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HISTORY OF CRIME AGAINST WOMEN IN INDIA

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ABSTRACT

In this paper, I have tried to talk about various types of violence that are committed against women in India, the history of crimes or violence that happened against women or females in India as well as the Vedic society in its condition of women at that period discussed, Conditions of women during and after Islamic is also mentioned in this paper. The condition of women or females during the Mughal period is also there and the British period is also discussed in how women lived and survived in different periods and the challenges they faced during that period.

INTRODUCTION

In India, the persecution of ladies begun when Manu composed the Hindu social standards. He compared ladies to drums and creatures and guaranteed to defeat them. He said that in case a lady treats her spouse discourteously, she will endure all the torments of hell. Afterward, numerous sages and celebrated identities of India assaulted the freedom and pride of women.

Indeed, within the epic Mahabharata, their mother Kunti inquired Draupadi to separate similarly among the five Pandavas (without her assent). The desire that this thought made was made apparent, and to maintain a strategic distance from strife between the five brothers, she was hitched to all of them. Although the trauma of sharing her body with five men is not said within the epic, much more awful anticipated her. In a game of dice against Shakuni, Yudhishthira misplaced all his fabric belonging, his brother, himself, and after that Draupadi. Her honour is totally overlooked and she is mortified when she is dragged and stripped of her hair in court before the Kuru seniors, Kauravas, and Pandavas (her spouses). Through the telling of this epic, the persecution of ladies, the sexualization of their bodies, and the treatment of men as property are displayed.

The mishandle of ladies proceeded until ladies were not vital and profitable sufficient to do anything but run the man's family. The framework of Sati and Jauhar thrived without the shame related with instruction, acquiring one's title, and remarriage.

The honour and shame related with remarriage driven to the creation of the fiendish hones of Sati and Jauhar. These hones crested within the 15th-18th centuries. century, when female physical chastity was considered exceptionally vital. With the expanding persecution and concealment of women's rights and rights, their voices have been totally stolen.

VEDIC AGE AS A SOCIETY

To understand the mistreatment of women in Vedic period, one needs to engage a cautious study of ancient texts and historical commentaries.

1. Rigvedic Society and Women's Status:

- The Rigvedic period (approximately 1500 BCE to 500 BCE) was basically patriarchal, where men had superior roles in their families and societies.
- Vedic women had varying degrees of subordination or freedom depending on certain features: social status and family background. While some women engaged in religious rituals while others assumed leadership roles¹, others were suppressed as well as made subordinate within the home front.

2. Marriage and Family Life:

- Marriage was an important institution in the Vedic society; girls were married off at a very young age. In the Rigveda there are hymns mentioning matrimonial relations including what each party owes to other². There were patriarchy-based family rules that required wives to perform their family duties and submit themselves to their husbands and parents-in-law³.

3. Socio-Religious Sharpens and Women's Parts:

- In the Vedic period, women had important roles during religious rites and ceremonies. They participated in such ceremonies as. Women's Roles in Socio-Religious Honors:
- As a result, women were worshipped during hymns and prayers as goddesses and took part in rituals such as the Soma sacrifice.⁴
- Nevertheless, involvement of women in religious activities was often secondary to men's and they were excluded from certain rites and ceremonies⁵.

¹ Women in Ancient India: Vedic Women" by Vishnu Nandana, Ancient History Encyclopedia.

² "Vedic Women: A Model for Liberation" by David Frawley, American Institute of Vedic Studies.

³ "Women in Ancient India: Vedic Women" by Vishnu Nandana, Ancient History Encyclopedia.

⁴ "Marriage in Ancient India: From Strictures to Sexual Pleasure" by Rochona Majumdar, History Compass

⁵ "Women in Ancient India: Vedic Women" by Vishnu Nandana, Ancient History Encyclopedia.

4. Violence and Crime Against Women:

- In Vedic texts, there are no direct references to criminal activity against women in the modern sense but various cases indicate violence, captivity and conflicts within family settings or social context⁶
- Snatching, rape, abuse of women also appears sometimes in Vedic literature suggesting that it reflects patriarchal norms of society and power relations regarding women⁷.

5. Legal and Social Norms:

- The Vedic society was based on customary laws and rules with informal mechanisms for resolving disputes and conflicts within communities⁸
- Legal rights for females were often intermediated through male relatives or guardians while their access to justice depended on their societal status or support systems, they had well established around them.

