

WOMEN'S HUMAN RIGHTS

SADAF HASEEN HASHMI



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CHAPTER 1

HISTORY AND EVOLUTION OF WOMEN'S RIGHTS

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ABSTRACT:

This chapter attempts to track the development of women's rights and their place in Indian society. Despite the fact that women make up the majority of the world's population, there is currently no civilization where women and men are treated equally. Even in nations that guarantee legal equality for both sexes, women frequently experience specific discrimination because they are economically disadvantageous. The right of women to own land, property, and housing often determines their quality of life and the prospects for their children, thus national and local governments should pay special attention to this issue. A gradual process of social development led to the expansion of human rights to include women as women's roles in society evolved and they increasingly participated in public life. Respect for human rights is a prerequisite for human survival in a civilized society. Human rights are described by the UN center for human rights as "those rights that are inherent in our nature and without which we cannot live as human beings." These rights include freedom from all forms of discrimination, equality, liberty, and security of person.

KEYWORDS:

Historical Perspective, Human Rights, International Organizations, Universal Declaration, Women's Rights.

INTRODUCTION

Through the December 1948 Universal Declaration of Human Rights, which was formally incorporated at the United Nations as a major international priority, human rights have gained prominence as a set of universally acknowledged norms and standards that increasingly guide all aspects of our relationships as individuals and as collective members of groups, within communities, and among nations. The full range of human rights is covered by the Universal Declaration of Human Rights (1948). Human beings are equal because of our shared humanity, and the first two articles establish that. Human rights are universal not because of any State or international organization, but because they belong to all of humanity. The two articles guarantee that human rights are inherent to all people and not privileges that can be granted or denied.

Even though they make up the majority of the population, there is currently no society in which women and men are treated equally. Even in nations where there is legal equality for the sexes, women frequently experience discrimination and economic disadvantage. The rights of women to own land, property, and housing frequently have a negative impact on their quality of life and the chances for their children, thus national and local governments should pay particular attention to this issue. Women's rights were expanded to include them through a gradual process of social change as their roles in society evolved and they increasingly participated in public life. In September 1995, the United Nations Fourth World Conference on Women adopted the Beijing Declaration and Platform for Action, which affirmed that women's rights are human rights and that those of women and girl children are unalienable, integral, and indivisible parts of those rights. More consideration is needed because women as a group experience severe deprivation safeguarding their rights. Women's rights are human rights, and they must be protected regardless of a woman's sexual orientation or ability to procreate.

Fundamental human rights, in the dignity and worth of men and women, and of nations big and small, are stated in the Preamble of the United Nations. The UN Charter was the first document, whose member states

adopted the aim to end any discrimination on the basis of gender in order to uphold the equality of men and women. As a result, rights that are specific, but are universal to all people because of their shared humanity, as well as the right to participate in political, civil, economic, regional, and international affairs as well as the eradication of sexism, are priority goals of the UN.

In response, national women's movements have held conferences throughout the past ten years. Women's movements conceptually shifted the focus away from women's rights and onto other human rights, which helped to establish the universality and uniqueness of all human rights. It is crucial for women that the United Nations upholds their proclamations for women's empowerment and gives them their due respect through its stated condition of women's status and other measures. The role of the state has been expanded to include the promotion of a culture of sound public governance, of which protection from abuses of human rights in the private sector is increasingly seen as a crucial component [1]–[3].

Also developing its own definition of human rights is the World Bank. It takes into account "good governance" as well as the sound and efficient advancement of human rights, which the state. The goal of Women's Rights: According to the World Bank, strong governance, an independent judiciary, rule of law, and civil peace are all tied to human rights and create the conditions for economic advancement and development. The person has gained more power thanks to human rights. A particular tradition of human rights has helped to the transformation of what were previously authoritarian political systems into democratic political structures by strengthening the status of individuals within the system and by empowering the person. Additionally, it has aided in the development of civic society. The role of civil society in controlling the arbitrary use of power by those in positions of authority was significant.

The beginning and evolution of women's rights:

Human rights rhetoric has always been dominated by males because, in what is basically a man's world, men have fought an oppressive governmental machinery to defend their humanity and dignity. From the eighteenth century onward, attempts were made to define a set of civil and political ideals, including communities that were run by men and, primarily, for men. The first Greek political philosopher to attempt to free women from their domestic responsibilities of childbearing and childrearing so that they may participate equally in governmental matters was Plato. He therefore offered the thesis of wives' communism for the guardian class. Women's rights and universal natural rights have been discussed by numerous philosophers since antiquity. According to ancient Greek thinkers, equality in all spheres of life, including "equal esteem for all citizens (isotimia), equality before the law (isonomy), equality in political authority (isokratia) and suffrage (isopsephia), and equality of civil rights (isopoliteia), followed the universalism of law. Both in the USA and in Europe, where a large portion of the human rights discussion was explored, women had a negligible influence on the creation of political, legal, and institutional frameworks. Women's human rights were initially advanced by those who first taught them to read and therefore encourage them to venture outside of their homes and communities. Lone voices, like Mary Wollstonecraft's, did make an effort to defend women's rights, and a certain philosophical tradition did emerge that called for women to be freed from their conventional domestic roles and allowed them to participate more actively in society.

However, historical study has shown that there was a considerably longer gestation period, starting at least in the early 1st century with Christine de Pizan's publishing of *The Book of the City of Ladies*. This essay sparked what French feminists refer to as the *Querelle des Femmes* (women's debate), which is still going strong today. Although he disparaged his contemporaries' support for women's rights, Jean Jacques Rousseau (1712–1778) championed political liberties and rights. In spite of this, The French Declaration of the Rights of Man and of the Citizen concept of women's human rights was first articulated in the *Vindication of the Rights of Women*, a book that was published in the notion of natural rights of man in the *Indian Journal of Political Science* 124 Gouges (1748–1773). Wollstone Craft members should have equal rig and the vote because they are Wollstone Craft

members. Women's rights in America in 1848, 50 years later. In his seminal *History of British India*, James Mill claimed that the status of women could be taken as a sign that cultures will improve when "the condition of the women associate on equal terms with the men. The issue of women's suffrage was first brought up in the House of Commons by John Stuart Mill (1806-1873) in 1867. In his book *The Subjection of Women*, which was first published in 1869, he conducted a thorough analysis of women's conditions and the benefits of giving them full legal and political equality with men. He listed the freedom of expression, affiliation, and living according to one's preferences as the fundamental elements of liberty. He supported political equality and women's rights.

Marxist ideology connects the resolution of the women's rights issue with the working class's class struggle for revolutionary changes and socialism. Marxists believe that this can only be true in a society where there is no private ownership of the means of production, no exploitation of one class by another, and where social equality for all individuals has been attained both *de jure* and *de facto*. Women truly achieve emancipation and are able to engage in all aspects of worldly and spiritual life on an equal footing with men. This idea may be found in numerous writings by Marx, Engels, and Lenin. Lenin (edited works) argues that the proletariat cannot attain entire liberty until it has won total freedom for women. Lenin also emphasized that granting women political rights was insufficient; rather, conditions had to be established that would enable them to participate in society's management. Regarding the genuine status of women in ancient Indian civilization, there is a common misunderstanding in the Indian context. The laws, practices, and tradition that describe the genuine status of women in ancient times are to be found in the original Sanskrit writings, *Sruti* and *Smriti*, which are regrettably ignorant of.

DISCUSSION

A Historical Perspective on Women's Rights:

men who are equally capable of and have access to the highest of the Absolute or Brahma. Therefore, it should come as no surprise that the conduct of religious rites during which a person has full religious rights and frequently participates should be void without a full partner. The highest social standing was so given by the *Rigveda*. Women had a higher standing in the Vedic era, but *Manu* was partial to males in other ways, providing his wife with a source of solace or daily *sukh*. In contrast to the first wife, who passed away after receiving last rites, *Manu* says that a very dedicated wife should serve even an evil and adulterous husband. The husband had also engaged in criminal activity. According to the *Code of Manu*, a woman is never allowed to act autonomously, not even as an adult. She must always be subordinate to her father, her husband, and her sons. She must avoid looking for a boyfriend, spouse, or sons since by doing so, she will make both families look bad.

The position and status of women are impacted by the disregard for education and the decline in marriage. Their condition worsened as a result of the ban on widow remarriage, the *pardah* movement, the rising dowry demand, and the increased prevalence of Therefore, in the eighteenth century, women's status was quite low. *Ram Charit Manas*, a book in the Hindi-speaking region, contains a verse that compares women to the drum, the ignorant, and some other ancient writings also added to the degrading views of women. Hindu religious thinkers gave women a position that was equal to the House was a cursed place where women were not respected, and respect and reverence of women was a place of which Shiva gave half of his body to Parvati, while Lakshmi lives in Vishnu's heart and Brahma and Krishna gave their minds to Satyawata. Men and women are treated equally by God and have equal rights in Islam. In actuality, it suggested that women should be accorded a higher status than men. It placed a focus on women in the social sphere [4]–[6].

Because polygamy was legal but required equal support for all four wives, was not considered a sacrament, and men could readily get divorced, *The Indian Journal of Political Science* 126 led to the practice of

seclusion, which was later regulated. Although fewer than the parts given to sons, shares under Muslim law of inheritance were permitted. The plight of women was obviously a bad portent and was viewed with disdain in Sikhism, where women and men enjoy equal standing. The women weren't on an equal footing with me. And Sikh Gurus launched an all-out assault on the human race. They received social recognition and a promotion in status. The asceticism and renunciation Sikhism considered becoming a householder to be a decent status for women. There is also a lengthy list of women's beliefs in India. Iswar Chandra Vidyasagar championed legalizing widow remarriage, and Keshub Chandra worked to change the roles of women through schools. Swami Vivekanand had also backed the cause to become a potent regenerative force in the female education and decried customs. Raja Ram Mohan Roy (1722-1804) was referred to as the "Father of Modern India" by nineteenth-century reformers. He practices polygyny, dowries, and old age against superior men. The greatest of all social ills with which society is burdened, according to Mahatma Gandhi, is the present government. He counseled women to free themselves and their husbands from its deadly grasp.

As Kofi Annan, a former UN secretary general, put it, "Achieving the empowerment of women is the advancement of all humankind. Women's rights are the responsibility of all humankind; combating all forms of violence against women is duty of all human kind. The idea that third country feminism is to blame for the underappreciated contributions of Southern agency is not made here because academic research is largely influenced by Western liberal thought. However, the way third-world feminism conceptualizes agency is predicated on their rejection of positive agency, which is defined as actively using one's ideational talents to contribute to the creation of norms. Because third country feminism bases its arguments on the idea that the global South has been marginalized and excluded, positive agency is overlooked. Despite the fact that these findings have provided a crucial critique of the global hegemonic dogma, a result has been the underappreciation of the South's beneficial contributions to international norms because doing so would contradict their main argument that the South is marginalized. It is therefore true to say that the narrative of postcolonial theory "thrive[s] on this presumed marginality."

Robert Cox, a critical researcher, focused on how social influences influence theory in 1981. Cox asserts that "theory is always for someone and for some purpose." In other words, theory is inherently a political undertaking and will always have a perspective that is shaped by its location in time and geography. Using concepts like "nation or social class, of dominance or subordination, of rising or declining power," theories are employed to see the world from a specific perspective. Even though these viewpoints may not entirely define a theory, their original perspective is a crucial consideration because it would contaminate its justification. Each viewpoint reveals reality and identifies various problems that need to be clarified or resolved.

Third world feminism shares a common goal, namely political struggle and opposition to systems of dominance. Third-world women are described by Western humanism discourse as being helpless and/or victims, and they are viewed as monolithic subjects. Third-world feminist analysis includes a critique of Western feminism for its dominance through a "bothering" of third-world women. Therefore, Gayatri C. Spivak's political mission was to interact with the knowledge and experience of disempowered communities and thereby question prevailing narratives about them. She was one of the pioneers of third world feminism together with Chandra T. Mohanty. In general, third world feminism acknowledges agency through an oppositional logic that is based on the idea that where there is dominance, there will always be resistance. This organization is "rooted in the history of particular struggles." As a result, one could contend that the notion of third world feminism was initially influenced by an understanding of domination and subordination. This clarifies how agency may be found in one's capacity to rebuff and oppose, which Acharya views as a negative sort of agency. Furthermore, Spivak's description of the UN convention on women as a "broad repressive ideological apparatus" provides an illustration of the third world feminist narrative that is affected by a worldview of dominance and subordination. The UN is founded, in Spivak's words, on "the idea that the

rest of the world is unable to govern itself." In her analysis of the 1995 UN Fourth World The Latin American Women Conference on Women in Beijing, Spivak claims that these UN conferences are only a stage for the North to appear to embrace the South but in reality, "the North organizes the South. "Spivak's presumption is based on the charge that the "West" uses the idea of human rights to "civilize" non-Western people. Sikkink draws attention to the dilemma that results from postcolonial writers' inability to identify alternative Southern voices. They frequently base their criticism of how the West forces global norms on the South on existing research that was mostly generated and carried out in the West. This design of postcolonial research "reproduces the very situation they wish to critique," which is the paradox. They have also suppressed the past by failing to thoroughly consider sources from the developing world itself, despite their efforts to highlight how the global North has stifled developing-world voices and imposed Northern values on them. Adami uses the dismissal of non-Western delegates as an illustration of how the universal nature of human rights "erodes the political force of individual women" who were among the leading non-Western proponents of equal rights in marriage in the UDHR. Similar to Lutz and the Latin American women at the UNCIO, postcolonial writers like third country feminists do not include positive agency as a topic on their research agenda.

In conclusion, it may be said that Latin American women's agency at the UNCIO is not recognized by third-world feminists since they do not correspond to the usual "victimized" women in Western literature. The initial viewpoint of these scholars, as described by Cox, which focuses on hierarchical patterns of dominance and subordination, also informs the act of discovering agency. Third world feminists make universal claims about agency in a narrative that presents agency as struggle against exploitation, it may be argued. This generalization about agency is an underlying function of the argument for the importance and significance of their work offered by this perspective. Stereotypes that are used to combat the Orientalist "stereotypes they are marshalled against." The Latin American women delegates to the UNCIO might be invisible through the analytical lens of third world feminism, according to Acharya's contention that postcolonial writers thrive on an assumed marginality in this passage [4]–[9].

CONCLUSION

Despite the significant advancements in theory and policymaking for women's rights. In the family and community, women are nevertheless subject to violations of their social, political, and economic rights. We need to approach women's rights and equity with fresh vigor and perspective. It ought to be an essential component of state and international organizations' development and welfare agendas. Civil society and freedoms should organize awareness campaigns on women's rights and distribute information about the different welfare initiatives carried out by the government and international organizations. The civil society's active engagement and association with women's issues helps speed up the process because it operates at the grassroots level and is aware of the situation's actual circumstances. The most crucial step in the advancement of women is for men and women to adopt a different mentality.

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CHAPTER 2

WOMEN'S RIGHTS VIOLATION IN INDIA: AN OVERVIEW

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ABSTRACT:

We may observe that every day, newspapers, television stations, and electronic devices offer stories about how Indian women's human rights are being violated. Human rights are those fundamental freedoms that every member of the human family is legally obligated to enjoy. The equality of rights for men and women is also guaranteed by the Indian constitution. However, there is a significant disconnect between theory and practice in India when it comes to women's human rights. Men always hold the belief that they are superior to society in our male-dominated culture. In India Discrimination, unfairness, and disgrace are things that women must endure. Even though women in India have been granted greater rights than men, their situation is still appalling. By focusing on the many crimes committed against them, this chapter will shed light on the human rights of women in India and how all the fundamental rights granted to them are being abused there.

KEYWORDS:

Dowry Harassment, Eve Teasing, Human Rights, Violation, Women's Rights.

INTRODUCTION

Despite vows to address some of the most pervasive abuses, India has substantial human rights issues even after 70 years of independence. The article focuses on the assertion that women in India now have access to the same rights as males. But in reality, Indian women have suffered from prejudice, injustice, and dishonor in the past and continue to do so today. Let's now talk about the atrocities committed against women despite their being granted the same rights as men. These arguments will illustrate why women's rights are still being violated in India. India's women and girls continue to experience regular domestic abuse, acid attacks, rape, and murder despite the country's strict laws. When government employees disregard laws intended to safeguard women and children, the government has failed to hold them responsible.

Caste Structure:

In their early years, Indian women experienced discrimination and exploitation from society. In Indian society, men consistently discriminate against women. The following crimes against women have recently been committed. The recent rape and murder of two teenage girls in a village in the Budaun district of Uttar Pradesh, which was followed by numerous other human rights violations and violence against women in the same State, has sparked widespread outrage and called into question the state government's ability to maintain law and order. By attacking the State on two fronts caste-based and gender-based discrimination these human rights breaches inflict more shame upon the nation. This tragic incident brings to mind the December 2012 gang rape of a young woman in Delhi. Serious crimes are performed against members of the underprivileged classes, including abuse based on caste, murder, arson, and social and more than 115,000 instances of atrocities against them occurred between 2008 and 2010, with an increase of 10.6% in 2009. According to Crime Statistics of India, a crime is done against SCs every 18 minutes; every day, 27 atrocities are committed against them; every week, 5 of their homes or goods are set on fire; and 6 people are kidnapped or abducted.

Devadasi Method: In some regions of southern India, there was a religious custom known as devadasis in which women were wed to a deity or temple. Later, in some areas of the nation, the devadasis' unauthorized sexual exploitation was commonplace.

Jauher: The practice of all wives and daughters of vanquished warriors voluntarily setting themselves on fire in order to avoid being captured and then being molested by the enemy is known as jauhar. The wives of Rajput kings, who are known for placing a high value on honor, adhered to this custom.

Purdah: In some societies, women are required to cover their bodies in order to hide their form and cover their skin. It restricts their freedom of interaction and serves as a reminder of women's subordination.

Sati: Widows in Indian society used to be burned alive on the pyre of their husband's burial. Although the widow's participation in the act was intended to be voluntary, it is thought that the widow may have occasionally been forced to do so.

Discrimination against the girl child begins the time she enters the mother's womb. Since birth, and more recently even before birth, the kid has been exposed to gender differences through sex-determination tests that result in feticide and female infanticide. Women are most frequently exposed to violence at home, despite it being the setting where they should feel the safest. In some regions of the country, a girl infant is killed shortly after birth by various harsh techniques if she even so much as opens her eyes. Men are always given more precedence in India because it is often believed that they are superior to women. Gender-based violence was first acknowledged as a violation of human rights in 1993 at the "World Human Rights Conference in Vienna." The "United Nations Declaration" of 1993 proclaimed the same thing [1]–[3].

DISCUSSION

Education is thought of as a way to increase one's consciousness and personality. One of the most significant human rights is the right to an education, however in India, the situation for women's education is far from satisfactory. It's possible for young girls to be raised to believe that they are only suitable for a few professions, or in some situations, to be husbands and mothers. Despite the rise in literacy rates following independence, there is still a significant discrepancy between men and women's literacy skills. Even the ability to recognize language characters is lost on nearly half of women. In India, at least 60 million females do not have access to a primary education. Due to the high percentage of uneducated women in India, they are never able to fight for their fundamental human rights because they are not even aware of them.

Political rights violations

In India, women's political status is very unsatisfactory, especially when it comes to their representation in higher political institutions like the Parliament and provincial legislatures, where they are significantly underrepresented. This limits their ability to effectively influence government initiatives and policies pertaining to the welfare and development of women. In Lok Sabha, their representation has fallen short of even 10%. Thus, it is evident that: a) Males dominate Indian politics, and despite their vocal support for reserving 33% of seats in Parliament and provincial legislature for women, practically all parties support female candidates for office very little. b) Although women have taken political involvement activities, they have not been welcomed into politics.

Most Indian households do not allow women to own property in their own names or get a portion of family property. Women continue to have limited access to land and property due to lax enforcement of the laws protecting them. In fact, when it comes to land and property rights, several laws discriminate against women. While daughters' shares were predicated on the portion the father received, despite the fact that women now had the right to inherit, sons had their own independent share of the family's wealth. Therefore, the father may at any moment renounce his share and therefore disinherit the daughter, but the boy will continue to own a portion in his own right. Married daughters who are being harassed have no rights in the family home.

Violation of the rights to equal pay for equal work and to equal employment opportunities

Women's employment in agriculture, old industries, and a sizable portion of emerging industries is dwindling quickly. The acceptance of new technical innovations necessitates the acquisition of new skill, knowledge, and training. And women in India, who make up a sizable portion of the world's illiterate, lack these abilities and information. Studies have also shown that women are paid less than men for performing the same activity. Women are being excluded from the production process as a result of technological advancements in agriculture and industry. Only specific jobs that rely for so-called female abilities are given a high concentration of female workers. Thus, women workers face discrimination on the Indian labor market. It demonstrates how little room there is for women in high-tech and large-scale companies. However, even in small-scale companies, their involvement is incredibly limited. Women own just 10.11% of today's micro and small businesses. Only 15% of senior management positions, according to statistics, are held by women. The average wage for women in agriculture, where they make up the majority of agricultural laborers, is 30 to 50% less than the average wage for men. The "right to live with dignity" has been violated.

Eve Teasing:

Eve teasing is a heinous crime that invades a woman's privacy, personal space, and self-respect. It's only one of the numerous ways a woman is deliberately made to feel inferior, helpless, and terrified. Any act that violates a woman's person or her bodily integrity, whether it be a vulgar word whispered into her ear, insulting comments made about the way she looks, an invasive touch to any part of her body, or a gesture that is viewed as vulgar and is meant to be vulgar, is considered a breach of her person and her bodily integrity. Thus, eve teasing violates a woman's fundamental right to self-determination and dignity by restricting her movement on the basis of her sex. There are no specific locations where Eve-teasers gather. Women are never truly "safe" anywhere. Roads, buses, trains, theaters, parks, beaches, and even a woman's home and neighborhood may serve as settings for the abuse of her self-worth.

