



SEARCHING FOR IDENTITY: INDIAN WOMEN IN DILEMMA 'IDENTITY OF WOMAN IN SOCIETY'

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Abstract

Identity is nothing but the story society and women tell about themselves to make sense of their lives over time. It gives meaning and continuity we have to collectively change the story so that in the rest of the twenty-first century we no longer hear generation after generation of educated girls and women defining themselves as 'taboo', 'pretenders', 'fake', 'defenseless'; 'afraid', 'raped' or 'potential unrealized'. We need a new societal story to give deep meaning to women's lives. We face three big challenges. To change women's stories and choices, first we need to broaden the definition of moral duty of a good woman and therefore also of a good man. We need to repurpose duty. We should replace the heavy word 'duty' with the word 'purpose' or two words 'moral purpose'; speaking up, expressing an opinion, arguing and defending on self are considered discourteous, disrespectful and dangerous. When argumentation is equated with conflict, it becomes a deeply upsetting and harmful emotional experience. Today's parents moulding their girls for survival and acceptance in society, where speaking up and arguing are still definitely not considered desirable female virtues.

Keywords :- Identity, Isolation, sexuality, voice, Body, pleasing

Introduction:-

Deepa Narayana's "Chup: Breaking the silence about India's women" is hold a mirror to ourself and we may not like what we see. She identifies in this book seven key habits that dominates women's everyday lives. Secrets can remain secret when nobody talks about them. A collective agreement between 1.3 billion people about girls bodies is held in silence. If girls do not have bodies, terrible things can't happen to them, and if they do happen, they cannot be acknowledge 'don't speak' anything, 'Don't see' and 'Don't hear' The worst consequence is the silence around molestation and rape. Sexual violence only one of the fifty topics which Deepa Narayana discussed with women. But it became the most talked about topic. She asked women about 'eve-teasing' a uniquely Indian phrase that camouflages an ugly reality. The phrase itself reflects the denial that women have bodies and insinuates that women are to blame. This paper will focus on very important themes such as freedom, oppression and slavery of women. It make us introspective whether we all are enjoying freedom of facing oppression and injustices after independence. Women have been achieving great success in each sector like education, medical, science, Agriculture, Engineering, IT and facing social issues as per

their best ability. Most of the feminist writers and movements worked hard for women's welfare. Apart from all, most of the eminent Indian thinkers and philosophers, like M.K. Gandhi, Dr. B.R. Ambedkar, Swami Vivekanand, Jyotiba Phule have raised their voices against to women's oppression, Their contribution to Indian life and thought have been many and varied particularly Indian women owe them special dept. of gratitude because they were also oppressor unjustly treated. They looked upon women as the mother, maker and silent listener.

Day by day the violence, exploitation sexual harassment increase against women. In pandemic women are most affected than men women feel the need to 'find the balance between family and job' But not single man talked about balance. The societal takeover of women's bodies makes purity of a girl's body the ultimate prize. Rape, then is the worst violation of this purity. It is the ultimate destroyer of a family's 'izzat' and honour unfortunately it also hides molestation within family circles. One of India's starchy secrets is the molestation and rape of little girl and young women within extended family circles by trusted others'. This involves grandfathers, sometimes fathers, and cousins, uncles and so-called uncles, male friends of the

family that children are told to address as such. In 2014, based on official criminal statistics 95.5 percent of rapists in India were known to the victim. The victims were young. Overall 86 percent of rapists were close family members, In Delhi in 2014 of the 1704 rape cases recorded by the rapes involved family or friends. 13 involved family or friends. 13 present involved fathers, uncles, cousins, brothers, step fathers and in-laws. This is only for reported crime. It is in the silence on rape that four powerful cultural agreements come together, denial that women have bodies, control of women's bodies particularly by men in society, denial that women's bodies are sexually desirable, and the upholding of purity and family 'izzat'. It is these cultural agreements that transfer all the burden, pain and honor of sexual violence to girls and women. After the Nirbhaya rape, the focus rightly was on the safety of women and many safety apps have been developed, and the media played an enormous role in breaking the silence on rape. But one perverse effect of many other horrendous rapes has been more fear, reducing women's freedom even more. Fearful women want protection. The protection offered by society comes at a very high price for women, its their freedom. The current assumption is that society cannot be made safe forever 600 million girls and women, but women should be made safe for society by keeping them locked up at home as much as possible, by restricting their movement, by regulating their clothes and by isolating them from the world of men as much as possible. Disguised as women's safety, all approaches that restrict women contribute to their non-existence and are actually about men's control over society. So that men don't have to bother to learn self-control or respect for women.

