

**Violence Against Women : A Sociological study of Imaliya Bhanpur  
village in Mahmudabad Tehsil, Sitapur, Uttar Pradesh**

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**Abstract**

Domestic violence or hinsa is one of the most common crimes against women which is inextricably linked to the perpetuation of patriarchal system in India. Women in Indian society have always been central issues of concern. Indian tradition and society at large consider women as second class citizens. Though we admire and worship them in the name of goddess Durga, Parvati and Kali, we also abuse her in the form of child-marriage, female infanticide, sexual harassment, dowry, and so on. The status of women has varied in different time periods from vedic period to modern time. Violence against women is partly a result of gender discrimination that assumes men to be superior to women. Given the subordinate status of women, much of women violence is considered normal and enjoys social sanction. Manifestations of violence include physical aggression, psychological and economical violence. Social and cultural factors are interlinked with the development and propagation of violent behavior.

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**Keywords:**

Patriarchy,  
SexualHarassment, Infanticide,  
Dowry,  
Eve-Teasing,  
Molestation

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In the ancient Indian women held a high place of respect in the society as mentioned in *Rigveda* and other scriptures. Volumes can be written about the status of our women and their heroic deeds from the *vedic* period to the modern times. But later on, because of social, political and economic changes, women lost their status and were relegated to the background. Many evil customs and traditions stepped in which enslaved the women and tied them to the boundaries of the house. Violence against women is the manifestation of a historically unequal power relationship between men and women. It is a conditioned response and is not natural or born of biological determinism. Today violence against women is an uncontrollable phenomenon, which is a direct result of the rapid urbanization, industrialization and structural adjustment programmes which are changing the socio-economic scenario of our country.

In Indian society women have been the victims of assault, rape, beating, physical and mental harassment and other forms of exploitation from the time immemorial irrespective of the fact that they were also worshiped. From *vedic* times, the traditions and practices showed women enjoying equal status but later on in the *Smritis*, the status of women began to decline. The women's freedom and rights were curtailed. The practice such as child marriage, denial of education to women and polyandry etc became quite prevalent during those times. In the medieval period, the deterioration in the status of women brought even more malpractices such as the *purda* and *devdasi* system. In the later period the illegitimate sexual exploitation of the *devdasis* became a norm in some parts of India. Women is the sufferers in the hands of men all over the world perhaps women were free and equal in quite very old times. Gradually, the women were treated as inferior and more over, they treated themselves inferior. The lack of physical power leads to general timidity in women. They followed the holy scriptures in which they were told to get happiness by submissiveness. The women sacrificed every thing including their lives. The higher the sacrifice, the higher the salvation become a motto for women, in reality, women rarely had an identity apart from the given to them as wives, mothers and daughters. Although, they were worshiped as deities at home, they were treated as second class members of the family. The ancient custom of 'swayamvaram'—choosing the husband was replaced by arranged marriages. Then the custom of dowry became the steel frame of marriage, the parents wished to have sons, who may fetch cash and dowry.

The women were made to put on 'Purdah'. They could not own any property. She had no personality of her own. In India, it was worse. She was told to serve her husband and in laws. She was to call her husband as 'Swami' (owner) and she the 'Dasi' (slave). Social reformers like Raja-Ram Mohan Roy, Swami Dayanand and Swami Vivekanand and other took up cause of women and several laws were enacted to improve the position of women. Violence against women can fit into several broad categories. Violence against women may be carried out by individual, family, society and state. These include violence carried out by individuals as well as states. Some of the forms of violence perpetrated by individuals are coercive use of contraceptives; female infanticide; prenatal sex selection; obstetric violence and ; as well as harmful practices like honor killing, dowry violence, marriage by abduction and child marriage. WHO in its research on Violence against women, categorized it as occurring through five stages of the life cycle: "1) per-birth, 2) infancy, 3) girlhood, 4) adolescence and adulthood and 5) elderly"

### **Definition of Domestic Violence**

Makwana (2009) has defined violence as "the overtly threatened or overtly accomplished application of force which result in the injury or destruction of persons or their reputation".

