be both traditional and modern. In a society like Kashmir, the coexistence of tradition and modernity, which is a common phenomenon, often produces antagonistic demands as well as contradictory norms and expectations regarding working women. Therefore, our contemporary society's changing condition has raised grant problems for women and influenced their positions. Women work under certain influences, stresses, and diverse perceptions within contemporary Kashmir society. They have undoubtedly got emancipation from the traditional bond ethos and managed to bring about change in their traditional role. These improvements, however, are correlated with other women's issues. Among these are the dual roles of women, the rearing of children, conflicts, marital disharmony, etc. The women are complex in this case, and their complexities grow day by day (Shafi, A. 2002:12-16).

### **Results and Discussion**

This section discusses the secondary data which has been collected from police headquarters from both regions of Jammu and Kashmir and also taken from the National Crime Records Bureau (NCRB) from 2013 to 2020. The methods used for data interpretation are compound annual growth rate, Histogram. The presentation of data is described on the basis of descriptive statistical analysis.

Table. 3.1. State/UT's wise incidence of crime against Women in India from 2011-2020

State/UT's	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020
Andhra Pradesh	28246	28171	32809	16526	15967	16362	17909	16438	17746	17089
Arunachal Pradesh	171	201	288	351	384	367	337	368	317	281
Assam	11503	13544	17449	19169	23365	20869	23082	27728	30025	26352
Bihar	10231	11229	13609	15393	13904	13400	14711	16920	18587	15359
Chhattisgarh	4219	4228	7012	6301	5783	5947	7996	8587	7689	7385
Goa	127	200	440	508	392	371	369	362	329	219
Gujarat	8815	9561	12283	10854	7777	8532	8133	8329	8799	8028
Haryana	5491	6002	9089	9010	9511	9839	11370	14326	14683	13000
Himachal Pradesh	997	912	1478	1529	1295	1222	1246	1633	1636	1614
Jharkhand	3132	4536	6506	6086	6568	5453	5911	7083	8760	7630
Karnataka	9594	10366	12027	14004	12775	14131	14078	13514	13828	12680
Kerala	11288	10930	11216	11451	9767	10034	11057	10461	11462	10139
Madhya Pradesh	16599	16832	22061	28756	24231	26604	29788	28942	27560	25640
Maharashtra	15728	16353	24895	26818	31216	31388	31979	35497	37144	31954
Manipur	247	304	285	337	266	253	236	271	266	247
Meghalaya	269	255	343	390	337	372	567	571	558	568
Mizoram	167	199	177	258	158	120	301	249	170	172
Nagaland	38	51	67	68	91	105	79	75	43	39
Odisha	9433	11988	14173	14651	17200	17837	20098	20274	23183	25489
Punjab	2641	3238	4994	5481	5340	5105	4620	5302	5886	4838
Rajasthan	19888	21106	27933	31216	28224	27422	25993	27866	41550	34535
Sikkim	55	68	93	111	53	153	163	172	125	140
Tamil Nadu	6940	7192	7475	6354	5919	4463	5397	5822	5934	6630
Telangana	0	0	0	14147	15425	15374	17521	16027	18394	17791
Tripura	1358	1559	1628	1618	1267	1013	972	907	1070	874
Uttar Pradesh	22639	23569	32546	38918	35908	49262	56011	59445	59853	49385
Uttarakhand	996	1067	1719	1413	1465	1588	1944	2817	2541	2846
West Bengal	29133	30942	29826	38424	33318	32513	30992	30394	29859	36439
<b>Union Territories</b>										
Andaman & Nicobar Islands	51	49	106	117	136	108	132	147	135	143
Chandigarh	156	241	488	434	468	414	453	442	515	301
D&N	18	16	21	21	25	28	20	38		
Delhi	5234	5959	12888	15319	17222	15310	13076	13640	13395	10093
Daman and DIU	11	11	24	16	29	41	26	16		
<b>Jammu &amp; Kashmir</b>	<b>3146</b>	<b>3328</b>	<b>3509</b>	<b>3327</b>	<b>3366</b>	<b>2850</b>	<b>3129</b>	<b>3437</b>	<b>3069</b>	<b>3405</b>
Lakshadweep	0	2	3	4	9	9	6	11	38	15
Pondicherry	89	61	86	77	82	95	147	166	95	113
	<b>228650</b>	<b>244270</b>	<b>309546</b>	<b>339457</b>	<b>329243</b>	<b>338954</b>	<b>359849</b>	<b>378277</b>	<b>405244</b>	<b>371433</b>

Source: National Crime Records Bureau: (2013:385) (2014-2016:133) (2018:195) (2019-20:199)

Table 3.1. Year wise percentage of incidence of crime against Women in India from 2011 – 2020

States/UTs	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020
Andhra Pradesh	12.35	11.53	<b>10.60</b>	4.87	4.85	4.83	4.98	4.35	4.38	4.60
Arunachal Pradesh	0.07	0.08	0.09	0.10	0.12	0.11	0.09	0.10	0.08	0.08
Assam	5.03	5.54	5.64	5.65	7.10	6.16	6.41	7.33	7.41	7.09
Bihar	4.47	4.60	4.40	4.53	4.22	3.95	4.09	4.47	4.59	4.14
Chhattisgarh	1.85	1.73	2.27	1.86	1.76	1.75	2.22	2.27	1.90	1.99
Goa	0.06	0.08	0.14	0.15	0.12	0.11	0.10	0.10	0.08	0.06
Gujarat	3.86	3.91	3.97	3.20	2.36	2.52	2.26	2.20	2.17	2.16
Haryana	2.40	2.46	2.94	2.65	2.89	2.90	3.16	3.79	3.62	3.50
Himachal Pradesh	0.44	0.37	0.48	0.45	0.39	0.36	0.35	0.43	0.40	0.43
Jharkhand	1.37	1.86	2.10	1.79	1.99	1.61	1.64	1.87	2.16	2.05
Karnataka	4.20	4.24	3.89	4.13	3.88	4.17	3.91	3.57	3.41	3.41
Kerala	4.94	4.47	3.62	3.37	2.97	2.96	3.07	2.77	2.83	2.73
Madhya Pradesh	7.26	6.89	7.13	8.47	7.36	7.85	8.28	7.65	6.80	6.90
Maharashtra	6.88	6.69	8.04	7.90	9.48	9.26	8.89	9.38	9.17	8.60
Manipur	0.11	0.12	0.09	0.10	0.08	0.07	0.07	0.07	0.07	0.07
Meghalaya	0.12	0.10	0.11	0.11	0.10	0.11	0.16	0.15	0.14	0.15
Mizoram	0.07	0.08	0.06	0.08	0.05	0.04	0.08	0.07	0.04	0.05
<b>Nagaland</b>	<b>0.02</b>	<b>0.02</b>	<b>0.02</b>	<b>0.02</b>	<b>0.03</b>	<b>0.03</b>	<b>0.02</b>	<b>0.02</b>	<b>0.01</b>	<b>0.01</b>
Odisha	4.13	4.91	4.58	4.32	5.22	5.26	5.59	5.36	5.72	6.86
Punjab	1.16	1.33	1.61	1.61	1.62	1.51	1.28	1.40	1.45	1.30
Rajasthan	8.70	8.64	9.02	9.20	8.57	8.09	7.22	7.37	10.25	9.30
Sikkim	0.02	0.03	0.03	0.03	0.02	0.05	0.05	0.05	0.03	0.04
Tamil Nadu	3.04	2.94	2.41	1.87	1.80	1.32	1.50	1.54	1.46	1.78
Telangana	0.00	0.00	0.00	4.17	4.68	4.54	4.87	4.24	4.54	4.79
Tripura	0.59	0.64	0.53	0.48	0.38	0.30	0.27	0.24	0.26	0.24
<b>Uttar Pradesh</b>	<b>9.90</b>	<b>9.65</b>	<b>10.51</b>	<b>11.46</b>	<b>10.91</b>	<b>14.53</b>	<b>15.57</b>	<b>15.71</b>	<b>14.77</b>	<b>13.30</b>
Uttarakhand	0.44	0.44	0.56	0.42	0.44	0.47	0.54	0.74	0.63	0.77
<b>West Bengal</b>	<b>12.74</b>	<b>12.67</b>	9.64	11.32	10.12	9.59	8.61	8.03	7.37	9.81
<b>Union Territories</b>										
Andaman & Nicobar Islands	0.02	0.02	0.03	0.03	0.04	0.03	0.04	0.04	0.03	0.04
Chandigarh	0.07	0.10	0.16	0.13	0.14	0.12	0.13	0.12	0.13	0.08
D&N	0.01	0.01	0.01	0.01	0.01	0.01	0.01	0.01	NA	NA
Delhi	<b>2.29</b>	<b>2.44</b>	<b>4.16</b>	<b>4.51</b>	<b>5.23</b>	<b>4.52</b>	<b>3.63</b>	<b>3.61</b>	<b>3.31</b>	<b>2.72</b>
Daman and DIU	0.00	0.00	0.01	0.00	0.01	0.01	0.01	0.00	NA	NA
Jammu and Kashmir	1.38	1.36	1.13	0.98	1.02	0.84	0.87	0.91	0.76	0.92
Lakshadweep	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.01	0.00
Pondicherry	0.04	0.02	0.03	0.02	0.02	0.03	0.04	0.04	0.02	0.03
<b>Total Percentage</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>

Source: National Crime Records Bureau: (2013:385) (2014-2016:133) (2018:195) (2019-20:199)

Table 3.1.0 highlights the state-wise percentage of crime against women in India from 2011-2020. Therefore, the highest percentage of crime against women has been recorded in the year 2011-2012 i.e. 12.74 and 12.67 percent in West Bengal. 10.60 percent in Andhra Pradesh in the year 2013. Furthermore, the highest percentage is recorded in Uttar Pradesh from 2014 to 2020 which comprises 11.46 percent in the year 2014, 10.91 percent in the year 2015, 14.53 percent in the year 2016, 15.57 percent in the year 2017, 15.71 percent in the year 2018, 14.77 percent in the year 2019 and 13.30 percent in the year 2020 and the lowest percentage has been recorded in Nagaland from 2011-2020.

So from the table, it is evident that the highest percentage of crime against women has been recorded in West Bengal from 2011-2012, Andhra Pradesh in the year 2013, and Uttar Pradesh from 2014-2020. However, Arunachal Pradesh, Himachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim, Tripura has been recorded the lowest percentage of crime against women from 2011 to 2020. In the case of union territories, the highest percentage was recorded in Delhi from 2011 to 2020 and the lowest percentage was recorded in Lakshadweep.

**Formula used for CAGR for the below table 3.2.0 Calculation is done by using Compounded annual growth rate formula**

$$CAGR = \left( \frac{\text{End value}}{\text{Starting value}} \right)^{\left( \frac{1}{\text{Number of Total years}} \right)} - 1 \dots \dots \dots (1)$$

The table below 3.2.0 shows the percentage-wise incidence of Crime Committed against Women within the state/UT's in India from 2011 - 2020. The highest crime against women is recorded in Odisha which i.e. 0.13 percent. Jharkhand 0.07 percent, Uttarakhand and Asam 0.11 percent, Haryana and Uttar Pradesh 0.10 percent, Moreover, in **Union territories**; it has increased in Doman and DIU 0.89, Chandigarh and Delhi 0.09 percent. It has declined in the states like Tripura Andhra Pradesh -0.07 percent, Goa -0.07, and Andhra Pradesh -0.05.

**Table. 3.2. Year wise percentage of incidence of crime committed against women within the state/UT's in India from 2011 – 2020**

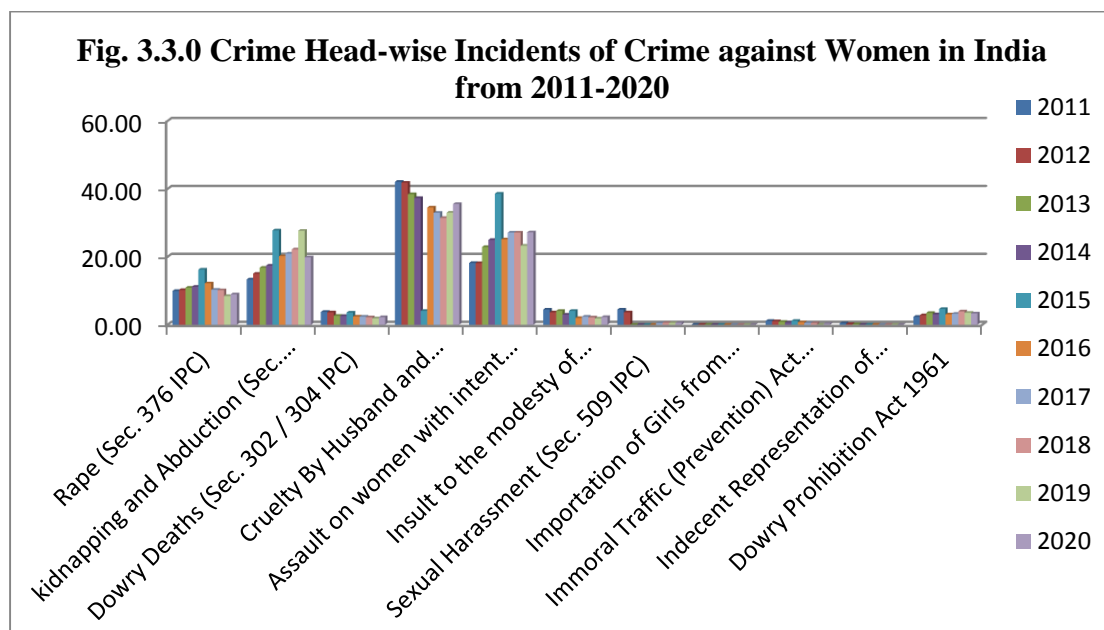
	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	CAGR
<b>Andhra Pradesh</b>	13.20	13.69	15.90	8.01	7.74	7.93	8.68	7.97	8.60	8.28	-0.05
Arunachal Pradesh	6.22	5.60	9.43	11.49	12.57	12.02	11.03	12.05	10.38	9.20	0.04
<b>Assam</b>	5.47	5.45	8.27	9.08	11.07	9.89	10.93	13.14	14.22	12.48	<b>0.10</b>
Bihar	6.03	7.28	9.68	10.95	9.89	9.53	10.46	12.04	13.22	10.93	0.07
Chhattisgarh	6.42	6.48	10.77	9.68	8.88	9.14	12.28	13.19	11.81	11.34	0.07
<b>Goa</b>	4.30	3.90	13.51	15.60	12.04	11.39	11.33	11.11	10.10	6.72	-0.09
Gujarat	9.08	9.83	13.69	12.10	8.67	9.51	9.07	9.29	9.81	8.95	0.00
<b>Haryana</b>	5.46	5.39	8.92	8.84	9.34	9.66	11.16	14.06	14.41	12.76	<b>0.10</b>
Himachal P	7.52	7.29	10.81	11.18	9.47	8.93	9.11	11.94	11.96	11.80	0.05
<b>Jharkhand</b>	5.13	5.20	10.80	10.11	10.91	9.06	9.82	11.76	14.55	12.67	<b>0.11</b>
Karnataka	7.02	7.65	9.59	11.16	10.18	11.27	11.22	10.77	11.02	10.11	0.04
Kerala	8.90	10.62	10.55	10.77	9.18	9.44	10.40	9.84	10.78	9.53	0.01
Madhya Pradesh	6.68	6.73	8.94	11.66	9.82	10.79	12.08	11.73	11.17	10.40	0.05
Maharashtra	5.57	5.57	8.82	9.50	11.06	11.12	11.33	12.57	13.16	11.32	0.08
Manipur	7.31	9.51	10.97	12.97	10.24	9.74	9.08	10.43	10.24	9.51	0.03
<b>Meghalaya</b>	6.16	6.35	8.10	9.21	7.96	8.78	13.39	13.48	13.17	13.41	0.09
Mizoram	8.75	8.60	9.11	13.29	8.14	6.18	15.50	12.82	8.75	8.86	0.00
Nagaland	6.35	5.88	10.37	10.53	14.09	16.25	12.23	11.61	6.66	6.04	-0.01
<b>Odisha</b>	4.98	5.52	8.30	8.58	10.07	10.44	11.76	11.87	13.57	14.92	<b>0.13</b>
Punjab	6.06	5.61	10.61	11.65	11.35	10.85	9.82	11.27	12.51	10.28	0.06
Rajasthan	6.43	7.03	9.88	11.04	9.98	9.70	9.19	9.85	14.69	12.21	0.03
Sikkim	3.79	4.97	8.40	10.03	4.79	13.82	14.72	15.54	11.29	12.65	0.14
Tamil Nadu	10.88	11.26	12.13	10.31	9.60	7.24	8.76	9.44	9.63	10.76	0.00
Telangana	0.00	0.00	NA	12.34	13.45	13.41	15.28	13.98	16.04	15.51	0.04
<b>Tripura</b>	13.55	10.96	13.14	13.06	10.23	8.18	7.85	7.32	8.64	7.06	-0.07
Uttar Pradesh	4.76	5.34	7.67	9.18	8.47	11.61	13.21	14.02	14.11	11.64	<b>0.10</b>
<b>Uttarakhand</b>	5.84	5.41	9.34	7.68	7.96	8.63	10.56	15.31	13.81	15.46	<b>0.11</b>
West Bengal	8.24	9.19	9.41	12.12	10.51	10.26	9.78	9.59	9.42	11.49	0.04
<b>Union Territories</b>											
Andaman & Nicobar Islands	7.33	4.40	9.14	10.09	11.72	9.31	11.38	12.67	11.64	12.33	0.06
<b>Chandigarh</b>	3.70	4.09	12.80	11.39	12.28	10.86	11.88	11.59	13.51	7.90	<b>0.09</b>
<b>D&amp;N</b>	14.93	8.96	10.45	10.45	12.44	13.93	9.95	18.91	NA	NA	0.03
<b>Delhi</b>	3.74	4.34	10.68	12.69	14.27	12.68	10.83	11.30	11.10	8.36	<b>0.09</b>
<b>Daman and DIU</b>	7.91	6.21	13.56	9.04	16.38	23.16	14.69	9.04	NA	NA	<b>0.89</b>
Jammu & Kashmir	8.20	9.88	11.02	10.45	10.57	8.95	9.82	10.79	9.64	10.69	0.03
Lakshadweep	1.04	0.00	3.13	4.17	9.38	9.38	6.25	11.46	39.58	15.63	0.35
Pondicherry	10.80	8.36	8.08	7.23	7.70	8.92	13.80	15.59	8.92	10.61	0.00

Source: National Crime Records Bureau: (2013:385) (2014-2016:133) (2018:195) (2019-20:199)

**Table: 3.3. Crime Head-wise Incidents of crime against women in India from 2011-2020**

Crime Head	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020
Rape (Sec. 376 IPC)	22,172 (9.92)	24,206 (10.20)	33,707 (10.89)	36,735 (11.15)	34,651 (16.21)	38,947 (12.17)	32559 (10.26)	33356 (10.15)	32033 (8.43)	28046 (8.93)
kidnapping and Abduction (Sec. 363 to 373 IPC)	29,795 (13.33)	35,565 (14.99)	51,881 (16.76)	57,311 (17.39)	59,277 (27.74)	64,519 (20.15)	66333 (20.90)	72751 (22.14)	105037 (27.64)	62300 (19.83)
Dowry Deaths (Sec. 302 / 304 IPC)	8,391 (3.75)	8,618 (3.63)	8,083 (2.61)	8,455 (2.57)	7,634 (3.57)	7,621 (2.38)	7466 (2.35)	7166 (2.18)	7115 (1.87)	6966 (2.22)
Cruelty By Husband and Relatives (498-A IPC)	94,041 (42.07)	99,135 (41.79)	118866 (38.40)	122877 (37.29)	8,685 (4.06)	110,378 (34.48)	104551 (32.94)	103272 (31.43)	125298 (32.97)	111549 (35.50)
Assault on women with intent to outrage her modesty (Sec. 354 IPC)	40,613 (18.17)	42,968 (18.11)	70,739 (22.85)	82,235 (24.96)	82,422 (38.57)	80,410 (25.12)	86001 (27.10)	89097 (27.11)	88367 (23.25)	85392 (27.18)
Insult to the modesty of women (Sec. 509 IPC)	9,961 (4.46)	8,570 (3.61)	12,589 (4.07)	9,735 (2.95)	8685 (4.06)	6,336 (1.98)	7451 (2.35)	6992 (2.13)	6939 (1.83)	7065 (2.25)
Sexual Harassment (Sec. 509 IPC)	9,961 (4.46)	8,570 (3.61)	NA	NA	NA	NA	1293 (0.41)	1651 (0.50)	1866 (0.49)	1628 (0.52)
Importation of Girls from foreign country (Sec. 366-B IPC)	36 (0.02)	80 (0.03)	31 (0.01)	13 (0.00)	06 (0.00)	NA	NA	04 (0.00)	09 (0.00)	11 (0.00)
Immoral Traffic (Prevention) Act 1956	2,499 (1.12)	2,435 (1.03)	2,579 (0.83)	2,070 (0.63)	2,424 (1.13)	2,214 (0.69)	1536 (0.48)	1459 (0.44)	22 (0.01)	868 (0.28)
Indecent Representation of Women (Prohibition) Act 1986	895 (0.40)	453 (0.19)	362 (0.12)	47 (0.01)	40 (0.02)	38 (0.01)	NA	22 (0.01)	23 (0.01)	12 (0.00)
Dowry Prohibition Act 1961	5,182 (2.32)	6,619 (2.79)	10,709 (3.46)	10,050 (3.05)	9,894 (4.63)	9,683 (3.02)	10189 (3.21)	12826 (3.90)	13297 (3.50)	10366 (3.30)
<b>Total</b>	<b>223,546 (100)</b>	<b>237,219 (100)</b>	<b>309,546 (100)</b>	<b>329,528 (100)</b>	<b>213,718 (100)</b>	<b>320,146 (100)</b>	<b>317379 (100)</b>	<b>328596 (100)</b>	<b>380,006 (100)</b>	<b>314,203 (100)</b>

Source: National Crime Records Bureau; (2013-2015:385, 2016:133-143, 2017-2018:196-221, 2019:196-221, 2020: 200-225)



**Source:** National Crime Records Bureau: (2013-2015:385, 2016:133-143, 2017-2018:196-221, 2019:196-221, 2020: 200-225)

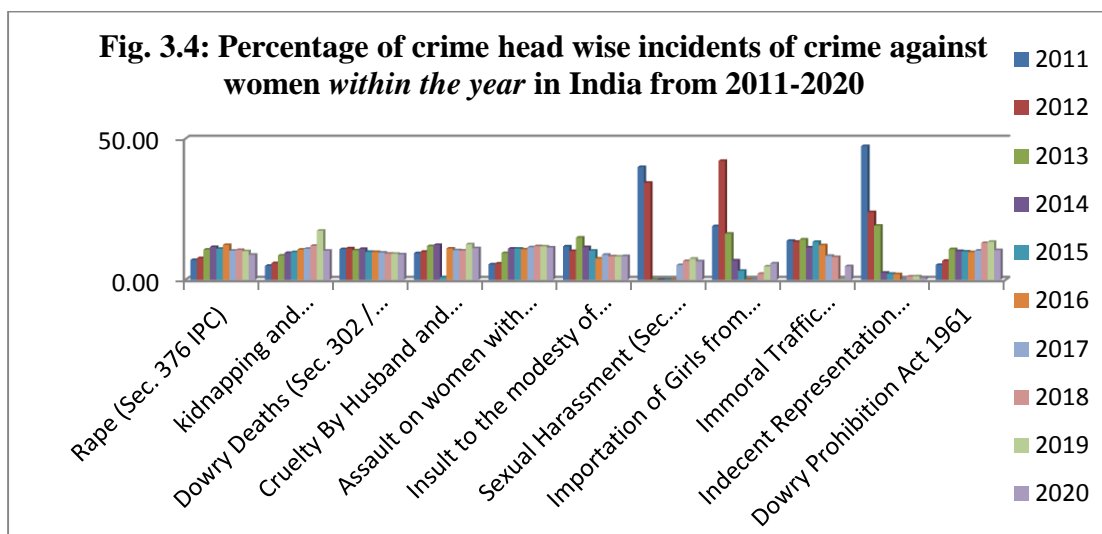
Table 3.3 shows the year-wise percentage of head-wise incidents of crime against women in India from 2011 to 2020. The indicators of violation are suicide, Rape (Sec. 376 IPC), kidnapping and Abduction (Sec. 363 to 373 IPC), Dowry Deaths (Sec. 302/304 IPC), Cruelty by husband and Relatives, Assault on women with intent to outrage her modesty (Sec. 354 IPC), Insult to the modesty of women (Sec. 509 IPC), Sexual Harassment (Sec. 509 IPC), Importation of Girls from a foreign country (Sec. 366-B IPC), Immoral Traffic (Prevention) Act 1956, Immoral Traffic (Prevention) Act, Incident representation of women (Prohibition) Act 1986 and Dowry Prohibition Act 1961.

Therefore the highest percentage of incidents of crime against women has been recorded “cruelty by husband and relatives (498-A IPC)” which comprises 42.07 percent in the year 2011, 41.79 percent in the year 2012. 38.40 percent in the year 2013, 37.29 percent in the year 2014. In 2015 the highest percentage was recorded in the category “Assault on women with intent to outrage her modesty” which is 38.57 percent. Moreover, the highest percentage was recorded in cruelty by husband and relatives from 2016 to 2020, 34.48 percent in the year 2016, 32.94 percent in the year 2017, 31.43 percent in the year 2018, 32.97 percent in the year 2019 and 35.50 percent in the year 2020. Furthermore, the lowest percentage of crime against women were recorded is Importation of Girls from foreign country from 2013 to 2020.

**Table 3.4: Percentage of crime head wise incidents of crime against women within the year in India from 2011-2020**

Crime Heads	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	CAGR
Rape (Sec. 376 IPC)	7.01	7.65	10.65	11.61	10.95	12.31	10.29	10.54	10.12	8.86	<b>0.03</b>
kidnapping and Abduction (Sec. 363 to 373 IPC)	4.93	5.88	8.58	9.48	9.80	10.67	10.97	12.03	17.37	10.30	<b>0.09</b>
Dowry Deaths (Sec. 302 / 304 IPC)	10.83	11.12	10.43	10.91	9.85	9.83	9.63	9.24	9.18	8.99	-0.02
Cruelty By Husband and Relatives (498-A IPC)	9.42	9.93	11.90	12.30	0.87	11.05	10.47	10.34	12.55	11.17	<b>0.02</b>
Assault on women with intent to outrage her modesty (Sec. 354 IPC)	5.43	5.74	9.45	10.99	11.02	10.75	11.49	11.91	11.81	11.41	<b>0.09</b>
Insult to the modesty of women (Sec. 509 IPC)	11.81	10.16	14.93	11.54	10.30	7.51	8.84	8.29	8.23	8.38	-0.04
Sexual Harassment (Sec. 509 IPC)	39.89	34.32	0.00	0.00	0.00	0.00	5.18	6.61	7.47	6.52	-0.18
Importation of Girls from foreign country (Sec. 366-B IPC)	18.95	42.11	16.32	6.84	3.16	0.00	0.00	2.11	4.74	5.79	-0.12
Immoral Traffic (Prevention) Act 1956	13.80	13.45	14.24	11.43	13.39	12.23	8.48	8.06	0.12	4.79	-0.11
Indecent Representation of Women (Prohibition) Act 1986	47.30	23.94	19.13	2.48	2.11	2.01	0.00	1.16	1.22	0.63	-0.38
Dowry Prohibition Act 1961	5.24	6.70	10.84	10.17	10.01	9.80	10.31	12.98	13.46	10.49	<b>0.08</b>

**Source:** National Crime Records Bureau: (2013-2015:385, 2016:133-143, 2017-2018:196-221, 2019:196-221, 2020: 200-225)



**Source:** National Crime Records Bureau: (2013-2015:385, 2016:133-143, 2017-2018:196-221, 2019:196-221, 2020: 200-225)

Table 3.4 shows the year-wise percentage of crime heads against women within the year in India from 2011-2020. The indicators of violation are suicide, Rape (Sec. 376 IPC), kidnapping and Abduction (Sec. 363 to 373 IPC), Dowry Deaths (Sec. 302/304 IPC), Cruelty by Husband and Relatives, Assault on Women with intent to outrage her modesty (Sec. 354 IPC), Insult to the modesty of Women (Sec. 509 IPC), Torture (Sec. 498-A IPC), Molestation (Sec. 354 IPC), Sexual Harassment (Sec. 509 IPC), Importation of Girls (Sec. 366-B IPC), Immoral Traffic (Prevention) Act 1954, Indecent representation of Women ((Prohibition) Act 1986 and Dowry Prohibition Act 1961.

#### **Formula used for CAGR for the table 3.4**

**So calculation is done by using Compounded annual growth rate formula**

$$CAGR = \left( \frac{\text{End value}}{\text{Starting value}} \right)^{\left( \frac{1}{\text{Number of Total years}} \right)} - 1 \dots \dots \dots (1)$$

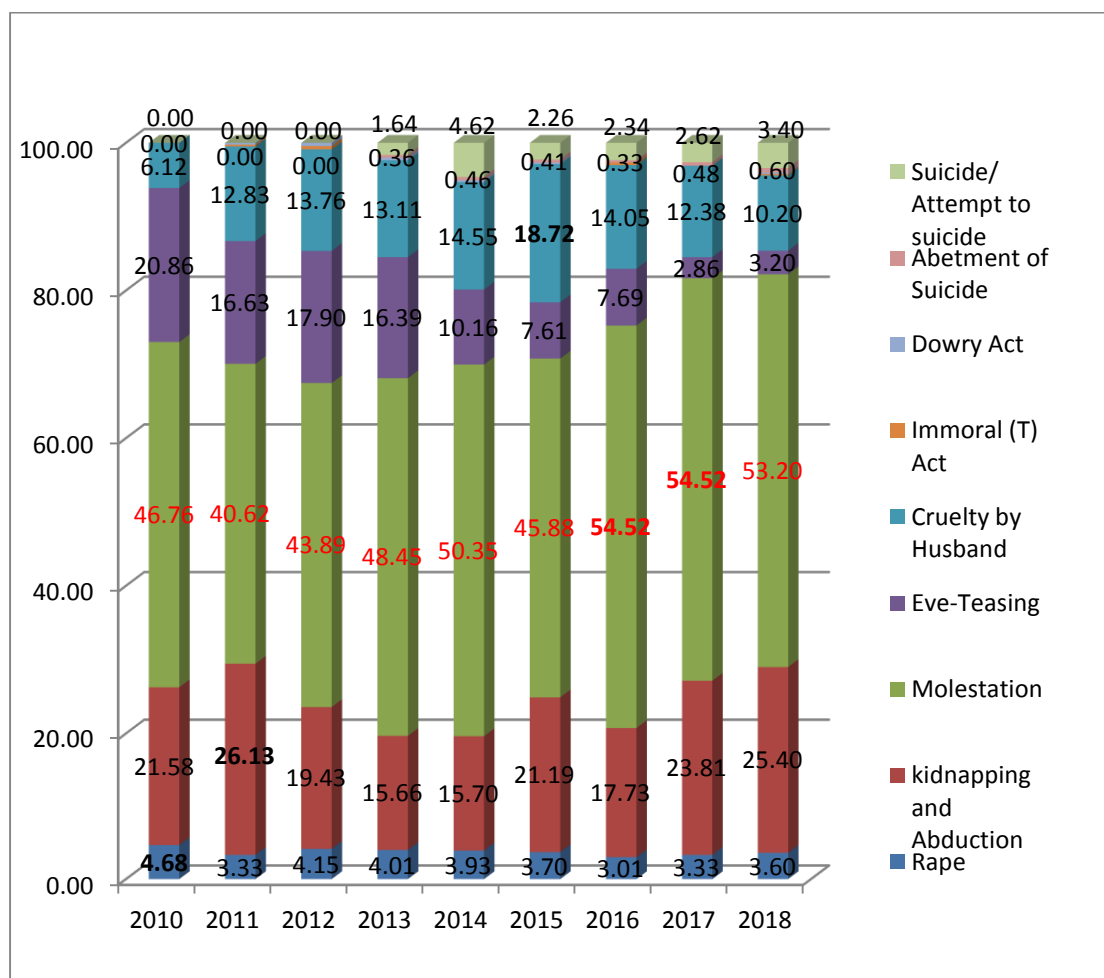
Table 3.4 shows percentage-wise incidents of crime against women within the year in India from 2011-2020. The highest incidents of crime are recorded “kidnapping and abduction” (0.09 percent) followed by “Dowry and prohibition act” (0.08 percent), “Rape” (0.03 percent) and “Cruelty by husband and relatives” (0.02 percent). The lowest incident of crime is recorded as Immoral Traffic (Prevention) Act 1956 which comprises -0.14 percent followed by Importation of Girls from foreign country -0.14 percent.