Violating the rights of society, the state, and the family:

In India, child marriage has historically been common and is still practiced today. A girl must be at least 18 years old before she can get married, per the legislation. However, the daughter is viewed as a burden on the family in India. Sometimes marriages are finalized even before the child is born. Parents also think that it is simple to mold the child to fit their home environment and that it is simple for others to adjust the child to a new environment. Some people think they marry girls young to reduce the possibility of their unmarried daughters becoming pregnant. This demonstrates how absurd the justifications for child weddings in India are. Basically, the situation of child marriage is connected to other socioeconomic ills including poverty, illiteracy, dowry, and landlessness. Widowhood, poor socialization, lack of schooling, lack of independence in choosing a life partner, lack of economic independence, and low nutritional levels as a result of early pregnancies in an unprepared psychological state of the young bride are all effects of child marriage. India has a child marriage rate of about 40%. All of this suggests that action ought to be made right away to stop child marriage, which is a terrible thing [4]–[6].

Dowry Harassment and Bride Burning: These days, it's fairly typical for a husband and his family to demand dowry before killing the bride for failing to bring enough to the in-laws. Despite the government's 1961 passage of the Dowry Prohibition Act, which made dowry demands at weddings illegal, dowry occurrences are on the rise. According to a poll, at least 12 women perish each day in "kitchen fires" and 5000 women die annually as a result of dowry deaths.

Rape: In India, rape occurs frequently on young girls. Girls under the age of 16 make up nearly 255 of the victims of rape. Since 120 years ago, the rape law has been the same. It is incredibly torturous in rape cases

for the victim to have to provide proof that she was assaulted. Following the stress of the assault, the victim finds it challenging to undergo medical testing. In addition, due to family status and difficult police system.

The violence against women that is never openly addressed includes beatings by husbands who are alcoholics and abuse by alcoholic wives. The biggest contributing factor is the husband's insistence on using her hard-earned money to pay for his drinking. However, an Indian woman would always try to hide it because they feel embarrassed to talk about it. Due to a lack of alternative support systems, the unfortunate women are unwilling to appear in court.

Rights specific to Indian women:

In the majority of Indian families, women do not receive a share of parental property and do not possess any property in their own names. Women continue to have limited access to land and property due to lax enforcement of the laws protecting them. Although women's property rights in India vary according to religion and tribe and are governed by a complicated web of tradition and law, there has been progress in recent years toward allowing women equal legal rights, particularly with the passage of The Hindu Succession (Amendment) Act, 2005.

Women were granted inheritance rights in the 1956 Hindu personal laws, which also applied to Buddhists, Sikhs, and Jains. The shares of the daughters were based on the share their father earned, whereas the shares of the sons were independent and belonged to the ancestral property. So, by giving up his portion of the family's assets, a father could virtually void a daughter's inheritance, but a boy would still be entitled to a share. Furthermore, married daughters had no residential rights in the family house, not even if they were the victims of domestic violence or harassment. Women now enjoy the same status as males in Hindu law according to a 2005 reform.

Following that, the Muslim Women's (Protection of Rights upon Divorce) Act was passed by the Union Government. The Christian Marriage and Matrimonial Causes Bill was a proposed law created in 1994 by all churches and women's organizations. The relevant legislation has not yet been changed by the administration, nevertheless. The legislation Commission of India requested that the government change the legislation in 2014 to grant Christian women the same property rights as non-Christian women.

The right to fair pay: One cannot be subjected to discrimination on the basis of sex when it comes to salary, pay, or wages, as stated by the provisions mentioned under the Equal Remuneration Act. Women who are employed are entitled to receive a salary that is equal to that of men.

Right to dignity and decency: This right guarantees that every woman has those rights. Any medical examination procedures on the accused must be done by or in the company of another woman if she is a woman. Right to make a complaint against any form of workplace sexual harassment: Under the Sexual Harassment of Women at Workplace Act, women have the right to do so. She has three months from the date of the act's passage to file a written complaint with an Internal Complaints Committee (ICC) at a branch office.

Right against domestic violence: Section 498 of the Indian Constitution seeks to safeguard a wife, female live-in partner, or a woman living in a household, such as a mother or a sister, from domestic violence (including verbal, economic, emotional, and sexual) by a husband, male live-in partner, or relatives. The accused will be subject to a fine in addition to a period of non-bailable imprisonment that may last up to three years.

Legal Services Authorities Act: Female rape victims have the right to get free legal assistance, and the Legal Services Authority is required to set her up with a lawyer.

Right not to be arrested at Night: A woman cannot be arrested after sunset and before sunrise unless there is an exceptional case on the orders of a first-class magistrate. The law further specifies that a woman may only be questioned by the police at her home in the presence of a female constable, her family, or close friends.

The law allows women the option to file virtual complaints via email or by writing their concerns down and mailing them to a police station from a registered postal address. Additionally, the SHO (Station House Officer) dispatches a police officer to her residence to document her complaint. If a woman is unable to physically go to a police station and submit a report, she can do this instead.

Right against indecent representation: It is an offense to depict a woman's figure (her form or any part of her body) in a way that is indecent, disparaging, or likely to degrade, corrupt, or harm public morality or morals.

Right to be free from stalking: Section 354D of the IPC allows for legal action to be taken against an offender who follows a woman, makes repeated attempts to get in touch with her for romantic purposes despite obvious disinterest, or keeps tabs on how she uses the internet, email, or any other form of electronic communication.

Right to Zero FIR: A Zero FIR is a police report that can be submitted at any police station, regardless of where the incident occurred or what jurisdiction it falls under. The Zero FIR can then be transferred to the police station where the matter is being handled. The Supreme Court made this decision to spare the victim's time and stop an offender from walking free [7]–[9].

CONCLUSION

Human rights are those fundamental freedoms that every member of the human family is legally obligated to enjoy. The equality of rights for men and women is also guaranteed by the Indian constitution. All forms of security shall be provided by the government (federal, state, and local) for abused women in society, and necessary steps will be taken to ensure that their rights are not violated. And everyone owes respect to women in our culture since it's in everyone's instinct to help them and promote their right to live freely independent lives. The family, the village, and the country all advance when women do. It is crucial because their worldviews and belief systems influence the growth of a healthy family, good society, and eventually a good country. Women's safety and protection can be ensured, as well as the upholding of their rights, with sufficient awareness of these rights. The necessity of the hour is for women's protection and welfare, which true equality can provide. True equality can also provide a stronger democratic system, ideals, and best rights.

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CHAPTER 3

WOMEN'S RIGHTS AND HUMAN RIGHTS: A REVIEW

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ABSTRACT:

Legal experts have recently been involved in a heated discussion regarding rights that has affected practically every aspect of domestic law. In areas typically associated with popular battles, such as civil rights for minorities and women, controversy concerning the function and utility of rights discourse has been particularly ferocious. Surprisingly, opponents of rights have not specifically targeted international law. Even international human rights law has generally avoided the rights discussion despite its near entire reliance on it and its close ties to nongovernmental organizations and popular battles. Through an examination of the body of human rights law dealing to women, this chapter attempts to translate some of the problems discovered and discussed in domestic law into public international law in this paper. Although the domestic discussion serves as my inspiration. The chapter also examines the many strategies used by international women's rights activists to advance progress for women while also criticizing the existing legal structures. In doing so, the chapter also deals with the various functions that rights discourse plays in the international advocacy of women's rights.

KEYWORDS:

Doctrinalists, Human Rights, Institutionalists, International Law, Women's Rights.

INTRODUCTION

Although it might seem that since women are people, international human rights law would naturally embrace their rights, women's rights supporters have argued that this cannot be assumed. While some contend that international human rights law already recognizes women's rights, others contend that changes to the international human rights regime are required before women's rights may be taken into account. Women's rights discourse, whether it is defending or criticizing the prevailing human rights model or trying to fit its causes into that model, is typically situated at the periphery of human rights discourse. There is potential for conflicts between conflicting rights to arise in this space of rights enumeration and rights discourse. Examining how various women's rights activists resolve those potential tensions gives light on both the rhetoric around international human rights and feminist legal theories.

Human rights law has not been the target of a rights critique, but it has nonetheless been contested. There are typically two attacks on the legislation. First of all, it is frequently perceived as a Western-conceived and -dominated enterprise that falls short of appropriately addressing the problems of the Third World and the East. While some critics point out that a Western system of rights might not be able to meet needs from non-Western cultures, the majority of people think that the system can adjust its priorities to take care of those needs. The second and more frequent criticism of human rights law is that it isn't sufficiently broad. For instance, it is encouraged to take economic and social rights, women's rights, and the rights of racial and ethnic minorities more seriously. Of course, there are connections between these two critiques. According to both groups of critics, any shortcomings in the law can be fixed by expanding it, either by introducing new rights or by rearranging the ones that already exist. None of the critics think that addressing her or his complaints will significantly alter the system [1]–[3]. They have been successful in various ways. A variety of groups have contributed to the growth of international human rights declarations and conventions by proposing new rights and redefining existing ones.

One of the groups pushing for the expansion of human rights and a better integration of women's rights is the feminist movement. They have helped build international legal instruments that are expressly related to women's rights through their work, in addition to identifying those international legal instruments that have clauses that forbid sex discrimination. It would seem that progress has been made if the number of such instruments is any indication. In 1986, Natalie Hevener counted 22 international papers pertaining to the status of women.⁷ The 1979 Convention on the Elimination of All Forms of Discrimination Against Women (Women's Convention) was the result of significant effort done by women's rights activists during the United Nations Decade for Women. The International Covenant on Civil and Political Rights and the International Covenant on Economic, Social, and Cultural Rights have both been ratified by as many States as the Convention, despite only being available for signature since 1980.

The academic literature on women's human rights has expanded along with the number of legal instruments. Only a few works had been written about women's rights prior to the Women's Convention, but since then, the quantity of works has exploded. Therefore, the Women's Convention has increased awareness of women's human rights as well as served as a reflection of that awareness. The majority of the literature that has developed since 1979 on women's human rights is examined in-depth in this article, which also identifies three major stances adopted by proponents of these rights. These methods are what I refer to as institutionalist, doctrinalist, and external critique. Each one stands for a particular feminist approach to the law as well as a particular way of approaching the discussion of human rights.

Attempting to establish women's place in the international human rights framework is a difficult undertaking for women's human rights campaigners, regardless of the strategies they choose. They criticize conventional ideas of human rights for failing to sufficiently take into account women, whether explicitly or inferentially. However, they also rely on human rights law and language, as well as international legal instruments, to advance women's equality. As a result, there is conflict and uncertainty regarding whether and how women's rights may be incorporated into human rights. The strategies used by the advocates highlight this tension.

Within the context of international human rights, two methodologies doctrinal and institutional operate that speak a language unique to that discourse. Liberal feminists who generally support the efficacy of human rights legal doctrine and institutions make up the majority of their supporters. Third-party proponents make arguments that I would classify as external criticisms. They approach the discussion of human rights as feminists, usually radical or cultural feminists, who are upset by the existence of a system that claims to defend the rights of all people while deliberately excluding half of the population.

The first two strategies promote women's rights by interpreting and occasionally critiquing the current institutional and doctrinal framework. Doctrinalists typically outline a specific issue affecting women in some or all regions of the world before demonstrating doctrinally how the issue amounts to an international violation of human rights. Institutionalists' conduct a critical analysis of the international legal bodies established to uphold human rights. To find out if and how they do so, they research both traditional human rights organizations and specialized women's organizations.

Since they frequently base their arguments on international legal institutions and doctrine, I regard both of these strategies as positivist. Doctrinalists and institutionalists disagree that they should approach human rights law with any preconceived notions of which rights should be inferred from the instruments or upheld by the institutions. Doctrinalists, for instance, derive certain rights from papers as if those rights might not even exist if it weren't for the documents. A general approach to human rights that regards women's rights as a typical component of human rights law and discourse, easily assimilable to the human rights paradigm, may be seen in the positive tone of both organisations' activity. Those who use the third strategy criticize the human rights framework for being either defined or applied by men or for being built on conceptions that are essentially masculine, as opposed to engaging with human rights discourse in its current form. Whether or

not women's rights are explicitly protected by legislation, these outside critics want to see the realization of what they perceive to be such rights. In doing so, they pose challenging queries regarding how women's wants and rights can be accommodated within the framework of the notion and definition of human rights as it currently stands. As a result, they are less likely to believe that women's rights may be assimilated into the human rights model than doctrinalists and institutionalists.

DISCUSSION

Doctrinalists name an activity or a group of acts that they think are prohibited by international human rights law, and they then list and explain the positive law that protects those rights. Even though the rights are occasionally expressly mentioned and guaranteed in human rights documents, they frequently need to be derived via the interpretation of rights that are broadly defined. Doctrinalists concentrate, for instance, on rights that would call for outlawing the practice of female circumcision, forbidding the rape of women during times of war, and allowing women to control their own reproductive and family planning processes. One doctrine addresses the rights of Muslim women generally and proposes a reinterpretation of Islamic law to avoid it clashing with international law.

Doctrinalists point out a number of difficulties concerning the connection between women's rights and human rights through their claims that a variety of international legal instruments protect women's rights. First, the advocates implicitly adopt various viewpoints regarding the significance and utility of specific human rights instruments, even within their doctrinal style. Most of the time, they touch on and veer between mainstream (supposedly universal) human rights instruments and focused women's instruments in their analysis. They start with established international law and claim that the general wording in the agreements ensures the rights they support by defending the rights of all people and particularly forbidding sex discrimination. Though they rarely give an explanation, the advocates frequently employ a variety of tools. Second, doctrinalists are well aware that women's rights are routinely infringed, despite their belief that the rights they support are guaranteed by positive law. In other words, they point out a discrepancy between the rights they assert are protected by international agreements and the actual reality of women around the world. They sometimes blame the enforcement problems with international law in general for this disparity. However, people tend to believe that women's rights are harder to uphold than other human rights more frequently. They contend that international law is authoritative in and of itself as one of their responses to problems with enforcement.

Third, and probably most importantly, the question of whether human rights can incorporate women's rights appears near the conclusion of most of these activists' writings. As they begin to consider methods for putting positive law into practice, their arguments start to look less doctrinal. Doctrinalists appear to be responding to enforcement problems in part by making this adjustment; even if they continue to uphold the supremacy of international law, they typically acknowledge the practical need to close the enforcement gap. They also use strategy in order to account for cultural variances. Despite the fact that human rights law is designed to be universal, certain doctrines tackle the fact that some rights are not generally accepted by victims or alleged offenders, especially in the nations where "violations" are most prevalent. In this regard, doctrinalists stand out from other women's rights activists since they consider cultural differences to be possible roadblocks to the realization of women's rights. Doctrinalists focus on non-institutional techniques as they transition to implementation strategies. Some choose a strategy Strategic positivism is what I refer to as trying to figure out which positive international law right will best persuade women and States to modify local legislation.

Doctrinalists seem to be speaking to a different group as they transition from a sole emphasis on the existence of rights in positive law to methods for ensuring that they are carried out. They appear to be trying to persuade people who define and use the international human rights language that the rights exist when they make arguments based on positive law. When they talk about implementation tactics, they appear to be addressing

other women's rights activists and advocates. The legal reasons are probably less significant for the latter group, even though they might offer some helpful authoritative language. I generally think of these supporters as liberal feminists. They seek to merge women's rights into the preeminent human rights institutions because they believe that women should have the same opportunities and rights protections as men. They do not think that assimilation will materially alter the structures because they perceive positive human rights law as already incorporating women.

The doctrinalists' answers to questions of cultural difference are influenced by their liberal feminist beliefs. Despite their conviction that the universal standards they support are grounded in positive law, they do not presume that all men, women, and States will concur that these standards are appropriately derived from international law or should be put into effect locally. Therefore, the advocates consider it their responsibility to persuade both male and female inhabitants of the States that women are entitled to these rights. They carry out this responsibility by selecting which theological argument to emphasize in addition to just repeating the idea. They also recommend using extralegal means of influence. While doctrinalists frequently do so, not all supporters of women's rights directly refute this counterargument of cultural relativism. They reject a cultural relativist viewpoint as a result of their dependence on universal positive law. But they are well aware that there are differences. Most advocates tolerate differences of opinion and try to work them out rather than stifling them. They do not believe that these debates are the root of or a reflection of any problems with women's rights or human rights in general [4]–[6].

These feminists are different from the radical feminists discussed because they are less inclined to acknowledge these disparities since they focus on a male/female dichotomy as the barrier to obtaining women's human rights. In my opinion, the doctrinalists' acceptance of heterogeneity in the current environment is a strength of their liberal feminist views. Doctrinalists acknowledge that there are cultural differences, but they all have different responses to them. Slack thoughtfully examines the claim of cultural relativism, devoting a significant portion of her article to outlining and addressing the tension between "cultural self-determination" and human rights that she sees: Finding a balance between a society's right to cultural self-determination and the defense of people against the infringement of their human rights is at the core of the debate. Slack only perceives a contradiction between rights and culture, never between various rights. She ignores the potential counterargument that rights exist to safeguard people's cultural traditions.

A different perspective on women's human rights focuses on the international organizations established to uphold those rights. Those who choose this strategy are not unduly preoccupied with doctrine. They don't promote any specific women's rights, and they aren't concerned with figuring out which international agreements protect women's rights. Instead, institutionalists assess how well institutions enforce women's human rights and make recommendations for how to do so. Institutionalists do, however, have a link to positive doctrine and law. The institutions they research stem from positive law, particularly those established to uphold specific conventions. Additionally, institutionalists appear to think that in order for positive laws or doctrines to have any real impact, institutions must put them into practice through effective enforcement mechanisms. Institutionalists are nevertheless affected by doctrinalists' conflicts, despite their decreased focus on doctrine. In fact, they exhibit similar to and distinct from doctrinalists doubts about the human rights regime's capacity to incorporate women's rights. All institutionalists start by addressing the same discrepancy between current law and the realities of women's life that the doctrinalists afterwards face. As a result, their writings begin where doctrinalists do when they shift to implementation tactics. However, institutionalists focus on the institutions that have been given authority by international law to implement the law rather than using non-institutional techniques.

Institutionalists are more outspoken in their criticism of the dominant human rights model than doctrine lists are. Despite their common belief that women's rights may be assimilated into human rights, they frequently

highlight the flaws of institutional actors who use human rights terminology. In fact, every advocate who spends any time studying institutions is critical of, or at least doubtful of, their capacity to uphold the law. Advocates, however, demonstrate the idea that the institutions can function as intended if a few roadblocks are removed as they progress to more detailed criticisms of the institutions. Thus, their criticisms imply recommendations for improvement.

A two-tiered criticism develops as different proponents call for the usage of and improvement of various institutions. The institutionalists contend that specialized institutions for women have not been given the same authority as mainstream institutions to defend human rights. They also claim that mainstream institutions are unwilling to integrate women's rights. The implication of both sections of the criticism is that the institutional framework necessary for incorporating women's rights already exists; these rights just need to be respected. As a result, proponents criticize individuals who create and manage institutions rather than the institutional structures themselves. Since none of them appear willing to completely give up on institutions, they cannot, in fact, attack the institutional frameworks without doing so.

Therefore, institutionalists both oppose and criticize institutional structures. Even though the majority of advocates focus on specialized institutions, they all examine such institutions through a comparative lens that compares their practices to those offered by mainstream institutions. The literature is therefore mired in a dilemma. It can be argued that traditional institutions are defective, but not necessarily intrinsically; rather, they can only be flawed to the extent that they fail to integrate women's rights or take into consideration women's unique status or concerns [7]–[9].

CONCLUSION

One of the driving factors of the literature—the frequent feeling that there is a disconnect between the law and reality—emerges in this conflict over whether human rights can, should integrate, or accommodate women's rights. Filling this gap involves shifting the literature's emphasis from doctrine to legal institutions, from legal authority to a more strategic focus, from general legal institutions to specialized women's legal institutions, and from a focus on human rights law to one that is critical of human rights discourse. The move to close the gap paradoxically becomes more accepting of the constraints of human rights law and rhetoric than the preceding position each time an advocate sees an enforcement or attitude gap. Therefore, advocates tend to attempt to modify formal mainstream human rights structures less and less as they venture outside of them. Instead, even when they employ the structures again, the advocates continue to believe that they are faulty. Doctrinalists, for instance, typically operate under the premise that authoritative positive human rights law, reflecting a belief that there are no boundaries to the debate. However, once they acknowledge the enforcement gap and the discourse's limitations as a change agent, they turn to methods for making the legislation effective. However, doctrinalists hold the belief that if they don't go to institutions

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CHAPTER 4

WOMEN'S REPRODUCTIVE RIGHTS IN EUROPE: A DEBATE

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ABSTRACT:

At the international level, women's reproductive autonomy has only recently earned some acknowledgment. It was challenging to obtain and is still debatable to receive this accolade. In Ireland, where women's human rights in general and reproductive autonomy in particular have frequently been represented as being hostile to cultural and national sovereignty, this article discusses the fight for reproductive autonomy within the framework of the abortion issue. The way that gender identities and roles are given more or less weight depending on how well they "fit" with state objectives and the ongoing process of nation-building is illustrated by the way that religious and nationalist values are intertwined with the fight for reproductive autonomy in Ireland. A recognition of the universal legitimacy of women's human rights claims is lost in these negotiations and concessions. The Council of Europe member nations have long been at the forefront of these efforts, and in recent decades, significant global progress has been made in the area of women's sexual and reproductive health and rights, as well as the elimination of associated kinds of discrimination. Nevertheless, despite significant advancements, women's sexual and reproductive health and rights continue to be widely denied and violated across Europe. In Europe, laws, regulations, and practices continue to seriously restrict and damage women's autonomy, dignity, and ability to make decisions regarding.

KEYWORDS:

Europe Council, Regressive Legislation, Reproductive Rights, Universal Legitimacy, Women's Rights.

