

Women and Religious Rights

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ABSTRACT:

Religion and human beings share an extremely important relationship with each other and this relationship have several perspectives to be considered- political, social, legal, etc. In this research paper, we are very much keen to evaluate this nexus between religion and women. Women are the most important part of human society but since time immemorial their religious rights and freedoms are curtailed indiscriminately. We have examples of wise and learned women in different religions – Gargi and Maitreyi in Hinduism, The Wise Woman of Tekoa , Abigail and others in Christianity. But these examples are very limited.

In this paper we are focussing to understand about the religious rights that women got and the rights which women were deprived off in religions specifically in Buddhism, Christianity, Hinduism, Islam, Sikhism and Jainism. We are also very keen to understand about the recent Triple Talaq case (ShayaraBano v Union of India & others). The issues related to Sabrimala Case (Indian Young Lawyers Association & Ors v The State of Kerala & Ors) are also neatly explained. The Indian stance on marital rape is also highlighted in the following research paper. This research paper explains the role of Indian Judiciary with respect to religious rights of women.

I. INTRODUCTION

The study of women and religion typically examines the role of women within particular religious faiths, and religious doctrines relating to gender, gender roles, and particularly women in religious history. Most religions elevate the status of men over women, have stricter sanctions against women, and require them to be submissive. While there has been progress towards equality, religions overall still lag the rest of society in addressing gender issues. There are fundamentalists within every religion who actively resist change. There is often a dualism within religion which exalts women on the one hand, while demanding more rigorous displays of devotion on the other. This leads some feminists to see religion as the last barrier for female emancipation.

A country will rise only when its women will grow and develop their abilities and hidden talents. This is possible only while she gets freedom and independence in all spheres of lifestyles. Be it monetary, political, social, prison and spiritual sphere. Our constitution has provided women with all liberties, it's miles society which places regulations and limits women from accessing many of her rights. There is need to re-take a look at such restrictions. In India, on one hand we worshipped mother goddess and personify women as her image but on the other hand we put several restrictions on her entry in the temples and religious places. We all believe in famous Manusmriti quote which goes like, "Yatra Naraystu Pujyante Ramante Tatra Devta" (Where women are worshipped, god will reside there only) but restricts her from visiting sanctum sanctorum by considering it

immoral act and permit women to get what she deserves. Society as an entire need to play position on this route.

In this research paper, an attempt has been made to look into the diverse demanding situations which the women face in today's world. In spite of these improvements within the country, the women are dealing with very excessive troubles and discriminations from the society. These demanding situations are defined with the help of some current landmark issues like Sabrimala, Triple Talaq and Marital Rape. They are defined with the potential of various faith which enables us to understand and infer that in each religion women are being discriminated. It is explained with the help of the Indian Constitution that's being violated due to this problems. This paper also explains the rights and restrictions given to the women of different religions in the country.

II. RIGHTS AND RESTRICTIONS OF WOMEN IN DIFFERENT RELIGIONS

BUDDHISM

Buddhism can be considered to be modern within the social and political geographical regions of ancient India in regards to the role of girls. During this term, members of the very best Hindu caste, known as Brahmins, did not permit women to have any involvement with non-secular rites or sacred texts of the Vedas¹. The Laws of Manu, state that “by a woman, by using a young woman, or even an aged one, nothing should be done independently, even in her personal house. In formative years a woman should be subject to her personal father, in adolescents to her husband, while her lord is useless to her sons; a woman ought to in no way be unbiased”². Buddhism can be attributed as innovative due to the fact that Gautama Buddha admitted women into the monastic order, all through a time when monastic groups have been dominated by way of males in India.

Additionally, one of the essential faculties of culture that originated from the early development of Buddhism, referred to as Theravada Buddhism, expresses the idea that “all males and females, regardless of their caste, origins, or status, have identical religious well worth.”³ Because Buddhism may be described as a spiritual and philosophical ideology that doesn't have an express “Creator” there may be no implied “sacredness” when it comes to one's human form, which means that that the exercise itself is not sure to the thoughts of gender, replica, and sexuality.

However, it is argued that Buddhist traditions still have underlying problems concerning gender roles. While Buddhist ideologies may be taken into consideration a revolutionary step forward inside the popularity of women, many still do not forget the lifestyle to be situation to the social and political context of undermining gender troubles in the course of its upbringing, or even up to nowadays. The progression of gender problems,

¹Emmanuel, S. M. A Companion to Buddhist Philosophy (2015).

² Buhler, G. The Laws of Manu (2009).