**Table 3.5: Crime head wise incidents of crime against women from 2010 to 2018 of district Srinagar of Jammu and Kashmir**

<b>Crime Head</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>	<b>2014</b>	<b>2015</b>	<b>2016</b>	<b>2017</b>	<b>2018</b>
Rape	13 (4.68)	14 (3.33)	19 (4.15)	22 (4.01)	17 (3.93)	18 (3.70)	9 (3.01)	14 (3.33)	18 (3.60)
kidnapping and Abduction	60 (21.58)	110 (26.13)	89 (19.43)	86 (15.66)	68 (15.70)	103 (21.19)	53 (17.73)	100 (23.81)	127 (25.40)
Molestation	130 <b>(46.76)</b>	171 <b>(40.62)</b>	201 <b>(43.89)</b>	266 <b>(48.45)</b>	218 <b>(50.35)</b>	223 <b>(45.88)</b>	163 <b>(54.52)</b>	229 <b>(54.52)</b>	266 <b>(53.20)</b>
Eve-Teasing	58 (20.86)	70 (16.63)	82 (17.90)	90 (16.39)	44 (10.16)	37 (7.61)	23 (7.69)	12 (2.86)	16 (3.20)
Cruelty by Husband	17 (6.12)	54 (12.83)	63 (13.76)	72 (13.11)	63 (14.55)	91 (18.72)	42 (14.05)	52 (12.38)	51 (10.20)
Immoral (T) Act	0 <b>(0.00)</b>	1 <b>(0.24)</b>	2 <b>(0.44)</b>	0 <b>(0.00)</b>	0 <b>(0.00)</b>	0 <b>(0.00)</b>	1 <b>(0.33)</b>	0 <b>(0.00)</b>	1 <b>(0.20)</b>
Dowry Act	0 (0.00)	1 (0.24)	2 (0.44)	2 (0.36)	1 (0.23)	1 (0.21)	0 (0.00)	0 (0.00)	1 (0.20)
Abetment of Suicide	0 (0.00)	0 (0.00)	0 (0.00)	2 (0.36)	2 (0.46)	2 (0.41)	1 (0.33)	2 (0.48)	3 (0.60)
Suicide/ Attempt to suicide	0 (0.00)	0 (0.00)	0 (0.00)	9 (1.64)	20 (4.62)	11 (2.26)	7 (2.34)	11 (2.62)	17 (3.40)
<b>Total column wise percentage</b>	278 <b>(100)</b>	421 <b>(100)</b>	458 <b>(100)</b>	549 <b>(100)</b>	433 <b>100</b>	486 <b>(100)</b>	299 <b>(100)</b>	420 <b>(100)</b>	500 <b>(100)</b>

Source: District Police Headquarter Srinagar

**Fig. 3.5: Crime head wise cases on crime against women from 2010 to 2018 of district Srinagar of Jammu and Kashmir**



**Source:** District Police Headquarter Srinagar

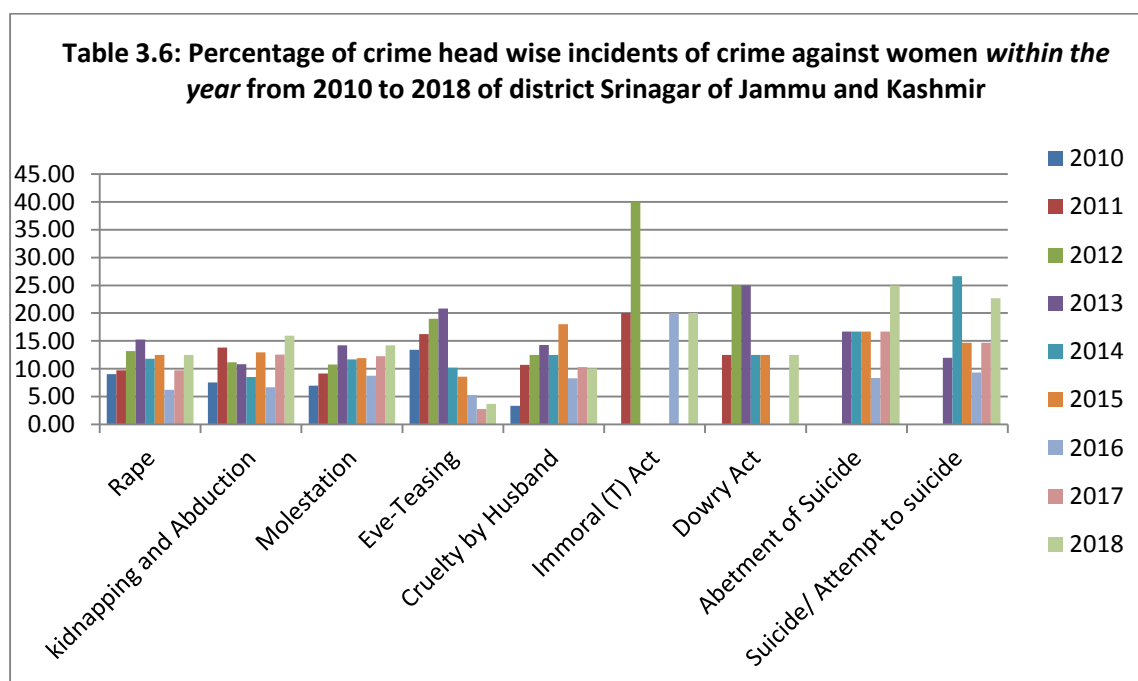
Table 3.5 highlights the percentage of registered cases on head-wise incidents of crime against women from 2010 to 2018 of the Srinagar district of Jammu and Kashmir. The indicators of violation are rape, kidnapping and abduction, molestation, eve-teasing, cruelty by husband, immoral trafficking Act, dowry act, abetment of suicide and suicide.

Therefore the highest percentage of incidents of crime against women from 2010 to 2018 has been recorded molestation 46.76 in the year 2010, 40.62 in the year 2011, 43.89 in the year 2012, 48.45 in the year 2013, 50.35 in the year 2014, 45.88 in the year 2015, 54.52 in the year 2016 54.52 in the year 2017 and 53.20 percent in the year 2018. The lowest is recorded as immoral trafficking act, dowry act, abetment of suicide, attempt to suicide and rape.

**Table 3.6: Percentage of crime head wise incidents of crime against women within the year from 2010 to 2018 of district Srinagar of Jammu and Kashmir**

Crime Head	2010	2011	2012	2013	2014	2015	2016	2017	2018	CAGR
Rape	9.03	9.72	13.19	15.28	11.81	12.50	6.25	9.72	12.50	4.15%
kidnapping and Abduction	7.54	13.82	11.18	10.80	8.54	12.94	6.66	12.56	15.95	<b>9.83%</b>
Molestation	6.96	9.16	10.77	14.25	11.68	11.94	8.73	12.27	14.25	<b>9.36%</b>
Eve-Teasing	13.43	16.20	18.98	20.83	10.19	8.56	5.32	2.78	3.70	-14.87%
Cruelty by Husband	3.37	10.69	12.48	14.26	12.48	18.02	8.32	10.30	10.10	<b>14.72 %</b>
Immoral (T) Act	0.00	20.00	40.00	0.00	0.00	0.00	20.00	0.00	20.00	
Dowry Act	0.00	12.50	25.00	25.00	12.50	12.50	0.00	0.00	12.50	0.00%
Abetment of Suicide	0.00	0.00	0.00	16.67	16.67	16.67	8.33	16.67	25.00	8.45%
Suicide/ Attempt to suicide	0.00	0.00	0.00	12.00	26.67	14.67	9.33	14.67	22.67	<b>13.56%</b>

Source: District Police Headquarter Srinagar



Source: District Police Headquarter Srinagar

### **Formula used for CAGR for the table 3.6**

So calculation is done by using Compounded annual growth rate formula

$$CAGR = \left( \frac{\text{End value}}{\text{Starting value}} \right)^{\left( \frac{1}{\text{Number of Total years}} \right) - 1} \dots \dots \dots (1)$$

Table 3.6 shows percentage-wise incidents of crime against women within the year in India from 2010-2018 of district Srinagar. The highest incidents of crime which increases from 2010-2018 are recorded “Cruelty by the husband” which comprises 14.87 percent followed by 13.56 percent followed by Kidnapping and Abduction 9.83 percent, Molestation 9.36 percent, Abetment of Suicide 8.45 percent, and Rape 4.15 percent. The indicators which decrease yearly are Eve-teasing which comprises -14.87 percent followed by dowry act, Immoral Trafficking Act.

**Table: 3.7. Total cases registered from 2010-2018 of Srinagar district of Jammu and Kashmir**

Crime Head	Cases registered	Not Admitted	Untraced	Challan	Under Investigation
Rape	144 (3.74)	30 (3.79)	01 (1.69)	128 (4.60)	11 (5.82)
kidnapping and Abduction	796 (20.65)	452 (57.07)	17 (28.81)	277 (9.95)	50 (26.46)
Molestation	1877 <b>(48.70)</b>	232 (29.29)	19 (32.20)	1541 (55.37)	75 (39.68)
Eve-Teasing	432 (11.21)	20 (2.53)	07 (11.86)	372 (13.37)	03 (1.59)
Cruelty by Husband	505 (13.10)	47 (5.93)	03 (5.08)	422 (15.16)	31 (16.40)
Immoral (T) Act	05 <b>(0.13)</b>	01 (0.13)	00 (0.00)	03 (0.11)	01 (0.53)
Dowry Act	08 (0.21)	02 (0.25)	00 (0.00)	06 (0.22)	00 (0.00)
Abetment of Suicide	12 (0.31)	00 (0.00)	00 (0.00)	08 (0.29)	04 (2.12)
Suicide/ Attempt to suicide	75 (1.95)	08 (1.01)	12 (20.34)	26 (0.93)	14 (7.41)
<b>Total</b>	<b>3854</b> <b>(100)</b>	<b>792</b> <b>(100)</b>	<b>59</b> <b>(100)</b>	<b>2783</b> <b>(100)</b>	<b>189</b> <b>(100)</b>

Source: District Police Headquarter Srinagar

Table 3.7 shows the total percentage of the registered case from 2010 to 2018 of the Srinagar district of Jammu and Kashmir. The indicators of violation are rape, kidnapping and abduction, molestation, eve-teasing, cruelty by husband, immoral trafficking Act, dowry act, abetment of suicide, and suicide

Therefore the highest percentage of incidents of crime against women from 2010 to 2018 has been recorded molestation which comprises 48.70 percent followed by kidnapping and abduction 20.65 percent and the lowest percentage of crime against women is recorded as immoral trafficking Act which comprises 0.13 percent, dowry Act which comprises 0.21 percent and abetment of suicide 0.31 percent

**Table: 3.8. Crime head- wise incidents of crime against women from 2017-2018 of Srinagar district of Jammu and Kashmir**

Crime Head	Cases Registered	Not Admitted	Untraced	Challan	Under Investigation
Rape	32 (3.48)	06 (2.55)	0 (0.00)	17 (3.14)	09 (6.98)
Kidnapping and Abduction	227 (24.67)	129 (54.89)	0 (0.00)	69 (12.75)	29 (22.48)
Molestation	<b>495</b> <b>(53.80)</b>	86 (36.60)	12 (80.0)	349 (64.51)	48 (37.21)
Eve-Teasing	28 (3.04)	02 (0.85)	0 (0.00)	24 (4.44)	02 (1.55)
Cruelty by Husband	103 (11.20)	05 (2.13)	3 (20.00)	72 (13.31)	23 (17.83)
Immoral (T) Act	<b>01</b> <b>(0.11)</b>	00 (0.00)	0 (0.00)	00 (0.00)	01 (0.78)
Dowry Act	<b>01</b> <b>(0.11)</b>	00 (0.00)	0 (0.00)	01 (0.18)	0 (0.00)
Abetment of Suicide	05 (0.54)	00 (0.00)	0 (0.00)	02 (0.37)	03 (2.33)
Suicide/ Attempt to suicide	28 (3.04)	07 (2.98)	0 (0.00)	07 (1.29)	14 (10.85)
<b>Total column wise percentage</b>	<b>920</b> <b>(100)</b>	<b>235</b> <b>(100)</b>	<b>15</b> <b>(100)</b>	<b>541</b> <b>(100)</b>	<b>129</b> <b>(100)</b>

Source: District Police Headquarter Srinagar

Table 3.8 shows the percentage of registered cases on head-wise incidents of Crime against women from 2017 to 2018 of Jammu district of Jammu and Kashmir. The indicators of violation are rape, kidnapping and abduction, molestation, eve-teasing, cruelty by husband, immoral trafficking Act, dowry act, abetment of suicide, and suicide

Therefore the highest percentage of incidents of crime against women has been recorded molestation i.e. 53.80 percent. 26.67 percent followed by kidnapping and abduction 24.67 percent and Cruelty by husband 11.20. The lowest percentage of

crime is recorded as immoral trafficking Act 0.11 percent, Dowry act 0.11 percent, Abetment of suicide 0.54 percent.

**Table: 3.9. Crime head- wise total cases registered from 2017-2018 of Jammu district of Jammu and Kashmir**

Crime Head	cases registered	Not Admitted	Untraced	Challan	Under Investigation
Rape	104 (14.25)	23 (11.00)	01 (6.25)	37 (12.50)	43 (20.57)
Kidnapping and Abduction	<b>254</b> <b>(34.79)</b>	152 (72.73)	12 (75.00)	35 (11.82)	55 (26.32)
Molestation	196 (26.85)	21 (10.05)	0 (0.00)	123 (41.55)	52 (24.88)
Eve-Teasing	40 (5.48)	0 (0.00)	02 (12.50)	32 (10.81)	06 (2.87)
Cruelty by Husband	98 (13.42)	06 (2.87)	0 (0.00)	53 (17.91)	39 (18.66)
Immoral (T) Act	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)
Dowry Act	<b>08</b> <b>(1.10)</b>	0 (0.00)	0 (0.00)	06 (2.03)	02 (0.96)
Abetment of Suicide	15 (2.05)	01 (0.48)	01 (6.25)	06 (2.03)	07 (3.35)
Suicide/ Attempt to suicide	15 (2.05)	06 (2.87)	0 (0.00)	04 (1.35)	05 (2.39)
<b>Total</b>	<b>730</b> <b>(100)</b>	<b>209</b> <b>(100)</b>	<b>16</b> <b>(100)</b>	<b>296</b> <b>(100)</b>	<b>209</b> <b>(100)</b>

Source: District Police Headquarter Jammu

Table 3.9 shows the percentage of registered cases on head-wise incidents of Crime against women from 2017 to 2018 of Jammu district of Jammu and Kashmir. The indicators of violation are rape, kidnapping and abduction, molestation, eve-teasing, cruelty by husband, immoral trafficking Act, dowry act, abetment of suicide, and suicide.

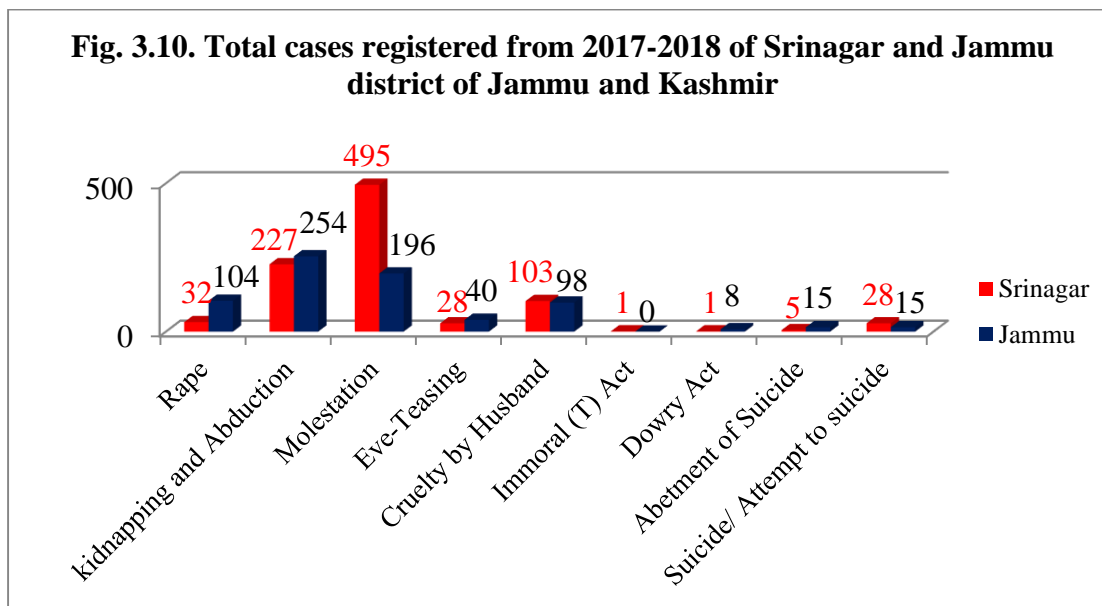
Therefore the highest percentage of incidents of crime against women has been recorded kidnapping and abduction (34.79 percent) followed by molestation (26.85 percent) and Rape (14.25 percent) the lowest is recorded as dowry Act (1.10 percent), Abetment of suicide (2.05 percent), Suicide/Attempt to suicide (2.05 percent) and rape.

*The district police headquarter of Jammu provide us only the data of 2017 to 2018. Therefore, only two years data of Srinagar and Jammu district have been taken to compare the rate of registered cases of crime in both the districts.*

**Table: 3.10. Crime head- wise cases registered from 2017-2018 of Srinagar and Jammu district of Jammu and Kashmir**

Crime Heads	Srinagar	Jammu
	Cases registered	Cases registered
Rape	32 (3.48)	<b>104</b> (14.25)
kidnapping and Abduction	227 (24.67)	<b>254</b> <b>(34.79)</b>
Molestation	<b>495</b> <b>(53.80)</b>	196 (26.85)
Eve-Teasing	28 (3.4)	<b>40</b> (5.48)
Cruelty by Husband	<b>103</b> (11.20)	98 (13.42)
Immoral (T) Act	<b>01</b> <b>(0.11)</b>	0 (0)
Dowry Act	01 <b>(0.11)</b>	<b>08</b> <b>(1.10)</b>
Abetment of Suicide	05 (0.54)	<b>15</b> (2.05)
Suicide/ Attempt to suicide	<b>28</b> (3.04)	15 (2.05)
Total column wise percentage	920 <b>(100)</b>	730 <b>(100)</b>

Source: District Police Headquarter Srinagar and Jammu



**Source:** District Police Headquarter Srinagar and Jammu

Table 3.10 shows the registered case on head-wise incidents of crime against women from 2017 to 2018 of Jammu district of Jammu and Kashmir. The indicators of violation are rape, kidnapping and abduction, molestation, eve-teasing, cruelty by husband, immoral trafficking Act, dowry act, abetment of suicide, and suicide.

Therefore, the highest crime cases are registered in Jammu as compared to Srinagar district in the category of “rape” i.e. 33 cases in Srinagar and 104 cases in Jammu. Kidnapping and abduction are higher in Jammu district i.e. 254 cases as compared to Srinagar 227 cases. Furthermore, molestation is higher in Srinagar 495 cases as compared to Jammu district 196 cases, Eve-teasing is higher in Jammu 40 cases as compared to Srinagar 28 cases, Moreover, cruelty by husband is higher in Srinagar 103 cases as compared to Jammu district 98 cases, immoral trafficking Act is higher in Srinagar 01 cases as compared to Jammu 0 cases, dowry act is higher in Jammu 08 cases as compared to Srinagar 1 case, abetment of suicide is higher in Jammu 15 cases as compared to Jammu 5 and suicide/ attempt to suicide is higher in Srinagar 28 cases as compared to Jammu 15 cases.

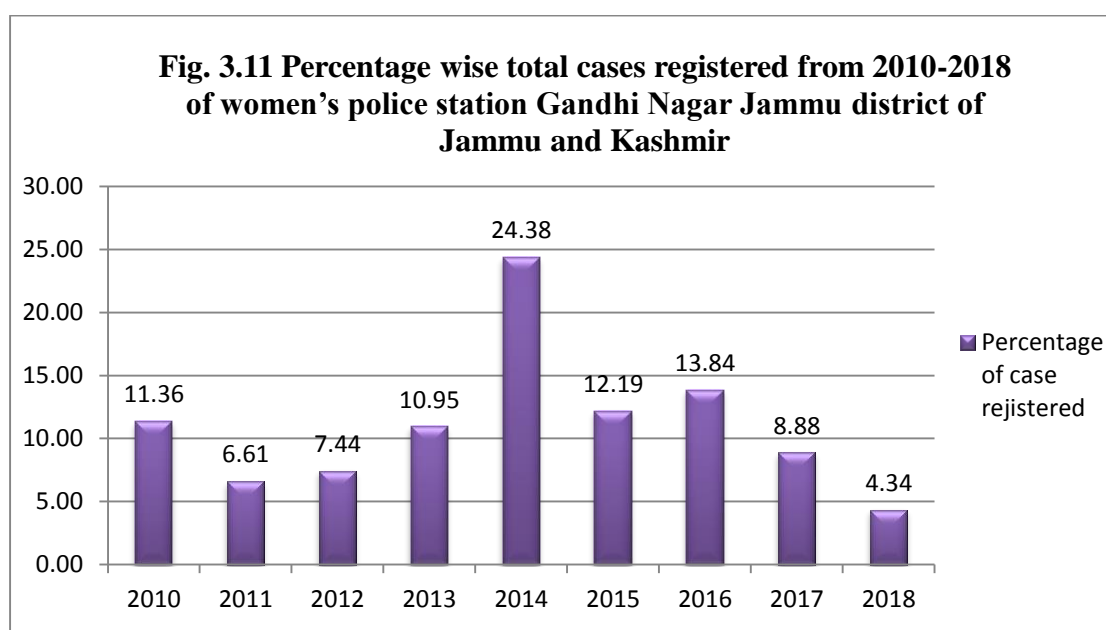
We can conclude that majority of the indicators from 2017 to 2018 is higher in the Jammu district as compared to Srinagar. As per the indicators, it clearly shows that rape, kidnapping and abduction, eve-teasing, dowry Act and abetment of suicide are higher in Jammu as compared to Srinagar district. Moreover,

molestation, cruelty by husband and immoral trafficking Act, and suicide/attempt to suicide are higher in Srinagar as compared to Jammu.

**Table 3.11 Total cases registered from 2010-2018 of women's police station Gandhi Nagar Jammu district of Jammu and Kashmir**

Year	Cases Registered	Not Admitted	Untraced	Challan	Under Investigation
2010	55 (11.36)	0	0	0	0
2011	32 (6.61)	02	0	17	13
2012	36 (7.44)	03	0	32	01
2013	53 (10.95)	04	0	44	05
2014	118 (24.38)	06	0	94	18
2015	59 (12.19)	03	0	51	05
2016	67 (13.84)	05	0	49	12
2017	43 (8.88)	01	0	29	12
2018	21 (4.34)	04	0	11	06
<b>Total</b>	<b>484 (100)</b>	<b>28</b>	<b>0</b>	<b>327</b>	<b>72</b>

Source: Police Station Women Cell Gandhi Nagar Jammu



Source: Police Station Women Cell Gandhi Nagar Jammu

Table 3.11 shows the case which is registered from 2010-2018 in women's police station Gandhi Nagar Jammu district of Jammu and Kashmir so from 2010 to 2014 the percentage of crime cases against women increased from 11.36 percent to 24.38 percent and then from 2015 to 2018 the percentage of crime cases has continues declined from 24.38 percent to 4.34 percent. So from the table, the highest percent has recorded in 2014 i.e. 24.38 percent and the lowest in 2018 i.e. 4.34 percent.

### **3.12 CONCLUSION**

The present chapter highlights the different aspects of the status of women in India from the earliest times till the contemporary period. During the Ancient period, women took part in religious and social activities and they had the freedom to choose their mate for Marriage. In the early Vedic period women enjoyed all the necessary rights which are essential for a human being. Even no religious ceremony by men was considered to be complete without the participation of his wife. During the medieval period women's position in society deteriorated further, the purdah system played a very important role still prominent in India. Evil Practice like polygamy, Sati, child marriage, ill-treatment of widows was common. Women were denied the right to education and kept away from participation in all the spheres of progress. The modern period is divided into two categories during British rule; a number of changes were made in many spheres of our society. Some substantial progress was achieved in eliminating inequalities between men and women in education, employment, social right, and so on. Some social evils like Sati, devadasi system, and many more which were a great hurdle in the path of women's progress were either controlled or removed by suitable legislation. Many social reformers like Dr. Ambedkar, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, and Jyotiba Phule fought for the liberty of general and women in particular. The status of women in post-independent India has changed since India's independence. Both the structural and cultural changes provided equality of opportunities to women in education, employment, economic and political participation. With the help of these changes, exploitation of women, to a great extent was reduced. The improvement in the status of women in India especially after independence can be assessed in the light of changes that have taken place in numerous areas such as legislation, education, and employment, economic, political participation, and awareness of their rights on the part of women. After the status of

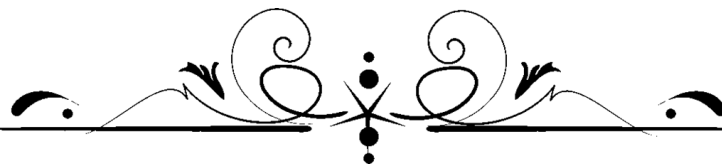
women in India, researchers give insight into the status of women in Jammu and Kashmir.

In the present chapter the researcher has analysed NCRB reports to find out the role of masculinity and violence against women in India. It is evident in NCRB (National Crime Record Bureau) reports that the statistical figures of Crime against women in India from 2011 to 2020 as mentioned in NCRB shows that the highest percentage of incidents of crime against women has been recorded as “cruelty by husband and relatives (498-A IPC)” which comprises 42.07 percent in the year 2011, 41.79 percent in the year 2012. 38.40 percent in the year 2013, 37.29 percent in the year 2014. In 2015 the highest percentage was recorded in the category “Assault on women with intent to outrage her modesty” which is 38.57 percent. Moreover, the highest percentage was recorded in cruelty by husband and relatives from 2016 to 2020, 34.48 percent in the year 2016, 32.94 percent in the year 2017, 31.43 percent in the year 2018, 32.97 percent in the year 2019 and 35.50 percent in the year 2020. Furthermore, the lowest percentage of crime against women were recorded is Importation of Girls from foreign country from 2013 to 2020. The highest incidents of crime which increases *within the year* has been recorded from 2011 to 2020 as kidnapping and abduction (0.09 percent) followed by Dowry and prohibition act (0.08 percent), Rape (0.03 percent) and Cruelty by husband and relatives (0.02 percent). The lowest incident of crime is recorded as immoral Traffic (Prevention) Act 1956 which comprises -0.14 percent followed by Importation of Girls from foreign country -0.14 percent.

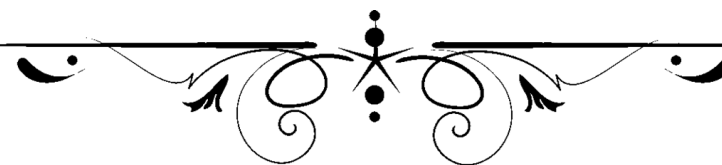
Therefore, on the basis of analysis of the data collected from district police headquarters. It is concluded that the crime against women is higher in the Jammu district as compared to Srinagar district. As per the indicators, it clearly shows that rape, kidnapping and abduction, Eve-teasing, Dowry Act, and Abetment of Suicide are higher in Jammu as compared to Srinagar district. Moreover, molestation, cruelty by husband and immoral trafficking Act, and suicide/attempt to suicide are higher in Srinagar as compared to Jammu.

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- [7] National Crime Records Bureau, Ministry of Home Affairs from 2013 to 2020.
- [8] District Police Headquarter Srinagar and Jammu, List of registered cases 2017 to 2018
- [9] Women's Police Station Gandhi Nagar Jammu District of Jammu and Kashmir. List of total Cases registered from 2010-2018 of Women's Police Station Gandhi Nagar Jammu District of Jammu and Kashmir.



**CHAPTER 4**  
*Observations and  
Discussion*



# *Chapter 4*

## *Observations and Discussion*

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### **4.0. INTRODUCTION**

Masculinity and violence are the two terms used to address the issues of feminism. Masculinity is a set of attributes, behaviors, and social roles, and relations of men within a given society. Masculinity is often associated with characteristics such as aggressiveness, competitiveness, dominance, strength, courage, and control. These characteristics result from a combination of biological, cultural, and social influences and relate to our understanding of power and society. Masculinity is not only defined by the relationship between men and women; it is also defined by the relationship among men (UNIFEM Gender Fact Sheet No.5, p. 5). Women's characteristics were described as being motherly, caring, compassionate, physically weak, religious, home-made, accommodating, affectionate, attractive, sensitive, emotional, and insecure (Bozkurt, V., Tartanoglu, S., & Dawes, G. 2015:255). Violence against women has been hypothesized as men's power, dominance, and control over women (Kimmel 2007). Women as a mother, wives, and daughters in society face these issues and challenges in day-to-day life. Every stage of women is full of hardships and struggles and what not? Men's domestic violence in families and homes is only understandable in the context of power inequalities (Flood. F. 2013:13). Violence in the domestic area is usually perpetrated by males who are in positions of trust and closeness and power like husbands, boyfriends, fathers, fathers-in-law, stepfathers, brothers, uncles, sons, or other relatives. In domestic violence, it is always seen that men perpetrated violence against women. Women can also be aggressive, but their actions are in a small percentage (Sapkota. S. 2011:1). The life of women from birth to death is full of miseries like discrimination at home as a girl child, sexual harassment in a society like a school, college, workplace, violation at public-private institutions, violation at family, like after marriage, different demands from husband, inlaws and demands of dowry, problems of economic dependence (Shafi, A., & Jahangir, M. S. (2013), Shafi, S., Nisa S., & Rizvi, T. (2015). All these issues explains how women are always dominated through different stages of life.

This chapter has been divided into five sections. 1. Introduction, 2. demographic variables, 3. construction of masculinity among males and females in Srinagar and Jammu district, 4. factors responsible for construction of masculinity in Srinagar and Jammu district and 5. interlinkage between masculinity and violence against women.

## DEMOGRAPHIC PROFILE OF THE AREA

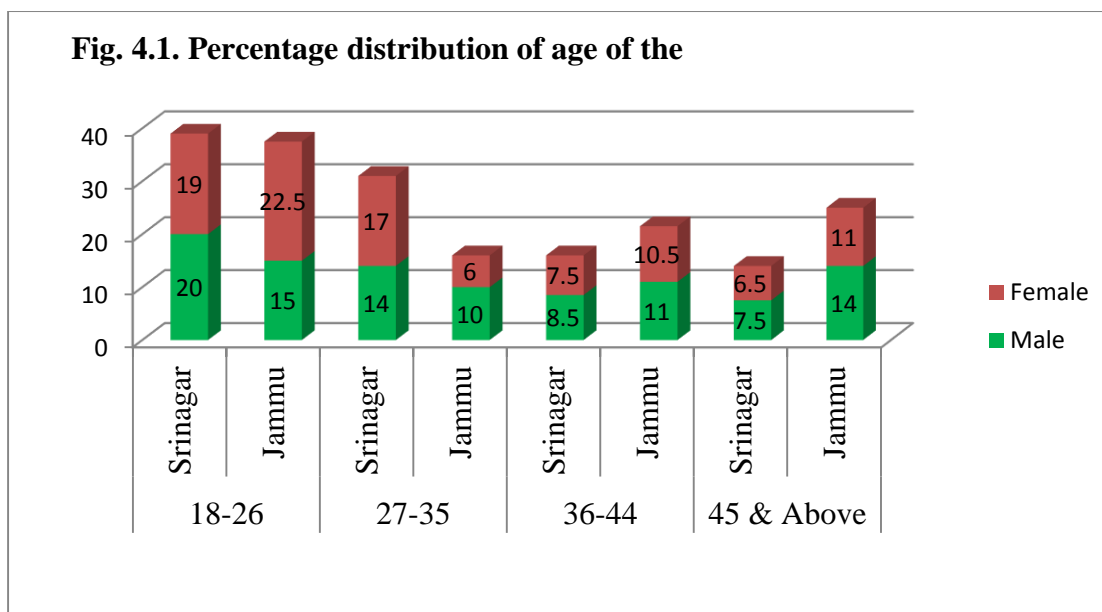
The demographic profile of Srinagar and Jammu district of Jammu and Kashmir is prepared through a primary survey which includes age, religion, gender, marital status, nature of marriage, family status, family size, occupation, education, and monthly income.

**Table 4.1: Percentage wise age of the respondents**

Age of the Respondent	Name of the District	Gender		Total
		Male	Female	
18-26	Srinagar	40 (20.0)	38 (19.0)	78 (19.5)
	Jammu	30 (15.0)	45 (22.5)	75 (18.75)
27-35	Srinagar	28 (14.0)	34 (17)	62 (15.5)
	Jammu	20 (10.0)	12 (6.0)	32 (8.0)
36-44	Srinagar	17 (8.5)	15 (7.5)	32 (8.0)
	Jammu	22 (11.0)	21 (10.5)	43 (10.75)
45 & Above	Srinagar	15 (7.5)	13 (6.5)	28 (7.0)
	Jammu	28 (14.0)	22 (11.0)	50 (12.5)
<b>Total Column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total



**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.1 shows the age distribution of the male and female respondents from the Srinagar and Jammu district. In the case of the Srinagar district, the highest number of the respondents is belonging from 18 to 26 years which comprises 39.0 percent (20.0 percent male and 19.0 percent female) followed by, 27-35 years which comprises 31.0 percent (14.0 percent male and 17.0 percent female), 36-44 years which comprises 16.0 percent (8.5 percent male and 7.5 percent females). Moreover, 14.0 percent (7.5 percent male and 6.5 percent female) of the respondents belong to the age group of 45 and above years. Similarly, in the case of the Jammu district, the highest number of the respondents belongs from 18-26 years which comprises 37.5 percent (15.0 percent male and 22.5 percent female) followed by 45 and above years which comprises 25.0 percent (14.0 percent male and 11.0 percent female), 36-44 years which comprises 21.5 percent (11.0 percent male and 10.5 percent female). Moreover, 16.0 percent (10.0 percent male and 6.0 percent female) of the respondents belong to the age group of 27-35 years. So from the table majority of the respondents belong to the age group of 18-16 years from Srinagar and Jammu district.

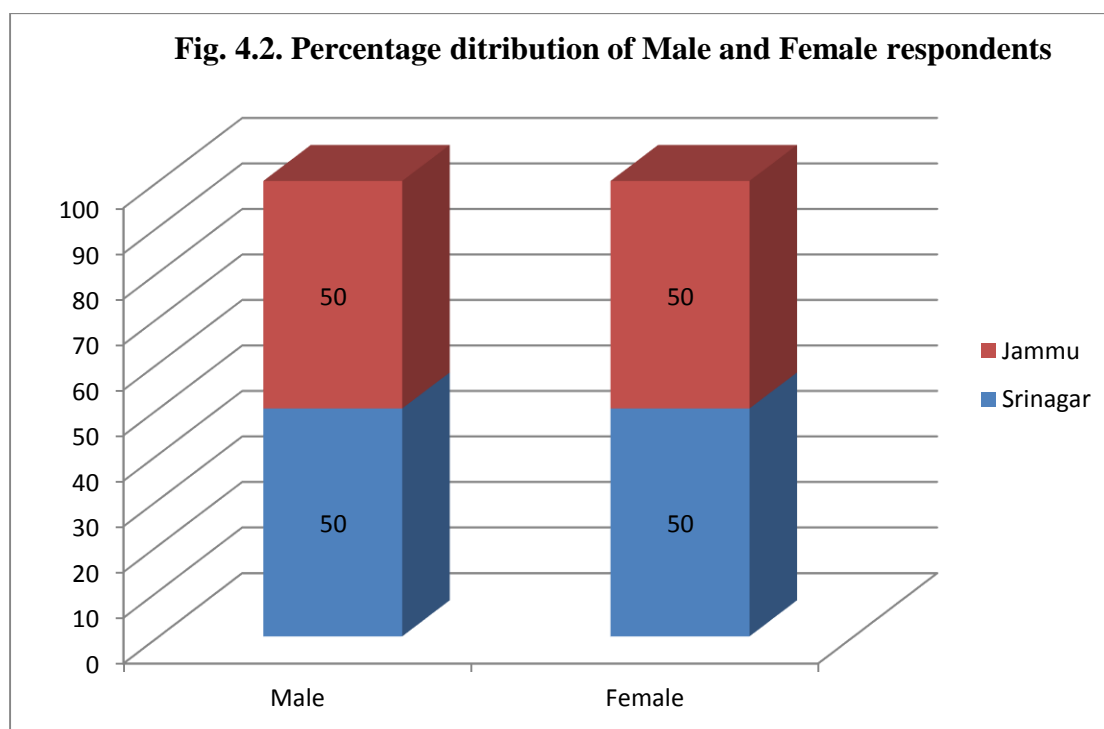
So majority of the respondents belong to the category of 18-26 years of age from both the districts.