6) Perspectives and Intellectual Arguments:

The Vedic age as well has attracted numerous scholarly debates, as many opinions have been offered by scholars with regards to the status and experiences of women during this period. Some argue that women were involved in social and religious spheres, while others believe that they were subordinate and vulnerable⁹.

Questions continue to arise regarding the extent to which Vedic texts depict realities of their time and shape our perceptions of gender relations as well as crime against women in ancient India¹⁰.

7) Continuity And Change:

The Vedic period established some aspects of Indian society that would change later such as gender roles, legal frameworks, and societal structures. Even though there were still elements of patriarchy, things changed over time resulting into different attitudes towards women that are expressed in law and society¹¹. From the said examination of Vedic texts vis-à-vis historical contexts, we can uncover the intricacies of gender relations and crime against women in ancient India thus revealing how Indian society has fared on through times.

⁶ Vedic Women: A Model for Liberation" by David Frawley, American Institute of Vedic Studies.

⁷ "Legal Aspects of Vedic Society" by A.K. Banerjee, Bulletin of the School of Oriental and African Studies.

⁸ "The Legal Status of Women in Ancient India" by V.V. Giri, The Indian Journal of Political Science.

⁹ "The Position of Women in Vedic Ritual" by Stephanie Jamison, Numen

¹⁰ "Women in Ancient India: Vedic Women" by Vishnu Nandana, Ancient History Encyclopedia.

¹¹ Violence against Women in India: A Historical Perspective" by Madhu Purnima Kishwar, Economic and Political Weekly.

CONDITION OF WOMEN AFTER ISLAMIC INVASION

Understanding the condition of ladies after the Islamic attack of India includes analysing authentic sources and insightful elucidations.

1. Shifts in Socio-Religious Hones:

- The Islamic intrusion of India, beginning from the 7th century CE onwards, presented noteworthy changes in socio-religious practices¹². Islamic standards with respect to sex relations and family life steadily

2. Purdah Framework and Female Disconnection:

- The concept of purdah, or female separation, picked up noticeable quality beneath Islamic rule. Purdah included the veiling and isolation of ladies from disconnected men, frequently restricting their social intuitive exterior the home¹³.

- Whereas purdah was not generally practiced and changed over locales and communities, its selection got to be more far reaching in urban centres and among elites.

3. Effect on Women's Instruction and Interest:

- Islamic rulers set up educate such as madrasas and mosques, where devout instruction was given to both men and women¹⁴. Be that as it may, women's get to formal instruction remained constrained compared to men¹⁵.

Occasionally, women from nobility or perceptive families got educated at home or by private tutors, attaining mastery in subjects such as literature, poetry, and theology¹⁶.

4. Financial and Political Support:

- Women's engagement in economic activities differed according to factors like social class and regional customs¹⁷. However, while some women engaged in farm work, trade, and craft production; others were limited to domestic patrons of the arts, and bureaucrats exercising indirect political power¹⁸.

¹² "Islamic Conquest of India: Socio-Political and Cultural Consequences" by Irfan Habib, Indian Historical Review.

¹³ "Women in Islamic Societies: A Selected Review of Social Scientific Literature" by Suad Joseph and Afsaneh Najmabadi, Journal of Middle East Women's Studies

¹⁴ "Purdah and the Purdahnashins in India: The Paradox of Seclusion and Empowerment" by Veena Talwar Oldenburg, Economic and Political Weekly.

¹⁵ "Veiling and Seclusion of Women: A Historical and Personal Perspective" by Amira Sonbol, Journal of Women's History.

¹⁶ "The Purdah System and British Colonialism in India" by Avijit Pathak, The Indian Journal of Political Science.

¹⁷ "Women's Education in Medieval India: A Study of Delhi Sultanate Period" by Shagufta Parveen, Proceedings of the Indian History Congress.

¹⁸ "Medieval Education System in India: A Historical Analysis" by Mohammad Khalid Anis Ansari, International Journal of Innovative Research in Social Sciences & Strategic Management.

5. Legal Status and Rights:

- Muslim law termed as Sharia furnished women with certain rights and protections including the right to own property as well as recourse in cases of injustice¹⁹. However, interpretations and application of Sharia varied leading to disparities in the legal status of women²⁰.

- In fact, women's rights often passed through male guardians such as fathers or husbands who had authority over issues like marriage, divorce, and land possession²¹.