When she is born, asserted to be delicate and physically weaker, her toys are generally dolls, dresses, flowers, and cosmetic-set, kitchen-set, cradles. Very rare is the occasion, when a girl child is gifted with toys like an airplane, a motorcar, a gun or a bat-ball. Not to mention the status of a girl-child in a lower or lower middle-class family where she is a Burden by Birth. “Ladki hothi hai paraye ghar ki”. The responsibility of household chores in the form of cooking, cleaning and taking care of the youngster, if any, also falls on the girl child. These responsibilities prepare her half way through future motherhood role. Overall, a common girl’s childhood, adolescent and teenage spends in looking forward for a good husband and in-laws. This confirms the basic Indian family structure as patriarchal. Analogously, this respect turns the latter to act as her protectors and the notion that a male should always be there to protect her is naturally imprinted. She is made an effigy of love, affection, gentleness, understanding minus her wants and expectations. Marriage is very essential for an Indian girl who is treated sympathetically, otherwise. An Indian bride marries not only the man, but also whole of his family. The husband is supposed to own her. She enters his house ‘for which she is groomed’ shrouded with doubts whether her parents will be able to fulfill her in-laws’ expectations of dowry etc. More than the husband, other members of his family have more demands from her. The period of transformation from a young girl into a woman takes no time as the well-trained docile daughter is already prepared to be a good understanding wife and daughter in-law. God knows how many times she would have heard her own mother saying, ‘your in-laws will curse me if you are not taught everything properly’ – isn’t? In India, there is still the practice of arranged marriages. This ‘nuptial knot’ is tied between two utter strangers - a thing highly admirable. Again, this is a drastic transformation for the female only as she changes and fits herself into a new home, chores, habits, religious rituals and hereditary practices followed in her husband’s house. If the adjustment from her side is swift and fast she earns her husband’s appraisal. From the day one, when she is supposed to touch her husband’s feet to ‘get his blessing’, she prays for his long life. Now as she is his wife, her ‘Sowbhagya’ (good fate) is inter connected with his life as the Hindu culture crowns the women as ‘Sowbhagya’ only till she is a ‘Suhagan’ (her husband is alive).

‘Mothers are the creators’ – grateful, we are to the nature, which has given this privilege only to the women. It is said a woman is complete only when she is a mother. Delivering a child is also said to be a woman’s re-birth. But, ridiculous is the fact that nowhere a mother’s maiden name is attached to the child’s name. The child is first identified only by father’s name and if it is a girl child, later by her husbands’ name. Rightfully, child gets accustomed only to his/her paternal grand parents - speaks only their language, adapts their habits and follows their rituals. To this day, in India, the blessing for a pregnant women is to ‘borne a baby boy only’ whether she is being blessed by her mother-in-law or her own mother who themselves are women. The birth of baby boy is cherished so much that the whole family will have their own interest in rearing the child and if it is a baby girl it is vice-versa. Widowhood is yet another curse for a typical Indian-woman. Even now, in many Indian families, the wife is blamed for her husband’s untimely death - she is imposed with a guilt feeling of worthless life after this. She comes to a level where she is deprived of even dressing to her choice. Irrespective of she being decorating herself since childhood, suddenly she has to stop putting ‘bindi’, flowers, colored-bangles and other trinkets when she loses her husband whom she meets only half way her life. This change is not there when she loses her own parents / child, or a brother or a sister, who are her own kith and kin. Moreover, the agony of losing the husband on one side, her each move is watched like hawks especially if she is young. She is not supposed to take active part in all religious rituals, festivals and ceremonies like marriages even if it is one of her own child. Even as we have entered 21st century, a widow’s remarriage is still not easy.

## **Types and forms of Domestic Violence**

Johani (2004) is of the opinion that domestic violence transcend the boundaries of house, caste, class or religion, in all societies. Atrocities committed to a woman may take various forms which are given below:

\*Physical violence leading to injury.

\*Verbal violence : Use of abusive and filthy language against a woman by her near and dear ones.

\*Sexual violence: Robbing women of their dignity not only by indecent behavior but also by raping.

\*Social-violence : Demeaning, disparaging and humiliating a women.