**Table 4.2: Gender of the respondents**

Name of the district	Gender		Total
	Male	Female	
Srinagar	100 (50.0)	100 (50.0)	200 (50.0)
Jammu	100 (50.0)	100 (50.0)	200 (50.0)
<b>Total column wise percentage</b>	<b>200</b> <b>(100)</b>	<b>200</b> <b>(100)</b>	<b>400</b> <b>(100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total



**Source:** Estimated from field data

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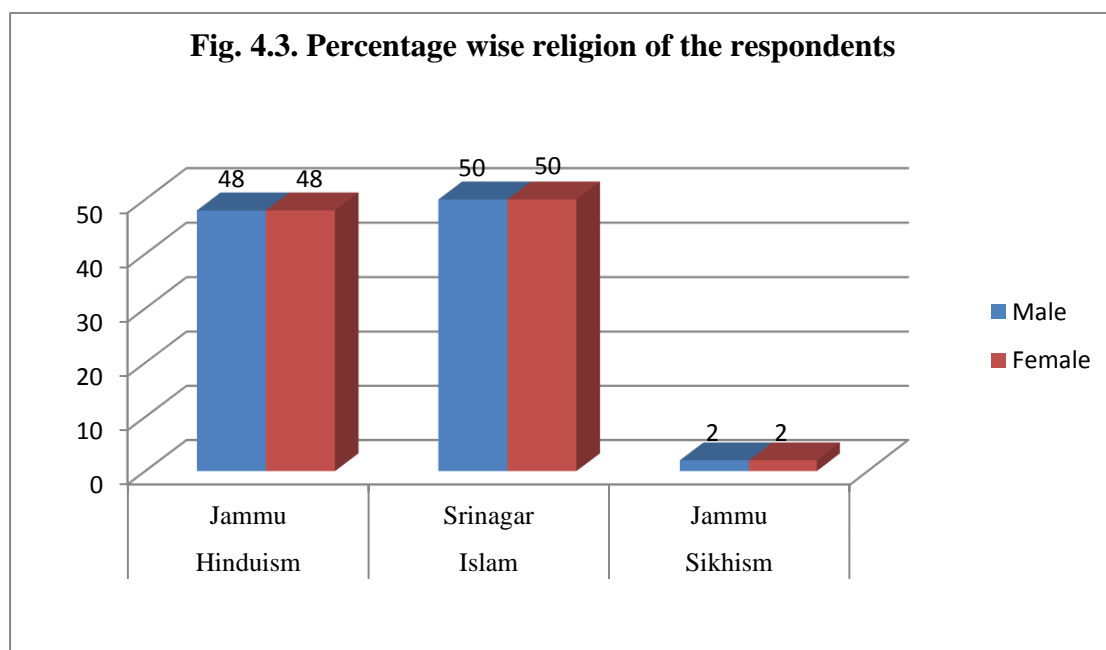
Table 4.2 shows the percentage distribution of male and female respondents. In Srinagar, 50.0 percent of the respondents are belonging to the male and 50.0 percent female category. Similarly, in the case of the Jammu district, 50.0 percent of the respondents are belonging to the male and 50.0 percent to the female category.

**Table 4.3: Percentage wise religion of the respondents**

Religion	Name of the District	Gender		Total
		Male	Female	
Hinduism	Jammu	96 (48.0)	96 (48.0)	192 (48.0)
Islam	Srinagar	100 (50.0)	100 (50.0)	200 (50.0)
Sikhism	Jammu	04 (2.0)	04 (2.0)	08 (4.0)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total



**Source:** Estimated from field data

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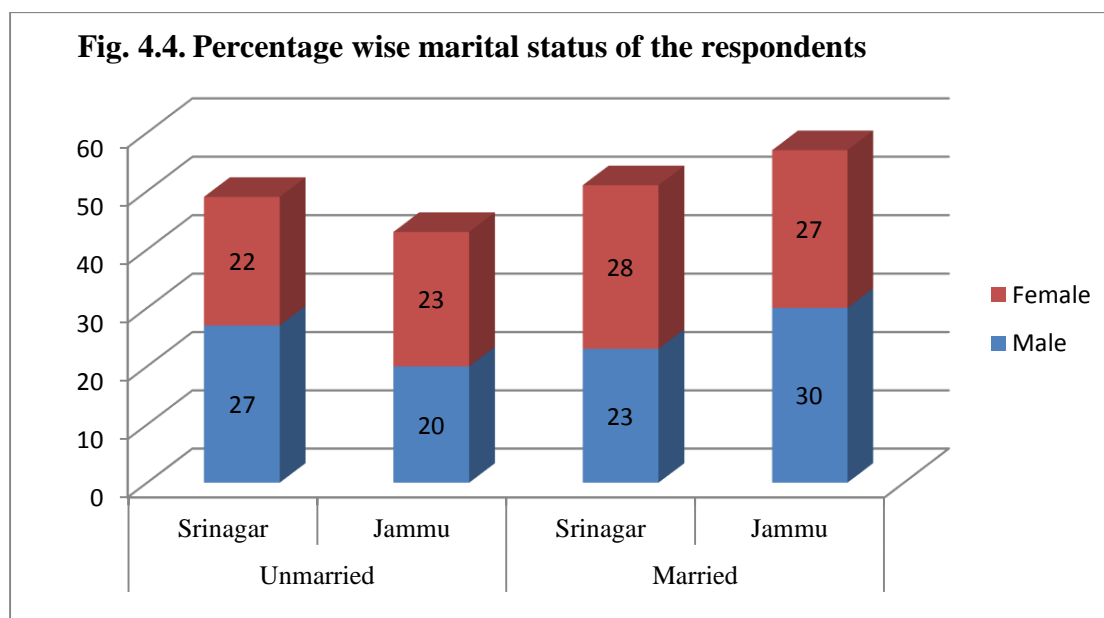
Table 4.3 shows that 100.0 percent of the respondents are belonging to the Muslim religion in the Srinagar district in comparison 96.0 percent of the respondents are belonging to the Hinduism and 4.0 percent of the respondents belong to Sikhism in the Jammu district. As we know the Kashmir division is Islam dominated area and the Jammu division is dominated by Hinduism. In Jammu district, there are 7.0 percent Sikhs as per census 2011 so we have also taken 2.0 percent, Sikh respondents, in Jammu district.

**Table 4.4: Percentage wise marital status of the respondents**

Marital status	Name of the District	Gender		Total
		Male	Female	
Unmarried	Srinagar	54 (27.0)	44 (22.0)	98 (24.5)
	Jammu	40 (20.0)	46 (23.0)	86 (21.5)
Married	Srinagar	46 (23.0)	56 (28.0)	102 (25.5)
	Jammu	60 (30.0)	54 (27.0)	114 (28.5)
<b>Total Column wise percentage</b>		200 (100)	200 (100)	400 (100)

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total



**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.4 shows the percentage distribution of marital status of respondents of Srinagar and Jammu district. In the case of the Srinagar district, 49.0 percent of the respondents (27.0 percent male and 22.0 percent female) are unmarried and 51.0 percent (23.0 percent male and 28.0 percent female) of the respondents are married. Similarly, in the case of the Jammu district, 43.0 percent (20.0 percent male and 23.0 percent female) of the respondents are unmarried and 57.0 percent (30.0 percent male and 27.0 percent female) of the respondents are married.

In this study opinions of both married and unmarried respondents are very important because perception pertaining to masculinity may be differ in both the groups, which would be helpful for drawing conclusion. So the study finds that

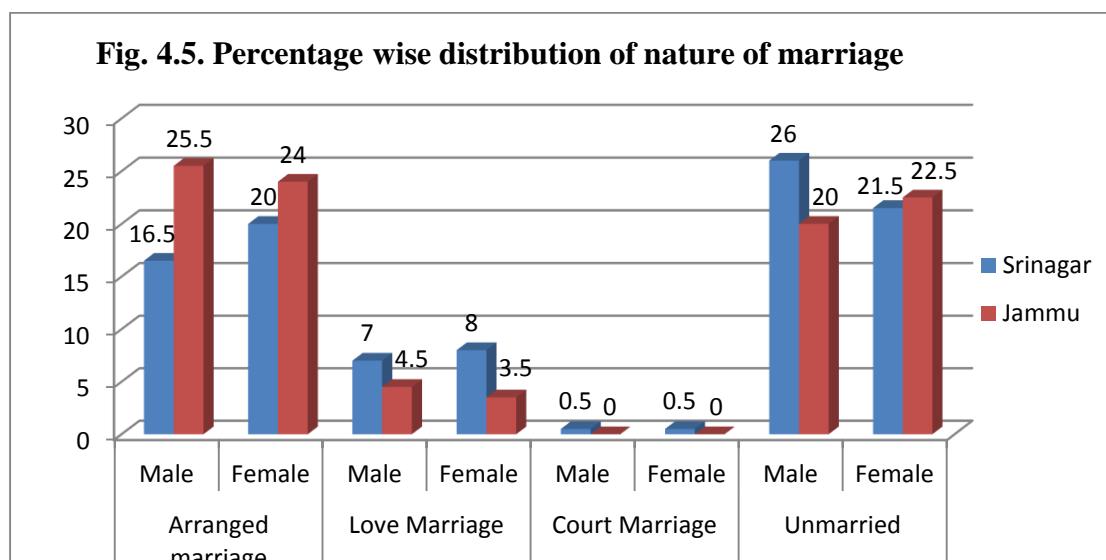
majority of the respondents belong to the married category from both Srinagar and Jammu district.

**Table 4.5: Percentage wise distribution of nature of marriage**

Nature of marriage	Gender	Name of the district		Total
		Srinagar	Jammu	
Arranged marriage	Male	33 (16.5)	51 (25.5)	84 (21.0)
	Female	40 (20.0)	48 (24.5)	88 (22.0)
Love Marriage	Male	14 (7.0)	9 (4.5)	23 (5.75)
	Female	16 (8.0)	7 (3.5)	23 (5.75)
Court Marriage	Male	01 (0.5)	0 (0.0)	01 (0.25)
	Female	01 (0.5)	0 (0.0)	01 (0.25)
Unmarried	Male	52 (26.0)	40 (20.0)	92 (23.0)
	Female	43 (21.5)	45 (22.5)	88 (22.0)
<b>Total Column wise percentage</b>		<b>200</b> <b>(100)</b>	<b>200</b> <b>(100)</b>	<b>400</b> <b>(100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total



**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.5 shows the percentage distribution of the nature of marriage of the respondents of the Srinagar and Jammu districts. In the case of Srinagar district, the highest percentage is recorded in arranged marriage which is 36.5 percent (16.5

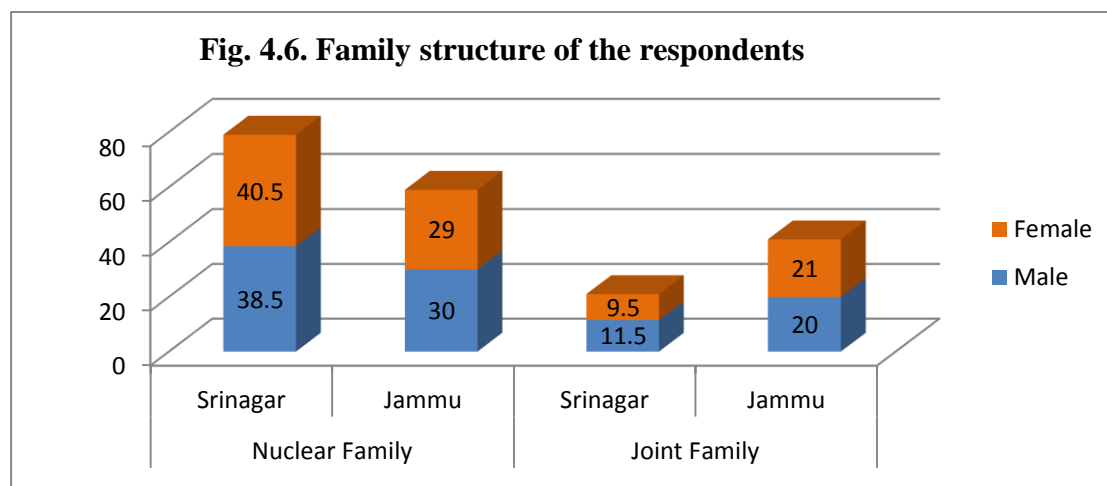
percent male and 20 percent female) followed by love marriage 15.0 percent (7.0 percent male and 8.0 percent female) and 1.0 percent (0.5 percent male and 0.5 percent female) of the respondents belongs to the court marriage. Similarly, in the Jammu district, the highest percentage of respondents belongs to arranged marriage 49.5 percent (25.5 percent male and 24 percent female) followed by love marriage which comprises 8.0 percent (4.5 percent male and 3.5 percent female). So the study finds that majority of the respondents belong to the category of arranged marriage in both the districts.

**Table 4.6: Family structure of the respondents**

Family structure of the respondents	Name of the District	Gender		Total
		Male	Female	
Nuclear Family	Srinagar	77 (38.5)	81 (40.5)	158 (39.5)
	Jammu	60 (30.0)	58 (29.0)	118 (29.5)
Joint Family	Srinagar	23 (11.5)	19 (9.5)	42 (10.5)
	Jammu	40 (20.0)	42 (21.0)	82 (20.5)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total



**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.6 shows the family structure of the Srinagar and Jammu district. The table shows that majority of the household 79.0 percent (38.5 percent male and 40.5 percent female) family reside as the nuclear family and 21.0 percent (11.5 percent

male and 9.5 percent female) reside in a joint family structure in the Srinagar district. Similarly, in the Jammu district, 59.0 percent (30.0 percent male and 29.0 percent female) of the family resides as nuclear and 41.0 percent (20.0 percent male and 21.0 percent female) resides as joint family structure in the Jammu district. So from table 4.6 clearly shows that the majority of the respondents belong to the nuclear family in both Srinagar and Jammu districts. So majority of the respondents belong to the category of nuclear family in both the districts.

**Table 4.7: Number of persons in a Family**

Family size	Name of the District	Gender		Total
		Male	Female	
1-4 members	Srinagar	27 (13.5)	34 (17.0)	61 (15.25)
	Jammu	34 (17.0)	24 (12.0)	58 (14.5)
5-8 members	Srinagar	59 (29.5)	53 (26.5)	112 (28.0)
	Jammu	53 (26.5)	55 (27.5)	108 (27.0)
9-12 members	Srinagar	14 (7.0)	12 (6.0)	26 (6.5)
	Jammu	12 (6.0)	20 (10.0)	32 (8.0)
13 and Above	Srinagar	0 (0.0)	01 (0.5)	01 (0.25)
	Jammu	01 (0.5)	01 (0.5)	02 (0.5)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

Source: Estimated from field data

Note: Figure in parenthesis are percentage of total

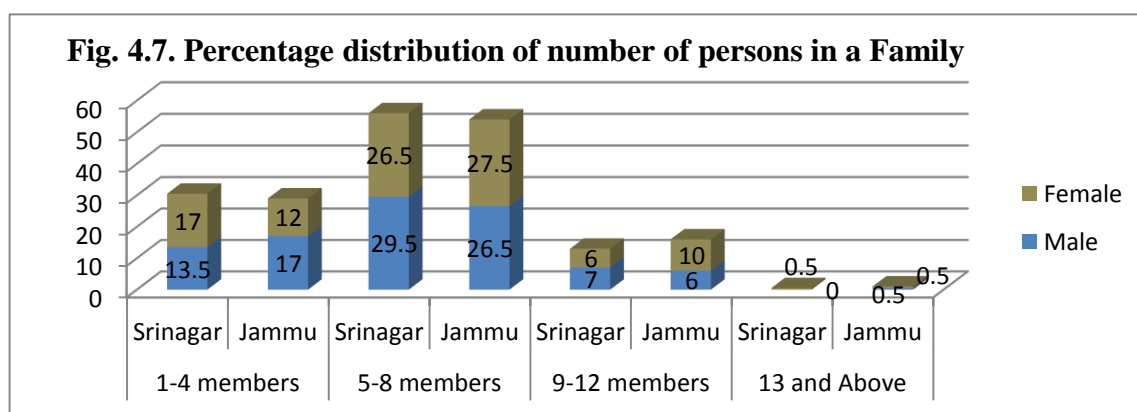


Table 4.7 shows that the number of members in the family of Srinagar district, 56 percent has 5-8 family members. 30.5 percent has 1-4 family members, 13 percent has 9-12 family members and 0.5 percent has 13 and above family members.

Similarly, in the case of the Jammu district, 54 percent has 5-8 family members followed by 29 percent has 1-4 family members, 16 percent has 9-12 family members and 1.0 percent has 13 and above family members.

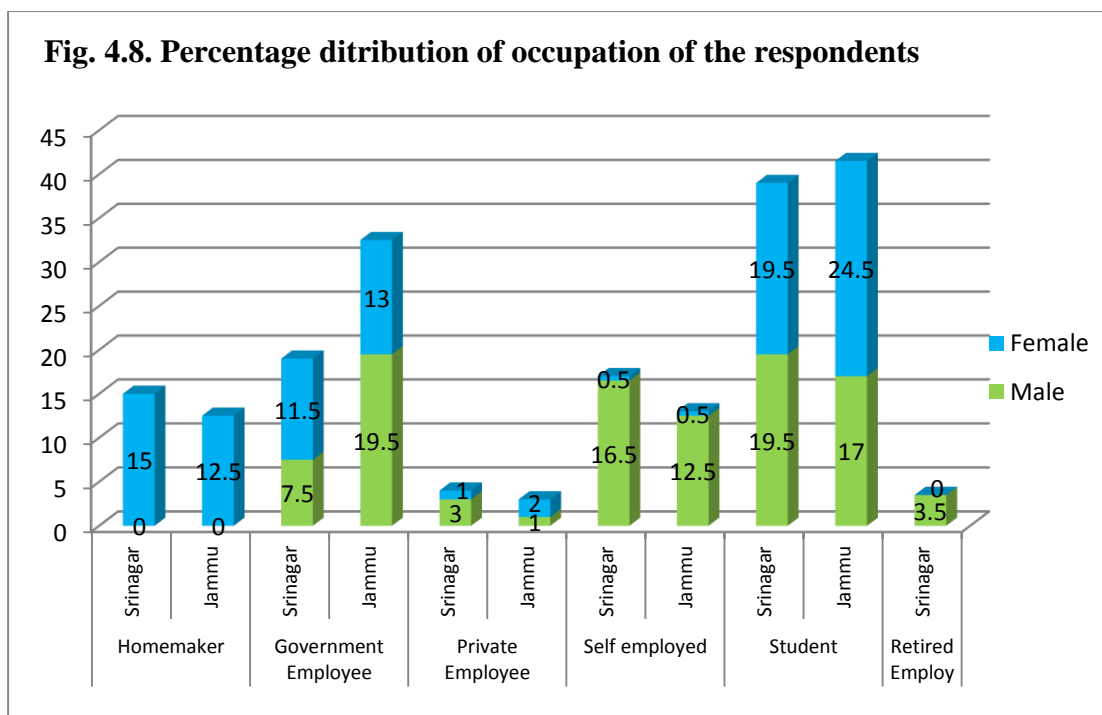
So from table 4.7 the researcher finds that the highest percentage i.e. 56.0 percent of respondents belong to 5-8 member's category from Srinagar and 54.0 percent respondents from Jammu district.

**Table 4.8: Occupation of the respondents in two districts**

Occupation of the respondents	District	Gender		Total
		Male	Female	
Homemaker	Srinagar	0 (0.0)	30 (15.0)	30 (7.5)
	Jammu	0 (0.0)	25 (12.5)	36 (9.0)
Government Employee	Srinagar	15 (7.5)	23 (11.5)	38 (9.5)
	Jammu	39 (19.5)	26 (13.0)	49 (12.5)
Private Employee	Srinagar	06 (3.0)	02 (1.0)	08 (2.0)
	Jammu	02 (1.0)	04 (2.0)	06 (1.5)
Self employed	Srinagar	33 (16.5)	01 (0.5)	39 (9.75)
	Jammu	25 (12.5)	01 (0.5)	26 (6.5)
Student	Srinagar	39 (19.5)	39 (19.5)	78 (19.5)
	Jammu	34 (17.0)	49 (24.5)	83 (20.75)
Retired Employ	Srinagar	07 (3.5)	0 (0.0)	07 (1.75)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total



**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.8 shows the district-wise occupation of the respondents. In the case of Srinagar district the highest number of occupation is 39.0 percent (19.5 percent male and 19.5 percent female) as students followed by government employee 19.0 percent (7.5 percent male and 11.5 percent female) respectively, moreover self-employed as 17.0 percent (16.5 percent male and 0.5 percent female), 15.0 percent of the women work as a homemaker, 4.0 percent (3.0 percent male and 1.0 percent female) as private employ and 3.5 percent occupation of the male respondents are retired employ. Similarly, in the case of the Jammu district, the highest percentage of occupation of the respondents are 41.5 percent (17.0 percent male and 24.5 percent female) as students followed by 32.5 percent (19.5 percent male and 13.0 percent female) as a government employees. Moreover, 12.5 percent of the females work as a homemaker, 13.0 percent (12.5 percent male and 0.5 percent female) as self-employed, 3.0 percent (2.0 percent male and 1.0 percent female) as a private employee, and 0.0 percent as retire from service.

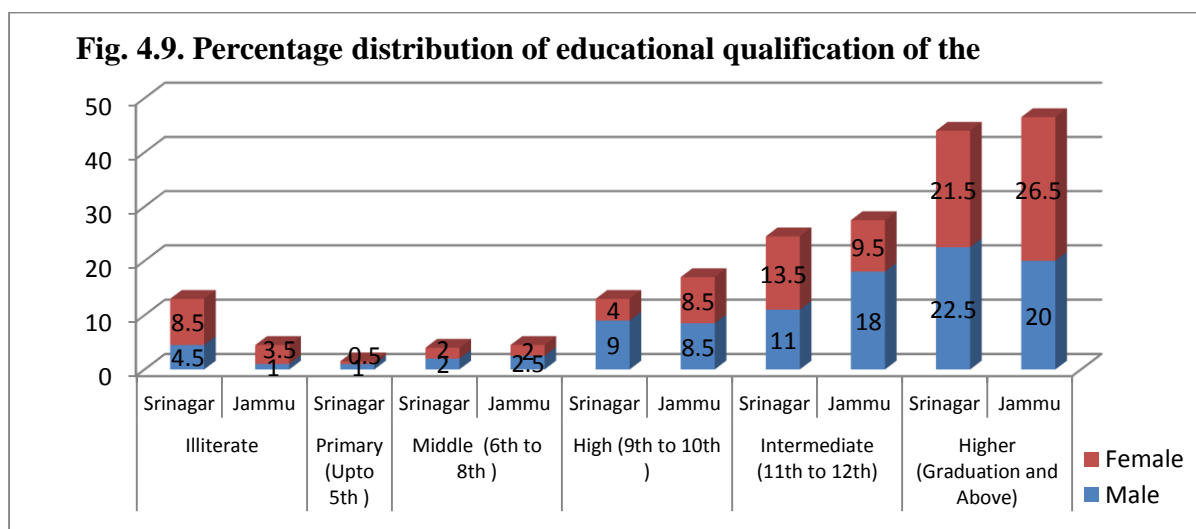
So from the table, 4.8, the researcher finds that majority of the respondents are students i.e. 39.0 percent (19.5 male and 19.5 female respondents) in Srinagar district and 41.5 percent (17.0 male and 24.5 percent female) in Jammu district.

Table 4.9: Education Status of the respondents

Educational Qualification	Name of the districts	Gender		Total
		Male	Female	
Illiterate	Srinagar	09 (4.5)	17 (8.5)	26 (6.5)
	Jammu	02 (1.0)	07 (3.5)	09 (2.25)
Primary (up-to 5th )	Srinagar	02 (1.0)	01 (0.5)	03 (0.75)
Middle (6th to 8th )	Srinagar	04 (2.0)	04 (2.0)	08 (2.0)
	Jammu	05 (2.5)	04 (2.0)	09 (2.25)
High (9th to 10th )	Srinagar	18 (9.0)	08 (4.0)	26 (6.5)
	Jammu	17 (8.5)	17 (8.5)	34 (8.5)
Intermediate (11th to 12th)	Srinagar	22 (11.0)	27 (13.5)	49 (12.25)
	Jammu	36 (18.0)	19 (9.5)	55 (13.75)
Higher (Graduation and Above)	Srinagar	45 (22.5)	43 (21.5)	88 (22.0)
	Jammu	40 (20.0)	53 (26.5)	93 (23.25)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total



**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Education is an important tool for the development of human capital. The production of human resources to advance the country requires the capacity building of both sexes. Education is the best tool that can contribute to women's health, empowerment, and growth. According to the census 2011, the state Jammu and Kashmir ranked 30th place in India with a 68.74 percent literacy rate. So it clearly shows that the state is one of the educational backward states in India (Gul, S. B. A., & Khan, Z. N. 2014:3).

Table 4.9 shows the percentage distribution of education qualification of the respondents of Srinagar district and Jammu district. In case of Srinagar district the highest percentage i.e. 44.0 percent (22.5 male and 21.5 percent female) belong to the category of higher education (graduation and above). 24.5 percent (11.0 male and 13.5 percent female) belong to the category of intermediate (11th and 12th), 13.0 percent (9.0 male and 4.0 percent female) in high (9th to 10th), 13.0 percent are illiterate (4.5 male and 8.5 female), 4.0 percent (2.0 male and 2.0 percent female) in middle (6th to 8th) and 1.5 percent (1.0 male and 0.5 percent female) respondent in primary (up-to 5th). Similarly, in the case of Jammu district, the highest percentage i.e. 46.5 percent (20.0 male and 26.5 percent female) belongs in the category of higher education and above (graduation and above). 27.5 percent (18.0 male and 9.5 percent female) in intermediate (11th and 12th), 17.0 percent (8.5 male and 8.5 percent female) in high (9th to 10), 4.5 percent (1.0 male and 3.5 percent female) are illiterate and 4.5 percent (2.5 male and 2.5 percent female) in middle (6th to 8th).

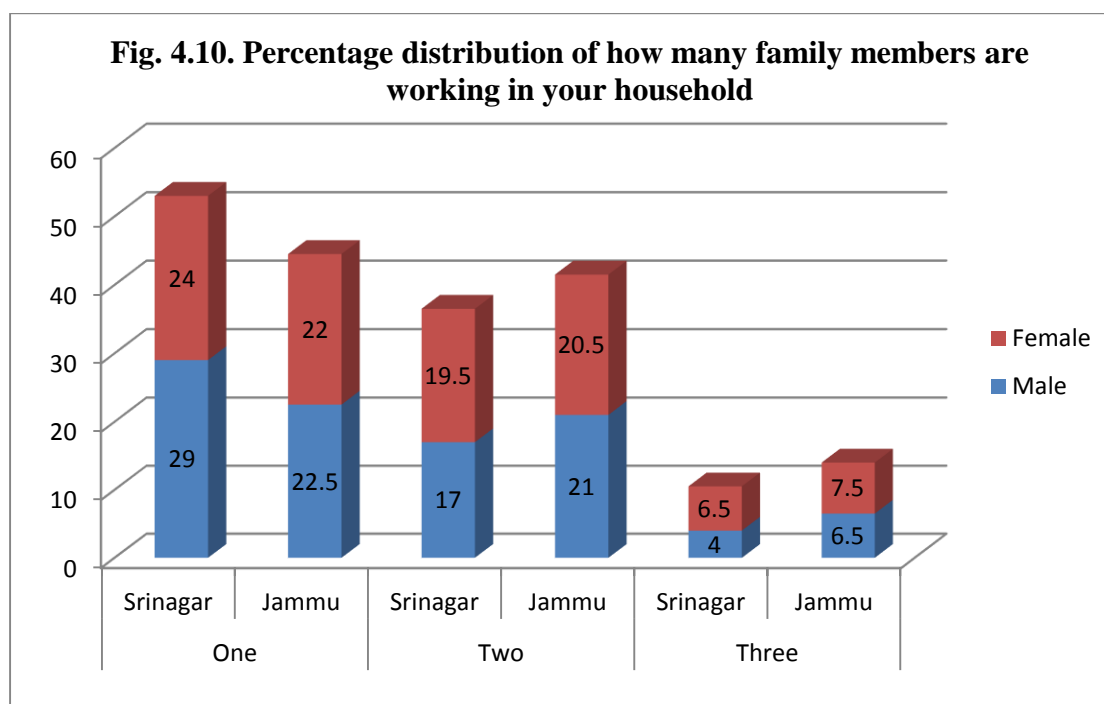
So from the table 4.10 majority of the respondents belong to the higher education (Graduation and above) category followed by intermediate (11 to 12<sup>th</sup>) category in both Srinagar and Jammu District.

**Table 4.10. How many family members are working in your household?**

	Name of the District	Gender		Total
		Male	Female	
One	Srinagar	58 (29.0)	48 (24.0)	106 (26.5)
	Jammu	45 (22.5)	44 (22.0)	89 (22.25)
Two	Srinagar	34 (17.0)	39 (19.5)	73 (18.25)
	Jammu	42 (21.0)	41 (20.5)	83 (20.75)
Three	Srinagar	8 (4.0)	13 (6.5)	21 (5.25)
	Jammu	13 (6.5)	15 (7.5)	28 (7.0)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

Source: Estimated from field data

Note: Figure in parenthesis are percentage of total



Source: Estimated from field data

Note: Figure in parenthesis are percentage of total

Table 4.10 shows the percentage distribution of how many family members are working in the household. The highest percentage of the respondents i.e. 53.0 percent (29.0 percent male and 24.0 percent female) responds those who have “one family member” in Srinagar. 36.5 percent (17.0 percent male and 19.5 percent female)

respondents respond the category of two family members and 10.5 percent (4.0 percent male and 6.5 percent female) respond the category of “three members” who are working in the household. Similarly, in the case of the Jammu district, the highest percentages i.e. 44.5 percent (22.5 percent male and 22.0 percent female) of respondents respond those who have one family member. 41.5 percent (21.0 percent male and 20.5 percent female) respondents respond the category of two family members and 14.0 percent (6.5 percent male and 7.5 percent female) respondents respond those who have three family members who are working in the household.

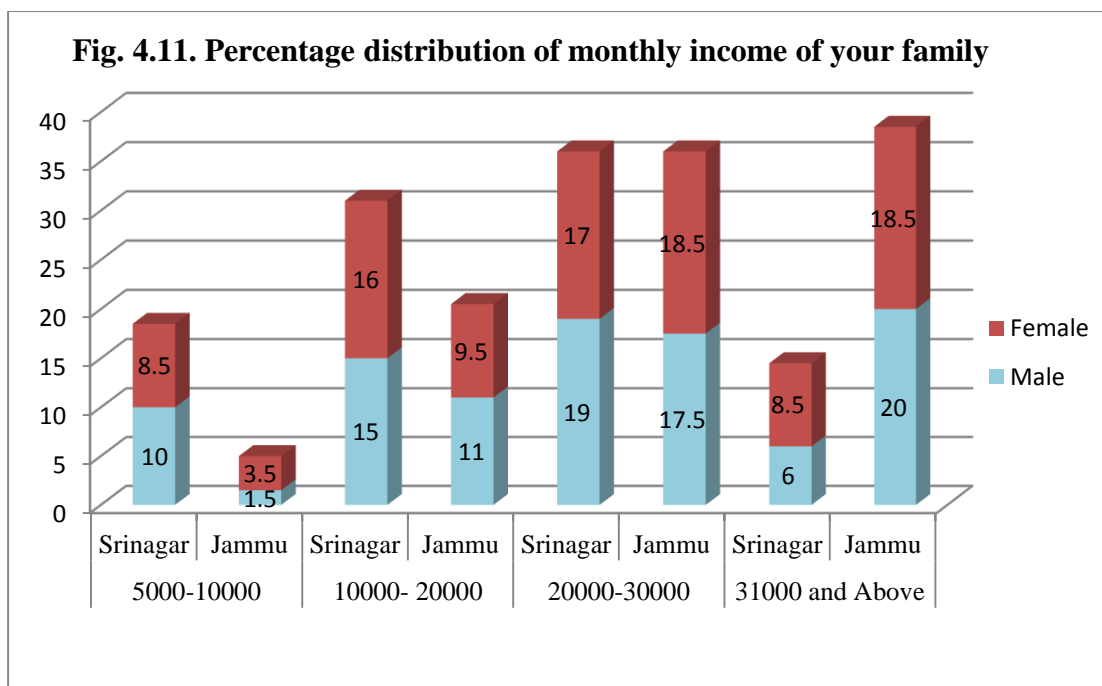
So from table 4.10 majority of the respondents have one member who earns for the family in both Srinagar and Jammu districts.

**Table 4.11. Monthly income of your family**

	Name of districts	Gender		Total
		Male	Female	
5000-10000	Srinagar	20 (10.0)	17 (8.5)	37 (9.25)
	Jammu	3 (1.5)	7 (3.5)	10 (2.5)
10000- 20000	Srinagar	30 (15.0)	32 (16.0)	62 (15.5)
	Jammu	22 (11.0)	19 (9.5)	41 (10.25)
20000-30000	Srinagar	38 (19.0)	34 (17.0)	72 (18.0)
	Jammu	35 (17.5)	37 (18.5)	72 (18.0)
31000 and Above	Srinagar	12 (6.0)	17 (8.5)	29 (7.25)
	Jammu	40 (20.0)	37 (18.5)	77 (19.25)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total



**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.11 shows the percentage distribution of monthly income of the family of the respondents of Srinagar and Jammu district. In the case of Srinagar district, the highest percentage i.e. 36 percent of respondents have Rs 20,000 to 30000 monthly income. 31 percent of respondents have 10000 to 20000, Rs 5000-10000 (18.5 percent), 31000 and above (14.5 percent) monthly income respectively. So from table 4.11, the highest percentage of respondents in Srinagar district have 20000-30000 and in the case of Jammu district, the highest percentage of respondents have 31000 and above

**Now the researcher has examined the construction of masculinity among males and females of Jammu and Kashmir which is also the objective of the present study.**

Masculinity is a set of attributes, behaviors and social roles, and relations of men within a given society as well as the meaning attributed to them and it is generally associated with boys and men. The term masculinity is often associated with characteristics such as aggressiveness, competitiveness, dominance, strength, courage, and control. These characteristics result from a combination of biological, cultural, and social influences and relate to our understanding of power and society.

