

3

Violence Against Women in India; Female Foeticides

Karunaratne Rasika R. A. & Praveena D.

Abstract

All the human beings in this world have the same right to live and survive in this society albeit some societies have made some barriers to control their existence in different ways. Women against violence is a one of cruelty made by society. Many acts of violence are being made against women among them foeticide is a cruel incident that has to face women in society. Foeticide is the most inhumane activity happening in this world, which can be seen as the high discrimination of people based on gender. In that back door foeticide is still happening in the society of India. The aim of this article is to examine the existing situation of foeticide in Indian society. To reach the main objective, data were gathered through available secondary data like published research papers, many other research works, and other printed documents and online materials related to the topic. Firmly ingrained cultural norms, preferences for male offspring, and a lack of gender equality are the causes of female foeticide. The effects of this practice have serious ramifications for the general harmony and balance of society in addition to being harmful to the lives of innumerable unborn females. In the end, combating female foeticide necessitates a team effort from civil society, government agencies, and individual citizens. India can work toward ending the deeply rooted practice of female foeticide and creating a more just and inclusive society by promoting a culture that recognizes and respects the dignity of every individual, regardless of gender.

Key Words: *Violence, Women, Foeticid, Social worker, Intervention*

Introduction

Violence against women has become a severe issue in the modern world countries. It is not a peculiar term that can be used in underdeveloped countries and it has been perceived everywhere in the world because it is a common issue for every society. People do think that they have sophisticated technology and they are developed but when it comes to the reality of human relationships, indeed it is not satisfactory level since there can be seen high discrimination and many issues related to people in society.

‘The term violence against women means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life’ (National Plan to Reduce Violence against Women and their Children, n.d). “Violence against women” is understood as a form of discrimination against women and shall mean all acts of gender-based violence that result in, or are likely to result in, physical, sexual, psychological or economic harm or suffering to women including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life (Rudra, 2017, p. 44).

One in three women will experience gender-based violence (GBV), also known as violence against women and girls (VAWG), in their lifetime. The figures are astonishing: Intimate partner violence, whether it be physical or sexual, or non-partner sexual violence, affects 35% of women globally. 7% of women worldwide report having experienced sexual assault at the hands of someone other than a boyfriend. Intimate partners carry out up to 38% of female homicides worldwide. There have been 200 million cases of female genital mutilation and cutting. This problem has serious social and financial ramifications in addition to being tragic for victims of abuse and their families. According to estimates, violence against women costs some nations up to 3.7% of their GDP, which is more than twice what most governments. There will be a significant future expense if this problem is not resolved. Several studies have demonstrated that children who witness violence as they grow up are more likely to either survive it themselves or engage in it themselves in the future. Gender-based violence is a phenomenon that transcends social and economic barriers, impacting women and girls from diverse socioeconomic backgrounds. As such, it is a matter that requires attention in both developed and developing nations (The World Bank, 2019).

Violence against women is a serious public health issue and a violation of women's human rights, especially when it comes to intimate relationships and sexual violence. According to estimates released by the World Health Organization, around one in three (30%) women globally have experienced intimate relationship violence, which includes both physical and sexual abuse, or non-partner sexual assault at some point in their lives. The majority of these violent acts involve intimate partners. Approximately 27% of women between the ages of 15 and 49 who have been in a relationship worldwide claim that their intimate partner has physically or sexually abused them. Violence may raise the chance of HIV infection in specific situations and have a detrimental impact on women's sexual, emotional, physical, and reproductive health (World Health Organization, 2021).

In Indian society, violence against women also exists; it may be motivated by political or economic gain, or it may be motivated by religious or cultural customs. A persistent increase in domestic violence in contemporary India has raised serious social and legal questions about how law and order can handle this "gender-specific" crime and prevent it by punishing offenders severely (Sarkar, 2021). In India, there are still many problems with dowries, domestic violence, sex-selective abortion, and female infanticide.

A report prepared by the Indian National Crime Records Bureau (NCRB) states that every 60 minutes, two women are raped, and every six hours, a young married woman is found beaten to death, burned, or driven to suicide. A third of women between the ages of 15 and 49 reported having experienced physical violence, and 10 percent reported having suffered either physical or sexual violence, according to the National Family and Health Survey conducted in 2016 (Sarkar, 2021).

