

## ANALYSIS OF HUMAN RIGHTS AND WOMEN'S DEVELOPMENT IN INDIA AND ABROAD

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### **Abstract**

*The unique physical texture of women makes them pivotal in entire human reproduction on the one hand and deprivation of exercising their reproductive rights on the other. Their physical texture put them at the highest risk without having their own say in the decision-making process, even at family level. This is the most striking reason that they are not well at their best in exercising their, social, economic and political rights. Denial of reproductive rights is denial of their human rights as the 'reproductive rights' are a measurable component of human rights. Gender inequality or gender-based discrimination, prevalent in our society, has been the key issue in terms of their basic human rights. This phenomenon has created a situation in which women are in de-powered state in our society. During the eighties, there was a major increase in policies designed to prevent women from being marginalized from the mainstream of economic and social life. Though, these policies did lead to significant improvements in women's lives, yet their overall status in society remained the very much the same. The recognition of this continuing discrimination, and the focus on women alone is now shifting towards a broader concern with gender relations. In health care and in other areas of public policy, the emphasis is now on identifying and removing the gender inequalities that prevent women from realizing their potential. In analysis of human rights, we can say that human rights are linked with the development of girl children and women from a social perspective as well as their progress.*

### **Keywords**

*Women, Development, Human rights, Society.*

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## **Introduction**

456 Women's issues in the area of reproductive health and rights related to the same, showcase deep-rooted beliefs with regard to 'gender relations' and 'gender roles'. It is quite established that the general health of women is poor (anemia, malnutrition, etc.) are interlinked to their larger share in the load of family planning, their greater risks of health complications, ( HIV-AIDS, reproductive tract infections, STDs and STIs,), furthermore, gender-based maltreatment (aggression, domestic violence, maltreatment) reflected the lower status accorded to women in almost all societies. Gender inequality or gender-based discrimination, prevalent in our society, has been the key issue in terms of their basic human rights. This phenomenon has created a situation in which women are in de-powered state in our society. Over the years of post-independent India, women's problems have moved promptly up the policy agenda of International Organisations and National Governments. During the eighties, there was a key increase in policies designed in order to prevent women from being alienated from the mainstream of economic and social life. Policies often lead to important improvements in girl child as well women's lives, though, the status of women and girl child are by and large the same. This type of discrimination will highlight the shifting trends regarding broader concerns with gender issues. In the field of health and hygiene the policy, emphasizes by removing the gender inequalities that prevent girl children and women (and also sometimes men) from realizing their own potential. These type of links in the forms of total discrimination and poor reproductive health varies across the continuing life cycle of women. We can see that in childhood ages, those forms of discrimination could certainly manifest in all types of abuse. For instance, an early age, early marriage and certainly and complete lack of access to the field of reproductive health services results in poor reproductive health. We can see that in India, during childbearing stage, all kinds of abuse, as well as violence, are not in the scope of limited access to health services that are linked to gender discrimination and result in low levels of reproductive health of women. The policy perspective has least cared about their reproductive healthcare as a matter of rights. Thus it is high time to look into the facets of the insurance of reproductive health to them by the state or government. As such the present social perspective of women's development is linked to human rights and their aspects.

## **Reproductive Rights for Women as Human Rights**

The concept of rights has very practical applications which were first recognized in the Cairo convention 1994 on the international level. Since then, the acceptance of the right to reproductive health has created an international standard

against which practice can be measured. In the right of health program, i.e., by laying the Internationally accepted standard framework of women's rights and human rights, they are by and large, implemented in society in rights to lives as well survival, liberty as well as personal security, i.e. equal treatment in health and hygiene as well as education to achieve the highest standard of health in society. The United Nations Organization has recommended the highest standard of health and support for legal, socio-economic and political action, to empower individuals, i.e. to ensure reproductive health and other development concerns of women in society.

A distinction is drawn between human rights to treaties that are binding on all states that accept them, that the consensus policies of International seminars, symposiums, conferences and other such assemblies. These types of assemblies do have not any binding force but are a reflection of expressions of the world's consensus. It can be seen that in the convention on the elimination of discrimination against girls child and women is an important treaty that is accepted by 154 member states, though the ICPO Program of action is purely an International consensus. This type of consensus, nevertheless, is reinforced by all the similar consensus in important International meetings including the 1995 World Summit which was held on social development and that was the 4<sup>th</sup> World Conference on Women. The basic rights recognized in international human rights instruments imply a basic set of reproductive rights, including rights and reproductive health. The only valid protection of these important rights is the central focus of the United Nations Population fund and the World Health Organization as well as the popular, International Plant Parenthood Federation. At present, the concept of Women's Rights and Reproductive Rights has roots in the principles of human rights of freedom as well as an entitlement. This will certainly draw, the concept of the Feminist principle of Women's rights, i.e. to control her own child, which is her right not to be alienated from reproductive capacity and the right to the integrity.

