

Abuse, Oppression and Maltreatment of Women in Asian and Western Culture

Dr. RICHA MEHTA

Assistant Professor of Education

University of Delhi, Delhi

Abstract

This paper tries to highlight that historically women had to struggle for recognition equal to men in every culture, race, creed and social status. They have been denied education, forced into an early marriage, made victims of gender based violence, denial to remarry after widowhood, denial of property rights, female infanticide and Sati. There is also discrimination in jobs and wages and rigid attitude against granting of citizenship and voting rights in many countries. Even today we are still unable to boast of a society where there is total gender equality.

Keywords: *gender, injustice, citizenship, culture etc*

Introduction

Historically women have ever been overwhelmed by men for quite a long time and their part in the public arena has reliably been decreased uniquely to tolerate youngsters, deal with family unit and be steadfast and devoted to their husband's. They have consistently experienced oppression as occupations, Education, hitched life, sexuality and regenerative decision. Authentic declaration and attestation approves the degree of treachery incurred on women in practically all nations of the world whether it is East or West.

Injustice anywhere is a threat to justice everywhere -

Martin Luther King

Indian Context

Illustrative in the **Indian** context, the ideal daughter, and the ideal wife, **Sita**, was subjected to exile in the forest through deceit, though she was pregnant, and after her return to **Ayodhya** she was asked to undergo the trial by fire (**Agni Pareeksha**) to prove her innocence since she was suspected of adultery.

Yudhishtir puts his wife **Draupadi** at stake in the game of dice, like a commodity, and loses her to **Kauravas**. **Duryodhana** attempts to disrobe her in the centre of the assembly hall while **Karna** calls her a **public women** (Whore- a call girl), whose being clothed or naked was immaterial. **Sita and Draupadi syndrome** can very well be regarded to incite domestic violence and advocate subjugation of women in the Indian perspective. Some of

the famous sayings of renowned poets also approve and substantiate this attitude and perception.

Dhol, ganwar, Shudra, Pashu, nari, ye sab tadan ke hitkari - Maha Kavi Tulsidas

Abla tere jeewan ki yahi kahani Anchal mei hai doodh aur ankhon mei pani - Makhnial Chaturvedi

The Muslim impact on India additionally caused significant crumbling in the status of women in India. They were denied of their privileges of uniformity with men. It was Raja Ram Mohan Roy who began a development against this disparity and enslavement. Later Mahatma Gandhi incited women to take an interest in the Freedom Movement. . As a result of this retrieval women in India started to distinguish themselves as teachers, nurses, air-hostesses, booking clerks, receptionists and even doctors. In any case, notwithstanding this improvement the indecencies of lack of education, endowment, obliviousness and monetary subjugation would need to be completely taken out to give them the legitimate spot in Indian culture.

China

In imperial China, Confucianism made male controlled society that oppressed women, advanced foot-authoritative, constraint of women to the home and physical restriction. However the status of women in China shifted impressively with time and place and subsequently it is preposterous to expect to sum up their status since both men and women adapted to political, monetary and social changes. In spite of the fact that Education, business and

medical care rights are equivalent in the present People's Republic of China, anyway interest in Politics and Government is nearly Nil likely because of Male predominance.

Africa

Culture in Africa is unforgiving on women. They are exposed to abominations from Domestic Violence to Genital mutilation. This has become a developing worry over the globe. African women bear the greatest burden of sick wellbeing and infection. Women in Africa establish 60% of HIV-Aids. Polygamy and constrained Sex are not just an infringement against women' essential basic liberties yet additionally a weighty weight for their wellbeing status and their odds in the work market. Yet, things appear to be improving for women in most African countries on account of the endeavors of numerous associations for advancement and upliftment of women over the globe including the WHO.

Middle East

The status of women in the center east has been experiencing significant change since the early aspect of the twentieth century. Women in general have legal and economic equality with men in political life, admittance to education, proficient chances and pay rates however child marriage, accommodation and compliance to man, social dismissal if there should be an occurrence of separation and polygamy is as yet a standard in most Muslim nations. Some Islamic nations like Iran and Pakistan have pulled back the freedoms given to women people. Women who attempt to safeguard their privileges are frequently blamed for bringing in an unfamiliar philosophy at whatever point they request social equity. Malala Yousafzai, a Pakistani activist and the youngest Nobel Prize winner, for female education, was shot in the head for her activism. She says, 'a few people consider me the young lady who was shot by the Taliban, and a few, the young lady who battled for her right'.

