

## Review Of Research

### ABSTRACT:-

The violence on the personality, body and mind of women is not for sociologists to worry: its form, content and intensity today are. It is matter of concern to sociologists and others that the organized crime against women, more subtle and less crude is the new norm; content is all pervasive and culturally regimented while the intensity is mind- boggling. Contrary to the often repeated claim that industrial revolution of eighteenth century had released a liberating era of humanism based on equality, liberty, and fraternity, ground reality is that the position of woman has worsened from what it was from pre-industrial phase.

### KEYWORDS:

Geology, Hydrogeology, Khondalite, Charnockites, Aquifer, Soils, Lithology



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## OPRESSION AND EXPLOITION OF WOMAN



## INTRODUCTION

In depth empirical study may point reasons in detail, but one bare fact is that the farther a place from city-centers progressively, a safer it is for women against violence both physical and mental; safer still if such interior hamlets are away from modern education with its claim of liberating effect. It may sound paradoxical at first hand, yet it is true that the graph of crime against women has risen in direct proportion to the level of modern education in a given society. It may have to do something with the syllabi patterned by those who control the strings and shape its thrust for a pre-determined purpose. Today, parents of a school going girl live in state of constant apprehension and anxiety about the safety of their ward even within the four walls of education centers. One is not sure if these institutions are not the recruiting centers to catch the girls young for some nefarious games being played with women.

It is known that violent is a tool in the hands of patently weak persons to oppress and exploit their potential but disarmed victims. At that woman is a soft target for her being female sex, who is to bear the burnt of violence as well as go through the ignominy of outrage done to her body. This is the story since the rise of state as a specialized organ of organized violence by the rich when the society was vertically divided between have and have-nots. A system of oppression and exploitation of the deprived and less fortunate started taking shape with the advent of this new feature inhuman history. Women were special targets of this system for their additional attribute of being female sex and introduction of gender discrimination. With the consolidation of such forces presently, the oppression and exploitation of woman has increased many-fold. With the help of education, its sweep is astounding. The idea of seeking 'pleasure' in sexual jaunts seems to have gripped the young generation lately with no hands barred. Crime against women is rising at an alarming rate year after year.

The sexual exploitation is now a universal phenomenon and is on the rise when market driven economy is holding the sway. The case of Russian where market economy was introduced in 1991 and People's Republic of China which opted for market driven development in 1976 are recent examples where women and children are the first victims of this dispensation, in spite of its democratic veneer and vows of equality. The life has become more insecure for them than what it had ever been before, in the home, in the neighborhood and outside, more so at their workplaces. The state and industry-sponsored inducements as also allurements to draw bigger number of young girls into sex related services like tourism, modeling, beauty contests, advertisements and entertainment, had made the position and status of women more precarious and vulnerable. However simultaneously efforts to check the slide down in their condition are also visible on national as well as international levels.

Women being in work: government statistics shows that in 2011 only 9% of the British workforce worked in the is can be seen as a result of de-industrialization, which led to the closure of industries such as mining, steel and shipbuilding across the country. The loss of these industries led to the loss of many well paid jobs in working class communities and made two wage packets a necessity for many families. Here we can see that more women entering into the labour market has been as a result of the changing nature of capitalism and has also allowed for wages to be pushed down as two wages has become the norm. For many women this has been far from an emancipating experience as they have been forced into casual sectors, being paid less than their male counterparts.

It is clear that despite more women entering into the workforce that they continue to be exploited in work and that their working is used to further exploit the working class as a whole. It should also be noted that despite the majority of women now working, they are still expected to carry majority of domestic activities- they are effectively working two jobs. This is just one of many examples of oppression of women outside of the workplace. Sexual liberation over the past century has won many gains for women, such as right to abortion and divorce. But the modernization of the relationship and attitude to sex has far from ended oppression of women in the realm; it has simply changed. New expectations have meant that instead of women being pigeon holed as wife and mother, they are now expected to exhibit sexual behavior or else be labeled a "prude"; but not too much or else be labeled as "slut". Of course, the oppression is not simply material. Material oppression is backed up by a whole barrage of ideological factors. So the oppression does not stop when women go out of home, if they decide not to have children or if their children have grown up. Material and ideological pressure combine, for instance to persuade women to work for wages less than most men would accept. (Harman, 1984, p.5.)

Modernization under capitalism has far from ended oppression of women, only the nature of this oppression has changed. Ending this oppression will only be possible under socialism where domestic work will be socialized, with a planned economy that dramatically reducing working hours and increases leisure time, and the removal of economic pressures and divide and rule tactics, in order to bring an end to negative attitudes towards women.

