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WOMEN STATUS IN THE INDIAN SOCIETY

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Abstract

In India, our constitutional rights and some kinds of discriminations of laws are made for the women's, not only for remove the inequalities, but also provides for various status in the society, and also provides various empowering provisions to bring up inferior women in the society for various opportunities. There are many legislations in India which aim not only remove the inequalities but giving punishment for the offenders. In this paper I discussed about discriminatory laws which are protects the women in India with some policies practices.

Literature Review

Historical Context

The status of women in India has been shaped by a complex interplay of cultural, religious, and social factors. Historical texts, such as the **Rigveda** and **Manusmriti**, reflect both reverence and restriction concerning women's roles. While ancient scriptures acknowledge women's contributions in various spheres, later interpretations often relegated them to domestic roles.

Colonial Era

During the British colonial period, reform movements emerged, advocating for women's rights and education. Scholars like **A. R. Desai** and **Nivedita Menon** highlight how figures like **Savitribai Phule** and **Begum Roquiah Sakhawat Hossain** challenged societal norms, promoting education and social reform.

Post-Independence Developments

Post-1947, the Indian Constitution enshrined gender equality. However, despite legal frameworks, societal norms and practices continued to hinder women's empowerment. Researchers like **K. S. Venkatesh** discuss the gap between constitutional rights and ground realities, emphasizing issues like dowry, child marriage, and gender-based violence.

Methodology

The proposed research will be conducted using doctrinal as well as empirical approach, especially using qualitative, descriptive, and analytical techniques. The proposed study will draw data from both primary and secondary sources from books and journals.

Introduction

In the scriptures, women are called/known as mata laxmi and women's are known to be the symbol of spirituality, strength, love, sacrifice and courage, but women's are treated as victimized of discriminations since the immemorial time. They have been treated very unfairly. Sadly, many gods are worshiped in our country but plenty of the peoples are not respects women. But our country has been trying to protect the women from the discriminations since independence. "Discrimination" treats someone differently because who thinks what type of, who they are, and what they believe. But now, in our Indian constitution, states some rights that we all have the right to equal rights, treatment, regardless of race, nationality, class, caste, religion, creed, gender, language, sexual orientation, gender identity, age, health or other status. But yet often we hear some heartbreaking stories of peoples who are being bullied for belonging to

a "different" group from those in power. The role of women's in India today is changing significantly, women's are now self-educated and dependent, they have become successful in many fields like politics, sports, education, technology, entertainment, etc., earlier women's were depends on the father and husband's but now they already been capable enough to earn for their living. Mother Teresa, Pratibha Patil, Kalpana Chawla, Indira Nooyi, and many more have successful in their life (field), they are idol for youth across the world, The role of women's in this age are really important they are working efficiently in all fields, from house wives to CEO ,they are doing their jobs in a perfection. Many women's are getting more successful than their co colleagues, and many where they are working as senior leadership level in an excellent way. Women are equally important in the society and Today's women are also contributing equally well in countries for development and progress, omens are also inspired to learn new things and do something apart from the house hold works in today's society ,they should be given freedom to choosing their careers and making their decisions in life.

Hypotheses

Economic Dependency and Domestic

Violence: Women who are economically dependent on their partners are more likely to experience domestic violence, as financial dependency limits their ability to leave abusive situations.

A. **Impact of Rural Development Programs:** Targeted rural development programs that focus on women's skills and entrepreneurship can significantly improve their economic status and social standing within communities.

B. **Educational Attainment of Mothers:** The educational level of mothers has a direct impact on the educational attainment and empowerment of their daughters,

creating a cycle of improved status across generations.

C. **Perception of Gender Roles in Education:** Teachers' perceptions of gender roles influence their interactions with male and female students, affecting girls' academic performance and aspirations.

D. **Influence of Women Leaders:** Increased visibility of women in leadership positions in politics and business positively influences societal attitudes toward gender equality and women's empowerment.