Masculinity is not only defined by the relationship between men and women; it is also defined by the relationship among men (UNIFEM Gender Fact Sheet No.5, p. 5).

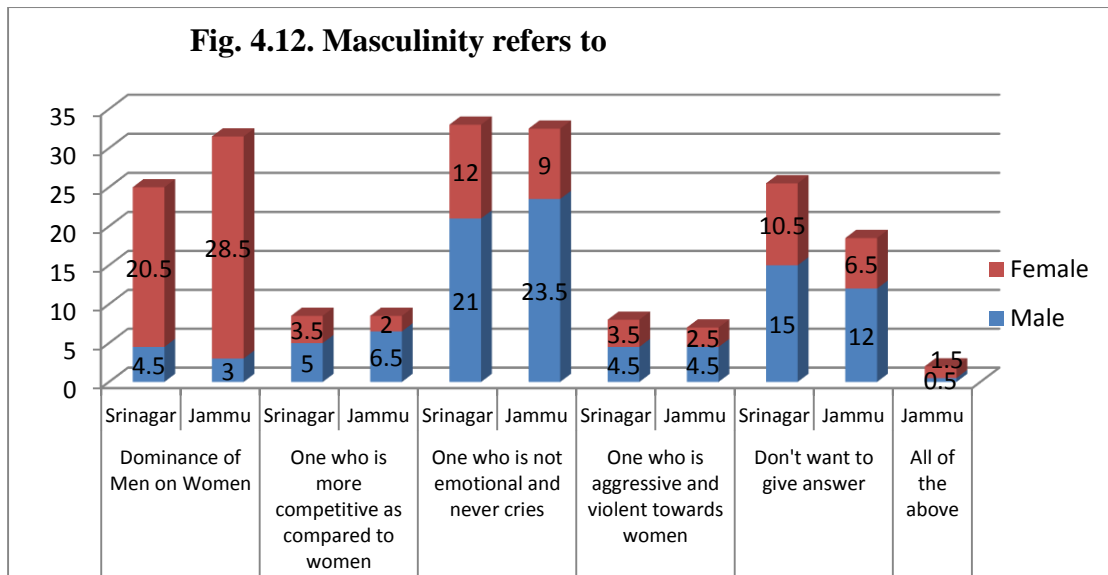
**First objective of the present study is to examine the construction of masculinity among males and females of Jammu and Kashmir**

**Table 4.12. Masculinity refers to**

	Name of the district	Gender		Total
		Male	Female	
Dominance of Men on Women	Srinagar	09 (4.5)	41 (20.5)	50 (12.5)
	Jammu	06 (3.0)	57 (28.5)	63 (15.75)
One who is more competitive as compared to women	Srinagar	10 (5.0)	07 (3.5)	17 (4.25)
	Jammu	13 (6.5)	04 (2.0)	17 (4.25)
One who is not emotional and never cries	Srinagar	42 (21.0)	24 (12.0)	66 (16.5)
	Jammu	47 (23.5)	18 (9.0)	65 (16.25)
One who is aggressive and violent towards women	Srinagar	09 (4.5)	07 (3.5)	16 (4.0)
	Jammu	09 (4.5)	05 (3.5)	14 (3.5)
Don't want to give answer	Srinagar	30 (15.5)	21 (10.5)	51 (12.75)
	Jammu	24 (12.0)	13 (6.5)	37 (9.25)
All of the above	Jammu	01 (0.5)	03 (1.5)	04 (1.0)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total



**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Masculinity is not a new concept therefore the researcher tried to what masculinity refers to in both Jammu and Srinagar districts. As it is evident in table 4.12 shows that in the case of **Srinagar district** 33.0 percent (21.0 percent males and 12.0 percent females) of the respondents responded that masculinity refers to one who is not emotional and never cries. 25.0 percent (4.5 percent males and 20.5 percent females) of the respondents said that masculinity refers to the dominance of men over women. However, a small number of the respondents i.e. 8.5 percent (5.0 percent males and 3.5 percent females) responded that masculinity refers to one who is more competitive as compared to women. Moreover, 25.5 percent (15.0 percent males and 10.5 percent females) of the respondents didn't answer the question. Similarly, in the case of the **Jammu district** 32.5 percent (23.5 percent males and 9.0 percent females) of the respondent's responded that masculinity refers to one, who is not emotional. 31.5 percent (3.0 percent males and 28.5 percent females) of the respondents said that masculinity refers to dominance. While as, 8.5 percent (6.5 percent males and 2.0 percent females) of the respondent's responded that masculinity refers to one who is more competitive as compared to women. Nonetheless, 18.5 percent (12.0 percent males and 6.5 percent females) of the respondents from the Jammu district didn't answer the question.

The overall result shows that majority of the male respondents in both the districts i.e. 21.0 percent in Srinagar and 23.5 percent in Jammu districts said that masculinity refers to one who is not emotional and never cries. 20.5 percent female respondents in Srinagar and 28.5 percent in Jammu district responded that masculinity

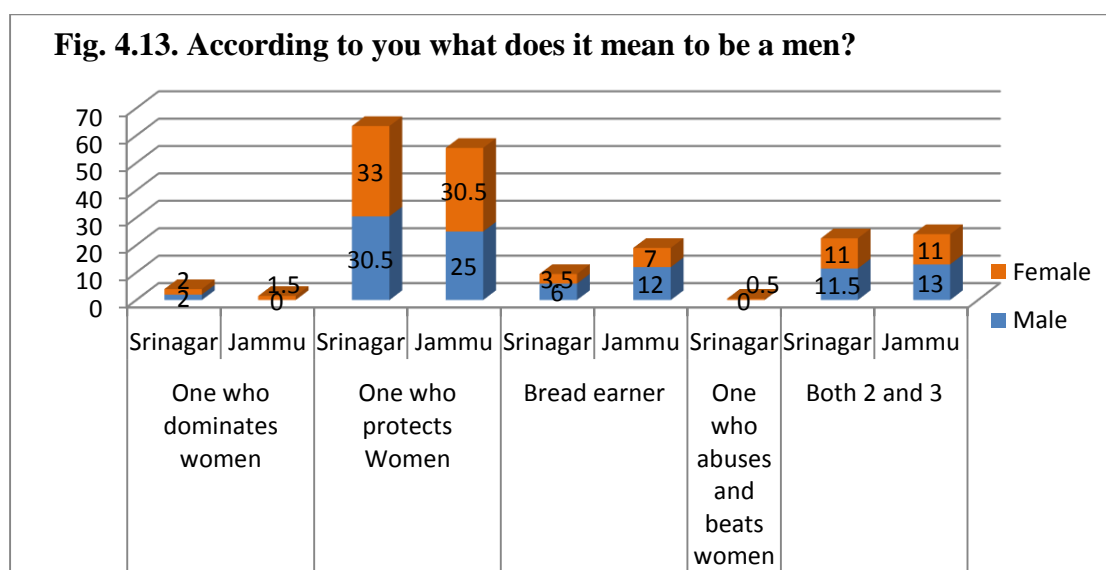
refers to the dominance of men on women. So different people have different thoughts on the concept of masculinity and it shows that the construction of masculinity in Srinagar and Jammu district is fluid (it is not fixed).

**Table 4.13. According to you what does it mean to be a man**

	Name of the district	Gender		Total
		Male	Female	
One who dominates women	Srinagar	04 (2.0)	04 (2.0)	08 (2.0)
	Jammu	0 (0.0)	03 (1.5)	03 (0.75)
One who protects Women	Srinagar	61 (30.5)	66 (33.0)	127 (31.75)
	Jammu	50 (25.0)	61 (30.5)	111 (27.75)
Bread earner	Srinagar	12 (6.0)	07 (3.5)	19 (4.75)
	Jammu	24 (12.0)	14 (7.0)	38 (9.5)
One who abuses and beats women	Srinagar	0 (0.0)	01 (0.5)	01 (0.25)
Both 2 and 3	Srinagar	23 (11.5)	22 (11.0)	45 (11.25)
	Jammu	26 (13.0)	22 (11.0)	48 (12.0)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total



**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.13 shows the percentage distribution of what does it mean to be a man in the Srinagar and Jammu district. 63.5 percent (30.5 male and 33.0 percent female) of the respondents in **Srinagar district** responded that one who protects women. 22.5 percent of the respondents (11.5 male and 11.0 percent female) said that both types of persons one who protects women and bread earner), 9.5 percent (6.0 male and 3.5 percent female) respond bread earner, 4.0 percent of the respondents (2.0 percent male and 2.0 percent female) said one who dominate women and 0.5 percent female respondents responded that one who abuses and beats women. Similarly, in the case of the **Jammu district** the highest percent of respondent's respond that 55.5 percent (25.0 male and 30.5 percent female) reply one who protects women followed by 24.0 percent (13.0 male 11.0 percent female) response both 2 and 3 (one who protects women and bread earner), moreover, 19.0 percent (12.0 male and 7.0 percent female) response that bread earner and 1.5 female respondents response that one who dominates women. So from the table, it shows that different people have a different concept regarding the meaning of men. So it shows that the construction of masculinity in Srinagar and Jammu district is fluid (it is not fixed).

**Table 4.14. What is the role of a man in your family**

	Name of the District	Gender		Total
		Male	Female	
To earn for the Family	Srinagar	01 (0.5)	03 (1.5)	04 (1.0)
	Jammu	06 (3.0)	02 (1.0)	08 (2.0)
To support and take right decisions for his family	Srinagar	26 (13.0)	34 (17.0)	60 (15.0)
	Jammu	24 (12.0)	23 (11.5)	47 (11.75)
To treat both men and women equally in the family	Srinagar	30 (15.0)	32 (16.0)	62 (15.5)
	Jammu	31 (15.5)	45 (22.5)	76 (19.0)
All of the above	Srinagar	43 (21.5)	31 (15.5)	74 (18.5)
	Jammu	39 (19.5)	30 (15.0)	69 (17.25)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

There are four contributions that we expect from men which include taking economic responsibility, caring relationship with the family, ensuring equality in the family between men and women. So the absence of any of these will make problems in the family (Engle, P. L. 1997:32).

Table 4.14 shows the role of a man in the family in the Srinagar and Jammu district. Therefore in the case of **Srinagar district**, 37.0 percent (21.5 male and 15.5 percent female) respondents responded that all the types which are to “earn for the family, to support and take right decisions for the family, to treat both men and women equally in the family”. 31.0 percent (15.0 male and 16.0 percent female) respondents responded the category “to treat both men and women equally” in the family. Moreover, 30.0 percent (13.0 male and 17.0 percent female) respondents responded that to support and take right decisions for the family, and 2.0 percent (0.5 male and 1.5 percent female) responded that the role of a man in a family is to earn for the family. Similarly, in the case of the **Jammu district** 38.0 percent (15.5 male and 22.5 percent female) said that the role of a man in the family is to treat both men and women equally. 34.5 percent (19.5 male and 15.0 percent female) respondents responded all the types which included “to earn for the family, to support and take right decisions for the family, to treat both men and women equally in the family”. 23.5 percent (12.0 male and 11.5 percent female) said to support and take right decisions for his family and 4.0 percent (3.0 male and 1.0 percent female) respondents responded that the role of a man in the family is to earn for the family.

So from the table 4.14 majority of the respondents i.e 37.0 percent (21.5 percent male and 15.5 percent female) respondents responded all the types which included “to earn for the family, to support and take right decisions for the family, to treat both men and women equally in the family” from Srinagar district. 38.0 percent (15.5 percent male and 22.5 percent female) of the respondents said that “the role of a man in the family is to treat both men and women equally” from Jammu district.

**Table 4.15. Do you think that only men can run a family**

	Name of the district	Gender		Total
		Male	Female	
Yes	Srinagar	12 (6.0)	02 (1.0)	14 (3.5)
	Jammu	11 (5.5)	03 (1.5)	14 (3.5)
No	Srinagar	88 (44.0)	98 (49.0)	186 (46.5)
	Jammu	89 (44.5)	97 (48.5)	186 (46.5)
<b>Total column wise percentage</b>		<b>200</b> <b>(100)</b>	<b>200</b> <b>(100)</b>	<b>400</b> <b>(100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.15 shows the percentage distribution of that how many respondents think that only men can run a family in Srinagar district and Jammu district. Respectively, 93.0 percent (44.0 percent male and 49.0 percent female) in **Srinagar** reply that 'No' women can run the family as well, and 7.0 percent (6.0 percent male and 1.0 percent female) reply that 'yes' only men can run a family. Similarly in the **Jammu district**, the same percentage have come I,e 93.0 percent (44.5 percent male and 48.5 percent female) reply that no women can run a family as well and 7.0 percent (5.5 percent male and 1.5 percent female) of the respondents reply that only men can run a family. So from table 4.15 the highest percentage of respondents from Srinagar and Jammu district accept that women can run families as well.

**Furthermore**, an open-ended question has asked for the qualitative analysis to the respondent if 'no" why they think that only men cannot run a family. So majority of the respondents from Srinagar and Jammu district said 'no' because women can run a family efficiently, Women are as capable as men and women can take decision rightly as compared to men.

**Table 4.18. Who take care of you when you were growing up?**

	Name of the districts	Gender		Total
		Male	Female	
Mother	Srinagar	19 (9.5)	28 (14.0)	47 (11.75)
	Jammu	08 (4.0)	11 (5.5)	19 (4.75)
Father	Srinagar	08 (4.0)	10 (5.0)	18 (4.5)
	Jammu	04 (2.0)	02 (1.0)	06 (1.5)
Male relatives of the family	Srinagar	0 (0.0)	01 (0.5)	01 (0.25)
Female relatives of the family	Srinagar	03 (1.5)	01 (0.5)	04 (1.0)
Both 1 and 2	Srinagar	70 (35.0)	60 (30.0)	130 (32.5)
	Jammu	88 (44.0)	87 (43.5)	175 (43.75)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.18 shows the response of the respondents from the Srinagar and Jammu district. In the case of **Srinagar district** 65.0 percent (35.0 percent male and 30.0 percent female) of the respondents responded that both father and mother take care of them when they were growing up. 23.5 percent (9.5 percent male and 14.0 percent female) of the respondent responded that mother take care of them when they were growing up, 9.0 percent (4.0 percent male and 5.0 percent female) said that father. Moreover, 2.0 percent (1.5 percent male and 0.5 percent female) of the respondents responded female relatives of the family, 0.5 percent female responded male relatives of the family and Similarly, In **Jammu district** 87.5 percent (44.0 percent male and 43.5 percent female) of the respondents responded that both father and mother take care of them when they were growing up, 9.5 percent (4.0 percent male and 5.5 percent female) of the respondent responded that mother take care of them when they were growing up, 3.0 percent (2.0 percent male and 1.0 percent female) said father.

So from table 4.18 clearly shows that majority of the respondents from Srinagar and Jammu district responded that both mother and father take care of them when they were growing up.

**Table 4.19 Men and Women are equal**

	Name of the districts	Gender		Total
		Male	Female	
Yes	Srinagar	85 (42.5)	95 (47.5)	180 (45.0)
	Jammu	95 (47.5)	98 (49.0)	193 (48.25)
No	Srinagar	09 (4.5)	03 (1.5)	12 (3.0)
	Jammu	02 (1.0)	02 (1.0)	04 (1.0)
Don't want to give answer	Srinagar	06 (3.0)	02 (1.0)	08 (2.0)
	Jammu	03 (1.5)	0 (0.0)	03 (0.75)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

According to UNICEF gender equality means that men and women, boys and girls enjoy the same rights, opportunities, resources, and protection. Table 4.19 shows the responses of the respondents from the Srinagar and Jammu district. In the case of **Srinagar district** 90.0 percent (42.5 male and 47.5 percent female) of the respondent's responded that yes men and women are equal, 6.0 percent (4.5 percent male and 1.5 percent female) said "No" and 4.0 percent (3.0 male and 1.0 percent female) responded don't want to give the answer. Similarly, in the **Jammu district** 96.5 percent (47.5 male and 49.0 percent female) of the respondents responded that yes men and women are equal, 2.0 percent (1.0 male and 1.0 percent female) responded "No" and 1.5 percent male respondents response that they don't want to give the answer. So from table 4.19 majority of the respondents from both districts responded that men and women are equal.

**Table 4.20 Men are better Leaders than women**

	Name of the districts	Gender		Total
		Male	Female	
Yes	Srinagar	35 (17.5)	22 (11.0)	57 (14.25)
	Jammu	11 (5.5)	0 (0.0)	11 (2.75)
No	Srinagar	55 (27.5)	74 (37.5)	129 (32.25)
	Jammu	64 (32.0)	94 (47.0)	158 (39.5)
Don't want to give answer	Srinagar	10 (5.0)	04 (2.0)	14 (3.5)
	Jammu	25 (12.5)	06 (3.0)	31 (7.75)
<b>Total column wise percentage</b>		<b>200</b> <b>(100)</b>	<b>200</b> <b>(100)</b>	<b>400</b> <b>(100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.20 shows the responses of the respondents from the Srinagar and Jammu district. In the case of **Srinagar district** 64.5 percent (27.5 male and 37.5 percent female) of the respondents responded that they don't agree that men are better leaders as compared to women. 28.5 percent (17.5 male and 11 percent female) of the respondent's responded that men are better leaders than women and 7.0 percent (5.0 male and 2.0 percent female) respondents responded that they don't want to give the answer. Similarly, in **Jammu district**, 79.0 percent (32.0 male and 47.0 percent female) of the respondents said that men are not better leaders as compared to women. 15.5 percent (12.5 male and 3.0 percent female) of the respondents responded that they don't want to give the answer and 5.5 percent male respondents said that yes men are better leaders than women. So from the table majority of the respondent's responded that they don't agree men are better leaders than women.

**Table 4.21. Women should have the same rights as men**

	Name of the districts	Gender		Total
		Male	Female	
Yes	Srinagar	89 (44.5)	96 (48.0)	185 (46.25)
	Jammu	95 (47.5)	93 (46.5)	188 (47.0)
No	Srinagar	07 (3.5)	03 (1.5)	10 (2.5)
	Jammu	03 (1.5)	07 (3.5)	10 (2.5)
Don't want to give answer	Srinagar	04 (2.0)	01 (0.5)	05 (1.25)
	Jammu	02 (1.0)	0 (0.0)	02 (0.5)
<b>Column wise percentage</b>		<b>200</b> <b>(100)</b>	<b>200</b> <b>(100)</b>	<b>400</b> <b>(100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.21 shows the response of the male and female respondents about women should have the same rights as men. In the case of **Srinagar district** 92.5 percent (44.5 percent male and 48.0 percent female) of the respondents responded the category “yes women have the same rights as men”. 5.0 percent (3.5 percent male and 1.5 percent female) said ‘No’ women don’t have the same rights as men and 2.5 percent (2.0 percent male and 0.5 percent female) of the respondents responded that they don’t want to give the answer. In the case of **Jammu district** 94.0 percent (47.5 percent male and 46.5 percent female) of the respondents responded the category “yes women have the same rights as men” followed by 5.0 percent (1.5 percent male and 3.5 percent female) said ‘No’ women don’t have the same rights as men and 1.0 percent male respondents responded they don’t want to give the answer.

So from the table, 4.21 majority of the respondents from the Srinagar and Jammu district responded that yes women have the same rights as men.

**Table 4.22. Women have only good for cooking and cleaning**

	Name of the districts	Gender		Total
		Male	Female	
Yes	Srinagar	17 (8.5)	08 (4.0)	25 (6.25)
	Jammu	04 (2.0)	03 (1.5)	07 (1.75)
No	Srinagar	74 (37.0)	88 (44.0)	162 (40.5)
	Jammu	95 (47.5)	96 (48.0)	191 (47.75)
Don't want to give answer	Srinagar	09 (4.5)	04 (2.0)	13 (3.25)
	Jammu	01 (0.5)	01 (0.5)	02 (0.5)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.22 shows the responses of the respondents from the Srinagar and Jammu district. In case of the **Srinagar district**, 81.0 percent (37.0 percent male and 44.0 percent female) of the respondents disagree that women are not only good for cooking and cleaning followed by 12.5 percent (8.5 percent male and 4 percent female) respondents agree that women are only good for cooking and cleaning, and 6.5 percent (4.5 percent male and 2.0 percent female) respondents don't want to give the answer.

In case of **Jammu district**, 95.5 percent (47.5 percent male and 48.0 percent female) of the respondents disagree that women are not only good for cooking and cleaning followed by 3.5 percent (2.0 percent male and 1.5 percent female) respondents agree that women are only good for cooking and cleaning and 1.0 percent (0.5 percent male and 0.5 percent female) response they don't want to give the answer.

So from the table majority of respondent's response, women are not only good for cooking and cleaning.

**Table 4.23. Have your family members ever asked you that you are a women and it is your responsibility to do cooking, cleaning and caring in the household.**

	Name of the districts	Gender	Total
		Female	
Yes	Srinagar	26 (13.0)	26 (13.0)
	Jammu	20 (10.0)	20 (10.0)
No	Srinagar	66 (33.0)	66 (33.0)
	Jammu	76 (38.0)	76 (38.0)
Don't want to give answer	Srinagar	8 (4.0)	8 (4.0)
	Jammu	4 (2.0)	4 (2.0)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.23 shows the responses of the female respondents from the Srinagar and Jammu district. In **Srinagar district** 33.0 percent of female respondents responded that 'No' their family member never asked them that you are a woman and it is your responsibility to do cooking, cleaning, and caring in the household. 13.0 percent of the respondents said 'Yes' their family members asked that you are a woman and it is your responsibility to do cooking, cleaning and caring in the household and 4 percent response that they don't want to answer.

In the case of **Jammu district** 38.0 percent of female respondents responded that 'No' their family member never asked them that you are a woman and it is your responsibility to do cooking, cleaning, and caring in the household followed by 10.0 percent response 'Yes' their family members asked that you are a woman and it is your responsibility to do cooking, cleaning and caring in the household and 2.0 percent responded that they don't want to answer.

So from the majority of the female respondents from Srinagar and Jammu district responded that 'No' their family member never asked them that you are a woman and it is your responsibility to do cooking, cleaning, and caring in the household.

Table 4.24. Who takes the final decision in your family regarding food and cloths

	Name of the districts	Gender		Total
		Male	Female	
Father	Srinagar	24 (12.0)	13 (6.5)	37 (9.25)
	Jammu	02 (1.0)	04 (2.0)	06 (1.5)
Mother	Srinagar	08 (4.0)	13 (6.5)	21 (5.25)
	Jammu	02 (1.0)	09 (4.5)	11 (2.75)
Male members of the family	Srinagar	06 (3.0)	08 (4.0)	14 (3.5)
	Jammu	12 (6.0)	09 (4.5)	21 (5.25)
Female members of the family	Srinagar	06 (3.0)	03 (1.5)	09 (2.25)
	Jammu	05 (2.5)	01 (0.5)	06 (1.5)
Both 1 and 2	Srinagar	34 (17.0)	27 (13.5)	61 (15.25)
	Jammu	36 (18.0)	37 (18.5)	73 (18.25)
Both 3 and 4	Srinagar	01 (0.5)	01 (0.5)	02 (0.5)
	Jammu	03 (1.5)	03 (1.5)	06 (1.5)
Both husband and wife	Srinagar	21 (10.5)	35 (17.5)	56 (14.0)
	Jammu	40 (20.0)	37 (18.5)	77 (19.25)
<b>Total column wise percentage</b>		<b>200</b> <b>(100)</b>	<b>200</b> <b>(100)</b>	<b>400</b> <b>(100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.24 shows the responses of the respondents from the Srinagar and Jammu district about who takes the final decision in your family regarding food and clothes. In the case of **Srinagar district** 30.5 percent (17.0 percent male and 13.5 percent female) of the respondents responded both father and mother followed by 28.0 percent (10.5 percent male and 17.5 percent female) responded both husband and wife and the lowest percentage which is 1.0 percent (0.5 percent male and 0.5 percent female) said both the types “male members of the family and female members of the family”. In the case of **Jammu district** 38.5 percent (20.0 percent male and 18.5 percent female) of the respondents responded both husband and wife followed by 36.5 percent (18.0 percent male and 18.5 percent female) responded both father and mother the lowest percentage which consists 3.0 percent (1.5 percent male and 1.5 percent female) the respondents responded both the types “male members of the family and female members of the family”.

So from the table, 4.24 majority of the respondents from Srinagar responded that both father and mother take the final decision in our family regarding food and clothes and in the Jammu district majority of the respondent’s responded that both husband and wife take the final decision in your family regarding food and clothes.

Second objective of the present study is to find out the factors of masculinities that shape masculine identity of men in Jammu and Kashmir

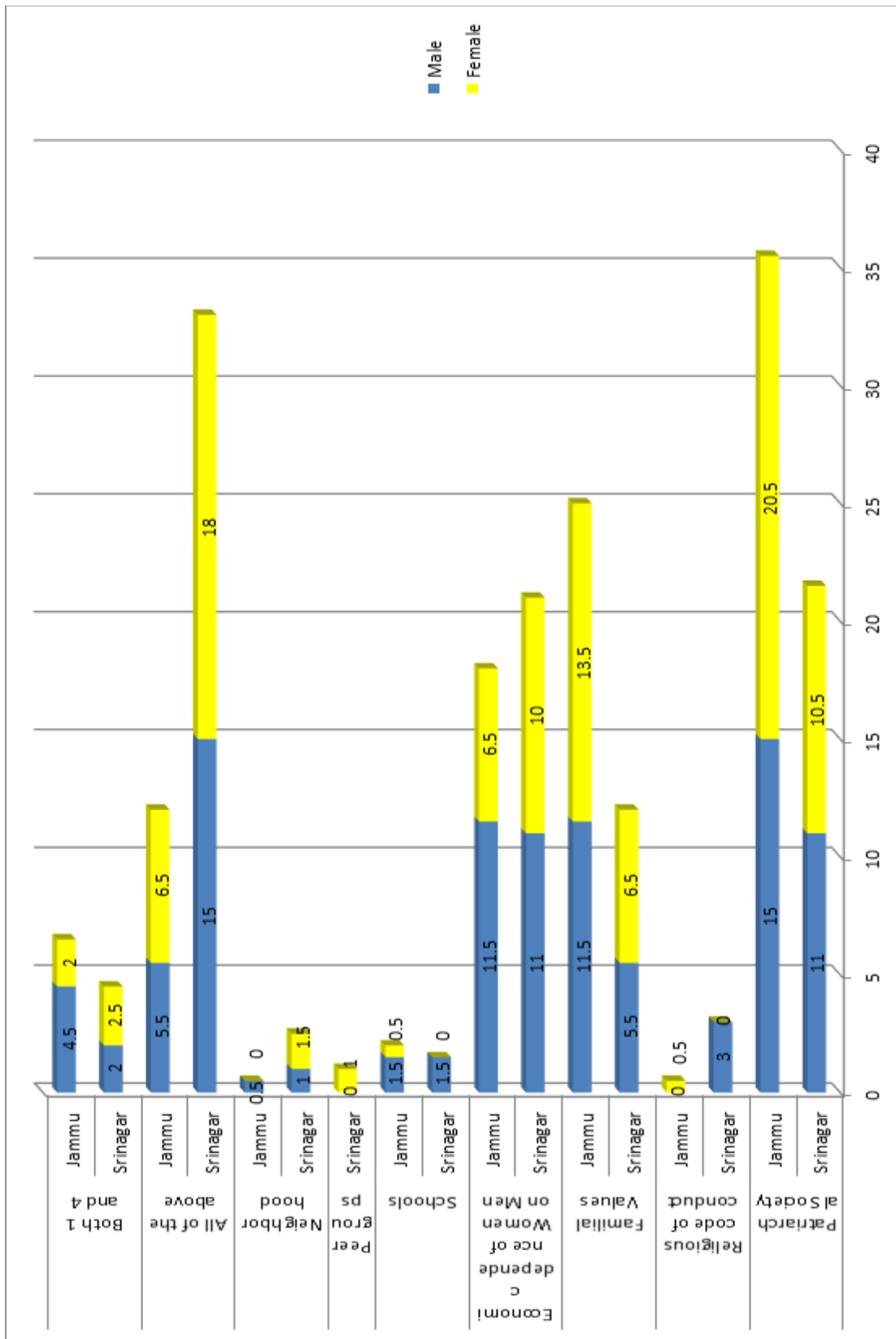
**Table 4.25. What factors are responsible for the construction of Masculinity**

	Name of the districts	Gender		Total
		Male	Female	
Patriarchal Society	Srinagar	22 (11.0)	21 (10.5)	43 (10.75)
	Jammu	30 (15.0)	41 (20.5)	71 (17.75)
Religious code of conduct	Srinagar	06 (3.0)	0 (0.0)	06 (1.5)
	Jammu	0 (0.0)	01 (0.5)	01 (0.25)
Familial Values	Srinagar	11 (5.5)	13 (6.5)	24 (6.0)
	Jammu	23 (11.5)	27 (13.5)	50 (12.5)
Economic dependence of Women on Men	Srinagar	22 (11.0)	20 (10.0)	42 (10.5)
	Jammu	23 (11.5)	13 (6.5)	36 (9.0)
Schools	Srinagar	03 (1.5)	0 (0.0)	03 (0.75)
	Jammu	03 (1.5)	01 (0.5)	04 (1.0)
Peer groups	Srinagar	0 (0.0)	02 (1.0)	02 (0.5)
Neighborhood	Srinagar	02 (1.0)	03 (1.5)	05 (1.25)
	Jammu	01 (0.5)	0 (0.0)	01 (0.25)
All of the above	Srinagar	30 (15.0)	36 (18.0)	66 (16.5)
	Jammu	11 (5.5)	13 (6.5)	24 (6.0)
Both 1 and 4	Srinagar	04 (2.0)	05 (2.5)	09 (2.25)
	Jammu	09 (4.5)	04 (2.0)	13 (3.25)
<b>Total Column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Fig. 4.25 Factors responsible for the construction of Masculinity.



Source: Estimated from field data

Note: Figure in parenthesis are percentage of total

Many factors are responsible for the construction of masculinity. Table 4.25 shows the responses of respondents from both the districts about the factors which are responsible for the construction of masculinity. So in the case of **Srinagar district** majority i.e. 33.0 percent (15.0 percent males and 18.0 percent female) of the respondents responded that all types of factors which are patriarchal society, religious code of conduct, familial values, economic dependence of women on men, schools, peer groups, neighborhood. 21.5 (11.0 percent males and 10.5 females) percent respondents responded that patriarchal society is responsible for the construction of masculinity, 21.0 percent (11.0 percent males and 10.0 percent female) responded that economic dependence of women on men, moreover, 12.0 percent (5.5 percent males and 6.5 percent females) responded familial values, 4.5 percent (2.0 percent males and 2.5 percent females) responded both the types patriarchal society and economic dependence of women on men, 3.0 percent male respondents said religious code of conduct, 2.5 percent (1.0 percent males and 1.5 percent females) responded neighborhood, 1.5 male respondents responded school and 1.0 percent female respondents responded that peer groups are responsible for the construction of masculinity. Similarly, in the case of **Jammu district** 35.5 percent (15.0 percent males and 20.5 percent female) of the respondents responded that patriarchal society is responsible for the construction of masculinity. 25.0 percent (11.5 percent males 13.5 percent females) responded familial values, 18.0 percent (11.5 percent males 6.5 percent females) said economic dependence of women on men, 12.0 percent (5.5 percent males and 6.5 percent females) responded all the types which are patriarchal society, religious code of conduct, familial values, economic dependence of women on men, schools, peer groups, neighborhood, 6.5 percent (4.5 percent males and 2.0 percent females) responded both patriarchal society and economic dependence of women on men, moreover, 2 percent (1.5 percent males and 0.5 percent females) responded the category of schools, 0.5 female respondents response religious code of conduct and 0.5 male respondents response neighborhood.

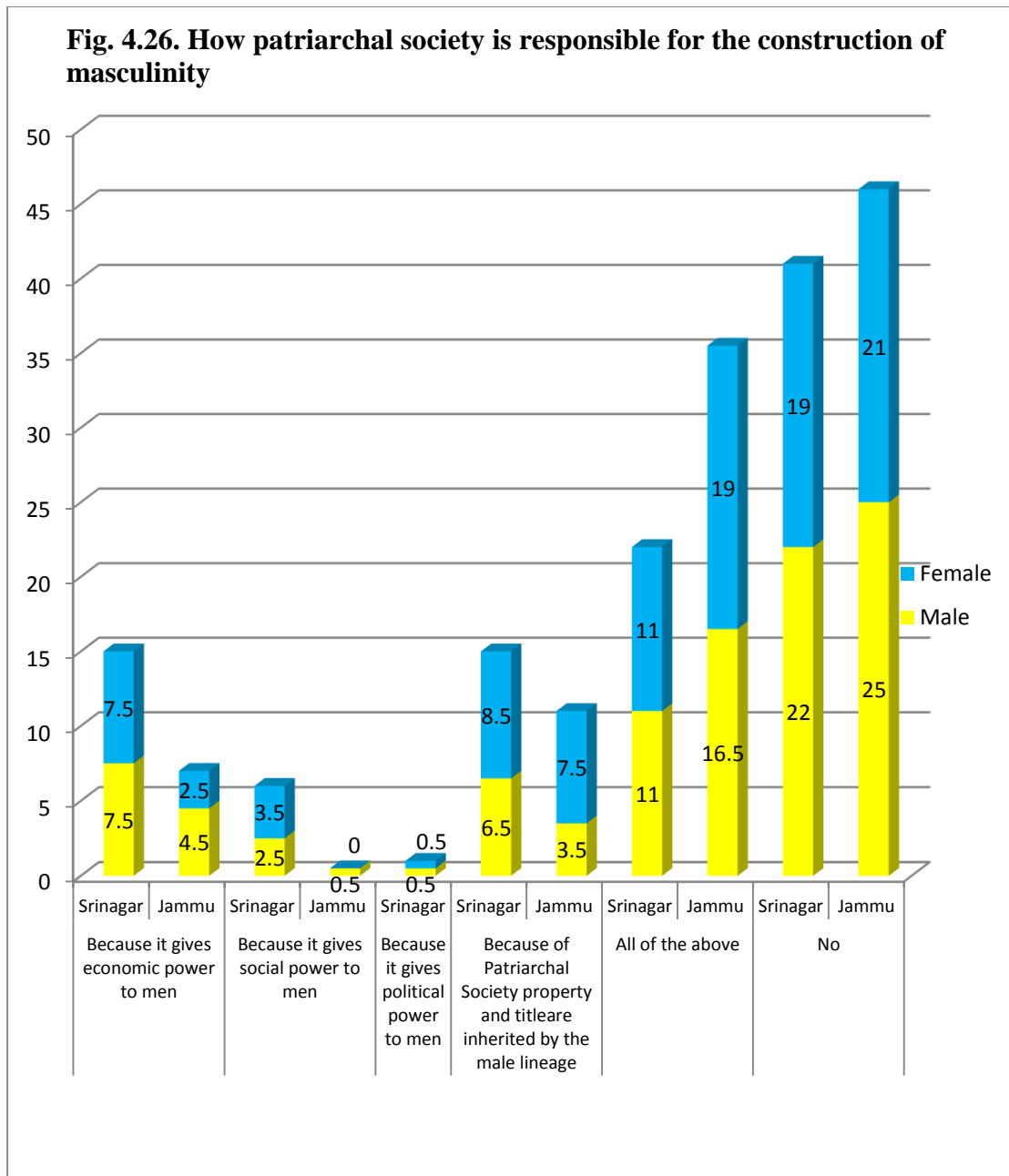
So from table 4.25 majorities of the respondents from Srinagar responded that all of these factors are responsible and in the Jammu district majority of the respondents respond that patriarchal society is responsible for the construction of masculinity.