With socialism will come the end of all of the many forms of oppression used by the

capitalized system, including that faced by women? While capitalism relied upon strict gender roles, socialism would do away with this repressive pigeonholing of individuals. The way the nuclear family serves to reproduce the labour force is the material root of working class women's oppression under capitalism today. It is the burden of child rearing and house work which restricts the working class women's contact with the world outside the house and makes her dependent on working class men. That is why working class women's oppression cannot be ended. (Ennis, 1974, p.25.)

Relationships and families that do not conform to monogamous ideals will be accepted socially as those that do. A socialist society would have no need for the nuclear family, often at the forefront of the exploitation of women, necessary for the passing on of private property and the raising of the next generation of workers for the capitalist. This will be achieved through the guarantee of work for all, alongside a general reduction in working hours, giving each worker more free time to spend as they choose, including to care for their family. Employers-i.e. the bosses would be done away with as part of the end of capitalism, and with this would go any bias in the workplace on the basis of sex. With the guarantee of a job and the socialization of childcare, women would not have to choose between having children and working. No worker would have to face any form of discrimination or oppression. This, along with equal maternity and paternity leave and education system emphasizing equality, would aid in fighting sexist attitudes on society, such as the expectation of women to be the maternal and caring child raisers and homemakers.

The United Nations Commission on Human Rights, in 1994, appointed a special Rapporteur on Violence Against Women. In a preliminary report, the Rapporteur explained why women are vulnerable to violence thus:

Women are vulnerable to violence because of their female sexuality (resulting in, inter alia, rape and female genital mutilation); because they are related to a man (domestic violence, dowry, deaths, and sati) or they belong to a social group (rape in times of armed conflict or ethnic strife). Women are subject to violence in the family (battering, sexual abuse of female children, dowry related, violence, incest, deprivation of food, marital rape), to violence in the community (rape, sexual abuse, sexual harassment, trafficking in women, forced prostitution) and violence by the state (women in detention and rape during times of armed conflict.) (E/CN.4/1995/pp-42).

As a result of constant pressure built on these issues and mobilization of public opinion U.N. General Assembly adopted a Declaration on the Elimination of Violence Against Women on December 20, 1993. It was the first international instrument to express a universal political consensus that states have human rights, obligations to prevent gender based violence and to redress the harm caused. The declaration defines violence against women as 'Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life' (Art I). The definition of violence in the Declaration is not confined to actual use of physical force, it also includes all forms of action that disempower women because of the fear of violence, whether the fear is instilled by the state, the community or the members of the family.

There are others who hold the opinion that the institution of family itself is one of the causes of women's oppression in India. Infact, this is the staple food of feminism to advance its views on women's liberation. There is another opinion to the contrary: in a review of *Women in Colonial India: Essays on Survival, Work and State* edited by J. Krishnamurthy. Manjira Majumdar holds: "It appears that women were rarely repressed by the family, a fact that is often unintelligible to the western eye."

Women's oppression is one of many forms of oppression – including racism, homophobia, and sexism – that is created out of a society based upon the class exploitation of the many for the profits of the few. With this understanding we can also develop ideas of how to fight women's oppression. Clearly this involves fighting for every reform and raising the question of women's right: but the basis of women's oppression also points to its place in the class struggle for socialism. As documented in Engels' *Origin of the family*, the oppression and degradation of women is not ever present throughout the history of human beings. It is true that in the first beginnings of humanity – a period referred to as 'primitive communism', as undeveloped conditions meant that tribes had to work together in order to just meet their basic needs, as there was no surplus to profit from – the work of men and women was split according to sex. For biological reasons women were required to look after children and hence their role in food production was based around gathering close to the home while men hunted further afield. However, despite the split in work, women were not viewed as inferior to men and their status was aided by the fact that families were traced through the mother line, since without marriage and fidelity as a social norm it was impossible to be certain of a child's father. The Neolithic revolution brought tools and the domesticity of animals which, for the first time in the human history, allowed for not just basic needs to be met, but also for the creation of a surplus. The creation of the surplus saw the beginnings of class society, as it was now for some men to sell their surplus for profit,

creating distinction between rich and poor. As some began to amass wealth they also bought slaves and paid other men to work on their landowner; here we see the first example of worker. This process led to women being seen as inferior to men in society, as it was within the work of men that profit was to be found. The creation of surplus also led to the creation of inheritance. The greater status of men meant that families were now traced through the male line, which necessitated the enforcement of female fidelity. Here we see the origins of marriage. Female oppression of women becomes more complex and ingrained. To emancipate women we must overthrow the system that created and exploits our oppression.