South and East Asian nations like China and India have some of the poorest gender ratios, which violate women's rights. This predicament has been made worse by the methods used to determine the sex of the fetus through understanding scanning, amniocentesis, and in vitro fertilization. No moral or ethical precept endorses this method of gender identification. The state of affairs is made worse by the government's and the medical community's callous disregard for women's rights. The laws that are now in place in India to prevent sex determination must be strictly enforced in addition to initiatives to change public perceptions, particularly those held by members of the medical community (Grewal and Kishore, 2004). In India, selective abortion of female fetuses, or female feticide, results in the death of over a million women per year with devastating and far-reaching effects. The female-to-male sex ratio has decreased to fewer than 8000:1000 in some places. In this culture, women are not only mistreated but they are also denied the right to be born. Why do so many parents choose to abort their daughters on the bias? Simply said, economics. In India, it is both practical and socially acceptable to abort female pregnancies. A daughter's potential future bridegroom may require a dowry, which is one of the main causes of female feticide. While sons can carry out the rites for the souls of departed parents and provide stability to their families in old age, Daughters are seen as a social and financial burden, whereas men provide security to their families in old age and are capable of performing the rites for the spirits of departed parents and ancestors. Misuse of prenatal sex detection tools has led to an increase in the number of selective abortions of female offspring (Ahmad, 2010).

Female foeticides are one of gender violence against women in society. Feminine foeticide is the term for the abortion of a female fetus. Aborting a female fetus is known as female foeticide. When a parent decides they don't want a girl kid, they can use ultrasound technology to find out the child's sex while the fetus is still in the womb and then terminate the pregnancy before the baby is born (Textbook, 2023). The term "female foeticide" describes a procedure in which a female fetus is removed from the uterus after growing for eighteen weeks. The fact that the child is a girl makes this practice possible. To put it another way, it is a very horrible and backward practice that is still carried out in many parts of the world (toppr, n.d.).

World scenario on Feotcides

Son preference is ingrained in Chinese society, as are the highly patrilineal Confucian ideals that have long been upheld. The one-child policy, which was implemented in 1980 with the intention of curbing the nation's population expansion, ultimately resulted in a significant gender disparity. In 2014, the Chinese Ministry of Health said that since 1971, physicians had carried out 336 million abortions and 196 million sterilizations (UNFPA, 2012). A non-profit research organization called the Population Research Institute claims that between the years 2000–2014, at least 9,615,875 sex-selective abortions were performed in China. Sex-selective abortion occurs on average every year in 641,058 births, or 1756.3 each day on average (UNFPA, 2010).

In Pakistan, between 2000 and 2014, there were at least 1,280,228 sex-selective abortions performed, according to the Population Research Institute. Sex-selective abortions average 116,384 per year, or 318.9 per day on average (Sharma, 2008).

A staggering 98.8% of the women surveyed in a household survey by the Centre for Research on Environment, Health and Population Activities (CREHPA) in 2007 said that having a son was essential for the success of the family and listed numerous socioeconomic and religious benefits of having a son. Old age security (79.5%), providing for the family financially (67%), carrying on the family lineage (60%) and conducting funeral rites (59%), property inheritance (23.6%), status and power (21.5%), and other religious benefits (11.2%) were among them. No. 114 The mother was therefore under pressure from the family to have a son. According to the 2007 CREHPA household poll, 81% of women whose first child was a daughter said they would much rather have a son. Of these mothers, 25% reported feeling pressured to have a son. The primary sources of this pressure were mothers-in-law (41%) and husbands (42%). The most common forms of pressure were discriminatory treatment (40%) and threats by the husband to take a second wife (86%) as well as psychological or mental abuse, such as scolding and other cruel behaviour (Centre for Research on Environment, Health and Population Activities, 2007).

Azerbaijan has the highest global abortion rate, with women having an average of 2.3 abortions during their lifetimes, according to a 2012 analysis by the Guttmacher Institute. Prenatal sex selection prevented approximately 10% of possible female births in Armenia and Azerbaijan between 2005 and 2009 (Aljazeera, 2013).

In the patriarchal society of Georgia, males who carry on the family line and help their ageing parents have long been preferred. Couples who want to have little children are using birth control more frequently, and since the Soviet era, abortion has been the most popular means of preventing unintended female births. Prenatal sex diagnosis became a standard treatment offered to expectant mothers by private healthcare units with the advent of advanced facilities to determine the sex of the baby.

As a result, the sex ratio at birth (SRB) has increased since the 1990s (Gender-biased Sex Selection in Georgia, 2015). As of 2012, 111.8 male births for every 100 female births were the most recent number available. The Population Research Institute reports that between 2000 and 2014, there were at least 22,881 sex-selective abortions performed in Georgia, or 1,525 abortions annually on average (Population Research Institute, 2012).