INTRODUCTION

Effective state action is necessary to protect sexual and reproductive health and rights. Some of the most important and private facets of our life as humans are in danger without it. Our wellbeing physically, emotionally, and mentally is in danger. Our ability to choose important aspects of our lives and relationships is constrained. It compromises our capacity to make independent and knowledgeable decisions about our bodies, our health, our sexuality, and whether or not to procreate. The sexual and reproductive rights and health of women in Europe are the subject of this issue paper. Although there has been progress, widespread gender inequality still affects women in Europe in many facets of life and frequently has a significant impact on their rights and sexual and reproductive health. In Europe, there are still laws, regulations, and practices that seriously restrict and damage women's autonomy, dignity, and ability to make decisions regarding their sexual and reproductive health. Throughout the spectrum of a woman's sexual and reproductive life, particularly in health care settings, there are still numerous instances of discrimination, assault, and coercion.

This Issue Paper defines "sexual and reproductive rights" as a set of civil, political, economic, social, and cultural rights that are upheld by international human rights law and norms and that are applicable to all aspects of a person's sexual and reproductive life. The right to health, the right to life, the freedom from torture and other cruel treatment, and the right to privacy are only a few of these rights. Importantly, they also contain the right to gender equality and the prohibition of discrimination in the exercise of rights, which obligates member states to uphold and guarantee the equal enjoyment of all rights by women and girls. The non-retrogression principle, which forbids member states from taking actions that undermine, limit, or eliminate already-existing rights or entitlements in the domain of sexual and reproductive health and rights, is also embodied in these standards.

As a result, women's rights to sexual and reproductive health, as well as other related rights, are neither unique from or independent from human rights. Instead, they are fundamental components of the human rights framework, as universally acknowledged by human rights mechanisms. Similar to how they must respect and uphold women's human rights and advance gender equality, member states also have a duty to advance and safeguard women's sexual and reproductive health and rights [1]–[3].

The efforts of European nations to eradicate the limitations, discrimination, coercion, and violence that women experience throughout their sexual and reproductive lives have achieved tremendous strides in recent years. Policies and laws that forbid Page 18 Contraception has been completely eliminated from women's sexual and reproductive health and rights in Europe. Abortion restrictions have been loosened. There are laws in place that make violence against women illegal. Regulations defining different ages for male and female sexual consent have been abolished. Provisions that made same-sex adult relationships and sex between men and women outside of marriage illegal have been abolished. Divorce is now officially legal. Pregnancy and maternity leave at work are protected, and there are protections for child support obligations. In parallel, significant advancements have been made in Europe's delivery, accessibility, and quality of the various types of sexual and reproductive health care that women require. Globally speaking, several European nations have some of the lowest rates of maternal mortality, modern contraception is more widely accessible than in other areas, the number of unintended pregnancies is declining, and unsafe abortion incidents are virtually nonexistent in some areas of the region and steadily declining in others.

Nevertheless, despite these significant accomplishments, women's sexual and reproductive health, autonomy, integrity, and ability to make decisions are still endangered in many regions of Europe, and their sexual and reproductive rights are still routinely violated. Some nations continue to violate, limit, or erode the rights and sexual and reproductive health of women. Women's capacity to access high-quality sexual and reproductive health care is hampered by a variety of financial, practical, and societal restrictions that put their sexual and reproductive health in danger. All European communities still experience violence against women, and certain nations continue to be concerned about coercive sexual and reproductive health care practices. Social expectations, conventions, and stigma still exist regarding how women should behave in society, their sexuality, and their ability to procreate. These limitations, obstacles, biases, and abuses occasionally have an influence on all women in a specific European nation; frequently, they give birth to several types of discrimination and target, or intensify the effects on, specific groups of women.

Furthermore, there is a troubling global and regional trend that some regions of Europe are currently experiencing, where protections for women's sexual and reproductive health and rights are being taken back. One of the things that led to the creation of this Issue Paper was this tendency and the associated human rights violations. Attempts to undo the hard progress made in the area of women's sexual and reproductive health and rights are extremely concerning. Promoting gender equality in Europe is essential to member states' commitments to public health, sustainable development, and human rights. Achieving gender equality is crucial for nations to fulfill their commitments under international human rights legislation, but it also supports sustainable economies, improves societies, and benefits all of mankind. Women's equality in the region will remain illusory until their sexual and reproductive health and rights are guaranteed. However, failing to respect and uphold women's sexual and reproductive health and rights is both a cause of and a result of gender inequality and discrimination.

DISCUSSION

Significant global progress has been made in recent decades regarding women's sexual and reproductive health and rights, as well as towards the abolition of associated forms of discrimination. Member nations of the Council of Europe have long led the way in these initiatives and have taken significant steps to enhance and defend women's sexual and reproductive health and rights in their domestic laws, policies, and practices.

Despite this significant development, women in Europe still frequently have their sexual and reproductive rights violated and denied.

In fact, as was said in the opening, a number of significant and alarming regional disparities are hidden by Europe's overall leadership in terms of women's sexual and reproductive health outcomes. No Council of Europe member state has fully complied with its commitments to ensure the realization of women's sexual and reproductive health and rights, despite differences in the type and seriousness of prevailing human rights concerns between nations.

The cornerstone of international human rights law is the universality of human rights, and women's sexual and reproductive health and rights are essential parts of that legal framework. It is crucial in this situation to make consistent progress toward gender equality and the elimination of all forms of discrimination against women. But in recent years, new dangers to women's sexual and reproductive health and rights have surfaced throughout Europe, having a significant impact on women's human rights and the formulation of domestic, regional, and global policy.

These challenges have, to some extent, taken varied forms in various political and social situations throughout Europe, but they have generally featured efforts to limit or undermine women's access to particular kinds of health services. In Europe, efforts to undermine and question long-standing commitments to gender equality and the universality of women's rights have been made in the areas of sexual and reproductive health and rights.

Negative language:

Elected officials and other policy makers, including those at the highest levels of government, have in certain nations used derogatory discourse addressing gender equality and sexual and reproductive health and rights. Officials and public figures have denigrated the idea of gender equality in public declarations, calling it and the accompanying human rights safeguards examples of "gender ideology".

Additionally, they have used terminology like as "human rights," "traditional values," or "protection of the family" to support damaging gender stereotypes and presumptions about the roles that women play in society while promoting discrimination based on sex as well as sexual orientation or gender identity. Public officials have occasionally incorrectly linked dropping birth rates and demographic worries to gender equality and stronger protection of women's sexual and reproductive health and rights [4]–[6].

Regressive legislation:

Threats have gone beyond speech and discourse in some member states, where laws and policies have been passed that weaken the protections for women's sexual and reproductive health and rights. For instance, in recent years, governments in Armenia, "the former Yugoslav Republic of Macedonia", Georgia, the Russian Federation, and Slovakia have established laws and policies that add a number of new requirements that women must meet before obtaining legally sanctioned abortion services.

These newly imposed, retrogressive procedural impediments that threaten women's health and human rights frequently take the form of mandatory waiting periods and discriminatory counseling requirements prior to abortion. Retrogressive plans to enact comparable procedural rules were also proposed in other European nations like Latvia, Lithuania, and Romania, albeit they ultimately failed.

Abolitionist legislation has also recently been proposed in Lithuania, Slovakia, Spain, Poland, and the Russian Federation. Although these proposals were ultimately defeated, frequently after widespread public outcry and significant protests and demonstrations, they serve as a potent example of the scope and character of the opposition to the advancement of women's rights and gender equality in some regions of Europe.

Additionally, although legislative rollbacks in many European contexts have directly targeted women's access to services for legal abortion, other facets of women's sexual and reproductive health and rights have also been impacted. For instance, recent legislation in Poland reinstated the need for all women to obtain emergency contraception on a medical prescription, repealing earlier regulations that had permitted the purchase of some emergency contraceptives over the counter (without a prescription) in pharmacies. In addition, a number of backwards-looking legislation and policies with a variety of detrimental effects on women's sexual and reproductive health and rights have been implemented in Europe. The Russian Federation has implemented laws regarding reproductive health and rights.

Laws that effectively prohibit the dissemination of knowledge regarding sexual variety and homosexuality, especially for educational purposes, are among them. There are also laws that decriminalize some types of domestic violence. A number of European countries' courts have also encountered legal issues that put women's sexual and reproductive rights and health at risk. Courts in Croatia, Portugal, and Slovakia overturned legal petitions contesting women's right to an abortion upon request, and courts in Sweden and the United Kingdom rejected claims attempting to expand the rights of medical professionals to refuse to provide legal abortion care on moral or religious grounds. In the majority of cases, these claims have been rejected.

However, in a tiny number of instances, jurisprudence and judicial rulings have led to retrogression. For instance, the Polish Constitutional Tribunal recently repealed significant protections that had previously been in place for medical practitioners who decline to perform specific health services out of conscientious or religious objections. In particular, the court eliminated the provision that doctors who decline to provide medical care must refer their patients to another doctor. This has significant consequences for Polish women who frequently encounter persistent denials of care while attempting to obtain access to legal abortion services or other types of sexual and reproductive health care.

Threats against human rights advocates:

Many civil society organizations, medical professionals, and human rights advocates who are striving to advance women's sexual and reproductive health and rights throughout Europe have also been impacted by the backlash. Human rights advocates who work to advance gender equality and women's sexual and reproductive health and rights continue to come under attack from violence, threats, hate speech, and smear campaigns, including those launched by far-right or extremist religious organizations.

The recent introduction of restrictive laws and policies that affect civil society generally in some member states, such as those that are currently in effect in Hungary and the Russian Federation, has had a direct and tangible impact on human rights advocates and organizations working to advance women's sexual and reproductive health and rights.

Gender Stereotypes, Social Standards, and Stigma:

In recent decades, there have been significant social changes and alterations in attitudes on sex and reproduction throughout Europe. Social mores about the place of women in society have advanced significantly along with gender norms. However, stigma still surrounds many facets of women's sexual and reproductive lives, and discrimination, damaging gender stereotypes, and social norms regarding women's sexuality and reproductive abilities continue to exist among member states. These are the root causes of many of the violations and abuses that are emphasized throughout this Issue Paper and have wide-ranging, negative effects on women's sexual and reproductive health and rights throughout Europe.

Women's sex-based violence:

Because they are female, women in Europe experience a wide range of types of violence and abuse, including sexual assault and harassment in the context of intimate relationships, in the workplace, and in public places. In Europe, it is predicted that at least one out of every four women will experience gender-based violence at some point in their lives. Social conventions and harmful gender stereotypes are major factors in this. They not only contribute to the core causes of violence against women, but they also undermine the efforts made by member states to curtail it and ensure accountability.

Women's sexuality continues to be influenced by a variety of social mores and presumptions throughout Europe, many of which blame women for rape and other types of sexual assault, especially when a woman is perceived as going against conventional mores or expectations. Such viewpoints draw emphasis away from the conduct of the offenders and instead place it on the look, behavior, or sexual history of women. Domestic and intimate partner violence against women continues to be largely regarded as a "private" or "family" affair rather than a criminal justice concern, even in nations with strict laws and regulations. The prevention, investigation, and punishment of violence against women can be severely affected by these unfavorable presumptions and attitudes, frequently resulting in impunity. They affect women's capacity and willingness to disclose violence, as well as how aggressively law enforcement and criminal justice officials pursue fruitful inquiries and convictions.

Extremely tight laws:

A woman may obtain an abortion at her request, if she experiences distress, or for general socioeconomic reasons in more than four out of every five Council of Europe member nations. The remaining four have legalized abortion on socioeconomic grounds. Of these 40 countries, 36 permit abortion on a woman's request without restriction as to rationale or for reasons of suffering, with time limits ranging from 10 to 24 weeks. When conducted to preserve a woman's bodily or mental health or if there is a serious or fatal foetal impairment, abortion is nevertheless lawful later in pregnancy in the majority of these nations after the relevant time limit for abortion on request or socioeconomic grounds has passed.

Eight instances in Europe still need to have their abortion laws changed in a way that follows this strategy. Ireland, Liechtenstein, Malta, Monaco, Northern Ireland in the United Kingdom, Poland, and San Marino all continue to have extremely tight regulations that prevent women from getting an abortion except in very specific situations. Malta and Andorra both forbid abortion under any circumstances. In San Marino, life-saving care is allowed as a criminal law exception, whereas in Ireland, abortion is only authorized when it prevents a serious risk to a woman's life. The only exceptions in Northern Ireland concern threats to a woman's life or health. Only serious foetal damage, a risk to a woman's health or life, or a pregnancy that resulted from sexual assault are legal grounds for abortion in Poland and Monaco. In Liechtenstein, abortion is only permitted in situations where there are grave risks to a woman's life or health, if the expectant mother is younger than 14 years old, or if the pregnancy was brought about by rape, sexual coercion, or abuse of a helpless or mentally disabled person [7]–[9].

CONCLUSION

Recent trends towards the retrogressive installation of procedural hurdles in central and eastern Europe are quite concerning. Armenia, the Russian Federation, Slovakia, and "the former Yugoslav Republic of Macedonia" have all recently passed regressive laws and regulations that impose new obligatory waiting periods and/or prejudiced counseling requirements prior to abortion on demand. Even though the new requirements differ by jurisdiction, several of the pertinent clauses or explanatory reports make it clear that they aim to restrict women's access to abortion. As a result of these developments, women are now subject to additional biased counseling regulations in certain of these jurisdictions, and medical personnel are

required to give women who request abortion services directive, medically incorrect, or misleading information regarding abortion. The WHO standards state that information offered to women seeking abortion services must be objective, non-directive, respectful of women's dignity, needs, and perspectives, and only given on the basis of informed consent. This is blatantly against these criteria. The recommendations emphasize that purposeful misrepresentation of facts on abortion services might obstruct or delay women's access to care, which may increase their health risks.

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CHAPTER 5

WOMEN TRAFFICKING AND HUMAN RIGHTS IN INDIA: A CRITICAL ANALYSIS

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ABSTRACT:

The trafficking of people is expressly prohibited by the Indian Constitution. The constitution's article 23 on fundamental rights forbids "traffic in human beings and other similar forms of forced labor." Despite the lack of a clear definition, it is possible to say that trafficking always entails the movement or transportation of a person by coercion or deception, as well as the subsequent exploitation that results in commercialization. The abusers take advantage of the vulnerable nature of the trafficked individual, including the traffickers, recruiters, transporters, sellers, buyers, end-users, etc. With globalization, trafficking has increased dramatically. The problem is made worse by organized actions, increasing profit with little to no risk, and low attention given to law enforcement, among other factors. The money made through trafficking is similar to the money made from trafficking in drugs and weapons. In order to work as domestic helpers or workers, women are also trafficked into commercial markets. Similar to those who are forced into prostitution, Kuwait is thought to be a key hub for the trafficking of women for commercial exploitation. Recruiters lure these women with promises of money and a better life. Once in Kuwait, their new owners frequently confiscate their passports and immigration documents, leaving the refugees defenseless and without legal recourse.

KEYWORDS:

Bonded Labor, Fundamental Rights, Globalization, Women Trafficking, Women's Rights.

INTRODUCTION

One of the main demographics thought to be most susceptible to human trafficking is women. In almost every nation in the globe, slavers abduct, sell, and compel women and girls for sexual or commercial exploitation. The sophisticated and pervasive nature of human trafficking operations makes the prosecution and punishment of traffickers nearly hard in many instances, despite the fact that numerous human rights and governmental groups concur that it is a severe violation of human rights that must be combated. Women's trafficking is a long-standing problem that began almost early stages of civilization. In the ancient world, female slaves were frequently highly prized for their prostitution, usage as concubines, or for breeding more slaves.

To support the prostitution industry is one of the most frequent motives for the trafficking of women in today's world. Women from impoverished areas are frequently bought or recruited by traffickers who promise to smuggle them to another nation and hire them as domestic staff. In reality, the women are frequently raped and mistreated by their recruiters before being delivered to brothels or clandestine prostitution networks, where they are occasionally literally kept behind locked doors [1]–[3].

Many people are informed that they must labor in the sex business until their transportation debt is settled, which may theoretically take the entirety of their life. Health professionals maintain that trafficking in women poses serious health hazards to the broader population, particularly in terms of STIs. Condom use is frequently discouraged or forbade among women who are sold into prostitution, making them prime candidates for disease transmission. These women are frequently under strict control, which limits their access to any kind of health care, making them much more susceptible to contract various ailments.

Definitions for Operations

"A serious crime and a grave violation of human rights," is trafficking in humans. Thousands of men, women, and children fall victim to human traffickers each year, both domestically and overseas. Whether as a country of origin, transit, or destination for victims, almost every country in the world is impacted by trafficking. Trafficking in persons is defined in Article 3, Paragraph (a), of the Protocol to Prevent, Suppress, and Punish Trafficking in Persons as "the recruitment, transportation, transfer, harboring, or receipt of persons, by threat or use of force or other forms of coercion, by abduction, by fraud or deception, by the abuse of power or of a position of vulnerability, or by the giving or receiving of payments or benefits to obtain the consent of a person having control.

Recommendations for Related Literature:

In his study, Jean D'Chunha critically analyzed the scope and intensity of prostitution and sex trafficking in South Asian nations. He estimated that between 70,000 and 2 million women were involved in prostitution. According to the author, the main methods of supplying women and children for commercial sexual exploitation include prostitution, trafficking, abduction, deception-lure of good jobs, false marriage contracts, befriending, and deception-lure of excellent jobs.

In his review of India, Bangladesh, Pakistan, and Nepal from 2006, Krishna Prasad made note of how similar the human trafficking situation in India is to that in other South Asian nations. For women, men, and children who are trafficked for the purpose of sexual and labor exploitation, India serves as the country of origin, transit, and destination. In Middle Eastern nations, men, women, and children are trafficked into involuntary servitude circumstances and made to serve as camel jockeys. Children and women from Bangladesh are trafficked to India or through India on their way to Pakistan and the Middle East for the purposes of forced labor, domestic slavery, and sexual exploitation.

In his study carried out in the Andhra Pradesh state, Madhusudhana indicated the growth of trafficking in India. According to his opinion, trafficking of women has been dubbed the "dark side of globalization" and is now a component of international organized crime. The number of children and women trafficked for commercial sex work is difficult to estimate due to the illegal nature of people trafficking. He also thought that during the past ten years, the amount of trafficking on a global scale has significantly expanded.

He came to the conclusion that there is a connection between trafficking, poverty, and gender prejudice. He claims that discrimination also includes hazards to the girl child's health and wellness as well as the denial of an education, a lack of employment prospects, an early marriage, and early childbearing. He acknowledges that many tribal traditions forbid women from owning property, the primary source of income in rural communities, making them much more susceptible than men. He draws the conclusion that "the victims face the reality of being infected with HIV/AIDS in addition to the risk of being psychologically abused." After a few years of victimization, it's also conceivable that they'll turn become procurers. He claims that existing stigmatization and prejudice by one's own family and the community when reintegrating into society makes women more susceptible to trafficking.

Trafficking of women in India

Women and girls from Bangladesh and Nepal who have been trafficked for the purpose of commercial sexual exploitation also end up in India. Children from Nepal are frequently transported to India to work as forced laborers in circuses. For the purpose of sexual exploitation in the Middle East, Indian women are transported there. Indian laborers who voluntarily relocate each year to the Middle East and Europe for employment as domestic helpers and unskilled laborers may also become involved in the human trafficking trade. In such cases, workers may have been "recruited" through dishonest recruitment practices that directly place them in

forced labor situations, such as debt bondage; in other cases, high debts incurred to pay recruitment fees leave them vulnerable to exploitation by unscrupulous employers in the destination countries, where some are subjected to involuntary servitude conditions, such as non-payment of wages, movement restrictions, and unlawful withholding; The following explanations for continuing in the profession were given by prostitutes in a recent poll in India, and they have been echoed in all affected nations [3]–[5].

DISCUSSION

Trafficking in women and girls in India:

A recent assessment found that women are freely bought, sold, and trafficked from various regions of India to other nations. These girls and women are sourced from Dindigal, Madurai, Tiruchirapalli, and Chengalpattu in TamilNadu, Gaya, Kishanganj, Patna, Katihar, Purnea, Araria and Madhubani from Bihar, Murshidabad and 24 Parganas in West Bengal, Maharajgunj from UP, Dholpur, Alwar, Tonk from Rajasthan, Mangalore, and Gulbarga and Raichur from Karnataka. These women and girls are sent to nations including Thailand, Kenya, South Africa, and the Middle East's Bahrain, Dubai, and Oman as well as to the United Kingdom, South Korea, and the Philippines. They are severely exploited and mistreated while being forced to work as sex workers.

These women are the most susceptible to becoming infected with HIV. There is an increase in the voluntarily admission of women into sex work as a result of the continuous poverty and lack of employment prospects. Trafficking, which includes both commercial sexual exploitation and non-sex related exploitation, is a global problem that is complicated by the fact that it is an organized crime, a severe form of human rights violation, a problem of economic empowerment, and a problem of social justice. The rights and dignity of the individual are violated in several ways by the trafficking of women and children, which results in unfathomable suffering. The right to life, dignity, security, privacy, health, education, and the redress of grievances are all violated.

India's center for human trafficking is West Bengal. Among all Indian states, it had the most human trafficking instances (669) in 2013, followed by Tamil Nadu, Andhra Pradesh, Karnataka, and Maharashtra. Forced union: In many places of India where the ratio of women to men is lower than it should be owing to female infanticide, girls and women are not only trafficked for prostitution but are also bought and sold like commodities. Then they are made to get married.

Bonded labor: Debt labor is a practice that is common in our society even though it is outlawed in India. The Asia-Pacific area employs more than 11.7 million people in forced labor, according to the International Labor Organization. Children are frequently sold as slave labor by people in financial trouble. For this reason, both boys and girls are sold and typically not paid for years. Human trafficking victims have a high risk of developing conditions like mental illnesses, sadness, and anxiety. The risk of contracting HIV and other STDs is higher for women who are coerced into prostitution.

Punishment for the guilty: Trafficking for the purpose of engaging in commercial sexual exploitation is punishable under the Immoral Trafficking Prevention Act (ITPA). The sentence might be anything from seven years to life in jail. The Child work Act, the Juvenile Justice Act, and the Bonded Labor Abolition Act all forbid forced and bonded work in India. The savage gang rape that occurred in December 2012 prompted the government to approve a bill that modified the laws against sexual assault and sex trafficking. However, there is still a significant gap between the adoption and application of these regulations.