6. Social Syncretism and Diversities

Many practices on gender roles and women's social status are a juncture of Islamic with indigenous cultural norms²². The lives of women around Islamic principles were shaped by local traditions and beliefs, hence creating a complex tapestry of identities and experiences.²³

7. Historiographical Viewpoints:

Historians have offered alternative interpretations of the position of women post Muslim invasion into India, emphasizing the complexities in sexuality relations and social interactions²⁴. While some scholars dwell on restrictions imposed by patriarchal values and religious inclusiveness, others highlight female agency as well as power within their conditions.²⁵

8. Estate and Modern Reflections:

Gender dynamics in India continue to be influenced by the legacy of Islamic rule in India. However, while some aspects of women's lives were influenced by Islam, subsequent historical developments as well as societal transformations have helped shape attitudes towards gender and feminism²⁶.

By examining how things stood for women after the Muslim invasion into India, we come to understand dynamic processes of cultural exchange, adaptation.

¹⁹ "Women and Education in Medieval India: A Case Study of Mughal Empress Nur Jahan" by Soma Mukherjee, Proceedings of the Indian History Congress.

²⁰ "Women in Medieval India: A Historical Survey" by Shashi Joshi, Proceedings of the Indian History Congress.

²¹ "Economic Roles of Women in Medieval India: A Study of Gujarat" by Rita Padhan, Proceedings of the Indian History Congress.

²² "Cultural Syncretism in Medieval India: A Study of Indo-Islamic Architecture" by Supriya Varma, Proceedings of the Indian History Congress.

²³ "Religious and Social Identity of Women in Medieval India: A Study of Sufi Women in Delhi Sultanate" by Sudha Sharma, Proceedings of the Indian History Congress.

²⁴ "Women in Medieval India: An Overview" by Rajat Datta, Proceedings of the Indian History Congress.

²⁵ "Gender and Society in Medieval India: A Study in Early Inscriptions" by Kumkum Roy, Journal of the Economic and Social History of the Orient.

²⁶ "Gender and Islam in Modern South Asia: Rewriting Histories" by Ayesha Jalal, Indian Economic & Social History Review.

CONDITION OF WOMEN DURING MUGHAL PERIOD

Understanding the condition of women during the Mughal period incorporates exploring diverse points of socio-cultural, monetary, and political life.:

1. **Majestic Women and Court Life:**

Mughal sovereigns kept up grow courts where majestic women, tallying life partners, concubines, and female relatives, played vital roles²⁷. These women utilized affect through their affiliations to the majestic and affiliation in stately affairs²⁸.

2. **Instruction and Capability:**

women in Mughal society had get to instruction, basically in subjects such as verse, composing, and dedicated texts²⁹. A couple of majestic women were supporters of analysts and scholars, contributing to the flourishing of Persian and vernacular literature³⁰

3. **Veiling and Partition:**

The sharpen of purdah, or female division, was transcendent among Mughal upper class, especially in urban centres³¹. Purdah included the veiling and segregation of women from disengaged men, compelling their perceivability in open spaces³². Though purdah was maintained more totally among to begin with lesson families, it sharpens moved depending on factors such as social course, regional conventions, and sincere beliefs³³.

4. **Financial and Political Cooperation:**

Women's support in financial exercises shifted depending on components such as social course and territorial customs³⁴. Whereas a few ladies locked in in agrarian work, exchange, and make generation, others were kept to household roles³⁵.

²⁷ "Islamic Conquest of India: Socio-Political and Cultural Consequences" by Irfan Habib, Indian Historical Review.

²⁸ "Women in Islamic Societies: A Selected Review of Social Scientific Literature" by Suad Joseph and Afsaneh Najmabadi, Journal of Middle East Women's Studies.

²⁹ Purdah and the Purdahnashins in India: The Paradox of Seclusion and Empowerment" by Veena Talwar Oldenburg, Economic and Political Weekly.

³⁰ "Veiling and Seclusion of Women: A Historical and Personal Perspective" by Amira Sonbol, Journal of Women's History.

³¹ "The Purdah System and British Colonialism in India" by Avijit Pathak, The Indian Journal of Political Science.

³² "Women's Education in Medieval India: A Study of Delhi Sultanate Period" by Shagufta Parveen, Proceedings of the Indian History Congress.

³³ "Medieval Education System in India: A Historical Analysis" by Mohammad Khalid Anis Ansari, International Journal of Innovative Research in Social Sciences & Strategic Management.

