

WOMEN AND HUMAN RIGHTS IN MAYILADUTHURIA TOWN

Dr.S.SHANTHI

Assistant Professor, Department of Economics, Annamalai University, Chidambaram.

ABSTRACT

Human Rights has become a thought provoking challenge all over the world. All the civilized societies and nations are better understood with human rights. Human Rights are of great importance at the present world and cover a vast area. Human Rights are of Universal importance. They are common to all regardless of caste, colour, religion, race etc. All world countries strive hard to safeguard human rights through their well established constitutions. Indian Constitution guarantees these rights in its parts III and IV. Yet Violations of Human Right occur in the name of religion race, creed, caste, colour sex, region etc. The study finds out the Women and Human Rights in Mayiladuthuria Town. The primary data were collected through a carefully structured interview schedule and also using the method of observation. Simple random sampling method was adopted in the present study. Thus a total of 100 respondents are drawn as sample of the study. Percentage analysis was applied. The findings and observations are the result and outcome of the interpretations made during the study of analysis.

Keywords : Human Rights, Awareness and Women Rights

INTRODUCTION

Females in India are generally exploited in several ways, some become victims of deprivation and progressive pauperization whereas other victims of rape, prostitution, dowry death and bride burning. The problem of eve-testing is also very acute. These atrocities on women continue to be on increases. Our social and cultural norms allow a status to formula in India and they are treated as inferior beings. We often take the birth of girl child as curse and the birth to go for higher education on the ground that it will be difficult to get a highly educated husband for her as for that they have to pay a huge amount of dowry. The participation of women in political and economic institutions is insignificant. In spite of constitutional safeguards, the loopholes in our constitutional laws do considerable injustice to the women victims. There can be no diversification of opinion that the present status of Indian women is not satisfactory at all, rather it is below normal as compared with developed nations. Unfortunately, most of the women even in urban areas still do not know about their rights. Thus this study intends to understand the awareness and attitude of urban women towards their constitutional rights.

Human rights are no doubt the inherent rights of a man. These rights belong to a person and affirm his human dignity. During ancient and medieval period, the concept of human rights was unknown. The ruler of a country was considered to be the fountain of all honours, and all powers belonged to him. The autocratic rulers just safe-guarded the country from foreign invasions and the subjects in turn obeyed the dictation of the ruler. Rights do not exist in a

state of anarchy. It is essential to enquire into the relation between the conceptions of the law of nature and the natural rights of man. The concept of human rights has been evolved from the concept of natural rights. These natural rights are derived from Natural Law, which helped for the development of rights. "Human Rights" means the rights relating to life, liberty, equality, and dignity of the individual guaranteed by the Constitution or embodied in the International Covenants and enforceable by Courts in India.

For centuries past, women all over the world have not only, been denied full justice, social, economic and political but as a "weaker sex" they have been used, abused, exploited and, then discarded to lead immoral, street vagrant and destitute life till their death. Although they constitute about half the total population and have contributed and sacrificed not less than men in the national freedom struggles at any point of time but they have been deprived of their due shares in various areas of activities and have been subjected to inhuman and humiliating wrongs from birth to death for no sin.

Though women constitute about one-half of the global population, but they are placed at various disadvantageous positions due to gender difference and bias. They have been the victims of violence and exploitation by the male dominated society all over the world. Ours is a tradition-bound society where women have been socially, economically, physically, psychologically and sexually exploited from time immemorial, sometimes in the name of religion, sometimes on the pretext of writings, in the scriptures and sometimes by the social sanctions.

The concept of equality between male and female was almost unknown to us before enactment of the Constitution of India. Of course, the Preamble of the Constitution, which is the supreme law of the land, to secure to its citizen including women folk, justice, - social, economic and political, liberty of thought, expression, belief, faith and worship, equality of status and opportunity, and promote fraternity assuring the dignity of the individual.

