

SOUVENIR

15TH NOVEMBER 2020

NATIONAL WEBINAR ON

*Sexual Abuse and Domestic Violence
Against Indian Women in Literature
and Society*

STOP
SEXUAL
ASSAULT

ORGANISED BY:

Department of English
Pattamundai College,
Pattamundai
Kendrapara, Odisha, 754215

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PATTAMUNDAI COLLEGE PATTAMUNDAI

SOUVENIR AND ABSTRACT

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PATTAMUNDAI , KENDRAPARA, ODISHA , 754215

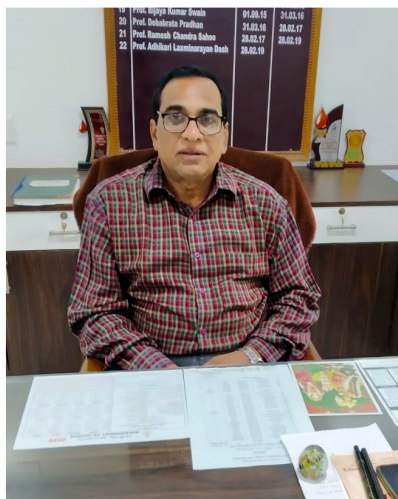
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Principal, Pattamundai College

Dr. Manas Kumar Nayak
Convenor of the Webinar

Dr Sarat Chandra Das
Head, Department of English

Dr. Sarojakanta Nayak
Co-Convenor of the Webinar

OFFICE OF THE PRINCIPAL PATTAMUNDAI COLLEGE, PATTAMUNDAI



Adhikari Laxmi Narayan Dash
Principal , Pattamundai College,
Pattamundai

Message

It gives me immense pleasure to know that the Department of English, Pattamundai College, Pattamundai, Kendrapara is organising a National Webinar on “Sexual Abuse and domestic Violence against Indian Women in Literature and society” on 15th November 2020. An E-souvenir is being published by the Department of English on this occasion.

Adhikari Laxmi Narayan Dash
Principal, Pattamundai College,
Pattamundai

ABOUT PATTAMUNDAI COLLEGE



Pattamundai College which is situated in the vicinity of Pattamundai town is accredited by the NAAC as B+ Grade College, is one of the leading educational institutions in the district of Kendrapara in Odisha. The College impart +2 and +3 Arts, Commerce and Science. The college was born in the wake of protest against non-existence of a college to impart higher education to the students in and around Pattamundai in late sixties. Some intellectuals zealous of their education led a movement and a plan of action gathered pace soon. Pattamundai student's Association consisting of the students pursuing higher studies in different colleges across the state mooted the idea in a meeting and a proposal was adapted to this effect unanimously. They fought through rough terrains to concretise such an imposing and noble cause. Driven by a passionate intensity, they strove reach the desired goal. As a maiden step, a managing committee was formed to elect the office-bearers in order to put a positive spin in the regard. Sri Prahallad Mallick, the then Deputy Minister of Irrigation and Power, Govt. Of Odisha, was elected as the President and Sri Brundaban Tripathy, the chairman of Pattamundai Panchayat Samiti was selected as the Secretary and Dr. Padmanav Tripathy as Vice-President. All other rules and regulations were laid out to expedite the process. The committee swung into fund raising enterprise by motivating and impressing upon the people. Public donations and subscriptions began flowing slowly and steadily which made the shaky beginning stable one soon. In the year 1967 about fifteen acres of land were acquired for this dreamt institution. The foundation stone was laid by the President on the 1st June, 1967. The existing committee was refurbished in the year 1968 and Dr. Padmanav Tripathy was elevated to the office of the Secretary and Sri Biswanath Mishra, the president to put the rest of things into effects. The college started operating from the 5th July, 1970. To memorize the day, it is annually observes as the Foundation Day of the College.

DEPARTMENT OF ENGLISH

Department of English, Pattamundai College, came into existence in year 1980, and it offers BA Major/Honours in English, prior to this the department was teaching English to BA Pass and Intermediate students. At present, the department is teaching English at Under Graduate (UG) and prepares students to face challenges in life and in higher education. Focusing on the objectives of the Utkal University and Pattamundai College, the Department follows the Choice Based Credit System (CBCS) semester pattern and follows the guideline of Utkal University as the College is affiliated to this institution. For the overall growth of both teachers and students, the Department organises seminar, conferences, guest lectures and other programmes in frequent intervals.