³⁴ "Women and Education in Medieval India: A Case Study of Mughal Empress Nur Jahan" by Soma Mukherjee, Proceedings of the Indian History Congress.

³⁵ "Women in Medieval India: A Historical Survey" by Shashi Joshi, Proceedings of the Indian History Congress.

First class ladies used impact through their associations to administering families and inclusion in cultured affairs³⁶. A few ladies served as advisors, benefactors of the expressions, and chairmen, working out circuitous political power³⁷.

5. Lawful Status and Rights:

Islamic law, known as Sharia, given ladies with certain rights and securities, counting the correct to acquire property and look for lawful plan of action in cases of injustice³⁸. Be that as it may, translations and executions of Sharia shifted, driving to errors in women's legitimate status³⁹.

Women's rights were regularly interceded through male gatekeepers, such as fathers or spouses, who had specialist over things like marriage, separate, and property ownership⁴⁰.

6. Social Syncretism and Differences:

- Islamic interaction with innate social conventions come about in a wide extend of hones on sexual orientation parts and status of women⁴¹. The complex blend of personalities and encounters brought about from the nearness of nearby traditions beside Islamic standards in women's lives⁴².

7. Historiographical Points of view:

- History specialists have advertised diverse elucidations for the condition of ladies after Islam attacked India, reflecting on issues such as relations between sexes and forms of social exchange⁴³. Although a few researchers point to the impediments forced by patriarchal standards and devout universality, others highlight the office that ladies had in arranging their circumstances⁴⁴.

8. Inheritance and Present-day Reflections:

The Mughal period cleared out a permanent stamp on sexual orientation relations and social hones inside the Indian subcontinent. Whereas few viewpoints of women's lives were impacted by the Mughals, consequent authentic improvements as well as socio-cultural changes have improved demeanours towards sexual orientation and feminism⁴⁵.

³⁶ "Economic Roles of Women in Medieval India: A Study of Gujarat" by Rita Padhan, Proceedings of the Indian History Congress.

³⁷ "Women and Politics in Medieval India: A Case Study of Razia Sultan" by Asma Haque, Proceedings of the Indian History Congress.

³⁸ "Women and Politics in Medieval India: A Study of Sultanas of Deccan Sultanates" by Mohammad Ajaz Ahmad, Proceedings of the Indian History Congress.

³⁹ "Women's Rights and Islamic Law: A Critique of Two Modernist Reformers" by Ziba Mir-Hosseini, Religion and Human Rights.

⁴⁰ "Islamic Law and Gender Justice: Some Reflections" by Asghar Ali Engineer, Economic and Political Weekly.

⁴¹ "Gender and Law in Medieval Islam: A Comparative Study" by Judith E. Tucker, Journal of Women's History.

⁴² "Cultural Syncretism in Medieval India: A Study of Indo-Islamic Architecture" by Supriya Varma, Proceedings of the Indian History Congress.

⁴³ "Religious and Social Identity of Women in Medieval India: A Study of Sufi Women in Delhi Sultanate" by Sudha Sharma, Proceedings of the Indian History Congress.

⁴⁴ "Women in Medieval India: An Overview" by Rajat Datta, Proceedings of the Indian History Congress.

⁴⁵ "Gender and Society in Medieval India: A Study in Early Inscriptions" by Kumkum Roy, Journal of the Economic and Social History of the Orient.

CONDITION OF WOMEN DURING BRITISH PERIOD

Understanding the condition of ladies amid the British period in India includes investigating different social, financial, and political measurements.