All parties involved in the criminal justice system, including judges, prosecutors, medical professionals, and police officers, must be made aware of the need for efficient implementation of the current law. In order to assure law enforcement, rescue, prevention, counseling, rehabilitation, reintegration, social empowerment,

etc., there should also be partnership with NGOs. The following are good piloting habits: Mandatory birth registration with a focus on vulnerable areas More than 70% of victims are from backward castes and SC. Create a mechanism to keep track of people who are missing across state and district borders building a trafficking database

Creating detailed policies for handling inquiries and cases of trafficking

Identifying potential areas for trafficking legislation change. Coordinating efforts amongst state enforcement agencies involved in this subject Permanent closure of brothels with a history of offenses. An improvement in victim care at institutions run by the government. A victim compensation fund will be established in order to offer loans, vocational training, and other services. Community Vigilant groups are formed in sensitive locations. Night care facilities and drop-in centers for kids in high-traffic regions. In an effort to eliminate the trafficking of women and children, the Ministry of Women and Child Development (MWCD) has launched a variety of measures.

In order to mainstream and reintegrate trafficking victims, the 1998 National Plan of Action to Combat Trafficking and Commercial Sexual Exploitation of Women and Children was created. A Central Advisory Committee (CAB) was established to provide guidance on the best ways to approach the issue. The protocol for pre-rescue, rescue, and post-rescue actions for children who have been trafficked for the purpose of commercial sexual exploitation was released as a set of rules for all parties involved.

In order to provide state governments with the necessary research, studies, and information, the Ministry of Home Affairs has established a dedicated nodal Cell. Training for all stakeholders, including police and government officials, to better understand the situation and, as a result, respond appropriately to a suspicious activity or person. The MWCD manages Swadhar Homes, Short Stay Homes, and Shelter-based homes for women in challenging situations. In an effort to prevent cross-border trafficking, MWCD has worked with the Ministry of External Affairs to establish special task groups. Tips and Techniques for Preventing the Trafficking of Women and Girls. State parties must provide policies, programs, and other initiatives to stop trafficking and safeguard victims from becoming new victims.

The victim of human trafficking experiences several rights breaches due to the prevalence of vulnerable situations of inequality and injustice, as well as the exploitation of the victim's circumstances by traffickers and others. Therefore, prevention-related policies, programs, and strategies need to be distinctive with a focus on and an orientation towards all these challenges. At the local level, a cooperative effort between the police and NGOs is necessary to prevent trafficking in the source regions. Campaigns to raise public awareness and community involvement are essential to preventative programs. Community policing is the most effective method of prevention. One of any social action program's most crucial roles is raising legal knowledge. By educating people about their rights, legal awareness empowers them and can help them become more resilient to exploitation and abuse. As shown in Figure 1 Trafficking cases record.

The vulnerability of women and girl children is significantly influenced by gender discrimination and patriarchal attitude. This manifests itself in a number of grave breaches of women's rights, including the prevalence of female infanticide and feticide as well as discrimination against women in the workplace, educational system, and healthcare. These are the susceptibility elements that lead to trafficking, thus preventative tactics must be tailored to them. Help lines and help booths are crucial for giving anyone in need prompt assistance. The Ministry of Social Justice and Empowerment is considering working with NGOs to set up help lines and aid booths that can offer victims' children quick support. It will be suitable if the police help lines, missing person bureaus, child rights NGOs, and kid lines across India are connected to create a potent instrument against trafficking. Natural disasters and man-made disturbances do worsen the vulnerability position; border immigration authorities need to be made more aware so they can network with

the police and with anti-trafficking NGOs. Therefore, special elements focusing on the rights of women and children must be included in relief and aftercare programs. Political will is a crucial component in the fight against trafficking. □ Integrating prevention with prosecution and protection is the best approach.

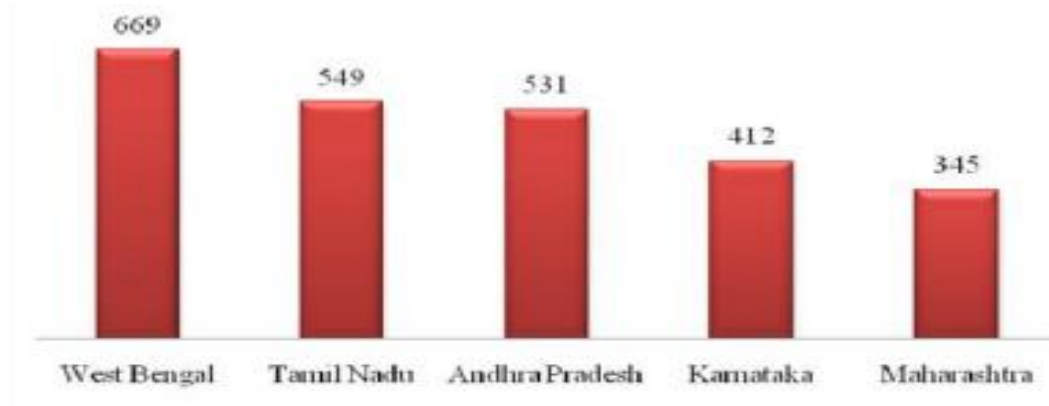


Figure 1: Trafficking cases record [shanlaxjournals].

The tasks of prosecution include identifying the traffickers, bringing them to justice, and seizing their illegal property. All actions taken to address the victim's complaints as part of protecting them include assisting them in surviving, recovering, and establishing themselves. Therefore, protection and prosecution help deter crime. The plans should concentrate on efforts to alleviate poverty, illiteracy, etc. in order to address the concerns of livelihood options and possibilities. In communities where enrollment in CSE may be seen as the only option, there should be specific packages for women and kids. The goal of education and other services should be to empower vulnerable people by developing their capacity [6]–[8].

CONCLUSION

However, the majority of them are found in metropolitan areas, and relatively few of them have links at the local level. Despite the fact that numerous people and organizations are attempting to battle the issue on a global scale, it can take some time before the full scope of the problem is understood. Women trafficking affects every nation and a wide range of businesses. The state of affairs in the nation paints an image of a lack of coordination and cohesiveness. The agencies involved in rescue do not appear to have any cooperation with the agencies concerned with rehabilitation, whether it is intra-state, inter-state, or trans-border trafficking. The problem of missing women and children has never been connected to trafficking; it has only ever been addressed on its own. There is no centralized platform connecting preventative measures in source and destination regions. Delivering justice and defending human rights have been seriously hampered by the lack of a national coordinating/monitoring agency. Therefore, a national nodal body to combat trafficking is also required in order to ensure the best interests of the victims, to achieve effective coordination at the national level, and to coordinate preventive measures, programmes, and policies.

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CHAPTER 6

MODERN DAY SLAVERY AND WOMEN'S RIGHTS: A CHANGE IN PARADIGM

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ABSTRACT:

Today, a lot more companies are conscious of the problem of modern slavery and the potential for it to exist in their supply chains. The UK's groundbreaking Modern Slavery Act of 2015 has undoubtedly increased awareness of the issue there, and subsequent legislation, such as the French Corporate Vigilance law and the anticipated Australian Modern Slavery law, has increased understanding of the issue on a much wider international scale. Additionally, the 2030 Agenda for Sustainable Development includes worldwide commitments (Goals 5.2 and 8.7) to eradicate human trafficking, forced labor, and modern slavery. No firm can be confident in the standards in its value chain unless it has made significant efforts to analyze, comprehend, and improve the position of women. However, the overall focus has been on detecting the risk of modern slavery in the value chain, with some more progressive corporations making attempts to address specific high-risk areas. This only goes so far in addressing modern slavery and lowering the possibility of it occurring in supply chains. Business must take a bigger, more systemic role in eradicating the primary causes of contemporary slavery if we are to effectively combat it. This document explores the role WEE can play in lowering the risk of modern slavery, identifies learning from WEE interventions that can be used in future work to prevent modern slavery in global supply chains, and offers suggestions for how firms should use WEE.

KEYWORDS:

Modern Slavery, Sexual Violence, Sustainable Development, Women Economic Empowerment, Women's Rights.

INTRODUCTION

Over two-thirds of the estimated 40 million individuals who are slaves in modern times are women and girls. However, slavery is not limited to people who become victims of crime. It is about inequities and the systems that support them, frequently deny the most disadvantaged people agency or authority, and take advantage of them financially. Girls and women endure modern slavery in a variety of ways, including commercial sexual exploitation, exploitative domestic work, bonded labor, sexual abuse, and coercion behind factory gates. One of the main causes of the trafficking, exploitation, and abuse of women and girls is this gender inequality and lack of autonomy, which extends from the individual and family level to the institutional and systemic level. Less access to education and training; greater likelihood of working in unregulated or informal industries; lower social status and legal standing; lack of voice, autonomy, and rights at the individual, household, and community levels; frequent perception as a financial burden by their families; less control over financial assets; less access to financial assets.

It is getting more and more vital to interrupt the cycle of gender inequity and the exploitation of women and girls. Life is becoming more and more precarious for marginalized and vulnerable people as a result of the social and economic effects of the covid pandemic and the climate crisis. The impact of these crises on the individuals and communities we work with has been continuously monitored by the Freedom Fund, and we have witnessed ongoing proof of how intricately linked the injustices of gender inequality and modern slavery are.

In many locations, the covid epidemic has led to an increase in domestic violence, as well as rates of child labor, early and forced marriage, and child sexual assault. Decades of advancement in women's empowerment and gender equality have begun to deteriorate. We have observed how girls and women, many of whom serve as the primary caregivers and breadwinners for their families, are experiencing a depletion of their meager resources, uprooting of their lives, livelihood instability, and further erosion of their rights and status, all of which increase their risk of being subjected to human trafficking, exploitation, and abuse [1]–[3].

Additionally, we have shown that women and girls who belong to lower castes, racial or ethnic minorities, or other oppressed groups, are especially susceptible to economic, social, and political instability. In addition to experiencing gender inequality, women and girls frequently experience intersecting types of discrimination based on race, ethnicity, caste, and other aspects of their social, economic, or identity. This emphasizes how crucial it is to expose the ways in which interlocking oppressive institutions work together to support and sustain the exploitation and trafficking of women and girls.

Identity as a woman and gender inequality:

This report is based on the Freedom Fund's experience assisting partners who work primarily with cisgender women and girls, with the understanding that LGBTQI+ people face additional and unique forms of marginalization, exploitation, and risk of violence and abuse due to their gender identity or expression. Frontline interventions to support victims and survivors and to address the root causes that place women and girls disproportionately at risk should aim to take a multi-layered approach given the complex set of factors and systemic inequalities that are responsible for the plight of millions of women and girls suffering conditions of slavery. In order to help victims heal and enjoy free and independent lives, they must put their own lived experiences, needs, and desires at the center of their efforts.

To detect and change negative gender stereotypes and to create a secure and empowering environment for women and girls, they must work with entire communities. Additionally, they must collaborate with influential stakeholders such as corporations, governments, and other groups to eliminate systemic discrimination and gender inequality. We hope that this report can help towards a comprehensive, multi-layered response involving all stakeholders, from donors and governments to survivors, women and girls at risk, and the organizations and groups that they lead and work with. We have drawn on our experience working alongside our partner organizations, our research into what works, and examples of the many successful approaches our frontline partners are taking. Together, we think we may begin to sever the connection between gender inequality and the trafficking and exploitation of women and girls, so assisting more women and girls in escaping the menace of modern slavery.

DISCUSSION

While there is a wide range of vulnerability factors and the majority of victims are propelled into slavery by a confluence of events, poverty is one trait that almost all of them share. Numerous victims across our frontline programs were interviewed, and the most common explanations for why and how they fell victim to exploitation were strikingly similar: financial instability, a lack of access to basic services and affordable credit, and a lack of employment opportunities or other alternative sources of income. The majority of families and communities are supported by women and girls who take on the duties of maintaining the home, raising children, and caring for the sick and aged. In difficult circumstances, they are also under more pressure to provide for their family, which increases the danger of forced marriage, human trafficking, or other forms of exploitation that target women and girls specifically and may be the only source of revenue available. One 16-year-old employee at a Kathmandu, Nepal, dancing club told us: "To support my family, mum used to

work there and she was the family's earner. She became ill and was unable to work, so I went in to take her place.

Families are more susceptible to overwhelming debt when they are struggling to meet their fundamental needs. Because they or their families took out high interest loans to cover income loss due to an accident, illness, or other unforeseen circumstances; to pay medical bills or costs associated with wedding ceremonies; or even to buy food during periods of acute deprivation, many women and girls find themselves in situations of forced or bonded labor. Having legal identity, inheriting or owning land, having financial control over economic assets, finishing school, achieving higher levels of education, or receiving formal skills training are all requirements for 9 males to be eligible for respectable employment and a respectable wage. They consequently have a higher propensity to operate in unregulated or informal environments, frequently in secret in people's homes, massage parlors, or closed factory complexes.

Even those who perform the same jobs as men routinely make less money and are subject to extra forms of abuse and harassment that are uncommon for most males. Many of the women and girls we work with were employed early on purposefully because of their vulnerability, low earnings, and perceived incapacity to stand up for their rights. As a result, they frequently found themselves in exploitative employment circumstances. The effects on their chances for economic success as well as on their physical and mental health are frequently severe. Preventing trafficking and defending vulnerable young women through economic empowerment, our March 2021 report examined what is required to help vulnerable young women, particularly those from underserved regions with high incidence of human trafficking and other types of exploitation, find security and prosper in their lives.

Since 2015, one of the Freedom Fund's partner organizations has been assisting residents of a village in northern India where bonded labor was pervasive and numerous households were ensnared in abusive employment due to debt bondage. They were effectively laboring to attempt to pay off their loans because they had borrowed money at a rate of 60% interest per year. The initiative provided assistance to a Community Vigilance Committee, which aided households in gaining access to vital benefits like pensions and food ration cards. The committee also assisted people in discussing the issue of extremely low pay and in seeking guidance from other organizations that had dealt with instances of debt servitude. The formation of a self-help group by the village's women was also encouraged, allowing them to pool their resources and purchase goats and chickens for income-generating purposes. Women and girls suffer exploitation in comparable ways and face similar risks across all of our initiatives. Women are frequently less likely than men [4]–[6].

A self-help group participant in northern India raises chickens to make money. The Freedom Fund additional lucrative and fulfilling occupations. The research team conducted interviews with young women, trafficking survivors, and other interested parties in three purposefully different contexts: returning domestic workers in Ethiopia, adult entertainment industry workers in metropolitan Nepal, and spinning mill workers in rural Tamil Nadu, India. Despite their disparate backgrounds, the women had encountered startlingly similar types of exploitation and held the same beliefs about what a "good" employment would entail for them, emphasizing the value of dignity, respect, safety, a consistent income, and prospects for advancement.

What women want from a 'good' job

Reliable level of income that is sufficient to cover basic necessities for them and their families.

1. Security and safety: a sense of control rather than being dependent on others and at risk of physical and emotional abuse.
2. Dignity and respect: appreciation for the work that they do and respect for them as individuals
3. Opportunities to progress into better paid and more rewarding employment.

The needs of survivors and women and girls who are at risk of exploitation can be met in large part by assisting them in finding good employment. Anti-slavery professionals are beginning to realize that many initiatives do not help women get a steady income, leaving them open to exploitation and trafficking. Programs that train people in traditionally 'female' trades and professions, such as sewing, jewelry making, food processing, or hair and beauty services, unavoidably direct participants toward low-paying 'women's jobs,' which can further entrench gender stereotypes and wage inequalities. Although micro-enterprise programs that assist women in starting small enterprises can provide positive results, many women only make a secondary income from their businesses. These small enterprises may not offer the same level of stability and benefits as conventional paid employment and are therefore more susceptible to economic shocks.

Lessons to apply moving forward:

1. Frontline interventions should actively attempt to combat cultural expectations and preconceptions about the types of employment that women can and should aspire to.
2. Thorough market research into the available business prospects and labor demands in the area can assist increase the efficacy of initiatives for micro-enterprises or vocational training.
3. Training programs will be tailored to guarantee that women gain market-relevant skills and, as a result, maximize their employment prospects. This will be made possible by close cooperation between training providers and potential future employers. Employers may become more aware of the difficulties survivors face (such as stigma, personal trauma, and low self-esteem).
4. Interventions should be organized and tailored to the unique requirements of the target group, for instance, to make sure that women are not excluded from participation due to a lack of transportation or because services are provided at inconvenient hours.
5. By drawing on their knowledge of the dangers faced by women and girls, frontline organizations can work to change the status quo in sectors where women have historically been subject to exploitation.
6. Donors and governments should play a more significant role in influencing firms toward better practices by rewarding good employers and enforcing sanctions against those who break the law.
7. Compared to men, women are less likely to possess official identification documents, which might restrict them from using government services and make it more difficult for them to get suitable employment.

In order to lessen the likelihood that women may be subjected to exploitation, measures could be taken to increase access to government services, assist women in obtaining the necessary documents, or guide them through the application process. The key to releasing women and girls from bonded labor is freeing families from debt binds. Governments might be urged to cancel unfair loans, provide credit that is reasonable, and guarantee that all workers receive proper contracts and equitable, fair, and regular pay. In the absence of government credit programs, NGOs can assist in the establishment of savings and loan groups, giving women the opportunity to save money, develop their money management skills, and obtain reasonable loans to invest in their education or start small businesses.

Finding respectable employment for women:

The Freedom Fund has been supporting initiatives in Ethiopia since 2015 that encourage safer mobility and provide assistance for Ethiopian women migrants who have returned from frequently exploitative domestic work in the Middle East and Gulf nations. These women frequently lack the abilities and self-assurance needed to get formal, long-term positions in the neighborhood work market, in addition to dealing with potential trauma and the difficulties of reintegrating into family and community life. The Freedom Fund is creating a program with the express purpose of placing returned migrants into official employment with Ethiopian companies to address this demand and lessen the likelihood that these women would be re-trafficked into exploitative labour. As shown in figure 1, the cases of sexual violence against women.



Figure 1: Sexual violence against women [freedomfund].

The Thrive initiative, which will debut in April 2022, aims to place women in a variety of industries, including hospitality and the apparel sector as well as less conventional women's occupations like construction. Matching returnee migrant women to suitable jobs, organizing vocational and on-the-job training in collaboration with employers, and providing a range of support services, such as psychosocial care, mentorship, peer support, and childcare, are all part of the program. It will work with vocational training service providers in Addis Abeba to identify and engage with prospective employers [7]–[9].

CONCLUSION

The fact that women and girls make up more than two thirds of those who are victims of trafficking and exploitation worldwide is not by accident. It is an unavoidable result of the global oppression of women and girls brought on by gender inequity. Due to systemic gender discrimination, which ranges from lack of opportunity to lack of rights, almost 30 million women and girls are believed to be living in slave-like conditions worldwide, making them more susceptible to trafficking and exploitation. We have discovered through our work with our partners, with the women and girls who are exploitation victims, survivors, or who are constantly at risk of exploitation, that in order to truly make a difference, we must contribute to the development of a comprehensive response that promotes women's empowerment and addresses the ingrained gender inequality and discrimination that fuel and enable modern slavery. We must provide survivors, victims, and vulnerable women and girls with the knowledge they need to recognize their rights, weigh their dangers, and make wise decisions. In order to help survivors prevent re-trafficking and additional exploitation, we must help them obtain the education and employment options they require. In order for women and girls to reclaim their self-worth and agency, we need to offer the mental health, self-care, and confidence-building help they need.

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CHAPTER 7

WOMEN EMPOWERMENT IN RURAL INDIA: A DETAILED DISCUSSION

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ABSTRACT:

The Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) and its effects on the overall empowerment of rural women are the topics of this chapter, which also examines the general situation of Indian women living in rural areas. MGNREGS is for unskilled or semi-skilled rural residents, especially rural women. This project is special because of a number of features, including the availability of drinking water, shade, first aid, and a crèche at the working site. Rural moms benefit from crèches since they are able to care for their children without the assistance of family members. When the mother is away at work, the older daughter typically looks after the younger siblings at home. The older girls are no longer responsible for it thanks to this facility, allowing them to go to school. The government of India's main program has drawn criticism from a number of sources. However, some good intentions on the part of local officials and beneficiary knowledge can actually bring about a transformation in the conditions of Indian rural women.

KEYWORDS:

Information Poverty, Panchayati Raj Institutions, Rural Development, Women Empowerment, Women's Rights.

INTRODUCTION

Despite gaining independence in 1947, India continues to be plagued by the rural-urban and rich-poor divides. Village life is where 68.84 percent of Indians reside. In India, there are 6, 40,867 villages. The population of literate rural women is 58.8%, according to the 2011 Census. (2011 Census) According to the United Nations' "2007 Revision of World Urbanization Prospects," India would still have the largest rural population in the world through the year 2050. Hindustan Times, February 28, 2008 The lives of Indians are being hampered by a number of problems, including an increase in crimes against women, rising poverty, corruption, nepotism, a lack of transparency in government operations, two bureaucratic snarl-ups, criminalization of politics, and an alliance between criminals, politicians, and bureaucrats hand, women are revered as goddesses without whose approval work cannot begin. In contrast, crimes against women and girls are on the rise in India. It is tragic that the victims frequently know the abusers. The perpetrators may be among friends, neighbors, or other people you know.

The Indian social structure may collapse as a result of this growing mistrust. Given how deeply ingrained patriarchal standards are in Indian society, it is quite challenging to escape this predicament. In the majority of Indian homes, daughters are not always welcomed by their mothers. They regret the loss of a son who may have been a valuable member of the family. The expensive process of raising a girl result in loss because she will eventually get married off and spend the rest of her life serving the groom's family. After marriage, a woman's life in India undergoes significant transformation. Following her marriage, she moves out of her parents' home and begins living with the groom's family. She has been brainwashed from an early age to believe that she must adopt the eating habits, dressing, customs, etc. of the new family. She adapts her identity in response to the needs of the groom's family and the groom, whether she does it voluntarily or not [1]–[3].