Objectives

Main Objective

- To study on the phenomenon of female foeticides as a manifestation of violence against women, seeking to explore the multifaceted aspects and underlying societal factors contributing to this form of gender-based violence.

Specific Objectives

- To scrutinize the factors and motivations underlying female foeticides, seeking a comprehensive understanding of the forces driving this alarming phenomenon.
- To conduct a comprehensive analysis of the variations in rates of foeticides across different states in India, aiming to identify and understand the distinct regional factors contributing to disparities in this concerning phenomenon.
- To make recommendations to reduce foeticides in society.

Methodology

The prime intention of the study was to examine the status of the foeticides in the Indian context. In line with that, empirical research studies, other online resources and printed and unpublished research studies were used to reach the objectives of this study. This study is to be considered secondary research because the study is quietly based on the secondary data available in different ways. A descriptive research design has been used to analyze the existing data. Thereby summarizing and presenting information from existing sources, such as demographic data, statistical trends, or historical facts.

Literature review

Gandhi et al. (2005) investigated the income strata and rural–urban variations in the extent and justification for female feticide/ infanticide, and to catch the linkages between male child inclination with the sexual orientation framework and the act of female feticide/ infanticide in urban, semi-urban and rural areas of three districts (Bhatinda, Jalandhar and Amritsar) of Punjab. The results showed that 19.4% of the respondents relied on an early abortion because they needed a male child and a female child had been found. The group with middle-class incomes contributed the most (23.2%), followed by the group with upper-class incomes (18.3%), and the group with lower-class incomes (15.5%).

Choudhary (2014) concluded that the majority of women had an awareness of the causes and unsafe effects of female foeticide, and contradicted this evil practice. On the other hand, the majority of radical women believed that the government needed to cautiously approve legislation prohibiting female foeticide and penalize individuals and medical professionals engaged in this heinous crime. In addition, initiatives to guarantee the equality of men and women and to raise awareness of this practice should be made. Given that women make up a large portion of the partners in female foeticide, it is recommended that this group receive a wealth of information to enable them to effect social change.

Naaz Bano, Asif Beg, Arti Kumari and Rajesh Dahiya (2021) conducted A critical review of the problem of female foeticide and female infanticide in India. Reviewing the causes of female foeticide and female infanticide in India, people's attitudes and perceptions of these crimes, people's level of awareness of these crimes, and the legal actions taken to stop them were all part of its objectives. The study covered how families need to start placing a higher value on their daughters than they now do in order to stop female infanticide and female foeticide. As public awareness of the issue has grown, celebrities and journalists have launched several initiatives to end the cruel practice of female foeticide. The first episode of Aamir Khan's show *Satyamev Jayate*, "Daughters Are Precious," focused on raising awareness of this common practice. Consequently, education is the most important factor in improving the status of females in society among all the factors about to the empowerment of women and girls that need to be taken into account.

Raman Nehra and, Babasaheb Garje (2022) conducted A study on female foeticides in India. This study examined the question of why so many families choose to abort their infant daughters. Simply said, economics. In India, it is both practical and socially acceptable to abort female pregnancies. A daughter's potential future bridegroom may require a dowry, which is one of the main causes of female foeticide. Daughters are seen as a social and financial burden, whereas men provide security to their families in old age and are capable of performing the rites for the spirits of departed parents and ancestors. Technologies for detecting prenatal sex have been abused, permitting a proliferation of selective abortions of female progeny. However, female foeticide is illegal and punishable as a crime. Foeticide is a relatively new practice, coming at the same time as large-scale technological improvements in prenatal sex determination in the 1990s, even though the fact that female infanticide has been practiced for a long time in India. Although it is permissible to abort a pregnancy in India, doing so just because the fetus is female is illegal. Penalties and strict laws are in place for those who break them. But these restrictions haven't stopped the spread of this disgusting behaviour. The socio-legal dilemma that female foeticide poses and the effects of having too few women in Indian culture will be covered in this essay.

Neelam Rai (2019) conducted female foeticides its impact on women's empowerment in India. The main discussion point of this study was the practice of female infanticide and foeticide, which violates women's rights to motherhood and depicts women as inferior to men in society. It also ignores the issue of gender discrimination, which starts in the womb.

