

A - GLIMPSE OF GENDER JUSTICE IN INDIA

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Abstract:-

Gender justice is not a recent phenomena, crime against women have been committed since antiquity. Any traditional custom that places women in subordinate positions within society or in the family has the potential to turn violent. Pt. Jawaharlal Nehru said that – “If you educate a man you educate an individual, however, if you educate a women you educate a whole family”.¹

Indian history and mythology have given place of pride to women. Sita, Savitr, & Draupadi are the women whose names strike the mind immediately. We are also familiar with a record of Maithreyi and Gardi, the Vedic Scholars, who mastered the Vedas and Upanishads facing much opposition. Over the years of first half of 20th century, the struggle continued and women coined the phrase “Bread & Roses” after James Oppenham’s poem of the same name. The reference to “Bread” is freedom from hunger, and “Rose” is the satisfaction of the wants or wishes.

Introduction:-

Women constitute almost half of the population in the world. But the hegemonic masculine ideology made them suffer a lot as they were defined equal opportunities in different parts of the world. The rise of feminist ideas has, however, led to the tremendous empowerment of women’s condition throughout the world in present times. Access to education has been one of the most pressing demands of these women’s rights movements. Women education in India has also been a major preoccupation of both the government and civil society as educated women can play a very important role in the development of country.

If one wants to know how developed or modern a particular society or Nation is one should try to look at the status of women in that particular society or nation as their status is the only true reflection of a country’s culture and civilization.

In my opinion empowering means to let women live their own life in a way they think appropriate on the basis of their conditions, family circumstances, qualities and capabilities of which they themselves are the best judges. Demand for empowering is not a demand for equality or superiority, it is the demand to let them realize their “own true self” which shouldn’t be denied to them on any basis whatsoever; anywhere, anytime and anyplace. To realize this ideal an appropriate environment should be created which is not an any easy task. For this efforts will have to be made at every level and in every sphere e.g.

Medical- medically, women should be provided good and easily approachable medical facilities specially during pregnancy (both prenatal and postnatal) and infancy to ensure their life and health.

They have a “right to born” which is being, snatched away from them with the aid of science through sonography which is being used as sex determination test.

Education- educationally, women would be armed with the tool of proper education which awakens them and makes them conscious of their rights and equal status in society. This will be in the grater interests of the society at large and will have far reaching and lasting impact, because women as mothers are called the first educators of their children.

Society- socially, in most of the places, at least in practice, if not formally, women have only secondary status to man. Social norms and values will have to be transformed to ensure that women are not discriminated against only on the basis of sex.

Political- Women's participation in politics has to be ensured, at every level to make them politically strong so that they can facilitate proper legislation for protecting rights of women. This can be done through "Progressive Reservation Policy".

Legal- Women should be given adequate legal education to make them capable of defending their own rights, their legislative dues. This is essential as without legal knowledge and activism all the formal constitutional arrangement made by the state become redundant.

Psychological, Moral and Cultural Aspect- In some cultures women are brought up in a way that they accept their "secondary status" automatically as "natural" without raising any questions. In such a situation are cannot even imagine that they will ever fight for their status or rights. Their mindset is so conditioned that they do not even think of protesting against inhuman discrimination on any grounds.

If they are unable even to realize the secondary status bestowed upon them by the society it is hard to imagine how they will think of protesting against such practices. This is the most difficult hurdle in the path of their empowerment and will have to be fought out at every level and for a long time to come.

Gender Justice is a Global problem:-

Gender based discrimination represents the ugly face of the society. This problem is not only one country also facing the many country with varying degree and very old. Really, it is a travesty of all cannons of social justice and equity that women who constitute half of the world's population and who work two – third of world working hours should earn just one tenth of the world's property and also should remain victim of inequality and injustice. This anomaly is now, being openly questioned and some discrimination seriously challenged. As human development moves centre-stage in the global development debate, gender equality is emerging as major challenges. Gender discrimination, though amongst the most subtle, is one of the most all pervading forms of the institutionalized deprivation.²