\*Emotional violence : Deprivation of love and affection, concern sympathy and care.

\*Intellectual violence: Denial of rights to take part in decision making.

\*Others forms of violence: Include not providing women educational opportunities, denial of reproductive rights, denial of access to health facilities or opportunities to use political rights or committing atrocities like trafficking and prostitution.

Sinha, Archana (2011) in her article 'Gender Concerns and Domestic violence'. Describes for factors for domestic violence (i) Cultural (ii) Economic, (iii) Legal and (iv) Political.

### 1 Cultural

[1] Gender Specific Socialization.

[2] Cultural definitions of appropriate sex roles.

[3] Expectations of roles with in relationship.

[4] Belief in the inherent superiority of males.

[5] Values that give men proprietary rights over women and girls.

[5] Nation of the family as the private sphere and under male control.

[6] Customs of marriage (bride price/dowry).

[7] Acceptability of violence as a mans to resolve conflict.

### 2 Economic

[1] Women's economic dependence on men.

[2] Limited access to cash and credit.

[3] Discriminatory laws regarding inheritance, property rights, use of communal lands and maintenance after divorce or widowhood.

[4] Limited access to employment in formal and informal sectors.

[5] Limited access to education and training for women.

### 3 Legal

(i) Lesser legal status of women either by written law and or by practice.

(ii) Laws regarding divorce, child custody, maintenance and inheritance.

(iii) Legal definitions of rape and domestic abuse.

(iv) Low levels of legal literacy among women.

(v) Insensitive treatment of women and girls by police and judiciary.

### 4 Political

1 Under representation of women in power, politics the media and in the legal and medical professions.

2 Domestic violence not taken seriously.

3 Nations of family being private and beyond control of the state.

4 Risk of challenge to status quo/religious laws.

5 Limited organization of woman as a political force.

6 Limited participation of women in organized political system.

Exploitation of women are of various forms and different natures. Examples of domestic violence or crime are prostitution & trafficking, adultery, abduction, rape, wrongful confinement, and murder etc on the one hand and crimes related to women's property like dishonest misappropriation, criminal breach of trust, domestic violence, dowry extortion and outraging the modesty of women etc., on the other. These crimes are harmful and immoral for the women as well as the society.

### **India's Legal Response to Domestic Violence**

The recognition of domestic violence as a social problem and keeping in view the available statistics the government of India from time to time took following measures to address domestic violence and curb the societal pressures leading to this form of violence against women. Some major provisions related to this issue are given below:

#### **Constitutional Provisions**

- 1 Article -15(3) provides for the states to make special provisions for women and children.
- 2 Article 23 prohibits traffic in human being means selling and buying men and women like goods and includes immoral traffic in women.
- 3 Article 39 directs state not to discriminate on the ground of sex and it should direct its policy towards securing equal pay for equal work irrespective of sex.
- 4 Article 42 make provisions for securing maternity benefit, justice and better condition of work.
- 5 Article 51 declares it a fundamental duty of every Indian citizen to renounce practices derogatory to dignity of women.
- 6 Article 243 added by the 73<sup>rd</sup> & 74<sup>th</sup> amendment, in 1992; provide reservation of 33 per cent seats for women in the direct elections to every panchayats and municipalities.

#### **Provisions Under Civil Laws**

- 1 The Hindu Marriage Act, 1955.
- 2 The Indian divorce Act, 1869.
- 3 The Dissolution of Muslim Marriage Act, 1930.
- 4 The parsi Marriage and Divorce Act, 1939.
- 5 The special Marriage Act (1954).
- 6 The Muslim women (protection or divorce) Act, 1986.
- 7 The Hindu Adaptation and maintenance Act, 1956.