RELATED REVIEW : AN OVERVIEW

Chiranjivi J. Nirmal (2013) has edited a book, Human Rights in India – Historical Social and Political Perspectives. The essays in this book evaluate the human rights theory and practices in India from an interdisciplinary perspective. This book also explores diverse issues such as the rights of the tribal people, human rights education, feminist perspective of human rights and role of media in human rights education further, the another evaluated the functioning of NGOs and NHRC in human rights issues.

Though Jagannath Mohanty's (2013) Human Rights Education mainly dealt with different aspects of human rights education in also covers some human rights concepts like empowerment of women, child rights and sexual exploitation child labour etc.

OBJECTIVES OF THE STUDY

- To understand the Women and Human Rights in Mayiladuthuria Town.
- To assess the extent of awareness of about the general human rights present the society.
- To study the functional analysis of Tamilnadu state human rights commission to women's rights.

RESEARCH METHOD AND MATERIALS

The study has been taken up in Mayiladuthuria town 100 women respondents were selected using simple random technique. The Mayiladuthuria town was selected and all the streets and houses were listed using tippet numbers. The 100 houses were selected the land lady is the respondent of the study. A well structured interview schedule was constructed and the data was collected from 100 respondents. The data was collected during January 2019. The primary data were collected from the respondents. Primary data were collected directly from the hundred sample respondent. The researcher visited each respondent at the convenient time of the respondents. In order to ensure the reliability of information the head of the house hold of the family was preferred to be the respondent. The researcher collected certain secondary data from United Nations Records from the Tamil Nadu State Archives, Chennai besides census records and statistical records were used. In addition to the above, Government Reports, Government Records and various government orders (GOs) from time to time published by the government of India and the Tamil Nadu State Government were also referred. Secondary data were collected from Journals and Newspapers besides Magazines and Library Book materials. Apart from this pamphlets, handouts, notices, etc. were used. Apart from these, Internet and website were useful to extract relevant information for the present study.

\DISCUSSION AND RESULTS

Table 1

Distribution of Respondents Based upon their Attitudes towards Love Marriage

Si. No.	Love Marriage	Number of Respondents	Percentage
1.	Acceptable	45	45%
2.	Not Acceptable	55	55%
Total		100	100%

The above table clearly shows that love marriage is not at all accepted by 55% respondents. According to them arranged marriage is the best form of marriage. This attitude reflects the sentiments of Indian culture. However, 45% of respondents titled in favor of love marriage, because of the increasing influence of mass media and work environment.

Table 2

Distribution of Respondents Based upon their Attitudes towards Inter-Caste Marriage

Sl.No	Inter-Caste Marriage	Number of Respondents	Percentage
1.	Acceptable	66	66%
2.	Not Acceptable	34	34%
	Total	100	100%

Out of 100 respondents, 34% of respondents do not in favour of inter-caste marriage. 66% of respondents voice their opinion in favour of inter-caste marriage and this may be due to the influence of modernization and industrialization.

Table 3

Distribution of Respondents based upon their Attitudes towards widow Re-marriage

Sl. No	Widow Re-Marriage	Number of Respondents	Percentage
1.	Acceptable	84	84%
2.	Not Acceptable	16	16%
	Total	100	100%

The above table shows the attitudes of the respondents towards widow re-marriage. Out of 100 respondents, 16% of respondents do not approve of widow re-marriage and remaining 84% of respondents are in favour of widow re-marriage. This shows the changing attitudes of women towards their rights and privileges.

Table 4

Distribution of Respondents based upon their Attitudes towards the Dowry Practice

Sl. No	Dowry Practice	Number of Respondents	Percentage
1.	Acceptable	12	12%
2.	Not Acceptable	88	88%
	Total	100	100%

Out of 100 respondents, 88% of respondents condemn dowry practice as social evil and according to them it should be eliminated from our society. They also suggest better education and employment opportunities for women which will prevent this evil practice. Remaining 12% of them accept dowry practice. They also want to substantiate their argument by saying that women should be given dowry by their parents, since they are not given any share in parental property.