Female infanticide and foeticide have a significant impact on women's empowerment in society since they mark the beginning of a woman's suffering throughout her life. In order to further women's emancipation, the current study presents national and international tools against the practice of female infanticide and foeticide. To what extent have these tools been able to stop this social practice? Which government policies have been put in place to stop this societal practice? This presentation will also address the role those cutting-edge technologies such as "amniocentesis, ultra-sound scanning, in-vitro fertilization etc." have in encouraging female foeticide. The issue of "Abortion as the right of the mother vis-à-vis right of the foetus to be born alive" is another crucial factor that is linked to the issue of female foeticide and how it affects women's empowerment in society. For the aim of women's empowerment, particularly in a country like India where gender preference is prevalent, this question is essential. As a result, the suggested paper will make an attempt to look into each of the aforementioned concerns in order to raise awareness of all the legal ramifications of this social activity. A sincere attempt will also be made to offer suggestions for how to solve this issue.

Discussion

A recent assessment by the United Nations Population Fund (UNFPA) stated that almost 4.6 crore (45.8 million) females were missing from Indian demography in 2020, primarily as a result of pre- and post-birth sex selection practices resulting from son preference and gender inequity. India is the second-largest contributor to the global total of 142.6 million missing females, making up nearly one-third (32.1%) of the total. With 72.3 million (7.2 crores) "missing females," or 50.7% of all missing females worldwide, China is the largest contributor. "Against My Will - defying the practices that harm women and girls and undermine equality" is the theme of the 2020 UNFPA State of the World Population Report. "Missing females" are defined in the report as individuals whose numbers are reflected in sex-ratio imbalances at birth due to a combination of excess female mortality resulting from post-natal sex selection and gender-biased (pre-natal) sex selection.

According to the report, the primary causes of this predicament include son preference, underlying gender inequality, easy access to technology, and the worldwide trend toward smaller families. Scholars have attributed the startling state of affairs in India to a combination of deeply ingrained sexism in the community and a capitalist mentality that permits highly educated individuals, such as parents, doctors, and technicians, to participate in practices that result in the prenatal or postnatal death of girls. Furthermore, the UNFPA analysis reveals that, on average, India lost 5.9 lakh female children due to prenatal sex selection (missing females at birth) and 3.6 lakh females due to "excess female deaths" annually between 2015 and 2020. The report also reveals that, with 13.5 excess female deaths per 1000 people worldwide in 2012, India had the highest rate of excess female mortality. This excess represented around 11.7% of all female deaths under the age of five, meaning that post-natal (after-birth) sex selection procedures were responsible for one in nine of these deaths.

According to social scientist and developmental feminist activist Kamla Bhasin, the situation is obviously a result of the nation's pervasive patriarchal and capitalist mentality. "It should be shocking, but it isn't there is no word from the streets to the parliaments on the 460 lakh intentional deaths of girls in the country, while 5 lakh COVID-19 deaths worldwide are creating such a stir," Bhasin claims. She claims that when a significant effort against sex-selection procedures was started in the 1990s and resulted in the creation of strict legislation (the Pre-conception & Pre-Natal Diagnostic Techniques Act, 1994), there was hope that things would improve as education levels rose. But now consider the circumstances. This practice is only being adopted by the wealthier and more educated, and it stems from the patriarchal belief that a daughter is a burden, and that property cannot be passed to her. Although they would never consider killing their daughters, they lack the guts to challenge the dowry system, which keeps girls as a burden. The sex ratio is balanced in tribal regions, where daughters are not burdened at all and the wedding price is paid, according to the speaker.

Regarding the capitalist mentality, she claims that highly educated doctors and technicians readily and illegally made sex-selection techniques available because they were attracted to the prospect of large profits. Currently, there are even openly operating mobile sex-determination labs in remote areas. The social scientist continues, "The central government's 'Beti Bachao' slogan and campaign is the most disgraceful because it implies that females should be 'saved' from their own parents, not from China or Pakistan. According to a UN estimate, India is responsible for 45.8 million of the missing women globally during the past 50 years. The paper, which used expert statistics, indicated that between 90 and 95 percent of the estimated 1.5 million missing female births globally each year are caused by China and India combined.

United Nations: India, along with China, makes up the majority of the world's "missing females," with 45.8 million of the 142.6 million "missing females" during the previous 50 years, according to a report released by the UN on Tuesday. The United Nations Population Fund (UNFPA), the global organization's sexual and reproductive health agency, released its State of World Population 2020 report on Tuesday. According to the report, the number of missing women has more than doubled over the past 50 years, from 61 million in 1970 to a cumulative 142.6 million in 2020. As of 2020, China accounted for 72.3 millions of these worldwide totals, and India accounted for 45.8 million missing females. According to the organization, missing females are women who are absent from the population at specific times as a result of the cumulative effect of prenatal and postnatal sex selection in the past. In India, 460,000 girls went lost at birth annually between 2013 and 2017. The paper stated that one analysis suggests that post-birth female death accounts for around one-third of all missing girls, while gender-biased sex selection accounts for almost two-thirds.