³ Emmanuel, S. M. A Companion to Buddhist Philosophy (2015).

particularly between gender and authority, can be seen for the duration of the term of Hinayana Buddhism, when the Buddhist order underwent foremost reforms of splitting into approximately 20 special schools. During this time Buddhist narratives and beliefs arose proscribing the fame of women's roles inside the Buddhist groups, affirming that girls couldn't attain enlightenment, or Buddhahood⁴. This additionally intended that women would no longer reap positions of leadership because of the fact that they could not attain enlightenment, unless they "advantage top karma and are reborn as guys beforehand."

Alternatively, Khandro Rinpoche, a female lama in Tibetan Buddhism, shows a more optimistic view in regards to women in Buddhism:

"When there is a talk about women and Buddhism, I have noticed that people often regard the topic as something new and different. They believe that women in Buddhism has become an important topic because we live in modern times and so many women are practicing the Dharma now. However, this is not the case. The female sangha has been here for centuries. We are not bringing something new into a 2,500-year-old tradition. The roots are there, and we are simply re-energizing them."⁵

Rinpoche states that while the underlying nature of the patriarchal system that still exists today creates more obstacles and limitations for women in Buddhism, she believes that there is a changing dynamic and optimistic future for women within the Buddhist community.

CHRISTIANITY

Some critics believe Christianity has set a mould for women to adhere to and is one that limits a woman's freedom in the church. However, this is false. According to Christian theology, both men and women are created in the image and likeness of God, implying neither to be inferior to the next, but equal in dignity. However, the genders differ in roles, according to the Christian tradition. As an off-shoot of Judaism, Christianity recognizes and appreciates the integral role of the matriarchs in salvation history: Sarah, the wife of Abraham; Rachel, the wife of Jacob; Mariam, the sister of Moses. Christianity recognizes Mary to be the most esteemed of all the matriarchs of the Jewish Bible. As the Mother of Jesus, Mary assumes a lofty office, as she is the mother of the Son of God. "And the angel being come in, said unto her: "Hail, full of grace, the Lord is with thee: blessed art thou among women. In certain Christian traditions (i.e. Eastern Orthodoxy, Roman Catholicism, and Anglicanism) Mary is integral to Christian spirituality, and is venerated with Liturgical feasts, prayers, hymns, art, and other expressions of faith.

Historically, Christianity has largely been impacted with the aid of women, (i.e. St. Hildegard von Bingen, St. Catherine of Siena, St. Mother Teresa of Calcutta, and so on.). Women have contributed their inherent gifts of

⁴ Yuichi, Kajiyama "Women in Buddhism" The Eastern Buddhist (2014).

⁵T Chodron, Blossoms of the Dharma: Living as a Buddhist Nun.

virginity, maternity, spouse deliver to the development and betterment of Christianity, and nevertheless hold to do so. Although, it's far a theological blunders to ordain girl as priest and raise them to ecclesiastical workplaces, women dedicate their lives to obedience, chastity, and poverty (together with their male counter elements priests) as nuns, and are also given leadership positions as abbesses and as lay officers⁶. The Church has long advocated the coequality of men and women. It has been the main organization to diagnose the honour of girls inside the Western world. Colossians and Peter, In Christian Scripture, the protagonist, Jesus of Nazareth, revolutionizes cultural attitudes in the direction of girls, and openly defends them, converses with them, attends to them in want, and so forth. The maximum great immediately of Jesus' interaction with women is on the annunciation of the Resurrection to the women mourning at the tomb of Christ. The women are directed to announce the miracle to the Apostles, the ministers of Christ.

HINDUISM

In Hinduism, women are displayed as identical or even more than men, for instance Kali Ma (Dark Mother) "is the Hindu goddess of creation, upkeep, and goddess of destruction" her power symbolized the origin of all creation's life, as well as the end of life. Due to her manipulate over existence and loss of life, Kali become seen as a goddess that must be loved as well as feared. Another important woman parent is Shakti, a goddess this is embodied as the strength of the universe, "often manifested to spoil demonic forces and repair balance". Because Shakti is an everyday pressure, she is embodied via all of the gods in Hinduism and is worshiped as the "mother goddess".

While Hinduism illustrates women as important figures that play an essential role in understanding how the world works, women in Hindu society were left out and their importance has been faded throughout time due to outside forces that cause "girls being made to sense lesser and now not as essential as boys"⁷. These changes created a shift in the power among men and women to the point where, "a Hindu girl became preordained to be ruled with the aid of the male and became subjected to all types of atrocities for these had been the standards of being an ideal Hindu women". Due to this transformation in perception, Hinduism is now seen as a **patriarchal** faith that teaches sexism and inequality, while in fact it's far the human beings in Hindu society's notion that is sexist rather than the religion itself. However, this view of women being treated as property is slowly beginning to change, as Hindu societies are pushing for more equality and a change in the perception of women.