Table 5

Distribution of Respondents based upon their Inheritance Property Rights

Sl. No	Inheritance Property Rights	Number of Respondents	Percentage
1.	Acceptable	89	89%
2.	Not Acceptable	11	11%
	Total	100	100%

According to our constitution, women should be given followed because Hindu women are provided with dowry instead of property during their marriage. But change in the attitudes of women can be noticed in our study nearly 89% of respondents want to inherent property from their parents. They hope this will enhance their status in the society. They no longer want to be dependent upon their husbands for livelihood. However 11% do not infavour of inheriting property and they adhere to the age-old habits of receiving dowry during their marriage.

Table 6

Distribution of Respondents based upon their Discrimination towards Female Children
Education

Sl. No	Discrimination Towards Education of Female Children	Number of Respondents	Percentage
1.	Acceptable	4	4%
2.	Not Acceptable	96	96%
	Total	100	100%

The above tables shows the opinion of respondents towards education of female children. Out of 100 respondents, 96% women do not agree with discrimination of education to female children. According to them, women should be educated not only to be economically independent but also to be more aware of their rights.

Table 7

Distribution of Respondents based upon their Opinion about "The Cradle Baby Scheme"

Sl.No.	Cradle Baby Scheme	Number of Respondents	Percentage
1.	Accepted	83	83%
2.	Not accepted	17	17%
	Total	100	100%

Since 1992 the Tamilnadu Government has implemented a scheme known as "Cradle Baby Scheme" to stop the practice of female infanticide. Introduced by the Ex – Chief Minister of Tamilnadu. Ms. J. Jayalalitha in the year 1992, the scheme constitutes a landmark in the women welfare measures. While 83% voiced their opinion in favour of the cradle baby scheme in preventing female infanticide, 17% of them do no say so.

Table 8

Distribution of Respondents based upon their Awareness of Indecent Representation of Women (Prohibition) ACT
1986

Sl.No.	Awareness of indecent representation women Act 1986	Number of Respondents	Percentage
1.	Knowledge	53	53%
2.	No knowledge	47	47%
	Total	100	100%

The above table shows the respondents awareness about indecent Representation of Women Act 1986. Out of 100 respondents, 47% respondents have no knowledge about the act and remaining 53% respondents have some knowledge about this act. Woman should not be portrayed in indecent manner in popular media and this act has been enacted to exhibit this value as professional ethic. But media never cares to follow this Act.

CONCLUSION

Then respondents reveal their attitudes towards socio-cultural practices of Hindu society. Since arranged marriage is accepted practice in Hindu society the researcher wants to know whether there is any change in the behaviour of women towards this practice. While 45% say on favour of love marriage 55% do not accept it. Nearly 34% of respondents do not accept inter-caste marriage and also 16% of respondents do not agree that widows should be married again. 92% of respondents accept that child marriage will lead to degrading of women's health. Hindu rural women are very much possessive of their husband, which is reflected in our study also. Almost all women respondents are not willing to allow their husband to remarry again, even if they do not have any issue to all. Even though most of them are educated and come out of their shell to survive, their activities are still under control and bound. To make the matter worse, they are not interested in knowing their rights. They have miles to go to reach the right boundaries!

REFERENCES

- Ambrose Pinto S.J (2012), Human Rights Commitment and Betrayal, A.P.H Publishing Corporation, New Delhi.
- Chiranjivi J. Nirmal (2013), Human Rights in India – Historical Social and Political Perspectives Society and Culture. No. 1, Vol VIII.
- Jagannath Mohanty's (2013). "The Crsade Against Dowty", Social Welfare, April, Vol XXIII, No. 1.
- Rahul Rai's (2012). "Awareness of Legal Rights Among Married Women and their Status". Indian Anthropologist, 5(2).
- Rehman and Rehman (2010), International Law and Human Rights, Lexis, Butterworths.