Difference between Sex & Gender:-

The term "Sex" & "Gender" are often used interchangeably in everyday life, but literary these are frequently differentiated. The term sex is applied to those distinctions between men & women, which are based on biological differences, such as anatomy, physiology, harmones and chromosomes, and in this respect people are male and female. The term gender is applied to the cultural aspects of male and female roles, in other words the behavior, personality and other social attributes that are expected of males and females. These social attributes becomes the basis of masculine and feminine roles. Sexuality and the different capacity of men and women in the reproductive process are particularly likely to be thought of as giving 'natural reasons' for gender divisions in society. In short, sex difference is natural, but gender differences are creative difference on the basis of sex, by putting gender bias.

Human Rights of Women International Standards:-

We envision human rights for women as the collective rights of a woman to be seen and accepted as a person with the capacity to decide or act on her own behalf and to have equal access to resources and equitable social, economic and political support to develop her full potential, exercise her right as a human being and to support the development of others.³

The United Nations General Assembly, Economic and Social Council and the Secretariat are the three main UN bodies which have been functioning for the protection and advancement of human rights of women. In addition to these organizations there is also a Special Commission on the Status of Women (1946) which has been functioning to achieve this lofty ideal. This commission has introduced the problem of women's rights into their programmes of activity.

The UN efforts to promote the principle of equal rights of men and women were initially directed towards securing equality of men and women in law.⁴ UN Charter and the Universal Declaration of Human Rights ensure freedom of women from social, sexual and religious discrimination in a variety of ways.

The UN General Assembly has established International Research and Training Institute for the advancement of Women (INSTRAW) to carry out research, training and international activities worldwide to promote women as key agents of development.⁵

United Nations has had more than 23 conventions that are related to human rights of women. Out of these conventions some of the more important ones are:-

1. Convention on the elimination of all forms of discrimination against women, 1979.
2. Convention on political rights of women, 1952.
3. Convention on the consent of marriage, minimum age of marriage and registration of marriages', 1962.
4. Convention on the Nationality of married women, 1957.
5. Convention on the recovery abroad of maintenance.⁶

In 1960, the General Assembly adopted the convention against discrimination in education which prohibits, "any distinction, exclusion, limitation or preference on account of sex and affecting thereby the equality of treatment in education, Article (1).⁷

The Economic and Social Council of the UN is empowered to make recommendations for promoting respect and observance of human rights and fundamental freedoms for all and the special commission on the status of women (1946) also makes recommendations to the ECOSOC to promote the rights of women.

In 1951, the International Labour Organisation (ILO) adopted a convention concerning equal remuneration for men and women workers for work of equal value. ILO has also adopted two other conventions to improve the working conditions of women i.e. convention concerning night work of women employed in industry, 1948 and the convention concerning maternity protection (revised) 1952.

In 1986, declaration on the right to development also specifies that the states shall co-operate in the realization of Human Rights and Fundamental freedoms for all without any distinction as to race, sex, language or religion [Art. 6 (1)]. States are further required to take effective measures, "to ensure that women have an active role in the development process" (Art.8).

India is a party to all these conventions but is not a signatory to the 1962 convention on consent of marriage, minimum age for marriage and registration of marriages, where a lot is still desired to be done at the national level. India has also signed the Universal Declaration of Human Rights of which 10 out of 30 articles specifically endorse equal rights for all human beings irrespective of their sex. India is also a signatory to the two human rights covenant on Civil and Political rights and the International Covenant to Economic, Social and Cultural Rights which reinforce the equality concept and forbid discrimination on account of sex (Art. 3).

Constitutional Provision to protect gender injustice in India:-

The constitution of India safeguards woman's right by putting her at par with man socially, politically & economically. The principle of the gender equality is enshrined in the constitution in its Preamble, Fundamental Rights, Directive Principle of State Policy and Fundamental Duties, with some other provisions i.e. right to vote and reservation in local self Government. However, still there is a very wide gap between the goals enunciated in the constitution, legislation, policies, plans, programmes and related mechanism on the one hand and the situational reality of the status of woman in India on the other.

