

PORNOGRAPHY AND SEXUAL VIOLENCE: A CASE STUDY OF MARRIED RURAL WOMEN IN TIRUNELVELI DISTRICT

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Abstract

Today mobile phones and internet became a part of our lives. The challenge presented here is the interface between emerging communication technologies and sexual violence experienced among rural women Tirunelveli District. The negative usage of smart phone has a major influence on marital lives of rural women. Today pornography is one of a major threat in the lives of youngsters and adults. In this study, the researchers used case study method to analyses the sexual violence among married women. It is concluded from the study that, proper usage of the smart phones should be encouraged. Mutual understanding between the couples should be there. Awareness on sex education should be provided for the rural people.

Keywords:

New Media

Rural Women

Pornography

Sexual Violence

Sexual Rights

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1. Introduction

The advent communication technologies have made a tremendous impact in our society. It is a boon and bane for the people. With the help of smart phones, the communication pattern became simpler and effective without any geographic constraint. People have the access and can retrieve information according to their personal needs. The term sex is one of the major taboos in our society. People are not usually frank in disclosing their sexual needs and desire with their spouse especially in rural areas. Sometimes, due to ignorance of such become a reason for violence within the family. From a rural perspective, the situation becomes critical where the women usually became the victims of sexual violence who couldn't cope up with their marriage life and forced to keep their mouth shut from this.

In Indian marriage system especially in rural areas, the role of wedding planning is played by the family members of the bride and the groom. Whereas as a child a girl is supposed to remain in the custody and care of her parents, after marriage she becomes the property and responsibility of her husband, who is supposed to take care of her and keep her in his custody. In Indian society the problem of domestic violence against women in the family is not new. Women in our society have been the victims of ignominy, torture and exploitation from the time immemorial respective of the fact that they were also worshipped. Family is express as the first agency, which provides not only emotional and material support to its members but also serves as basic source of special satisfaction, and social control. It works as a link between continuity and change and as an important source of stability and support. Human development can only be enhanced by enriching family life. On the other side realistic practice, due to patriarchy in our family system, the family does not give equal importance to all members as role; power and status are strictly resolute by age and gender. Moreover, family being considered as a private authority, even, abuse, exploitation, injustice, discrimination and violence are allowed in our patriarchal structure.

In India, domestic violence has been exactly related to status and role of the individuals in family. Family, apart from give security and emotional support, fulfills certain required and non essential functions. It provides the safest and the most safety environment to an individual to grow. But due to the actuality family consists of the crystallized and legitimized, socially and

culturally build up rigid gender based roles and in a patriarchal set up there is basal inequalities between men and women. These inequalities have been a part of the Indian families for year. From Vedic times, the traditions and practices showed women is enjoying equal status but later on in the Smites, the status of women began to recession. The women's freedom and rights were cutback. The practice such as child marriage, denial of education to women and polyandry etc became quite extensive during those times. In the antique period, the deterioration in the status of women brought even more misdeed such as the purda and devdasi system. In the later period the misbegotten sexual exploitation of the devdasi became a norm in some parts of India. Gelles (1983).

Sexual violence is a form of domestic violence involving sexual and marital rape. Under Indian law, marital rape is not a offence, except during the period of marital separation of the spouse. The Section 375 of the Indian Penal Code (IPC) considers the forced sex in marriages as a offence only when the wife is age below 15. Thus, marital rape is not a criminal crime under IPC. The marital rape victims have to take recourse to the Protection of Women from Domestic Violence Act 2005 (PWDVA). The PWDVA, which came within force in 2006, outlaws marital rape. However, it offers only a civil remedy for the crime.

Problem's of Modern Technology

The internet is almost new technological tool, versatile and accessible, and very attractive, especially for young people, but whose use associate a risk of abuse and addictive behavior. In recent years there has been increasing interest in this problem. More than 90 percent mobile internets users in India are men, a new report by Mobile Marketing Association (MMA) provide interesting insights about mobile internet usage in India. The youth is said to be active about Internet via mobile phones. About 51 percent of the total Internet users are in 18 to 24 years of age group, pursue by 30 percent users in 25 to 35 years of age group.