E. **Access to Financial Resources:** Women with access to financial resources, such as microloans or savings programs, experience greater autonomy and decision-making power within their households.

F. **Cultural Narratives and Identity:** The portrayal of women's narratives in literature and cinema can reshape cultural identities, fostering a more progressive view of women's roles in society.

G. **Effect of Migration on Women's Status:** Migration, whether internal or international, can lead to shifts in women's roles and status, often enhancing their economic opportunities but also exposing them to new vulnerabilities.

H. **Community Support Systems:** Strong community support systems, such as women's groups and cooperatives, enhance women's resilience and empowerment by providing resources and a platform for advocacy.

I. **Role of Higher Education:** Attending institutions of higher education leads to increased awareness of rights and gender issues, resulting in greater advocacy for gender equality among women.

J. Intergenerational Transmission of

Gender Norms: Gender norms and roles are transmitted across generations, affecting how young women perceive their own opportunities and societal roles.

K. Social Stigma and Health:

Stigmatization around women's health issues (like menstruation or reproductive health) impacts women's access to healthcare services and their overall empowerment.

Now, if I discussed about the women status in the Indian society, then we all should know it from the immemorial time to since now.

I discussed here about the women status in two ways,

1. Pre-independence Era

2. After-independence Era

Pre-independence Era

At this time our country was a deprived state for women's. The spread of male domination was the major cause. Women were specifically dedicated for the implementation of the household responsibilities. They were not allowed to participate in the other tasks, activities and also not allowed to express their views and ideas. They were enslaved by the practices of polygamy, sati, child marriage and women infanticide etc.

If we look at the literature of the Middle Ages, starting from the ancient literature, The screams of women make us sad, The sorrowful heart sits looking for the mind, not the cry of the woman, but the urge of self-establishment, We almost hear the Gita Veda Purana Ramayana Mahabharata Quran all scriptures are for the welfare of human society, But when we look at reality, we see completely opposite. For example, during the Satidah ritual, we have seen thousands of women are sacrificed themselves in the fire of the cheetah with their died husband's. Which was totally an inhumane practice at that time?

A book namely "MANU SAMHITA"

Written by ' who were a legendary first man and law giver at that time,

He said in his "MANU SAMHITA "some Slokas about the women status in the mediaeval period

1. " Bijasya chaiba jonyascha bijmutkrista muchhatye I
Sarbabhutprasutirhi bijlaxmanlaxmita" II

Meaning: - The seed is said to be the best between the Beej and Yoni, Everywhere signs of child seed are added

2. " Swabhab es narinam naranamih dushanam I
Atoharthanna pramadyanti pramadasu bipaschitah "II

Meaning: - in this world, it is the nature of women to pollute the men, for this reason, scholars never neglect women.

The scriptures also say that no man will live in a secluded house with his mother, sister, or daughter, because their senses are so restless that they attract even the learned man with lust.

"Matra swasra duhitra ba na bibiktasano bhabet!

Balbanindriyagamo bidbamsamapi karshati"!!

In "MANU SAMHITA "Women's freedom has not been recognized in any way

3. "Balaya ba jubatya ba bridhya bapi ghosita!
Na swatestren kartabyam kinchit karjyam griheshbopi"!!

Meaning: - any woman, (young or old) cannot do any work in the house without the consent of her husband.

In ancient times polygamy was practiced by men but not by girls, But Manu allowed women a second marriage, with a condition that: - "A

woman can remarry only if her vagina is intact at the time of her husband's death".

WOMEN STATUS IN MUSLIM SOCIETY

The Qur'an is the holy book of Islam, Muslims believe that it is not possible to separate or project anything in the Qur'an. The Qur'an does not mention the creation of women in a different way, because everything in these worlds is God's creation's (Quran).