- (I) Preamble of the constitution:- The preamble of the constitution, itself secure to all its citizens' social, economic & political justice; and equality of status and opportunity and to promote among them all. It means the constitution is based without discrimination on the basis of gender and assure justice to all of the citizens.
- (II) Right to equality:- Arts. 14, 15 & 16 of the constitution, not only grant the gender equality but also empowers the State to adopt measures of affirmative discrimination in favour of women, which is not violation of right to equality in any sense.
- (III) Prohibition of traffic in human being and forced labour:- According to Art. 23 of the constitution, traffic in human beings and beggar and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with law.
- (IV) Equal pay for equal work:- Art. 39 (d) directs the State, that it shall in particular, direct its policy towards securing that there is equal pay for equal work for both men and women.
- (V) Right to vote and participate in the politics and Government officials:- Art. 325 provided that all adult citizens shall have the rights to vote irrespective of sex.
- (VI) Reservation of seats in Village and Municipalities Panchayat:- Art. 243-D and Art. 243-T of the constitution, provide 1/3 seats shall reserved for women in panchayats and municipalities. Further 1/3rd seats out of the reserved for SC/ST, at the rotation based are also reserved for SC/ST women. The offices of the Chairpersons in the Panchayats in village or municipalities in urban at any level shall also be reserved for women in such manner.

Human Rights of Women in India:-

When the sages of ancient India prayed, "Serve Bhawantu Sukhina, Sarve Santu Niramaya, Sarve Bhadrani Pashyantu ma kashchid dukhbhag bhavet", they recognized the rights of all human beings throughout the seen and corner of the world irrespective of caste, colour, creed, sex, country or region to have good quality of life free from diseases, want degradation, tensions and worries. Human rights are not mere ideals or aspirations, they are also not rights granted to us by the existence of particular sets of law. They are claims made by virtue of the fact that, "we are human beings with an inalienable right to human dignity".

Injustice with women in India:-

It is alleged that in India from the ancient times women are treated as inferior to man, but it is not correct. Before independence, the condition of men also was not healthy and case of injustice on the basis of gender was less than the present time. In the Northern part of India, especially Uttar Pradesh, and Bihar which is called the most criminal and immoral area now a days. Still at the time of travelling with women, you will find that any youngster will stand-up and leave the seat for women. It is an example- but it is sure that in India, gender injustice has taken place in many ways beginning from abortion of female foetus.

Causes of Female foeticide in India:-

Killing of the female child in the foetus itself, i.e. before taking birth, is called female foeticide. In olden time (20th century), it was impossible to determine the sex of the baby in its mother's womb until it was delivered. As medicine advanced, new techniques were devised for preventing the genetic, chromosomal disorders of the child in the womb. With these techniques and machinery it became possible to ascertain the sex of the child in the womb even at very early stages of pregnancy. The technique used to diagnose the condition, and sex of the foetus is called amniocentesis. These techniques are actually used to test the amniotic fluids, blood or any tissue of a pregnant woman for the purpose of finding any genetic or metabolic disorders.

Thus the female infanticide is a heinous crime in which new born female infants are killed. The practice of female infanticide is only the symptom of a disease caused by deep-rooted social inequalities. The traditional gender bias in favour of males (i.e. the ideology of son preference) and the patriarchal form of lineage of the Indian society supported by religious beliefs, myths and customs has largely contributed to the perpetuation of female infanticide.

Sex Ratio in India 1901 to 2011:⁸

Census Year	901	911	921	931	941	951	961	971	981	991	001	011
Female for 1000 males in india	72	64	55	50	45	46	41	30	34	27	33	40

On the above statics, we find that in decades of 1971 and 1991, the ratio are lowest than others. Does this arise due to abortion of selective sex? No. it is not a sole reason, but one of the reasons. This facility was started from about 1980. The statistics shows that, ratio of female increased between 1991 to 2011.