Role of Pornography in Family Life

Today's porn is not the same as it was invented back in 1950s where voluptuous women used to walk on beaches. It now portrays women as sex slave of men. No women like to be pound brutally and man handedly as is seen in Porn films.

Pornography is a major problem to marriages, the family, and the society at huge. It is not a private choice without public reaction. Pornography alters both sexual behaviors, undermining marriage, which in turn, undermines the strength of the entire community. Pornography affects all members of the family. Not only does it eliminate an attached family life, children can experience shock related to encounters with their parents' pornographic material. A study of adolescents publish that viewing sexually explicit internet materials notably increased their uncertainties about sexuality, and it can lower their self- esteem and bring about feel of loneliness, stress and depression. Pornography wreck marriages, as husband's information to loving their spouses less due to the addiction, and the wives of these users have deep psychological bruise, with feelings of betrayal, mistrust, and anger close to their partner, frequently requiring clinical treatment for shock. Pornography use and "cybersex" can often be just as damaging to conjugal relationships as real-life infidelity, and this estrangement has tangible effect: when way of seeing pornography becomes an addiction, 40 percent of "sexual addicts" lose of their spouses, 58 percent affect considerable financial losses, and about a third lose their job. It changes the habits of the mind, and its use can simply become habitual, leading to desensitization, boredom, distorted vision of reality, and an objectification of women. A greater amount of sexual instigate becomes necessary to arouse habitual users, leading them to persist more deviant forms of pornography to fulfill their sexual desires, e.g., watching illustration of group sex, sadomasochistic practices, and sexual relationship with animals (Cathy Ruse 2014).

The important defenses against pornography are close family life, a good marriage and good relations between parents and children, coupled with prepense parental monitoring of internet use. Given the massive, deleterious specific, conjugal, family, and social effects of pornography, it is time for citizens, society, and government to rearrange their laissez-faire approach (Fagan 2009).

2. Literature Review

Most violence in the patriarchal Indian home is attributed to patriarchal beliefs and the manifestations of a social structure and culture that is tolerant of violence. But we cannot fully

understand the influence of social structures (such as the nation-state, religion, high work force, and family system) on domestic violence unless we take into consideration the communications that individuals have with these social structure and culture (Abraham 2002).

The framework that suggests itself when we seek to understand domestic violence is that of household dealing. Most bargaining models tend to assume that bargaining is a cooperative endeavor; that the outcome is Pareto client. But this is a midcult assumption to justify in the context of spousal violence (Bloch and Rao 2002).

Mohanty (2003) pointed out that Indian women are not merely located within the patriarchal family structure as wives, daughters, or mother-in-laws; it is including these patriarchal system that women as Indian wives, Indian daughters, and Indian mother-in laws are constructed, repeatedly being defined within and by the patriarchal structure. For example, the desired attribute of an Indian woman as self-sacrificing, genial, patient, caring, or homely are not created in a vacuum. These d esired characteristics are often construct to serve a specific purpose in the Indian family household, and are very closely aligned to the roles to the woman play in the household. Thus, the construction of an Indian woman cannot need be dissociated from the context of the Indian family. The violence experienced by Indian women must be situated in a precise familial context, so as to clearly detail the influences that families have on the identities of women.

Sen (1998) examined violence in intimate relationships, namely women's experiences of male violence at the hands of husbands (or male partners) in the city of Calcutta. Information was collected from 52 relationships by interviewing women about their histories including educational experiences, migration patterns, paid employment and physical and sexual violence. It was found that in general, women suffered extreme physical abuse and for long durations.

Employment of women was not found to be unassociated with violence, indicating that irrespective of whether a woman is an earning member or not, she faces hostility and violence.

A meta-analysis of 46 published research studies on the effects of pornography on sexual perpetration, demeanor regarding intimate relationships, and attitudes regarding the rape myth found that exposure to pornographic material puts one at elevated risk for committing sexual offenses, experiencing difficulties in one's intimate relationships, and accepting rape myths (i.e. beliefs that trivialize rape or blame the victim for the crime). Particularly there is a 22% increase in sexual perpetration; a 20% increase in negative intimate relationships; and a 31% increase in believing rape myths. A total sample size of 12,323 people comprised the present meta-analysis. The studies confirmed the link between increased risks for negative development when exposed to pornography (Aldershot 2000).