#### **The Domestic Violence Act 2005**

Domestic violence according to this act include an act or conduct which harms injures or endanger the health safety and life or well being mentally physically. Nature and form of domestic violence includes physical, sexual, verbal, emotional and economic abuse to meet any lawful demand such as dowry or otherwise, different dimensions violence are:

- a) Physical Violence Includes use of physical force against women such as pushing throwing, kicking, slapping, biting, beating assault, burning and murder etc.
- b) Sexual Violence Includes sexual assault, harassment and exploitation.
- c) Verbal or nonverbal Violence This may be more subtle in action or behavior than physical abuse, score of which are not visible but can be felt and proves to be more emotionally damaging. It may be in the form of isolation, excessive possessiveness and trusting, screaming, embarrassing, making fun for or mocking.
- d) Violence Related with money This includes with holding economic resources defrauding of money exploitation or women resources, with holding physical resources such as food clothes, shatter preventing the women from working. Despite the above given enormous response still an extensive range of violent activities at domestic front are occurring in private and public places both, as reported through print and electronic media from time, which indicates the need to reconsider domestic violence, not only as a problem of individual victims but as a societal issue of concern.



## Review Literature

In this land where non-violence has been preached as a way of life for thousands of year and where women have been worshiped in the image of Durga, Saraswati and Lakshmi, it is shocked to observe the brutal reality of women's existence (Sharma 2000)[7]. *Kishor and Johnson's (2004) study of domestic violence in Cambodia, Egypt, Haiti, India, Nicaragua, and Zambia found that in all of the study women who were working reported significantly higher levels of violence than women who were not working(housewife).*[6]Karlekar, Malavika (1995) conducted a study on problem of domestic violence. The ever-present fact of violence, both overt and covert or physical and non-physical has an overwhelming influence on women. [2,3] Neera Desai (1986) in trying to show that women's movement in India before and after independence, clearly pointed out that the women's issues were taken for granted during the Indian independence movement. There is hardly any concrete action taken toward achieving the objectives of equality and justice. [4]Gelles (1983) in his writings gave a clear picture of the family role. He not only considered family as the source of love, sympathy and support, but also the source of inequality, exploitation and violence. Women in India through the ages have been victimized, humiliated, tortured and exploited. There have been incidents of murder rape, abduction and torture from time immemorial. Strauss (1977)<sup>6</sup> has highlighted this culture of violence through folk verse: "A women, a horse, and a hickory tree, The more you beat them, the better they be". This attitude has its echoes across cultures. In India a great mystic poet Tulsidas Wrote: Dhol, Ganwar, Shudra, Pashu our Nari, Yeh sab taran ke adikari. A rustic uncultured, schedule caste, animal and women, they all deserve to be beaten regularly.[1]Abraham (2000)in her study on domestic violence among South Asian immigrants, says that South Asian women are expected to sacrifice their life and carrier to the priorities of their fathers, in-laws, husbands and children in short for their families. Ghoiand Deshpande and Shailesh (2013) conducted a study, "Violence against women in India: A Case for Research in Tackling the Menace". They pointed out that violence against women has long been a problem, in times of peace and war. Domestic violence in Indian society ranges from very mild teasing to rape and murder and takes place at home, in the streets, at work places, jails, in short everywhere. Few crimes against women are reported, fewer still prosecuted and a negligent number of accused are actually punished. In the absence of detailed studies on incidence, it is difficult to come up with suggestions to reduce if not abolish such violence. There is an urgent need for more studies on this violence so that the psychology of the violators is better understood. Instances of family violence need to be carefully identified and investigated, and ways and means devised to reduce their incidence. There is need for quick and severe punishment for the accused, which would act as a deterrent too. Any society, in which half the population is not assured of safety, needs to reconsider its claim to being civilized. [8] Sinha, Mallik, Sanyal, Dasgupta, Pal and Mukherjee (2012) conducted a study, "Domestic violence among ever married women of reproductive age group in a slum area of Kolkata." To assess the prevalence of domestic violence among the ever married women in reproductive age group and to find out the types of domestic violence and factors associated with it. Materials and Methods: The study was a community based cross-sectional study, conducted in a slum area of Kolkata. Results and Conclusion: Overall prevalence of domestic violence was 54 per cent, of which 41.9 per cent suffered from both current and lifetime physical and psychological violence. Presence of property, higher per capita income and social support were protective factors against domestic violence, whereas alcohol addiction and multiple sex partners were the important contributory factors for it. The study recommended more social support, awareness and income generation for women in the slum areas. T.C. Mahadevappa (2012)has conducted a