Generally it has shown that it is not the income or material well being that discrimination against girls child takes place, it is that cultural beliefs, patriarchal social norms. Superstition and thinking of the people that is responsible for discrimination⁹ Obsession to have a son on account of pride in race results in female foeticide. There exists a common belief that bringing up a girl child is like watering neighbor's plant. The son converts the benefit upon the souls of the dead ancestors by offering "Pinda" and "Water" to them on the occasion of "Shraddha". Son is the one who conducts funeral rites. It is the sons who keep the continuity of the lineage. According to Vashistha, "when a father sees the face of his living son on his birth, the debt is transferred and he attains immortality and thus says the Revelation, there are innumerable heaven for a man who has a son and there is no place in haven for a sonless man¹⁰ As the result parents tend to be calculative in choosing the sex of the child and the decision is based on the birth order, sex sequence of the previous children and number of sons¹¹

The birth of a female child is greeted with sorrow and the family begins to worry about the means for accumulation of dowry and marriage expenditures. The aversion towards female child is in proportion to the dowry the family pays at the time of the daughter's marriage. On the other hand, the birth of a male child is followed with celebrations and distribution of sweets.

1- Son Preference:-

The evidence of Indians preferring sons is abundant and consistent, and is expressed even in poetry. The poem, "On the importance of having a son", written during 600B.C still rings true for India today.¹²

In him a father pays a debt

And reaches immortality,
 When he beholds the countenance of a son born to him alive,
 Then all the joy which living things in water feel, in earth and fire,
 The happiness that in his son a father feels in grater far,
 At all time father by a son much darkness, too have passed beyond;
 In him the father's self is born, he wafts him to the other shore.
 Food is man's life and clothes afford protection,
 Gold gives him beauty, marriages bring cattle;
 His wife's a friend, his daughter causes pity;
 A son is like a light in highest heaven.
 Further the boys are regarded as a old age support and are thus, treated preferentially.

2- Evils of Dowry:

The prevailing practice of dowry and non implementation of dowry Act is another reason for female foeticide. It is one of the important factors for deteriorating the status of women in the society. The growing greed of the people, their high demands in marriage become too burdensome for an average man. Unable to afford it he thinks, it is better to end the life of a woman and to avoid such burden.

3- Traditional Beliefs:

There is a traditional belief in the minds of rural people that woman has to perform menial jobs in the family such as cooking, carrying water and firewood, looking after kids etc. It is believed that money spent on her may be on education or on her nurturement is wastage and this is not going to yield any fruitful result. The son not only provides economic assistance to the family but also brings in dowry at the time of marriage. Actually son is the one who looks after his old parents when they are sick or infirm. Apart from this, a girl child is considered to be burden on the parents as she is vulnerable to various kinds of sexual exploitation.

4- Modern Technology and unethical medical practices:

Easily accessible and affordable procedures for sex determination during pregnancy also leads to female foeticide. These Technologies ensure the sex of the child before its birth and if it is a girl child, people get it abort. Medical practitioners get themselves involved in such unethical practices and are minting money out of it.

5- Non-implementation of on female foeticide laws :

There is not dearth of laws in this country. In fact it is rightly said that there are as many laws in this country as many babies that are born but the problem is of implementation of these laws. Government is not so serious about this menacing problem. Even there is failure on the part of health authorities to check this mounting problem.

6- Two- child family norm:

Poverty and population growth are the causes which have led the country to adopt family planning programme and adopt two child norm. Girl child became the target of this programme. In fact India is the first country who have officially adopted family planning programme. By adopting two child family norm, in the garb of family planning. Sex determination is willingly made choice generally after first girl child because India families want atleast one male child¹³. At Present time pre-natal diagnostic tests, sex determination clinics and cheaper ultrasound machines have been introduced. Aminocentesis tests have become synonymous with sex determination which results in sex selective abortions. Techniques which use preconception or during conception sex selection for instance the Eresson method (X and Y) chromosome separation and pre- implantation genetic diagnosis (POD) have also widened the gap in the already skewed sex ratio. These new reproductive technologies are discrimination, unethical as well as violative of the Human Rights of women programme even doctors have justified this evil practice of female foeticide.¹⁴ The villagers perceive sex determination and abortion as part of population control Strategy of the Government

According to them these ultrasound machines have been distributed by the Government for reducing the population. Dramatic reduction of birth rates in most of Indian states has also contributed to intensification of son preference in the existing patriarchal society. Parents tend to be calculative in choosing the sex of the next child and the decision is based on the birth order, sex sequence of previous children and number of sons¹⁵

Legal Position (under criminal Law):

The laws which prohibit female foeticide in India are provided under IPC, 1860 the Medical Termination of Pregnancy Act 1971 and the pre-conception and pre-natal Diagnostic Techniques (Prohibition of Sex Selection) Act, 1994.