In spite of certain regressive practices like sati and taboos about widow marriage which are tantamount to torment of females in the family, the relationships within a family are harmonious in India. In this connection, it is worthwhile to note that family in India is not merely a jumble of relationships, it is a culture. Family denotes a harmony of interests. Clash of antagonists interests within the family the only situation where oppression takes a discordant note. This is the tragedy of modern girls, in the early stage of their life, don't recognize the opinion of others and instead nurse a notion of repression.

Oppression in itself is not the object of any society. Oppression is always intended to serve a system of exploitation. Conversely, if exploitation as an object persists, oppression keeps a fertile ground to grow in one form or the other. This is the chemistry of both. And this story lurking behind the march of history since patriarchy took roots in society giving rise to hostile camps of the haves and the deprives at the head of which the state emerged as a formidable power to rule the day. In one form, however the concerning sexual exploitation and gender-discrimination, females suffered in spite of legislative and constitutional back-up.

According to feminism, the institution of marriage with monogamous marital relations between man and woman in the family is an embodiment of female's oppression under patriarchy. In the life of a woman there are moment of agony and sufferings due to frictions, frequent quarrels, even sometimes beatings and gender discrimination in the family and marriage as a solution to problems of oppression and exploitation of woman in different roles in the family are presented by way of generalization to give a picture of diseased institutions worthy of early burial. This life in the family is something more than the agony, the frictions, the beatings, and the discrimination. This is in spite of petty jealousies, bickering, trivial and despicable intrigues going on in the family.

Apart from oppression and exploitation of women in the family, violence she suffered outside the family has assumed monstrous proportions during these hundred years or so. The second world war and thereafter specially, is a period of sharp decline in the status of woman outside the family, on the work place and the street, has increased many fold. In addition, she is reduced to a mere commodity in the market of pleasure and comfort for the lustful rich and powerful. As a result, overt and covert trade in woman's flesh involving intrigues and crime rule the roost.

Rape and sexual harassment are the two other worst situations which women have to face in the external world. Apart from sex-track, they are allured to participate in as organized professions by the rich and powerful people. These conditions have brought immense sufferings to woman. The illicit sexual harassment have become a common occurrence in the cotemporary world of uneven distribution in resources where more and more women are invested

With the attribute of 'pleasure and comfort' in sex and adored as a seductive doll through inducements, higher the graph of crime against women is rising. Education is not helping to keep this graph in check in spite of its claim to 'higher culture'. Harassment of women at work places involves misuse of one's official authority in exercise of discretions so vested by rules and procedures. In spite of directions from the Supreme Court to check the root, there is no respite in the rising incidence of sexual harassment of woman at work places. Abductions, rapes and murders, even of minor girls are occurrences of brutal sexual exploitation of women with serious repercussions to their personality growth.

The moot point, however is that this state of affairs where woman is destined to bear the agonies of this violence to her body and mind, can not be allowed to continue indefinitely an equitable world. Modern woman believes that the solution lies in woman's self-assertion, which she has tried to project through the novels. But the assertion of individuality by woman alone cannot solve the problem of her oppression and exploitation which is inherent in a particular society. It is a moot point if society can be changed by an individual effort.

Full equality can only be reached with destruction of the source of oppression: Socialism demand the equal treatment of all, whatever their sex, race, nationality. Social reforms must be matched with a planned economy to guarantee a society free of discrimination and subjugation for all, in the work place, healthcare and the legal system, as well as online, on the streets and at home. Socialism has no need for oppression; if anything it would hinder a socialist economy, which would depend on and ensure the upholding of equal and fair treatment of all citizens.

As an organization we stand for equality for all and aim to fight every form of oppression as well as its roots in capitalism. We aim to provide a safe place for discussion and are committed to giving accurate Marxist analysis of current issues and offer a socialist solution. Women are grievously exploited and oppressed by capitalism. The fullest possible mobilization of working class women is essential for the socialist revolution, which alone can clear the path for their emancipation. The revolutionary Communist Party will win the leadership of the struggles of working women as part of its struggle for the overthrow of capitalism. Communists will struggle for the militant revolutionary unity of the whole proletariat and will develop women comrades to fight side by side with men.

We know that dominating does not work in normal circumstances. Authoritarian organizations are much less effective than participative ones. In authoritarian organizations morale is low, people cease to care and tend to work against each other instead of co-operating with each other for the benefit of the organization. Which applies equally well to a family. Strength to resist oppression and exploitation comes from men and women co-operating with each other and so men and women struggle together to achieve a better life, a humane way of living and of government, and social security.

Human rights are based on controlling primitive dominating behavior, on concern care and affection for our young and our families, for people and for our communities. Human rights express themselves in co-operation and teamwork between men and women to achieve a good life of high quality. It is in democracies that a high standard of living has been achieved. In democracies people can struggle openly for a better life but we see that what has been gained has to be defended and extended.

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