Her dowry costs a considerable quantity of money. On occasion, the groom's family makes demands long after the couple has been married. The bride gets tortured if her family doesn't give in to their demands. Indian homes have a high rate of domestic violence. Every now and again, dowry deaths do happen. It has been noted that whenever ladies are working in the kitchen, the bride invariably dies and not the women on the groom's side. Stove explosions cause a lot of young brides to pass away in the kitchen, where the sides of the groom cover it up as an accident. Due to an increase in the number of Indian girls dying from dowries, Section 498A was introduced, which holds the groom and his family liable for the bride's unnatural death within seven years of marriage. In order to protect Indian women after marriage, it also contains other restrictions. But like all other rules, this one has also been violated by a tiny minority of people who want to exact revenge on the bridegroom.

Some innocent grooms were wrongfully detained. The abuse, however, cannot be used as a yardstick to assess the effectiveness of the law. None of the laws can be put into effect if that criteria is used. Laws cannot be prevented from defending society's true victims by being broken. The Indian State has granted women of the predominant religions in the nation Hindu, Sikh, Buddhist, and Jain the right to equal inheritance. However, very few women still demand the property today because they believe it may damage their relationship with their brothers. They are frequently coerced by their brothers to give up their property rights. Women lack the support network required to participate in legal proceedings.

In India, rural women have lower literacy rates than rural men. The family's attitude toward the girl's education is unfavorable. A few other factors contributing to the high drop-out rate of girls from school include the absence of separate restrooms for girls in schools, a lack of security when traveling from home to school, a lack of female teachers, and the duty of the older three sisters to care for the younger siblings when both parents must work to make ends meet. Although parents are not interested in sending their children to school, primary education is free. The Parliament has approved the right to education, but it will be some time before it becomes a reality. A midday food program has been developed to entice young children to attend school. This plan, however, encountered difficulties when numerous schoolchildren passed away after taking meals from the school kitchen.

Most rural Indian women lack the freedom to select their partner. The decision is always made by the family elders, and a caste-based endogamous group is chosen for the marriage. The traditional chiefs of the villages are against the girl's wish to marry someone from another caste or clan. Khap Panchayats, or traditional village elders, exist in states like Haryana and are responsible for punishing both adult males and females from the same village and caste who fall in love and get married. The Khap leaders believe that being married to someone from the same caste or village is equivalent to getting married to a sibling. They serve as kangaroo courts and sentence people to death as punishment. The ferocity of such atrocities is frequently not even protested by the parents. Due to the Khap Panchayats' influence, the elected representatives from these districts refrain from opposing them for fear of alienating the local voter base. The majority of rural women experience "information poverty" in addition to economic hardship. In India's national economy, rural women are essential and effective employees. The statistical underestimation of rural women's contributions to development is biased.

Despite the fact that women put in more hours at work than men do and significantly increase the family's income, they are not seen as productive workers. They are silent laborers, working from sunrise till dusk to finish the household chores. She is frequently reprimanded in the family, nevertheless, for not being serious in her work. Her true worth may have been realized if the family members had been required to pay for the entirety of the household's work as well as the free labor she offers on the meager agricultural land of the rural families. She does this every day without sacrificing the needs of the family, yet in very few families does she receive the respect she deserves. One of the pillars of the global fight for gender equality is equal

pay for equal effort. However, according to data from the Labour Bureau, India has made little progress in achieving pay parity between men and women for similar employment. Even more concerning is the fact that while wage gaps have always existed in rural areas of the nation, they have grown wider in particular sectors of the economy. In other words, although men were paid 70% more than women for plowing work at the end of 2004–2005, the disparity increased to 80.4% by the end of March 2012 and was at 93.6% at the beginning of 2013–2014. In March 2005, men were paid 75% more than women for digging wells, while in the most recent fiscal year, the disparity was at 80%. The data show that although they did increase in the early 2000s, daily wage differences have largely stayed consistent since 1999. As of 2013, women tend to receive lower compensation than males for physically demanding jobs (such plow labor and well digging), but greater wages for jobs like planting and harvesting.

If one takes into account unskilled non-agricultural jobs, it seems that gender prejudices once again prevailed outside of the agricultural area. Very few women own land or other productive assets in rural India. This demonstrates to be a barrier to institutional credit. Women make up the majority of agricultural laborers. The majority of the workforce in agriculture, which is the foundation of the rural Indian economy, is made up of women. They are the agrarian rural community life's unseen lifeline. From an early age, rural women must shoulder the responsibility of caring for younger siblings, cooking, performing domestic tasks, and maintaining the feed for the family's domestic animals. Early in life, they are married off. Women in India are doomed to a life of servitude, anonymity, and facelessness. The 'gender insensitive' society is the source of the problem. Child marriage is a breach of a child's rights, claims UNICEF. Child brides frequently have to drop out of school, run the risk of an early pregnancy, and are more likely to experience isolation and violence. This situation affects over 23 million girls in India.

The majority of them are rural residents. According to the National Sample Survey Organization (NSSO), a department of the Indian government, between 2009–10 and 2011–12, women's employment in rural areas fell significantly. A startling 9.1 million jobs for 'the major part of the year' were lost by rural women. This is a reflection of the fact that women are being driven to accept temporary, short-term jobs because they are unable to obtain better-paying, longer-term employment. The Mahatma Gandhi National Rural Employment Act is giving rural women hope in this depressing situation. Numerous studies have revealed that since the passage of this Act, many rural women are leaving their homes for the first time to work for a living. Given that it is a government initiative, the patriarchal sociocultural stigma that was once associated with working in the public sphere is gradually fading. Additionally, the financial independence that comes from hard work is causing a major change in the mindset of rural women. For the first time, they are actively participating in financial decision-making. Social empowerment follows financial empowerment because many of them join self-help groups to develop their skills. The flagship program has been thoroughly covered.

DISCUSSION

The National Rural Employment Guarantee Act (NREGA) is the most important political act in the history of Indian politics in many ways, including the broad-based democratic participation of every citizen and beneficiary, the multi-layered social audit and transparency mechanism made possible by the involvement of civil society, the comprehensive planning at the village level for sustainable and equitable development, etc. By directing the wage workforce toward five forms of development at the village level, the Act seeks to enhance the quality of life for rural households that are susceptible to emigration in search of day jobs. (IAMR, 2009) Through its effects on social protection, livelihood stability, and democratic empowerment, it is a potent tool for fostering equitable growth in rural India. The Act was first made effective in 200 districts on February 2nd, 2006, and then expanded to an additional 130 districts in the 2007–2008 fiscal year (113 districts were made effective on April 1st, 2007, and 17 districts in Uttar Pradesh (UP) were made effective

on May 15th, 2007). As of April 1, 2008, the remaining districts have been informed under MGNREGA. The program's name was changed to MGNREGA in October 2009 [4]–[6].

All of the country is covered under MGNREGA, with the exception of districts having a completely urban population. The MGNREGA has created the greatest employment program in history and is unlike any other pay employment program in terms of scope, structure, and focus. Its unique and unheard-of bottom-up, demand-driven, demand-driven, self-selecting, rights-based design is unmatched. It offers a formal assurance of pay employment. It is a demand-driven program where the availability of work is sparked by wageseekers' demand for employment. In circumstances of inability to deliver work promptly and delays in payment of remuneration for work performed, there are legal provisions for allowances and compensation. The MGNREGA's self-targeted beneficiary selection method, in which a significant portion of the poorest of the poor and disadvantaged people seek employment under the Scheme, solves targeting concerns. The Act encourages States to create jobs because the Center pays 100% of the cost of unskilled labor and 75% of the program's material costs.

The MGNREGS program aims to provide social protection for the most vulnerable rural Indians, provide livelihood for the poor through the development of long-lasting assets, promote water security, preserve soil, increase land productivity, and control drought and flooding in rural areas. Strengthening decentralized, participatory planning through the convergence of various anti-poverty and livelihoods initiatives, deepening democracy at the grassroots by strengthening Panchayati Raj Institutions, and achieving greater transparency and accountability in governance. Empowerment of the socially disadvantaged, especially women, scheduled castes, and scheduled tribes.

Paradigm Change:

The Mahatma Gandhi National Rural Employment Guarantee Act is unique in its scope, design, and focus since it gave rise to the largest employment initiative in human history. Its design is novel and unheard-of; it is bottom-up, people-centered, demand-driven, self-selecting, and rights-based. It offers a formal guarantee of pay employment, and because it's a demand-driven program, employers fill positions as soon as workers are needed by wageseekers. When requested work is not provided promptly or when payment for completed work is delayed, there are legal procedures for allowances and compensation. Targeting issues are solved by the beneficiary selection process's self-targeting component. Concomitantly, there is a penalty for late delivery of work because the States are then responsible for paying the unemployment benefit. At least 50% of the work is carried out by Gram Panchayats. The distribution of financial resources to Gram Panchayats in this six-order format is unprecedented in Indian history.

Plans and decisions concerning the types and selection of the projects to be performed, the sequencing of each project's initiation, site selection, etc., must be made in open sessions of the Gram Sabha and approved by the Gram Panchayat. They may be accepted, amended, or rejected by the Gram Sabha. Higher authorities cannot change these judgments, with the exception of assuring compliance with the Act's and its Operational Guidelines. The MGNREGA's success is largely the result of the efforts of wage-seekers, Gram Sabhas, and Gram Panchayats. It represents a departure from previous relief initiatives in favor of a perspective on integrated natural resource management and the creation of livelihoods. MGNREGA includes social audit as a crucial component, resulting in previously unheard-of performance responsibility. The Central Government presents an Annual Report on the Results of MGNREGA to Parliament and State Legislatures every year, allowing elected officials to oversee the program. The Program's main stakeholders are wage seekers. The primary catalysts for the program's effective implementation are their rightful use of their rights and desire for employment. The rights of wage workers are spelled out in great detail. They are the application for registration, getting a job card, applying for work, getting a dated receipt for the application, choosing the time and duration of the work, and applying for work within fifteen days of the application or, in the case of

an advance application, from the date the work is sought, whichever is later. The work site should offer amenities like a nursery, drinking water, first aid, and shade so that wage workers have the necessities they need to do their jobs well.

The availability of childcare encourages mothers to work. Additionally, they are entitled to a 10% wage increase if the employment is given outside of a 5-kilometer radius. They are allowed to look at their muster rolls. Wages must be paid weekly or, in any case, no later than two weeks after the date the task was completed. For the first time, the Indian government is granting the option to receive unemployment benefits in the event that a job cannot be found within fifteen days of the application deadline, or fifteen days from the day on which work is sought in the case of an advance application, whichever is later. For the first thirty days and the remainder of the fiscal year, the unemployment benefit cannot be less than one-fourth of the wage rate and cannot be less than one-half of the wage rate. Medical care for injuries sustained while working, including hospitalization costs, if necessary, as well as ex gratia payments in the event of disability or death while working, have also been included.

The Gram Sabha (GS), the three-tier Panchayati Raj Institutions (PRIs), particularly the Gram Panchayat (GP), the District Programme Coordinator (DPC), the State Government, the Ministry of Rural Development, the civil society, and other stakeholders like line departments, convergence departments, Self-Help Groups (SHGs), etc. are also stakeholders in the program. It is imperative that all levels understand the significance of the program's scope and be sincere in giving recipients the services they are entitled to.

The MGNREGA program is one of the largest and most ambitious public works and social security programs in the world. According to the Prime Minister, this flagship 7 program supplied over 250 billion person-days of labor to approximately 5.50 crore families, or roughly one in four rural homes. The safety net offered by the program has made it easier for rural India to handle the periodic hardships and natural calamities. Increased agricultural production, the need for labor from the construction industry, and the impact of MGNREGA all worked together to make the agricultural labor market more competitive and to cause real earnings to climb steadily, which helped the landless improve their standard of living. The issue of gender parity is one of this Act's extremely beneficial results. According to studies, MGNREGA is causing a stealthy revolution among rural women. As women become more visible in the workforce and engage with businesses like banks, post offices, and governments, wage discrepancies are decreasing. This has greatly improved their sense of empowerment and self-confidence, giving them a voice in household financial decisions. MGNREGS was always intended to be a "green" program. Encouragement of employment possibilities related to water conservation, flood control, drought proofing, irrigation, and afforestation is supportive of the regeneration of the rural natural resource base [7]–[9].

CONCLUSION

Rural women must actively engage in the Gram Sabha (open rural assembly) and express their preferences and concerns on the implementation of government programs, including MGNREGS, in order for the program to be a success in empowering rural women. It is important to use the opportunity provided by the right to subsistence. The right to labor was not recognized by the Indian Constitution as a legally protected right. However, the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), which grants rural Indian citizens the right to work, was only put into law by the Indian Parliament in 2005. In addition to empowering themselves, rural Indian women are moving outside of their own sphere and contributing to the development of the village's infrastructure. The Indian government has given rural women the chance to live with honor, dignity, and on an even playing field with rural males. Previously, those with patriarchal views were blind to the contributions made by rural women. MGNREGS is working to strengthen the rural community's unseen lifeline. Indian rural women must take full responsibility for achieving success

and finding meaning in their life. If not, the plan could fall victim to the same flaws as every other government endeavor and collapse. If carried out effectively, it might serve as a model for all emerging nations.

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CHAPTER 8

WOMEN'S RIGHTS AND SUSTAINABLE DEVELOPMENT: AN OVERVIEW

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ABSTRACT:

Women and girls make up more than half the world's population and they are on the frontlines, often more deeply impacted than men and boys by poverty, climate change, food and nutrition insecurity, lack of healthcare system, and global economic and environmental crises. Strengthening women's participating in political sphere is also a critical step towards empowerment of women. Women have a vital role in environment and development. Their full participation is therefore essential to achieve sustainable development goals. Their contributions and leadership are central to finding a solution. With the new global 2030 roadmap and Sustainable Development Goals (SDGs) approved by UN Member States on 25 September 2015, we take a look at how women are affected by SDGs, as well as how women and girls can and will be key to achieving these goals. Ending all forms of discrimination against women and girls is not only a basic human right, but it also crucial to accelerating sustainable development. It has been proven time and again, that empowering women and girls has a multiplier effect, and helps drive up economic growth and development across the board. This article delves into the role of women in achieving SDG and how SDG is going to impact women will be discussed.

KEYWORDS:

Environmental Crises, Panchayati Raj Institutions, Sustainable Development Goals, UN Goal 5, Women's Rights.

INTRODUCTION

Our world is marked by notable contrasts and complexities. People who live in wealthy nations may not be aware of this, but gender discrimination, extreme poverty, and bad living conditions are widespread worldwide. According to 2006 research by the World Institute for Development Economics and Research, the rich, famous, and successful make up one side of the world, while poverty, hunger, unemployment, and other grave problems make up the other. We examine how people's lives are intertwined with processes of development, culture, and inequality on a range of scales, drawing on grounded research from a variety of contexts. The issue of poverty, inequality, and difference is brought into sharp perspective when the ordinary lives of individuals are put at the forefront. Such a strategy makes it abundantly evident how poverty is multifaceted and connected to several axes of social injustice, such as gender, age, disability, ill health, sexual orientation, race and ethnicity.

Exploring the ways that a variety of social difference markers cross and interact over the course of a person's life is made especially relevant by the idea of intersectionality, which originated from feminist engagement with concerns of difference. Leadership is being demanded on a number of pertinent issues, including equity and human rights, gender inequality, poverty, and climate change. We must examine the various economic sectors and talk about how they might be made more socially and environmentally responsible in order to support sustainable development. Eliminating gender inequality will need one of history's largest movements for change because it is one of the most pervasive and pervasive types of injustice. Everywhere in the world, discrimination and violence against women and girls still exist. Every industry has gender equality issues. In South Asia, only 74 girls out of every 100 boys were enrolled in primary education in 1990. The enrollment

ratios were the same in 2012, though. There is at least one law that restricts women's access to the workforce in 155 nations. In most nations, women only make between 60% and 75% of what males do in terms of income. Women make up just 22.8% of all national lawmakers. According to SDG-5, one in three women may experience physical or sexual abuse at some point in their lives [1]–[3].

In order to prevent crisis and catastrophe or to promote prosperity through "green economies," there is an increasing call for economies and communities to move toward more sustainable paths. But a sense of the politics at play is frequently absent in these discussions. Getting the technology, costs, and regulations right is frequently considered as the problem in technical and management terms. This ignores the deeper social, economic, and political system reorganization that we might need to change unsustainable tendencies. The term "sustainability" is also frequently used as though it were a well-defined, undisputed concept. The financing of various forms of low-carbon energy, for example, or the choice to prioritize food or biofuels in land usage or trees for carbon to slow down global warming or meet local livelihood requirements, are just a few of the conflicts and trade-offs that exist. Who wins and loses depend significantly on how these tensions are resolved, both within and between social groups as well as between local, national, and international interests. This article demonstrates how numerous policy and intervention examples now work against or undermine gender equality and women's rights in order to advance sustainability or green economy aims.

But there are also opportunities now. Around the world, instances of alternate routes leading to sustainability and gender equality are increasing. Some of these practices have their roots in the routine ways that men and women access, regulate, use, and manage urban landscapes, soils, and woods in ways that support livelihoods and well-being. Other examples include agro-ecology, urban transitions, solidarity economies, and movements and collectivities, many of which are headed by women, to construct alternative food and resource sovereignty. While some of these imply improvements or alternatives within current capitalist relations, others offer pathways toward more significant environmental shifts. It is crucial for a number of reasons that gender equality and sustainable development are linked. Building more equitable gender relations that uphold women's human rights, dignity, and skills while addressing variations in class, color, sexual orientation, age, ability, and circumstance is a crucial component of an ethical world order. This is why it is first and foremost a moral and ethical necessity.

The SDGs are the Sustainable Development Goals.

The world has committed to fulfilling the 17 Sustainable Development Goals by 2030 as a cohesive and interconnected set of global goals. The SDGs address the most pressing global issues of our time, building on the successes of their predecessors, the MDGs, and urging cooperative partnerships across and between nations to balance the three pillars of sustainable development, economic growth, environmental sustainability, and social inclusion (The United Nations, 2015).

1. Eliminate all forms of poverty worldwide.
2. Achieve food security, better nutrition, and the eradication of hunger while promoting sustainable agriculture
3. Make sure that everyone lives a healthy life and promotes wellbeing at all ages.
4. Achieve gender equality and provide all women and girls the power to learn Goal 4: Ensure inclusive and equitable quality education and encourage opportunities for lifelong learning for all
5. Ensure that water and sanitation are available and managed sustainably for all Goal 7: Ensure that everyone has access to modern, affordable, and sustainable energy Goal 8: Promote sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all
6. Create resilient infrastructure, encourage inclusive and sustainable industrialization, and support innovation
7. Lower inequality both inside and between nations.

8. Create inclusive, secure, robust, and sustainable cities and human settlements
9. Promote sustainable production and consumption practices
10. Quickly tackle climate change and its effects.
11. Protect the oceans, seas, and marine resources and utilise them sustainably for development
12. Stop biodiversity loss, stop land degradation, stop desertification, protect, restore, and promote sustainable use of terrestrial ecosystems, as well as sustainably manage forests.
13. Encourage inclusive and peaceful societies for long-term development, ensure that everyone has access to justice, and create inclusive institutions at all levels.
14. Boost the global cooperation for sustainable development and strengthen its implementation mechanisms.

SDGs, sometimes referred to as the Global Goals, are an international call to action to eradicate poverty and gender inequality, safeguard the environment, and guarantee that everyone will live in peace and prosperity in the years to come. These 17 Goals emphasize, among other things, issues like gender inequity, innovation, sustainable consumerism, and peace and justice. The objectives are connected, thus achieving one generally requires addressing problems that are more frequently connected to another. The SDGs strive to make the best decisions now to improve life in a sustainable way for future generations. They do this in the spirit of teamwork and pragmatism. For all nations to adopt in accordance with their own goals and the global environmental concerns, they set clear principles and targets. The SDGs represent a diverse agenda. They address the underlying causes of poverty and bring us all together to effect change that is good for both people and the environment.

Women: The Issues

Women support groups that aim to end violence against women, expand educational opportunities for girls, promote economic and political opportunities, and enhance health. The majority of the world's female population more than a billion women live in underdeveloped, rural areas. They are required to labor long hours for little pay and the most of them are uneducated, undernourished, fatigued, or even ill. According to the Center for Women Policy Studies (2013), gender-based violence against women, such as female infanticide, sexual trafficking and exploitation, dowry killings, and domestic violence, kills and disables more women between the ages of 15 and 44 than all forms of cancer, malaria, traffic accidents, and war put together. Men experience many of these difficulties as well, but women continue to bear the majority of the load. Boys are generally preferred over females from the moment of birth in practically all "underdeveloped" nations because parents view sons as a guarantee for their financial security in old life. While girls typically marry into a different family. Boys are therefore better fed, dressed, and educated than girls even in extreme poverty.

Only 1% of the world's assets, according to official statistics, are held in women's names (Women's Learning Partnership, 2013); Women's labor is underpaid by almost \$7 trillion (United Nations Platform for Action, 2012). According to the Center for Women Policy Studies (2013), 330 million women and 2.1 billion women worldwide each make less than \$2 per day. Only 40 women out of every 100 males work in the official economy in the Middle East, North Africa, and South Asia (US News Center, 2014). Female needs also come in last during crises and in cases of calamities. In addition, women often have minimal rights in impoverished nations and are quickly married off without having much of a say. Then, exhausting work and ongoing pregnancies make them reliant and frail. Governments and foreign organizations may unintentionally increase the burden of women by attempting to improve the general standard of living in underdeveloped communities. "Women's liberation" takes on a special significance under these sad conditions and, in fact, presents a challenge to the women's movement in the wealthy and powerful West.

