

A “NO” IS NEVER BE A DENIAL ACCEPTANCE – SAY NO TO WHAT YOU DON’T MEANT BY

Dr. Anjana Vashishtha Rawat

Department of English, KA PG College, Kasganj UP

ABSTRACT:

With increasing and hardening of laws towards the women, now the day’s domestic violence becomes a hidden suffering for the most socialised and educated women, the word No is not a word only it has a vast meaning of denial of the offering under a substantial situation. The workplace stress the incapability of household expectation will leads a women to severe depression rather than satisfaction of being empowered, in such condition a simple no can solve many problems, but it is required to know where how and when say this word.

Keywords: Women sufferings, violence . criminal law, justice.

INTRODUCTION

A No is the action of declaring something to be untrue, or against the will or disaffirmation, refutation to any action. It can’t be self understand by the denial acceptance just because That person is a “She”. Women were not meant to suffer the subjective pressure to say “Yes”. Now a days a lot of examples were there in the list which proves that a women is not less than a man and the list goes on and on, day by day, but still we cannot overcome the prejudice against the Pride as “A Woman is No Man”

There just aren't enough hours in the day!

I need another me!

I need to learn to say no!

If anyone is one of the millions of women who find themselves repeating these three simple phrases again, and again, then she is suffering from the “No” dilemma , "The Power of "No!" for Women will provide the opportunity to have a pivotal and profound moment in the life, just as an empowered women who finally begin to feel accomplished, productive, successful and able to live a life that are excited to wake up to every single day.

It's been observed that women don't tend to compartmentalise like men do. A man generally thinks he is successful in life if he is successful in his work. A woman will not say that about herself unless her marriage is going well, the kids are happy, she looks good, and is on top of a successful career.

By looking at ourselves and our lives in this way, we quickly become our own worst critic, setting high and often unachievable standards. Creating boundaries for ourselves and learning to say "no" without spiralling into a black hole of remorse and guilt is an important and vital skill to develop, both at work and at home. The author Melody Beattie explains that "guilt can prevent us from setting the boundaries that would be in our best interests, and in other people's". When we secure boundaries we give ourselves the chance to find some headspace, honour ourselves and schedule in some "me time".

"No" is not a word that women are brought up to use at work, or at home. We are brought up to believe that being nice and cooperative is what gets you praise. "Men are expected to assert themselves and speak their mind; that's what gives them status in our society," A mind-set that gives men control over women puts persons at risk for becoming difficult in an insulting relationship, either as a committer or as a victim. Domestic violence against women inclines to be reported more often by victims who are in a relationship with a man with more traditional religious views than their own, irrespective of whether or not the couple is of the same or different faiths or values. Regular presence at religious services is seemingly related with less reported intimate partner abuse. Research shows that those who grew up in a house in which domestic violence took place or in which a parent hurt from alcoholism are more likely to become any committers or victims of dear partner violence as grownups. Teenagers who hurt from mental sickness are also at a high risk for being a rude linking as young adults.

The beliefs about gender norms are entrenched in the psyche of both, men and women. When one follows a well-established socio-cultural norm, it confers utility to an individual and the members of other groups while a deviation from a norm results in a loss of utility for both. When a woman enters paid work, a husband may try to preserve his utility (or martial authority) by initiating violence against his wife.

At the same time, women too may face a loss of utility when they enter paid employment given that they are not able to realise their traditional role to the fullest. If women in paid work feel a sense of guilt and stigma, they may come to believe that domestic violence is a result of their actions. This is especially true in cultures where marriage is considered a lifelong commitment and it is assumed that it is a woman's responsibility to ensure that marriage works. Now the days it was termed as 'female guilt' which raises working women's acceptance of domestic violence. We document that working women in urban India are more likely to accept violence against them if they are perceived to ignore children, show disrespect, argue with a husband or go out without telling their husband.