1. "Men are the leaders of women because Allah has given them dignity over others". (Surah A Nisha 6/34)

Islam also has made men polygamous,

2. "Marry one of the women you like, two, three, or four persons. And if you fear that you will not be able to do justice, then one or the maid who is entitled to you. This way you are more likely not to be biased". (Surah A Nisha 4/3)

Even if woman disobeys, she is told to be beaten in the Qur'an,

3. Give good advice to the wives who disobedience to you, then do not go to their bed and beat them. If they are loyal to you, do not seek a way against them.(Surah A Nisha 4/3)

Marxism has explained that women have been inferior to men since the birth of human society:

- "That woman was the slave of man at the commencement of society is one of the most absurd notions that have come down to us from the period of Enlightenment of the 18th Century."

The status and condition of women's are improving a lot since the independence India, but before the independence women's state was a deprive state, due to the dominance of men, some major customs and practices are made the women lives different from the men like :- widows remarriage, polygamy, child marriage, sati etc.

Sati: - This word derived from the Sanskrit word "asti" means a woman performed the act of immolating herself by her husband's death.

In the ancient and medieval period, this practice was usually followed by the Hindus in India, according to this pratha, if any women husband died; she had to through herself in her husband funeral pyre. This pratha also indicated that men were dominated over women's and women's were no any separate individuality.

Raja Ram Mohan Roy was the reformer of this Sati pratha and he was started campaign to ban this between the peoples. But it was finally abolished.

At present we have Prevention of Sati Act 1987, and in this act stated that if anyone force to any women to commit Sati he/she will be punishable for the same like death sentence.

CHILD MARRIAGE

Child marriage was considered a serious concern that overall put a serious strain on a person's quality of life. Women's and girls were the one who were suffered to a much greater than boys. In communities there has been prevalence of this pratha till now, girls were discouraged from the education, and they were trained for the implementation of household responsibilities, and taking care of needs and requirements of family members. Because we're get early marriage and early marriage was impact on our society to growth and development of children's,

During the middle of 19th century, Iswar Chandra Vidyasagar and kesab Chandra Sen raised their voice, and they conveyed that early marriage not only deprived the children's from getting involved I all kind of childhood activities but also imposes their negative consequences upon their health conditions. Thus Along with the Mohandas Karamchand Gandhi made efforts to abolish the practice of child marriage and child marriage restraint act in 1929.

WIDOW REMARRIAGE

The conditions of widows were pernicious, they had a number of problems, that time they were not allowed to participate in any social, cultural, religious, functions, and they were deprived from express their views, ideas, in the decision making matters also from many rights and opportunities. The widows who were belonging from any upper casts and families were not affected by their rules and customs.

Laws were formulated and promoted widows remarriage by the British, and Hindus were the one who opposed this laws. And believed that widows remarriage is guilty and exclusion on earth.

Iswar Chandra Vidyasagar, Dayananda Saraswati was rendered significant to reform widow remarriage act.

Thus we get Hindu widows remarriage act 1856,

FEMALE INFANTICIDE

It means killing the girl child at the time of their birth. Because people thought that girls only make demands and would not return anything upon investment. When girls got married and went to their matrimonial home their parents thought that relationship would not be spent on them. At the time of marriage huge dowries were made. It is also a main reason. Male children were got preferences because they would bring cash, jewelry, dowry etc. So, these are main reasons to practice Female infanticide.

JAUHAR

It is more or less like satidih but it is a mass suicide. Jawhar was prevalent in the Rajput society. In this practice, wives would commit suicide to keep their husbands alive. When the Rajputs were convinced that they would die at the hands of their enemy, all the women set themselves on fire by arranging a large leopard, while their husbands were fighting in the last decisive battle known as "Shaq". The enemy thus protects the sanctity of women and the whole clan.

WOMEN STATUS IN MODERN INDIA

In this modern age women are not victimizing like the ancient era, the ancient period was a really saddest and Dark Age for the women, they were totally deprived from their own choices and viewpoints which I have discussed above. After making our Indian constitution, women got equality from the others.