DISCUSSION

SDGs and women:

The argument that women hold the key to sustainable development has been made for a very long time and by many people: "the achievement of sustainable development is inextricably bound up with the establishment of women's equality". Early research and development efforts had a particular focus on women's roles in the home and on integrating women into development through initiatives that addressed "women's areas." Additionally, eco-feminist theories contend that women have a stronger kinship with environment than males do due to their propensity for childbearing. The SDGs in this context aim to alter the path of the twenty-first century by addressing major issues including poverty, inequality, and violence against women and girls. The SDGs seek to capitalize on these successes to guarantee that discrimination against women and girls is eradicated globally. In some areas, there are still significant disparities in the employment landscape, with women often being refused equal employment opportunities. The disparate distribution of unpaid care and domestic work, sexual abuse and exploitation, and prejudice in public service continue to be major obstacles. Realizing this goal will require taking important steps, such as granting women the same rights to economic resources like land and property. Equal access to sexual and reproductive health is also important. Although there are now more women than ever in public office, supporting female leaders will assist strengthen laws and policies that promote greater gender equality [4]–[6].

In the interim, some of the developing nations have made significant economic achievements, and in some, like the People's Republic of China, a high level of sexual equality has been attained. It's also noteworthy that some "developing" countries, such Israel, Sri Lanka, and India, have recently elected women to be their heads of state, setting a precedent that other areas of the world have yet to follow. Overall, one could argue that the emancipation of women is no longer a "Western" problem and that more people are beginning to understand its worldwide ramifications. In addition to advancing Goal 5 of the SDGs, investing in the empowerment of women also helps to reduce poverty and promotes sustainable economic growth. The following is a list of specific objectives that are connected to goal 5:

Targets

1. Put an end to all forms of prejudice against girls and women worldwide.
2. Get rid of trafficking, sexual exploitation, and all other forms of violence against women and girls in both public and private settings.
3. Stop all harmful practices, including female genital mutilation and child, early, and forced marriage.
4. Recognize and reward unpaid care and household work by offering public services, supporting infrastructure and social protection programs, and encouraging shared responsibility within the home and family in accordance with national standards.
5. Make sure that women have equal chances for leadership at all levels of decision-making in political, economic, and public life, as well as full and effective involvement.
6. As agreed upon in accordance with the Beijing Platform for Action, the Programme of Action of the International Conference on Population and Development, and the conclusion documents of their review conferences, ensure that all people have access to sexual and reproductive health care and reproductive rights.
7. Undertake reforms in conformity with national legislation to grant women equitable access to economic resources, including ownership and control over land and other types of property, financial services, inheritance, and natural resources.
8. Promote the empowerment of women through making better use of enabling technology, particularly information and communications technology.

9. Adopt and enhance sensible laws and policies to advance gender equality and the empowerment of all women and girls across all spheres.

India and UN Goal 5

The 73rd Amendment to the Indian Constitution has recently encouraged women's participation in Panchayati Raj Institutions (PRIs) in an effort to empower women at the local level. Although India has gender parity at the primary education level and is on track to do so at other academic levels, as of August 2015, women held only 12% of the seats in Parliament, falling short of the desired 50%. India is now dealing with the issue of violence against women. For instance, baseline research in New Delhi found that 92% of women had ever been the victim of sexual assault in a public setting. Ending violence against women has been deemed a top national goal by the Indian government, which is in line with the UN's Sustainable Development Goals (SDGs) for gender equality. The Beti Bachao Beti Padhao initiative of the Prime Minister seeks to provide females in India with equal opportunities and access to education. Additionally, targeted initiatives for women's employment, initiatives for teenage girls' empowerment, the Sukanya Sambridhi Yojna for the prosperity of girls, and the Janani Suraksha Yojna for mothers all enhance India's commitment to gender equality and the goals of Goal 5 [7]–[9].

CONCLUSION

In order to achieve gender equality and sustainable development by 2030, efforts must be intensified across the board. The 2030 Agenda takes a big step by acknowledging that equality must be based on both opportunity and results. In objective 10.3 of SDG 5, it is stated that this should be done in order to "ensure equal opportunity and reduce inequalities of outcome, including by eliminating discriminatory laws, policies, and practices and promoting appropriate legislation, policies, and action in this regard." Women's empowerment is a key component of many SDG targets, including those related to the gender dimensions of poverty, health, education, employment, and security, among others. In actuality, all of the SDGs and their aims must prioritize gender equality and women's emancipation. Therefore, it is essential to approach gender equality holistically throughout the entire framework following extensive consultation with the UN, Member States, civil society, and international organizations. Additionally, UN Women promotes the empowerment of women and girls via all of its advocacy efforts and programs. In addition, UN Women has proposed a position paper outlining ideas for global indicators to efficiently track how the SDGs are being implemented for women and girls. Goal 5 of the SDGs is considering adding further gender indicators as recommended by UN Women for the pertinent targets, as well as systematically breaking down all pertinent indicators by sex across all SDGs and targets.

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CHAPTER 9

PARTICIPATION OF WOMEN IN POLITICS IN INDIA

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ABSTRACT:

In their pursuit of political space and a proactive role in determining their future, Indian women face both opportunities and problems, which will be covered in this essay. It will describe how women are now represented in decision-making and will reaffirm their fundamental right to take part in politics. It will also emphasize the importance of this right's realization for establishing gender equality in India and true democratic governance. In India, the women's movement is working to address and rectify two significant inconsistencies in the democratic system of the nation. These obstacles keep Indian women from participating on an equal footing with males. The first issue is the conflict between women's growing democratic aspirations and the limited chances that exist for them in the nation's democratic structure, functions, and political decision-making processes. The second issue is related to the gender gap that still exists in this new consciousness. Demanding a 33% seat reserve for women in local, state, and federal government and opposing all forms of violence against women are two related but effective ways to strengthen democratic foundations. Institutional obstacles must be removed in order for women to have full access to political possibilities and for the gender gap in the public sphere to be closed.

KEYWORDS:

Democratic Governance, Gender Imbalance, Violence Against Women, Women's Participation Politics, Women's Rights.

INTRODUCTION

The importance of democratic governance in promoting social and economic growth and ending poverty has long been emphasized. Democracy, which means "people" in Greek, and "kratos," which means "to have strength or to rule," are terms that naturally imply the involvement of the populace. Therefore, democracy differs from other forms of government for two main reasons. First and foremost, public involvement in governance structures guarantees that the government's approach and policies reflect the needs and beliefs of the community. Second, allowing voters to choose their representatives empowers communities to hold governments responsible for their deeds.

Depending on the social and cultural setting, democracies can have a variety of different structures and operate in various ways. However, there are a few essential components that are necessary for democratic society to work. These include the ability to hold regular, free, and fair elections as well as the presence of active opposition parties, as well as freedom of expression, movement, and contact with the governing authorities through political advocacy, voting, campaigning, and contesting elections. They also include the rule of law and the operation of independent judiciaries. Therefore, genuine democratic governance can only exist when citizens' human rights are acknowledged and independent institutions are available to safeguard these rights [1]–[3]. Additionally, in order for democracy to be really inclusive and representational, all citizens must have an equal chance to engage in democratic processes. The advantages of democracy for social and economic growth will be significantly constrained if these circumstances do not prevail.

Controversies with Including Democracy:

Although more than half of the world's nations have electoral democracies, truly democratic government is still elusive in the majority of these nations. There are three significant obstacles that have prevented the development of an inclusive political system. First off, as has previously been said and as global data show, women have very little political space and influence in the majority of electoral democracies. The high rates of gender inequality in governmental organizations, labor unions, interest groups, associations, and the media serve as evidence of this. The women's movement has made progress in resolving this problem. But a paradigm shift is required, one that guarantees the full and equal involvement of all people, regardless of gender.

Secondly, in the majority of post-colonial cultures in Latin America, Africa, and Asia, gender inequalities in human development between men and women still exist. These disparities limit women's ability to make decisions. The best assurance of fairness and dignity for all members of any polity is participation in decision-making, which is a well-recognized democratic principle. Most post-colonial republics still do not adhere to this simple premise. India is implementing gender-based reservations in local governance because it is aware of the solution. However, India's decision-making mechanism needs to advance from the micro to the macro level. Nobody can estimate how long it will take to establish consistency in the decision-making system and accomplish development through participatory democracy unless these measures are implemented at all levels of governance. Finally, the very structure of democracy has had negative results. Globally, the democratization process has reached a standstill.

The actuality of democratic government in many democracies is inconsistent with democratic ideology. The institutionalization of multi-party legislative systems and adequate electoral infrastructure grants the political elite in these cultures a certain degree of legitimacy. However, this is still insufficient in terms of their ability to engage organically with the underprivileged classes, especially the landless laborers, unorganized sector employees, home-based producers, and self-employed women and men.

India is quickly becoming the biggest nation fighting to bring democracy to the underprivileged. To guarantee that both men and women participate in decision-making and feel a connection to governmental institutions, the government and civil society are working on a number of fronts. Since the Indian Constitution provides defined notions relating to the direction of nation-building and social reconstruction to attain equality in economic, political, and social practice, there is already substantial constitutional support. Conflict between democratic principles and India's hierarchical and discriminatory social and cultural norms, which exclude women, Dalits, and other marginalized groups, is the root of the country's difficulties in advancing democracy. Minority groups continue to be excluded from decision-making forums and face pervasive prejudice due to India's social and cultural frameworks' extreme hierarchies and discrimination. The exclusion of women from India's political arena is a significant challenge in this situation. However, this issue is not unique to India and is shared by democracies all over the world.

In the developing world, women are not only underrepresented in decision-making positions but are also frequently marginalized as voters and political actors. Moreover, women who are politically active, either as engaged citizens or elected representatives, may risk discrimination, harassment and violence at the hands of unhappy community members and political competitors or even their own families and political parties.⁸ Due to their exclusion from democratic governance, women's rights to political participation are infringed, which has serious ramifications for the democratic deficit. Additionally, it has resulted in policies that are less effective in addressing inequality and advancing development because they do not sufficiently reflect the beliefs, needs, and priorities of women. The Constitution of India, the largest democracy in the world, guarantees women equal rights and position. The Constitution, which was enacted in 1950 after freedom from the British colonial powers was achieved, embodies the spirit of the women's liberation movement,

which was centered on securing individual rights and preventing discrimination on the basis of caste, class, and gender. In order to combat prejudice against women in social, cultural, and political contexts, it also involves affirmative action measures. Articles 14, 15, 15(3), 16, 39(a), 39(b), and 39(c) of the Constitution all provide equality for women.⁹ However, despite 66 years of freedom and democracy, Indian women still do not have complete and equal citizenship rights. True democratic governance continues to face significant obstacles as a result of this. Additionally, patriarchal ideals are pervasively present in many of India's social, political, and cultural institutions, which makes it common for women to experience prejudice and indifference in both their public and private lives.

In addition, women have fewer access to education, and their 65% literacy rate is still 16% lower than men's. In addition, women had a greater morbidity rate than men, while having less access to medical care. Anaemia affects about 55% of women, and India has a maternal death rate of 212 per 100,000 live births. In India, there were 57,000 maternal fatalities in 2010. This translates to one fatality every ten minutes. In India, there is a high likelihood of violence against women. From birth to death, it affects all element of women's lives. In India, 34% of women have been the victim of violence at some point. Family structures, larger social and economic frameworks, and cultural and religious traditions all contribute to the institutionalization of this violence.

DISCUSSION

Gender-based violence begins even before a woman is born, and sex-selective abortions result in the annual disappearance of over 600,000 girls in India. The custom of dowry, which entails the bride's family sending gifts and money to the groom's family, strengthens women's subordination and their reliance on their husbands for financial support. Additionally, dowry conflicts frequently result in violence against women, and in India, there were 8,233 occurrences of dowry-related fatalities in 2012. The gang rape case in Delhi on December 16, 2012, attracted attention to the issue of violence against women and underlined the need to protect their safety and security. In 2012, there were 9,173 occurrences of sexual harassment, 24,923 cases of rape, and 45,351 cases of molestation that were reported nationwide. The most prevalent crime in India is rape. Domestic abuse, however, continues to be the most prevalent type of gender-based violence in India [4]–[6].

According to official figures, 36% of married women between the ages of 15 and 49 had been victims of violence at some point since turning 15. It is very common for cases of violence against women, especially domestic abuse, to go unreported. The actual number of women who experience domestic abuse is thought to be much higher. Women's health, happiness, and dignity are severely harmed by gender inequity. Additionally, it hinders the advancement of society, the economy, and politics. The patriarchal systems that support this disparity must be dismantled for India to establish authentic participatory democracy. Ensuring women's active and direct participation in governance is one of the best methods to combat gender inequality and prejudice.

The Representation of Women in Government Body:

Women now hold only 11% of lower house seats and 10.6% of upper house seats in national parliaments, even though they make up 48.5% of India's population and 47.5% of those who are registered to vote. In addition, there were only four women serving in the ministry in 2012. This works out to a depressing 9.8% of all cabinet positions. The women's movement in India has been outspoken in calling attention to the marginalization and prejudice that women experience throughout the nation and in demanding a voice in politics. The 73rd and 74th amendments to the Constitution were adopted by the Indian government in 1992 in response to demands made by women constituents as expressed by the women's movement. This required that 33% of seats in local politics be dedicated for women. Women are far more likely to participate in local

governing bodies than in state and national parliaments since seats in local politics are reserved for women. Since the reserve system was put into place, women's political involvement in local self-governance has increased dramatically. Over 1.5 million women currently occupy posts in Panchayati Raj institutions, making up 36.8% of all elected officials. Many governments have voluntarily increased the number of seats reserved for women to 50% in response to the rise of strong female leaders. Women made up 54% of all elected Panchayat delegates in states like Bihar, where there is a 50% reservation.

Women are now actively and vocally participating in local governance thanks to the leadership of women in Panchayati Raj institutions, which has been good for both women and larger communities. Women who are elected to office have more confidence and self-esteem. They have better decision-making abilities and feel that their family and communities respect them more. The inclusion of female viewpoints in decision-making procedures has also resulted in Panchayati Raj governance that is more representative of the needs, values, and viewpoints of the entire community as opposed to just of its male constituents.

The fight goes on because, regrettably, the process of broadening democracy by boosting the participation of women has not been repeated at the state and national levels of governance. Additionally, it is clear that not all of the obstacles to women's participation in politics have been eliminated by the Panchayati Raj institutions' allocation of seats for women.

However, the democratic process over the past 60 years has resulted in a widespread mobilization of marginalized groups who are now seeking their fair share. Additionally, the practice of reserving seats for women has been helpful in raising the proportion of women serving in local governing bodies and in giving voice to women's issues and concerns. They have fought against gender inequality in political, social, and economic systems. By redefining women as political players, leaders, and decision-makers, they have also altered how society views them.

Gender Imbalance in Governance: Political Reservations:

The reservation system is a crucial tool in the fight for gender equality among women and is also essential to the wider realization of participatory democracy. Quotas and other special measures can greatly enhance women's political representation and significantly reduce the gender gap in politics. India is just one illustration of the advantages of quotas for addressing political participation disparities. Currently, quotas for political parties, elections, or the constitution have been implemented in more than 90 nations around the globe, along with other effective initiatives to increase the representation of women in politics. 21 of the 30 nations with national assemblies that include at least 30% women have statutory quotas in place. A few political parties have also included optional quotas for women to their candidate lists in addition to this. These voluntary commitments are more prevalent and play a crucial role in promoting women's active participation in politics in nations like Germany, Norway, and Sweden, which are among the top 25 countries favoring women's participation in politics.

In India, more needs to be done to guarantee women's citizenship rights. There is an urgent need to include state and federal legislators in the present reservation system. The Women's Reservation Bill, which was created to fulfill this need, makes it easier for women to participate in politics by allocating 33% of seats in state and federal governing bodies to women.²⁸ By assuring women's active participation at all levels of governance, this law expands the current political reservation for women and has the potential to radically transform India's political landscape. The revised measure was ultimately reintroduced into Parliament in March 2008 after being introduced multiple times in the late 1990s. The law faced tremendous opposition inside the Parliament, but in 2010 the upper house finally approved it. However, it has now been pending in the lower chamber for 17 long years and is still awaiting approval.

The Women's Reservation Bill will let women get beyond patriarchal barriers that keep them out of politics. Experience has also shown that women who have the chance to assume leadership roles inside state and national parliaments reveal themselves to be capable and effective leaders. This is in response to persistent marginalization and discrimination within the Parliament. Participation of women in politics raises living standards and boosts infrastructural, health, and educational indices.

However, while waiting for the bill to pass, India must be aware of initiatives being made around the world to advance women's rights in politics. Expand the political role of women. In many nations, voluntary quotas at the party level have been successful, and they can be employed in India to improve the representation of women in political parties and political discourse. Although precise numbers on the number of Indian women who participate in political parties are not accessible, it is obvious that women are drastically underrepresented in all significant political parties. Women are frequently excluded from senior roles inside party structures and are less likely to be nominated as candidates. In India's 2009 general election, just 59 of the 556 women who ran for office were successful in taking their seats.

Women Leaders Empowering Women:

One important step in resolving the gender imbalance in India's governance structure is the implementation of reservations and quotas at the constitutional or political party levels. Political reservations can successfully enhance their position in governance, as shown by the reservation of seats for women at the Panchayati Raj level. However, more work needs to be done to enable women to participate fully in politics, overcome the various obstacles they face when choosing to get involved in politics, and empower them to assume leadership positions. The Women's Reservation Bill's approval is a crucial first step in encouraging women to participate in state and federal governance. The Bill must be given top priority at the upcoming legislative session, which will take place in late November 2013.

In addition, policies must be created at the governmental or political party levels to guarantee that women candidates receive 33% of winnable tickets from all political parties. Institutional support at the federal and state levels must also be given to women's organizations that promote political empowerment for women. Last but not least, efforts should be taken to create a supportive climate that encourages and supports women's full and active engagement in politics. Training women to fulfill their tasks successfully and successfully would be another step toward empowering women. Women from all societal levels who now hold leadership positions or have a strong desire to do so must be the focus of leadership training programs. Their capacity to participate in governance institutions should be increased, and these training programs should teach individuals how to lead effectively and be change agents in their communities. Additionally, instruction must cover the procedures for declaring a candidacy, running for office, and using electioneering equipment [7]–[9].

CONCLUSION

India still has several difficulties in achieving inclusive and genuine democratic governance after 66 years of democracy. The underrepresentation of women in decision-making bodies, notably in state and federal legislatures where there are no reservations for women, is the main democratic deficit in the nation. Women are unable to fully and equally participate in society due to their exclusion from political life. Additionally, this limits the ability of decision-making organizations to efficiently govern or handle the interests and goals of all community members. However, these obstacles can be surmounted in order for everyone, regardless of gender, to take part in the governance process. This must be accomplished with government initiative. India has to rethink its rigidly patriarchal system of government. Women may never experience true democracy if they are kept out of political procedures. Both an essential component of their right to equal citizenship and a fundamental human right, women's participation in politics. Men's dominance in politics

needs to be eliminated everywhere in the nation and the planet. Women in positions of power hold the key to our future.

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CHAPTER 10

DOMESTIC VIOLENCE AGAINST WOMEN IN INDIA: A REVIEW

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ABSTRACT:

The greatest tragedy in our nation is the grave injustice done to a woman who has been the cornerstone of her family and society as a whole. She gives birth to life, nurtures it, shapes it, and strengthens it. She is a transmitter of tradition and a tool through which culture is preserved and passed down from one generation to the next. She experiences domestic abuse regardless of her age, color, caste, social standing, or economic or political position. Her vulnerability comes in many different forms, which is a regular occurrence in Indian society. A woman's secret sorrows make her an easy target for male dominance, which is backed by prevailing patriarchy. The situation is made worse by the dominant, autocratic nature of men in society and the victimization of women. Nearly every household in India must experience some form of domestic abuse, wherein women are mistreated physically, mentally, verbally, or financially as wives, daughters, or daughters-in-law. Human rights apply equally to both men and women. In this largely male-dominated society, women face discrimination. Most women are therefore unable to comprehend their own rights and freedom. Domestic violence thus hinders not only women but also the development of the nation. This essay discusses domestic violence against women in India, including its many manifestations, root causes, and potential remedies.

KEYWORDS:

Domestic Violence, Economic Abuse, Protection, Protection Officer, Women's Rights.

INTRODUCTION

Domestic violence has been reported in almost every group and civilization since the beginning of written history. Every patriarchal society has acknowledged the existence of oppression and discrimination that results in violence against people on the physical, mental, or emotional levels. Domestic violence has historically been both socially and legally acceptable, with the exception of contemporary references. The historical framework provided by some significant events, laws, and norms makes it much easier to conceptualize domestic abuse. Male dominance and the projection of women as "property," an object belonging to men, and secondly expectations of women as an ideal "role model" combine to seal the status of women in such a way as to make her vulnerable and subject to victimization of all kinds, including discrimination and oppression, which compel their subordination.

Violence against women is a consequence of historically unequal power relationships between men and women, which have resulted in men dominating and discriminating against women and preventing women from achieving full equality. Domestic violence is the physical, sexual, or psychological abuse of a spouse, partner, child, or any member of the family by another member of the household. When a family member, partner, or ex-partner tries to control or injure the other person physically or psychologically, it is considered domestic violence. Domestic violence occurs across all cultures, and it can be committed by persons of all racial, ethnic, and religious backgrounds. Sexual violence against women, in particular abuse from intimate partners, is a major public health issue and a violation of women's human rights. 35% of women globally have suffered either physical or sexual intimate partner violence or non-partner sexual violence, according

to a 2013 global evaluation of statistics. However, some national surveys on violence reveal that up to 70% of women have experienced physical or sexual abuse from an intimate partner in their lifetime.

Violence against women is due to a variety of factors, not just one. Research has increasingly concentrated on the interconnectedness of diverse components, which should enhance our comprehension of the issue in many cultural contexts. Women have remained disproportionately vulnerable to violence against them due to a number of institutionalized, complicated, and interwoven social and cultural variables, all of which are reflections of historically uneven power relations between men and women. Socioeconomic forces, the family institution where power relations are enforced fear of and control over female sexuality, the notion that men are inherently superior, as well as legal and cultural restrictions which have historically denied women and children an independent legal and social status all contribute to these unequal power relations [1]–[3].