EMINENT RESOURCE PERSONS OF THE WEBINAR

Prof. Krishna Singh,

Head, Department of English and Foreign Languages, Indira Gandhi National Tribal University, Amarakantak, M.P.

Prof. Mahesh Dey

Department of English, Veer Narmad South Gujarat University, Surat.

Dr Vipin Kumar Singh

Associate Professor, Centre for Foreign Languages, Central University of South Bihar, Bihar.

Dr Priyanka Singh

Assistant Professor, Bhagwandeem Arya Kanya PG College, Chhatrapati Sahu Ji Maharaj University, Lucknow University, U.P.

Dr Priyanka Singh

Assistant Professor, Bhagwandeem Arya Kanya PG College, Chhatrapati Sahu Ji Maharaj University, Lucknow University, U.P.

About the Webinar

General Information

Celebrating the **Golden Jubilee Year** of this premiere institute, the Department of English in association with IQAC, Pattamundai College, Pattamundai, is organising a National Webinar entitled as “**Sexual Abuse and Domestic Violence against Indian Women in Literature and Society**” on 15th November 2020 at 10.00 a.m. This programme will be virtual one. It will be conducted through **Zoom Cloud Meeting**. In order to participate in this programme the participants need to register in Google from through provided link.

Concept Note

Women have always been accorded a secondary position in almost all the spheres of life, starting from the beginning of human civilization. In spite of having immense contribution to society, they are always looked down upon and subjugated by the so-called patriarchal society. Apart from various social factors, responsible for the subordination of women, literature being in complicity with patriarchy at times has also been impervious to the issues of women. However, both literature and society are proportional in dealing with the issues of females. Though the advent of feminist movement has brought about some changes in the life of women, Indian society is still grappling with the issues of sexual abuse, domestic violence, rape so on and so forth. Being mirror reflection of society, recent literary representations deal with such pressing issues of Indian women in various forms with a view to put some restraints on such social evils.

Women are being sexually abused, physically assaulted, violently raped in society; they are subject to such atrocities and discriminations at home and outside home as well. Domestic violence, girl child abuse, female foeticide and rape are the common practices, prevalent in contemporary Indian society. According to Indian media, every single day a girl and woman is being raped and murdered. These things are not only found in India but also in global context. The prime objective of this National Webinar is to reflect on various issues confronted by Indian women with reference to literature and various other social domains.

Sub-Themes

- a. Sexual abuse, domestic violence and rape against Women in folklore, fairy tale, myth, literature, society, information media and entertainment media.
- b. Girl child abuse and foeticide in domestic sphere.
- c. Women's role and problems in work places.
- d. Physical assault and domestic violence against women and transgender people.
- e. Sex education and awareness in India.
- f. Murder of young girls in the name of honour killing.

Objectives

- a. To discuss core issues and problems of women in India.
- b. To analyse, how can such issues be eradicated from India?
- c. To know, why these problems are prevailing in India.
- d. To find out, why do Indian women suffer more in comparison to Western women?
- e. To know, why can't both men and women discuss sex related issues at home as well as in public places?
- f. To find out reasons for female foeticide in India.

Call for Paper and Abstract Submission

Research papers were invited from academicians who are working studying in degree colleges, universities and research centres. The abstract must not exceed 500 words, and the font must be in Times New Roman (12 size). The organising committee invited abstract and research papers in English (via email), with the title of the paper and name of the author(s), email id, address and designation of the author(s) must be at the top of the paper. Detailed contact information of organising members was mentioned in the brochure. Selected research papers will be published in webinar proceedings and will be published in book form with ISBN number in a reputed publishing house (For this, college may charge fees Rs 1000/- only, towards publication of the selected papers and concerned scholar and faculty will receive a hard copy of the book from the college).