Another meta-analysis examined 30 different studies with a total of 2,040 participants and concluded that exposure to pornography increases behavioral aggression. While there are many factors that instigate this effect (for example, the content of the pornography viewed), the researchers conclude that a connection between exposure to pornography and consequent behavioral aggression exists (M. Allen, D. D'Alessio, and K. Brezgel 1995).

Hamilton, quoted in Symons, 2004 said, pornography can actually “damage” people. Commentators worry that pornography is: “a form of exploitation of women, that plays on the confusion and highly emotional sterility of those who use it” (Shanahan, 2004). There is an ongoing concern that: “exposure to pornography” can turn people into sex offenders (Fewster, 2004, including gang rapists (Hamilton, 2004). There are also concerns that it can create unrealistic expectations of sex, and stop people from becoming involved in real sexual relationships (Hamilton, 2004) Others argue that pornography contributes to an increase in violent crime in our society (Pell, 2004). Still others state that pornography is addictive and is turning people into “lust junkies” (Gold Coast Bulletin, 2004).

(Neil Malamuth, T. Addison, and J. Koss, 2000) the relationship between frequent pornography consumption and sexually aggressive attitude is especially strong for those with the highest "predisposing" risk level for sexual aggression. Those who are at high risk for sexual aggression and who successively consume pornography have sexual aggression levels that are four times higher than the particular, who do not consume pornography frequently.

(Zillmann 2004) in contrast, in laboratory settings people are most often unaware that they are going to be consuming pornographic materials; they don't choose what kinds of pornography they are going to see (including often violent material, depravity and rape scenes); they have no control over how much they see, or where they see it – often in a public group, for long periods. And they are not in situations in which masturbation or orgasm is encouraged or permitted. These factors are extremely important, given that the vast majority of pornography consumption in natural settings is done for bliss. It is possible to imagine that sitting in public watching ninety minutes of pornography which you personally do not like, with any other diversion unable even to masturbate or orgasm should one wish, could be a distressing experience. Indeed some researcher have noted that it is not the sexual content of pornography, per se, that leads to increased aggression in some research settings – it is rather the degree to which subjects are disturbed by what they see. If they are already familiar with, and enjoy, the genre of pornography they are seeing then they do not become aggressive. Zillmann and Bryant note that: a reduction of excitatory responsiveness to erotica due to habituation and a corresponding less in negative disturb jointly mediate a reduction in aggressiveness frequent and massive exposure to pornography will attenuate the likelihood of aggression facilitation after erotic stimulation (Zillmann and Bryant, 1984: 130, 131).

(Larson 1992) Therefore, it is critical to equip couples with the skills and education necessary to explore expectations and beliefs, and how those expectations can be adapted in order to attain marital success, prevent disappointment, distress, and potential risk factors for divorce. According to the research literature mentioned previously, the content of premarital and marriage education should include identifying marriage expectations and beliefs to help couples experience a more satisfying relationship, and to help reduce risk factors for divorce. Thus, this study explored such expectations in order to provide empirical data upon which such programs may be based. The overall purpose of this study was therefore two-fold. The first was to describe and identify the expectations and beliefs that married women specifically believed to be helpful and harmful to marital quality and stability. This study focuses on the perspectives of married women because women have been found to have more unrealistic expectations of marriage than men, and that their failure to realize these unrealistic expectations causes them to have lower levels of marital satisfaction.

Violence is a means to obtaining the upper hand in bargaining situations. In developing countries, there is hardly any legal recourse to domestic violence; even when the laws are on the books they will not be enforced if society and such violence culturally acceptable. In the developed countries, where the laws are enforced with less hesitancy, the enforcers are hampered by the fact that charges of domestic violence are often dropped by the victims. Long (1991), Farmer and Tie fen haler (1996).

Holt-Lunstad et al. (2008) Marital satisfaction is one of the most important aspects of family life, and the quality of one's marriage is a critical component of life satisfaction (Waite, 1995) Marital satisfaction can affect not only the physical and mental health of both spouses, but also their children's development, well-being, biological function, erudite performance, social skills, and relationships.

