

Research Article

A Descriptive Socio-Legal Assessment on Gender and Human Rights

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Abstract: Human rights violations of women and abuse against women are structured and underlying in India, introduced in socio-economic guidelines and laws that structure the family, neighborhood, climate, and state plans. Along these lines, it is an expanding worry in India and across the globe as the rising occurrence of infringements of women's human rights is on high. The purpose of this study is to investigate and examine the knowledge and mindfulness of human rights among women and its connection and association with the overall advancement of women in their day-to-day existence. Using a descriptive research method, both qualitative and quantitative data were gathered on women's mindfulness and knowledge of various human rights available to them. The proximity of intense and thorough knowledge of women's human rights was found to play the greatest role in the comprehensive socio-economic development of women. This study definitively answers the question regarding the correlation between proximity to women's human rights mindfulness and fertile platform and ambiance for their fuller growth and development as human beings. Further investigations are expected to set up causal relations and foster a more full-bodied conceivable climate and social construction for the security and acknowledgment of women's human rights.

Keywords: Equality, Gender, Human Rights, Oppressive, Women.



1. Introduction

The human rights of women are one of a kind and assume an extremely critical and dynamic part in the complete advancement of women and society. Fuller and more extensive mindfulness and acknowledgment of women's human rights can be a distinct advantage for women, moving them from the denied stage to the created stage, from being directed to driving, from being abused to being utilized, from being affronted to being regarded, from being dismissed to being chosen and recognized, from weak to solid. All of this will be conceivable provided that women are open, prepared, and ready to grow attention to their human rights; as such, recognizing and perceiving women's basic liberties can turn around the historical backdrop of their long-standing shocking and vile infringement and distraction with male-centric society and spot them on the genuine way of financial, social, political, instructive, and profound turn of events.

Wollstonecraft [1], an English radical and author of *Vindication of the Rights of Women* also framed gender equality as a universal cause. She too recognized that many women did not share this cause; they were so "degraded" that they "despise the freedom which they have not sufficient virtue to struggle to attain." Wollstonecraft acknowledged that it will "require some time to convince women that they act contrary to their real interest".

Human rights violations of women and discrimination against women are systemic in India, embedded in socio-cultural norms and laws that structure the family, community, workplace, and state policies. Additionally, women ought to be socially mindful and should realize their real and social climate to acquire and foster a more full augmentation of familiarity with their human rights. Women should know about state approaches and legitimate guides which are interconnected with the end goal of common freedoms mindfulness. The need of great importance is to achieve attention to human rights for women, particularly in Indian challenges. Women human rights violations in India are not a legend, but instead a notable and mischievous social pathology [2].

The tension between universal definitions of gender equality and subjective definitions emerged in the late eighteenth century with the first proclamations of women's rights in Western Europe. Gouges [3], a French revolutionary, published *The Rights of Women* as a companion piece to the Declaration of the Rights of Man, with equally universal aspirations: to recognize "the natural, inalienable, and sacred rights of the woman," who "is born free and lives equal to man in rights." Laws must apply equally to women and men. Women who are found guilty of capital crimes must be executed, just as men are; women who wish to participate in public life must be allowed to speak publicly, just as men are; women must be conscripted and taxed and employed as men are. Women's property rights must be respected, as men's are. These sentiments were revolutionary, and Gouges recognized that many women did not share her approach to gender equality. "Woman, awake," she wrote, urging women to adopt her universal standards. "The tocsin of reason is making itself heard throughout the universe; recognize your rights".

The "World Human Rights Conference in Vienna" first recognized gender-based violence as a human rights violation in 1993 [4]. The same was declared by the "United Nations Declaration" in 1993 [5]. The Indian Constitution itself classifies the right to equality as a fundamental right in the Indian constitution, thus providing this right with utmost importance. Women suffer due to the paucity of options available to them in terms of equality and rights [6] [7]. The promotion and protection of human rights is a bedrock requirement for the realization of the Charter's vision of a just and peaceful world [8].