Heteronormative Family Values in Dattani's *Bravely Fought the Queen*

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Mahesh Dattani's plays candidly present on stage the issues concerning gender and sexuality in Indian middle-class households. His play *Bravely Fought the Queen* shows the cloistered lives of two sisters caught in a stale domestic relationship and their faint struggles to break out. Set in the 1990s in Bangalore, this play shows glimpses of the advertising business in India, the struggles of the ambitious middle class youth, the compromises of a middle class household and the clandestine desires of all the characters that appear spotless on first notice. The play does more than present a simplistic binary division of gender roles in which the masochistic man is the perpetrator and the enduring woman the eternal victim. The play shows each character trapped in the web of compulsory heteronormativity that assigns specific gender roles and sexual orientation that govern their lives. The intrusion of an outsider like a virus within a dysfunctional family breaks all illusions and shows for the first time their desperate and barren lives. The secret desire for the 'alpha male' that cannot be fulfilled within strict moral those codes lead to strange revelations at the end.

Adivasi Woman in Jacinta Kerketta's Poetry

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Abstract

Indian folk traditions and literatures are full of women characters. There are also a few women writers whose contributions to different literary traditions are noteworthy. But when it comes to tribal woman be it as writers or characters in literature (written texts), there are only a few. Where are the tribal women in Indian literatures? How well have they been spoken of by their own (tribal) men and others (men and women)? What is the place accorded to them in literatures and other mainstream discourses? Don't they get overshadowed by their other counterparts? Questions such as these are rather polemic and a definitive answers are least expected. Tribal or Adivasi literature in India is gradually getting attention and recognition by the readers from all over the world. Latest trends in Adivasi/Tribal literature have seen a surge in the number of women writers. In a tribal society the women have always performed a major part of literary activities, be it lullabies, bed time stories or the traditional singing or others. Literacy and education has empowered the adivasi women to speak up for themselves and the community. They have started to write out their hearts. Their voices have gone global. Jacinta Kerketta is one of those voices which has travelled across the borders of the country and reached out to other continents through translation. Her poetry collections, *Land of the Roots* and *Angor* have been translated in English, German, French and Italian.

The paper aims to discuss the voices and identity as presented by Jacinta Kerketta. In her opinion an adivasi woman's space spreads over to the nature surrounding her. She says that this woman is capable of resurgence and survival against all adversities. She like the nature always finds ways to survive and grow in meaningful and productive ways. She is calm at times and turbulent at others. She is capable of destruction and also protection and preservation.

Key words: *Woman, Tribal, Adivasi, Nature, literature, language, translation, folklore*

Prostitution, Stigma and Resistance: A Reading of Nalini Jameela's Works

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Abstract

Compared to men women are easy prey to stigma related ostracism. Her body becomes the potential cause of stigma for a woman. Patriarchy has a good set of norms to regulate women's bodies and their sexuality. A woman who has a physical deformity or who does not fit into the beauty standards is stigmatised, a childless woman is labelled "barren" and is stigmatised, a woman who gives birth outside marriage is stigmatised, a woman who fails to produce a male progeny is stigmatised, a woman who is a victim of rape is stigmatised, widows are stigmatised. When women are stigmatised for these reasons in which they have no conscious involvement there is no wonder that a woman who chooses her sexual partner and exercises full and free control over her body and sexuality is stigmatised. Women's honour unlike that of men is closely bound to their bodies. A woman who has lost her "honour" brings stigma upon her whole family and community. Foucault in his *Discipline and Punish* observes how subservience and compliance of the docile bodies sustain the power system Women themselves internalise all the restrictive norms and suffer from guilt and self hate when they feel that they have violated the standard norms of moral behaviour. Women are often defined on the basis of their reproductive physiology. While a man has an identity beyond the frame of this body, a woman's identity is deeply entrenched in her body. All philosophical disciplines including medical science have been part in normalizing the inferior status of women. Women's bodies have always been mercilessly placed under the scrutinizing gaze of the society. In fact the norms of virginity and chastity are devised to regulate female sexuality. In any patriarchal society the "whore stigma" is perhaps the worst stigma a woman could be branded with.