**Table 4.26. How patriarchal society is responsible for the construction of Masculinity**

	Name of the districts	Gender		Total
		Male	Female	
Because it gives economic power to men	Srinagar	15 (7.5)	15 (7.5)	30 (7.5)
	Jammu	09 (4.5)	05 (2.5)	14 (3.5)
Because it gives social power to men	Srinagar	05 (2.5)	07 (3.5)	12 (4.0)
	Jammu	01 (0.5)	0 (0.0)	01 (0.25)
Because it gives political power to men	Srinagar	01 (0.5)	01 (0.5)	2 (0.5)
Because of Patriarchal Society property and title are inherited by the male lineage	Srinagar	13 (6.5)	17 (8.5)	30 (7.5)
	Jammu	07 (3.5)	15 (7.5)	22 (5.5)
All of the above	Srinagar	22 (11.0)	22 (11.0)	44 (11.0)
	Jammu	33 (16.5)	38 (19.0)	71 (17.75)
No	Srinagar	44 (22.0)	38 (19.0)	82 (20.5)
	Jammu	50 (25.0)	42 (21.0)	92 (23.0)
<b>Total column wise percentage</b>		<b>200</b> <b>(100)</b>	<b>200</b> <b>(100)</b>	<b>400</b> <b>(100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total



**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

The term patriarchy factually means “rule of father” in patriarchy males have all power socially, culturally, and legally. According to Sylvia Walby in theorizing patriarchy calls it a system of social structure and practices in which men dominates, oppress, and exploit women (Kumar, R. and Kumar, A. 2013:257) The term has been defined as a system of male authority and oppresses women through its social, political and economic institution. Patriarchy helps to study the male dominance and the concept of gender helps to study the difference in behavior between men and

women and through patriarchy, men use masculinity as a tool to dominate women (Asiyanbola, A. 2005:3).

Table 4.26 shows the responses of the respondents from Srinagar and Jammu district that how patriarchal society is responsible for the construction of masculinity. So in the case of **Srinagar district** 41.0 percent (22.0 percent males and 19.0 percent females) of the respondents responded that patriarchy is not responsible for the construction of masculinity. 22.0 percent (11.0 percent males and 11.0 percent females) responded that all the types which includes “because it gives economic, social, political power to the men, because of patriarchal society property and the title is inherited to the male”. 15.0 percent (7.5 percent males and 7.5 percent female) responded that because it gives economic power to men. Moreover, 15.0 percent (6.5 percent males and 8.5 percent females) responded that because of society property and the title is inherited to the male lineage, 6.0 percent (2.5 percent males and 3.5 percent females) responded because it gives social power to men and 1.0 percent (0.5 percent males and 0.5 percent females) responded because it gives political power to men. Similarly, in the **Jammu district** 46.0 percent (25.0 percent males and 21.0 percent females) responded that patriarchal society is not responsible for the construction of masculinity followed by 35.5 percent (16.5 percent males and 19.0 percent females) response all the types which includes “because it gives economic, social, political power to the men, because of patriarchal society property and the title is inherited to the male”. 11.0 percent (3.5 percent males and 7.5 percent females) responded that because of patriarchal society property and the title is inherited by the male lineage and 7.0 percent (4.5 percent males and 2.5 percent females) responded that because it gives economic power to men, 0.5 percent male respondents responded because it gives social power to men.

So from table 4.26 in case of Srinagar district, 59.0 percent of respondents agree that patriarchal society is responsible for the construction of masculinity and 41.0 percent of respondents don't agree. In the Jammu district, 54.0 percent are agreed and 46.0 percent disagree. So the majority of the respondents from the Srinagar and Jammu districts agree that a patriarchal society is responsible for the construction of masculinity.

**Table 4.27. What is the status of women in your religion**

	Name of the districts	Gender		Total
		Male	Female	
Both men and women are equal	Srinagar	31 (15.5)	29 (14.5)	60 (15.0)
	Jammu	11 (5.5)	12 (6.0)	23 (5.75)
Men is more superior than women	Srinagar	04 (2.0)	02 (1.0)	6 (1.5)
	Jammu	0 (0.0)	02 (1.0)	2 (0.5)
Women is more superior than Men	Srinagar	01 (0.5)	05 (2.5)	6 (1.5)
No	Srinagar	64 (32.0)	64 (32.0)	128 (32.0)
	Jammu	89 (44.5)	86 (43.0)	175 (43.75)
<b>Total column wise percentage</b>		<b>200</b> <b>(100)</b>	<b>200</b> <b>(100)</b>	<b>400</b> <b>(100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.27 shows the response of the respondents from the Srinagar and Jammu district. In the case of **Srinagar district**, 64.0 percent (32.0 percent males and 32.0 percent females) of respondents responded that religion is not responsible for the construction of masculinity followed by 30.0 percent (15.5 percent males and 14.5 percent females) responded that both men and women are equal, 3.0 percent (0.5 percent males and 2.5 percent females) responded that men are more superior to women and 3.0 percent (2.0 percent males and 1.0 percent females) responded women is more superior to men. In the **Jammu district** 87.5 percent (44.5 percent males and 23.0 percent females) responded that religions are not responsible for the construction of masculinity followed by 11.5 percent (5.5 percent males and 6.0 percent females) responded that both men and women are equal, 1.0 percent of male respondents respond that men is more superior to women.

So the majority of the respondent's responded from Srinagar and Jammu district that religion is not responsible for the construction of masculinity.

**Table 4.28. In your opinion, what is the role of religion in the status of Women**

	Name of the district	Gender		Total
		Male	Female	
Religion gives equal status for both men and women	Srinagar	13 (6.5)	19 (9.5)	32 (8.5)
	Jammu	06 (3.0)	08 (4.0)	14 (3.5)
Religion gives more freedom to men as compared to women	Srinagar	23 (11.5)	15 (7.5)	38 (9.5)
	Jammu	04 (2.0)	05 (2.5)	09 (2.3)
Religion bound women only for domestic work	Srinagar	0 (0.0)	02 (1.0)	02 (0.5)
	Jammu	01 (0.5)	01 (0.5)	02 (0.5)
No	Srinagar	64 (32.0)	64 (32.0)	128 (32.0)
	Jammu	89 (44.5)	86 (43.0)	175 (43.8)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.28 shows the percentage of response of the respondents from the Srinagar and Jammu district about the role of religions in the status of women. 64.0 percent (32.0 percent males and 32.0 percent females) of the respondents from the **Srinagar district** said that religion is not responsible for the construction of masculinity followed by 19.0 percent (11.5 percent males and 7.5 percent females) said that religion gives more freedom to men as compared to women. Furthermore, 16.0 percent (6.5 percent males and 9.5 percent females) responded that religion gives equal status for both men and women and 1.0 percent female respondent said religion bounds women only for domestic work. Similarly, in case of **Jammu district** 87.5 percent (44.5 percent males and 43.0 percent females) of the respondent's responded that religion is not responsible for the construction of masculinity. 7.0 percent (3.0 percent males and 4.0 percent females) said that religion gives equal status for men and women, 4.5 percent (2.0 percent males and 2.5 percent females) responded that religion gives more freedom to men as compared to women and 1.0 percent (0.5 percent males and 0.5 percent females) said that religion bounds woman only for domestic work.

So from the table majority of the respondents responded from Srinagar and Jammu district that religion is not responsible for the construction of masculinity.

**Table 4.29. Do you think that men and women equally participate in religious rites?**

	Name of the districts	Gender		Total
		Male	Female	
Yes	Srinagar	21 (10.5)	16 (8.0)	37 (9.25)
	Jammu	11 (5.5)	11 (5.5)	22 (5.5)
No	Srinagar	15 (7.5)	19 (9.5)	34 (8.5)
	Jammu	0 (0.0)	2 (1.0)	2 (0.5)
Don't want to give answer	Srinagar	64 (32.0)	65 (32.5)	129 (32.25)
	Jammu	89 (44.5)	87 (43.5)	176 (44.0)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.29 shows the response of respondents from the Srinagar and Jammu district. In the case of **Srinagar district**, 64.5 percent (32.0 percent males and 32.5 percent females) of the respondents responded that they don't want to answer, 18.5 percent (10.5 percent males and 8.0 percent females) responded yes men and women equally participate in religious rites, and 17.0 percent (7.5 percent males and 9.5 percent females) responses "no men and women do not participate equally in religious rites". Similarly, in the **Jammu district** 88.0 percent (44.5 percent males and 43.5 percent females) don't want to answer followed by 11.0 percent (5.5 percent males and 5.5 percent females) responded "yes men and women equally participate in religious rites". 1.0 percent of female respondent's responded men and women do not participate equally in religious rites.

So the majority of the respondent's responded they don't want to answer from both the districts. Minimum respondents from Srinagar district and Jammu responded 'No' because according to them their culture does not allow that women should go outside the home.

**Table 4.31. How family is responsible for the construction of masculinity?**

	Name of the district	Gender		Total
		Male	Female	
Because girls are taught from Childhood that they are only for performing household chores	Srinagar	03 (1.5)	13 (6.5)	16 (4.0)
	Jammu	02 (1.0)	04 (2.0)	06 (1.5)
Girls are taught that they should be submissive, polite etc.	Srinagar	07 (3.5)	12 (6.0)	19 (4.75)
	Jammu	04 (2.0)	06 (3.0)	10 (2.5)
Boys are taught that they should be active, aggressive and assume leadership and must be well prepared for these roles.	Srinagar	07 (3.5)	07 (3.5)	14 (3.5)
	Jammu	04 (2.0)	01 (0.5)	05 (1.25)
Girls are trained from childhood that they are weak and cannot to challenge discrimination and exploitation	Srinagar	06 (3.0)	03 (1.5)	09 (2.25)
	Jammu	02 (1.0)	03 (1.5)	05 (1.25)
All of the above	Srinagar	18 (9.0)	14 (7.0)	32 (8.0)
	Jammu	22 (11.0)	26 (13.0)	48 (12.0)
No	Srinagar	59 (29.5)	51 (25.5)	110 (27.5)
	Jammu	66 (33.0)	60 (30.0)	126 (31.5)
<b>Total Column Wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

The family is an integrated and functional unit of society. According to Mack and Young “The family is the basic primary group and the natural matrix of personality”. According to the Bureau of Census (U.S.A.). “Family is a group of two or more persons related by blood, marriage or adoption and residing together”.

The above table 4.31 shows how the family is responsible for the construction of masculinity. In the case of **Srinagar district** 55.0 percent (29.5 percent males and 25.5 percent females) responded that masculinity is not responsible for the construction of masculinity. 16.0 percent (9.0 percent males and 7.0 percent females) responsible for all of the given category is responsible for the constructions of masculinity, 9.5 percent (3.5 percent males and 6.0 percent females) respondents responded that girls are taught that they should be submissive and polite, furthermore, 8.0 percent (1.5 percent males and 6.5 percent females) responded that because girls

are taught from childhood that they are only for performing household chores, 7.0 percent (3.5 percent males and 3.5 percent females) responded that boys are taught they should be active, aggressive and assume leadership and must be well prepared for these roles and 4.5 percent (3.0 percent males and 1.5 percent females) response that girls are trained from childhood that they are weak and cannot to challenge discrimination and exploitation. In case of **Jammu district** 63.0 percent (33.0 percent males and 30.0 percent females) respondents responded that family is not responsible for the construction of masculinity. 24.0 percent (11.0 percent males and 13.0 percent females) responded all of the above given category, 5.0 percent (2.0 percent males and 3.0 percent females) respondents response that girls are taught that they should be submissive and polite, furthermore, 3.0 percent (1.0 percent males and 2.0 percent females) said that because girls are taught from childhood that they are only for performing household chores, 2.5 percent (2.0 percent males and 0.5 percent females) responded that boys are taught they should be active, aggressive and assume leadership and must be well prepared for these roles and 2.5 percent (1.0 percent males and 1.5 percent females) response that girls are trained from childhood that they are weak and cannot to challenge discrimination and exploitation.

So from the table, 45.0 percent from Srinagar and 37.0 percent from Jammu district responded that yes family is responsible for the construction of masculinity.

**Table 4.32. Does your family equally treat boys and girls?**

	Name of districts	Gender		Total
		Male	Female	
Sometimes	Srinagar	01 (0.5)	04 (2.0)	05 (1.25)
	Jammu	0 (0.0)	03 (1.5)	03 (0.75)
Always	Srinagar	39 (19.5)	45 (22.5)	84 (21.0)
	Jammu	34 (17.0)	35 (17.5)	69 (17.25)
Never	Srinagar	01 (0.5)	0 (0.0)	01 (0.25)
Don't want to give answer	Srinagar	59 (29.5)	51 (25.5)	110 (27.5)
	Jammu	66 (33.0)	62 (31.0)	128 (32.0)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.32 shows about does family members equally treat boys and girls in Srinagar and Jammu districts. In the case of the **Srinagar district**, 55.0 percent responded that they don't want to answer. 42.0 percent responded that their family always treats boys and girls equally, 2.5 percent responded sometimes and 0.5 percent female respondents said never. In the case of the **Jammu district** 64.0 percent responded they don't want to answer followed by 34.5 percent responded that their family always treats boys and girls equally and 1.5 female respondents responded sometimes.

So the majority of the respondents from Srinagar and Jammu responded that they don't want to answer.

**Table 4.33. Do you agree that parents/male relatives make girls/women confined to domestic work?**

	Name of the district	Gender		Total
		Male	Female	
Yes	Srinagar	13 (6.5)	15 (7.5)	28 (7.0)
	Jammu	09 (4.5)	11 (5.5)	20 (5.0)
No	Srinagar	86 (43.0)	80 (40)	166 (41.5)
	Jammu	27 (13.5)	32 (16.0)	59 (14.75)
Don't want to give answer	Srinagar	01 (0.5)	05 (2.5)	06 (1.5)
	Jammu	64 (32.0)	57 (28.5)	121 (30.25)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.33 shows the percentage of responses about did parents/male relatives make girls/women confined to domestic work in Srinagar and Jammu districts. In the case of **Srinagar district** 83.0 percent said "no they don't agree that parents/male relatives make girls/women confined to domestic work". 14.0 percent responded that yes they agree that parents/male relatives make girls/women confined to domestic work and 3.0 percent responded they don't want to answer. In the case of **Jammu district** 60.5 percent responded they don't want to answer followed by 19.5 percent

responded “no they don’t agree that parents/male relatives make girls/women confined to domestic work” and 10.5 percent responded that yes they agree that parents/male relatives make girls/women confined to domestic work.

So the majority of the respondents i.e. 83.0 percent from Srinagar district responded they don’t agree that parents/male relatives make girls/women confined to domestic work and in case of Jammu district 60.5 percent responded they don’t want to answer.

**Table 4.34. Do you agree that parents/male relatives make girls/women confined to domestic work (If ‘Yes’ then why)?**

	Name of the district	Gender		Total
		Male	Female	
keeping them out from the public arena	Srinagar	02 (1.0)	05 (2.5)	07 (1.75)
	Jammu	04 (2.0)	08 (4.0)	12 (3.0)
keeping them household to prepare for their lifelong role as a wife and mother	Srinagar	01 (0.5)	05 (2.5)	06 (1.5)
	Jammu	01 (0.5)	01 (0.5)	02 (0.5)
For protection/safety of girl	Srinagar	10 (5.0)	05 (2.5)	15 (3.75)
	Jammu	03 (1.5)	02 (1.0)	05 (1.25)
Only to show male dominance	Jammu	01 (0.5)	0 (0.0)	01 (0.25)
No	Srinagar	86 (43.0)	80 (40.0)	166 (41.5)
	Jammu	27 (13.5)	32 (16.0)	59 (14.75)
Don't want to answer	Srinagar	01 (0.5)	05 (2.5)	06 (1.5)
	Jammu	64 (32.0)	57 (28.5)	121 (30.25)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

The table 4.34 shows the response about do you agree that parents/male relatives make girls/women confined to domestic work (If ‘Yes’ then why). In case of **Srinagar district** 83 percent (43.0 percent males and 40.0 percent females)

respondents responded “no they don’t agree that parents/male relatives make girls/women confined to domestic work” 7.5 percent (5.0 percent males and 2.5 percent females) responded for protection/safety of girl, 3.0 percent (0.5 percent males and 2.5 percent females) responded keeping them out from the public arena, moreover, 3.0 percent responded keeping them household to prepare for their lifelong role as a wife and mother and 3.0 percent responded they don’t want to answer. Similarly, in case of **Jammu district** 60.5 percent (32.0 percent males and 28.5 percent females) said they don’t want to answer followed by 29.5 percent (13.5 percent males and 16.0 percent females) responded “no they don’t agree that parents/male relatives make girls/women confined to domestic work”. 6.0 percent (2.0 percent males and 4.0 percent females) responded keeping them out from the public arena, 2.5 percent (1.5 percent males and 1.0 percent females) responded for protection/safety of girl, 1.0 percent (0.5 percent males and 0.5 percent females) responded keeping them household to prepare for their lifelong role as a wife and 0.5 percent male respondents responded only to show male dominance.

So majority of the respondents in Srinagar district responded that they don’t agree that parents/male relatives make girls/women confined to domestic work and majority of the Jammu respondent’s response they don’t want to answer.

**Table 4.35. Do you think that boys and girls should be given same toys?**

	Name of the districts	Gender		Total
		Male	Female	
Yes	Srinagar	64 (32.0)	68 (34.0)	132 (33.0)
	Jammu	66 (33.0)	71 (35.5)	137 (34.25)
No	Srinagar	36 (18.0)	32 (16.0)	68 (17.0)
	Jammu	32 (16.0)	28 (14.0)	60 (15.0)
Don't want to give answer	Jammu	02 (1.0)	01 (0.5)	03 (0.75)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.35 shows how much percentage of respondents think that boys and girls should be given the same toys in Srinagar and Jammu districts. In the case of the

**Srinagar district**, 66.0 percent (32.0 percent males and 34.0 percent females) of respondents responded that “yes boys and girls should be given the same toys” 34.0 percent (18.0 percent males and 16.0 percent females) responded “no boys and girls should not be given the same toys”. In the case of **Jammu district** 68.0 percent (33.0 percent males and 35.5 percent females) responded that yes boys and girls should be given the same toys followed by 34.0 percent (16.0 percent males and 14.0 percent females) responded “no boys and girls should not be given the same toys and 1.5 percent (1.0 percent males and 0.5 percent females) responded that they don’t want to answer.

So the majority of the respondents in both Srinagar and Jammu district responded that yes boys and girls should be given the same toys.

**Table 4.36. Do you agree that parents encourage boys to play with those toys which are meant for ‘males ‘such as guns, trucks and cars and girls are encouraged to play with those toys which seem to be as ‘female’ like dolls and craft-making related toys?**

	Name of the district	Gender		Total
		Male	Female	
Yes	Srinagar	35 (17.5)	39 (19.5)	74 (18.5)
	Jammu	33 (16.5)	37 (18.5)	70 (17.5)
No	Srinagar	64 (32.0)	61 (30.5)	125 (31.25)
	Jammu	66 (33.0)	62 (31.0)	128 (32.0)
Don't want to give answer	Srinagar	01 (0.5)	0 (0.0)	01 (0.25)
	Jammu	01 (0.5)	01 (0.5)	02 (0.5)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Parents play a major role for children and their development. The table 4.36 shows about how many respondents from Srinagar and Jammu district agree that parents encourage boys to play with those toys which are meant for ‘males ‘such as guns, trucks and cars and girls are encouraged to play with those toys which seem to

be as 'female' like dolls and craft-making related toys. In case of **Srinagar district** 55.0 percent respondents responded that response that they do not agree followed by 37.0 percent are agree that parents encourage children's to play with those toys which are meant for them, moreover, 7.5 responded "no parents are not encourage their children's" and 0.5 percent responded they don't want to answer. 62.5 percent respondents from **Jammu district** responded that they don't agree that parents encourage children's to play with those toys which are meant for them followed by 34.5 percent respondents are agree that parents encourage children's to play with those toys which are meant for them, 2.0 percent responded "no parents don't encourage their children's and 1.0 percent responded they don't want to answer.

So from the above table only 37.0 percent from Srinagar and 34.5 percent from Jammu district responded that they are agree that that parents encourage children's to play with those toys which are meant for them. So the table shows that parents don't encourage children's to play with those toys which are meant for them.

**Table 4.37. Whether toys such as guns, pistol, tanks etc. which are given to the boy's plays instrumental role in construction of masculinity.**

	Name of the district	Gender		Total
		Male	Female	
Yes	Srinagar	33 (16.5)	41 (20.5)	74 (18.5)
	Jammu	33 (16.5)	39 (19.5)	72 (18)
No	Srinagar	66 (33.0)	57 (28.5)	123 (30.75)
	Jammu	66 (33.0)	60 (30.0)	126 (31.5)
Don't want to give answer	Srinagar	01 (0.5)	02 (1.0)	03 (0.75)
	Jammu	01 (0.5)	01 (0.5)	02 (0.5)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.37 shows responses about whether toys such as guns, pistols, tanks, etc. which are given to the boys play an instrumental role in the construction of masculinity. In the case of **Srinagar district** 61.5 percent of respondents said that toys such as guns, pistols, and tanks are not responsible for the construction of masculinity followed by 37.0 percent said that toys such as guns, pistols, and tanks

are responsible for the construction of masculinity and 1.5 respondents said that they don't want to answer. Similarly, 63.0 percent of respondents from the **Jammu district** said that guns, pistols, and tanks are not responsible for the construction of masculinity followed by 36.0 percent responded that toys such as guns, pistols, and tanks are responsible for the construction of masculinity, and 1.0 respondent's responded that they don't want to answer.

So the majority of the respondents from Srinagar and Jammu district responded that toys such as guns, pistols, and tanks did not play an instrumental role in the construction of masculinity.

**Table 4.38. Do you feel that girls are asked to play within their home and boys are encouraged to play outside and also spend time with peers away from the home?**

	Name of the district	Gender		Total
		Male	Female	
Yes	Srinagar	30 (15.0)	40 (20.0)	70 (17.5)
	Jammu	23 (11.5)	32 (16.0)	55 (13.75)
No	Srinagar	69 (34.5)	59 (29.5)	128 (32.0)
	Jammu	77 (38.5)	68 (34.0)	145 (36.24)
Don't want to give answer	Srinagar	01 (0.5)	01 (0.5)	02 (0.5)
<b>Total column wise percentage</b>		<b>200</b> <b>(100)</b>	<b>200</b> <b>(100)</b>	<b>400</b> <b>(100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.38 shows the response of the respondents that did they feel that girls are asked to play within their home and boys are encouraged to play outside and also spend time with peers away from the home. In the case of **Srinagar district**, 64.0 percent of respondents responded that they don't feel that girls are asked to play within their home and boys are encouraged to play outside and also spend time with peers away from the home followed by 35.0 percent respondents responded that yes they feel that girls are asked to play within their home and boys are encouraged to play outside and also spend time with peers away from the home and 1.0 percent don't want to answer. Similarly, in the case of **Jammu district**, 72.5 percent

responded that they don't feel that girls are asked to play within their home and boys are encouraged to play outside and also spend time with peers away from the home and 27.5 percent responded they feel that that girls are asked to play within their home and boys are encouraged to play outside and also spend time with peers away from the home.

So the table shows that the majority of the respondents from Srinagar and Jammu district responded that they don't feel that girls are asked to play within their home and boys are encouraged to play outside and also spend time with peers away from the home.

**Table 4.39. Do you agree that economic dependence of women on men is also an important factor for the construction of masculinity?**

	Name of the district	Gender		Total
		Male	Female	
Yes	Srinagar	56 (28.0)	61 (30.5)	117 (29.25)
	Jammu	43 (21.5)	30 (15.0)	73 (18.25)
Not responsible for the construction of masculinity	Srinagar	44 (22.0)	39 (19.5)	83 (20.75)
	Jammu	57 (28.5)	70 (35.0)	127 (31.75)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

The table 4.39 shows the response of the respondents about did they agree that economic dependence of women is also an important factor for the construction of masculinity. In case of **Srinagar district** 58.5 percent responded that they are agree that economic dependence of women is an important factor for the construction of masculinity followed by 41.5 percent from responded that economic dependence of women on men is not responsible for the construction of masculinity. In case of **Jammu district** 63.5 percent from Jammu district responded that they don't agree that economic dependence of women is an important factor for the construction of masculinity followed by 36.0 percent from responded that economic dependence of women on men is responsible for the construction of masculinity.

So the majority of the respondents from the Srinagar district responded that they agree that the economic dependence of women is an important factor for the

construction of masculinity and the majority of the respondents from Jammu district don't agree that the economic dependence of women is an important factor for the construction of masculinity.

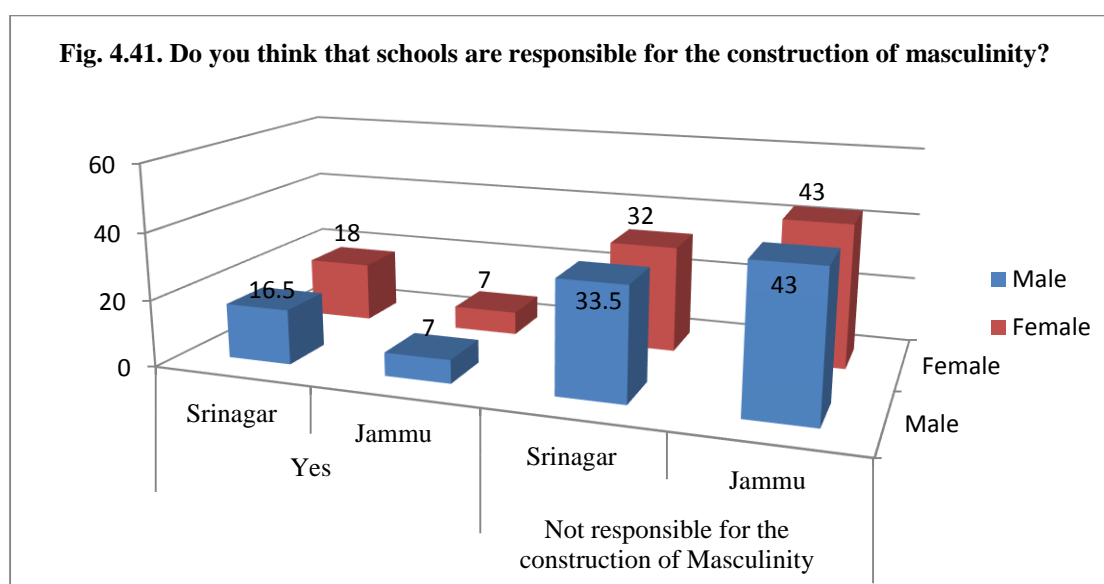
**Furthermore**, an open-ended question was asked to the same respondents for qualitative analysis in which majority of them responded 'Yes' because of the following 1. That economic dependence of women on men leads to their domination, 2. If women are dependent especially economically she is not allowed to take any decision for their family 3. Because of this men show supremacy and superiority over women.

**Table 4.41. Do you think that schools are responsible for the construction of masculinity?**

	Name of the districts	Gender		Total
		Male	Female	
Yes	Srinagar	33 (16.5)	36 (18.0)	69 (17.25)
	Jammu	14 (7.0)	14 (7.0)	28 (7.0)
Not responsible for the construction of Masculinity	Srinagar	67 (33.5)	64 (32.0)	131 (32.75)
	Jammu	86 (43.0)	86 (43.0)	172 (43.0)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total



**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.41 shows responses of the respondents from Srinagar and Jammu district about did they think that schools are responsible for the construction of masculinity. 65.5 percent (33.5 percent male and 32.0 percent females) of respondents from **Srinagar district** and 86 percent (43.0 percent male and 43.0 percent females) from the **Jammu district** responded that they don't think that schools are responsible for the construction of masculinity. 34.5 percent (16.5 percent male and 18.0 percent females) of respondents from **Srinagar district** and 14.0 percent 7.0 percent male and 7.0 percent females) from **Jammu district** responded that yes they think that schools are responsible for the construction of masculinity.

So from the table, it is evident that the majority of the respondents don't think that schools are responsible for the construction of masculinity.

**Table 4.42. Do you think that schools are responsible for the construction of masculinity (If 'yes' how)**

	Name of the district	Gender		Total
		Male	Female	
Because text-books perpetuate images of men as dominant decision makers while as women staying at home.	Srinagar	14 (7.0)	13 (6.5)	27 (6.75)
	Jammu	07 (3.5)	04 (2.0)	11 (2.75)
Because in schools more preference is given for boys to play games like football, cricket, boxing rather than girls	Srinagar	14 (7.0)	09 (4.5)	23 (5.75)
	Jammu	03 (1.5)	05 (2.5)	08 (2.0)
Because sometimes teachers give suggestions that you are a girl and your responsibility is more towards domestic work.	Srinagar	04 (2.0)	14 (7.0)	18 (4.5)
	Jammu	04 (2.0)	04 (2.0)	08 (2.0)
All of the above	Srinagar	01 (0.5)	0 (0.0)	01 (0.25)
	Jammu	0 (0.0)	01 (0.5)	01 (0.25)
Not responsible for the construction of Masculinity	Srinagar	67 (33.5)	64 (32.0)	131 (32.75)
	Jammu	86 (43.0)	86 (43.0)	172 (43)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.42 shows the response of the respondents from Srinagar and Jammu district about did they think that schools are responsible for the construction of masculinity (if yes why). In the case of **Srinagar district**, 65.5 percent responded that

they don't think school is responsible for the construction of masculinity followed by 13.5 percent responded yes because textbooks perpetuate images of men as dominant decision-makers while as women staying at home, 11.5 percent responded yes because in schools more preference is given for boys to play games like football, cricket, boxing rather than girls, nonetheless, 9.0 percent responded yes because sometimes teachers suggest that you are a girl and your responsibility is more towards domestic work and 0.5 percent male respondents responded all of the above category. Similarly, in the case of **Jammu district**, 86.0 percent responded that they don't think school is responsible for the construction of masculinity followed by 5.5 percent responded yes because textbooks perpetuate images of men as dominant decision-makers while as women staying at home, 4.0 percent responded yes because in schools more preference is given for boys to play games like football, cricket, boxing rather than girls, moreover, 4.0 percent responded yes because sometimes teachers suggest that you are a girl and your responsibility is more towards domestic work and 0.5 percent female respondents responded all of the above categories.

So from the table majority of the respondent's responded, they don't think schools are responsible for the construction of masculinity.

**Table 4.43. Do you think that peer groups are responsible for the construction of masculinity?**

	Name of the district	Gender		Total
		Male	Female	
Yes	Srinagar	30 (15.0)	38 (19.0)	68 (17.0)
	Jammu	11 (5.5)	13 (6.5)	24 (6.0)
No	Srinagar	70 (35.0)	62 (31.0)	132 (33.0)
	Jammu	89 (44.5)	87 (43.5)	176 (44.0)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.43 shows the response of respondents that did they think that peer groups are responsible for the construction of masculinity. 34.0 percent of respondents from **Srinagar district** and 12.0 percent from **Jammu district** response

that “yes they think that peer groups are responsible for the construction of masculinity”.

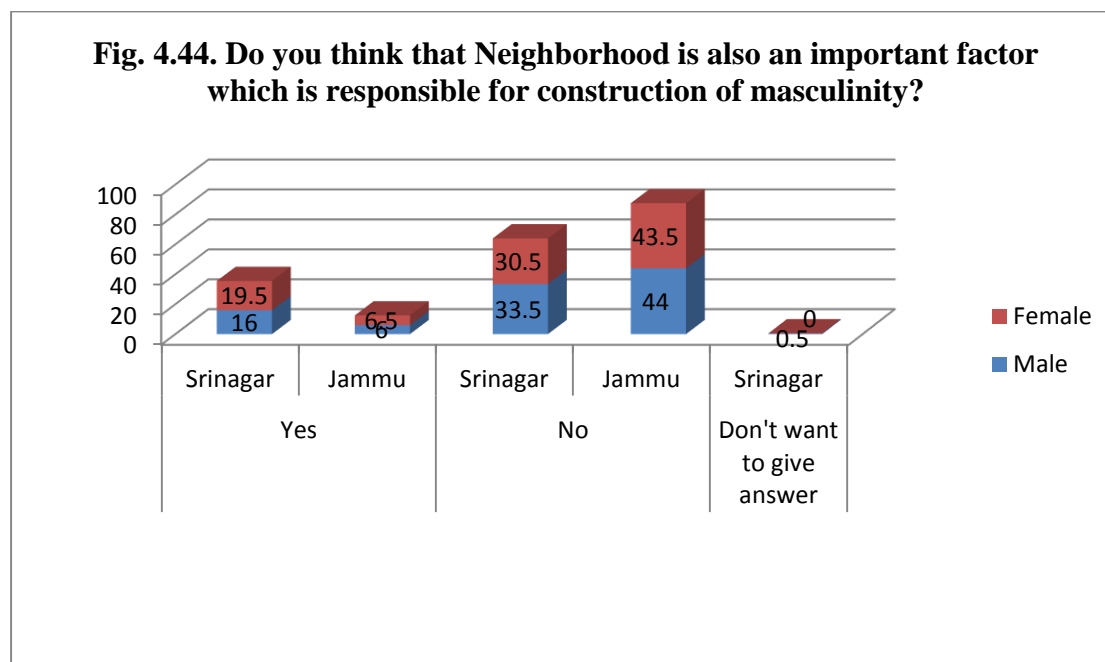
So the table shows that the majority of the respondents i.e. 66.0 percent of respondents from Srinagar and 88.0 percent from Jammu district responded that peer groups are “not responsible for the construction of masculinity”.