We can see in the right to liberty as well as security of the persona concern, purely implies the reproductive self-determination, that is the right to enjoy as well as control, one's reproductive life, which regards. Liberty rights also guarantee the right of informed consent in medical interventions.

### **Components of Reproductive Rights**

If the right to reproductive health occupies a significant place in human rights, it is urgent imperative to underline the tenets of reproductive health, especially, in the context of women. Reproductive health has been universally accepted as "a state of complete, physical mental and social well-being and not merely the absence of disease or infirmity, in all matters relating to the reproductive system and its

functions and processes.” It can be seen that in the right to family planning, an important component of rights in a reproductive health, which is acknowledged, purely clarified as well as expanded in both human rights instruments as well as the International Declaration, which is from 1968. It can be seen that in the right to a private and family life included the important right to make autonomous as well as confidential choices in the regard to whether as well as when to have their own children. This can be seen in the Rights to have the benefits and advantages of pure scientific progress that implies a right to have complete access in the field to avail reproductive health, care technology that includes, family planning and their application which are safe and acceptable.

### **The Change and The Cultural Values**

It can be seen that large that the Societies and Cultures are not static. In other words, they are living entities that are continually and in the process of being renewed and reshaped. It can be observed that which culture being more generally, gender, all the definition change over time, it is observed that change is shaped and structured by many factors. It can be seen that in society, gender discrimination is a global phenomenon that is continuing for centuries. It is also clearly observed that ‘casteism’ seems like a South Asian nuisance, values that are totally affecting at present in all the societies as well as religions that breed here in other words, it can be seen that Hinduism which is the oldest culture as well as the fountainhead of all the present religions and that has to purely accept and adopt the blame of polluting all the important source in society, that can be seen as two nesciences which are tolerated in all societies that weakened as well as diluted in so many curls as well as different religions leading to further weakness, all leading to the present all types of chaos as well, also the messes of the passing time that we know in the history of all the countries.

### **Different Interests**

In all the societies it can be seen that Gender identities, as well as gender relations, are critical aspects of culture, because they purely shape the everyday life that changes all types of gender relations which are often contested in society, which are part of the society since they are immediate resultant for everybody, i.e. men, women and children. It can be observed that the concept of gender and all the important women’s roles in society, i.e. wives and mothers, can be observed as symbols of cultural change or in other words, cultural continuity.

It can be observed that the political potential of these types of symbols is relevant in the ways that religious and all political movements have frequently

focused on women's roles in society. These types of aspects highlight adherence to all religious as well as cultural and moral values, which are resistance to western influences. In this present era of such contexts, internal efforts for continuous change become even more complicated as they also advocate change which is easily dismissed as unpatriotic, irreligious as well purely tainted by the western culture. It can be seen that religious beliefs as well the national identity are also important phenomena to women as girl children. It is observed that in the efforts by all the groups of women to review important interpretations of all the religious texts and we reaffirm values and traditions that only support freedom and complete dignity for women. In this example, it can be seen that by merely not only advocating change in the society, however, all types of religious beliefs of women and national identity are also an important factors to girl children and women. This is clearly evident and seen by the efforts of different groups of women to review and implement interpretations of religious texts and reaffirm all the values and traditions that totally support the freedom and dignity of women. In this example, which totally reinforces the two points mentioned earlier, that all the cultural values are continually evolving rather they are not only than fixed but they are completely intervening in all the important processes. It can be observed that all the important views regarding the role of women as well as about the role of women regarding the gender equality are not only held by one person or group that will not unnecessarily be held by others (as well as views which can differ men and women), in society, i.e., a balanced assessment of the potential for gender equality, and the initiatives totally require continuous consultations with a range of actions, including all those working for equality that women are "Free to be women". Which free consent of the requirement to be in the Labour Force has also been referred to as a benefit of the transition made by senior officials as well as politicians. In India, women's organizations have clearly noted that this serves to only justify discrimination against girl children and women and when there in society, few jobs for all. Such organizations have been continuously struggling to any extent to achieve and gain recognition from the male-dominated, bureaucratic and political social structure that girl children and women in the present state want as well as need to participate in the global labor market to maintain their women's rights and human rights.