study on gender bias and social justice this report mainly aims to find the facts and nature of the widespread description universally practiced on the basis of gender inequality. It is also accepted that unless the world female population is not in a position to practically enjoy the equal social opportunity no social change, economic gain or political authority can lead to peaceful development of human society. Women are considered as a decisive force of social change and social development. Gender bias is deeply rooted in Indian society and it has thwarted serious implementation of the program and policies designed to envisage empowerment of women. The author lays emphasis on imparting education to women with any discrimination and bias so that women can become catalyst in the process of development as equal partner.[5]Kumar (1993) in his study concluded that the control of women and the potential for violence are especially great when a woman leaves her own home to become part of her husband's family. *David Levinson (1989) is of the opinion that mainly three factors are responsible to help predict violence against women. 1) using physical violence for conflict resolution 2) male dominance 3) divorce restriction for women*

## **2. Research Method**

### **1. Aim of study**

The main aim of the my study is to investigate the causes and consequences of violence against women in Indian society. Main objectives of this study may be summarized as follows:

- 1 To know the causes of violence against women in family.
- 2 To understand the relationship or harmony among the members of family.
- 3 To study the nature of violence.
- 4 To know the different ways for minimizing the domestic violence.

### **2. Area of study**

According to Census 2011 information the location code or village code of Imaliya Bhanpur village is 138625. Imaliya Bhanpur village is located in Mahmudabad Tehsil of Sitapur district in Uttar Pradesh, India. It is situated 8 km away from sub-district headquarter Mahmudabad and 73km away from district headquarter Sitapur. As per 2009 stats, Agaiya is the gram panchayat of Imaliya Bhanpur village. The total geographical area of village is 156.27 hectares. Imaliya Bhanpur has a total population of 751 peoples. There are about 113 houses in Imaliya Bhanpur village. Sitapur is nearest town to Imaliya Bhanpur which is approximately 73 km away. Mahmudabad is a Tehsil/Block in the Sitapur District of Uttar Pradesh. According to Census 2011 information the sub-district code of Mahmudabad block is 00807. There are about 339 villages in Mahmudabad block. Imaliya Bhanpur is a medium size village located in Mahmudabad of Sitapur district, Uttar Pradesh with total 113 families residing. The Imaliya Bhanpur village has population of 751 of which 393 are males while 358 are females as per Population Census 2011. In Imaliya Bhanpur village population of children with age 0-6 is 108 which makes up 14.38 % of total population of village. Average Sex Ratio of Imaliya Bhanpur village is 911 which is lower than Uttar Pradesh state average of 912. Child Sex Ratio for the Imaliya Bhanpur as per census is 800, lower than Uttar Pradesh average 902.

Imaliya Bhanpur village has lower literacy rate compared to Uttar Pradesh. In 2011, literacy rate of Imaliya Bhanpur village was 62.21 % compared to 67.68 % of Uttar Pradesh. In Imaliya Bhanpur Male literacy stands at 72.07 % while female literacy rate was 51.61 %. As per constitution of India and Panchyati Raj Act, Imaliya Bhanpur village is administrated by Sarpanch (Head of Village) who is elected representative of village.

### **3. Hypotheses**

- a) The educational status of women is comparability low as compare to men in family.
- b) Women is economically dependent on man, therefore violence is unavoidable.
- c) The dispute or violence came mainly from women of the family.

### **4. Research Design**

Research design is important tool for social research. It comprises the overall strategy you made to integrate the different part of the study in a coherent and scientific way, thereby, ensuring you will effectively manage the task related to the research; it constitutes the blueprint for the collection, verification, and interpretation of data. Interview schedule and informal discussion with the respondents were the major tools of data collection. The interview schedules was pre-tested and suitably modified. In-depth Interviews and discussions were conducted as the techniques of data collection to elicit information from the respondents. The interview schedule which formed the major tool was catered to the respondents to draw information from them. This comprised mainly the personal data of the respondents, their profile, type of

violence, its reasons, nature, manifestations, frequency and consequences. The total population of the above mentioned village is 751. On the bases of sampling 50 respondents from 113 families are selected for study.

