

WOMEN AND SOCIAL REFORMS

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DOI: <http://doi.org/10.47211/tg.2020.v07i03.020>**Abstract**

Social Reformers faced so many legal problems for women welfare in our society. They want to reform the condition of women in our society. There are so many bad traditions enforced on women who force them to follow rules which are against their development in our society, society never wants reforms to their condition which is against women but some social reformers fight against the law which is made by society for women. It is very clear they never want to change the Law against women which was fabricated by them but some social reformers fight against those Law which was made by the society. They also knew that all these laws which were imposed on women, that are the cruelty of society under which women can never develop in our society. Gradually, the awareness in women increased and she felt that all these laws were against her.

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INTRODUCTION

Women want to change the law which was imposed on him and women anything changes the Law which was imposed against their position. The Development women need a change of Law which is fabricated Law by the society against her needs to be changing for the development of women in this failed. What steps should be taken against exacting social law which was insufficient to protect the right and development of women, How to reform the law against her. So many sociologists tried to educate by different ways how to reform and develop women in our society, their social schedules, how the development of women can be done. The social schedule made according to religion, policy, Customs, Law and fashion in this manual reflect the definite character of human beings. In which society the behaviour of human beings is based on verbally, where there are no differences between the relationship in human behaviour, customs and tradition is controlled human behaviour in these ways.

Historical Background of Social Reforms

In India before the community of English People most of the social behaviour was controlled by tradition and customs. But gradually increasing the social failure of these customs and traditions becomes a boring complexity in human behaviour. Behaviours cannot be controlled by suggestion, condemnation critics are jokes there are needs to develop society Law. Eyes of Law all Law related to human beings is called social Law but in Sociology where we used the term social Law, there is a special meaning for that in human mind, the Govt. has made the Law by analysis of things it may do wrong and bad tradition which is available to the society Govt. made the Law by analysis of things which are wrong and bad tradition available in the society, By making the Law and removing it from our society then we can say this is the social Law, reformed by Govt.

One of the sociologists explained and wrote that any class of people cannot reform their livelihood without physical mental economies development and caste basis.

The Main aims of social law to remove the bad customs and tradition from society which scalded in our society. Social Law objects to remove the bad customs and tradition which is scattered in our society Govt. has to think about social Law how to remove this bad customs and tradition and make the social Law for the betterment of society because the shape of society increasing due to Industrialization and Civilization only Govt. of Social welfare Authority can take the Responsibility Removal of social evil from the society which is adopted by our society the demand of changes in social Law increased as per social reformer and civilised people. The importance of social Law in all countries Increases to the removal of Bad customs and traditions which were scattered in our society.

Real democracy established by way of Law. Everyone gets the same opportunity to develop themselves by way of social Law which is made by Govt. Govt. can take step by way of social Law which is formed by him where injustice is any class of society is present Govt. can remove the injustice which is present in society by way of social Law which is framed by himself to provide the freedom of living in a standard format to change their living standard and equality of human rights. For example, providing equal rights in the property to women can be given by the change of social Law to establish equal right against man and other side stops Bal Vivah by way of legal prohibition, Development and freedom of women this can be the end of Bal Vivah.

At the very beginning, the social reformers wanted to take the base of Law for the development and freedom of women justice Ranade agreed with social Law and said social Law is a powerful medium for social reform.

In India women are bounded by customs and tradition which is fixed by the society they are unable to come out from bounded area which is fixed by orthodox peoples or society likes Bal Vivah widow can not married again she has to suffer whole life as a widow, the main problem of women tradition of dowry and not given any right in the property which restricts the development or freedom of women. The British ruler was not eager for the overall development in India that why he was always tried to delay or keeping it pending differently whenever demand for a change of Law against women development, they deal very tactfully and explanation gave the Indian society was not mature to pass that Law and how they want to pending it for the tactful delay. During the period 1844, Behram Ji Malbari raised the matter of Bal Vivah or on the window, he published the articles and sent it to the British Govt. for proper action, British Govt. answered him with a reply that Governor-General thought and determined this is not the proper time to interference in this matter the suggestion given by Malabari effects different caste customs and tradition of human being this problem can be solved gradually by way of education which is accepted by society than mental or moral development built in the society its seems ruler was not infested to pass the Law, Another has the orthodox peoples never wants to change the customs are tradition whenever the Topic raised by Reformer of social Law. The orthodox peoples opposed their full strength believing that it is against the Hindu religion.