DeKeseredy & Joseph, in press; Schwartz & DeKeseredy (1997) pointed out that most of the researcher said marital rape accepted that rape in marriage is an act of violence; an abuse of power by which a spouse attempts to establish authority and control over his wife. While the research thus far confess no composite picture of a husband-rapist, these men are often illustrate as jealous, arrogant individuals who feel a sense of entitlement to have sex with their "property." Some researchers have noted that men are most likely to sexually abuse their partners if they have very strong attachments to male peers who approve violence against women As was previously indicated, women who are assault are at greater likelihood of being raped by their spouse (Frieze, 1983). Also, pregnancy may be a factor that places women at higher risk for both physical and sexual violence (Bergen, 1996; Browne, 1993; Campbell, 1989). Women are at particularly high risk of experiencing physical and sexual abuse when they venture to leave their partners, as this represents a challenge to their abusers' control and sense of rights. Similarly, women who are separated or divorced from their partners additionally appear to be at high risk for sexual abuse for the sense of entitlement does not necessarily end when a couple ceases living along (DeKeseredy et al., 2005; Dobash & Dobash, 1992; Kurz, 1997).

3. Objectives of the Study

- To understand the nature of sexual violence among married rural women.
- To identify the role of pornography in marital lives of rural women.

4. Research Method

In this research, the researchers employed qualitative research in which autoethnography is used. It is a form of qualitative research in which an author uses self-reflection and writing to explore anecdotal and personal experience and connect this autobiographical story to wider cultural, political, and social meanings and understandings. It is an increasingly popular form of postpositivist narrative inquiry that has recently begun to appear in educational contexts. The multiple lineages of autoethnography include the insider accounts of early anthropologists, literary approaches to life history and autobiography, responses to the ontological/epistemological challenges of postmodern philosophies, feminist and postcolonial insistence on including narratives of the marginalized, performance and communication scholarship, and the interest in personal stories of contemporary therapeutic and trauma cultures. It is a genre that places the self of the researcher and/or narrator within a social context. It refers to works that provoke questions about the nature of ethnographic knowledge by troubling the persistent dichotomies of insider versus outsider, distance and familiarity, objective observer versus participant, and individual versus culture. In this research the researchers used this method in order to analyze the sexual violence faced by the women. It is one of a sensitive issue that is prevalent in our society. The data collected from the samples is audio recorded, later it is documented verbatim. The researchers analyzed two women's life that faced sexual violence and its supporting factors in Ambai taluk, Pappakudi firka, Iilandhaikulam village in Tirunelveli district. The analysis is divided into two major sections based on the objectives of the research i.e. pre-marital life, post marital life and the coping strategies. The autoethnographic quotes were given in double quotes in italic with the interpretative analysis of the verbatim.

5. Results and Analysis

Case: 1

Pre-Marital Life

The first section deals with the demographic profile of the respondent. Here the background details like the respondent's birth place, character and attitude of the respondent's parents, educational status, occupational background, and other details that are involved in pre-marital life of the respondent is described.

The respondents's name is S.Aruna. Her current age is 22. Her birth place is illantahikulam, Tirunelveli district. She completed 10th standard in Govt. school in Nagercoil. She worked in a supermarket for four years. In 2014, January during Pongal festival, her parents saw a groom for her. She agreed to the marriage for her parents' happiness.

“My parents didn't ask my consent as they thought that I am a small girl and it's not necessary. My age at the time was 18.” Her relatives played a major role in her marriage. They felt that her husband is good. Everyone accepted that without any other authentic information. That's one of the major reason behind the marriage.

Post Marital Life

The second section deals with issues that arised after the marriage like husband and wife relationship, relationship with the in-laws, influence of pornography in marital life, husband's illegal affairs and the coping strategies employed by the respondent.

In 2014, she got married. Her parents gave 200 grams gold jewellery and gifts for her marriage. She was compelled to have sexual intercourse on the wedding night. Earlier she didn't accept it as she was fasting on that day. But her spouse didn't understand then she was forced to agree. He wanted her jewels so that he can give that to his sister. The third day he again asked her jewels, she also gave him. That day night he didn't give any information about that and behaved very harshly to her.