Equality: the notion that all human beings are entitled to the same human rights without distinction. The equality principal is embodied in art. 2 of the Universal Declaration of Human Rights. Equality does not necessarily mean treating people, but rather taking whatever steps are necessary to promote a more just society for all. A distinction is often drawn between the interconnected concepts of formal and substantive equality. Formal equality assumes that equality is obtained if a law or policy treats everyone, e. g. men and women, in the same way, or in a neutral manner. Substantive equality is concerned with the effects of laws and policies and with ensuring that they alleviate rather than propagate, the inherent disadvantages experienced by traditionally discriminated groups, such as women [9].

Equal rights to women are guaranteed in the Indian Constitution. As a signatory to various international declarations (Declaration on Human Rights, Convention on the Elimination of Discrimination against Women-CEDAW, etc.), India is committed to the elimination of discrimination against women. The 74th Constitutional Amendment Act (CAA), 1992, provided for

the inclusion of Scheduled Castes and Scheduled Tribes and women in decentralized urban governance. Gender-based discrimination – whether it is upheld as a matter of law or imposed as a matter of practice – is an affront to women's human dignity and to the basic principle of equality. It has been found that cultural barriers which discriminate against women, even where legal standards are in place to prohibit such treatment, present major obstacles to the realization of women's human rights, including housing rights. In some societies, for example, men are allowed to take multiple wives, but women are not allowed to take multiple husbands. In the simple terms of wealth distribution, polygamous systems of marriage tend to severely disadvantage women.

The World Human Rights Conference in Vienna first recognized gender-based violence as a human rights violation in 1993. The same was declared by the "United Nations Declaration" in 1993. In equal treatment lies the goodness of all social life. Both men and women share mutual respect in equality. Burgess & Lock [10] stated that "equal gender treatment lies in equally experiencing a high degree of self-expression and at the same time are united by the bonds of affection, sympathy and common interests" "equal gender treatment lies in equally experiencing a high degree of self-expression and at the same time are united by the bonds of affection, sympathy and common interests"

According to the World Bank report, malnutrition is the major cause of female infertility. The presence of excessive malnutrition among female children as compared to male children is basically due to differences in the intra-family allocation of food between male and female children. Normally, the male members are fed before the female members of the family. According to the Human Development Report, in rural Punjab, 21% of girls in low-income families suffer from 3% of boys in the same family suffer from severe malnutrition as compared to 3% of boys. Even low-income boys are far better than upper-class income girls.

Girl babies are less breast-fed than boy babies. 60% of baby girls are born with low birth weight. Sometimes, due to economic distress and natural calamities like floods, droughts, or earthquakes, discrimination against female children increases. Furthermore, various studies have confirmed that the girls' diet is inferior to the boys' diet in both quality and quantity. Boys are given more nutritive foods like milk, eggs, butter, ghee, fruits, and vegetables as compared to girls. Due to this inferior quality diet, girls are more vulnerable to infections and diseases. The reason again is that families spend less on medication for girls than for boys. Therefore, the question was put forward to the respondents to determine their level of awareness of their health rights.

Table 1. UDHR List

Right to equality
Right to education
Right to live with dignity
Right to liberty
Right to politics
Right to property
Right to equal opportunity for employment
Right to free choice of profession
Right to livelihood
Right to work in equitable conditions
Right to get equal wages for equal work
Right to protection from gender discrimination
Right to social protection in the eventuality of retirement, old age and sickness
Right to protection from inhuman treatment
Right to protection of health
Right to privacy in terms of personal rights, family, residence, correspondence etc.
Right to protection from society, State and family system.

2. Literature Review

Other proponents of women's rights adopted a different approach, focusing less on defining and promoting universal rights than on embracing existing priorities. Radcliffe [2], the English author of *The Female Advocate*; or an Attempt to Recover the Rights of Women from Male Usurpation, noted that not all women possess "the Amazonian spirit of a Wollstonecraft." Rather than call on women to adopt such a spirit, she articulated what she deemed to be the current demands of Englishwomen: "not power, but protection".