While women in **Saudi Arabia**, the **United Arab Emirates** and **Kuwait** have made real progress in the field of education and entrepreneurship, they still lag behind in political participation and the ability to decide over matters of a personal nature such as marriage, divorce and travel.

United States

The US has generally been a male centric culture where women' right were amazingly restricted. They were not conceded the option to right to vote until 1919. In the US today people appreciate practically equivalent social standing. Women can vote, own business, hold political office and have a full range of rights. Anyway there are media constructions of gender that depict away from of people. Women are depicted in the media as sexual objects : slender, enormous breasted, bashful and perfect. Despite the fact that they hold amazing positions and assume significant functions in an assortment of social constructs, the paradigm of the American housewife still prevails.

Europe

In Europe during eleventh and twelfth century fighting, geology and the improvement of a country state offered ascend to various types of male centric society. The Greeks asserted that people were the absolute best creatures and that among people, men were more impeccable than women since they were hot and women were cold. Since women established a significant aspect of the recently vanquished freak gathering, and were all the more handily repressed on account of their mediocre physical quality and sustaining errands, they were allowed the chance to secure themselves and their posterity by partaking in a "man centric deal", i.e, they acquired assurance regardless of whether it implied subjugation for themselves and their posterity as a byproduct of providing sex and housekeeping administrations to their captors. Spouses were frequently treated as property of their husbands. Male controlled society overwhelmed the monetary relationship of the couple. The spouse lawfully controlled his better half's genuine property just as garments, gems or wages. The spouse had no privilege of veto over her significant other's choice.

This may be expressed as-

Thy husband is thy lord. Thy life, thy keeper.

Thy head, thy sovereign, one that cares for thee

The following notations too reinforce the subordinate position of women, a tradition that continues into modern times -

A woman, a dog and a walnut tree

The more you beat them the better they be -

Thomas Fuller

Believe a woman or an epitaph or another thing that is false

- **Byron**

I expect that woman will be the last thing civilized by man

- **George Meredith**

There are only two types of women, goddesses and doormats

- **Pablo Picasso**

1. Historically, women struggle for recognition as equivalent to men in each culture, race, ideology and economic wellbeing. Actually, women through history, have picked up and lost force at various occasions. Shockingly, history records numerous solid female figures; yet despite their inclination for uniformity, they couldn't lead a day to day existence precisely comparable to men. A large number of young women and women around the globe face treacheries, such as being denied education, constrained into an early marriage, or made casualties of sex based viciousness. These shameful acts keep young women and women from arriving at their maximum capacity. Sex based viciousness is pandemic and can be found in all parts of women' and young women' lives the world over. As per the UN, 1 out of 3 young women and women experience some type of physical or sexual savagery in the course of their life. Worldwide, between 500 million and 1.5 billion child's experience savagery consistently, with a considerable lot of these occurrences occurring inside schools. It is assessed that 150 million young women and 73 million young men have encountered sexual brutality around the world. Sex based savagery comes in various structures, including physical, sexual, and mental or passionate viciousness. Various types of sex based savagery include: physical viciousness, sexual brutality, mental or enthusiastic savagery, financial savagery.
2. Around the world, an expected 130 million young women are not in school, and numerous who are, battle to remain where they have a place – in the homeroom. In creating nations, a wide scope of hindrances keep young women from getting the quality Education they merit, similar to destitution, savagery in school, the significant distance to get the opportunity to class and even the absence of young women' washrooms. Consistently, an expected 12 million young women around the globe are influenced by child, early or constrained marriage. Child's marriage abuses young women' common liberties, restricts their education, and can endanger their wellbeing. Young women wedded at an early age are frequently compelled to drop out of school and become moms when still youngsters themselves. The act of youngster marriage adds to the pattern of destitution, with girls of youthful moms bound to miss out on their education and wed ahead of schedule also. Keeping young women in school and helping families see the estimation of teaching their girls have a key influence in finishing child's marriage.
3. In the nineteenth century Southeast Asia's monetary assets and vital situation among India and China prompted expanding European contribution. By the 1890s the whole district aside from Siam (Thailand) was under European control. In certain regions women were selected as modest compensation work on estates (tea, sugar, tobacco, elastic) and in preparing production lines. At the town level frontier systems reinforced the male situation as top of the family and "changed" standard laws that had given women impressive self-governance. Comparable patterns can be found in Siam, the main non-colonized nation, where legitimate codification fortified patrilineality. These advancements supported an inclination for children as opposed to girls. In any case, women were as yet powerful in network life, on occasion in any event, driving enemy of pilgrim uprisings. Expanding female proficiency (particularly in the Philippines) and introduction to Western women's liberation urged first class women to stand up to issues of sex disparity.
4. From the late nineteenth century patriot developments created across Southeast Asia. Male pioneers zeroed in on political autonomy, however instructed women were similarly worried about polygamy, separate, homegrown maltreatment and the budgetary duties of fathers. Generally, notwithstanding, politicized women acknowledged the male contention that regard for "female" concerns ought to be deferred until after freedom was accomplished. However in spite of