Indian Constitution states about some fundamental rights which gives us equality before the law and many other rights which I am discuss in below, And some discriminatory protection of laws which are specifically made for women and girls.

The constitution of India plays a pioneer role for protecting the women from the gender discrimination and ensuring justice. No any laws can change anything in a one night, but can bring some positive changes. Which is already been happened in our Indian society.

Constitutional articles

Article – 14:- Equality before Law:-

Prohibition of discrimination on the basis of religion, race, caste, sex or place of birth The State shall not deny equality of persons before the law or equal protection of the law within the territory of India. Article 14, therefore, not only provides the British concept of equality before the law but also provides equal protection of the law which is an American concept. The provisions have broad meaning and protect women from discrimination from their opponents.

Legal services authority v. Union of India (AIR 2014 SC 1863)

Supreme court held that, article 14 does not restrict the word "person " and its application only to male or female and hijras/transgender persons who are neither male or female fall within the expression 'person'. They are entitled to legal protection of laws in all spheres of state activity including employment, health care, education as well as equal civil citizenship

rights as enjoyed by any other citizen of this country.

Article - 15:-

Prohibition of discrimination against sex, cast, race, religion, sex or place of birth.

(1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, and place of birth or any of them

(2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to

(a) Access to shops, public restaurants, hotels and palaces of public entertainment; or

(b) The use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public

(3) Nothing in this article shall prevent the State from making any special provision for women and children

(4) Nothing in this article or in clause (2) of Article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes

Article - 16

1. Equal opportunity for all Indian citizens in the matters of public employment or appointment before any office of the state.
2. No citizen shall be ineligible or discriminated in respect before any office of this state on the ground of religion, sex, caste, status, place of birth etc.
3. Nothing in this article shall prevent Parliament from making any law prescribing, in regard to a class or classes of employment or appointment to an office under the Government of, or

any local or other authority within, a State or Union territory, any requirement as to residence within that State or Union territory prior to such employment or appointment

4. Nothing in this article shall prevent the State from making any provision for the reservation of appointments or posts in favor of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State

5. Nothing in this article shall affect the operation of any law which provides that the incumbent of an office in connection with the affairs of any religious or denominational institution or any member of the governing body thereof shall be a person professing a particular religion or belonging to a particular denomination.

SEXUAL HARRASSMENT OF WOMEN AT WORKPLACE ACT 2013

This act came into force on 9th December of 2013; this act is for protection of women in their workplace.

The law repeals the Vishakha Guidelines for Prevention of Sexual Harassment introduced by the Supreme Court of India. It has been reported by the International Labor Organization that very few Indian employers comply this law. Despite the legal requirement to implement it in any workplace with more than 10 employees, most Indian employers have not implemented the law. The government has threatened to crack down on employers who fail to comply this law.

This act shall protect the women from their workplace in private and public places, this act will contribute a realization of their right to gender equality, this act giving a security to the women and giving improvement by which women are getting empowered to gain their financial growth.

THE DOWRY PROHIBITION ACT 1961

This act prohibits requesting, payment, and accepting any dowry at the time of marriage. "Dowry" is defined in this act any gift which is demanded or give as a precondition of a marriage, but any gift without precondition at the time of marriage is not will be considered as Dowry.

In this act stated about the punishment that is ' asking for dowry he/she will be punishable with imprisonment for a term which shall not be less than six months, and it may be extent to two years or with fine less than 15000/- RS or the amount of the value of such dowry.

THE IMMORAL TRAFFIC ACT (1956)

This act delays with the sex workers. In this act prostitutes can practice in privately but they cannot solicit the customers in the public place. But organized prostitutes (brothels, rings, prostitution, pimping, etc. Prostitutes are not be protected by the normal Labour Law.