**Table 4.44. Do you think that Neighborhood is also an important factor which is responsible for construction of masculinity?**

	Name of the district	Gender		Total
		Male	Female	
Yes	Srinagar	32 (16.0)	39 (19.5)	71 (17.75)
	Jammu	12 (6.0)	13 (6.5)	25 (6.25)
No	Srinagar	67 (33.5)	61 (30.5)	128 (32.0)
	Jammu	88 (44.0)	87 (43.5)	175 (43.75)
Don't want to give answer	Srinagar	01 (0.5)	0 (0.0)	01 (0.25)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

Source: Estimated from field data

Note: Figure in parenthesis are percentage of total



Source: Estimated from field data

Note: Figure in parenthesis are percentage of total

Table 4.44 shows the percentage response of the respondents about did they think that neighborhood is also an important factor that is responsible for the construction of masculinity. In the case of Srinagar district 64.0 percent responded they don't agree followed by 35.5 percent responded yes neighborhood is responsible for the construction of masculinity and 0.5 percent response they don't want to answer. Similarly, in the case of the Jammu district 87.5 percent responded 'No' they don't agree and 12.5 percent responded 'yes' neighborhood is responsible for the construction of masculinity.

So from the table, majority of the respondents don't think that neighborhood is responsible for the construction of masculinity.

**Table 4.45. Do you feel that socio-cultural norms that promotes that females should remain busy in household instead of participating in socio-economic, religious, cultural and political activities in the society**

	Name of the Districts	Gender		Total
		Male	Female	
Yes	Srinagar	41 (20.5)	46 (23.0)	87 (21.75)
	Jammu	46 (23.0)	54 (27.0)	100 (25.0)
No	Srinagar	54 (27.0)	50 (25.0)	104 (26.0)
	Jammu	53 (26.5)	45 (22.5)	98 (24.5)
Don't want to give answer	Srinagar	05 (2.5)	04 (2.0)	09 (2.25)
	Jammu	01 (0.5)	01 (0.5)	02 (0.5)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.45 shows the percentage of responses of the respondents of Srinagar and Jammu district about did they feel that socio-cultural norms promote that females should remain busy in the household instead of participating in socio-economic, religious, cultural, and political activities in the society. In the case of the **Srinagar district**, 52.0 percent responded that they don't agree followed by 43.5 percent responded that yes they agree and 4.5 percent of respondents don't want to answer. Similarly, 50.0 percent of the respondents from the **Jammu district** responded they agree, 49 percent responded "no they don't agree" and 1.0 percent of the respondents don't want to answer.

So from the table majority of the respondents from Srinagar district response that they don't feel that socio-cultural norms that promote that females should remain busy in the household instead of participating in socio-economic, religious, cultural, and political activities in the society, and the majority of the respondents from Jammu district response that they are agree.

**Table 4.46. Do you feel that socio-cultural norms that promotes that females should remain busy in household instead of participating in socio-economic, religious, cultural and political activities in the society (If 'Yes' than why)?**

	Name of the District	Gender		Total
		Male	Female	
Because it is dishonored for the society or family	Srinagar	05 (2.5)	06 (3.0)	11 (2.75)
	Jammu	09 (4.5)	14 (7.0)	23 (5.75)
Because our religion does not allow us	Srinagar	04 (2.0)	04 (2.0)	08 (2.0)
	Jammu	0 (0.0)	01 (0.5)	01 (0.25)
Because our culture does not allow us	Srinagar	15 (7.5)	12 (6.0)	27 (6.25)
	Jammu	06 (3.0)	09 (4.5)	15 (3.75)
Because Men always think that women are only good for cooking and cleaning	Srinagar	15 (7.5)	24 (12.0)	39 (9.75)
	Jammu	31 (15.5)	30 (15.0)	61 (15.25)
All of the above	Srinagar	02 (1.0)	0 (0.0)	02 (0.5)
No	Srinagar	54 (27.0)	50 (25.0)	104 (26.0)
	Jammu	53 (26.5)	45 (22.5)	98 (24.5)
Don't want to answer	Srinagar	05 (2.5)	04 (2.0)	09 (2.25)
	Jammu	01 (0.5)	01 (0.5)	02 (0.5)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.46 shows the percentage response of the male and female respondents of Srinagar and Jammu district that did they you feel that socio-cultural norms that promote that female should remain busy in the household instead of participating in socio-economic, religious, cultural, and political activities in the society. In the case of **Srinagar district** 52.0 percent responded that no they don't feel followed by 19.5

percent feel that yes they agree because men always think that women are only good for cooking and cleaning, 13.5 percent responded that because our culture does not allow us, 5.5 percent responded because it is dishonored for the society or family, furthermore, 4.5 responded they don't want to answer, 4.0 percent responded because our religion does not allow us and 1.0 percent responded all of the above. Similarly, in the case of **Jammu district** 49.0 percent responded "no they don't feel" followed by 30.5 percent feel that yes because men always think that women are only good for cooking and cleaning, 13.5 responded that yes they feel that because our culture does not allow us, 11.5 responded yes they feel that because it is dishonored for the society or family, moreover, 1.0 percent responded that they don't want to answer and 0.5 percent responded because our religion does not allow us.

So from the above table, 52.0 percent of respondents from Srinagar and 49.0 percent from Jammu district don't feel that socio-cultural norms that promote that female' should remain busy in the household instead of participating in socio-economic, religious, cultural and political activities in the society.

**Table 4.47. Do you feel that our society gives more preference to male persons rather than the female which leads economic dependence of women**

	Name of the district	Gender		Total
		Male	Female	
Yes	Srinagar	57 (28.5)	68 (34.0)	125 (31.25)
	Jammu	63 (31.5)	74 (37.0)	137 (34.25)
No	Srinagar	41 (20.5)	28 (14.0)	69 (17.25)
	Jammu	37 (18.5)	25 (12.5)	62 (15.5)
Don't want to give answer	Srinagar	02 (1.0)	04 (2.0)	06 (1.5)
	Jammu	0 (0.0)	01 (0.5)	01 (0.25)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.47 shows how many respondents in Srinagar and Jammu district feel that our society gives more preference to male persons rather than females which lead to economic dependence of women. 62.5 percent of respondents in the **Srinagar district** responded yes our society gives more preference to male persons rather than the female which leads to economic dependence of women followed by 34.5 percent

responded 'No' and 3.0 percent don't want to give the answer. Similarly, 68.5 percent of respondents in the **Jammu district** responded yes our society gives more preference to male persons rather than the female which leads to economic dependence of women followed by 31.0 percent responded 'No' and 0.5 percent don't want to give the answer. So from the table majority of the respondents from Srinagar and Jammu district are agree that our society gives more preference to male persons rather than the female which leads to economic dependence of women.

**Table 4.48. Do you feel that our society gives more preference to male persons rather than the female which leads economic dependence of women (If 'Yes' than why)?**

	Name of the district	Gender		Total
		Male	Female	
Because men are more competent than women	Srinagar	21 (10.5)	23 (11.5)	44 (11.0)
	Jammu	20 (10.0)	29 (14.5)	49 (12.5)
Because men are more strong as compared to women	Srinagar	15 (7.5)	13 (6.5)	28 (7.0)
	Jammu	09 (4.5)	21 (10.5)	30 (7.5)
Because women always segregate in professions such as Law, business and management	Srinagar	04 (2.0)	11 (5.5)	15 (3.75)
	Jammu	03 (1.5)	04 (2.0)	07 (1.75)
Because women are only good for cooking and cleaning	Srinagar	14 (7.0)	17 (8.5)	31 (7.75)
	Jammu	25 (12.5)	18 (9.0)	43 (10.75)
All of the above	Srinagar	03 (1.5)	04 (2.0)	07 (1.75)
	Jammu	06 (3.0)	02 (1.0)	08 (2.0)
No	Srinagar	41 (20.5)	28 (14.0)	69 (17.25)
	Jammu	37 (18.5)	25 (12.5)	62 (15.5)
Don't want to answer	Srinagar	02 (1.0)	04 (2.0)	06 (1.5)
	Jammu	0 (0.0)	01 (0.5)	01 (0.25)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.48 shows the responded of the respondents from Srinagar and Jammu district about did they feel that our society gives more preference to male persons rather than the female which leads to economic dependence of women if yes then why? So in the case of **Srinagar district** 34.5 percent responded “no they don’t agree”. 22.0 percent responded yes because men are more competent than women, 15.5 percent responded that yes because women are only good for cooking and cleaning, 14.0 percent responded yes because men are more strong as compared to women, moreover, 7.5 percent responded yes because women always segregate in professional such as law, business and management, 3.5 responded all of the above category and 3 percent responded that they don’t want to answer. Similarly, in the **Jammu district** 31.0 percent responded “no they don’t agree”. 24.5 percent responded yes because men are more competent than women, 21.5 percent responded that yes because women are only good for cooking and cleaning, 15.0 percent responded yes because men are more strong as compared to women, furthermore, 3.5 percent responded yes because women always segregate in professional such as law, business and management, 4.0 responded all of the above and 0.5 percent said they don’t want to answer. So the majority of the respondents from Srinagar and Jammu district agree that yes they feel that our society gives more preference to male persons rather than the female which leads to economic dependence of women.

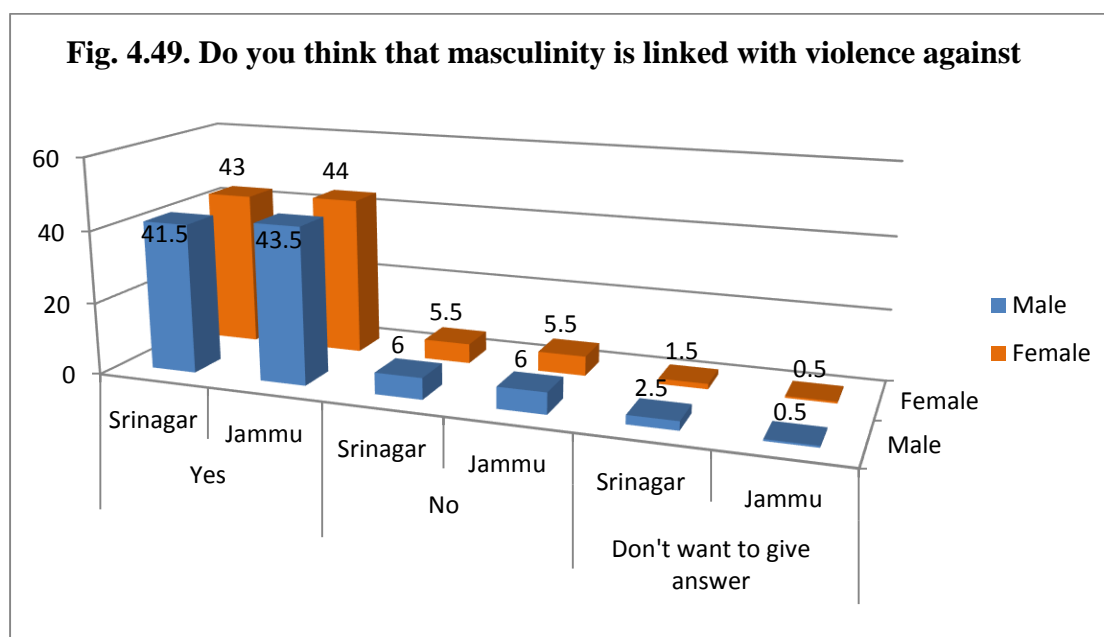
Third objective of the present study is to explore how masculinity is linked with the violence against women in Jammu and Kashmir

**Table 4.49. Do you think that masculinity is linked with violence against women?**

	Name of the district	Gender		Total
		Male	Female	
Yes	Srinagar	83 (41.5)	86 (43.0)	169 (42.25)
	Jammu	87 (43.5)	88 (44.0)	175 (43.75)
No	Srinagar	12 (6.0)	11 (5.5)	23 (5.75)
	Jammu	12 (6.0)	11 (5.5)	23 (5.75)
Don't want to give answer	Srinagar	05 (2.5)	03 (1.5)	08 (2.0)
	Jammu	01 (0.5)	01 (0.5)	02 (0.5)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total



**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.49 shows whether masculinity is linked with violence or not. So in the case of **Srinagar district** the highest percentage i.e. 84.5 percent (41.5 percent males and 43.0 percent females) of respondents responded that “yes masculinity is linked with violence against women”. 11.5 percent (6.0 percent males and 5.5 percent

females) said masculinity is “not linked with violence against women”, and 4.0 percent (2.5 percent males and 1.5 females) responded that “they don’t want to give the answer”. In the case of the **Jammu district** the highest percentage i.e. 87.5 percent (43.5 percent males and 44.0 percent females) of respondents responded that “yes masculinity is linked with violence against women”. 11.5 percent (6.0 percent males and 5.5 percent males) said masculinity is not linked with violence against women, and 1.0 percent (0.5 percent males and 0.5 percent females) responded that they don’t want to give the answer.

So from the table 5.49 majority of the respondent’s from both the districts responded that masculinity is linked with violence against women.

**Moreover**, an open-ended question was asked to the respondents for qualitative analysis in both the Srinagar and Jammu district (Male and female) in which the highest proportion of responses support the answer ‘Yes’ because: 1. men uses masculinity as a tool to dominate women (Maximum proportion) 2. Because of masculine identity, men think he should be aggressive towards women 3. Because of masculinity men always think he is superior as compared to women and he has the right to do anything with her (Minimum proportion).

**Table 4.50. Do your parents give you a share from ancestral property in your marriage; if not married do you expect to receive like your brothers? (In case of female respondent)**

	Name of the districts	Marital status		Total
		Unmarried	Married	
Yes	Srinagar	33 (36.67)	33 (30.00)	66 (33.00)
	Jammu	26 (28.89)	11 (10.00)	37 (18.50)
No	Srinagar	06 (12.0)	18 (16.36)	24 (12.0)
	Jammu	13 (14.44)	42 (38.18)	55 (27.50)
Don't want to give answer	Srinagar	05 (5.56)	05 (4.55)	10 (5.00)
	Jammu	07 (7.78)	01 (0.91)	08 (4.00)
<b>Total column wise percentage</b>		<b>90 (100.0)</b>	<b>110 (100.0)</b>	<b>200 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.50 shows the response of unmarried and married female respondents from the Srinagar and Jammu district. In the case of **Srinagar district** 36.67 percent of unmarried girls responded that yes they expect and 30.0 percent married respondents responded that yes their parents give them the share from their ancestral property. 12.0 percent unmarried and 16.36 percent married respondents responded 'No' and 5.56 percent unmarried and 4.55 percent married responded they don't want to answer. In the case of **Jammu district** 28.89 percent of unmarried girls responded that yes they expect and 10.0 percent married respondents said that yes their parents give them the share from their ancestral property followed by 14.44 percent unmarried and 38.18 percent married respondents responded 'No' and 7.78 percent unmarried and 0.91 percent married responded they don't want to answer.

So from the table majority of the female respondents from Srinagar, 36.67 percent unmarried girls responded that yes they expect and 30.0 percent married respondents responded that yes their parents give them the share from their ancestral property and in case of Jammu district 28.89 percent unmarried girls responded that yes they expect and 10.0 percent married respondents responded that yes their parents give them the share from their ancestral property.

**Table 4.51. Do your parents give you a share from ancestral property in your marriage; if not married do you expect to receive like your brothers? If 'Yes' what? (In case of female respondent)**

	Name of the Districts	Marital status		Total
		Unmarried	Married	
Land for building house	Srinagar	16 (17.78)	06 (5.45)	22 (11.00)
	Jammu	12 (13.33)	09 (8.18)	21 (10.50)
Field for cultivation	Srinagar	03 (3.33)	13 (11.82)	16 (8.00)
	Jammu	0 (0.00)	01 (0.91)	01 (0.50)
House	Srinagar	04 (4.44)	02 (1.82)	06 (3.00)
	Jammu	02 (2.22)	0 (0.00)	02 (1.00)
Car	Srinagar	03 (3.33)	03 (2.73)	06 (3.00)
	Jammu	06 (6.67)	01 (0.91)	07 (3.50)
All of the above	Srinagar	07	0	16

		(7.78)	(0.0)	(8.00)
	Jammu	07 (7.78)	0 (0.00)	07 (3.50)
No	Srinagar	06 (6.67)	18 (16.36)	24 (12.00)
	Jammu	12 (13.33)	42 (38.18)	54 (27.00)
Don't want to give answer	Srinagar	05 (5.56)	14 (12.73)	10 (5.00)
	Jammu	07 (7.78)	01 (0.91)	08 (4.00)
<b>Total column wise percentage</b>		<b>90</b> <b>(100)</b>	<b>110</b> <b>(100)</b>	<b>200</b> <b>(100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.51. shows the response of unmarried and married female respondents from the Srinagar and Jammu district. In the case of **Srinagar district** 17.78 percent of **unmarried respondents** responded that 'yes they expect Land for Building house'. 7.78 percent responded said that they expect all of the types i.e. land for building the house, field for cultivation and house and car. 6.67 percent responded they don't expect. 5.56 percent responded they don't want to answer, 4.44 percent responded they expect house, 3.33 percent responded they expect field for cultivation and 3.33 percent respondents responded they expect a car. In the case of **Jammu district** 13.33 percent of **unmarried respondents** responded that yes they expect land for building house. 13.33 percent responded that they don't expect, 7.78 percent responded that they expect all of the types i.e. land for building the house, field for cultivation and house and car. 7.78 percent responded they don't want to answer, 6.67 percent respondents responded they expect the car, 2.22 response they expect to house. In the case of **Srinagar district** 16.36 percent of **married respondents** responded that 'No' they don't get any share from ancestral property of their parents followed by 12.73 percent responded they don't want to answer, 11.82 percent responded field for cultivation, 5.45 percent responded land for cultivation, 2.73 percent respondents responded car and 1.82 percent response house. In the case of **Jammu district** 38.18 percent **married respondents** responded that 'No' they don't get any share from ancestral property of their parents followed by 8.18 land for building the house, 0.91 percent responded field for cultivation, 0.91 percent respondents responded car and 0.91 percent response they don't want to answer.

So from the table majority of the female respondents from Srinagar district i.e. 17.78 percent unmarried respondent's said that yes they expect land for building house and 16.36 percent married respondents said that 'No' they don't get any share from the ancestral property of their parents. In the case of Jammu district 13.33 percent of unmarried respondents responded that yes they expect Land for building houses and 38.18 percent of married respondents responded that 'No' they don't get any share from the ancestral property of their parents.

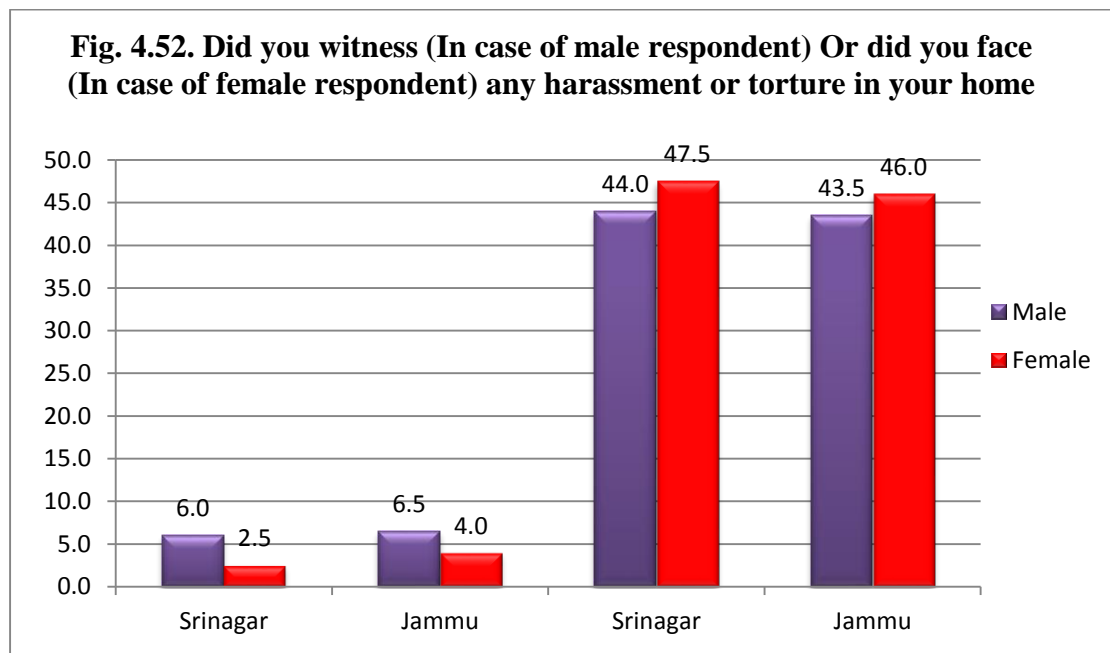
Fourth objective of the present study is to compare the status/scenario of masculinity and violence against women between Jammu region and Kashmir region

**Table 4.52 . Did you witness (In case of male respondent) Or did you face (In case of female respondent) any harassment or torture in your home**

	Name of the districts	Gender		Total
		Male	Female	
Yes	Srinagar	12 (6.0)	05 (2.5)	17 (4.25)
	Jammu	13 (6.5)	08 (4.0)	21 (5.25)
No	Srinagar	88 (44.0)	95 (47.5)	183 (45.75)
	Jammu	87 (43.5)	92 (46)	179 (44.75)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total



**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.52 shows the response of two questions the first question is for female respondents did they face harassment or torture in their family and the second question for male respondents about did they witness harassment or torture in their family. In the case of **Srinagar district** majority of the **female respondents** i.e. 47.5

percent and 46.0 percent female respondents from **Jammu district** said ‘No’ they don’t face any harassment or torture in their homes. Moreover, 2.5 percent of respondents from Srinagar district and 4.0 percent from Jammu district responded ‘Yes’ they face harassment or torture in their homes. In the case of **male respondents** 44.0 percent from **Srinagar district** and 43.5 percent from **Jammu district** said ‘No’ they don’t witness any harassment or torture in their homes. Moreover, 6.0 percent from Srinagar and 6.5 percent from Jammu district responded ‘Yes’ they witness harassment or torture in their homes.

So from the table majority of the male and female respondents from Srinagar and Jammu district response, they don’t face/witness any harassment and torture in their homes.

**Table 4.52.0. Did you witness /face any harassment or torture in your home (If ‘Yes’ what was the reason)?**

	Name of the districts	Gender		Total
		Male (Witnessed)	Female (Faced)	
Because of issues related the upbringing of kids.	Srinagar	08 (4.0)	0 (0.0)	08 (2.0)
	Jammu	04 (2.0)	02 (1.0)	06 (1.5)
Because of the victim (herself) is not performing her duties and responsibilities in proper manner.	Srinagar	01 (0.5)	01 (0.5)	02 (0.5)
	Jammu	01 (0.5)	0 (0.0)	01 (0.25)
Because the victim is more inclined towards her natal home.	Srinagar	01 (0.5)	02 (1.0)	03 (0.75)
	Jammu	06 (3.0)	03 (1.5)	09 (2.25)
Because of extra marital relationship	Jammu	0 (0.0)	0 (0.0)	0 (0.0)
	Jammu	01 (0.5)	0 (0.0)	01 (0.25)
Don't want to give answer	Srinagar	02 (1.0)	02 (1.0)	04 (1.0)
	Jammu	01 (0.5)	03 (1.5)	04 (1.0)
No	Srinagar	88 (44.0)	95 (47.5)	183 (45.75)
	Jammu	87 (43.5)	92 (46.0)	179 (44.75)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.52.0 shows the response of male and female respondents of Srinagar and Jammu district about did they witness/faced any harassment or torture in their family (If yes what was the reason). In case of **male respondents of Srinagar district** 44.0 percent of respondents responded that they don't witness any harassment. 4.0 percent said that "yes" they witnessed and the reason was because of the issues related to the upbringings of kids, 1.0 percent responded they don't want to answer. Moreover, 0.5 percent said they witnessed the harassment and the reason was because of the victim (herself) is not properly performing her duties and responsibilities and 0.5 percent said they witnessed harassment and the reason was that the victim is more inclined towards her natal home. Furthermore, In the case of **female respondents of Srinagar district** 47.5 percent responded that they don't face any harassment or torture in their family. 1.0 percent response yes because the victim is more inclined towards her natal home. Moreover, 1.0 percent response they don't want to answer, 0.5 percent response yes because of the victim (herself) is not properly performing her duties and responsibilities.

Similarly, in the case of **male respondents of Jammu district**, 43.5 percent responded that they don't witness any harassment followed by 3.0 percent said that they witnessed harassment and the reason was that the victim is more inclined towards her natal home, 2.0 percent responded that yes they witnessed and the reason was because of the issues related the upbringings of kids. Moreover, 0.5 percent responded they witnessed the harassment and the reason was because of the victim (herself) is not properly performing her duties and responsibilities, 0.5 percent responded they witnessed the harassment and the reason was because of extramarital relationship and 0.5 percent don't want to answer. Nonetheless, In the case of **female respondents of Jammu district** 46.0 percent said they don't face any harassment or torture in there. 1.5 percent said yes because the victim is more inclined towards her natal home, 1.5 percent said that they don't want to answer and 1.0 percent responded yes because of the issues related to upbringings of kids.

So from the table majority of the male and female respondents from both Srinagar and Jammu district responded they don't witness/face any harassment or torture in their home.

Table 4.53. Nature of harassment or torture

	Name of the districts	Gender		Total
		Male (Witnessed)	Female (Faced)	
Verbal abuse	Srinagar	12 (6.0)	04 (2.0)	16 (4.0)
	Jammu	09 (4.5)	07 (3.5)	16 (4.0)
Physical Assault	Srinagar	0 (0.0)	01 (0.5)	01 (0.25)
	Jammu	04 (2.0)	0 (0.0)	04 (1.0)
Psychological Abuse	Srinagar	0 (0.0)	0 (0.0)	0 (0.0)
	Jammu	0 (0.0)	01 (0.5)	01 (0.25)
No	Srinagar	88 (44.0)	95 (47.5)	183 (43.75)
	Jammu	87 (43.5)	92 (46.0)	179 (44.75)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

Source: Estimated from field data

Note: Figure in parenthesis are percentage of total

Table 4.53 reveals the percentage response of male and female respondents about the nature of harassment in the Srinagar and Jammu districts. In the case of **male respondents of Srinagar district** majority of the respondents i.e. 44.0 percent responded that they don't witness any harassment or torture. 6.0 percent responded they witnessed verbal abuse. Moreover, in the case of **female respondents** 47.5 percent said they don't face any harassment or torture. 2.0 percent said that they face verbal abuse and 0.5 percent face physical assault. Similarly, in the case of **male respondents of Jammu district** 43.5 percent said they don't witness harassment followed by 4.5 percent said they witnessed verbal abuse, and 2.0 percent responded they witnessed the physical assault. Furthermore, in the case of **female respondents** 46.0 percent responded that they don't face any harassment followed by 3.5 percent response, they face verbal abuse, and 0.5 face psychological abuses

So from the table, majority of the respondents from both Srinagar and Jammu district responded that they don't witness any harassment or torture in their homes.

Table 4.54. Perpetrators of violence (If married)

	Name of the districts	Gender		Total
		Male (Witnessed)	Female (Faced)	
Husband only	Srinagar	06 (3.0)	02 (1.0)	08 (2.0)
	Jammu	11 (5.5)	04 (2.0)	15 (3.75)
Male relatives	Srinagar	01 (0.5)	02 (1.0)	03 (0.75)
	Jammu	0 (0.0)	01 (0.5)	01 (0.25)
Female relatives	Srinagar	02 (1.0)	0 (0.0)	02 (0.5)
	Jammu	01 (0.5)	0 (0.0)	01 (0.25)
No	Srinagar	91 (45.5)	96 (48.0)	187 (46.75)
	Jammu	88 (44.0)	95 (47.5)	183 (45.75)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.54 shows the percentage of perpetrators of violence towards married women witnessed/faced by male/female respondents in their homes. In the case of **male respondents** of **Srinagar district** majority of the respondents i.e. 45.5 percent said that they don't witness any harassment or torture in their family. 3.0 percent said the perpetrator was husband only, 1.0 percent said female relatives, and 0.5 said male relatives. Moreover, 48.0 percent of **female respondents** said that they don't face any harassment or torture in their family. 1.0 percent response the perpetrator was husband only and 1 percent response male relatives

Similarly, in the case of **male respondents** of the **Jammu district** majority i.e. 44.0 percent of the respondents responded that they don't witness any harassment or torture in their family. 5.5 percent responded the perpetrator was husband only and 0.5 percent responded female relatives. Furthermore, 47.5 percent of **female respondent's** responded that they don't face any harassment or torture in their family followed by 2.0 percent responded that the perpetrator was husband only and 0.5 percent responded male relatives.

So from the table majority of the respondent's responded from both the districts that they don't witness/face harassment or torture in their family.

**Table 4.54. Perpetrators of violence (If Not married)**

		Gender		Total
		Male (Witnessed)	Female (Faced)	
Father	Srinagar	01 (0.5)	01 (0.5)	02 (0.5)
	Jammu	01 (0.5)	01 (0.5)	02 (0.5)
Mother	Srinagar	02 (1.0)	0 (0.0)	02 (0.5)
Male relatives	Jammu	0 (0.0)	01 (0.5)	01 (0.25)
Female relatives	Jammu	0 (0.0)	01 (0.5)	01 (0.25)
No	Srinagar	97 (48.5)	99 (49.5)	196 (49.0)
	Jammu	99 (49.5)	97 (48.5)	196 (49.0)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

The above table 4.54.1 shows the percentage of perpetrators of violence towards married women witnessed/faced by the respondents of Jammu and Srinagar districts in their homes. In the case of **male respondents** of **Srinagar district** majority of the respondents i.e. 48.5 percent said that they don't witness any harassment or torture in their family. 1.0 percent said the perpetrator was the mother and 0.5 percent said the perpetrator was the father. Furthermore, in the case of **female respondent's** 49.5 percent said that they don't face any harassment or torture in their family. 0.5 percent said the perpetrator was the father.

Similarly, in the case of **male respondents** of the **Jammu district** majority of the respondents i.e. 49.5 percent said that they don't witness any harassment or torture in their family. 0.5 percent said the perpetrator was their father. Furthermore, in the case of **female respondent's** 48.5 percent said that they don't face any harassment or torture in their family. 0.5 percent said the perpetrator was father, 0.5 percent said that the perpetrator was male relatives and 0.5 percent response the perpetrator was female relatives.

So from the table majority of the respondent's from both the districts responded that that they don't witness/face harassment or torture in their family.

**Table 4.55. Frequency of harassment**

	Name of the Districts	Gender		Total
		Male (Witnessed)	Female (Faced)	
Monthly/Yearly	Srinagar	03 (1.5)	02 (1.0)	05 (1.25)
	Jammu	02 (1.0)	03 (1.5)	05 (1.25)
Occasionally	Srinagar	07 (3.5)	02 (1.0)	09 (2.25)
	Jammu	11 (5.5)	03 (1.5)	14 (3.5)
Can't say	Srinagar	01 (0.5)	01 (0.5)	02 (0.5)
	Jammu	0 (0.0)	01 (0.5)	01 (0.25)
Don't want to give answer	Srinagar	01 (0.5)	0 (0.5)	01 (0.25)
No	Srinagar	88 (44.0)	95 (47.5)	183 (45.75))
	Jammu	87 (43.5)	92 (46.0)	179 (44.75)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.55 shows the percentage of frequency of harassment witnessed/faced by male/female respondents in their homes. In the case of male respondents of **Srinagar district** majority of the respondents i.e. 44 percent said that they don't witness any harassment followed by 3.5 percent said they witness occasionally, 1.5 percent said they witness monthly/yearly harassment, 0.5 percent said that they can't say, and 0.5 percent respondents said they don't want to answer. Similarly, 47.5 percent of the female respondents said that they don't face any harassment followed by 1.0 percent said they face occasionally, 1.0 percent said they face monthly/yearly harassment, 0.5 percent response that they can't say.

In the case of male respondents of **Jammu district** majority of the respondents i.e. 43.5 percent responded that they don't witness any harassment followed by 5.5 percent responded they witness occasionally and 1 percent responded

they witness monthly/yearly harassment. Furthermore, 46 percent of female respondents said that they don't face any harassment followed by 1.5 percent responded they face occasionally, 0.5 percent response they face monthly/yearly harassment, 0.5 percent responded that they can't say, and 0.5 responded they don't want to answer.

So we can conclude that majority of the respondent's responses don't witness/face any harassment in Srinagar and Jammu district.

**Table 4.56. What was the reaction of family members of the victim when they came to know about her torture?**

	Name of the districts	Gender		Total
		Male (Witnessed)	Female (Faced)	
They become aggressive and abusive towards the perpetrator.	Srinagar	02 (1.0)	03 (1.5)	05 (1.25)
	Jammu	05 (2.5)	01 (0.5)	06 (1.5)
They compel the victim to keep mum and force to compromise	Srinagar	09 (4.5)	02 (1.0)	11 (2.75)
	Jammu	07 (3.5)	04 (2.0)	11 (2.75)
Don't want to give answer	Srinagar	01 (0.5)	0 (0.0)	01 (0.25)
	Jammu	01 (0.5)	03 (1.5)	04 (1.0)
No	Srinagar	88 (44.0)	95 (47.5)	183 (45.75)
	Jammu	87 (43.5)	92 (46.0)	179 (44.75)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.56 reveals about what was the reaction of family members of the victim when they come to know about her harassment and torture. In case **male respondents** of **Srinagar district** majority of the respondents i.e. 44.0 percent said that they don't witness any harassment. 4.5 percent said that the family members compel the victim to keep mum and forced to compromise, 1.0 percent said that the family members become aggressive and abusive towards the perpetrator, 0.5 percent said that they don't want to answer. Furthermore, 47.5 percent of **female respondents** said that they don't face any harassment or torture in their family. 1.5 percent said that

the family members become aggressive and abusive towards the perpetrator and 1.0 percent said that the family members compel the victim to keep mum and forced to compromise

In the case of **male respondents** of **Jammu district** majority of the respondents i.e. 43.5 percent responded they don't witness any harassment. 3.5 percent responded that the family members compel the victim to keep mum and forced to compromise, 2.5 percent responded that the family members become aggressive and abusive towards the perpetrator, 0.5 percent responded they don't want to answer. So from the table majority of the **female respondent** in Jammu district i.e. 46.0 percent responded that they don't face any harassment or torture in their family. 2.0 percent responded that the family members compel the victim to keep mum and forced to compromise, 1.5 percent responded they don't want to give the answer and 0.5 responded that the family members become aggressive and abusive towards the perpetrator.

So from the table majority of the respondent's responded from both the districts that they don't witness/face any harassment in their home.