- dynamic contribution in against pilgrim developments, in some cases as contenders, yet more frequently as strike coordinators, columnists, dispatches and covert operators, women were seen as assistants instead of accomplices. Such perspectives were as yet apparent in the autonomy developments that detonated after the acquiescence of the Japanese, who involved the vast majority of Southeast Asia somewhere in the range of 1942 and 1945.
- For as long as 100 years, March eighth has denoted the date of International Women's Day (IWD), which intends to recognize the achievements of women and bring issues to light of the shameful acts that actually exist. In our day and age, there are still profound disparities between sexes in numerous social orders, paying little mind to financial or political status, incorporating here in the US.

Conclusion

Today as we stand at the threshold of the 21st century, we are still unable to boast of a society where there is total gender equality or gender equity. Until recently, the question of gender equality or gender equity is merely a topic of theoretical discussion. Things are changing but rather slowly. Greater female involvement in politics and other fields is impeded by the way candidates are recruited as well as entrenched attitudes that see women's primary role as that of wife and mother. Gender stereotypes that favor males over females are often reinforced in school textbooks and are sometimes encouraged by religious teachings. For example, Buddhists still believe that rebirth as a woman rather than a man indicates that less merit was accrued in past lives. In fact, women through history have gained and lost power at different times and they had to struggle hard for recognition as equal to men in every culture, race, creed and social status, yet in spite of their urge for equality they were not able to lead a life exactly at par with men.

In reprisal as a correctional note – A gender-equal society would be one where the word “**gender**” does not exist, where everyone can be “**themselves**”

- Gloria Stinem

References

- Ansari, Iqbal A. 1991. “Muslim Women's Rights; Goals and Strategy of Reform”, *Economic and Political Weekly*, 26, 17, 27 April.
- Anveshi, “Is Gender Justice Only a Legal Issue? Political Stakes in UCC Debate”, *Economic and Political Weekly*, 1 March 1997.
- Badopadhyay, Bela. 1989. Interviews by Samita Sen. Unpublished.
- Chakrabarty, Dipesh. 1994. “The Difference-Deferral of a Colonial Modernity: Public Debates on Domesticity in British India, David Arnold and David Hardiman, *Subaltern Studies VIII, Essays in Honour of Ranajit Guha*, Oxford University Press, New Delhi.
- Chakrabarty, Renu. 1980. *Communists in Indian Women's Movement, 1940-50*, People's Publishing House, New Delhi.
- Gandhi, M.K., “Women and the Vote”, *Young India*, 24 November 1920
- Jaysingh, Indira. 1996. Presentation made at the Mumbai Conference.
- Joshi, V. C. (ed.). 1975. *Rammohun and the Process of Modernisation in India*, Vikas, Delhi.
- Liddle, Joanna and Rama Joshi. 1986. *Daughters of Independence. Gender, Caste and Class in India*, Zed Books and Kali for Women, London and New Delhi.
- Mandal, Tirtha. 1991. *Women Revolutionaries of Bengal, 1905-1939*, Minerva, Calcutta
- National Council of Indian Women, Reports, 1929-39, Nehru Memorial Museum and Library, New Delhi.
- Parashar, A. 1992. *Women and Family Law Reform in India: Uniform Civil Code and Gender Equality*, Sage, Delhi.
- Patel, Vibhuti. 1985. *Reaching for half the sky*, Antar Rashtra Prakashan Bawda, Bombay.
- Sangari, Kumkum. 1995. “Politics of Diversity. Religious Communities and Multiple Patriarchies”, *Economic and Political Weekly*, 23 and 30 December.
- Saraladevi. 1911. “A Women's Movement”, *Modern Review*, October.
- Tharu, S. and Laliitha. 1991. *Women Writing in India, I*, The Feminist Press, New York.
- Upadhyay, P.C. 1992. “The Politics of Indian Secularism”, *Modern Asian Studies*, 26 4.
- Women's Indian Association (1928-1931) Reports. Unpublished.