PROTECTION OF WOMEN FROM DOMESTIC VIOLENCE ACT (2005)

The parliament of India enact this act to protect the women from the Domestic Violence mean to say that protection of wife, or any female who is live in relationship from the hands of their husbands or male who are live in relation or from the relatives. And women in a household like sister, daughter, mother also. Domestic violence includes the threats, actual abuse or physical, sexual, verbal, emotional or economic abuse. Harassment by claiming illegal dowry from a woman or her relatives will also fall under this definition.

FAMILY COURT ACT (1954)

This act includes upon the matters of, family law like, matrimonial relief, maintenance of wife, custody of any children's, etc. This family court shall have the same status as of District courts have, and if the court find that there have a chance to settlement between the parties then court can settlement between the parties and

suit can be postponed to take the step for settlement at the earliest.

THE SPECIAL MARRIAGE ACT (1954)

The parliament of India enacts this act to provide special rules for marriage for the people of India and the all national Indians in the foreign countries. Persons belonging from any type of religion or faith followed by the either party. This act provides about the register marriage and for divorce.

HINDU MARRIAGE ACT (1955)

This act states about provisions of marriage and divorce for the Hindus male and female, some provisions also included here where women can claim maintenance from the husband's.

MATERNITY BENEFIT ACT (1961)

This act provides the protection of women during the time of employment about her maternity and entitle to women maternity benefit. And women will be full paid during benefit time to care for their child. When any woman will be working anywhere, for a period of 80 days as the last working from 12 months then she will get this benefit and the payment will be based on their average daily wage during the absence period.

HINDU MINORITY AND GUARDIANSHIP ACT (1956)

In this act women are entitled to act as natural guardians for their minor children's.

HINDU ADOPTION AND MAINTENANCE ACT (1956)

This act states that women can adopt a girl or a boy as her daughter and son.

HINDI SUCCESSION ACT (1956)

In this act woman got the equal right for the inheritance or family property.

HINDU WOMEN RIGHT TO PROPERTY ACT (1973)

This act provides more facilities to the women, in this act women (like: - daughter, wife, mother

etc.) can inherit property by owners death. And also hold her property with full right to sell or mortgage.

MUSLIM PERSONAL LAW (SHARIAT) APPLICATION ACT OF (1937)

The inheritance rights are governed by Sharia in this act and the share of females are less than males as mandated by Quran.

INDIAN PENAL CODE (1860)

Crime against women in IPC:-

IPC provides some section for crime against women and punishment for the offenders,

Such as follows:-

1. RAPE

Definition of Rape is defined in section 375 IPC, and punishment of Rape is defined in section 376 IPC. The punishment for Rape is imprisonment from 7yrs to 20 yrs and shall be extent to life imprisonment.

2. KIDNAPPING

Definitions are laid in the section 359,360 of IPC.

Punishment for kidnapping in section 363 defines that:-imprisonment upto seven years and shall be liable to fine.

Section 364 of IPC defines about kidnapping or abducting in order to murder punishment:-imprisonment Upto 10 yrs. and shall also be liable to fine.

Section 365 of IPC defines about kidnapping or abducting with intent secretly and wrongfully to confine person punishment imprisonment may extent upto 7 yrs. and shall also be liable to fine.

Section 366 defines about kidnapping, abducting, or inducing women to compel her marriage etc.

3. EVE TEASING

Section 509 of IPC defines about word, gesture or act intended to insult the modesty of a woman. Which punishment imprisonment may upto 3 years and with fine.

4. SEXUAL HARRASMENT

SECTION 354 OF IPC defines about assault or criminal force to woman with intent to outrage her modesty, and punishment imprisonment shall not less than 1 year extent upto 5 years shall also be liable to fine.

5. DOMESTIC VIOLENCE

SECTION 498(A) OF IPC define about Cruelty by Husband or relatives of husband of a women subjecting her to cruelty which is punishable imprisonment upto three years and shall also liable to fine.

6. DOWRY DEATH

SECTION 304(B) of IPC which is punishable imprisonment not less than 7 years extent to life imprisonment.