**Table 4.57. Did you file any complaint against the perpetrator?**

	Name of the districts	Gender		Total
		Male (Witnessed)	Female (Faced)	
No	Srinagar	12 (6.0)	05 (2.5)	12 (3.0)
	Jammu	12 (6.0)	08 (4.0)	12 (3.0)
Don't want to give answer	Srinagar	88 (44.0)	95 (47.5)	188 (47.0)
	Jammu	88 (44.0)	92 (46.0)	188 (47.0)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.57 reveals the response of male/female respondents (witnessed/faced) about did the family members file any complaint against the perpetrator. In the case of **male respondents** of **Srinagar majority** of the respondents i.e. 44.0 percent said they don't want to answer and 6.0 percent response that No' they don't. Moreover, 47.5 percent of **female respondents** responded that they don't want to answer and 2.5 percent response that No' they don't file any complaint against the perpetrator.

Similarly, in the case of **male respondents** of **Jammu district** majority of the respondents i.e. 44.0 percent of respondents responded that they don't want to answer and 6.0 percent responded that No' they don't. Moreover, 46.0 percent of **female respondents** in Jammu district responded that they don't want to answer and 4.0 percent response that No' they don't file any complaint against the perpetrator.

So from the table majority of the respondents from both the district responded the category that they don't want to answer.

**Table 4.58. Did you file any complaint against the perpetrator (If 'No' why you compromise)?**

	Name of the districts	Gender		Total
		Male (Witnessed)	Female (Faced)	
in the interest of the children	Srinagar	06 (3.0)	02 (1.0)	08 (2.0)
	Jammu	06 (3.0)	03 (1.5)	09 (2.25)
in the interest of the natal family members	Srinagar	04 (2.0)	01 (0.5)	05 (1.25)
	Jammu	06 (3.0)	01 (0.5)	07 (1.75)
lack of economic support	Srinagar	02 (1.0)	02 (1.0)	04 (1.0)
	Jammu	0 (0.0)	01 (0.5)	01 (0.25)
No	Srinagar	0 (0.0)	95 (47.5)	95 (23.75)
	Jammu	0 (0.0)	92 (46.0)	92 (23.0)
Don't want to give answer	Srinagar	88 (44.0)	0 (0.0)	91 (22.75)
	Jammu	88 (44.0)	03 (1.5)	88 (22.0)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.58 reveals that did the family members file any complaint against the perpetrator (If not why they compromise). In the case of **male respondents** of **Srinagar district** majority of the respondents i.e. 44.0 percent responded they don't want to answer. 3.0 percent responded that they compromise in the interest of the children's, 2.0 percent responded they compromise in the interests of the natal family

members, and 1.0 percent responded they compromise only for the lack of economic support. In the case of **female respondents** majority of the respondents i.e. 47.5 percent responded they don't file any complain. 1.0 percent responded that they compromise in the interest of the children's, 1.0 percent responded they compromise only for the lack of economic support, and 0.5 percent responded they compromise in the interests of the natal family members.

In the case of **male respondents** of the **Jammu district** majority of the respondents i.e. 44.0 percent responded they don't want to answer. 3.0 percent responded that they compromise in the interest of the children's and 3.0 percent responded they compromise in the interests of the natal family members. Furthermore, in caser of **female respondents** 46.0 percent responded they don't file any complaint. 1.5 percent responded that they compromise in the interest of the children's, 1.5 percent responded they don't file any complain, 0.5 percent responded they compromise in the interests of the natal family members and 0.5 percent said they compromise only for the lack of economic support.

So from the table majority of the respondent's responded from both the districts responded that the family members don't complain.

**Table 4.59. Do you agree that a woman should bear violence only to remain family together?**

	Name of the district	Gender		Total
		Male (Witnessed)	Female (Faced)	
Yes	Srinagar	27 (13.5)	31 (15.5)	58 (14.5)
	Jammu	15 (7.5)	20 (10.0)	143 (35.75)
No	Srinagar	72 (36.0)	67 (33.5)	139 (34.75)
	Jammu	85 (42.5)	78 (39.0)	55 (13.75)
Don't want to give answer	Srinagar	01 (0.5)	02 (1.0)	03 (0.75)
	Jammu	0 (0.0)	02 (1.0)	02 (0.5)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.59 reveals the responses of the respondents of male and female respondents of Srinagar and Jammu about are they agree that women should bear violence only to remain family together. In the case of *Srinagar district* majority of the respondents i.e. 69.5 percent (36.0 percent male and 33.5 percent female) responded that no they don't agree that women should bear violence only to remain family together. 29.0 percent (13.5 percent male and 15.5 percent female) respondents responded that yes they agree women should bear violence only to remain family together and 1.5 percent (0.5 percent male and 1.0 percent female) responded they don't want to answer. *In the case of Jammu district* 81.5 percent (42.5 percent male and 39.0 percent female) said 'No' they don't agree. 17.5 percent (7.5 percent male and 10.0 percent female) response 'Yes' they are agree and 1.0 percent female responded that they don't want to answer.

So the majority of the respondent from the Srinagar district and Jammu district responded that they don't agree women should bear violence only to remain family together.

**Table 4.60. Do you agree that parents closely monitor their daughters while they interact with males?**

	Name of the districts	Gender		Total
		Male (Witnessed)	Female (Faced)	
Yes	Srinagar	59 (29.5)	55 (27.5)	114 (28.5)
	Jammu	33 (16.5)	41 (20.5)	74 (18.5)
No	Srinagar	34 (17.0)	43 (21.5)	77 (19.25)
	Jammu	67 (33.5)	57 (28.5)	124 (31.0)
Don't want to give answer	Srinagar	07 (3.5)	02 (1.0)	09 (2.25)
	Jammu	0 (0.0)	02 (1.0)	02 (0.5)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.60 reveals the response of the respondents about did they agree that parents closely monitor their daughters while they interact with males. In the case of **Srinagar district** the majority of the respondents i.e. 57.0 percent (29.5 male and 27.5 female) said that ‘yes’ they are agree. 38.5 percent (17 percent male and 21.5 percent female) said “no” they don’t agree and 4.5 percent (3.5 percent male and 1 percent female) said they don’t want to give the answer. Similarly, In the case of **Jammu district** 62.0 percent (33.5 male and 28.5 female) said ‘No’ they don’t agree followed by 37.0 percent (16.5 male and 20.5 female) response ‘Yes’ they agree and 1.0 percent female respondents responded they don’t want to give the answer.

So from the table majority of the respondents from the Srinagar district responded that they are agree that parents closely monitor their daughters while they interact with males and the majority of the respondents from the Jammu district don’t agree.

**Table 4.61. As compared to girls, do you think that boys are allowed to choose his partner for marriage?**

	Name of the district	Gender		Total
		Male (Witnessed)	Female (Faced)	
Yes	Srinagar	29 (14.5)	41 (20.5)	70 (17.5)
	Jammu	34 (17.0)	48 (24.0)	82 (20.5)
No	Srinagar	66 (33.0)	58 (29.0)	124 (31.0)
	Jammu	64 (32.0)	51 (25.5)	115 (28.75)
Don't want to give answer	Srinagar	05 (2.5)	01 (0.5)	06 (1.5)
	Jammu	02 (1.0)	01 (0.5)	03 (0.75)
<b>Total column wise percentage</b>		<b>200 (100)</b>	<b>200 (100)</b>	<b>400 (100)</b>

**Source:** Estimated from field data

**Note:** Figure in parenthesis are percentage of total

Table 4.61 shows the response of the respondents about did they think that boys are allowed to choose their partner for marriage as compared to girls. In the case of **Srinagar district** majority of the respondents i.e.62.0 percent (33.0 percent male and 29.0 percent female) said ‘no’ they don’t think followed by 35 percent (14.5

percent male and 20.5 percent female) said ‘yes’ they think that boys are allowed to choose his partner for marriage and 3.0 percent (2.5 percent male and 0.5 percent female) said they don’t want to give the answer. Similarly, In the case of **Jammu district** 57.5 percent (32 percent male and 25.5 percent female) responded ‘no’ they don’t think followed by 41.0 percent (17.0 percent male and 24.0 percent female) said ‘yes’ they think that boys are allowed to choose his partner for marriage and 1.5 percent (1.0 percent male and 0.5 percent female) responded they don’t want to give the answer.

So from the table majority of the respondents from Srinagar and Jammu district responded ‘no’ they don’t think that boys are allowed to choose their partner for marriage as compared to girls.

## HYPOTHESIS TESTING

- **Objective 1.** To examine the construction of masculinity among males and females of Jammu and Kashmir.
- **Hypothesis:** The construction of masculinity in Jammu and Kashmir region is fluid (it is not fixed)

4.13.Tabulation of district and according to you what does it mean to be a men?	Name of the two districts		Total
	Srinagar	Jammu	
One who dominates women	08 (4.1)	03 (1.5)	11 (2.75)
One who protects Women	127 (63.5)	111 (55.5)	238 (59.5)
Bread earner	19 (9.5)	38 (19.0)	57 (14.25)
One who abuses and beats women	01 (0.5)	0 (0.0)	01 (0.25)
Both 2 and 3	45 (22.5)	48 (24)	93 (23.25)
<b>Total</b>	<b>200</b>	<b>200</b>	<b>400</b>
<b>Pearson chi2 = 10.778      df= 4      P-value= .029</b>			
<b>Hypothesis Status: We Reject the null hypothesis</b>			

*Note: The figure in parenthesis denotes column percentage*

**H0:** The construction of masculinity in Jammu and Kashmir region is fluid (it is not fixed)

**H1:** The construction of masculinity in Jammu and Kashmir region is not fluid (it is fixed)

A chi-square is performed to examine the construction of masculinity at the district level. Table 1.1 gives a cross-tabulation of two variables: district and meaning and definition of “man” in Indian society. The result of the chi-square test at 0.05% level of significance is 10.778 with a p-value of 0.029 which is less than the level of significance ( $X^2= 10.778$ ,  $df=4$ , and  $n= 400$ ). Therefore we reject the null hypothesis. This means that there is a significant association between variables district and the feeling of respondents about being a man.

4.13.Tabulation of gender and according to you what does it mean to be a men	Gender		Total
	Male	Female	
One who dominates women	04 (2.0)	07 (3.5)	11 (2.75)
One who protects Women	111 (55.5)	127 (63.5)	238 (59.5)
Bread earner	36 (18.0)	21 (10.5)	57 (14.25)
One who abuses and beats women	0 (0)	01 (0.5)	01 (0.25)
Both 2 and 3	49 (24.5)	44 (22.0)	93 (23.25)
Total	<b>200</b> <b>(100)</b>	<b>200</b> <b>(100)</b>	<b>400</b> <b>(100)</b>
<b>Pearson chi2 = 7.110                      df= 4                      P-value= .130</b>			
<b>Hypothesis Status: Fail to Rejected</b>			

*Note: The figure in parenthesis denotes column percentage*

**H0:** The construction of masculinity in Jammu and Kashmir region is fluid (it is not fixed)

**H1:** The construction of masculinity in Jammu and Kashmir region is not fluid (it is fixed)

A chi-square is performed to examine the construction of masculinity at the district level. Table 1.2 gives a cross-tabulation of two variables: gender and meaning and definition of “man” in Indian society. The result of the chi-square test at 0.05% level of significance is 7.110 with a p-value of .130 which is greater than the level of significance ( $X^2= 7.110$ ,  $df=4$  and  $n= 400$ ). Therefore we fail to reject the null

hypothesis. This means that there is no significant association between the two variables gender and the feeling of respondents about being a man.

**Conclusion of 1<sup>st</sup> hypothesis:** So from table 1.1 refers to district wise and table 1.2 refers to gender-wise results of the hypothesis test. The researcher performed the chi-square test through which we came to know that at the district level there is a significant association between two variables gender and meaning and definition of “man” in Indian society and we reject the null hypothesis and at gender wise, there is no significance which means there is no significant association between two variables so we fail to reject the null hypothesis.

**Objective 2:** To find out the factors of masculinities that shape masculine identity of men in Jammu and Kashmir.

**Hypothesis:** Various factors of masculinity shape the masculined identity of men in Jammu and Kashmir. Viz, Patriarchal Society, Religious code of conduct, Familial Values, Economic dependence of Women on men etc.

4.25. Tabulation of district and factors responsible for the construction of Masculinity	Name of the Districts		Total
	Srinagar	Jammu	
Patriarchal Society	43 (21.5)	71 (35.5)	114 (28.5)
Religious code of conduct	06 (3.0)	01 (0.5)	07 (1.75)
Familial Values	24 (12.0)	50 (25.0)	74 (18.5)
Economic dependence of Women on Men	42 (21.0)	36 (18.0)	78 (19.5)
Schools	03 (1.5)	04 (2.0)	07 (1.75)
Peer groups	02 (1.0)	00 (0.0)	02 (0.5)
Neighborhood	05 (2.5)	01 (0.5)	06 (1.5)
All of the above	66 (33.0)	24 (12.0)	90 (22.5)
Both 1 and 4	09 (4.5)	13 (6.5)	22 (5.5)
<b>Total</b>	<b>200</b> <b>(100)</b>	<b>200</b> <b>(100)</b>	<b>400</b> <b>(100)</b>
<b>Pearson chi2 = 45.182      df= 8      P-value= 0.000</b>			
<b>Hypothesis Status: We Reject the null hypothesis</b>			

*Note: The figure is parenthesis denotes column percentage*

**H0:** Various factors of masculinity shape the masculined identity of men in Jammu and Kashmir. Viz, Patriarchal Society, Religious code of conduct, Familiar Values, Economic dependence of Women on men etc.

**H1:** Patriarchal society shape the masculined identity of men in Jammu and Kashmir

A chi-square is performed to examine the factors which are responsible for the construction of masculinity at the district level. Table 2.1 gives cross-tabulation of two variables: district and the factors which are responsible for the construction of masculinity. The result of the chi-square test at 0.05% level of significance is 45.182 with a p-value of 0.000 which is less than the level of significance ( $X^2= 45.182$ ,  $df= 8$  and  $n= 400$ ). Therefore we reject the null hypothesis. This means that there is a significant association between two variables district and the factors which are responsible for the construction of masculinity.

4.25. Tabulation of gender and factors responsible for the construction of Masculinity	Gender		Total
	Male	Female	
Patriarchal Society	52 (26)	62 (31)	114 (28.5)
Religious code of conduct	06 (3.1)	01 (0.5)	07 (1.75)
Familial Values	34 (17)	40 (20.0)	74 (18.5)
Economic dependence of Women on Men	45 (22.5)	33 (16.5)	78 (19.5)
Schools	06 (3.1)	01 (0.5)	07 (1.7)
Peer groups	0 (0)	02 (1.0)	02 (0.5)
Neighborhood	03 (1.5)	03 (1.5)	06 (1.5)
All of the above	41 (20.5)	49 (24.5)	90 (22.5)
Both 1 and 4	13 (6.5)	09 (4.5)	22 (5.5)
<b>Total column wise percentage</b>	200 (100)	200 (100)	400 (100)
<b>Pearson chi2 = 13.791      df= 8      P-value= 0.087</b>			
<b>Hypothesis Status: Fail to Rejected</b>			

*Note: The figure in parenthesis denotes column percentage*

**H0:** Various factors of masculinity shape the masculined identity of men in Jammu and Kashmir. Viz, Patriarchal Society, Religious code of conduct, Familiar Values, Economic dependence of Women on men etc.

**H1:** Patriarchal society shape the masculined identity of men in Jammu and Kashmir

A chi-square is performed to examine the factors which are responsible for the construction of masculinity. Table 2.2 gives a cross-tabulation of two variables: gender and the factors which are responsible for the construction of masculinity. The result of the chi-square test at 0.05% level of significance is 13.791 with a p-value of 0.087 which is greater than the level of significance ( $X^2 = 13.791$ ,  $df = 8$  and  $n = 400$ ). Therefore we fail to reject the null hypothesis. This means that there is a significant association between the two variables gender and the factors which are responsible for the construction of masculinity.

**Conclusion of 2<sup>nd</sup> hypothesis:** So from table 2.1 refers to district wise and table 2.2 refers to gender-wise results of the hypothesis test. The researcher performed the chi-square test which we came to know that at the district level there is a significant association between two variables district and the factors which are responsible for the construction of masculinity and we reject the null hypothesis and at gender-wise, there is a significant association between two variables gender and the factors which are responsible for the construction of masculinity. So we fail to reject the null hypothesis.

**Objective 3:** To explore how masculinity is linked with the violence against women in Jammu and Kashmir

**Hypothesis:** Masculinity is significantly linked with violence against women in Jammu and Kashmir.

4.49.Tabulation of district and do you think that masculinity is linked with violence against women?	District		Total
	Srinagar	Jammu	
Yes	169 (84.5)	175 (87.5)	344 (86)
No	23 (11.5)	23 (11.5)	46 (11.5)
Don't want to give answer	08 (4.0)	02 (1.0)	10 (2.25)
Total	200 (100)	200 (100)	200 (100)
<b>Pearson chi2 = 3.705      df= 2      P-value= .157</b> <b>Hypothesis Status: Fail to Rejected</b>			

*Note: The figure is parenthesis denotes column percentage*

**H0:** Masculinity is significantly linked with violence against women in Jammu and Kashmir.

**H1:** Masculinity is not significantly linked with violence against women in Jammu and Kashmir.

A chi-square is performed to examine the relationship between masculinity and violence against women at the district level. Table 3.1 gives a cross-tabulation of two variables: district and the relationship of violence with masculinity. The result of the chi-square test at 0.05% level of significance is 3.705 with a p-value of 0.157 which is greater than the level of significance ( $X^2 = 3.705$ ,  $df = 2$  and  $n = 400$ ). Therefore we fail to reject the null hypothesis. This means that there is no significant association between the two variables district and the relationship of violence with masculinity.

4.49.Tabulation of gender and Do you think that masculinity is linked with violence against women?	Gender		Total
	Male	Female	
Yes	170 (85.0)	174 (87.0)	344 (86.0)
No	24 (12.0)	22 (11.0)	46 (11.5)
Don't want to give answer	06 (3.0)	04 (2.0)	10 (2.5)
<b>Total Column wise percentage</b>	<b>200</b> <b>(100)</b>	<b>200</b> <b>(100)</b>	<b>200</b> <b>(100)</b>
<b>Pearson chi2 = .533      df= 2      P-value= .766</b>			
<b>Hypothesis Status: Fail to Rejected</b>			

*Note: The figure in parenthesis denotes column percentage*

**H0:** Masculinity is significantly linked with violence against women in Jammu and Kashmir.

**H1:** Masculinity is not significantly linked with violence against women in Jammu and Kashmir.

A chi-square is performed to examine the gender-wise relationship between masculinity and violence against women. Table 3.2 gives a cross-tabulation of two variables: gender and the relationship of violence with masculinity. The result of chi-square test at 0.05% level of significance is .533 with p-value of .766 which is greater

than level of significance ( $X^2 = .533$ ,  $df = 2$  and  $n = 400$ ). Therefore we fail to reject the null hypothesis. This means that there is no significant association between the two variables gender and the relationship of violence with masculinity.

**Conclusion of 3<sup>rd</sup> hypothesis:** So from table 3.1 refers to district wise and table 3.2 refers to gender-wise results of the hypothesis test. The researcher performed the chi-square test which we came to know that at the district level there is no significant association between two variables district and the relationship of violence with masculinity and we fail to reject the null hypothesis and at gender that there is no significant association between two variables gender and the relationship of violence with masculinity. So we fail to reject the null hypothesis. So from both district and gender-wise, we fail to reject the null hypothesis.

**Objective 4.** To compare the Status/Scenario of Masculinity induced Violence against women between Jammu region and Kashmir region.

**Hypothesis:** The degree of masculinity induced violence against women in Jammu region is less than Kashmir region.

4.52 (a) Tabulation of district and did you face any harassment or torture in your home (In case of female respondent)?	District		Total
	Srinagar	Jammu	
Yes	05 (2.5)	08 (4.0)	13 (3.25)
No	195 (97.5)	192 (96.0)	387 (96.75)
Total	<b>200</b> <b>(100)</b>	<b>200</b> <b>(100)</b>	<b>400</b> <b>(100)</b>
Pearson $\chi^2 = .716$ $df = 1$ $P\text{-value} = .287$			
<b>Hypothesis Status:</b> Fail to Rejected			

*Note: The figure in parenthesis denotes column percentage*

**H0:** The degree of masculinity induced violence against women in Jammu region is less than Kashmir region.

**H1:** The degree of masculinity induced violence against women in Kashmir region is less than Jammu region

A chi-square is performed to examine the harassment or torture faced by women in their homes at the district level. Table 4.1 (a) gives a cross-tabulation of

two variables: district and the harassment or torture faced by women in their homes. The result of chi-square test at 0.05% level of significance is .716 with p-value of .287 which is greater than level of significance ( $X^2 = .716$ ,  $df = 1$  and  $n = 400$ ). Therefore we fail to reject the null hypothesis. This means that there is no significant association between the two variables district and the harassment or torture faced by women at home.

4.52 (b). Tabulation of district and did you witnessed any harassment or torture in your home (In case of male respondent)?	District		Total
	Srinagar	Jammu	
Yes	12 (6.0)	13 (6.5)	25 (6.25)
No	188 (94.0)	187 (93.5)	375 (93.75)
Total	<b>200</b> <b>(100)</b>	<b>200</b> <b>(100)</b>	<b>400</b> <b>(100)</b>
<b>Pearson chi2 = .043                      df= 1                      P-value= 3.84</b> <b>Hypothesis Status: Fail to Rejected</b>			

*Note: The figure in parenthesis denotes column percentage*

**H0:** The degree of masculinity induced violence against women in Jammu region is less than Kashmir region.

**H1:** The degree of masculinity induced violence against women in Kashmir region is less than Jammu region

A chi-square is performed to examine the harassment or torture witnessed by male respondents in their homes at the district level. Table 4.1 (b) gives a cross-tabulation of two variables: district and the harassment or torture witnessed by male respondents at home. The result of chi-square test at 0.05% level of significance is .043 with p-value of .043 which is greater than level of significance ( $X^2 = .043$ ,  $df = 1$  and  $n = 400$ ). Therefore we fail to reject the null hypothesis. This means that there is no significant association between the two variables district and the harassment or torture witnessed by male respondents at home.

**Conclusion of 4<sup>th</sup> hypothesis:** Table 4.1 (a) and table 4.1 (b) refer to district-wise results of the hypothesis test. Table 4.1 (a) represents the question regarding harassment or torture faced by women at home and 4.1(b) represents the question of harassment or torture witnessed by male respondents at home. The researcher

performed the chi-square test through which we came to know that at both table 4.1(a) and 4.2 (b) there is no significant association between two variables district and the relationship of violence with masculinity and we fail to reject the null hypothesis.

Table 4.52	Tabulation of gender and did you witness any harassment or torture in your home (In case of male respondent)?	Tabulation of gender and did you face any harassment or torture in your home (In case of female respondent)?	Total
	Gender		
	Male	Female	
Yes	25 (12.5)	13 (6.5)	38 (9.5)
No	175 (87.5)	187 (93.5)	362 (90.5)
Total	<b>200</b> <b>(100)</b>	<b>200</b> <b>(100)</b>	400 <b>(100)</b>
<b>Male witnessed:</b> <b>Pearson chi2 = 26.667 df= 1</b> <b>P-value= .000</b> <b>Hypothesis Status: We reject the null hypothesis</b>		<b>Female faced:</b> <b>Pearson chi2 = 13.437 df= 1</b> <b>P-value= .000</b> <b>Hypothesis Status: We reject the null hypothesis</b>	

*Note: The figure in parenthesis denotes column percentage*

**H0:** The degree of masculinity induced violence against women in Jammu region is less than Kashmir region.

**H1:** The degree of masculinity induced violence against women in Kashmir region is less than Jammu region

A chi-square is performed to examine gender-wise harassment or torture witnessed by male respondents in their homes. Table 4.2 gives a cross-tabulation of two variables: gender and the harassment or torture witnessed by male respondents at home. The result of chi-square test at 0.05% level of significance is .716 with p-value of .000 which is less than level of significance ( $X^2 = 26.667$ ,  $df = 1$  and  $n = 400$ ). Therefore we reject the null hypothesis. This means that there is a significant association between the two variables gender and the harassment or torture faced by women at home.

A chi-square is performed to examine gender-wise harassment or torture faced by women in their homes at the district level. Table 4.2 gives a cross-tabulation of two variables: gender and the harassment or torture faced by women at home. The result

of chi-square test at 0.05% level of significance is .716 with p-value of .000 which is less than level of significance ( $X^2= 13.437$ ,  $df= 1$  and  $n= 400$ ). Therefore we reject the null hypothesis. This means that there is a significant association between the two variables gender and the harassment or torture faced by women at home.

**Conclusion of 4<sup>th</sup> hypothesis:** Table 4.2.1 and table 4.2.2 refer to gender-wise results of the hypothesis test. Table 4.2.1 represents the question regarding harassment or torture faced by women at home and table 4.2.2 represents the question of harassment or torture witnessed by male respondents at home. The researcher performed the chi-square test through which we came to know that at both tables 4.2.1 and 4.2.2 there is a significant association between two variables district and the relationship of violence with masculinity and we reject the null hypothesis.

## 4.7 CONCLUSION

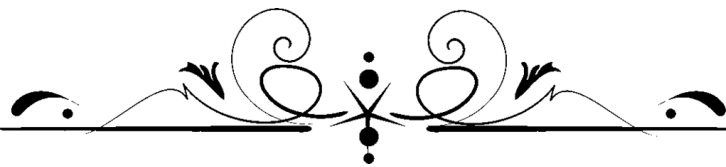
Masculinity is a set of attributes, behaviors, and social roles, and relations of men within a given society. Masculinity is often associated with characteristics such as aggressiveness, competitiveness, dominance, strength, courage, and control. These characteristics result from a combination of biological, cultural, and social influences and relate to our understanding of power and society. Masculinity is not only defined by the relationship between men and women; it is also defined by the relationship among men. Women's characteristics were described as being motherly, caring, compassionate, physically weak, religious, home-made, accommodating, affectionate, attractive, sensitive, emotional, and insecure. So these characteristics also make women in the second place and men at the first. Women thought that men are the ones who protects women in every field and is bread earners for his family. Women expected that men should treat women equally in the family but in reality, men always dominate women because of patriarchal society and use masculinity as a tool. Violence against women increases day by day at a global level and it exists particularly in Jammu and Kashmir. So from the chapter, we conclude that the reason behind masculinity and violence against women are patriarchal Society, familial values, economic dependency of women on men, religious code of conduct, Schools, Neighborhood, etc. So there are certain questions that how these reasons are responsible for violence against women. Let's discuss every aspect one by one which is responsible for the construction of masculinity violence against women: 1.

Patriarchal society gives economic, social, and political power to men as compared to women, and also property is inherited by the male lineage. So through a patriarchal society, men use masculinity as a tool to dominate women. 2. Socialisation plays an important role in the behavior of an individual because we know that we learn from our home through socialization that how to behave and how to respond towards the other individual. Girls are taught from Childhood that they are only for performing household chores, they should be submissive, polite and also girls are taught from Childhood that they are only for performing household chores while on the other side boys are taught that they should be active, aggressive and assume leadership and must be well prepared for these roles. During the field survey women also discussed that parents encourage boys to play with those toys which are meant for 'males' such as guns, trucks, and cars, and girls are encouraged to play with those toys which seem to be as 'female' like dolls and craft-making related toys. 3. Economic dependence of women on men plays an important role in day to day life of every individual and even without the economy the survival of any family is not possible so if women are economically dependent on men she is not in a position to take decision indecently. 4. Every religion gives equal status to women but men always use religion as a tool to dominate women like during conversations in the family men always try to justify that women should obey and follow the orders of husbands and it is the responsibility of women to fulfill all the needs of her husband. The researcher uses the chi-square test to verify the hypothesis. So from the chapter, we also came to know that masculinity is linked with violence against women.

The chi-square test has been used to know whether the null hypotheses would be accepted or rejected. The chi-square test has been applied both gender-wise variable and district-wise variable on the same hypothesis. It is interesting to know that the results come from different on gender-wise and district-wise.

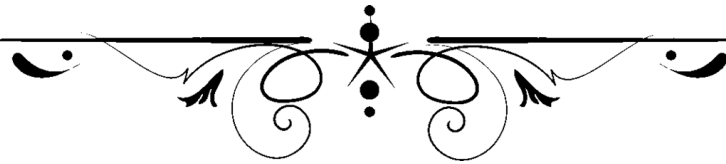
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## *CHAPTER 5*

# *Findings and Conclusions*



# *Chapter 5*

## *Findings and Conclusions*

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### **5.0. INTRODUCTION**

Masculinity is a set of attributes, behaviors, and social roles and relations of men within a given society as well as the meaning attributed to them and it is generally associated with boys and men. The term masculinity is often associated with characteristics such as aggressiveness, competitiveness, dominance, strength, courage, and control. These characteristics result from a combination of biological, cultural, and social influences and relate to our understanding of power and society. Masculinity is not only defined by the relationship between men and women; it is also defined by the relationship among men (UNIFEM Gender Fact Sheet No.5, p. 5). So among males, we have seen that if one male is physically strong he tries always to dominate the other male who is physically weak or if one belongs to the higher status he tries to dominate the other who is belonging to the lower status. So masculinity is also seen among males.

If “maleness” is biological then “masculinity” is cultural. Masculinity can never drift free of culture: on the converse, it is the child of culture. Masculinity is formed and expressed differently at different times in different circumstances at different places by individuals and groups. Men are not born with masculinity which comes as a part of their genetic make-up; rather it is something into which they are acculturated and which is composed of the social cipher of behavior which they learn to reproduce in culturally appropriate ways (Beynon. J. 2002:2). These behaviors and norms are taught and learnt rather than being natural or hereditary. In every society, Masculinity is constructed and it varies over time and according to culture, age, and position within society. The views about what it means to be a man and a woman are embedded in children’s earliest experiences and memories. The cultural norms about Masculinity roles are “delivered” to a child by the family and the community. For example, boys are generally allowed more freedoms and have less restrictions placed on them than girls. Boys are taught to play rough, to stand up for themselves, and not

to walk away from a fight. They are free to play outside while their sisters are kept indoors to help in domestic chores and to care for younger children.

Boys learn at their early age that they must be strong and should not show their feelings and sometimes even that boys are superior to girls. This socialization can lead boys and men to a feeling that would be justified in subordinating women and girls. In most cultures, men and boys are socialized to be competitive, aggressive, and dominant. Political and economic powers are valued and rewarded. Those who are physically and financially powerful are viewed as admissible by women and envy by other men. At times, men are also socialized to be sexually promiscuous, even sexually irresponsible. Men are trained for their roles through socialization and are pressured to follow rules about how a man should think, feel and act. They are socialized to grow up not to show their weakness and be powerful. They are preferred, appreciated, and encouraged more, and prepared better for careers than are females. They are mended to be independent, demanding, and aggressive. Aggressiveness is also reinforced and glorified by the violence in movies, sports, and the military. The male heroes are generally strong, tough, often superhuman, and ultra-macho (Women's Commission for Refugee Women and Children September 2005:6). They are portrayed and values as a masculine entity in the society at large.

In the present study, the researcher has analysed NCRB reports to find out the role of masculinity in violence against women. Though, masculinity and violence against women is a serious problem all over the world, particularly in India as it is evident in NCRB (National Crime Record Bureau). The statistical figures of crime against women in India from 2011 to 2020 mentioned in NCRB shows that the highest percentage of incidents of crime against women are "cruelty by husband and relatives (498-A IPC)" which are 42.07 percent in the year (2011), 41.79 percent in the year 2012. 38.40 percent in the year 2013, 37.29 percent in the year 2014. In 2015, the highest percentage was recorded in the category "Assault on women with intent to outrage her modesty" which is 38.57 percent. Moreover, the highest percentage was recorded in "cruelty by husband and relatives" from 2016 to 2020, 34.48 percent in the year 2016, 32.94 percent in the year 2017, 31.43 percent in the year 2018, 32.97 percent in the year 2019 and 35.50 percent in the year 2020. Furthermore, the lowest percentage of crime against women were recorded is "Importation of Girls from foreign country" from 2013 to 2020. The highest incidents

of crime which increases *within the year* has been recorded from 2011 to 2020 as “kidnapping and abduction” 0.09 percent followed by “Dowry and prohibition act” 0.08 percent, “Rape” (0.03 percent) and “Cruelty by husband and relatives” (0.02 percent). The lowest incident of crime is recorded as “Immoral Traffic (Prevention) Act 1956” which comprises -0.14 percent followed by “Importation of Girls from foreign country” -0.14 percent.

Therefore, on the basis of analysis of the data collected from district police headquarters, it is concluded that the crime against women is higher in the Jammu district as compared to Srinagar district. The present study also analysed the statistical figures of registered cases of crime against women in Jammu and Srinagar district of Jammu and Kashmir from 2017 to 2018. It is evident that as per indicators cases related to rape, kidnapping and abduction, eve-teasing, dowry prohibition Act, 1961 and abetment of suicide are higher in Jammu district as compared to Srinagar district. Moreover, molestation, cruelty by husband and immoral trafficking Act, and suicide/attempt to Suicide are higher in Srinagar as compared to Jammu.

The present study analyses the following objectives which are: (1) to examine the construction of masculinity among males and females of Jammu and Kashmir (2) to find out the factors of masculinities that shape the masculine identity of men in Jammu and Kashmir (3) to explore how masculinity is linked with the violence against women in Jammu and Kashmir and to compare the status/scenario of masculinity induced violence against women between Jammu region and Kashmir region. So the major findings of the present study are as under.

## **5.1. FINDINGS OF THE STUDY**

### **5.1.0 Findings from secondary data**

1. The literacy rate of the Jammu district is 83.45 percent (89.8 percent male and female 77.13 percent) and the Srinagar district is 69.41 percent (male 76.25 and female 61.85 percent). So on the bases of gender, It has been found that the literacy rate of both Male and females is higher in the Jammu district as compared to the Srinagar district (Table 1.6.5 and 1.6.8).
2. The highest percentage of state wise incidents of crime against women in India has been recorded in the year 2011-2012 (12.74 and 12.67 percent) in West

Bengal followed by Andhra Pradesh which comprises 10.60 percent in the year 2013. Furthermore, the highest percentage is recorded in Uttar Pradesh from 2014 to 2020 which comprises 11.46 percent in the year 2014, 10.91 percent in the year 2015, 14.53 percent in the year 2016, 15.57 in the year 2017, 15.71 in the year 2018, 14.77 in the year 2019 and 13.30 in the year 2020 (Table 3.1.0).

3. According to the NCRB the statistical figures of crime head wise incidents of crime against women in India from 2011 to 2020 shows that the highest percentage of incidents of crime against women has been recorded as cruelty by husband and relatives 498-A IPC which comprises 42.07 percent in the year 2011, 41.79 percent in the year 2012. 38.40 percent in the year 2013, 37.29 percent in the year 2014. Moreover, in the year 2015 the highest percentage was recorded in the category “assault on women with intent to outrage her modesty” which is 38.57 percent. Again the highest percentage was recorded in the category of cruelty by husband and relatives from 2016 to 2020, 34.48 percent (2016), 32.94 percent (2017), 31.43 percent (2018), 32.97 percent (2019) and 35.50 percent (2020) (Table 3.3.0).
4. From 2017-2018, it is evident that cases related to rape, kidnapping and abduction, eve-teasing, dowry Act, and abetment of suicide are higher in Jammu district as compared to Srinagar district which in turn has been found higher in cases likes’ molestation (Table 3.10).