Berkovitch [4], at the turn of the twenty-first century, universalist approaches to women's rights began to be adopted by intergovernmental organizations, beginning with the Declaration on the Equality of Women, issued by the World Conference of the International Women's Year in 1975, and the Convention on the Elimination of All Forms of Discrimination Against Women, adopted by the United Nations General Assembly in 1979.

McLaren [11], Many of these subjectivist critiques share a "decolonizing" approach to feminism that replaces "general and abstract conceptions of gender and identity" with a focus on "important differences among local, cultural understandings of these ideas." This approach seeks to build a transnational feminist movement based on "the complexity and richness of diversity of experiences and identities" while "challenging universalist methods, practices, and ways of knowing." Transnational feminism involves "normative commitments. However, just which set of normative commitments is continually open for debate".

According to the Census of India 2011 [12], women establish 48.46 percent of the absolute populace. Thus, the significance of women as human resources in the general turn of events and progress of the nation is undoubted. The Constitution of India has revered the guideline of sexual orientation balance. The Constitution awards uniformity to women as well as enables the state to embrace proportions of positive intercession for women. Inside the structure of a vote-based commonwealth, improvement arrangements, projects, and laws have been focused on women's strengthening. In the Government of India, the Ministry of Women and Child Development (MWCD) is the nodal Ministry for all matters concerning women. At the state level, there are comparative divisions managing women's issues.

The Vienna affirmation gives an impact on the human rights and women in an extremely elaborative and complete manner.

Profoundly worried by different types of segregation and savagery, to which women keep on being uncovered everywhere, Gender-based viciousness and all types of lewd behavior and abuse, including those subsequent from social bias and global dealing, are incongruent with the pride and worth of the human individual, and should be killed. This can be accomplished by lawful measures and through public activity and worldwide participation in such fields as financial and social turn of events, training, safe maternity and medical care, and social help.

The World Conference on Human Rights encourages the full and equivalent delight by women of every single human rights and that this be a need for Governments and for the United Nations. The World Conference on Human Rights likewise underlines the significance of the reconciliation and full investment of ladies as the two specialists and recipients in the improvement cycle, and repeats the destinations set up on worldwide activity for ladies towards practical and evenhanded advancement set out in the Rio Declaration on Environment and Development and section 24 of Agenda 21, embraced by the United Nations Conference on Environment and Development [13].

The equivalent status of women and the human rights of women ought to be coordinated into the standard of United Nations framework wide movement. These issues ought to be consistently and methodologically tended to all through pertinent United Nations bodies and systems. Specifically, steps ought to be taken to expand participation and advance further mix of destinations and objectives between the Commission on the Status of Women, the Commission on Human Rights, the Committee for the Elimination of Discrimination against Women, the United Nations Development Fund for Women, the United Nations Development Program and other United Nations offices. In this specific circumstance, participation and coordination ought to be fortified between the Center for Human Rights and the Division for the Advancement of Women [14].

Specifically, the World Conference on Human Rights focuses on the significance of running after the disposal of viciousness against ladies out in the open and private life, the end of all types of

inappropriate behavior, abuse and dealing with women, the end of sexual orientation inclination in the organization of equity and the annihilation of any struggles which might emerge between the freedoms of ladies and the destructive impacts of specific conventional or standard practices, social biases and strict fanaticism. The World Conference on Human Rights calls upon the General Assembly to embrace the draft announcement on savagery against ladies and urges States to battle viciousness against ladies as per its arrangements. Infringement of the human rights of women in circumstances of equipped struggle are infringement of the key standards of global basic freedoms and philanthropic law. All infringement of this sort, remembering for specific homicide, efficient assault, sexual servitude, and constrained pregnancy, require an especially powerful reaction [15].

The World Conference on Human Rights encourages the destruction of all types of victimization ladies, both covered up and plain. The United Nations ought to support the objective of general endorsement by all States of the Convention on the Elimination of All Forms of Discrimination against Women continuously 2000. Available resources of addressing the especially huge number of reservations to the Convention ought to be energized. Inter alia, the Committee on the Elimination of Discrimination against Women should proceed with its survey of reservations to the Convention. States are asked to pull out reservations that are in opposition to the item and motivation behind the Convention or which are generally contradictory with global deal law [16] [17].