An international center for research on women (ICRW) survey in Delhi found that 51 percent of men acknowledge that they had sexually harassed or violated girls and women in public spaces in Delhi. But the majority of the men took absolutely no responsibility for their behavior. Over 75 percent of the men said that, 'women provoke men by the way they dress' and 40 percent said that 'if a woman is teased it is usually her own fault', and women going out at night deserve to be sexually harassed. Studies show that confidence matters more than competence in influencing and selling ideas to others. And women are less likely to ask for a big job or assignments it is risky and immodest to shine or want to shine. Women leaders are judged by a different standards, for example, Kiran Bedi, she is a public figure, she likes to

boast about her achievements of jail reform, they decry her achievements and dig into details and then criticize by men, they criticize in a general way, but if a woman speaks up at a meeting, later they will say she is aggressive she goes around to meet people, to be noticed, some suggest she is having an affair with the boss. The absence of women as economic leaders in India is still stark not withstanding some successful women, particularly in the banking sector, like Chandr Kochar, Shikha Sharman, Renu Sud Karnad and Arundhati Bhattacharya. It takes a strong woman and usually a male sponsor, for a woman to emerge as a powerful leader in a man's world.

Teaching girls to please others relentlessly is teaching girls to erase themselves. A woman becomes an eraser. She fits in anywhere and everywhere, erasing herself and camouflaging like a chameleon. Over time a woman becomes a master eraser. By erasing herself, she upholds society, she upholds her family, she upholds her husband's and she upholds her children. In the service of pleasing others, joy is banned, even though no one says this aloud. Society just makes the expression of laughter rude, unsafe and a bit immoral. Sex and sexuality have become terrible mixed up with being good or being bad without any reasoned discussion. This is bad for girls, for couples, for families, for society, for public spaces, for offices and for spirituality. We must change our behavior towards it. We have to make bodies sacred again. The seeds of healthy sexuality must be planted at home and tended in school through conversation and through celebrating the inevitable changes in girl's bodies. Families have failed their daughters and their sons. Boys and girls have to be trained to respect and honor their own bodies and each other's bodies. India's unbalanced sex ratio, increasing inequality and habit of keeping girls at home, while young men travel in bands will make women even more vulnerable in the future, not less.

The consequences of social isolation are grim. We all know intuitively that social connections and a sense of belonging are central to being well. We now have evidence from large cross-country surveys and research in neuroscience, the science of how the brain and nervous system work. Isolation literally beckons death. A recent study found that social isolation increases it by 26 percent and living alone increases it by 32 percent, numbers as high as other better known health risk factors. The 'World Happiness Report' of 2015 taps into decades of this research and finds that social support, the freedom to make life decisions and

generosity all contribute significantly to subjective well-being or happiness across 158 countries. both rich and poor. Think of the anxiety produced when a friend or colleague doesn't return your call or treat message or when a friend 'un-friends' you on face-book. We may not recognize it as pain, but loss of social connections is painful. Recent neuroscience research shows that the pain experienced from social isolation hurts. Yet women are systematically and socially isolated from everyone, including other women, their potential allies, even when they live together, There are more restrictive rules for girls than for dogs, cats or cows. Everyone knows these common boundaries, 'boundations' The restriction often continue through college and even till the day girls get married. Girls also internalize the behavior of mothers who don't feel free to express their anger and, in their helplessness and dependence cry instead. The lack of permission and skill to express anger directly means the unexpressed danger can emerge indirectly in constant petty complaints, irritation, shutting down and withdrawing from others. Young men frequently describe their mothers as irritable, passive-aggressive and unable to express their anger. Carefully groomed in fear and dependence, women as a category are doomed the moment we classify these behaviors as personal faults. women start to hide in order to hide their flaws. And if women as a group are such faulty, fearful, helpless, irritable and irritating creatures. Why would any smart women want to associate with even more of them? It would be smart to run farmwomen and run them down. This is exactly the intent of the careful construction of a cultural design that fills girls with fear and flawn and trains them to go into hiding to be alone.

Conclusion :

We train girls in fear and then we dismiss them. We need to move from fear-training for girls to training girls into the habits of freedom and in Physical type strength. Girls who are physically strong and know how to defend themselves physically are not afraid of going out into the world. Fathers as power holders, need to set the contest of freedom for girls-freedom to explore, learn, laugh and love the world, instead of fearing the world. Radial realignment is only possible when both fathers and mothers model new behaviors.

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