

## RESPONSE OF CRISIS INTERVENTION AND THE CHALLENGES OF WOMEN VICTIMS OF ATROCITY.

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**Abstract: Access to Justice for All** At the beginning of new millenium, violence against women & Children's is no longer a secret; sometimes the victims have to hide, without hope & without means of the oppression. The epidemiology of human suffering from last thirty years that huge number of individuals in our country and also from outside the world has suffered caste, gender and race based discrimination. Each year millions of people are confronted with crisis inducing events that they cannot resolve on their own, and they often turn for help to crisis units of community Centres, psychiatric Screening units, College and University counselling centres, Family Counselling Agencies and Domestic Violence's programmes. States have the primary responsibility for protecting their own populations from genocide, war crimes, ethnic cleansing and crimes against humanity, against this backdrop I present my paper by solving the problems of victims through different pathways of crisis intervention which will help the people to guide from grief and hurt of crisis situation through compassion onwards to growth, opportunities and empowerment. Resiliency enhancing interventions that will improve coping capacity and coping self efficacy, which recovery from trauma and to find peace to combat atrocities.

**Key Words-** Resilience, (VoV) victims of Violence, Legitimizing male Violence, precipitating factors, Victims coping mechanism

Introduction: Rock stars of caste: Brahmins are the rock stars of caste system. Caste is product of sustained endogamy and manifests itself as discreet social group restrict interacted marriages. Caste is social status & the organization of status to enable them exploitation and dominances. Caste has TWO hierarchies i.e Religious & occupational & TWO Phenomenon ritual rigidity & occupational flexibility  
Violence Is Endemic To Our World

- How are we socialized to accept Violence?
- Does Power relationship contribute to Violence?
- Culture is not devoid of violence is this due to delegitimization of violence & promotion of nonviolence without conflict resolution?
- \* Desire to revenge and tendency to forgive are essential parts of human nature?
- \*Violence is legitimizing through the manipulation of powerful symbols?

Crisis Distress: A "crisis" has been defined as an acute disruption of psychological homeostasis in which one's usual coping mechanisms fail and there exists evidence of distress and functional impairment. The subjective reaction to a stressful life experience that compromises the individual's stability and ability to cope or function.

- Factors addressing Social Ills & Oppressive Discrimination
- The demographic factors like age, race, class, gender & neurobiological mediators of hardiness and vulnerability influences the stability of relations
- Neutral Social cultural, Political & ecological factors that support or impede access to natural

support, conformity believes & trauma enforced choices

- When individual is able to mobilise internal resources that existed pre trauma adversarial growth is manifested post trauma in higher level of functioning. That been wrested from struggle to overcome the devastation of trauma.

Health Promoting Ecosystem: Healthy and health-promoting community ecosystems are characterized by an abundance and diversity of these resources and by multiple opportunities to participate in and influence community life. An implication of the ecological perspective is that resilience is transactional in nature, evident in qualities that are nurtured, shaped, and activated by a host of person-environment interactions. Resilience is the result not only of biologically given traits, but also of people's embeddedness in complex and dynamic social contexts, contexts that are themselves more or less vulnerable to harm, more or less amenable to change, and apt focal points for intervention. Moreover, within these contexts, individuals are not simply the passive recipients of contextual forces; rather they are "agents, capable of negotiating and influencing, as well as being influenced by context.

Restorative Justice. A new way of thinking to root out crime from society. It helps the offender to accept responsibility for their action, it promotes victim healing through reconciliation and offenders rehabilitation through treatment, restitution & repentance. It helps the offender to settle back into society and play positive role. Its philosophy is similar to that of Buddhism which deals with love &

compassion & speaks of forgiveness. Which is true doctrine of humanity?

Conceptualizing trauma: contexts, Tummala-Narra ('Conceptualizing trauma,' this issue) notes that prevailing views of resilience are generally shaped by middleclass and Western values of individual autonomy and achievement, values that may not resonate across Culture .

Culture Matters more in Intervention: An ecological perspective includes the supposition that culture matters and that attentiveness to nuances of culture, race, and ethnicity is essential to the design of health-promoting interventions.

Anti Discriminatory Practice: Back drop to the realities of practice is the question about supportive network building would not be marginalized. As crisis interventions helps in promoting equality and valuing diversity, it is always seen as ANTI Discriminatory Practice. Five components Of Crisis: The main cause of a crisis is an intensely stressful, traumatic, or hazardous event, but two other conditions are also necessary: (1) the individual's perception of the event as the cause of considerable upset and/or disruption; and (2) the individual's inability to resolve the disruption by previously used coping mechanisms. Crisis also refers to "an upset in the steady state." It often has five components: a hazardous or traumatic event, a vulnerable or unbalanced state, a precipitating factor, an active crisis state based on the person's perception, and the resolution of the crisis.