Kumar [18], It is candid that the promotion and protection of human rights are not simple, straightforward, or easily solved the issue; it is one that has troubled the best thinkers in the world for a long time, The issue of denials of human rights won't be addressed for the time being. They will likely not be addressed in the course of our life, the everyday reports of oppressive human rights violations in the third world can be an impetus for change [19].

3. Methodology

3.1. Research Design

The research layout used for this look at is the survey method (Descriptive-Casual survey approach). The questionnaire became utilized in collecting statistics from the girls of the slums in Dehradun, Uttarakhand, even as the women of the slums aged among 14 - 65 fashioned the populace of the look at. The primary information is largely from the management of the questionnaire. This is performed with the focal point population of the research paintings, that is, the slum women aged 14 to 65 of Dehradun, Uttarakhand. In order to examine the impact of human rights and their relevance at the comprehensive improvement of women of the slum in India, a descriptive research layout became decided on for the proposed observation.

3.2. Respondents

A total of 300 women of slum participated in this study using a systematic random sampling technique (see Table 1). The respondents were all locals of the Dehradun slum, regardless of whatever their socio-economic, political, and personal conditions are in the present time Year 2021.

Women's knowledge and comprehension of their privileges and human rights, just as the different arrangements of human rights accessible to them. Are women acquainted with them and think about them? Are women mindful of the accessibility of various sorts of freedoms like instruction, political, monetary, and social, wellbeing privileges, freedoms against infringement and provocation, privileges against male-centric control, and so on? This is vital and women should know about it to acquire more full potential and climb later on. Various distinctive common freedoms are accessible for women as per UDHR, the National and State Human Rights Commissions, and other social and lawful establishments in the public arena. A rundown of women's human rights is along these lines given beneath.

3.3. Research Instrument

The research adopted and modified an instrument of Frequency and Percentage calculation to estimate the prevalence of human rights of the respondents in the selected slum area. Before the administration of the survey, the instrument was first per-tested to similar respondents who are not exactly part of the study for any ambiguous or misunderstood terminology or words.

3.4. Statistical Analysis

This study used frequency count and percentage for the human rights estimation and prevalence of the respondents. Thus, the gathered data was analyzed and interpreted, and then tabulated data with the help of Microsoft Excel version 20.

4. Results and Discussion

Table 2 shows that almost 40% of respondents (13.33 percent) were totally mindful of their human rights and related difficulties. Upwards of 55 (18.33%) of those surveyed have just a simple comprehension of human rights and the current issues. 84% (28%) of respondents had a moderate degree of mindfulness, while 98% (32.66 percent) have a significant degree of mindfulness. Women' human rights are supposed to be obscure to upwards of 23 (7.66%) of respondents.

Table 2. Women's Actual Human Rights Extent: Frequency and Percentage of the Respondents

Actual Human Rights Extent	Frequency	Percentage
Totally aware	40	13.33
Partly aware	55	18.33
Modestly aware	84	28
Awareness is extremely poor	98	32.66
Not at all aware	23	7.66
Total	300	100

From the Table 2, 40 (13.33 percent) respondents have a fuller understanding of their human rights and the concerning issues, which is very interesting to note as the level of awareness is directly proportional to social development, growth, economic and educational upliftment. The higher the awareness level of human rights, the fewer the breaches of human rights will be. 55 (18.33 percent) and 84 (28%).55+84 respondents are partially and moderately aware of their human rights and the issues that concern them, which is roughly the same situation, and respondents and society are on a safer platform by accessing their human rights.

98 (32.66 percent) of respondents have a very low level of human rights awareness, which is cause for immediate concern and can lead to dangerous social pathology.23. (7.66 percent) respondents fall into the category of not all awareness, which represents a significant portion of the population that is not aware, and thus there is a need to raise awareness among them and in other places as well .As there is a very narrow and tiny margin and gap between them, it is concerning that the gap holds for 98+23=121 (32.66+7.66=40.32 percent), almost reaching half of the respondents and percentage and making them unaware of their human rights. This is a major concern for women and society as a whole in terms of overall development and quality of life.