It stated, using statistics from experts, that due to gender-biased (prenatal) sex selection, China and India combined account for roughly 90–95 per cent of the estimated 1.2 million to 1.5 million missing female newborns globally each year. According to the report, the two nations also give birth to the greatest number of children annually.

The 2014 National, Regional, and Global Sex Ratios of Infant, Child, and under-5 Mortality and Identification of Countries with Outlying Ratios: A Systematic Assessment by Alkema, Leontine, and Others is cited in the study as a source of data from The Lancet Global Health. Their data indicates that India has the highest rate of excess female mortality (13.5 per 1,000 female births), implying that postnatal sex selection may be responsible for one in nine deaths of females under the age of five. Governments have also acted to address the underlying reasons for sex selection, according to the research. Campaigns against gender stereotypes have been launched in Vietnam and India in an effort to shift public perceptions and welcome the adoption of new customs and behaviours. They draw attention to the value of daughters and the positive social changes brought about by women and girls.

It was suggested that campaigns honouring women's advancement and successes will have a greater impact in areas where daughter-only households are thriving. Taking note of successful cash-transfer initiatives like "Apni Beti Apna Dhan" in India, the report stated that effective education-related interventions include the provision of cash transfers conditional on school attendance; or support to cover the costs of school fees, books, uniforms, and supplies. It stated that large, long-term changes in the proportions of men and women in some countries' populations have resulted from preferences for male children shown in sex selection. The marriage systems will inevitably be impacted by this demographic imbalance. According to the survey, many men may have to put off or give up marriage in nations where finding a partner is almost a given because of this. This so-called "marriage squeeze," in which the number of potential grooms exceeds that of potential brides, has previously been noted in a few nations and primarily impacts young men from lower socioeconomic classes.

According to experts cited in the study, there may be an increase in underage weddings as a result of the marriage pressure. According to certain studies, India's marital crunch will climax around 2055. It stated that beyond 2050, the percentage of males in India who are still single at the age of 50 is expected to increase to 10%. According to UN research, millions of girls worldwide are subjected to physically and psychologically harmful activities on a yearly basis, all with the knowledge and approval of their families, friends, and communities.

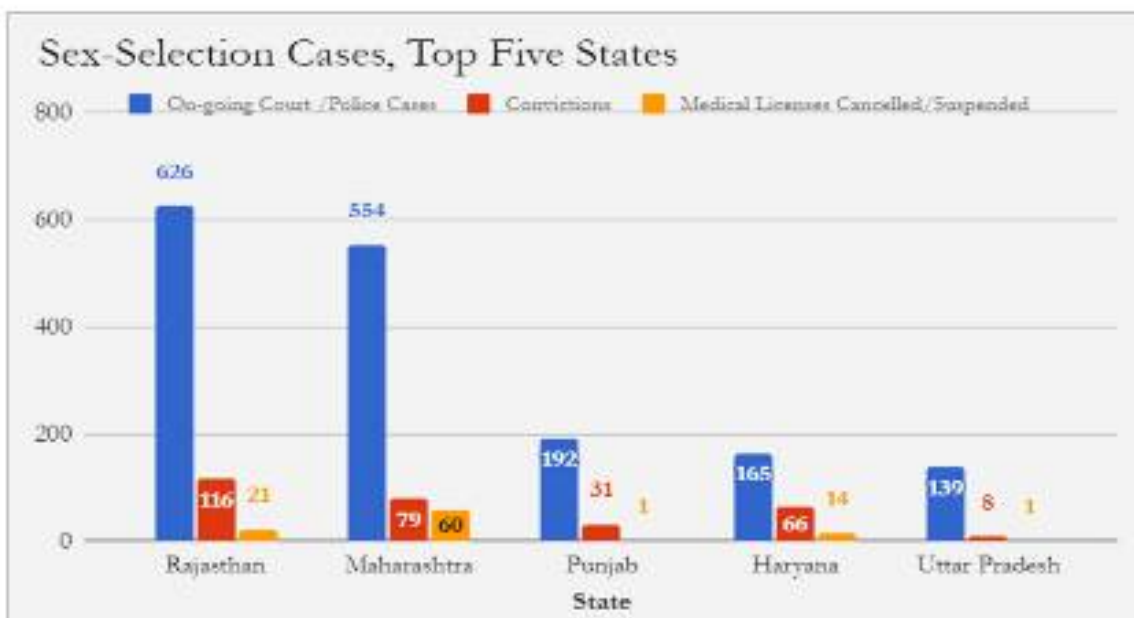
According to a UNFPA assessment, at least nineteen harmful practices—from virginity testing to breast ironing—are deemed violations of human rights. The report concentrates on the three most common practices: child marriage, strong bias against girls in favour of sons, and female genital mutilation. According to UNFPA Executive Director Dr Natalia Kanem, harmful practices against girls rob them of their right to realize their full potential by causing severe and long-lasting damage.