Traditional Practices in many countries Women fall victim to traditional Practice that violate their human rights the persistence of the problem has much to do with the fact that most of these Physically and Psychologically

harmful customs are deeply rooted in the tradition and culture of the society in India child marriage, female Foeticide, sati atrocities, etc. are traditional practices to words violation against women.

Preference for son Preference for a son affects women in many countries, particularly in Asia. Its consequences can be anything from fetal or female Infanticide to the neglect of the girl child over her brother in terms of such essential needs as nutrition basic health care and education in China and India some women choose to terminate their pregnancies when expecting daughter but carry their pregnancies to term when expecting sons.

During the Period 1928, some civilised peoples advise a minimum age of marriage on the discussion of this Topic whenever any persons break the Law only five can be imposed on him, not imprisonment proposal of this matter Head of domestic affairs said its only Joke whatever since imposed on the proposal it is better to not passed the propose, Bill.

What steps are taken to reform the Indian women condition after the discussion on this matter from the beginning of social Law what Law was incorporated the observed it women's Law divided into three part Law of Marriage?

In the failed marriage women have suffered so many cruelties due to this reason woman suffered a sad life. In Hindu religion gives the importance of Grist Ashram due to this reason women suffered from Bad customs which are adopted by society.

Last hundred years we can divide the marriage Act into seven parts for reform.

(i) Shape of Marriage: - Hindu believed marriage is a culture which is compulsory under religious process. During 1956 Hindu Marriage Act there is provision for Reform of marriage by process religion Par graham, Agni Shakshi and Saptpadi all the three processes become legal Marriage apart from any other process adopt no marriage shall be legal.

In India, after British rule was established there were born new conditions. How to solve the Marriage problem apart from caste or religious basis out of the legal sphere?

In 1872 (Special Marriage Act 111 of 1872 bill had passed under this act Provision made for two different caste marriage between them is valid apart from them two Hindu can marry but at time of marriage they tells that they are not belonging any religion due to this reason so many peoples not take advantages of this type of marriage during the 1923 amendment act abolished the announcement of the sugar we do not believe of any religion. Once again new marriage act 1954 has been reinforced with special provision.

- (A)
 - (1) Man and woman at the time of Marriage unmarried or man want to marry again their wife should be not alive the same condition enforces against women.
 - (2) Both have a sound mind and not make any one of them.
 - (3) Men should be 21 years old and women should be 18 years old.
 - (4) In foreign countries Indian persons take the advantage of this Act.
- (B) At time of Court Marriage both of Panty live at District one of them lived at least one month filled up the prescribed form which issue by District Registrar after filled up the prescribed form and sign by both parties whoever willing to marriage is compulsory it should be published on Notice Board Notice will display 30 days on Notice Board, After passing the 30 days they can be married after the contract marriage they have to left joint property right it is under Hindu succession Act 1925.

In Indian culture this process of Marriage very important method of marriage This New process of marriage having a special status in Indian culture this method of marriage is very healthy to inspire any other one, this process is a very good place because it is free from any religion this type of marriage appreciable in the society. Before 1955-56 this Law was very important because there was no provision for divorce or succession or single wife. Nowadays there is no discrimination between the marriages, according to make it by a traditional process despite there was not appreciated by joint family; it's appreciated by a small section of society. Age of Marriage National social congress is a famous institution in society. This Institution always raised the matter of age of marriage and tried to remove the demand in their Annual conference the same matter raised by Akhil Bhartiya Mahila Parishad along with loudly sound about the age of marriage. But due to orthodox people and Govt. not taken it very seriously, that's why it's delayed to reform this act. Most of the social reformer married as child marriage they suffered and faced the problem of child marriage that's why they raised with their full strengthen what the suffered and faced Remade was also married under 8 years old. Keyway married at the age of nine years old and multipath Rai married along with a 5 years old child. Child marriage affects the health very much due to this reason mental and culture development fully abolish from the child and also raise the matter of child widow and one is the problem of dowry which is scattered in the society. Child marriage is faced so many problems in the society which is bears to women. In Indian Culture marriage the compulsory for women where child marriage is fixed then no women can choose a man as per their choice for marriage she has no right to choose their partner for marriage.