### 3. Results and Analysis

**Table 1: Major causes of Domestic Violence as told by the Respondents**

Sr. No.	Reasons	No. of Respondents	Percentage
1.	Patriarchal System	7	14
2.	Dowry Related Issues	7	14
3.	Alcohol and Drugs	8	16
4.	Poverty & Unemployment	10	20
5.	Household Works	18	36
	Total	50	100

The table 1 shows that the causes behind domestic violence. The respondent gives many reasons but five reasons were the main reasons: They were: (i) patriarchal system (ii) dowry related issues (iii) alcohol and drugs (iv) poverty and unemployment (v) household works. Patriarchal system include: husband's attitude, authority of the head of the family out of 50 respondents, 14 (7%) respondents said patriarchal society and patriarchy is the main reason for domestic violence, while 14 (7%) respondents told that dowry demand include immoral attitude of husband's family is the main reasons. 8 (16%) respondents is of the opinion that consumption of alcohol by their husband is the main reason of domestic violence, 10 (20%) respondents said that poverty & unemployment leads violence against women, 18 (36%) respondents were of the view that domestic works and taunting by family members is the main reasons. Above table shows that maximum respondents told that domestic works and taunting regarding domestic work is the main cause of domestic violence in addition to dowry, use of alcohol and patriarchal form of society.

**Table 2: Priority of Male/Female Child as told by the Respondents**

Sr. No.	Priority	No. of Respondent	Percentage
1	Girl	12	24
2	Boy	22	44
3	Both	16	32
	Total	50	100

This table 2 shows that importance of the children (boys and girls) for the respondents. It shows that 24 per cent respondents gave importance to a girl baby child because girls are caring and provide good help to mother in life. While 44 per cent respondents gave importance to a boy baby and 32 per cent respondents were of the view that boy and girl baby have equal importance for them. They thought that boy and girl are equal in modern time and modern society.

**Table 3: Causes of domestic violence as told by the of respondents**

Sr. No.	Options	Views of Respondents Yes	Views of Respondents No	Total	Percentage
1	If she going out without taking permission to her husband	9(64.28)	5(35.71)	14	28
2	If she Ignore children/others	6(60)	4(40)	10	20
3	If she is outspoken	5(62.5)	3(37.5)	8	16
4	If she does not cook properly	5(71.42)	2(28.57)	7	14



5	If she is unreliable to him	2(18.18)	9(81.81)	11	22
	Total	27(54)	23(46)	50	100

The data in table 3 shows that justification of women respondents about their husbands beating on above mentioned mistakes done by them. It shows that out of 50 respondents, 28 per cent respondents were beaten by their husbands, when she goes out without telling her husband. Out of them, 64.28 per cent of the respondents justified their husband's decision of beating, they said that they have done wrong and deserve beating, but 35.71 per cent respondents had not justified their husband's decision of beating. While out of 10 respondents, who have been beaten by their husbands by neglecting their children, majority, i.e. 60 per cent respondents justified their husband's decision, while 40 per cent did not justify. Whereas out of 08 respondents, who had been beaten by their husband for her outspoken personality, out of them, 62.5 per cent respondents justified their husband's decision and 37.5 per cent had not justified. However, out of 7 per cent respondents who had been beaten by their husbands if she not cooked properly, out of them 71.42 per cent justified their husband's decision, while 28.57 per cent respondents did not justified. While out of 11 respondents, who have been beaten by their husband, if they were unreliable to him, out of them 18.18 per cent respondents justified the decisions of their husbands, while majority 81.81 per cent respondents did not justified their husband's decision of beating.

**Table 4: Nature of Violence as told by the Respondents**

Sr. No.	Form of violence	No. of Respondents	Percentage
1	Physical Violence	11	22
2	Oral violence	8	16
3	Social/Cultural/Economic Violence	12	24
4	Emotional and Psychological Violence	19	38
	Total	50	100

The table 4 shows that forms of violence bear by the respondents. They were violated with different forms of violence. Out of total 50 respondents, 22 per cent respondents were sufferers of physical violence, while 16 per cent respondents have faced oral violence, whereas 24 per cent respondents told that they faced maximum Social/Cultural/Economic Violence and 38 per cent respondent faced emotionally and psychological violence. It is evident from the table that majority of the respondents had to face emotional and Psychological violence.