Table 3. Equality Rights of Women: Frequency and Percentage of the Respondents

Equality Rights of Women	Frequency	Percentage
Totally aware	48	16
Modestly aware	98	32.66
Awareness is extremely poor	133	43.33
Not at all aware	21	7
Total	300	100

According to the Table 3, approximately 48 (16 percent) of respondents have full knowledge of their equality-related rights, nearly 98 (32.66 percent) of respondents have a moderate level of awareness, approximately 133 (43.33 percent) of respondents have a frightening level of awareness, and approximately 21 (7 percent) of respondents have no awareness level.

Therefore, the majority of the respondents are at the scary awareness level 133 (43.33 percent), which is quite a significant number and also raises concerns as more awareness must be caused. The number of respondents who are unaware is 21 (7%); this has both positive and negative implications.

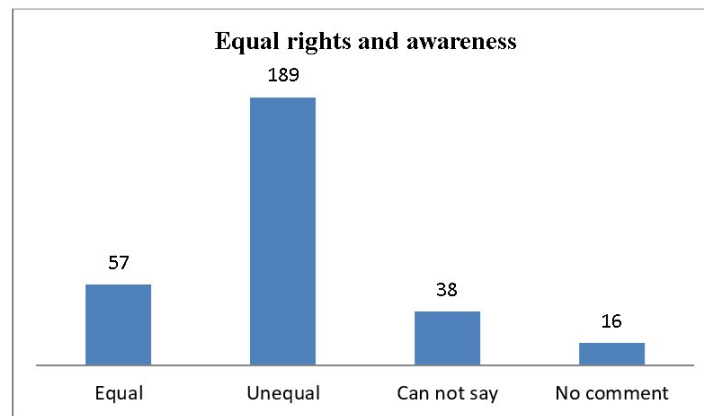


Figure 1. Equality on Rights among Women: Frequency and Percentage of the Respondents

57 (19 percent) of respondents equality on rights among women. 189 (63.3 percent) of respondents claim inequality in their rights. 38 (12.66 percent) were confused and at no stage of commenting on the issues, around 16 (5.33 percent) and no comment on the issue.

Table 4. Educational Rights: Frequency and Percentage of the Respondents

Educational Rights	Frequency	Percentage
Good awareness	39	13
Moderate awareness	141	47
Scare awareness	108	36
No awareness	12	04
Total	300	100

Table 4 provides that as many as 39 (13 percent) respondents carry a fair amount of education regarding their educational rights, whereas 141 (47 percent) claim the majority, respondents have a moderate amount of awareness regarding educational rights, 108 (36 percent) claim the second majority, respondents are rarely aware of educational rights, whereas 12 (04 percent) of respondents have no awareness of the given issue.

It may be calculated that educational rights are in practice as 141 (47 percent) + 108 (36 percent) have a moderate and scary number of educational rights. However, these rights are known by the respondents and claimed as well. Respondents who have no awareness of educational rights are 12 (04 percent), which causes slight concern over the issue.

Table 5. Political Rights: Frequency and Percentage of the Respondents

Political Rights	Frequency	Percentage
Totally aware	43	14.33
Modestly aware	139	46.33
Awareness is extremely poor	104	34.66
Not at all aware	14	4.66
Total	300	100

Table 5 indicates and reflects that as many as 43 (14.33 percent) female respondents claim to be fully aware of their political rights, around 139 (46.33 percent) respondents have moderate awareness of the rights concerned, 104 (34.66 percent) respondents have a low level of awareness of their political rights, whereas 14 (4.66 percent) respondents have no awareness of the issue concerned.

It is obvious from the table that only 43 (14.33 percent) have a fuller sense of awareness of political rights, which is a low level when judging the political rights and their knowledge, as these rights are known by the people in society in good terms. The majority of the respondents have moderate awareness followed by a very low level of awareness, which is good to an extent and causes concern. The gap must be reduced.