Feminists are divided in their opinion about sex work. While anti-prostitution feminists conceive prostitution as a violent exploitation of women, the pro-prostitution feminists argue that sex work when chosen willingly is a resistance against patriarchal

expectations. The present paper prefers to take a neutral stand and attempts to examine the resistance strategies adopted by sex workers in their everyday lives to manipulate and subvert patriarchal expectations and exploitations. The paper rather than presenting a victim image of women who are hapless subjects of exploitation and abuse presents a positive picture of women's agency by studying Nalini Jameela's two path breaking works *The Autobiography of a Sex Worker* and *Romantic Encounters of a Sex Worker* in the light of James C Scott's Theory of Everyday Resistance.

Technology, Women and Violence: Need to stop ‘commodification of women’

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Abstract

Technological innovations are crucial to human progress. Retrospective analysis underpins that all historical progresses were not always comprehensive, inclusive and accommodative towards women and issues revolve around them. First wave of feminist movement after the end of the World War I was the early response that made to understand the role of women in technological revolutions. With the advent of 4th industrial revolutions old challenges and issues are now repackaged to give large impediments to women. Cyber stalking, misuses of photos and videos, assault on privacy and accessibility are emerging as key threats, while cyber attacks, cyber crimes are still on the top of threat list. These threats are coupling with other kind of physical violence making things quite cumbersome for women at large. On the other hand, a large-scale commodification and objectification of women by the market forces are putting forward wider debates pertaining to women rights, liberty and equality. However, there is a need for solution based approach to understand, comprehend and address both the old and new challenges related to women.

Violence against Women and COVID-19: With special reference to Rural Women in India.

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Abstract

Violence against women is the most traumatising, evocative and political subject for discussion in the present era. It remains a major threat to global public health and women's health during emergencies. When the whole world is trying to cope with the current Corona Virus Disease of 2019 (COVID 19), some of its ugly face is coming out to society in many respects. Violence against women is one among these, resulting in physical, emotional, verbal, sexual and economic abuse. The case is even worse for rural women particularly older women, women with disability and the marginalised section of women. Loss of job, forced co-existence, escalating stress and anxiety about the future, loss of social bonding etc. are some of the adverse impact of this global pandemic which turned many partners into abusers and exacerbated existing abuse. Data shows 1 in 3 women experienced physical or sexual violence mostly by an intimate partner during this lock down. On this backdrop, the present study attempt to understand the factors, which are responsible for the domestic violence of women during this pandemic situation and the study, also tries to explain which section of the society is mostly affected by this Pandemic.

Fiction vs. Fact: Representation of Women in Indian TV Serials- A Travesty of Reality

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Abstract

Society considers delineations, or any kind of representations as establishments (formations). In this regard, Roland Barthes, about the functionality/operations of language, says that 'they are deformations'. Woman-ness has been successfully caricatured and depicted in the media reports of Oriental women as despotic and voluptuous. This paper fundamentally concentrates on the television soaps and serials of India, and intends to dissect on how exactly they represent women, and how successful are they in representing the reality. Is this reality a clichéd one? It is from here that the analysis begins. The nation that proclaims for heading towards 'globalization' and 'modernization' up to the present time, projects women as absurd gobs of costume jewellery and zardosi sarees. Webs of familial plots and schemes have still entangled the present day 'fact-of-life' soaps, while the Indian women are heading towards their greater dreams to be IAS and IPS officers. 'Commercialization' and 'commodification' of women have become the favourite activities of TV serials (soap operas). They fail to understand the existence as well as the importance of women. As a result, they are completely unsuccessful in portraying the real role and status of women. When such misleading ideas are communicated and instilled into the mind of public, things further turn out to be problematic. Therefore, it is a fact that evolution beyond the monochromatic dimension of a faithful wife and a scheming vamp is far from achievements; in spite of the fact that, several attempts have been made to portray the reality.

Keywords: Fact, fiction, delineation, liminality, reality, woman-ness, media, truth, women question, main-stream, stereotype, subaltern, interrogating, marginalized, sexuality, programme, representation, responsibility, society, travesty, cliché.