### **5.1.1 Demographic Findings (Primary Data)**

1. Majority i.e. 22.5 percent of the female respondents belong to the age group of 18-26 years in Jammu district as compared to Srinagar district where only 19.0 percent. In the case of male respondents 20.0 percent of male respondents are from age group 18-26 years where as 15.0 percent male respondents belong to the same age group in Jammu district (Table 4.1).
2. Marital status of female respondent’s shows that majorities i.e. 28.0 percent of the respondents are from Srinagar district and 27.0 percent from Jammu district belong in the category of married (Table 4.4).

3. The study found that the majority of the women from both districts prefer arranged marriage with a little exception of 4.5 percent who support love marriage in Srinagar and 3.5 percent in Jammu (Table 4.5).
4. The occupational status shows that majority of women are engaged in government jobs in Jammu district (13.0 percent) as compared to Srinagar district (11.5 percent).
5. The educational status of women (higher education) is found more in Jammu district (26.5 percent) as compared to Srinagar district 21.5 percent (Table 4.9)
6. The lowest income group i.e. Rs 5000-10000 women are found from Srinagar district as compared to Jammu. Moreover, the income group between Rs 31000 and above is from Jammu district which is more as compared to Srinagar district (Table 4.11).

### 5.1.2 Major Findings

1. The majority of the female respondents i.e. 28.5 percent females from the Jammu district support the definition of masculinity as the dominance of men over women. 20.5 percent females from Srinagar district supported that masculinity as dominance of men over women. Less male respondents from both the districts support the definition of masculinity as dominance of men on women (Table 4.12).
2. Majority of the respondents from both the district say that man are one who protects women. From Srinagar district 63.5 percent (30.5 percent male and 33.0 percent female) responded that man are one who protects women” and 22.5 percent responded both the types i.e. one who protects women and bread earner. Similarly, in the case of the Jammu district 55.5 percent (25.0 male and 30.5 percent female) said one who protects women and 24.0 percent (13.0 male 11.0 percent female) responded both the types i.e. one who protects women and bread earner, So the study establishes that the construction of masculinity in Srinagar and Jammu district is fluid (it is not fixed) (Table 4.13).
3. **The meaning of masculinity, understanding at the regional wise is found fixed regarding the construction of masculinity. Moreover, at**

**the gender wise the construction of masculinity is found not fixed i.e. fluid (Chi-square test, P: 178-180).**

4. The view on men protects women and plays the role of bread earner is mostly supported in Srinagar than in Jammu district (Table 4.13).
5. The majority of the respondents from both the districts say that both men and women can run a family efficiently (Table 4.15).
6. The majority of the respondents from Srinagar and Jammu district affirmed that both mother and father take care for their children during growing up (Table 4.18).
7. From the Srinagar and Jammu districts majority of the respondent's responded that men and women are equal (Table 4.19).
8. The majority of the respondents from both the districts reject that men are better leaders than a woman (Table 4.20).
9. Majority of the male respondents responded that women must have the equal rights as men in Jammu district. Moreover, in the case of Srinagar, majority of the female respondents responded in Srinagar supported that women must have equal rights as compared to Jammu (Table 4.21).
10. From both the districts majority of the respondents said that the primary work for women are not only cooking and cleaning (Table 4.22).
11. Patriarchal society is found more responsible for the construction of masculinity in the Jammu division than in Srinagar. Moreover, it is found that there are various factors are responsible for the construction of masculinity like economic dependence of women on men, patriarchal society, familial values, schools, peer groups and neighborhood in Srinagar district as compared to Jammu district (Table 4.25).
12. **At the regional level, the Patriarchal Society is found responsible for the construction of masculinity. Moreover, on the basis of gender, we found that various factors are responsible for the construction of masculinity which is economic dependence of women on men, familial values, patriarchal society, schools, peer groups, neighborhood, etc. (Chi-square Test, P:180-182).**
13. Patriarchal society gives economic, social, and political power to men and these factors are playing instrumental role for the construction of masculinity (Table 4.26).

14. 7.0 percent of women from Srinagar and 13.0 percent from Jammu responded that family is responsible for the construction of masculinity because of the various reasons like girls are taught from childhood that they are only for performing household chores, girls are taught that they should be submissive, polite, etc, boys are taught they should be active and aggressive and girls are trained from childhood that they are weak and they should not challenge discrimination and exploitation (Table 4.31).
15. 37.0 percent (males 17.5 and female 19.5 percent) from Srinagar and 35.0 percent (16.5 male and 18.5 females percent) from Jammu district are agreed that parents encourage boys to play with those toys which are meant for males such as guns, trucks, and cars and girls are encouraged to play with those toys which are establishing gender stereotypes like dolls and kitchen set (Table 4.36)
16. 37.0 percent (16.5 male and 20.5 percent female) from Srinagar district and 36.5 percent (16.5 male and 19.5 percent female) from Jammu district are agreed that toys such as guns, pistols, tanks, etc. which are playing instrumental roles in the construction of masculinity (Table 4.37).
17. 58.5 percent (28.0 male and 30.5 percent female) from Srinagar and 36.5 percent (21.5 males and 15.0 percent female) from the Jammu district are agreed that the economic dependence of women on men is responsible for the construction of masculinity (Table 4.39).
18. 16.5 percent males and 18 percent females from Srinagar district and in case of Jammu district 7.0 male and 7.0 percent found they are agree that schools are responsible for the construction of masculinity (Table 4.41).
19. Furthermore, the study found the majority of the female respondents i.e. 7.0 males and 6.5 percent from both the districts are agree that text-books perpetuate images of men as dominant decision-makers while as women stay at home (Table 4.42).
20. The study found (15.0 males and 19.0 percent female) that peer groups are responsible for the construction of masculinity in Srinagar district as compared to Jammu district (Table 4.43).
21. The study found that majority of the respondents i.e. 16.0 males and 19.5 percent female responded that neighborhood is also responsible for the

construction of masculinity in Srinagar district as compared to Jammu district (Table 4.44).

22. Majority of the respondents from both the district responded that yes masculinity is linked with masculinity.
23. **From both the districts i.e. regional wise and gender wise data have been analysed and found that masculinity is linked with violence against women (Chi-square test, P: 182-184).**
24. Both gender-wise and district wise study found that because men use masculinity as a tool to dominate women, because of masculine identity men think he should be aggressive towards women and because of masculinity men always think he is superior as compared to women and he has right to do anything with her.
25. **At the regional wise, we found that incidence of violence are more in Srinagar as compared to the Jammu region. Moreover, on the basis of gender we found that the rate of masculinity induced violence is more in Jammu region as compared to Srinagar (Chi-square test, P: 184-187).**

## 5.2 FOCUSED GROUP DISCUSSION

**The researcher has used the focused group discussion (FDG) method for the collection of qualitative data.**

The focused group discussion (or FGD) is a qualitative research method in social science. The method aims to obtain data from a purposely selected group of individuals rather than from a statistically representative sample of a broader population (O. Nyumba, T., Wilson, K., Derrick, C. J., & Mukherjee, N. 2018:1). The Focus Group has its roots in sociology. Robert Merton was the first to use a Focus Group in social science. Later on, Paul Lazarsfeld and others used this strategy in marketing (Morgan, 1988). Focus group discussions are a sort of in-depth interview conducted in a group setting, with meeting characteristics established by the proposal, size, composition, and interview techniques. The interaction inside the group is the focus or object of analysis. Through their responses to the ideas and contributions during the discussion, the participants influence one another. With comments or

topics, the moderator encourages dialogue. The transcripts of the group conversations, as well as the moderator's reflections and annotations, are the most important data produced by this technique. The overall features of the Focus Group discussion are people's involvement, a series of meetings, the homogeneity of participants with respect to research interests, the generation of qualitative data, and discussion focused on a topic, which is determined by the purpose of the research. Focus groups are used to gather information on shared opinions and the meanings that lie behind such opinions. They are also helpful for gaining a deeper insight into people's experiences and ideas (Mishra, L. 2016:1).

### **Focused Group Discussion 1:**

A discussion held between researcher and the respondents of 20 women (10 married and 10 unmarried) in Srinagar district during which a detailed conversation took place on masculinity and violence against women. They had different opinions according to their perceptions and experiences regarding the same. The key issues highlighted during the discussion are as follows:-

1. In your opinion what is the meaning and definition of “man” in Indian society.
2. Factors which are responsible for the construction of masculinity.
3. Relationship between masculinity and violence against women.
4. The questions asked to them during discussion about their own experiences of their kind of harassment or torture in household.

### **Conclusion of the focused group discussion (FGD):**

Most of the respondents gave following observations:

1. A man should be a protector of women and non-dominant of women.
2. Factors which are responsible for the construction of masculinity include: patriarchal society, economic dependence of women on men and familial values.
3. Masculinity and violence are related to each other as men uses violence as a tool to dominate women and because of masculine identity men think he should be aggressive towards women.
4. Minimum respondents responded positively of being victim of violence.

**Focused Group Discussion 2:**

A discussion held between researcher and the respondents of 20 women (10 married and 10 unmarried) in Jammu district during which a detailed conversation took place on masculinity and violence against women. They had different opinions according to their perceptions and experiences regarding the same. The key issues highlighted during the discussion are as follows:-

1. In your opinion what is the meaning and definition of “man” in Indian society.
2. Factors which are responsible for the construction of masculinity.
3. Relationship between masculinity and violence against women.
4. The questions asked to them during discussion about their own experiences of their kind of harassment or torture in household.

**Conclusion of the focused group discussion (FGD):**

Most of the respondents gave following observations:

1. A man should be a protector of women.
2. Factors which are responsible for the construction of masculinity include: economic dependence of women on men and familial values.
3. Masculinity and violence are related to each other because of masculine identity men think he should be aggressive towards women. Because of masculinity men always think he is superior as compared to women and he has right to do anything with her
4. Minimum respondents responded positively of being victim of violence.

**5.3 RECOMMENDATIONS FOR POLICY IMPLICATIONS**

1. The problems of Masculinity should be targeted by institutional arrangements to aware and upbringing masses at the regional level.
2. Special seminars/workshops and literary festivals should be organized to aware the masses particularly women about the rights and duties to fight against injustice and mind setup of patriarchal dynamics.
3. Masculinity should be neutralized by the implication of special norms in the court of law to stop the determining factors responsible for the violation against women.

4. Both patriarchal mind setup and Masculinity demand special announcements of empowerment-driven programs to make women economically independent.
5. The construction of masculinity and femininity is the outcome of socialization therefore it needs to be neutralizing while socializing children as male and female.

## **5.4 CONCLUSION**

Two districts of Jammu and Kashmir which are Srinagar district from Kashmir division and Jammu district from Jammu division have been selected as the area of the study. The universe of the study consists of both unmarried and married men and women above the age group of 18 years from the Srinagar and Jammu district of Jammu and Kashmir. On the basis of the objectives of the study, a descriptive research design has been applied. The study is based on mixed-method (Qualitative and Quantitative) and has undertaken in two phases, the first phase consisted of a qualitative phase followed by a quantitative phase. Keeping in mind the nature of the present study data was collected with the help of an interview schedule with close-ended questions for quantitative data and open-ended questions and focus group discussion method for qualitative data. The sample size of the present study is 400 samples. Systematic proportionate sampling has been used for collection of data, in which 200 samples (100 males and 100 females) have been selected from Srinagar district and 200 samples (100 males and 100 female) have been selected from Jammu district as per the systematic proportionate sampling. The researcher has selected systematically male and female respondents on interval of every five households. So from the first sample unit i.e. first household selected one male respondent and from the next sample unit i.e. 5th (fifth) household, the researcher has taken one female respondent. The researcher has selected male and female respondents from two different households. The reason of selection of males and females from different households is that by adopting this process, the researcher will get unbiased responses from the perspectives of both males and females. Because the researcher has hypothesized that it may be possible sometimes females would not be able to answer freely in front of male respondents of the same household and sometimes their responses may contradict each other. The present study is based on both primary and secondary data. However, the main focus is on primary sources. The secondary data

was collected from various books, magazines, journals, Government organizations, and websites.

From the secondary data, we come to know that how masculinity is linked with violence against women. Through masculinity or maleness as a tool men use this ability to perpetuate their relative power and dominance over women through perpetuating violence against women. In short, men use masculinity as a tool to dominate women. However, it was suggested by both Connell (1995:83) and Messerschmidt (1993:45) not to assume that all men use violence to maintain authority over women. It should also be remembered that there are other ways of showing masculinity besides presuming aggression (Connell, 2000 cited in DeKeseredy & Schwartz, 2005:356).

Many theories show the interlinkage between masculinity and violence. However, it has been recognized that no single theory on its own is adequately to describe masculinity and violence against women. Though these theories provide us with a thorough understanding of the interlinkage between masculinity and violence against women, they may also have certain limits. The **theory of sex roles** was theorized to reveal the source of inequality of gender and the superiority of men over women, hegemonic masculinity is a convincing thought which defends the legitimization and the maintenance of patriarchy. Through feminist theory, under patriarchal structure, the subordination of women is seen as the cause of violence against women. The relationship between hegemonic masculinity and violence toward women is therefore very close. **Patriarchal Theory** shows that men always protect their ability through the patriarchal norms and justify the use of violence towards their wives and because of these norms women are always subordinate to men. So the practice and presence of patriarchy restrict freedom in society and particularly in the family. **Sigmund Freud** in his psychoanalytical theory investigated the connection of boys and girls to their bodies and their relationships with their parents and particularly a set of social interactions. Freud's view starts on the basis of physical appearance that at the age of around four, boys and girls naturally explore their bodies. At this stage, they are aware of their genitals and also recognize that they have different genitals. Furthermore, **social learning theory** explores the mechanism of socialization through which children internalize several components of identity and behavioral norms. The behavior linked to the defined social role is internalized habit as children are actively

praised for mimicking favored behavior. In **resource theory**, it shows that how different Sociologists like Karl Marx, Max Weber, and Goode show that resource theory is linked with violence and also how it influences the family. **Moreover**, an examination of all of the aforementioned feminist theories leads to the conclusion that gender relations are not seen as innate or unchangeable, but rather as the result of historical and sociocultural perceptions. As a result, gender relations are the primary source of social disparities and contradictions.

Thus, in the present study the researcher has analysed the research problem through different theoretical perspectives which are sex role theory, patriarchal theory, social learning theory, resource theory and radical feminist theory

The status of women in India from the earliest times till the contemporary period: During the Ancient period, women took part in religious and social activities and they had the freedom to choose their mate for Marriage. In the early Vedic period women enjoyed all the necessary rights which are essential for a human being. Even no religious ceremony by men was considered to be complete without the participation of his wife. During the medieval period women's position in society deteriorated further, the purdah system played a very important role still prominent in India. Evil Practice like polygamy, Sati, child marriage, ill-treatment of widows was common. Women were denied the right to education and kept away from participation in all the spheres of progress. The modern period is divided into two categories during British rule; a number of changes were made in many spheres of our society. Some substantial progress was achieved in eliminating inequalities between men and women in education, employment, social right, and so on. Some social evils like Sati, devadasi system, and many more which were a great hurdle in the path of women's progress were either controlled or removed by suitable legislation. Many social reformers like Dr. Ambedkar, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, and Jyotiba Phule fought for the liberty of general and women in particular. The status of women in post-independent India has changed since India's independence. Both the structural and cultural changes provided equality of opportunities to women in education, employment, economic and political participation. With the help of these changes, exploitation of women, to a great extent was reduced. The improvement in the status of women in India especially after independence can be assessed in the light of changes that have taken place in numerous areas such as legislation, education, and

employment, economic, political participation, and awareness of their rights on the part of women. After the status of women in India, researchers give insight into the status of women in Jammu and Kashmir.

The study reveals that according to the NCRB (National Crime Record Bureau) the statistical figures of Crime against women in India from 2011 to 2020 shows that the highest percentage of incidents of crime against women has been recorded as “cruelty by husband and relatives (498-A IPC)” from 2011 to 2014. In 2015 the highest percentage was recorded in the category of “Assault on women with intent to outrage her modesty”. Moreover, the highest percentage was recorded in “cruelty by husband and relatives” from 2016 to 2020. Furthermore, the lowest percentage of crime against women were recorded is “Importation of Girls from foreign country” from 2013 to 2020. The highest incident of crime which increases *within the year* has been recorded from 2011 to 2020 as “kidnapping and abduction” followed by “dowry and prohibition act, Rape and Cruelty by husband and relatives”. The lowest incident of crime is recorded as Immoral Traffic (Prevention) Act 1956 which comprises followed by Importation of Girls from foreign country.

The present study also reveals that the statistical figures of registered cases of crime against women in Jammu and Srinagar district of Jammu and Kashmir from 2017 to 2018. That majority of the indicators show that the crime rate is higher in the Jammu district as compared to Srinagar. As per the indicators, it clearly shows that rape, kidnapping and abduction, Eve-teasing, Dowry Act, and Abetment of Suicide are higher in Jammu as compared to Srinagar district. Moreover, Molestation, Cruelty by husband and Immoral Trafficking Act, and Suicide/Attempt to Suicide are higher in Srinagar as compared to Jammu.

From the primary data, the study reveals that majority of the respondents in Srinagar district response that a men is one who protects women followed that both one who protects women and bread earner. Similarly, in the case of the Jammu district the highest percent of respondent’s response one who protects women followed both one who protects women and bread earner, So from the study it shows that different people have different concepts regarding the meaning of men which shows that the construction of masculinity in Srinagar and Jammu district is fluid (it is not fixed). Many factors are responsible for the construction of masculinity. In the case of

Srinagar district majority of the respondent's response that the factors which are responsible for the construction of masculinity are patriarchal society, religious code of conduct, familial values, the economic dependence of women on men, schools, peer groups, neighborhood followed patriarchal society. Similarly, in the case of **Jammu district** majority of the respondents response that patriarchal society is responsible for the construction of masculinity followed by familial values. Moreover, the study finds that majority of respondents from Srinagar district and Jammu district response that yes masculinity is linked with violence against women. Furthermore, the study finds that majority of respondents from the Srinagar district and Jammu district responded that men use masculinity as a tool to dominate women. The study reveals that in the case of male and female respondents only few percent of respondents from Srinagar and Jammu district response 'Yes' they witness/face harassment or torture in their homes. So the majority of the male and female respondents from both the district response they don't face/witness any harassment and torture in their homes.

Moreover, the present study is based on four objectives and the researcher has used chi-square test to verify the objectives whether it rejects or fail to reject the hypothesis. Following are the drawn conclusions of the hypothesis hypothesized during the research.

**Conclusion of 1<sup>st</sup> hypothesis:** The researcher performed the chi-square test through which we came to know that the meaning of masculinity, understanding at the regional wise is fixed regarding the construction of masculinity. Moreover, at the gender wise the construction of masculinity is not fixed i.e. fluid.

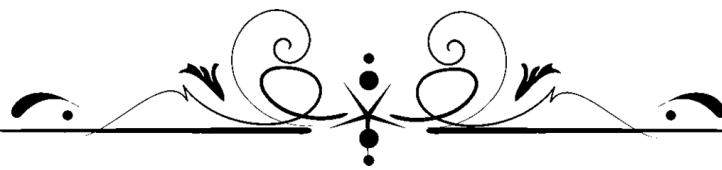
**Conclusion of 2<sup>nd</sup> hypothesis:** The researcher performed the chi-square test through which we came to know that at the regional level, the patriarchal society is responsible for the construction of masculinity. Moreover, on the basis of gender, various factors are responsible for the construction of masculinity which is economic dependence of women on men, familial values, patriarchal society, schools, peer groups, neighborhood, etc.

**Conclusion of 3<sup>rd</sup> hypothesis:** The researcher performed the chi-square test which we came to know that from both the districts i.e. regional wise and gender wise data have been analysed and found that masculinity is linked with violence against women

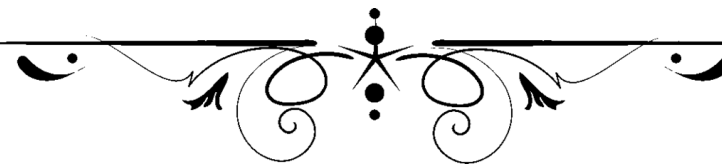
**Conclusion of 4<sup>th</sup> hypothesis:** The researcher performed the chi-square test which we came to know that at the regional wise, incidence of violence are more in Srinagar as compared to the Jammu region. Moreover, on the basis of gender the rate of masculinity induced violence is more in Jammu region as compared to Srinagar.

### **5.5 SUGGESTIONS FOR FURTHER RESEARCH**

1. The study is limited to two districts of Jammu and Kashmir: Srinagar district from the Kashmir division and Jammu district from the Jammu division; the same study can be conducted in other districts as well.
2. The sampling method is used to select respondents from the two selected districts of Jammu and Kashmir and the sample size of the study is limited to 400; however, this can be extended to a large scale.
3. The study is limited to above the age of 18 years. The same study can be conducted by selecting more categories of respondents.



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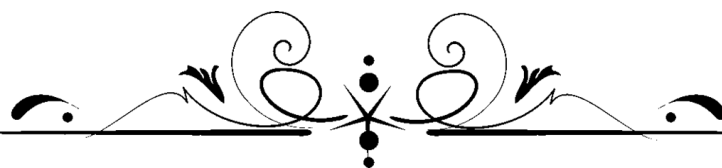
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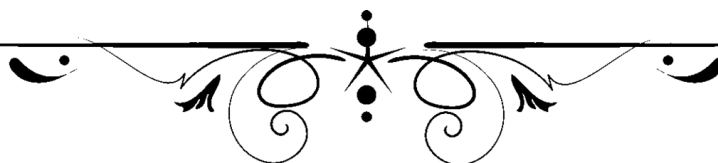
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# *Appendices*



## Masculinity and Violence against Women: A Sociological Study of Selected Districts of Jammu and Kashmir

**Note:** *I hereby declare that I will ensure and maintain confidentiality of the information given by the respondent and the information gathered/collected will only be used for academic purposes.*

### 1. Socio-economic profile of the Respondents.

<b>1.1.</b> Name of the respondent (Optional):	
<b>1.2.</b> District	1= Srinagar      2= Jammu
<b>1.3.</b> Age of the respondent	
<b>1.4.</b> Religion	1= Hinduism      2= Islam 3= Sikhism      4= Christianity 5= If other, specify _____
<b>1.5.</b> Gender	1=Male      2=Female      3. Transgender
<b>1.6.</b> Category	1= General      2= OBC      3= SC      4= ST
<b>1.7.</b> Marital status	1=Unmarried      2=Married 3=Divorce      4= Widow      5. Separated
<b>1.8.</b> Nature of Marriage	1= Arranged marriage      2= Love marriage 3= Court Marriage      4= If any other, specify _____
<b>1.9.</b> Family Status	1= Nuclear Family      2= Joint Family 3= Extended Family      4= Step family
<b>1.10.</b> Family Size	1= 1-4 members      2= 5-8 members 3= 9-12 members      4= 13 and Above
<b>1.11.</b> Occupation	1= Homemaker      2= Government Employee 3= Private Employee      4= Self employed 5= Student      6= If any other, specify _____
<b>1.12.</b> Educational Qualification	1= Illiterate 2= Primary (Upto 5 <sup>th</sup> ) 3= Middle (6 <sup>th</sup> to 8 <sup>th</sup> ) 4= High (9 <sup>th</sup> to 10 <sup>th</sup> ) 5= Intermediate (11 <sup>th</sup> to 12 <sup>th</sup> ) 6= Higher (Graduation and Above)
<b>1.13.</b> How many family members are working in your household?	1= One      2= Two      3= Three 4= If any other, specify _____
<b>1.14.</b> Monthly income of your family	1= 5000-10000      2= 10000- 20000 3= 20000-30000      4= If any other, specify _____
<ul style="list-style-type: none"> <li>➤ <b>Objective 1:</b> To examine the construction of masculinity among males and females of Jammu and Kashmir.</li> <li>➤ <b>Hypothesis:</b> The construction of masculinity in Jammu and Kashmir region is fluid (it is not fixed).</li> </ul>	
<b>2.1.</b> Masculinity refers to	1= Dominance of Men on Women

	2= One who is more competitive as compared to Women 3= One who is not emotional and never cries 4= One who is aggressive and violent towards women 5= If any other, Specify _____
2.2. According to you what does it mean to be man?	1= One who dominates women 2= One who protects Women 3= Bread earner 4= One who abuses and beats women 5= If any other, Specify _____
2.3. What is the role of a Man in a Family?	1= To earn for the Family 2= To support and take right decisions for his family 3= To treat both men and women equally in the family 4= If any other, Specify _____
2.4. Do you think only men can run a family?	1= Yes    2= No    3= Don't want to give answer <b>If "No" why</b>
2.5. Who took care of you when you were growing up?	1= Mother                  2= Father 3= Male relatives      4= Female relatives 5= If any other, Specify _____
<b>2.6. What are your thoughts on the following statements:</b>	
2.6.1. Men and women are equal	1= Yes    2= No    3= Don't want to give answer
2.6.2. Men should earn more money than women	1= Yes    2= No    3= Don't want to give answer
2.6.3. Men are better leaders than women	1= Yes    2= No    3= Don't want to give answer
2.6.4. Men have more power over women	1= Yes    2= No    3= Don't want to give answer
2.6.5. Women should have the same rights as men	1= Yes    2= No    3= Don't want to give answer
2.6.6. Women have only good for cooking and cleaning	1= Yes    2= No    3= Don't want to give answer
<b>2.7. When you were a child, what kind of works does your father or other male members of the family?</b>	
2.7.1. Cooking	1= Yes    2= No    3= Sometimes    4= Most often
2.7.2. Cleaning the house	1= Yes    2= No    3= Sometimes    4= Most often
2.7.3. Washing clothes	1= Yes    2= No    3= Sometimes    4= Most often
2.7.4. Caring in the household	1= Yes    2= No    3= Sometimes    4= Most often <b>If "No" then why?</b> 1= Because he is a Man 2= Because only women can do this type of work 3= Because our culture doesn't allow us to perform there duties 4= If any other, Specify _____
<b>2.8. Who takes the final decision in your family regarding:</b>	
Food and clothing	1= Father                                  2= Mother



household instead of participating in Socio-economic, religious, cultural and political activities in the society.	<p>society or family</p> <p>2= Because our religion does not allow us</p> <p>3= Because our culture does not allow</p> <p>4= Because Men think that women are only good for cooking and cleaning</p> <p>5= If any other, Specify _____</p>
<b>3.2. Religion code of conduct</b>	
<b>3.2.1.</b> What is the status of women in your religion?	<p>1= Both men and women are equal</p> <p>2= Both Men and Women are not equal</p> <p>3= Men is more superior than women</p> <p>4= Women is more superior than Men</p> <p>5= If any other Specify _____</p>
<b>3.2.2.</b> In your opinion, what is the role of religion in the status of Women	<p>1= Religion gives equal status for both men and women</p> <p>2= Religion gives more freedom to men as compared to women</p> <p>3= Religion bound women only for domestic work</p> <p>4= If any other Specify _____</p>
<b>3.2.3.</b> Do you think that men and women equally participate in religious rites?	<p>1= Yes    2= No    3= Don't want to give answer</p> <p><b>If "No" why?</b></p> <p>1= Because it is not allowed in our religion</p> <p>2= Because women should not go outside the home</p> <p>3= Because our culture does not allow us</p> <p>4= If any other, specify _____</p>
<b>3.3. Familial Values</b>	
<b>3.3.1.</b> How family is responsible for the construction of masculinity?	<p>1= Because girls are taught from Childhood that they are only for performing household chores.</p> <p>2= Girls are taught that they should be submissive, polite etc.</p> <p>3= Boys are taught that they should be active, aggressive and assume leadership and must be well prepared for these roles.</p> <p>4= Girls are trained from childhood that they are weak and cannot to challenge discrimination, subordination, exploitation and subjugation.</p> <p>5= If any other, Specify _____</p>
<b>3.3.2.</b> Does your family equally treat boys and girls?	<p>1= Sometimes    2= Always</p> <p>3= Never    4= Don't want to give answer</p>
<b>3.3.3.</b> Do you agree that parents/male relatives make girls/women confined to domestic work?	<p>1= Yes    2= No    3= Don't want to give answer</p> <p><b>If yes then why?</b></p> <p>1= keeping them out from the public arena</p> <p>2= keeping them household to prepare for their lifelong role as a wife and mother</p> <p>3= For protection/safety of girl</p> <p>4= Only to show male dominance</p> <p>5= If any other, specify _____</p>
<b>3.3.4.</b> Do you think that boys and girls should be given same toys?	<p>1= Yes    2= No    3= Don't want to give answer</p>

<p><b>3.3.5.</b> Do you agree that parents encourage boys to play with those toys which are meant for ‘males ‘such as guns, trucks and cars and girls are encouraged to play with those toys which seem to be as ‘female’ like dolls and craft-making related toys?</p>	<p>1= Yes 2= No 3= Don’t want to give answer</p>
<p><b>3.3.6.</b> Whether toys such as guns, pistol, tanks etc. which are given to the boy’s plays instrumental role in construction of masculinity.</p>	<p>1= Yes 2= No 3= Don’t want to give answer If yes how?</p>
<p><b>3.3.7.</b> Do you feel that girls are asked to play within their home and boys are encouraged to play outside and also spend time with peers away from the home?</p>	<p>1= Yes 2= No 3= Don’t want to give answer <b>If Yes why?</b> 1= Because of safety for girls 2= Because of our culture 3= Because of our religion 4= All of the above 5= If any other, specify _____</p>
<p><b>3.3.8.</b> Do your family members feel that the money spent on girls is wasted?</p>	<p>1= Yes 2= No 3= Don’t want to give answer</p>
<p><b>3.3.9.</b> Being a girl have you ever been discouraged from participating in activities such as sports?</p>	<p>1= Yes 2= No 3= Don’t want to give answer</p>
<p><b>3.3.10.</b> Do your Parents allow you to do Job?</p>	<p>1= Yes 2= No 3= Don’t want to give answer <b>If “No” Why</b> 1= Because it is not allowed in our Religion 2= Because Men can only do Job 3= Because our culture does not allow us 4= If any other Specify _____</p>
<p><b>3.4. Economic dependence of Women on Men</b></p>	
<p>3.4. Do you agree that economic dependence of women on men is also an important factor for the construction of masculinity?</p>	<p>1= Yes 2= No 3= Don’t want to give answer <b>If “Yes” How?</b></p>
<p><b>3.5. School</b></p>	
<p><b>3.5.</b> Do you think that schools are responsible for the construction of masculinity?</p>	<p>1= Yes 2= No 3= Don’t want to give answer <b>If ‘Yes’ How?</b> 1= Because text-books perpetuate images of men as dominant decision makers while as women staying at home. 2= Because in schools more preference is given for boys to play games like football, cricket, boxing rather than girls.</p>

	3= Because Sometimes teachers give suggestions that you are a girl and your responsibility is more towards domestic work as compared to boys. 4= If any other, Specify _____
<b>3.6. Peer Groups</b>	
<b>3.6.</b> Do you think that peer groups are responsible for the construction of masculinity? (Interpersonal Interaction)	1= Yes 2= No 3= Don't want to give answer
<b>3.7. Neighborhood</b>	
<b>3.7.</b> Do you think that Neighborhood is also an important factor which is responsible for construction of masculinity?	1= Yes 2= No 3= Don't want to give answer
<p>➤ <b>Objective 3:</b> To explore how masculinity is linked with the violence against women in Jammu and Kashmir</p> <p>➤ <b>Hypothesis:</b> Masculinity is significantly linked with violence against women in Jammu and Kashmir.</p>	
<b>4. 1.</b> Do you think that masculinity is linked with violence against women?	1= Yes 2= No 3= Don't want to give answer <b>If 'Yes' How?</b>
<b>4.2.</b> Do male members of your family ill-treat females of your family and of the society?	1= Yes 2= No 3= Sometimes 4= Most Often 5= Don't want to give answer
<b>4.3.</b> Do your parents give you a share from ancestral property in your marriage; if not married do you expect to receive like your brothers?	1= Yes 2= No 3= Don't want to give answer <b>If 'Yes' what</b> 1= Land for building house 2= Field for cultivation 3= House 4= Car
<b>4.4.</b> (a) Did you face any harassment or torture in your home (In case of female respondent)? (b) Have you witnessed any harassment or torture of female members in your home (In case of male respondent)?	1= Yes 2= No 3= Don't want to give answer <b>If 'Yes' what was the reason?</b> 1= Because of issues related the upbringing of kids. 2= Because of the victim (herself) is not performing her duties and responsibilities in proper manner. 3= Because the victim is more inclined towards her natal home. 4= Because of extra marital relationship 5= If any other, specify _____
<b>4.5.</b> Nature of harassment or torture-	1= Verbal abuse 2= Physical Assault 3= Psychological Abuse 4= Sexual Violence 5= All of the above
<b>4.6.</b> Perpetrators of violence	<b>If Married</b> 1= Husband only 2= Male relatives

	<p>3= Female relatives            4= If any other, specify _____  <b>If not Married</b>            1= Father            2= Mother            3= Male relatives            4= Female relatives            5= If any other, specify _____</p>
4.7. Frequency of harassment	<p>1= Daily      2= Weekly      3= Monthly/Yearly            4= Occasionally      5= Can't say      6= Don't want to give answer</p>
4.8. What was the reaction of family members of the victim when they came to know about her torture?	<p>1= They become aggressive and abusive towards the perpetrator.            2= They lodge police complaint            3= They compel the victim to keep mum and force to compromise            4= If any other, specify _____</p>
4.9. Did you file any complaint against the perpetrator?	<p>1= Yes    2= No    3= Don't want to give answer  <b>If 'No' why you compromise</b>            1= In the interest of the children            2= In the interest of the natal family members.            3= lack of economic support.            4= If any other, specify _____  <b>If not compromise what was the reason for such tough stance.</b>            1= Economic independence and Self confidence            2= Parental support available            3= Women's organizations support            4= If any other, specify _____</p>
4.10. Do you agree that a woman should bear violence only to remain family together?	<p>1= Yes    2= No    3= Don't want to give answer</p>
4.11. Do you agree that parents closely monitor their daughters while they interact with males?	<p>1= Yes    2= No    3= Don't want to give answer</p>
4.12. As compared to girls, do you think that boys are allowed to choose his partner for marriage?	<p>1= Yes    2= No    3= Don't want to give answer</p>