Sexual Violence

“There was an unwilling participation in sexual intercourse that went for a long time, as my husband had an illegal contact with my sister-in-law”. Her pregnancy was disliked by her husband. Because he had a daughter with his sister-in-law. Before she got conceived, her husband expected to do which he sees in porn videos. He used a smart phone, from where he used to see porn pictures and videos. He expected her to do the same.

“One of the main reason for his illicit relationship is because my sister-in-law acts as per his wishes and do whatever he askes her to do.” Her sister-in-law used to have sexual contact with

him. As her husband was usually out of station. He never fulfilled her wishes, which was one of the reasons for her husband's attitude. Her brother-in-law was aware of her husband's illicit affair with his wife. If she (the respondent) didn't do as per her husband's wishes, then he would suspect her character. Her husband was happy and aborted her child. This happened in the year 2014. After the marriage, her husband didn't speak with her for 2 weeks. He didn't look after the needs. He used to give all the income and other things only to his sister-in-law and obeyed her.

“One day I found out my husband's activity and asked him about that. I advised my husband and asked him to avoid his contact with his sister-in-law. But my husband threatened me and informed this to my sister-in-law. Then when next time I found out, I closed the door and called my husband's relatives. They enquired about the incident, and then I was beaten in public by my husband, suspected that I was having an illegal relationship with those people who were supporting me. I was beaten in public road.” After all this, she wanted to go home, but she was seen by my husband and was dragged to an agri area and beaten a lot. Later she went to her husband's relative's home, where she was convinced by his relative, in spite of her husband's brutal act. She was advised to use pain relief balms and other aids. She informed her parents about this and told them that it was just a small problem as she doesn't want to hurt her parents. The next day her mother and father came to see her and were shocked to see the condition of their daughter. One of her relative asked her to file a case. But in her husband's family side, they felt that, it can be compromised. Later the same problem persisted. Her sister-in-law made her living conditions worse by removing all the electrical appliances from her room.

“After tolerating a long term of physical violence, I decided to file a case in a police station. The police officers convinced me. They weren't ready to listen to me. This happened after the abortion of my 1st baby. The police didn't know about this. They asked me to adjust to my husband. I agreed and went to my home. I couldn't tell my husband's porn addiction and my sufferings. I wasn't even aware about porn videos and pictures”. Psychologically she suffered a lot. Because she couldn't reveal the real problem to anyone. Then after 5 months, she got pregnant again in the year 2015. But after 40 days, the fetus got aborted due to malnutrition. Later when she came to her home, the neighbourhood started talking ill about her. She also felt

that her life was lost and nobody will marry her. She was scared and thought to live with him. She also attempted to commit suicide. Her family saved her. Few people advised her not to be with him, due to his bad attitude and character. Then she realized that she can't tolerate this anymore and her family members also weren't ready to send her to her in-laws family. Again she went to the police station and filed an FIR. At that time she produced all the medical documents. Later she applied for divorce in 2015. She got all her jewels and the jewel which her family gave to her husband. But the things are there in the in law's home. The process of divorce is going for her. Now she want to study well and get a good job. She hopes to settle in her life with happiness.

Case: 2

Pre-Marital Life

The first section deals with the demographic profile of the respondent. Here the background details like the respondent's birth place, character and attitude of the respondent's parents, educational status, occupational background, and other details that are involved in pre-marital life of the respondent is described.

The respondent's name is Lakshmi. Her age is 27. She completed her Under Graduation on BA history in the year 2011. Her native is Tirunelveli. She has two elder sisters. Before the marriage of her two sisters, her father passed away in the year 2008. Her dad was in a Govt. job. So, after his death, the respondent got the job. Due to some illness, her mother passed away in the year 2012. She stayed in her aunt's home. But she didn't like that. Relatives told her that, since she worked in collector office and it is near to her aunt's house, she was asked to live with her. Without any other option she stayed in her house. She stayed in her home for four months. Her aunt started looking for a groom for her (the respondent) without her (the respondent) consent. Her aunt fixed her marriage with a boy who was one of her distant relative. He was educated in primary level. He worked in a private company.