Mahasweta Devi's *Mother of 1084*: A Feminist Reading

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Abstract

Written in the year 1974, *Mother of 1084* first appeared in Bengali as *Hajar Churashir Maa*, in the periodical 'Prasad'. Centred on the Naxalite movement, the novel presents the story of Sujata, mother of the corpse no. 1084, and Nandini, his beloved. My paper intends to study the manifold dimensions of the female characters, especially, Sujata and Nandini with reference to the other characters inside the novel. Sujata Chatterjee is a sensitive wife, and loving mother who has unconditional love for her youngest son Brati, a man of conviction and integrity, who joins the Naxalite movement and is killed by a mob. The novel unfolds the pain of loss of a son, and the isolation associated with it. Sujata is presented as a person who has never been understood by her family members. She has been subjected to domestic violence, male domination and eternal grief. Sujata's realization of her son joining the Movement, and the condition of the middle class disabilities, bring in a new outlook to the novel. On the other hand, Nandini is presented as a bold woman character, who is a participant of the Movement. She is a victim of the tortures by the oppressive government. Being the beloved and comrade-in-arms of Brati, she is the only medium of revelation of the socio-political milieu of the time. Through her, the novelist presents a traumatizing memory of the conflict of the Naxalites and the government.

Set against the backdrop of the Naxalite Movement, the novel depicts the revolutionary mentalities of the then Bengali youth, and the manner in which they were ruthlessly dismissed. My paper also intends to align the traumatic status of women and the miseries of the Naxalites on similar subaltern planes. I would also refer to Michel Foucault's theory of exclusion in understanding the novel that derives its traumatizing plot from a very miserable history of the Naxalite Movement. Further, the involvement of women in it, and, in the process, has transformed them into strong, modern and empowered women. Nevertheless, each individual is eventually an inevitable spare part of the bigger mechanism. **Keywords: Naxalite Movement, domestic violence, participation of women in the Movement, subaltern, trauma.**

Shifting the Voice and Gaze of Gender Violence as Handled in *When I Hit You* by MeenaKandasamy

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Abstract

From classic to modern texts, Indian literature has an impressive deal of stories, depiction, narration of gender violence and sexual abuse. However, it is the ‘paradigm shift’ in the voice and gaze of the narrator, from silence to agency, from masochist to feminist, from margin to center, which is more engaging and pertinent. As the gender of the narrator has begun to change, more and more numbers of women-centric works have come into the play, or the recent Me Too digital movement, it altogether has turn around the whole discourse of sexual abuse and domestic violence and other gender-based crimes. In the contemporary Indian literary scenario, one such powerful voice is of MeenaKandasamy. Her work, *When I Hit You*, a fictionalized account of her own abusive marriage, definitely promises to change the way readers view the perpetrator or predator versus survivor or fighter in sexual assault. Instead of the stereotypical flawed form of storytelling that would push readers to feel pity, intrigue, revulsion or sexual attraction towards fictional survivors of gender violence which is unimaginative and lacks empathy. This paper attempts to discuss the ‘paradigm shift’ in the narration – how Kandasamy replaces the voice and gaze of intense sexual brutality and domestic cruelty narrated by male perpetrators with conversation on women’s agency, power of decision making, having a standpoint, raising voice against injustice and their own physical and psychological realities and also to understand the positionality and power of Kandasamy’s voice breaking through domestic imprisonment to world of freedom in the line of the celebratory postmodern catchphrase ‘personal is political’.

Keywords: Sexual Violence, Domestic Abuse, Paradigm Shift, Voice, Gaze, Agency, Power, Discourse

PROBLEMS AND CHALLENGES FACED BY WORKING WOMEN IN PATTAMUNDAI MUNICIPALITY

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Abstract

In this paper an attempt has been made to analyze and understand the problems and issues faced by working women in Pattamundai municipality. The objectives included identifying the key socio-economic factors contributing to women's status, safety and security, and to study women's involvement in various activities/ organizations for improving of family, community and society. The study was confined to the working women in white collared jobs in the municipality of Pattamundai, Kendrapara. A mixed methods approach involving face to face interviews, focus group discussions and questionnaire technique including both close-ended and open-ended questions was chosen for effective elicitation of data from the respondents.