Table 6. Health Right: Frequency and Percentage of the Respondents

Right to health	Frequency	Percentage
Totally aware	62	20.66
Modestly aware	121	40.33
Low level	102	34
Not at all aware	15	5
Total	300	100

Table 6 indicates that as many as 62 (20.66 percent) of respondents are fully aware of their rights to health, 121 (40.33 percent) of respondents have moderate awareness of health rights, and around 102 (34 percent) of respondents have very little awareness of health rights and the concerning issues, whereas 15 (05 percent) of respondents are not aware of their rights to health.

Hence, the interpretation followed by holds that a significant portion of respondents have at least moderate awareness. Thus, it can be concluded that the information is well spread among the respondents and that rights to health have somewhat greater importance and relevance among them as a majority of them have at least moderate awareness. A significant portion of it also claims to be fully aware of their rights to health, which conveys a positive picture and holds a good degree of awareness.

Table 7. Right to Dignity: Frequency and Percentage of the Respondents

Right to Dignity	Frequency	Percentage
High degree	71	23.66
Moderate degree	111	37
Low degree	109	36.33
No awareness	09	3
Total	300	100

According to the Table 7, approximately 71 (2.66 percent) of respondents have a relatively high level of awareness on the right to live freely, while 111 (37 percent) of respondents have a moderate level of awareness, 109 (36.33 percent) of respondents have a low level of awareness, and as many as 09 (3 percent) of respondents have no awareness at all.

As a result, the interpretation that follows holds that 111 (37 percent) of the respondents claiming the majority were displaying somewhat well and positive signs of awareness. And the low number of respondents (9%) indicates a gap that needs to be filled through increased efforts and commitments in the right direction.

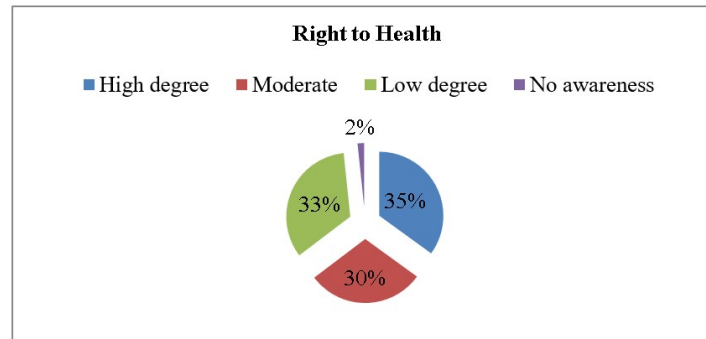


Figure 2. Right to Health Care: Frequency and Percentage of the Respondents

Figure 2 reveals the degree of awareness by the respondents of their right to health care. As many as 105 (35 percent) of respondents have a high level of awareness of the right to health care, 89 (29.66 percent) have a moderate level of awareness, 101 (33.66 percent) have a low level of awareness, and 05 (1.66 percent) have no knowledge or awareness of the right.

Therefore, the Figure 2 reveals that a majority of respondents 105 (35 percent) have a high degree of awareness. It might be so because of the educational growth of the respondents, the role of NGOs and government programs and schemes, Anganwadi, and other social and cultural factors. As many as 101 respondents (33.66 percent) have a low level of knowledge and awareness of the right; this could be due to a lack of education, social support, family help and freedom, cultural taboos, an unhealthy environment, and a lack of intuitional and government help and support.