The following factors contribute to domestic violence:

An act to strengthen the protection of the rights of women provided by the Constitution who become the targets of violence of any sort that takes place within the family, as well as for concerns connected to or incidental to it. Domestic violence is a widespread occurrence, yet it has mostly gone unnoticed by the general population. Currently, under Section 498A of the Indian Penal Code, 1860, it is a felony for a woman to be subjected to abuse by her husband or his family. Because of this, a law is being proposed to grant for a remedy under civil law that is intended to protect women from becoming victims of domestic violence and to prevent the occurrence of domestic violence in society, while also keeping in mind the rights guaranteed under Articles 14, 15, and 21 of the Constitution. Any act, omission, commission, or conduct by the respondent that endangers the aggrieved person's health, safety, life, limb, or well-being whether mental or physical or tends to do so, including by inflicting physical abuse, sexual abuse, verbal abuse, emotional abuse, and economic abuse; or harasses, harms, injures, or endangers the aggrieved person with the intention of coercing her or any other person.

The following are the key components of the Protection from Domestic Violence Act of 2005:

It aims to protect women who are or have been in relationships with the abuser in which both parties have shared a home and are related through consanguinity, marriage, or a relationship that has the characteristics of marriage, or through adoption; relationships with family members who live together as a joint family are also covered. Under the proposed Act, all women, including sisters, widows, mothers, single women, and those living with others, are entitled to legal protection.

"Domestic violence" refers to actual or threatened physical, sexual, verbal, emotional, and financial abuse. The definition would also include harassing the woman or her family members with dowry demands. The right of the woman to find housing is one of the Act's most important features. Whether or not she has any rights in the household, the Act guarantees the woman's right to reside in the marital or joint household. An official court order known as a residency order protects this privilege. Anyone who is a woman cannot be subjected to these residency requirements.

The Act also provides for the power of the court to issue protection orders that prohibit the abuser from participating in or carrying out specific acts of domestic violence, going into the victim's workplace or any other place she frequents, making contact with her, dividing any assets used by both parties, and inflicting violence on the victim, her family, and others who help protect her from the domestic violence. The Act allows for the appointment of protection officers and NGOs to help the lady with things like medical examinations, legal assistance, safe asylum, etc. According to the Act, disobeying a protection order or temporary protection order by the responder is a cognizable, non-bailable offense that can result in a sentence of up to a year in prison, a fine of up to 20,000 rupees, or a combination of the two. Similar penalties are

sought for the Protection Officer's noncompliance with the Act's provisions or improper performance of their duties.

DISCUSSION

Under the guise of offering protection, this legislation really undermines the entire basis of marriage by fostering intolerance and pointless litigation, even for minor domestic disputes. This law believes that men are the only ones who commit domestic violence, which is an incorrect premise. This is a completely false perception that only serves to reinforce the law's gender prejudice in favor of women. The law grants a woman a right without imposing any obligations, while it burdens men with excessive obligations that are based on discrimination and denying any such rights. The law completely prohibits domestic abuse against men and is gender-specific. This Act has recognized and provided legal validity to extramarital relationships or other immoral relationships that are neither recognized by our society nor by our current matrimonial or criminal legislation in the aim of protecting and assisting women. When adopting the law, the legislators overlooked the fact that having sex with anybody but one's spouse constitutes grounds for divorce. Even the Hindu Marriage Act of 1955's sections 24 and 25, which deal with maintenance pendente lite and permanent alimony, respectively, do not recognize any other kind of connection save a legally recognized husband and wife.

Additionally, those having illegitimate connections are not recognized as being eligible to claim support, with the exception of an illegitimate child, under Section 125 of the Code of Criminal Procedure, which provides for the grant of maintenance to wife, children, father, and mother in a broader perspective. A wife who is an adulterous spouse is expressly prohibited by Section 125(4) from making any maintenance claims against the husband under Section 125(1) of the Code of Criminal Procedure. The Indian Penal Code's section 497 defines adultery as a separate offense, which the legislature overlooked. As a result, a man will be punished for adultery on the one hand while still being required to provide support and residency privileges to a woman with whom he is believed to have had an illicit relationship. The social structure of the community will be disrupted by this provision, which will end married partnerships.

Except for the cruelty offense punishable under section 498-A of the Indian Penal Code, there was no comprehensive statute defining domestic abuse prior to this Act. Critics contend that the definition of violence shouldn't be so broad. According to the definition of "economic abuse" provided in section 3 of the Act, a male family member could be prosecuted for domestic violence even if he only misappropriates or disposes of the share of a female family member, such as movable or immovable assets. This interpretation goes against the letter of the law and the fundamental idea of domestic abuse. Once more, the Act grants equal weight to even a chance of abuse and makes no distinction between actual abuse and the threat of abuse. As for the notion of emotional abuse, insults, and verbal abuse that is codified in the Act, the categories themselves are incredibly relative and subjective, frequently depending on one's thinking, and startlingly, the husband has no recourse in the event that the wife engages in any abuse. Whatever refusal to pay money for whatever reason shall result in the provisions of the said statute. Even if the spouse does not have enough money to pay the rent for the shared home or even if he is in jail, this will still be considered an economic abuse [4]–[6].

The Magistrate has been given unaccountable powers in this statute because he is required to take cognizance of the case and to carry out his own directives in favor of the wronged woman even though he is not asked to do so. The fact that the Magistrate handling the case must consider both the broader circumstances and the specific violent occurrence adds another unsettling element. A very risky clause of Section 14 of the Protection of Women from Domestic Violence Act, 2005 allows the Magistrate to order the recalcitrant party to attend counseling alongside the respondent and any other service provider personnel. All prevailing counseling principles are violated by this. Due to their unequal circumstances, the victim and the abuser

cannot receive collaborative counseling. It can only result in the underdog party losing power. Since counseling is one way to stop abusive behavior, it only makes sense to counsel the abuser rather than the victim. The victim could be able to go to voluntary counseling.

If either party to the proceedings requests it, the Magistrate may conduct the proceedings in private under Section 16 of the Protection of Women from Domestic Violence Act, 2005. However, in closed-door hearings, the respondent may occasionally intimidate the party who feels wronged. This is especially true when the party who is being wronged is the only woman in the court and is up against a hostile, sneering phalanx of male judges, attorneys, officials, police, the male defendant, etc. The situation is to alter this clause to allow for in-camera proceedings only if the aggrieved party requests them, not when either party requests them. Any female family, social worker, or other person of the aggrieved party's choosing should be permitted to accompany her for moral support. As per section 498-A of the Indian Penal Code, a complaint of domestic abuse may be made under the Act to both the protection officer and the police officer. Both authorities may conduct their own inquiries and present their findings to the magistrate. Despite the conflicting information from the two agencies, it is the magistrate's responsibility to make the final decision. The primary flaws in the Act are addressed by this repeated investigation into the same offense.

Regarding certain directives that are not followed, the Act is silent. It eliminates the possibility of future reconciliation. The main unwarranted conclusion is that it would eliminate future possibility of reconciliation. The Act penalizes a man on the one hand for making his wife quit her employment, while on the other side, it pays maintenance to the same wife. However, the law does not offer a male in a similar situation with such a remedy. According to the Act, the woman will be the principal witness in the absence of any eye witnesses, and her testimony will be used as circumstantial evidence to determine the case's facts. This has essentially given all women the authority to punish men as they like. This law's careless drafting will enable crafty and unscrupulous women to humiliate any of her male relatives at her whim.

There is no doubt that the Act is historic legislation in Indian history, and the Indian people enthusiastically embraced it, yet there is concern among the populace about how the Act might be abused against an innocent husband and his family. It cannot be generalized to say that the spouse and the in-laws are always the source of problems, suffering, and conflicts of all kinds. One cannot say that the married lady always acts in a just and fair manner. This Act is being abused in a number of cases, where the wives and their paternal relatives use it as a tool to harass an innocent husband and his family without cause. Therefore, before implementing the Protection of Women from Domestic Violence Act, 2005's provisions, the relevant parties and authorities should consider the implications of their implementation in order to prevent the needless harassment of innocent people and their families.

Women continue to be viewed as secondary sex in our allegedly male-dominated, tradition-bound society, which forces them to endure assault in silence. The reality that women in India are subjected to discrimination based on their gender. She is frequently disregarded and undervalued. The Parliament passed the Protection of Women from Domestic Violence Act (PWDVA), 2005 in response to the need for similar legislation across the globe as well as the results of the ongoing work of women's organizations. The Act grants women's rights and protection. Prior to the PWDVA 2005, the victim's only options for relief were punishment for the offender under the IPC, divorce and maintenance, neither of which provided the victim with the full relief she needed, and remedies relating to matrimonial proceedings and court proceedings.

It has always been a problem for women to experience domestic violence. Women were usually seen as being weak, defenseless, and easily exploitable. Violence against women has long been regarded as a reality. Domestic violence may be started and continued due to cultural norms, religious beliefs, economic realities, and political factors, but ultimately, committing an act of violence is a decision that the individual chooses from a variety of possibilities. Although macro system-level factors (like cultural and social norms) play a

significant role in the etiology of gender-based violence in any nation, including India, individual-level factors (like growing up witnessing violence between one's parents, having an absent or unsupportive father, and being associated with delinquent peers) also have a significant impact on the development of such violence. Differences in physical strength and size are partially responsible for the gender disparity in domestic violence. In addition, women are socialized into their gender roles in various societies around the globe. Women in patriarchal countries and those with fixed gender norms are frequently ill-prepared to defend themselves in the event that their partners turn violent. However, a large portion of the gap is explained by the way men's dependence on and fear of men lead to a cultural disarming. Typically, battering husbands believe they are doing what is right, keeping the peace in the home, and disciplining their wife for misbehavior, particularly when it comes to not keeping their place.

There is sufficient evidence to show that women who experience domestic abuse have greater rates of reproductive illness. In North Indian studies, the odds ratio of gynecological symptoms was shown to be raised when comparing wives who reported no domestic violence with those who had undergone physical and sexual abuse. It might be explained by the fact that violent males were more likely to have extramarital relations and have STDs, putting their spouses at risk of contracting STDs as a result. These men were also reported to use condoms less frequently. These increase a woman's vulnerability to HIV infection, and the fear of physically and psychologically violent male reactions deters many women from seeking information about it, discourages them from getting tested, and hinders them from seeking treatment. Studies in the northern state of Uttar Pradesh have also revealed that women who are married to violent males are much more likely to become pregnant unintentionally (OR = 2.62). In addition, studies have indicated that assaulted women have a doubled chance of miscarriage and a fourfold increased risk of having a baby that is underweight. Violence also contributes significantly to maternal fatalities in some areas. To meet the unique needs of abused women, reproductive health care that includes domestic violence support services is required [7]–[9].

CONCLUSION

In India, domestic violence affects women on a daily basis and is not just apparent. She is subject to violence from the moment her mother conceives her in the womb, and ever since, she has had to battle for her life in this brutal society. Due to the fact that the majority of women in our nation lack literacy and knowledge of basic legal provisions and their rights, they frequently do not file complaints against those who harm them by violating their rights and committing crimes. Lack of knowledge of the law and the rights that are granted to them by that legislation, but the most important issue is that women do not know their rights, which is caused by traditional norms. The legal remedies that the government promises for the protection of women are unavailable to victims. Women had access to statutory protections and constitutional protections, but these protections were insufficient, and the biggest issue was that few women were aware of the rights that the constitution guarantees to protect women. Beyond the bounds of race, caste, religion, and class, domestic violence exists. 35% of women globally in 2013 reported having experienced either non-partner sexual violence or physical and sexual intimate relationship violence. However, according to certain National Violence studies, up to 70% of women have ever been the victim of physical or sexual abuse by a romantic relationship.¹⁵³ According to 2010 research conducted in New Delhi, 66% of women said they had been the victim of sexual harassment two to five times in the previous year.

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CHAPTER 11

DEVELOPMENT OF GENDER IN INDIA: A FEMINIST HISTORY

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ABSTRACT:

The historical context of the women's movement, the growth of feminism, and gender issues in India is examined in the current study. Feminism and the women's movement have been closely linked, one influencing and enhancing the other, not just in India but throughout the entire world. While the women's movement was a much more recent event in India, the name "feminism" is more recent. Many social, cultural, and political groups, ideologies, and moral philosophies that address gender inequality and equal rights for women are collectively referred to as feminism. The women's movement got its start in the 19th century as a social reform movement in the pre-independence era. Through the study of English and contact with the west, our educated elite were at this time imbibing the western idea of liberty, equality, and brotherhood. A social reform movement was created by extending this western liberalism to the issue of women. The primary concern in the early decades following Independence was for global economic expansion. An additional decade immediately after that saw a rise in concern for equity and the reduction of poverty. There were no such targeted programs for women and gender issues were included in concerns about poverty. The women's movement has focused on many issues in the post-independence era, including dowry, women's employment, price increases, land rights, political participation of women, Dalit women and other marginalized women's rights, rising fundamentalism, women's representation in the media, etc. Many Non-Governmental Organizations have also taken up this issue.

KEYWORDS:

Feminism, Gender Roles, Gender Work, Women's Rights, Women's Studies.

INTRODUCTION

The long-standing women's movement in India is also the root of women's studies and gender studies today. Numerous women's studies centers have been established, and a fight is currently taking place since they are on the verge of being forgotten. Even though there is still much to be done and many obstacles stand in the way of this reality becoming a reality for the majority of women, the women's movement has elevated and increased awareness of women's issues. The historical context of feminism's growth, the women's movement, and what addressing gender has implied in the Indian setting are all examined in the current study. There has been a strong connection between these three not just in India but throughout the entire world, with each influencing and enhancing the other. While the women's movement was a much more recent event in India, the name "feminism" is more recent. Many social, cultural, and political groups, ideologies, and moral philosophies that address gender inequality and equal rights for women are collectively referred to as feminism. Any fundamental definition of feminism or feminisms can begin with the claim that the worries about women's inferior standing in society and the prejudice they face due to their sex are at the heart of feminism [1]–[3].

Feminists also demand alterations to the social, economic, political, or cultural order in order to lessen and ultimately eliminate discrimination against women and to build a just society where gender justice is realized. This has been accomplished all across the world through institutions and movements. It has both in India. Although the women's movement began far earlier, the term "feminism" is more recent. This phrase appears

to have been originally used in a French medical text from 1871 to describe a halt in the development of the sexual organs and traits in male patients who are thought to be experiencing "feminization" of their bodies. Alexander Dumas, a republican and anti-feminist French novelist, first used the phrase to refer to women who displayed ostensibly masculine behavior. The Seneca Falls Convention in 1848 marked the beginning of the women's rights movement in the United States of America, which led to the term's widespread use in the middle of the 19th century. The writings of Mary Wollstonecraft and Elizabeth Cady Stanton, who questioned the injustices faced by women, came next. Thus, the term "feminism" didn't come into use until after women had already begun to question their inferior status and call for an improvement in their social standing.

Many groups did not associate their fight for women's rights with the name "feminism" because they did not feel comfortable using it. Feminism was often perceived as having abandoned its anti-capitalist principles in favor of identity politics, failing when society's concerns were placed first rather than the individual. It was argued that what was once group action and a shared vision for how women might work and live in the world gave way to an emphasis on individual history and accomplishment and an unwillingness to share space with people who have different opinions, worldviews, and histories. The same kind of objections to the term "feminism" were also raised in India. The term "feminist" today is used to describe a person who is committed to transforming the social status of women. Many social, cultural, and political groups, ideologies, and moral philosophies that address gender inequality and equal rights for women are collectively referred to as feminism.

The three waves that have characterized feminism's history are easily discernible. The feminist movement's apparent rise and fall over time has inspired the wave analogy; its ongoing cycle of gradual swelling, eventual cresting, and final subsiding is described as resembling the motion of tidal waters. The first wave, which took place in the middle of the nineteenth and the beginning of the twentieth centuries, was primarily focused on securing equal rights for women, particularly the right to vote. The Suffragettes fought for the right of women to vote in Britain. The Representation of the People Act 1918, which gave women over 30 who owned homes the right to vote, was approved in 1918. All women above the age of eighteen were given access to this in 1928. The second wave of protests took place in the 1960s and 1970s and focused on the inequalities of women in family, sexuality, and the workplace in addition to their political rights. Since then, second-wave feminism has persisted and is coexisting alongside what is known as third-wave feminism.

The evolution of femininity and gender roles in India:

Cultural and political injustices, according to second-wave feminism, are inexorably interwoven. The movement pushed women to recognize how highly politicized and indicative of a sexist power structure their own personal lives were. Second-wave feminism was primarily concerned with other equality-related concerns, such as the elimination of discrimination, whereas first-wave feminism concentrated on absolute rights like suffrage. A phrase that became associated with the second-wave and the women's liberation movement was coined by Carol Hanish. The early 1990s through the present are considered the third wave of feminism. The movement started as a reaction to the second-wave's alleged shortcomings. It was also a reaction to the opposition to the second-wave's projects and movements. The second-wave's "essentialist" notions of femininity, which (in their opinion) overemphasized the experiences of upper middle class white women, are what third-wave feminism tries to confront or avoid. Much of the third-wave's philosophy is based on a poststructuralist understanding of gender and sexuality.

Third-wave feminists frequently concentrate on "micro-politics" and question the second-wave's assumptions about what is or is not beneficial for women. A variety of perspectives responding to feminism are referred to as post-feminism. The phrase was first used to describe a backlash against second-wave feminism in the 1980s. It now refers to a broad spectrum of theories, some of which contradict secondwave theories and

contend that postmodernism has undermined the idea of a universal feminine. This essay was based on a series of interviews with women who, while not identifying as feminists, generally agreed with the ideals of feminism. Some modern feminists, like Katha Pollitt, believe that feminism merely affirms that "women are people." These authors view viewpoints that divide rather than unify the sexes as sexist rather than feminist. Even if there are numerous phases of feminism, they cannot be separated into distinct groups because there has been a continuous flow of ideas and actions during this time. The feminist movement gave rise to feminist thought. The hub for Women's Studies has served as the nodal hub for study on it in a number of fields, including feminist geography, feminist history, feminist literary criticism, etc. The relationship between research, the emergence of particular ideas, and social movements is readily apparent in India [4]–[6].

DISCUSSION

The Women's Movement started off in the 19th century as a social reform movement in the pre-independence era. The study of English and contact with the West at this time allowed our educated elite to absorb the western concept of liberty, equality, and brotherhood. This western liberalism was applied to the issue of women and transformed into a movement for social transformation. The concepts and changes that were to be promoted in the reform movements were not uniform and differed widely. However, they did have a common interest in eliminating social ills, partially in response to the colonial authorities' accusations of barbarism. This was a time when colonial ideology was under hegemonic dominance and influence. It was a period of transition marked by the emergence of the bourgeoisie and the values of new schools of thought.

The 19th century saw an expansion of colonial influence beyond the market and polity and into our culture and society, which had the potential to alter the social structure of Indian society. The Indian intellectual reformer who had been exposed to western concepts and values felt this possible threat. Aware of the power of colonial hegemony and responding to western ideas of rationalism, liberalism, and civilized society on the one hand, the Indian intellectual reformer at this time also looked for ways to challenge this colonial hegemony by engaging in what K. N. Panikkar refers to as "cultural defense". A paradoxical circumstance emerged as a result of this cultural defense. The reformers attempted to establish a new society that was both modern and firmly anchored in Indian heritage, motivated by new European concepts of rationalism and development. In an effort to establish a new ethos free of allovert social abnormalities like polytheism, polygamy, casteism, sati, child marriage, and illiteracy all of which they thought to be barriers to the advancement of women they started by critically evaluating Indian society. The idea that no society could advance if its women were backward was one that all social reformers held in common during the 19th century. The reformers believed that the condition of Indian women in the 19th century was abhorrently poor, thus they worked to improve the status of women generally through legislation, political activity, and the promotion of education. This was mostly inspired by the first wave of western feminism and focused on fundamental rights for women.

The social reform movement did not fundamentally question gender roles or the patriarchal structure of society as it existed at the time. Only those topics were chosen for reform that the British were highlighting as signs of degradation in Indian society. Even the groups and institutions for women that arose at this time had no distinct ideology and just echoed what the males were saying. This is unsurprising given that these organizations' founding was essentially the work of the reformers' wives and sisters. The women's organizations unquestioningly accepted the reformers' proposed reform's direction and content. Because of this, even when women spoke for themselves, they used only the language of males, which was governed by masculine standards.

Women were viewed as passive beneficiaries of the more humane treatment that western educated elite men were supposed to provide. Thus, efforts were made to change the women rather than the anti-feminist social structures. There were no attempts made to change the man-woman relationship and the power structure in

society. This was only reasonable given that the only area in which the status of women was being questioned was the patriarchal system itself. In order to fit the new emergent society, an attempt was made to construct a new Indian woman who was both authentically Indian and properly educated and trained in 19th century principles was designed to train them to be good housewives and the mistress of the home and the hearth rather than to prepare females to be self-sufficient, autonomous, and emancipated professionals.

The social reform movement had its own internal contradiction: on the one hand, there was a fascination with western ideals to imitate, adopt, or reject; on the other hand, there was also an element of revivalism or a drive to reestablish and reaffirm a cultural identity separate from the British occupiers. Education was considered a key strategy for improving the status of women in addition to pursuing legislative reforms. Women's education, which had its beginnings, was now envisioned as producing suitable wives for the newly developing westernized elite's male members. While leaders like Gandhi pushed them to take part, women also joined the fight against colonialism, but their contributions to the cause were merely an extension of their domestic labor. Very few women were permitted to fight with males on the front lines, and those who did testified of the loneliness they occasionally experienced. Women's roles were being pushed toward a more traditional way of life as a sort of resistance to these new notions that colonialism brought to India. Women have historically served as symbols of tradition, and discussions about women's rights and role in society are a major part of how tradition is being reworked. Because of this widespread perception of women, whenever culture is in danger, the instinctive response is to urge women to continue in more traditional roles.