THE SABRIMALA ISSUE:

The recent issue related to the women rights, which was being violated is the Sabrimala Temple issue which has been the landmark judgment. It destroyed asceticism and celibacy of deity, women are impure and where

⁶W Bruggemann Genesis: Interpretation: A Bible Commentary for Teaching and Preaching (2010).

⁷H Sengupta Being Hindu: Old Faith, New World and You.

age criteria in this temple is set, that is 10-50 years old women are specifically debarred. This is because they are in their reproductive phase and are menstruating. This thinking has no proofs to substantiate itself. Menstruation is a natural biological phenomenon which helps women to become mothers and complete women. Also, no explanation on how it will destroy the celibacy of God. All these are irrational and orthodox beliefs. This is nothing but a patriarchal mind set of our society who considered women as adjunct to men in every field and second class citizen in religious acts. As seen with the perspective of the Constitution, this is a clear violation of fundamental rights of women; Right to equality before law (**Article 14**)⁸, Right to religious freedom and right against discrimination on basis of sex (**Article 15**)⁹. It is taking away the free will of women in the religious sphere and deprives her of her religious rights. This is a clear cut example of religious fundamentalism and illogical issues that stem from the minds of orthodox elements of society. Even the Supreme Court gives judgment that women will not be discriminated or prohibited from visiting inner areas of temples. Recently with the efforts of Bhoomata brigade leader Trupti Desai the gates of Shani Shingnapur and Haji Ali were opened for women. This is a big achievement on part of women's rights activists and highlights the inner strength of modern women and her capability to overcome any hurdle which prevented her from getting her rights. But victory is still to gain.

Despite all efforts, Sabarimala shrine does not allow women in sanctum sanctorum and saying that even 1500 years ago women were not allowed. No ancient writings supporting this statement are found. It is 21st century modern world. There is a need to stop such discriminations especially in case of women to prevent them from exploitation and inferior treatment. Secular and value education should be provided from very basic classes so that it gets imprinted in young minds as children are very impressionable. Research work on ancient texts which substantiates equality among men and women should be done. Strong political will is also very much required to carry out these reforms.

Hence there is a need that both men and women come together to fight for this cause only then required success will be achieved. Undoubtedly at this time we need women leaders but along with that we need men who honour feminism within them. Only then women will get all rights including religious liberties. And this will then bring women development in particular and development of country in general.

ISLAM

Islam is a monotheistic religion that was founded in the early seventh century by the Islamic prophet, Muhammad. The notion of a good life for a Muslim person is defined in Islam's sacred text, the Quran, as well as the Hadith which are the direct teachings of Muhammad. Although these sources covered a lot, there were still some situations that were left to interpretation. Thus, Islamic scholars formed a consensus around a set of

⁸INDIA CONST. art. 14.

⁹INDIA CONST. art. 15.

secondary sources, the most notable being the ijma, qiyas, ijihad and fatwas. It is important to recognize that the Quran is not a static source with a fixed meaning but a dynamic, versatile one. Although the Quran emphasizes the identical treatment of all Islamic people, in the course of records, the patriarchy has persisted to oppress Muslim women for the reason that faith changed into based. [Citation needed] Although the introduction of Islamic concepts become a step inside the proper route, men saved the dominant role and women have been required to be obedient to their husbands. This was less due to the lessons of the religion but more so due to the mind sets of the era. Before Islam became so massive, humans of the Middle East lived in families in which women had been visible as the property in their husbands and had been simplest intended to perform household responsibilities, in the end dehumanizing them.

The emergence of Islam also gave upward thrust to the humanization of women and the recognition of women's rights via putting men and women as equals in their capacity to perform the wishes of Allah and the teachings of Muhammad¹⁰. Although the introduction of Islamic standards turned into a step in the right course, men kept the dominant function and women were required to be obedient to their husbands. This become more often than not because of the cultural norms and became seen a manner of lifestyles through the local community. The three important matters which sharia regulation added were a women rights to marriage, inheritance, and divorce. It additionally restrained the oppressive privileges of men by putting regulations on polygamy by restricting marriage to a maximum of 4 women only if they are sorted equally and properly¹¹. In the Islamic law there is an ambiguity relating to the divorce of a women. It is called as **Triple Talaq** which became a serious issue and now has been the landmark judgement of the Supreme Court of India.

THE TRIPLE TALAQ ISSUE:

Triple Talaq, additionally called talaq-e-biddat, on the spot divorce and talaq-e-mughallazah (irrevocable divorce),¹² is a shape of Islamic divorce which has been utilized by Muslims in India, especially adherents of Hanafi Sunni Islamic colleges of jurisprudence. It permits any Muslim guy to legally divorce his spouse with the aid of mentioning the phrase talaq (the Arabic word for "divorce") 3 times in oral, written, or greater these days, electronic form.

