

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

## ABSTRACT OF Thesis

SUBMITTED TO THE  
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LUCKNOW

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## **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 freedom 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 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).

## **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.

## **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.

## **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.

### **Methodology of the study**

The universe of the study consists of both unmarried and married men and women above 18 years of age from 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 a mixed-method (Qualitative and Quantitative). The sample size of the present study is 400 samples. Systematic proportionate sampling has been used for the 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 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. 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) households, the researcher has taken one female respondent. The researcher has selected male and female respondents from two different households. The reason for the 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.

### **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.

## **Chapter Plan for the Study**

### **Chapter 1: Introduction**

Review of the Literature

Rationale of the study

Research Questions

Objectives of the study

Methodology

Limitations of the study

### **Chapter 2: Masculinity and Violence against Women: A Conceptual and Theoretical Framework**

### **Chapter 3: Status of Masculinity and Violence against Women in India with special reference to Jammu and Kashmir**

### **Chapter 4: Observations and Discussion**

### **Chapter 5: Findings and Conclusions**

## **Preface of the chapters**

The total numbers of the chapter are five. The first chapter deals with **the introduction** which comprises a review of related literature, statement of the problem, research questions, objectives, and hypothesis. The chapter also provides the details of research methodology including the area of the study, research design, universe of the study, the sample size of the study which includes a 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 *the 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 the conceptual section, the researcher explains masculinity, patriarchy, violence, and their types which include physical violence, sexual violence, emotional/psychological abuse, economic abuse, dowry harassment, and eve-teasing, etc. In the present chapter the researcher also discusses the dominant theories which include Sex role theory, the 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 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.

Chapter 4 deals with **Observations and Discussion**. This chapter is divided into five sections. These are, Introduction, 2. demographic variables, 3. construction of masculinity among males and females in Srinagar and Jammu district, 4. Factors which are responsible for the construction of masculinity in Srinagar and Jammu district and 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 applied both 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.

## **Findings of the Study**

### **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 prohibited Act, 1961 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).

**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).

**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 level is found fixed regarding the construction of masculinity. Moreover, at the gender level the construction of masculinity is found not fixed i.e. fluid (Chi-square test, P: 162-163).**
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:164-165).**
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: 166-167).**
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 regions wise, we found that incidence of violence are more induced 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: 168-170).**

## **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.

**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.

## **CONCLUSIONS**

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> hypotheses:** 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, 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:164-165).

**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 regions wise, we found that incidence of violence are more induced 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: 168-170).

**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.