An estimated 4.1 million girls will have their female genitalia cut this year. Currently, 33,000 girls under the age of eighteen will be forced into marriage, most often too much older men. In certain countries, there is also a strong preference for sons over daughters, which encourages discriminatory sex selection or severe neglect that results in the deaths of girls as young as possible, contributing to the 140 million missing females.

The report stated that by stepping up efforts to keep girls in school longer, educate them on life skills, and involve men and boys in social change, it is possible to stop child marriage and female genital mutilation globally within ten years. It stated that by 2030, investments totaling USD 3.4 billion years will put an end to these two destructive practices and the misery of an estimated 84 million girls.

India Spend stated in July 2016 that the worst states for women to live in are Uttar Pradesh, Rajasthan, and Bihar. These states have the highest rates of childhood abortions, the lowest literacy rates, the highest rates of early marriage, the highest rates of pregnancy-related deaths, the highest rates of childbirth, the highest rates of crimes against women, and the lowest rates of employment.

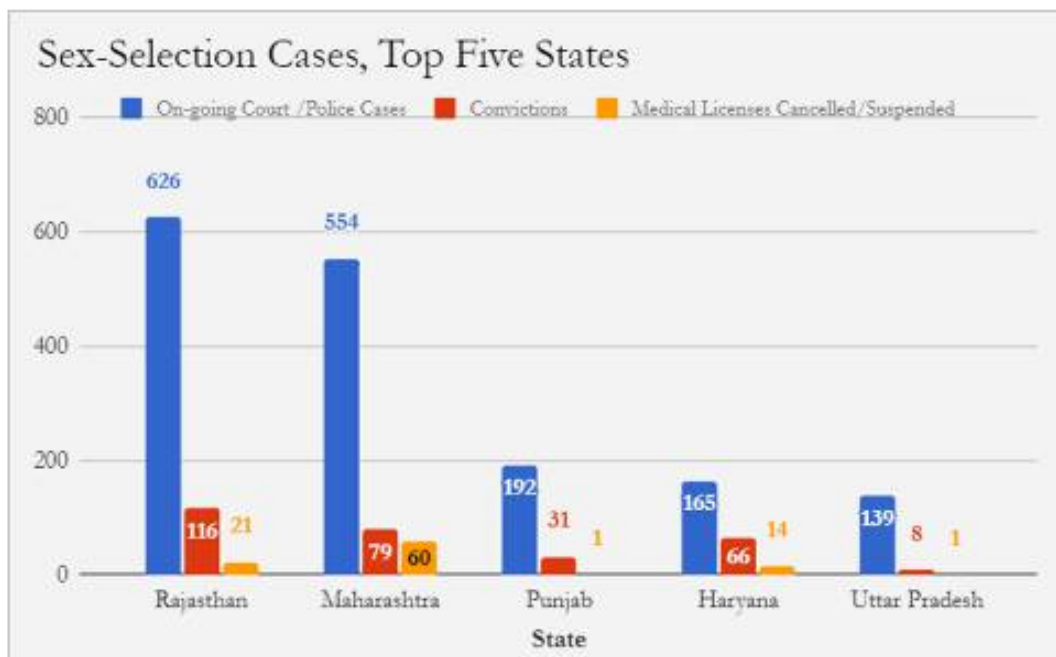
Diagram 1 Sex Selection Cases, Top Five States



Sources: Mallapur, 2016

In India, the sex ratio at birth was 908 in 2010–12 and improved to 909 in 2011–13. With 864 females per 1,000 males (2011–13), Haryana has the lowest rate among India's 21 bigger states (figures submitted to parliament on April 29, 2016, by the Ministry of Health and Family Welfare (MOHFW). Other states with the lowest performance are Punjab (867), Uttar Pradesh (878), Delhi (887), Rajasthan (893), and Maharashtra (902). With 970 females for every 1,000 males at birth, Chhattisgarh has the most advantageous sex ratio in India. The larger states of Kerala (966) and Karnataka (958) are next in line.