Objectives of Presentation.

1. Does the Social Work intervention alter the life patterns of victims of atrocities .What are the indicators?
2. To study what risk factors are involved in occurring of atrocity in Marathwada region of Maharashtra State?
3. To know the impact of intervention in empowering the victims of Dalit Women Atrocities?
4. How to create sustainable and supportive environment for victims of Atrocities?
5. What are the challenges adapted by the victims of violence for coping live situations?

Methodology: This impact of crisis intervention is studied by taking the interview of more than twenty victims of atrocities. Whose cases are already registered in the Police department & also in department of Protection of Civil & Political Rights? Only four cases were selected two victims belonging to Schedule Caste, & two women victims belonging to Schedule Tribes are taken for study. The samples are exclusively belonging to the district of Nanded. But Talukas are different. Qualitative & quantitative methods are used to draw the conclusions. Case studies and the narratives of their life histories are

documented. Social Work and Police Partnership was made & Multilevel Agency Model was developed for understanding the Sorrows of the victims.

School dropout due to rape & abuses (Case 1):

Miss Sunita khole, Taluka Ardhapur, District Nanded. Occupation of parents is working as construction labour. Caste - Schedule Caste, only two girl children's to their parents. This is a case of School dropout due to rape & abuses occurred on her. Being a Dalit girls how she is made excluded from the education system, despite education till higher secondary is made free & compulsory by the Government. The benefits of such Schemes are not trickled down to the Dalit. This village has only one Zillah parished School & two private schools. As per the structural arrangement of the village system that, the houses of Maharas & Matangs as Maharwada & Mangwada is at the last end of the village, they have to pass from the road of the dominate caste people to reach to the School. Most of the Dalit children's are taunted or their uniforms were made dirty by throwing water or dirt on them. The cause of rape on Sunita is just Sunita has refused to show answers in unit test of the School to the daughter of Police Patil of the village. So she was kidnapped by the son of patil, beaten her till she becomes unconscious and then raped by him and two of his friends. In the night she was brought back to her village and left on the road in state of unconscious.

Police denies to register case under POA Act: Next day parents went to the Police station to launch a compliant, Police did not entertained them; her father was beaten and thrown out of the station. Sunitas was a model for other Dalit parents & children's for taking education, after seeing her conditions the other parents of dalit lane have stopped their girls sending to the schools.

Prostitutes are left to defend their own Fate (Case 11) Vijaya is special women how do not have clarity in her speech and goes on repeating the words twice. Due to this weakness she has become a prostitute for all those who do not have their wife's, for all alcoholic addicts her body is open for all those men whose soles are dead. If she is not ready to have intercourse she is beaten and she is made to have intercourse, for which she is given just rupees ten or twenty. She is making use of these rupees for rearing her both the children's of age three & five. She can't register complaint in the Police station as all of the Policemen now better that she is the destitute and do not have anybody to take care of her. We have tried to place her in the women State home of government but she was not given admission in the hostel as she is having the problem of talking. She is left to defend her own fate, either she has to murder any one and go in jail or continue to be a prostitute and die by suffering from HIV- Aids. As a social worker we are trying to

convince the Government to give the houses under any program and also rehabilitate them by giving job in Government offices.

**Sexual Violence:** When the case is not reported in the Police they will never get justice. Where the members of dominant caste are known to use sexual violence against Dalit and tribal women & girls as apolitical tool for punishment, humiliation and assertion of power.

**Denial of freedom for Victim of Rape:** They denied from the choice of freedom in all spheres of life, their access to justice is negligible, forcing them to fight with those who rape, rob, cheat & beat them with no support from the system the system of justice to protect them. They are asking the WORLD to speak up when they are made silent.

When police fail to register cases the criminals are not punished ( Case III ) Than the dominant caste people do such heinous act, because they are dam sure that there are some one to blanket their act of assaults & discrimination. Even today the Tribal or the Dalit is not allowed to have their land farms beside the Marathas. If any Tribal or Dalit tries to occupy land besides them, then the Marathas have the tactics of either robbing the produce of their farms or grabbing the lands of both castes. Jayshree is wife of primary School teacher who have own a farm besides Martha's land. They have five acres of land and behind their land pass a canal, so he gets water for growing produce and money is not the problem to them. More over the teacher is having passion of farming, and does it from the bottom of heart. Other Martha's were not happy of their produce grown by them. So when he cut the produce to take to the market, and went to bring the matador to shift the produce to market, they all gathered in his farm, robbed it, when the teacher brought a matador to take the produce to the market, he was stunt to see nothing on his land. He went to the police station but the police refused to register his case saying that he does not have any witness to say that the produce of him is robbed from his farm land. After fifteen day the Maratha's wife died due to natural death, so he has Burt the dead body of his wife in farm of jayshree saying that we don't have water for the people who come to meet the family members of demise. So we thought that it is better to crimate the body in jayshee's farm. After thirteen days the Maratha brought a cart of brick & cement & constructed a dome of his late wife in land of jayshrees farms. knowing that no one have a right to dig the grave it will be a issues of caste & we are ready to fight with the teacher as the entire village is ours, so this time also after showing the documents of farm to the Police the Police failed to register their case, the teacher has to go to Court for getting justice. The Indian Courts have so many cases pending that from

last two years he could not go in his own farm neither do the framing the land is lying vacant still how much time the Court requires to settle the case is unknown till that time the others are making profits form jayshrees land.