The paper was based on primary data collected from 30 working women from Pattamundai municipality to find out the possible solutions for working women which could help them to overcome the problems that they face in the workplace. The results of the interaction with the group showed that different age group of working women have different kinds of problems and challenges and different categories as married, single, divorcee, separated, have different issues at stake in the workplace. Some problems are definitely common, like mental and physical stress, lack of proper balance between employment and family care, unfair treatment in the workplace, stressful life and work place discrimination etc. But some challenges are age or category specific, like prejudiced and stereotyped thinking, safety and security issues, ego hassles with colleagues and in-laws, and etc.

Title: Resistance in Indigenous Women's Autobiographies: A Reading of Sally Morgan's *My Place* and C K Janu's *Mother Forest: The Unfinished Story of CK Janu*

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Abstract

Indigenous literature is a prolific area of writing which foregrounds various themes. It is a reaction towards the dominant discourses and activates a strategy of resistance through writing and other related modes. This literary space engages in construction of indigenous knowledge which is already constructed by the dominant discourses and also trying to reconstruct the indigenous produced by the dominant ones. Aspart of reconstruction, there applied many strategies of resistance advocated and used by indigenous writers to constitute their arguments. Since it is a platform which offers space for multiple cultural interaction, the strategy of resistance towards violence and sexual abuse advocated by these writers are different from one to the other. Aboriginal Literature from Australia and the Tribal Literature from India also contribute a lot in connection with advocating different modes of resistance based on their respective cultural and social grounds. Indigenous women vehemently engage in the above mentioned interaction by narrating their own life stories. The present study tries to attempt the different modes of resistance advocated by these women writers, and also attempt to identify the difference in degree and the difference in modes of resistance applied by indigenous women while narrating their lives with reference to Sally Morgan's *My Place* and CK Janu's *Mother Forest: The Unfinished story of CK Janu*.

**Marriage as an Instrument of Oppression-A Study of Girish Karnad's
*Naga-Mandala***

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Abstract

There are ample evidences in both literature and daily lives about the violence committed against women in India. One of the main causes of violence against women is that women had been subordinated for long centuries across the globe. As women had been considered secondary, they were denied independence physically as well as economically. This paper provides an overview of women's secondary position accorded to them and how the violence against women is present in literature. For this purpose, the present paper analyses Girish Karnad's *Naga-Mandala* where the female protagonist was subordinated by her husband and how marriage is used as an instrument to oppress women.

**SEX EDUCATION AND AWARENESS IN INDIA- A BRIEF DISCUSSION IN
SOCIAL**

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ABSTRACT

Sexual harassment, sexual abuse and crime against women in India are found occurring in various location of India, which are heart breaking and create deep concern for peace loving citizens of India with storming the administration of law maintaining agencies of the country. In the earlier context of Indian society, the problems of crime against women were supposed to be responsible for AIDS or HIV. Other issues like birth control, girls or women's security for free movement, encouragement for expansion of women education and prohibition of child marriage with dowry also slated problems for the women emancipation or development. To eradicate such problems and social issues government and other voluntary organizations opted for proper sex education and positive awareness for emancipation of women folks in India. But in the present context of time in India, the type of crime against women found to grow as grim as earlier context in Indian Society. Now rape, sexual abuse, even murder of girl and women are creating havoc in the world of women in Indian society. The social problem in regard to girl and women now rises to more difficulties. The law maintaining government administration are passed strong act to prevent such crime. In protest against atrocities like rape, cruelty, murder and threatening to girl and women various organizations and parties organized protest rallies and mass rallies even in the nation's capital. Government is also recently enacted strong act to prevent such heinous crime. But it has been found that such heinous crimes are still being committed every day and everywhere. Hence, it is certain that to prevent this type of heinous crime against female gender proper awareness in all over India and sex education can play a positive role to eradicate or may be vanish such heinous crime in India. Elaborate discussion will be made in the full research paper to be presented.

KEYWORDS:- WOMEN,CRIMES,GIRLS,EDUCATION,ERADICATE.