The Pre-conception and Pre-Natal Diagnostic Techniques Act, 1994:-

The use of technology for pre natal determination of sex, in the context of India, is wholly discriminatory to the female sex and has an impact on the status and dignity of women. Large scale misuse of these technologies in future would precipitate a severe imbalance in the male female ratio. Therefore, it has become necessary to implement the Act uniformly in all the State/ UTs so that it should achieve the purpose for which it has enacted. Appropriate Authorities, assisted by advisory committees are the main instruments for implementation of the Act. There is a need to sensitize these Appropriate Authorities and Advisory Committees on the provisions of the Act and directions given by the Supreme Court for its implementation. Two regional workshops to sensitize the Appropriate Authorities at State and District level were held in Bangalore and Chandigarh in the months of April and June 2002, respectively. After detailed discussions in these workshops and queries raised in several before it was felt that there is an urgent need to issue clarifications on certain points including registration of clinics/centers, maintenance of records, procedure for prosecution, search and seizure, sealing of machines, etc.

PNDT Act and Rules have been amended w.e.f. 14th February, 2003 including the title of the Act, keeping in view the emerging technologies for selection of sex before and after conception and problems faced in the working of implementation of the Act and certain directions of Supreme Court after a PIL filed in May, 2000 by CEHAT and Orgs, an NGO on slow implementation of the Act. By the Amendment, legislators has increased the punishment up to five years imprisonment and fine up to Rs. 1,00,000, ¹⁶

Offences and Penalties- According to Sec. 23(1), any medical geneticist, gynaecologist, registered medical practitioner or any person who owns or works in a Genetic Counselling Centre, a Genetic Laboratory or a Genetic Clinic, and renders his professional or technical services to or at such a Centre, Laboratory or Clinic, (whether on an honorary basis or otherwise), if contravenes any of the provisions of this Act shall be punishable with imprisonment for a term which may extend to three years and with fine which may extend to ten thousand rupees and on any subsequent conviction, with imprisonment which may extend to five years and with fine which may extend to fifty thousand rupees.

Amended Sec 23(2) provides for suspension of the registration of such medical practitioner if the charges are framed by the Court and till the case is disposed of and on conviction for removal of his name from the register of the concerned Medical Council for a period of five years for the first offence and permanently for the subsequent offence.

Sec. 23(3) punishes every person who seeks the aid of any such centre or clinic etc. for sex selection or for conducting pre-natal diagnostic techniques on any pregnant woman for the purpose other than those specified in Section 4, he shall be punishable with imprisonment for a term which may extend to three years and with fine which may extend to fifty thousand rupees for the first offence and for any subsequent offence with imprisonment which may extend to five years and with fine which may extend to one lakh rupees.

But this provision shall not apply to woman who was compelled to undergo such diagnostic techniques or such selection.

Presumption in the case of conduct of pre-natal diagnostic techniques- Under amended Sec. 24, the court shall presume that the pregnant women was compelled by her husband or any other relative, as the case may be, to undergo pre-natal diagnostic technique for the purpose other than those specified in section 4 and such person shall be liable for abetment of offence under sec. 23(3) and shall be punished accordingly.

Penalty for contravention of the provisions of the Act or rule for which no specific punishment is provided- Under Sec. 25, whoever contravenes any of the provisions of this Act or any rules made there under, for which no penalty has been elsewhere provided in this Act, shall be punishable with imprisonment for a term which may extend to three months or with fine which may extend to one thousand rupees or with both and in the case of continuing contravention with an additional fine which may extend to five hundred rupees for every day during which such contravention continues after conviction for the first such contravention.