We also find evidence for 'male backlash' wherein women in paid work are likely to face higher marital control by their husbands than those not in paid work.

On the positive side, we find that education levels make a big difference with highly educated women in paid work not facing a higher risk of domestic violence compared to the women not in paid work from the same group. Women in low and middle levels of education face a stronger male backlash while women with middle levels of education display a strong sense of female guilt. For women with middle levels of education, paid work tends to involve occupations that are not socially acceptable for women or affect the family's status in society. Women with low education and poorer families do not display significant female guilt because they and their families are aware that women are taking up paid work out of a compulsion to support the family, and not necessarily for their aspirations.

Domestic violence is a social phenomenon that has caught the attention of all and sundry in the recent times. The term domestic includes violence by an intimate partner wherever this violence takes place and by whatever forms. Violence against women constitutes any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women. Violence against women in India is different with states and locality as the concern of Uttar Pradesh a patriarchy rules our everything and the main cause of the domestic violence is influenced by attitudes and values. These social attitudes and values in the country cause many to consider men as naturally superior to women and makes it a man's right and responsibility to control the behaviour of women. In a rather surprising way the very structures which are supposed to seek and protect the right of women contribute to domestic violence indirectly. The study is thereof geared towards this area to have a comprehensive view of domestic violence on women. Violence of any form enviably must be adequately addressed well if we are committed to ensuring violence free society.

Violence against women has been clearly defined as a form of discrimination in numerous documents. The World Human Rights Conference in Vienna, first recognised gender-based violence as a human rights violation in 1993. In the same year, United Nations declaration, 1993, defined 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 a woman, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or private life". (Cited by Gomez, 1996) Radhika Coomaraswamy identifies different kinds of violence against women, in the United Nation's special report, 1995, on Violence Against Women;

(a) Physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation.

(b) Physical sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution.

(c) Physical, sexual and psychological violence perpetrated or condoned by the state, wherever it occurs.

Given the current level of public concern and policy reform surrounding domestic violence, sexual assault, and stalking, it would be easy to overlook the fact that much of what is called violence against women today was classified in the domain of private, interpersonal relationships a few decades ago. Historically, limitations on women's activities, legal protections, and political rights were justified in terms of women's presumed delicacy and emotionalism. Men's presumed role as leader and decision maker in both public and private life was another important factor.

Since the 1970s, violence against women has been redefined as a social and legal problem, so communities, criminal justice agencies, and public health organizations have been encouraged to take greater responsibility for intervening in and preventing its occurrence. Contemporary discussions about how to respond to violence most effectively are characterized by differences of opinion on the gravity and urgency of the problem as well as what to do and how to do it. Across diverse fields, practitioners disagree about the causes of violence, the goals of interventions, and the potential for effecting positive change. Even people in the same professions hold different views about effective practices and strategies. Because emerging strategies for intervention and prevention call for collaboration across these groups, there is a compelling need to understand and respect these differences in perspective and to recognize that effective solutions will require transcending these differences and reaching common understandings.

In part, these different points of view stem from the fact that most practitioners encounter violence against women as only a part of their work. Often, the protocols, practices, and assumptions built into their work are of limited applicability to situations involving violence against women. This begins with the issue of defining, recognizing, and counting victimizations.

CONCLUSION:

The reasons of violence are various factors such as power, employment and education level. Domestic violence is associated with illiteracy of the females. Most of the females are not aware of their rights. They tend to accept violence as something normal. This might be related to the fact that men culturally possess women; that manhood is associated with violence and that violence is widely accepted as a form of behavior. Husbands justify this act that they have all rights to beat his wife. And, it is told to the girl before marriage that she should adjust to whatever happens after marriage. The Indian culture, which prescribes obedience for women, may also contribute to this, since women consider opposing their husband as a sin. Besides that, domestic affairs are something that

is usually kept a secret. The mind set of projecting husbands as the sole authority of the household needs to be changed and this is to be more emphasized by the parents.

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