7. ACID ATTACK

Section 326(a) / 326 (b):- voluntarily causing grievous hurt by use of acid, etc. And voluntarily throwing or attempting to throw acid. Punishable imprisonment not less than 5 years extent to life imprisonment.

8. SECTION 498 OF IPC.

Defines about enticing or taking away or detaining with criminal intent a married woman punishable imprisonment upto 3 years or fine or with both.

9. Women trafficking

Section 370 of IPC defines describes various modes of trafficking including minor girls trafficking for purposes of exploitation. Section 372 and 373 states,

buying or selling minor girls for purposes of prostitution, which punishment imprisonment upto 3 years to life imprisonment.

STATE POLICIES OF WOMEN EMPOWERMENT

The state has upon Considering the ancient age and this modern age enables some policies to empowered the woman and girls, depend on the women's status of ancient era and gender equality state has taken as an aim to rectify the situation the government has taken steps to empower, educate and uplift the women and girl child.

Some stats and Central Government policies and schemes that are to improving women and girl children.

1. Beti Bachao Beti Parhao Scheme.
2. Women Help Line Scheme
3. Mahila police volunteer
4. Mahila shakti Kendra
5. Awards Of Mahila Sanman
6. Ujjawala, Etc.

The ministry of women and Child development is started various Scheme/Programes development of children and empowered to empowered across the country.

FOR WOMEN EMPOWERMENT

1. PRADHAN MANTRI VANDANA YOJANA (PMMVY)

In this yojana GOVT. has provides better cash incentives, and improving health and nutrition to Pregnant and nursing mothers for better enabling.

2. PRADHAN MANTRI MAHILA SHAKTI KENDRA SCHEME

To promote community participation through the involvement of student volunteers for the empowerment of rural women.

3. UJJAWALA

A comprehensive plan for the rescue, rehabilitation, reintegration and repatriation of victims of trafficking to prevent trafficking and commercial sexual exploitation.

4. WOMEN HELPLINE

GOVT. Has implemented a women helpline number, because of to help and to protect the women at their critical and helpless situation.

5. NATIONAL HEALTH POLICY

This policy provides the determining factors for the health sectors. Access to benefit from the public health system in the society included women and children's and the socially disadvantaged sections.

6. NATIONAL POLICY ON EDUCATION

This policy is for improvement in the equality of Education to enable all children's to achieve the essential levels of learning.

7. FACILITATING WOMEN IN WORKPLACE

Gender-friendly workplace, flexible time, increased maternity leave, childcare / creach arrangements at work, life cycle through healthcare facilities.

FOR CHILD DEVELOPMENT

1. INTEGRATED CHILD DEVELOPMENT SERVICE (ICDS)

Need for care and protection in urban and semi-urban areas is being implemented through the State Government to create a safe and secure environment for the overall development of children.

2. BETI BACHAO BETI PADHAO

This is a national initiative scheme run jointly by the Ministry of Women and Child Development, the Ministry of

Health and Family Welfare and the Ministry of Human Resource Development.

3. NATIONAL PROGRAM, SUKANYA YOJANA

NUTRITION SAMRIDHHI

Beti bachao beti padhao campaign targets the saving of parent's girl child's.

The program encourages them to create a fund for their daughter's future education and marriage expenses. Parents can start saving early because the minimum investment and the account remain active for 14 years from the date of opening account.

4. SCHOLARSHIP FOR GIRL EDUCATION

GOVT. has provided scholarship to girl students to get easy to pay for the education, like: - swami bibekananda scholarship, oikyashree, kanyashree, Minority scholarship, sc/st scholarship etc.