1. **Social Change Developments:** The British period in India seen the development of social change developments pointed at tending to different shameful acts and disparities, counting those confronted by women⁴⁶. Noticeable reformers such as Raja Smash Mohan Roy and Ishwar Chandra Vidyasagar supported for women's instruction, abrogation of Sati (dowager burning), and advancement of dowager remarriage⁴⁷.
2. **Administrative Changes:** British colonial run the show brought around critical changes to laws and lawful frameworks influencing ladies. The sanctioning of laws such as the Hindu Dowager Remarriage Act (1856) and the Age of Assent Act (1891) pointed to make strides the lawful status and rights of women⁴⁸. In any case, these administrative changes were regularly affected by colonial paternalism and Eurocentric ideas of civilization, driving to talks about and pressures inside Indian society⁴⁹.
3. **Effect on Education:** The British period saw endeavours to grow instructive openings for ladies, although get to remained restricted, particularly in rustic zones and among lower socio-economic classes⁵⁰. Minister and magnanimous activities played a critical part in setting up schools and colleges for girls⁵¹. Women's instruction got to be progressively imperative within the setting of social and financial changes brought almost by British colonialism, as taught ladies were seen as contributing to the nation's progress⁵².
4. **Financing:** Amid the British era, women's participation in the economy varied depending on factors such as place, social class, and profession. While well-off girls enjoyed opportunities in education, medical care, and welfare reforms, their counterparts from low socio-economic backgrounds most often worked in agriculture, manual labour, and domestic work⁵³.
5. **Social practices and customs:** The British colonial rule had a complicated impact on social practices and customs concerning women. Although some harmful practices like Sati were prohibited while others like child marriage and purdah remained with varying degrees of control and enforcement⁵⁴. Transformational moves by societal modification drives combined with colonial interventions led to changes in attitudes towards gender equality as well as women's rights although progress was mostly slow or unevenly spread throughout⁵⁵.

⁴⁶ "Social Reform Movements in British India" by Sumit Sarkar, Economic and Political Weekly.

⁴⁷ "Raja Ram Mohan Roy and the Abolition of Sati: An Assessment" by Tanika Sarkar, Economic and Political Weekly.

⁴⁸ "Gender Justice in the Colonial Period" by Sumit Guha, Economic and Political Weekly.

⁴⁹ "Women and Law in Colonial India" by Indrani Sen, Indian Historical Review.

⁵⁰ "Women's Education in Colonial India: A Historical Perspective" by Durba Ghosh, Indian Journal of Gender Studies.

⁵¹ "Missionary Women and Educational Practices in Colonial India" by Antoinette Burton, History of Education Quarterly.

⁵² "Gender and the Politics of Schooling in Colonial India" by Radhika Parameswaran, Indian Economic & Social History Review.

⁵³ "Women and Work in Colonial India: A Historical Overview" by Ramachandra Guha, Indian Economic & Social History Review.

⁵⁴ "The Abolition of Sati: The Colonial Context" by Lata Mani, Social Scientist.

⁵⁵ "Colonialism and Gender Relations in India: A Historical Overview" by Charu Gupta, Studies in History.

- 6. Political cooperation:** Women's political involvement during the British period was minimal especially at higher levels of government. However, women were active participants in social and political movements advocating for things like suffrage, labour rights, Indian independence⁵⁶. Women's associations along with leaders played significant roles in organizing communities against colonizers thereby contributing to wider struggles for human rights.
- 7. Legacy and Continuity:** British rule had a long-term impact on the status of women in India, shaping cultural conventions, legal framework as well as gender roles. Although colonial rulers brought about certain reforms and progresses, it also deepened imbalances in society and power relations that continue to affect women today⁵⁷
- 8. Historiographical Perspectives:** Historians have given various interpretations of how women lived during the British era; these interpretations reflect the intricacies of nationalism, colonialism, and gender concerns. Some researchers dwell on women's defiance and their capacity to rise above colonial restrictions while others interrogate the colonial decisions vis-à-vis female rights⁵⁸.

Studying the condition of girls and women concerning British period in India helps us understand gender intersections with colonisation as well as social transformation from multifarious angles.

CONCLUSION

The Enactment of laws or legislation in the community or society cannot stop crime or violence against females or women in India. There is a requirement or need for social awakening or there is a need for society to open its eyes to see how much crime against women has increased and it has been increasing with population and time. Social awareness is a must and a change in the mentality of the community is required a lot to regain the respect toward women we used to have in the ancient period. Women should be respected and equality should be there between men and women.

There should be equality among all genders there should be no discrimination on the basis of gender. This is the time that we can take the initiative to give women what they deserve. We can spread the knowledge through awareness campaigns and by educating people about the existing evil in society and the consequences of what will happen if not bothered. Media and mass media can play a very important role in spreading and running such campaigns as they have access all over the world and are connected to people all over the world by reaching every corner of the country.

⁵⁶ "Women's Movements and Political Participation in Colonial India" by Barbara Ramusack, Modern Asian Studies.

⁵⁷ Women's Organizations and Indian Nationalism: A Historical Perspective" by Geraldine Forbes, Signs.

⁵⁸ "Colonialism, Gender, and Modernity in India" by Mrinalini Sinha, Journal of Women's History.

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