**Harm Of Rape And Need To Reform Case iv:** Practical Nuts & Bolts changes to written tribal law should be considered when developing & revitalizing tribal Rape law. Tribal Government has a respectability to create & cultivate a system that respect & honor survivor of rape. Accountability for offenders can be more difficult question because of the nature. Many tribal belief systems regarding Punishment, rehabilitation & Community responsibility. Love is a factor which rests in the hands of dominates caste to make the girl scapegoat of love affairs. Meera a tribal girl full of confidences and intelligence. She has passed both her Xth and XII th std exams in merit, got job of Anganwadi sikshika, Ram the Maratha boy had attempted a chance of making intercourse with her at her workplace. The villagers have seen this and from the next day band her to not enter in the School. Polluting the life of Meera and living her to fight alone & made her to live misery full life. For two months she was roaming in the village seeing that can she get a chance of hiding herself in any body's house. But nether neither her parent nor any villager came for her rescue. Lastly she was referred to me for her rehabilitation by Police inspector of Civil and Protection Rights Miss Veena, I was able to place her in Women State Home of Nanded, Her name was enrolled in Social Welfare office and provided her the benefit given to the victim of Rape. Within ten day tenure she has being selected in BSF and now posted at Mumbai. The stress and trauma she has to undergone after the incident is unbearable, who ever she has gained strong will power by the process of intervention to come out from this trauma and sustain her life.

**Male Behaviour And Rape:** In legitimizing male violence is not hidden but it is legitimized, it is not defined as violence, when man commits it's in the context of family against women & children's as they consider their property this action& toleration of the more codified in laws, Outside family some male behavior, such as using people in prostitution accepted in society even when it takes the most hateful from denying is necessary.

**Social Justice:** Providing justice for survival of rape, it is not suspiring that victims might seek alternatives to criminal Justice system one commonly refereed proposed solution to violent crime.

**Action Plan:** Removing the means—involving parents or significant others in the removal of all lethal means and safeguarding the environment;

- Negotiating safety—time-limited agreements during which the client will agree to maintain his or her safety;
- Future linkage—scheduling phone calls, subsequent clinical contacts, events to look forward to;
- Decreasing anxiety and sleep loss—if acutely anxious, medication may be indicated but carefully monitored;
- Decreasing isolation—friends, family, neighbours need to be mobilized to keep ongoing contact with the youth in crisis;

Generate and Explore Alternatives: Contact or brief hospitalization, for into re-establish some emotional balance. Now, clinician and client can begin to put options on the table, like a no-suicide using the client's safety; or discuss alternatives for finding temporary housing; or consider the pros and cons of various programs for treating chemical dependency. It is important to keep in mind that these alternatives are better when they are generated collaboratively and when the alternatives selected are "owned" by the client.

Rethinking Human Differences': Rethinking of diagnostic labels and re-examination of the aetiology of emotional aspects or search for future trauma focused Human Differences in their vulnerability to symptom development. Enough Is Enough.

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Crisis alters life of Atrocity Victim Dalit women when encounters crisis situations, that causes the person to alter her life patterns by feeling that "things can never be same all the time in life". Crisis Intervention is thus Qualitative concept rather quantitative one. The issues relating to coping abilities, as how & why they breakdown and what are the consequences of breakdown? Opportunities to growth are challenge to us as it has challenged the life of victims.

Conclusion: Most of the crimes are community driven with upper castes still stubbornly holding on to outdated caste norms. These need to be addressed at the grass-roots through community outreach programs. Allowing for proper forums to bring issues of resource sharing and public access. Lok Adalats in this regard need to be reinforced and made as important legislators at the grassroots. Police instead of filing cases under POA act, prefers filing under normal provisions of IPC. Which provides easy release as well as filing of counter cases against the victim? This nexus of police and upper castes members has to be broken. Same applies to other civil servants. Prime Minister Modi should speak & share this issue of Caste discrimination in his Program Man Ki Bat to make the people aware about atrocities

Emory Cowen Pathway creates Social milieus in which diverse individuals can develop a sense of belongingness which is having the empowering sense of controlling owns fate. We Social workers make use of this pathway for empowering interventions for the well-being of oppressed & marginalized groups.

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