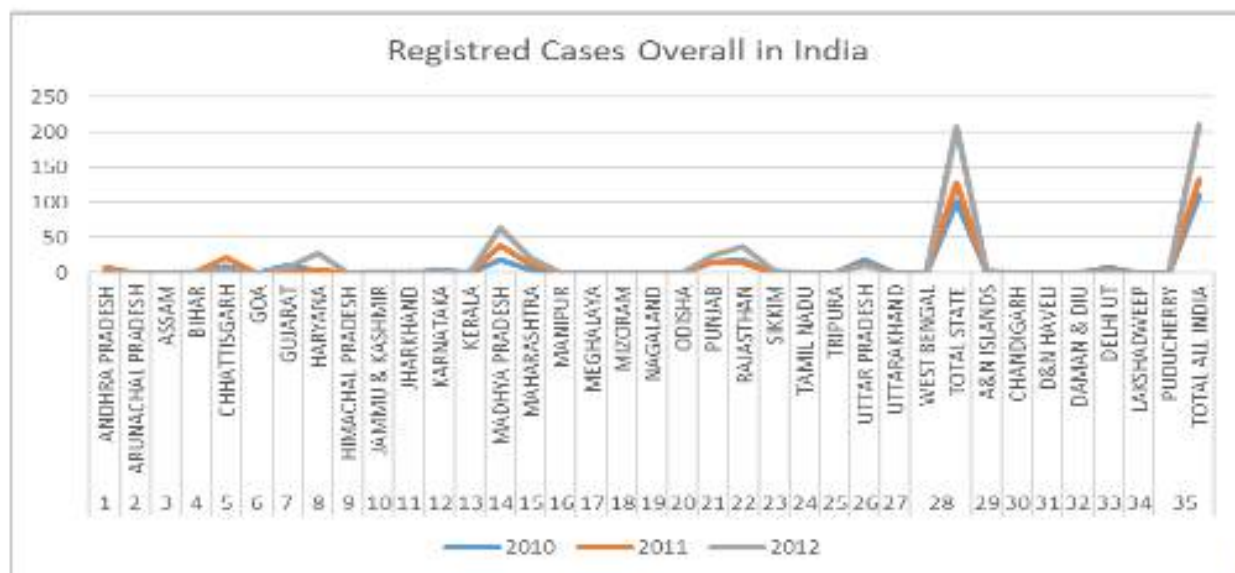
Diagram 2 Sex- Selection Cases, Top Five States



Sources: Mallapur, 2016

The Ministry of Health and Family Welfare (MOHFW) annual report 2015–16 states that the child sex ratio has declined most in the last thirty years in Jammu and Kashmir, Maharashtra, and Haryana. As per the 2011 Census, India has a sex ratio of 943 males for every 1,000. With 879 girls per 1,000 men, Haryana ranks lowest out of 28 states. Jammu & Kashmir (889), Sikkim (890), Punjab (895), and Uttar Pradesh (898) are next in line.

Diagram 3 Registered Cases of Foeticides Overall in India



Sources: compiled by Author

It is depicted in the above diagram how foeticides have gradually increased in India during the period from 2010 to 2012. These figures show that only registered cases in addition to there may be thousands of hidden cases in society.

Conclusion and Suggestions

In conclusion, female foeticide is a pervasive and intricate problem in India that has serious repercussions for the country's gender balance and social cohesion. The practice endures because of a confluence of cultural, societal, and economic forces, even in the face of legal actions and awareness initiatives. A multifaceted approach is needed to address this issue, one that includes not only strictly enforcing the laws already in place but also working to combat ingrained gender biases, support women's education and empowerment and create economic opportunities that lessen the perceived burden of having female children. In the end, society as a whole must be committed to promoting gender equality and appreciating the lives of all people, regardless of gender, in order to eradicate female foeticide. In India, the term "female foeticide" refers to the deliberate ablation of female fetuses, resulting in a notable gender disparity within the population. The societal and cultural standards that prioritize male kids over female offspring are the foundation of this practice. The practice of female foeticide persists in India due to a number of factors. Families want male children who can carry on the family name and inherit property because of the traditional societal preferences for male heirs. In many societies, this inclination is strongly rooted. Families with daughters are financially impacted by the dowry system, which requires the bride's family to give significant presents to the groom's family. This may contribute to the idea that having female children costs a lot of money.