Without a doubt, one is not downplaying the social reform movement's contributions. Despite its flaws, the social reform movement did contribute to the elimination of barriers to women's education and the creation of a secular space for women in society. Prior to the modern era, women could only exist in the religious realm. Buddhism and Jainism offered this space, but women had to choose between it and their families, and if they chose religion, they had to leave their homes in order to join the Sangha. The bhakti movement emerged in the Middle Ages, proclaiming that one might reach God through faith and that God dwells inside each person. Many of the bhakti saints brought religion to the oppressed and subsequently disenfranchised elements of society, including women. By giving women a safe haven and a way to escape patriarchal tyranny, bhakti helps them gain their independence. The rejection of the authority of the male figure, to whom they were bound in a subordinate relationship, became the arena for conflict, self-expression, and alternative seeking for all of these women bhaktas.

However, the women saints were forced to make a decision between their love for the almighty God and their desire to marry and lead a domestic life. The social reform movement opened up a secular space for women in other fields by examining a number of difficulties that society had historically and culturally crippled women with. Raja Ram Mohan Roy stated that sati was nothing less than female murder and was not sanctioned by the shastras. He argued against polygamy and in favor of women's property rights. In a memorandum to the Legislative Council, Ravindra Nath Tagore advocated for the creation of girl's schools in every Calcutta neighborhood as well as the abolition of the legal restrictions placed on remarried Hindu widows. The Native Marriage Act, which barred early marriage between boys and girls under the age of 18, discouraged polygamy, and prohibited early marriage between boys and girls under the age of 14, was passed in 1872 thanks in large part to Keshav Chandra Sen. For those who stated that they did not belong to any recognized faith, it permitted intercaste marriages.

Ishwar Chandra VidyaSagar also advocated for women's literacy and was a strong opponent of early marriage; several women's organizations also took up these reforms. Pandita Rama Bai's Sharda Sadan (1892) in Poona, Shri Mahipatramrupramanathashram (1892) in Ahmedabad, and Shri Zorastrian Mandal (1892) in Bombay are three examples. The Maternity and Child Welfare League in Baroda (1914), and BhaginiSamaj in Poona (1916) all had the specific aim of enhancing the lot of women and eradicating various social

problems. These regional organizations were followed by national organizations with the sole purpose of promoting the interests of women in civic and public life and the removal of disabilities of women whether legal, economic, or social, such as the Women's Indian Association (1917), the National Council of Women in India (1920), the All-India Women's Conference (1926), which went on to organize 12 women's conferences until 1937, and the Federation of University Women in India (1920).

Three significant organizations were founded during the second phase: the Women's India Association (WIA), the National Council of Women in India (NCWI), and the All-India Women's Conference (AIWC). After World War I, women started all of these organizations between 1917 and 1927. The fight against colonial rule grew more intense during this time. Nationalism rose to become the dominant issue. Gandhi introduced Indian women to the nonviolent civil disobedience movement against the Raj, legitimizing and expanding their participation in public activities. In the decades that followed, women demonstrated strong involvement in the independence movement, opening the path for some groups that are exclusively for women. Women founded organizations, such as Saraladevi, who founded the Bharat Stree Mahamandal. In 1910, it initially convened in Allahabad. The organization quickly established numerous branches in Delhi, Lahore, Karachi, Amritsar, and Hyderabad, and it addressed a number of issues, including Purdah, which to them was a barrier to accepting female education.

By defining swaraj broadly and assisting women in finding dignity in public life and a new place in the national mainstream, Mohandas Karamchand Gandhi was able to attract a significant number of women to the political arena. His opinions on a variety of problems gave women new self-assurance and the awareness that they could fight against injustice. As a result, many women participated in the civil disobedience movement of the 1930s. Thousands of additional people, in addition to Sarojini Naidu and Kamala Devi Chattopadhyay, were now willingly taking part in the freedom struggle. The Picketing Board was established in 1931 in partnership with the Bengal Provincial Congress Committee to promote domestic industries, particularly khadi spinning and weaving. Lado Rani Zutshi and Parvati, the daughter of Lala Lajpat Rai, led a parade of 5,000 women through Lahore in 1930 to mark the beginning of the Civil Disobedience campaign in Punjab. In Madras, Durga Bai Deshmukh gathered the women to carry out the congress's policies. The production of salt had significant symbolic meaning for the women, despite British regulations forbidding such production. A significant number of women from rural areas joined Gandhiji at Dandi as this very personal issue, connected to the daily lives of those in the kitchen, was brought to the public's attention. Gandhiji was adamant that women were non-violent by nature and would thus be better suited to carry out his picketing and non-cooperative movement programs.

Women were therefore actively involved in the liberation struggle when Gandhiji made it popular in India. When a lot of women came and participated in the freedom struggle, they only served in support capacities. At this time, the male leadership did not support a second line of leadership, and women could only take the helm when the men were imprisoned. When Nehru first arrived in India, the majority of us guys were incarcerated, but then something wonderful occurred.

The fight was led from the front by Women had always existed, of course, but suddenly there had been an increase in them, which surprised both the British government and their own male citizens. Peasant women and working women came out in their millions, defying government decree and police lathi, whereas these upper-class or middle-class ladies had safe lives in their houses. Along with their bravery and audacity, what was even more amazing was the organizational strength they displayed. Additionally, this was the first time in Indian history that a sizable group of women were organized into a mass organization for political goals. Many of the women believed that there were two sides to their conflict. They had to struggle against patriarchy in their own families in addition to the British overlords.

Gender Work in India:

Women's movement was present in the environment of women's studies. It sought to reduce gender inequality and women's subjugation by providing information and analysis about the lives of women. In order to explain how and why women's lives, viewpoints, and perspectives are still mainly hidden in the established academic fields, it would challenge existing knowledge structures. It became more as a result of society's attention to the status and issues of women. Its inception can be attributed to the realization that social scientists had failed to investigate women's issues, to challenge Western assumptions, theories, and analytical tools, and to fill in the glaring data gaps that might have guided policy changes. This occurred as a result of the fact that many social scientists and educational planners did not feel it necessary to reexamine the concepts and methodological techniques in light of the social reality discovered in India. Thus, the field of women's studies was born out of a greater social movement and a growing social concern among a select group of academics with the growing problems of inequality, poverty, unemployment, and underdevelopment. Its initial goal of advancing knowledge on the socioeconomic causes of women's inequality, their marginalization in development, and their exclusion from centers of power and power structures progressively changed. In conclusion, one of the main factors simulating a desire for the topic was the avoidance of the women's question or the inadequate presentation of this issue.

For social scientists and other academics who seek a thorough and impartial portrayal of our social reality, the introduction of Women's Studies into the university system has been a groundbreaking event. Women's Studies is seen as a tool for academic and social growth that will assist the university community and society at large in comprehending the variety of roles played by women and exploring the root causes of gender inequality. The world community has been focused on issues related to gender inequality that cause severe societal imbalances for the past few decades. In response, the educational system around the world created women's studies to create fresh knowledge and a body of work from the perspective of women.

Today, Women Studies continue to critically interact with the idea of power and fundamentally alter the intellectual landscape all over the world. It has been acknowledged that knowledge is a type of capital as well, with certain people and groups having better access to it than others. This subsequently turns into a source of strength for gaining control. As a result, asymmetries in the development, reproduction, and application of social scientific knowledge are correlated with social structural inequalities of race, nation, class, caste, or gender. Feminism's central tenet is that women have been excluded from codified knowledge, which has been created by men and in which they have generally rendered women invisible or labeled them as abnormal. One of feminism's most important contributions has been the description and analysis of women as autonomous human beings. The focus on a feminist viewpoint required an awareness of the power relations present in contemporary knowledge frameworks and practices, particularly with regard to who has access to that knowledge, how it is distilled, and ultimately how meaning is encoded. Despite the gender blindness of earlier male theories, feminism has made critical use of them. However, it was recognized that new feminist theories and notions that prioritized women in their theorizing were required. But it required opening up a new universe rather than being comfortable with this [7]–[9].

CONCLUSION

Women's Studies has not only been defined in India as research on or information about women, but also as a vital tool for social development in the context of Asian social realities. We could better grasp unfairness and imbalance in the social structure with the aid of women's studies. A more thorough, critical, and balanced knowledge of social reality should be sought for as a result of women's studies, taking into account things like women's contributions to the social process, women's perception of their own lives, and the larger social reality. Women Studies in this country also concentrate on the causes and systems of inequality that resulted in women's exclusion from key spheres of society and the nation. The UGC started a few moves in this

approach between 1983 and 1986. A permanent committee on women's studies was established by the UGC in addition to co-sponsoring numerous seminars. This standing committee developed particular organizational frameworks and an action plan in December 1985 to launch some planned initiatives for women's studies at universities and colleges. It named seven universities from different regions of India to take the lead in curriculum, human, and material development, as well as research. Since 1986, the UGC has sponsored a total of 22 centers and 11 cells. However, the UGC acknowledged in a report that there is still more work to be done inequality and poverty. The current arrangement of the centers results in disparities in each one's age group, skill set, position within the university in terms of the priorities of the institution, and leadership. These Centers' main responsibilities now include knowledge assimilation and transmission through instruction, research, field work, and documentation. For the academic community as well as for the activists, policy makers, and policy implementers, they fulfill a number of linked and complementary responsibilities.

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CHAPTER 12

RIGHT TO FREEDOM OF SPEECH, EXPRESSION AND WOMEN'S RIGHTS: A DEBATE ON EQUALITY

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ABSTRACT:

Women and girls experience a variety of interlocking types of discrimination that prevent them from fully exercising their fundamental human rights. Inequality and other types of gender-based discrimination must be eradicated, and this is where the right to freedom of expression and information (the right to freedom of expression) plays a crucial role. The Internet has expanded significantly in recent years, opening up new avenues for practicing one's freedom of expression. It has provided women and girls with fresh possibilities to be heard. However, discrimination against women and the violation of their rights also occur online, opening up new channels for the continuation of harassment, abuse, and discrimination. Through various forms of assault, technology has been used to silence women and keep them from participating in public discourse. These assaults not only serve to further inequality but also severely restrict women's ability to exercise their right to free speech by keeping them from working as journalists and preventing them from speaking out against prejudice and inequality in society.

KEYWORDS:

Article 19, Beijing Platform, Gender-Based Discrimination, Right to Equality, UN Guiding Principles.

INTRODUCTION

Women and girls are subjected to a variety of intersecting discriminations and limitations around the globe, which prevents them from fully exercising their fundamental human rights. These include prevalent and harmful gender stereotypes, gender-based violence, restricted access to education, positions of economic power, and positions of economic participation, as well as limitations on one's ability to engage in political discourse. The chapter provides an outline of how to guarantee the preservation of women's rights and the right to freedom of speech while balancing any potential conflicts between the two rights. In the document, Article 19 urges digital enterprises to abide by the guidelines outlined in the UN Guiding Principles on Business and Human Rights while also reminding States of their commitments under international and regional human rights treaties. It gives advice to States and private actors on how to protect the right to freedom of expression with the right to equality and non-discrimination. It covers the legal and policy framework relating to freedom of expression in the context of women's rights.

The ability of women and girls to use their right to freedom of expression (the right to freedom of expression) has been and remains a crucial tool for combating patriarchal views, inequality, and discrimination. It has given women the opportunity to organize and speak out in a variety of civic, political, social, economic, and cultural contexts, contribute to their own emancipation, and raise their position. The right to vote, the right to govern one's own body, the ability to organize a union, and the right to equality before the law are just a few of the new, hard-won liberties that women now enjoy as a result of exercising their right to freedom of expression. The right to information also gave women the tools they needed to understand their rights generally, giving them the justifications, they needed to demand change, take part in decision-making, and hold governments accountable.

The Internet and digital technology have given women additional options and stronger or more effective means to organize, protest, call attention to inequality, as well as simply to expand the space for women's sexual and artistic expression in recent decades. Movements like #MeToo, which saw women use the Internet and social media to speak out against sexual harassment and abuse, call out abusers, and fight for systemic change, have demonstrated women's capacity to organize online and demand for change [1]–[3]. At the same time, discrimination and violations of women's rights have occurred online or through digital technology, creating a strong environment for additional harassment, abuse, and discrimination.

It is still difficult to prevent abusive relationships or oppressive governments from using technology to frighten and shut women out of public spaces. Attacks against women's equality are frequently the outcome of this, and it also has a chilling impact on their ability to exercise their right to free expression as journalists, social media users, human rights advocates, legislators, or activists. Attacks encompass a variety of sophisticated abusive behaviors, such as account hacking and physical harm threats. These assaults frequently have a strong connection to offline violence against women. They aim to undermine not just the dignity and right to equality of women, but also their freedom of expression by keeping them from the internet, restricting their ability to report on current events, or preventing them from organizing groups to fight prejudice.

These assaults occasionally gave the impression that the rights to free speech, equality, and non-discrimination were at odds with one another. However, Article 19 considers these rights to be interdependent ones. It is crucial to combat online harassment and abuse of women in a way that not only protects their right to free speech but also fosters an environment where they can participate in both online and offline debate and ensure that their voices are heard. Protecting women's equal access to online spaces, their right to participate in discussion and exercise their right to freedom of speech, as well as preventing and addressing violations of their right to be free from discrimination and violence, must be the dual goals of responses to online harassment and abuse. In order to avoid mistakenly (or purposely) further curtailing women's rights online, safeguards for freedom of expression must be given top priority when designing solutions to the problem.

In this briefing paper, Article 19 discusses the significance of safeguarding women's freedom of expression when combating online harassment and abuse, outlining relevant international human rights norms and outlining the manner in which governments must respond to this issue in accordance with free speech. The briefing paper is accompanied by two further briefings, one of which looks at the obligations of States to address online abuse and harassment of women journalists, and the other of which looks at the responsibility of social media companies to address such issues. Article 19 anticipates that this briefing paper will provide clear responses to the question of how to strike the proper balance between the protection of women's rights and the right to free expression, as well as strong policies that States must enact to advance and safeguard both rights. International human rights treaties such as the UDHR, the ICCPR, and regional agreements all recognize the right to privacy.

According to these accords, privacy is a broad notion that refers to the preservation of human autonomy and the interaction between a person and society as a whole, including governmental entities, commercial entities, and other people. It is widely acknowledged as a fundamental right that supports human dignity and other ideals like freedom of assembly and expression. It is also recognized as being crucial to give people room to breathe so they can exercise their other rights, such as the right to freedom of expression. Article 17 of the ICCPR expressly forbids "arbitrary and unlawful" intrusions on a person's right to privacy. The same three-part test that applies to Article 19 of the ICCPR for restrictions on the right to privacy must also be met in order for restrictions to be legal under international human rights law.

Women's rights and gender equality in international law

The right to equality is outlined in Article 2 of the ICCPR, which calls on States to protect everyone's human rights "without distinction of any kind, including but not limited to race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status." These clauses should be interpreted in accordance with international human rights legislation to cover sexual orientation, gender identity, and sex traits. According to the clause, States are required to ensure that women are equally able to exercise their rights to free expression, privacy, association, and all other human rights. The Convention on the Elimination of Discrimination against Women (CEDAW), which defines discrimination against women as "any distinction, exclusion or restriction" based on sex characteristics with the effect or purpose of limiting or negating women's enjoyment of human rights, also places specific obligations on States to put an end to it. The Convention outlines the formal and operational steps that States must take to accomplish this.

In addition, the following international principles and conventions pertain to reducing violence against women: Although the CEDAW Convention does not specifically include violence against women, the General Recommendations 1210 and 1911 of the CEDAW Committee make clear that such behavior is covered by the Convention and offer specific advice to States parties. Violence against women is specifically addressed in the Declaration on the Elimination of Violence against Women. Any act of gender-based violence that causes or is likely to cause physical, sexual, or psychological harm or suffering to women is classified as violence against women, as are threats of such acts, coercion, or arbitrary deprivations of liberty, whether they take place in public or private life. It acknowledges that constraints on women's ability to exercise other rights and gender discrimination are both causes and effects of violence against them. The document recognizes that because violence against women is a "manifestation of historically unequal power relations between men and women," it poses a significant obstacle to women's ability to fully exercise their human rights. States must act to stop it and make amends, particularly by-passing legislation that challenges damaging gender stereotypes and prejudiced cultural practices.

The 1995 Beijing Platform for Action, which also defines specific action that governments should take to prevent and address violence against women and girls, contains provisions about violence against women. Resolutions on the subject are adopted by the UN General Assembly every two years. Several regional instruments also address the issue, including the Council of Europe Convention on preventing and combating violence against women and domestic violence, the Inter-American Convention on the Prevention, Punishment, and Eradication of Violence against Women (Convention of Belem do Para), and the Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa (Maputo Protocol).

DISCUSSION

Enhancing the legal framework for the defense of the right to information and expression

States should make sure that domestic constitutional provisions or their equivalent, in accordance with international human rights law, incorporate the right to freedom of thought and expression through any medium of communication, including the right to information. States should make sure that domestic constitutional provisions clearly define the types of restrictions that are acceptable on the right to free expression, including the requirements that they be legal, strictly construed to serve a constitutionally recognized interest, and required in a democratic society to protect that interest.

Each component of the three-part criteria for freedom of expression must be met for a legal framework to impose restrictions on freedom of expression in the name of safeguarding gender equality. Additionally, it's critical to remember that not all "hate speech" may legally be exempt from regulation and that most of it will be protected by the right to free expression, even if it is gravely insulting. The goal of fostering equality is frequently undermined by restrictions that ban objectionable opinions since they don't address the underlying

societal causes of the types of discrimination that give rise to "hate speech." More often than not, promoting equality through initiatives that foster tolerance and understanding is preferable to censorship [4]–[6].

States should refrain from adopting criminal responses to expressions like insults, offensive or fraudulent content, as well as to broad and open-ended ideas like online abuse or online harassment. Broadly defined terminology and concepts are open to abuse and can work against the interests of women themselves, especially in nations with a strong degree of patriarchy if women try to change the status quo. The development of comprehensive legal frameworks on gender equality and the right to information, as well as the implementation of equitable legal and policy measures that remove barriers to women's access to information, including by challenging social and cultural norms that uphold discriminatory attitudes toward women, are other important steps that states should take to ensure equal access to information.

States must also make sure that legal frameworks pertaining to the right to information are effectively implemented in a way that truly guarantees this right to women. This includes taking steps to ensure that information reaches women and is generated in forms and through means that are accessible to all women in society. Existing and new multi-stakeholder and civil society efforts to improve information access should be developed and strengthened as a method of furthering gender equality and empowering women, particularly through greater funding. States must make ensuring that women are equally represented in leadership positions, decision-making, and governing organizations, as well as in the general public. Public awareness, education, and information initiatives, and speaking out against discrimination.

Politicians and other public servants, in particular, have a crucial responsibility to play in recognizing and swiftly denouncing gender-based violence against women, discrimination, and online harassment and abuse. For this, it's necessary to acknowledge and condemn both the behavior and the prejudice it represents, to sympathize with and support the women who are the targets, and to frame such instances as detrimental to gender equality and society at large. Politicians in particular should vehemently denounce all types of violence against women as well as harassment and abuse of women online. They ought to support initiatives that foster a climate of respect and equality both online and offline, particularly those that involve media and education efforts.

Importantly, public officials should receive training on the need to avoid making statements that could support gender discrimination or undermine equality. They also need to be aware of the risks of trivializing discrimination and violence against women, as well as the possibility that remaining silent in the face of such issues could be construed as tacit approval. The behaviour of people speaking in their official capacities should be governed by clear standards that are in place within public organisations. Political parties' "no discrimination" principles and ethical codes should also be viewed as effective policy measures. In addition to documenting violence against women, providing forums for women's opinions, reporting more on women's experiences, and making sure that prejudice against female journalists is addressed, the media is crucial in promoting gender equality and eradicating discrimination.

The fundamental premise that any type of media regulation should be carried out by bodies independent of political influence, which are publicly accountable and operate transparently, should be respected by states in any policy actions aimed at the media. Editorial independence and media diversity should not be sacrificed since they are necessary for a democratic society to function. Any regulatory framework for broadcast media should support women's freedom of access to and use of media and information and communications technologies.

The function of a self-regulatory, pluralistic, and independent media

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States should take the following steps in relation to digital technologies: Initiatives to address the "gender digital divide" and disparities in women's access to, use of, and enjoyment of digital technologies by fostering digital literacy among women and ensuring equal access to STEM-related education and training, as well as to digital technologies themselves. Ensuring the inclusion of gender perspectives in the development and implementation of state policies, programs, legislation, initiatives and approaches to digital technologies and encouraging companies to integrate a gender perspective into the development, implementation and use of digital technologies; Protecting women's privacy online to enable them to participate in political and social life; and Encouraging private companies to effectively implement the UN Guiding Principles on Business and Human Rights, establish better response mechanisms, develop policies that promote gender equality in the design, implementation, and use of digital technologies, and improve their transparency reporting on online harassment and abuse that is directed at women, as well as the prevalence of such behavior and the responses to it [7]–[9].

CONCLUSION

All forms of media should acknowledge that they have a moral and social obligation to promote gender equality and non-discrimination, especially based on sexual orientation and gender identity, in addition to the replies from States. Mass media organizations should take the following actions to uphold their own constitutions: Making sure that women are represented in their workforces at all levels of media production and delivery. In their reporting, combating the discriminatory attitudes and customs, including unconscious biases, that support continuous ineffectiveness in addressing gender inequality. The media should be mindful of the risk that patriarchal and discriminatory preconceptions of women will be reinforced by the media and their reporting, and they should work to increase public understanding of the harm that discrimination, gender stereotypes, and violence against women create. They ought to take aggressive steps to find and alter these narratives. Instead of stereotyping "women's issues," they should emphasize their significance and impact on society as a whole. Upholding strict informational standards that adhere to accepted moral and professional norms. Principles of equality should be reflected in journalistic and media rules of conduct, as well as recommendations for how to cover violence against women. In order to promulgate and put these codes into effect, media companies should also take appropriate action.

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