### **Women's Empowerment**

In India the strategies that often support women's empowerment to contribute to women's capability as well as ability to formulate and advocate their missions and visions for their society that includes complete interpretations and changes to cultural as well as gender norms in society. The CIDA'S policy and program on

gender equality highlight the significance as well as the importance of women's empowerment to the achievement of gender equality in society. It not provides a definition of empowerment but includes a role in development and cooperation.

“Empowerment is about people- both women and men- taking control of their lives: setting their own agendas, gaining skills, building self-confidence, solving problems, and developing self-reliance.” It can be seen that outsiders cannot empower women; i.e. only women can empower themselves to make their complete choices or often speak out on their own behalf. It is observed that, institutions including national and international corporation agencies can only support the significant processes that completely increase the women's self-confidence and also to develop their self-reliance to a great extent and also make them to completely set their own agendas.

It can be seen that in the UNDP'S 1995 Human Development Report, in making the case for an “engendered approach”, which signifies the importance of women's empowerment to socio-economic, as well as cultural changes. “The engendered development model, though aiming to widen choices for both men and women, should not be predetermined how different cultures and different societies exercise their choices. Important is that equal opportunities to make choices exist for both women and men”.

### **Measuring Sticks**

In India and abroad, the important assessment for Women's achievement is, Women's security, decision-making power, as well as, mobility. It can be seen that in all the states, if women are less educated then all the three indicators are significantly low. The Data from the survey such as NFHS-3, reveals that only 1/3<sup>rd</sup> of the women who were interviewed took decisions on their own in the matter of their health and household issues, thus, it can be observed that, in the matter of decision-making power, among the employed urban women were rather high than compared to rural as well, less educated women in society. In the result of the survey, it is seen that, the decision-making power was high in older married women than compared to younger married women, in society, it is observed that, in all the states of India, girl children and women, experience an additional layer of discrimination according to their age.

In India, it can be seen that, women's mobility is the result of their lack of choices, which women have and it is seen that urban and well-educated women have more mobility choices as compared to rural women, it is observed that, mobility restrictions for women are purely dependent on how the family, as well as community,

view women's right. It is, however, intrinsically dependent on the important situation and on the prevailing of violence against women, in the household as well as their community. It is largely seen that abuse and violence, against women, is predominantly perpetrated in their households and especially the marital violence among them is accepted by men and women. In India, the policy and practice in the field of women's empowerment are seen by the gap of various kinds of violence that women face in the countryside, urban cities and metropolitans. Despite these policies and programs the legal procedure and initiative by the civil society institution, in the matter of violence, is seen by the spread and the consequences, it is seen that perpetrators rarely match the crime. The encroachment of rules and regulations as well as laws regarding the sentencing of the perpetrators are a long and lengthy process, the results in the gap of these processes are further widened by corruption. It is observed that in the matter of the gap and in the process of implementing the laws and policies of programs on violence against women is the inaccessibility of the information on the matter of victims rights can be seen among rural as well as less educated women. It is largely observed that, the factor of social stigma as well as the fear of abandonment by the family members also plays a vital and big role in the girl child and women's ability or inability, to assess the laws and policies to address physical violence. All these gaps can be patched up only when women themselves are aware of their rights and positions. They must have the instinct to uplift themselves and inculcate thoughts and ideas in them to remove or overcome hurdles and give way to their welfare and uplift.

### **Conclusion**

In Psycho-Socio's analysis of human rights and women's development as analyzed from a social perspective in India as well as in other countries, reflect that women's and girl child's development are linked with equality and equal status of girl child and women in society. In India, it is largely seen that any type of action appropriate in a separate and specific situation will totally depend on the policy environment as well as the relations, which are established with their partners and their finding of the gender analysis. It is seen that, finally the attention on gender equality is also important development as well as, it is a human rights issue, i.e., not due to the facts and figures of the society which is based on gender equality that men and women in other societies, necessarily also make the choices that are relevant and adjustable in the nature. In society, if the development procedure initiates with a positive start and also to a large extent with a positive commitment to work, toward gender equality, then only it is seen that they can play and relevant as well as an important role in increasing their awareness regarding, inequalities in supporting a

constructive search for all types of solutions, and in thus purely enabling women to have a positive as well as an effective voice in the process. In other words, we can conclude that human right plays an important role in the growth of girl child and women from a social perspective in the society. The role of human rights can be seen in the overall growth, progress as well as the development of girl children in India and other countries and give them an equal opportunities as men.

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