"I told my fiance that I am not interested in marriage. But no one won't consider my opinion, later I asked him to reject me. But he didn't listen to that." Her elder sister was her only support.

Since she was married, she couldn't help her with this. *"Without my approval I got married due to family pressure on 2013."*

Post-Marital Life

The second section deals with issues that arised after the marriage like husband and wife relationship, relationship with the in-laws, influence of pornography in marital life, husband's illegal affairs and the coping strategies employed by the respondent.

Dowry and Sexual Violence

No one spent even a penny for her marriage. *"I was asked to take a loan for my marriage. Even from the groom's side, they didn't even spend a penny."* Her mum kept some jewels for her. She asked her husband why he agreed to the marriage in spite of her disapproval on the wedding night. He didn't say anything. *"We didn't have sex on our wedding night due to this."*

Pornography impact in Sexual life:

"After that I was compelled for sex. He used to show me porn pictures and videos. It irritated me. After some days, all my relatives went after the wedding feast. One day my mother-in-law went to the field, on that day, no one was there in the home. It was morning time. He showed me porn videos and asked me to do as it was depicted. When I refused to do, then he used to tie me in bed and torture me."

It was a village where she stayed. So she couldn't even scream. Even if she screams the village people will think badly about her. That was her main concern. She used to cry a lot. That's the day she was totally fed up. She didn't know what to do. So she informed her sister about this, her sister felt sad. But her sister couldn't do anything. Her husband never cared her. She was only expected to fulfill his sexual desires.

Socio-cultural impact

Since she was in a job, she always wanted to run away from home. She got pregnant within 2 months in 2013. Her health condition was very bad. He never cared for her. She went to her

sister's home to stay there for a week. But that night itself she was called back. Everyone started blaming her and her sister. Then she was forced to return. She asked for leave in her office. But she didn't get it. She suggested her husband to rent a home near her office as she couldn't travel long distance. For that, he beat her and said, *"I can't do as per your wishes"*. Then she requested him for some money as she had taken a loan for the marriage. He didn't help. It took two hours to reach the office from home. So totally it took four hours. One day she fell unconscious on the road. Public people helped her. Then again she fell unconscious in her office, where her office staff admitted her in a hospital. Her baby was aborted in that period.

"When they called my husband, he didn't give any proper response. That day night only my colleagues were there. No one from my family came to see me. Even my sister was not allowed to see me". Her sister came in morning. That night she decided that she doesn't need anyone. Later she shifted to a hostel and applied for divorce.

"I settled the loan by selling the jewels which my mom gave me. He didn't even come for a hearing, and then I got divorce. Now I got relief. I didn't sleep well for many days. I keep myself busy. I am overcoming from that. Even now, her relatives are blaming her for this decision. Now she don't mind anything about her past. Her life is going smoothly."

6. Conclusion

Internet became a part of our daily life. It is a convergent media for all other mass media. The usage of mobile phones has various impacts in our life. It influences in various ways. It has a major role in marital life of the people. In rural areas, men have more access to smart phones than women. Women have basic model phones for the purpose of communication. Today in mobile phones we can use for many purposes like listening to songs, radio, read e-paper, watch videos etc. With the help of mobile internet, we can download applications, songs, videos and other essential data. Today pornography is one of the major threats to sexual life in our society. Porn addiction is one of the main reasons for sexual violence. It results in psychological and physical abuse among married women. This is one of the sensitive issues. Usually people don't come up easily and share such incidents to others. Women are always calm and tolerate to a limit. Once the limit is crossed, the move on. Due to socio cultural pressure they always tend to

tolerate violence in the name of culture. Sometimes women don't understand how we should act in times of facing violence. Usually they are deprived of social and familial help. Women feel awkward when they share such incidents to their peer and family. In this study, we understand that how the negative usage of mobile phones can influence the marital life of a women, its psychological and physical impact in a women's life. In order to eradicate this, gender equality to be considered as an important factor in our life. Education plays a major role in handling such issues in the society. Proper counseling initiatives should be taken for married couples by NGO's and other organizations. Women should react in times of any problem faced by them. They should be legally and culturally assisted by the society, so that they can come out and lead a happy life.

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