Male offspring are seen as more valuable, a belief that is reinforced by widespread gender inequality and the limited chances available to women in different areas of life. This disparity fuels the devaluation of women and the sex-selective actions that follow, which lead to their extermination. Sex-selective abortion has been made easier by the availability of ultrasound technology, which enables parents to recognize and terminate female fetuses. Sometimes, the continued practice of female foeticide is also linked to a lack of knowledge about the societal repercussions and illegality of the practice. Legal actions and awareness initiatives are two ways that this issue is being addressed.

Female foeticide has serious repercussions, including a skewed sex ratio, a scarcity of brides in some areas, and wider social ramifications. Strict legal measures, awareness campaigns, and activities that promote the equality and importance of women in society are all part of the effort to stop this practice. But combating female foeticide necessitates a thorough, multifaceted strategy that addresses the underlying causes ingrained in society and cultural norms.

Social Worker Intervention for Foeticide

Social workers are vital in tackling female foeticide in India by implementing a range of interventions that seek to increase public awareness, push for legislative reforms, support impacted families, and advance gender equality. Social workers can make the following types of interventions:

Awareness and Education in the Community: To inform individuals about the social and legal ramifications of female foeticide, social workers can lead awareness campaigns in local communities. Organize conferences and workshops to dispel ingrained gender stereotypes and highlight the importance of female children.

Intervention for crises and counselling: Assist families in making decisions about the termination of a female fetus by offering counselling services. Assist those coping with the psychological and emotional fallout from sex-selective abortions.

Engagement of Youth: To promote gender equality and dispel preconceived notions, work with young people via educational initiatives in schools and universities. Use the enthusiasm and power of the younger generation to mobilize youth against female foeticide.

Observation and Documentation: Put in place systems to keep an eye out for and report incidents of female foeticide. Work along with law enforcement to look into and bring charges against people who engage in unlawful sex determination practices.

Women's Empowerment Programs: Implement policies that lessen the perceived hardship of having female children by empowering women in the social and economic spheres. Encourage programs that give women access to education and career training to improve their status in society.

Healthcare Projects: Work together with medical experts to guarantee that the rules governing the fetus's gender revelation during ultrasounds are properly implemented. Encourage the use of ethical standards in the healthcare industry and dissuade medical personnel from engaging in sex-selective techniques.

References

- Ahmad, N. (2010). Female feticide in India. *Issues in Law & Medicine*, 26(1), 13-29. <https://pubmed.ncbi.nlm.nih.gov/20879612/>
- Domestic Violence against Women. (November 13, 2023). https://www.researchgate.net/publication/365475504_Domestic_Violence_against_Women
- Bano, N., Beg, A., Kumari, A., & Dahiya, R. (2021). A critical review: Problem of female feticide and female infanticide in India. *The Pharma Innovation Journal*, 10(3), 243-248. <http://www.thepharmajournal.com/archives/2021/vol10issue3/PartD/1>
- Choudhary, M. (2014). Perception regarding female feticide among attending outpatient departments of the selected hospital of Ludhiana city. *Journal of Health Science*, 4(4), 12-15.
- Gandhi, B., Kumar, A., & Shukla, A. (2005). Awareness of female feticide. *Nursing Journal of India*, 4(5), 265-267.
- Gender-Based Violence (Violence Against Women and Girls). (September 25, 2019). <https://www.worldbank.org/en/topic/socialsustainability/brief/violence-against-women-and-girls>.
- Mallapur, C. (2016). *More male foeticides than female: Government data indicates vast under-reporting*. <https://www.hindustantimes.com/india-news/more-male-foeticides-than-female-government-data-indicates>.
- National Plan to Reduce Violence against Women and their Children (n.d). <https://plan4womenssafety.dss.gov.au/resources/what-is-violence-against-women/>.
- Nehra, R. & Garje, B. (2022). A study on female foeticide in India. *Researcher*, 14(4), 13-19. <http://www.sciencepub.net/researcher>.
- Rai, N. (2019). Female foeticide and its impact on women empowerment in India. *JETIR*, 6(4). <http://www.jetir.org>
- World Health Organization. (2021). *Violence against women*. <https://www.who.int/news-room/fact-sheets/detail/violence-against-women>.
- Toppr (n.d). <https://www.toppr.com/guides/essays/essay-female-foeticide-students-children/>
<https://www.indiaspend.com/gendercheck/the-unwanted-daughters-of-rajasthan-sex-determination-and-female-foeticide-857635>