Cognizance offences- According to Sec. 27, every offence under this section Act shall be cognizable, non-bailable and non – compoundable. Sec. 28 bars the courts below the court of a Metropolitan Magistrate or a Judicial Magistrate of the first class to take cognizance under this Act. The cognizance can only be taken on a complaint made by-

[A] The Appropriate Authority concerned, or any officer authorized in this behalf: or

[B] A person or social organization who has given notice of not less than fifteen days in the prescribed manner to the Appropriate Authority, his intention to make a complaint to the court.

Maintenance of records- Sec. 29, prescribes for maintenance of records. According to it, all records, charts, forms, reports, consent letter and all other documents required to be maintained under this Act and the rules shall be preserved for a period of two years or for such period as may be prescribed.

But where any criminal or other proceedings are institute against any Genetic Counseling Center, Laboratory or Clinic, the records and all other documents of such centre, laboratory or clinic shall be preserved till the final disposal of such proceedings.

Power to search and seize records, etc- Sec. 30(1), as amended by the Pre-natal Diagnostic Techniques (Regulation and Prevention of misuse) Amendment Act, 2002, empowers the Appropriate Authority or any officer authorized in this behalf to enter and search at all reasonable times, any Genetic Counseling Centre, Laboratory. Clinic, or any other place and examine any record, register, document, book, pamphlet, advertisement or any other material object found therein and seize and seal the same if such authority or officer has reason to believe that it may furnish evidence of the commission of an offence punishable under this Act. The provisions of the Cr.PC. relating to searches and seizures shall apply to every search or seizure made under this Act.

The Act did not prove effective because of the following short comings-

1. The Act allows abortion on the ground of mental trauma. Now what constitutes mental trauma is not mentioned.

2. Various methods such as CVS (Chroion Genetic Biopsy). Amniocentesis etc, are used not only for sex determination but are also used for detecting genetic abnormalities. The Act does not prohibit these procedures but seek to regulate those clinics who carry such services. The question is how can such clinics be regulated? The answer is very effective vigilance authority is required which is not possible¹⁷

3. The Act provides for punishment only on the complaint made by the woman that she was forced to undergo test and kill female foetus. Negligible number of complaints are coming to the knowledge of State Governments¹⁸

The India Penal Code provides an offences affection human body and offences affecting life, law dealing with miscarriage have been covered. The relevant section are from Section 312 to Section 316 IPC.

Causing Miscarriage¹⁹- Whoever voluntarily causes a woman with child to miscarry, shall if such miscarriage be not caused in good faith for the purpose of saving the life of the woman, be punished with imprisonment of either description for the term which may extend to three years or with fine or with both and if the woman be quick with child, shall be punished with imprisonment of either description for the term which may extend to seven years, and shall also be liable to fine.

Explanation - A women who causes herself to miscarry is within the meaning of this section.

Causing miscarriage without woman's consent²⁰- whoever commits the offence defined in the last preceding section without the consent of the woman, whether the woman is quick with the child or not, shall be punished with imprisonment for life, or with imprisonment of either description for the term which may extend to ten years, and shall also be liable to fine.

Death caused by act done with intent to cause miscarriage²¹- whoever with intent to cause the miscarriage of a woman with child does any act which cause the death of such woman, shall be punished with imprisonment of either description for a term may extend to ten years and shall also be liable to fine;

If act done without woman's consent- And if the act is done without the consent of the woman shall be punished either with imprisonment for life or with the punishment above mentioned

Explanation - It is not essential to this offence that the offender should know that act is likely to cause death.

Act done with intent to prevent child being born alive or to cause it to die after birth²²- Whoever before the birth of any child does any act with the intention of thereby preventing that child from being born alive or causing it to die after its birth and does by such act prevent that child from being born alive, or causes it die after its birth, shall if such act be not caused in good faith for the purpose for saving the life of the mother, be punished with imprisonment of either description for a term which may extend to ten years, or with fine or with both.