**Table 5: Sharp Reaction among the Respondents**

Sr. No.	Reaction	No. of Respondents	Percentage
1	Don't react at all	16	32
2	Hit back/blast	3	6
3	Angry and engage in arguments	14	28
4	Start crying	9	18
5	Call their mother/ father	2	4
6	Try to run away to their parents house	5	10
7	Try to loge FIR in police station	1	2
	Total	50	100

The table 5 indicates the reaction after violence among the respondents. It shows that 32 per cent respondents Don't react at all, while 5 per cent respondents hit back/blast, 28 per cent respondents got angry and engage in arguments, 18 per cent respondents start crying, 4 per cent respondents call their mother/ father, 10 per cent respondents try to run away to their parent's house and 2 per cent respondents try to loge FIR in police station. Hence, it was evident from the table that most of the respondents Don't react at all, after violation to avoid further increase in violence.

**Table 6 : Misconduct with Respondent**

S. No.	Persons	No. of Respondents	Percentage
1	Mother-in-law/mataji	16	32
2	Husband/pati	15	30
3	Father-in-law/pitaji	10	20
4	Brother-in-law	7	14
5	Sister-in-law	2	4
	Total	50	100

Table 6 shows that 32 per cent respondents faced misconduct by their mother-in-laws, 30 per cent by their husband, 20 per cent by their father-in-laws, 14 per cent by their brother-in-laws and 4 per cent respondents first time misconducted by their sister-in-laws. Therefore, it is clear from the analysis of data that most of the respondents were first time faced misconduct by their mother-in-laws.

#### 4. Conclusion

The present study focused on the causes and consequences of violence against women in village Imaliya Bhanpur which is located in Mahmudabad Tehsil of Sitapur district in Uttar Pradesh, India. The study shows that in today's scenario taunting regarding domestic work is the main cause of domestic violence in addition to dowry and patriarchal form of society. It is also found that most of them disclosed that 24 per cent respondents gave importance to a girl baby child While 44 per cent respondents gave importance to a boy and 32 per cent respondents were of the view that boy and girl baby have equal importance for them. The data in table 3 shows that out of 50 respondents, 28 per cent respondents were beaten by their husbands, when she goes out without telling her husband. Respondents also told that they faced emotional and psychological violence. It is evident from the table that majority of the respondents had to face emotional and Psychological violence. They also believed that most of the respondents were first time faced misconduct by their mother-in-laws. Women violence occur because most women are not aware of their rights to protection of life, liberty etc. Even if they were aware, they would lack the resources in terms of money, skill, time, experience, confidence and courage to invoke these provisions. In India, womens are comparatively more tolerant, kind and liberal. I thought that violence against women is not perceived as a law and order problem but basically it is a socio-cultural problem. Its impact has far reaching effects on the family life, health of woman, life of children and society also. Women violence may be resolved with the help of trust. Trust is bedrock of family relationship. By understanding the concept of trust the harmony in family is ensured. Vishwas is the foundational value in relationship. "To be assured that each human being inherently wants oneself and the other to be happy and prosperous" is known as trust.

Trust consists of Intention and competence. Intention is what one aspires for that is (our natural acceptance Happiness and prosperity) and competence is the ability to fulfill the aspiration. Initially all human want to do his best but if he or she is incompetent, skillneeds to be developed through proper understanding and practice. But what we are doing today is that when we are judging ourself we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence. We trust our own intention while we are not ready to trust the others intention. It is the same for other as well. We find that while we look at our intention, we are sure of it, we are not sure of the other's intention. We are actually seeing their competence, and making a conclusion on their intention. Hence, mistrust is born and we deny the relationship. Gender sensitive education must be provided for the male members of society. Dissemination of information is essential as most of the women have to face domestic violence because they are unaware of available avenues, services, legal provisions and agencies working in this regard.

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