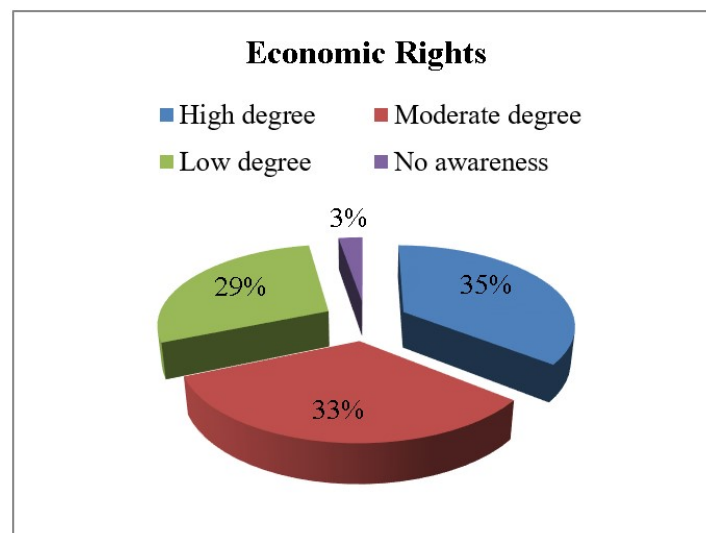


Figure 3. Economic Right: Frequency and Percentage of the Respondents

Figure 3 indicates that as many as 107 (35.66 percent) of respondents have a high degree of awareness of economic rights, whereas 99 (33 percent) of respondents claim a moderate degree of awareness, about 86 (28.66 percent) of respondents have a low degree of awareness, and almost 08 (2.66 percent) of respondents have no awareness of the rights.

Therefore, the Figure 3 reveals that a majority of respondents 107 (35.66 percent) have a high degree of awareness. It might be so because of cultural and social changes in society, the role of social and government institutions, and the family as well. As many as 186 (28.66 percent) respondents lack knowledge and awareness of their rights; this could be due to a lack of family support, cultural and social support, education, social support, family help and freedom, cultural taboos, an unhealthy environment, or a lack of intuitional and government help and support.

The main aim of this proposed study is to analyses and assess the human rights of women in the slum set – up from a gender perspective, and its relationship to their socio – economic, political and overall development in the society. This study found that fuller mindfulness of women’s human rights can be a distinct advantage for their development; the greater the realization of their human rights, the better will be their position in the society [16]. It is a categorical finding of the study that Women in the slum of India are faced with the extreme of human rights violations and with a very low level of access to human rights enjoyments and justice, as a result, women possess very little awareness of their human rights and various other rights available to them to enhance their life and introduce them to a true path of development [19].

The main aim of this proposed study is to analyze and assess the human rights of women in the slum set – up from a gender perspective, and its relationship to their socio-economic, political, and overall development in society. This study found that fuller mindfulness of women’s human rights can be a distinct advantage for their development; the greater the realization of their human rights, the better will be their position in society. It is a categorical finding of the study that Women in the slum of India are faced with extreme human rights violations and with a very low level of access to human rights enjoyments and justice, as a result, women possess very little awareness of their human rights and various other rights available to them to enhance their life and introduce them to a true path of development.

The main interrogation of the study was whether the human rights of women and their awareness of human rights among women, and access of women to human rights enjoyment have any categorical link or connection to change their social, political, economical, and physical life and cause and upliftment in their overall life. Substantive equality is concerned with the effects of laws and policies and with ensuring that they alleviate rather than propagate, the inherent disadvantages experienced by traditionally discriminated groups, such as women. Equal rights to women are guaranteed in the Indian Constitution. As a signatory to various international declarations (Declaration on Human Rights, Convention on the Elimination of Discrimination against Women-CEDAW, etc.), India is committed to the elimination of discrimination against women.

The find that the Indian family system and society run on the patriarchal ideology, where men hold more dominating and controlling positions and women are at the bottom. It is therefore for this very reason that a question was put forward to the respondents as to what they said about equal rights and reactions. The study also observed that education is directly related to development and invites mental growth, providing benefits like training in logical and analytical thinking and the capacity for balanced and responsible decision-making. It causes enhanced self-esteem and brings forth an environment conducive to improving status in society and respecting human rights. Various studies have shown that in Indian society, social attitudes, beliefs, and norms restrict women's access to enough education. Disparity in male and female education levels, differences in urban and rural education between men and women, and discrimination within the given education support mean that within the given education support; women have to face discrimination both in quality and in gaining access to education [20].

Women are restricted in family and in society. The socio-economic structure of society puts forward the orthodoxy that if women are educated, then their conduct and character will be ruined. Therefore, education must be avoided for women. The overall point of view advocates the construction of awareness and resistance to various social violations of women's rights. Education is the best tool to cause and bring about awareness among women about their human rights. By keeping this intention in mind, a sincere effort has been made in this study to examine and evaluate the level of awareness of educational rights among the selected respondents [21].