Causing death of quick unborn child by act amounting to culpable homicide²³- Whoever does any act under such circumstances, that if he thereby caused death he would be guilty of culpable homicide, and does by such act cause the death of a quick unborn child, shall be punished with imprisonment of either description for a which may extend to ten years and shall also be liable to fine).

Suggestions

One or two child policy of Govt. is major factors responsible for female foeticide in India. Common people are generally confused about the fact that while the government is insisting on small family get it opposes to the conduct of sex determination tests. According to the Government policy it is desire of every family to have at least, one son and therefore conducting test for sex determination is the only choice left.

Poverty, Dowry, traditional beliefs, exploitation etc. are other cause as to why female foeticide take place. Social workers, women's group, non Govt. Organization, Academician, Media, and Medical Practitioner should all come forward and watch that the Act is properly and strictly implemented.

Registration of Ultrasound clinics, Nursing homes Laboratory should be made compulsory.

Female foeticide amounts to murder hence the punishment should be stringent.

Women constitute almost half of the population in the world. Thus the impact of female foeticide on society should not be underestimated. Rather its consequences should be taken into consideration.

Conclusion-

In this article it can be easily concluded that the constitution of India safeguard woman's right by putting her at par with man socially, politically and economically. Universal education has given her a new confidence. She has proved that she is equal to man in all walks of life. She has come out of the four walls of the home. Women have proved to be better doctors, artists, administrators, academician, pilots, political leaders and engineers than many of their counterparts. They are pressing for reservation of seats in Legislative Assembly. It is just the beginning much more remains to be done. Efforts in all the above mentioned direction can only help to nor true can't their nature and potential, their inherent qualities but still significance of these efforts be minimized or underrated. If we really want to empower of women, we will have to ensure that there should not be any hindrance at any level, which often happens in the society.

By developing these entire aspects one can create an appropriate environment in which their rights, status and dignity will be ensured or in other words they will be empowered”

Foot Notes:-

1. Views PT Jawahar Lal Nehru Former Prime Minister.
2. Bhatt JN Justice, in “Gender Equality: Turmoil or Triumph”.
3. Singh, Gurucharan; “Human Rights of Women in India”, p. 136 in BP Sehgal (ed), “Human Rights in India: problems and Perspective”, Deep and Deep, New Delhi 1995,
4. Subramainam, S, “Human Rights, International Challenges”, Vol. IManas, New Delhi, 1997.
5. Singh, Gurucharan; op.cit, P. 140
6. Ibid., pp. 144-145.
7. Verma, S.K., “Human Rights of Women, International Standards and Indian Law”, p. 848 in BP Sehgal (ed), op.cit.
8. Indian Census in India 2011 (MP Govt. Diary 2015), p. 144.
9. (UNICEF report published in Nov. 1995 titled: the Progress of India States in Child Survival Health Primary Education etc. for the Year 1995)
10. (Sangeeta Cheetu, “Growing Menace of female foeticide in India”. 17 Indian Socio Legal Journal 79 1991)
11. (Health Action Sept. 2000 P. 24 quoted by Preeti Misra “Female foeticide. A violation of Human Right, Law Review (1999-2000& 2001 Vol. 21 & 22 at P. 73)
12. Indian Journal of Criminology Vol. 27, (1 and 2), January and July 1999, P. 56.
13. (Subhash Sharma and Sujan Singh “Law Banning Sex Determination – A socio – juris study” 26 Indian Socio Legal Journal 55 2000)
14. (The Telegraph, Wednesday, May 30, 2001 at 4)
15. (Supra Note 13).
16. Sec . 23 (2) PNDDT Act 2003
17. (Female in fanticed and foeticide: A Legal perspective – a Radha Krishnan Sharukh Alam, Divya Kapur on behalf of Central for Child and the Law, NLSU Banglore, P. 44)
18. (Grass roots – Reporting the Human Condition, June 2001 P. 5)
19. Section 312 Indian Penal Code.
20. Section 313 Indian Penal Code.
21. Section 314 Indian Penal Code.
22. Section 315 Indian Penal Code.
23. Section 316 Indian Penal Code