Point of view:-

If I say about the women status in Indian society, it is right that in scripture, omens are women's are known as Mata Laxmi, and women's are known to be the symbol of spirituality, strength, love, sacrifice and courage, but ancient age was the black age and painful, travails for the women. Where women are binded by society. They were not express their views in the society and also excluded from the social activities, because society was bound the girls and women in a certain curriculum, where girl's, women were excluded from the social activities, and also from education, from express their own views to the society, society had thought about the women's that they were not bought money, they will do only house hold works, and who were used for gave birth the child's and used for propagate the families, I have read in the book MANUSMRITI, QURAN, where men were able to get many marriage but girls and women's were not allowed which is known as Polygamy. Ancient era of women status tell

us about the Sati Pratha, Polygamy, Child marriage, widow remarriage, Female infanticide etc. in between Sati Pratha was more dangerous for the women's which I have already been discussed in the above. Now in Muslim law, marriage means the contract between the husband and wife, and marriage means propagation of the families. In the ancient age there was no any particular law for the women's, on that time society was abide by the customs, girls and women's were victimized by that costumes where in this modern age and in law, custom as a source of law and some pratha is also continues in the society till now like dowry.

Now in this society, it is right that custom is a source of law, but there is some difference. As per the law, when society needs, law will perform as per the needs of society.

In this modern era, women's status has been changed in the society. In India women are free from the disgusting parathas from the previous age. Indian constitution has given the equality to the women, and some fundamental rights are given to the women, where girls and women's are got their freedom. In Indian constitution, Right to movement, Right to equality, equal protection of law, Right to education, and many more states about the all citizens where women also included. Depend upon the black aged custom's and hateful society of the previous age there are many laws have been made for women which are not only protect the women but those persons who are disobey the laws will be punishable which all I have been discussed in the above that all laws are gave freedom to the girl's and women's, and now depend upon the laws women and girls are improving themselves in all fields like Education, working place, and in companies etc. Some laws are also for transgender which is fall under the definition of "Person "in law "person means any human being".

But making the discriminatory laws women are not totally protected in everywhere like, on road at night or day, working place etc., they are

continuously victimized by rape, black mail, mocking, etc. Due to this reason our Govt. (Central or state) make some policies and schemes for women and girls so they could be protected.

Some case laws which are clarifying about the rights for the women,

Such case laws are as follows:-

Mohd. Ahmed vs. Shahbano Begum (AIR 945, SCR (3) 844, 1985)

It is a famous landmark case; Shahbano Begum was the first Muslim lady who was the first women who got the maintenance from her husband.

Vishakha vs. State of Rajasthan (SCC 241, 1997)

In this case Supreme Court, Three judges bench states about Article 14, 19, 21 of our Constitution, and held some guidelines about the women's sexual harassment at their Workplace purposes to protect the women.

Air India v Nargesh Meerza, AIR 1981 SC 1829

This case about the Article 14 of Indian constitution,

In this case court held that, employment cannot be denied to depend upon the sex.

Gaurav Jain vs Union of India and Ors on 15 November, 1989. 1990 AIR 292, 1989 SCR Supl. (2) 173

In this case a PIL was filed before the court to provide the clarity and upliftment of the Prostitutes.

In this case court held that, Proper education and training be given to the fallen women and their children's. So that, they also may lead a great life which they are worthy.

LEELA VS. STATE OF KERALA

In this case court held that, women's duty should not be allotted in the night shift.

Randhir Singh vs Union of India & Ors, (1982 AIR 879, 1982 SCR (3) 298)

In this case Supreme Court held that, Equal pay for Equal work, which should be applicable to the men and women.

Suchita Srivastava vs. Chandigarh Administration (2009) 14 SCR 989, (2009) 9 SCC 1

In this case Supereme Court noted that every woman has the right to make reproductive choices, such as deciding whether to have a full term pregnancy or to have an abortion. She is free to engage in sexual activity or even to refuse it.

CONCLUSION

In this research paper, Women status in our country has been developed from the ancient age to modern India, where once time women's were victimized by the customs and prathas, and now in this age they have got fundamental rights and some discriminatory Laws. Which is totally clarifying that when society need law, law will perform, and in the ancient age there was no laws only customs were there. Discriminatory laws are protects all women and giving them rights and giving to build themselves with full of equality in everywhere.

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