Political rights are determined to shape individuals in society, and they cause socio-economic growth in a wider sense, having a tremendous impact on peoples' lives. Therefore, it is very important for the study to know women's awareness of political rights and the issues concerned. Women's political status in India is very unsatisfactory, particularly their representation in higher political institutions such as Parliament and provincial legislatures, which is severely under-represented, limiting their effective role in influencing government initiatives and policies pertaining to women's welfare and development. Their representation has been unable to reach even 10% in the Lok Sabha. Thus, reflecting male domination in Indian politics, almost all the parties give very little support to women in elections despite their vocal support for a 33% reservation of seats for women in Parliament and Provincial Legislation [22].

Therefore, an attempt has been made to study the awareness level of women about their political rights, as they are pivotal to their growth and provide them with a greater and bigger sense of freedom. The study also explores that the health rights of women are very important in shaping the lives of women and providing them with a good platform for acceleration in the path of development. The right to quality and sound health is a fundamental and elemental right, playing a tremendous role in the achievement and fulfillment of comprehensive development. Health is at the top of all that, as in the absence of it, all types of material, intellectual, and social wealth are in vain. It is only a healthy person who can enjoy all other rights with greater awareness and knowledge [23].

The term "health" is not just confined to the absence of disease. The World Health Organization aptly defines "health as a state of complete physical, mental and social well-being and not merely "Absence of disease or infirmity" also points out that the three areas of life—biologic, psychological, and social—is interrelated, and disturbance in any one of these areas leads to problems in other areas. Gender discrimination, which is closely associated with domestic violence against women, leads to many psychological problems for the victims. Thus, health is something holistic and it does not exist in isolation, but it is interplay of biological, psychological, and social factors. Keeping such a background in mind, it was desired to observe and collect information regarding the access to the right to health among women. It was therefore a question put before the respondents to know the degree of knowledge and awareness of this right by the respondents [24].

Finally, economic rights enable women to have a say in decision-making power and, thus, to have maintenance over themselves and their little ones by having significant economic power; it reduces dependability and makes them free to roam and interact in society. Poverty and lack of economic security are often regarded as some of the major barriers to women's political participation. However, in India, the advances made by women in the economic sphere have not given them a more prominent position in political decision making. Indeed, women played a critical role in the region's economic recovery following the war, allowing them to significantly increase their income, but not to a level that would allow them to achieve economic security and break free from the cycle of merely meeting practical needs. In addition, development and reconstruction policies in India have not taken into account the important contribution made by women in the building of a peace economy. Despite the commitment made by most development agencies operational on the ground to mainstream gender into their programs, women are still viewed as a vulnerable group instead of fully fledged economic agents [25].

They continue to be marginalized from the major development plans set up by the government and international development agencies at the end of the war. Furthermore, very little attention has been paid by development planners to the high levels of sexual violence against women and the way in which unequal gender relations continue to affect the economic recovery. All of this explains, to a large extent, women's low political participation in India, despite the fact that increased income has enabled many of them to play a more central role in household decision-making and to gain greater mobility and influence in community decision-making bodies. Therefore, a question was asked by the respondents regarding the degree of awareness they possess of economic rights.

5. Conclusion

All things considered, it is authentic that the progression and practice of sound human rights of women are not basic, clear, or effectively implementable; it is one social measurement that has upset the best geniuses and specialists on earth for a really long time, particularly when infringement of women's human rights happens across the globe in an organized way. This paper has argued that the greater the mindfulness and knowledge of women's human rights, the higher and broader the

possibilities for their fuller development in all possible dimensions of their lives. Another key point that has been strongly addressed is that feminism that replaces "general and abstract conceptions of gender and identity" with a focus on "important differences among local, cultural understandings of women's human rights" is of utmost importance in the advancement of women. Societal and various government apparatuses can do wonders in the ultimate realization of women's human rights and make them implementable. How well the human rights of women are addressed and practiced certainly manifests the degree of development in a society. Here, I end this journey. Now it is all over to you.

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