Shri Hari Vilash Sharda Presented the Bill in 1927 for fixation the age of marriage is 12 years. The utility of this bill there was an appointed examination committee to examine the matter and the committee had decided on this matter, this act applicable to all Indian religion not only Hindu religion.

This bill had been passed can 1929 and known as control of child marriage act and also popular as a Sharda Act in society in this Act two times amendment took place finally decided:-

1. This act is applicable to the whole of Indian Peoples.
2. According to this Act marriageable age for men not less than 18 years and women it should be not less than 14 years if it is not followed by India people it's treated as a crime and punishable. This act so many demerits first of all Law had been passed very Late second one is the age of marriage very Less at Present situation apart from this so many peoples breaking the Law if any cases high light they filled the five which has imposed to him by this act and discharge from the case only in Gujarat state around forty thousand child marriage take the places in 1962 and Break the Law they already make a provision for five any matter has been born in this Act there is provision for complaint within one year and complaint should be from outside. In 1955 the age limit increased for men it should be not less than 18 years and woman should be not less than 14 years has been fixed but new Law no changes had been made against child marriage no changes on the punishable section. Nowadays the age of marriage for women 18 years and men 21 years has been fixed.
3. Mutual Age in this Tradition marriage has been made at the child age but women permits hold their daughter and send to him in Law house after passing the time when she becomes 18 years old they send her to their in-law's house But Problem raises. Where boys are determined to stint new life with their childhood wife then results become very bad and affect society. First time in 1925 discriminated between married and unmarried sexual relations. According to this Act provides for this Act married women can make a sexual relationship at age of 13 years and unmarried women at the age of 14 years have been fixed in 1928 again a committee was appointed to review the matter after reviving the matter committee given the report and fixed age man 18 years and for women 15 years but nobody gives more attention on this matter which reports given by the committee.
4. No. of Marriage a custom and tradition was keeping more than one wife this custom and tradition followed by Hindu and Muslims both religions. Maternal social congress always demands to reform the condition of women but not proper attention has shown this matter no. of marriage as well as child marriage. In 1946 New Act incorporated under this act married person cannot married again having the wife of they do that type of marriage the second marriage invited and declared it as Crime, treated as Criminal person for this action they will be imprisoned for 7 years.
5. Divorce- This act becomes very late because in Hindu religion they believed marriage has been settled in heaven that's why there is no way for divorce as per Indian culture. In Indian culture, once the marriage takes place they think like that made for each other, But Gradually development of society the needs of people increases due to this reason choice of peoples change that's why they squirrel each other and there was no place for Love there was the only alternative for them divorce. In this direction, Baroda has taken the first steps and old Bombay state 1947 approved the divorce method and merged it in Hindu Code Bill. Remarriage after taking divorce from husband Hindi women can Remarriage Nowadays But before 1829 there was customs and tradition after the death of husband, She was also burned on chita in 1829 Act has been passed this is Illegal Process and condemned if anybody found to do these things or anybody motivate to do these things this is the criminal Act it is Punishable on 1913 Allahabad high Court's justice comments on this customs and tradition is void than Gradually this customs tradition of Sati Pratha abolished from Society.
6. Dowry According to the Law meaning of Dowry. At time of marriage Parents and relatives of daughter gifted to grooms like cash Ornament, property any other kind of gift treated as a Dowry, Direct or indirect gift also it may be punishable imprisonment up to six month and time Rs. 5000/- it should be a plea in front of Court. It seems this Law is not very fruitful in society because it is still in the process of the give and take method adopted by society but to some extent the act prevents the give and take method peoples are afraid to make this process, keep it up very secretly.

CONCLUSION

The specificity of the character of this Tradition will take sufficient time to change so change of this tradition demands day to day in full swing in this condition, not an amazing matter.

In India, there is a need to change social Law for the betterment of women, inspired by the fact that it was orthodox. Pensions to oppose the social Law with full strength they never want to change the condition of women in the society they always opposed with their full strength not to develop and freedom of women. One is the British rule and another one was orthodox type peoples.

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