The Ugly Face of Sexual Abuse in India: A Study of Jayanta Mahapatra's Poetry with Particular Reference to *Hunger*

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ABSTRACT

The cancerous growth of sexual abuse and domestic violence against women in India have become ugly phenomena in recent times urging thinkers and sensitive people around the country to take up these issues on their sleeves with all seriousness, discuss the various causes of their proliferation and search for appropriate remedies for possible cure to alleviate the suffering of the women in the country. Jayanta Mahapatra, a leading Indian poet writing in English captures the nuances of this evil in his poetry and presents them in a poignant manner. It is his mature understanding of life that gives his poetic vision a distinctiveness of its own. He combines history with myth, mundane with the heavenly and physical with the metaphysical to communicate an experience that is complex and mystical but never far-fetched. His narrative poems are clear, ironic and often imagistic, but when he speculates the poems become intense and symbolic. Although Mahapatra's vision of life is one of decay and agony, instead of gloom pervading the entire atmosphere there is often a sense of liberation from bondage. *Hunger* is one of the most dexterously written poems of Jayanta Mahapatra where he not only uses 'hunger' ironically to convey two different aspects of human life - the hunger of the belly and the hunger for the fulfillment of sexual desire- but tries to convey how poverty sucks the vitality from the body as well as the mind to leave both of them famished. It is poverty that snatches away filial attachments from a father and turns a delicately grown girl into an object devoid of feelings, into a 'rubber', into a worm so much so that she ultimately becomes a dumb creature without any identity of her own, a mere commodity for sexual abuse.

KEY WORDS: The Flesh; Carelessly; Silence; Wound; Feel; Rubber; Wormy Legs; Hunger

The Women in Mahabharat as Victims of Patriarchy

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Abstract

The plight of women in the 21st century is not different from that of the women in ancient times. Women are subjugated to violence, exploitation and harassment in Indian patriarchal society. The fate of women has not changed much from the age of Mahabharat to present day society. Women in Mahabharat are worshiped for their modesty, loyalty and morality but often are submissive, obedient and silent. They have been treated as slaves, property and commodities used as tools for fulfilment of male ambition. On the other side the women in Mahabharat are not weak; they catalyse, control and guide the events that unfold. This article analyses the various roles women played in the Mahabharat focussing on the patriarchal virtues in which women are considered inferior and subject to their passionate nature. The overall study revolves around the women and how their characters have been assumed by the society. The status of women and the feminine principle is presented keeping in mind the atrocities of everyday woman of present scenario.

Key words: Patriarchy, Subjugated, catalyse, atrocities

**The Anonymous Sufferers of Contemporary: Domestic Violence in Meena
Kadasamy's *When I Hit You***

**Chandralekha Panda
PhD Research Scholar
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Abstract

In this paper attempt has been made to explore the nature of domestic violence in contemporary modern India. Primary aim of this paper is to explore Meena Kandasamy's famous book *When I Hit You: Or, A Portrait of the Writer as A Young Wife* (2017) where author experiences an abusive marriage. The narrative style of the book though categorized under the genre of the novel, is often regarded as a memoir. This paper aims to bring forth various forms of violence in the domestic sphere itself, which otherwise in common day-to-day life is ignored by the society as well as by the law, but which leaves an immense psychological bruise in the woman's mind and scars her for life which is further intensified by denial of justice and lack of empathy by society at large. As the story is about a married couple the paper would also try to discuss the nuances and complexities of various kinds of violence that is not only physical and that which often does not register itself under any punishable offence but is harmful to the woman nevertheless. Since, literature forms an important aspect of the novel it would be discussing the role of literature and literary studies in regards to domestic violence and sexual abuse on a broader scale.

KEYWORDS: violence, trauma, sexual abuse, marriage, marital rape.

Complex and Complicated Relationship of Women in the plays of Mahesh Dattani

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Abstract

In this paper attempt has been made to find out complex and complicated relationship of women in Mahesh Dattani's plays. His plays show conflict among women where they don't stand for each of them, many a time it is noticed that women are true enemy of women although there are instances where women unite for their stand. *Final Solutions* reflects complex relationship among women. This relationship becomes reason for the dominance of patriarchy and the result becomes too harsh where women are being cheated and domestic violence becomes tool for men to check women's advancement. The said paper tries to read Dattani's play from a woman's point of view exploring complicated relationship among women with special reference to *Final Solutions*.

Keywords: Sexual abuse, domestic violence, patriarchy, femininity, rape.