The use and standing of triple talaq in India has been a topic of controversy and debate. Those questioning the exercise have raised issues of justice, gender equality, human rights and secularism. The debate has involved the Government of India and the Supreme Court of India, and is connected to the controversy of a uniform civil

¹⁰I J SMITH, *Women in Islam: Equity, Equality, and the Search for the Natural Order*, XLVII(4) AMERICAN ACADEMY OF RELIGION L J. 517-537 (2009).

¹¹ Muhammad Nazeer Kaka. "THE STATUS OF WOMEN IN ISLAM."

¹²F Mustafa, *Law, Morality and Triple Talaq*, Indian Express, Nov 15, 2017.

code (**Article 44**)¹³ in India. On 22 August 2017, the Indian Supreme Court deemed immediately triple talaq (talaq-e-biddah) unconstitutional in the case of **ShayaraBano v Union of India**¹⁴. Three of the 5 judges inside the panel concurred that the exercise of triple talaq is unconstitutional. The ultimate two declared the practice to be constitutional even as concurrently asking the government to prohibit the exercise by means of enacting a regulation. The Government formulated a bill called The Muslim Women (Protection of Rights on Marriage) Bill, 2017 and introduced it in the Parliament which was passed on 28 December 2017 by the Lok Sabha. The bill makes instant triple talaq (talaq-e-biddah) in any form — spoken, in writing or by electronic means illegal and void, with up to three years in jail for the male. MPs from RJD, AIMIM, BJD, AIADMK and IUML opposed the bill, calling it arbitrary in nature and a faulty proposal, while Congress supported the Bill tabled in the Lok Sabha by law minister Ravi Shankar Prasad. The bill faced stiff resistance in the Rajya Sabha. Several Opposition lawmakers called for it to be sent to a select committee for close scrutiny. The bill was finally passed by Lok Sabha on **27th December 2018** with strong support.¹⁵

SIKHISM

According to Sikhism, women and men resides of the same coin of the human. There is a system of inter-relation and inter-dependence where a man is born from female, and women is born of a man's seed. According to Sikhism a man cannot feel secure and complete in the course of his life without a woman, and a man's success is associated with the love and support of the woman who shares her life with him, and vice versa.¹⁶ The founding father of Sikhism, Guru Nanak, reportedly said in 1499 that "It is a female who keeps on the race going" and that we must no longer "do not forget woman cursed and condemned, whilst from woman are born leaders and rulers."

"Guru Nanak proclaimed the equality of men and women, and both he and the gurus that succeeded him encouraged men and women to take a full part in all the activities of Sikh worship and practice."¹⁷

The Siri Guru Nanak Sahib stated that:

“From woman, man is born; within woman, man is conceived; to a woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad from whom kings are born. From woman, woman is born; without woman, there would be no one at all. O Nanak, only the Creator is without a woman. That mouth which

¹³INDIA CONST. art. 44.

¹⁴ShayaraBano v Union of India, (2017) 9 SCC 1.

¹⁵ Ramesh Duggal, *Lok Sabha Debates- Bill criminalising instant triple talaq*, Times of India, Dec 17, 2017.

¹⁶ Sri Guru Granth Sahib - A brief history.

¹⁷Gurbachan Singh Talib "*Women in Sikhism*". Encyclopaedia of Sikhism. Punjabi University Patiala (2013).

praises the Creator continually is blessed and beautiful. O Nanak, those faces shall be radiant in the Court of the Creator."¹⁸

There are many examples of women who are considered models of service and sacrifice throughout Sikh history. Sikh tradition records the names of several of these women, such as Mata Gujri, Mai Bhago, Mata Sundari, Rani Sahib Kaur, etc.

Many modern Sikh women uphold this dignity bestowed upon them by the Sikh Gurus and have contributed in the areas of art, poetry, air force, scholarship, law, politics, and military. Sikh community prayers can be led by Sikh women or men.

JAINISM

Jainism is an historical Indian faith founded around the sixth century BCE.¹⁹ Jainism is a nontheistic religion presently practiced in more than one nations, because of Jain settlers who immigrated in distinct nations of the world. Jainism is which includes women, as one of the cornerstones of the faith is the “fourfold sangha” which describes the Jainism network that is made of monks, nuns, laymen and laywomen. The religious status of women is a very important aspect of the history of the religion and one of the most critical issues between the oldest religious divisions of the religion, Svetambar and Digambar. Their fundamental distinction between those divisions is the location of women in their societies. Digambar Jains accept as true with that women are not capable of being enlightened, whilst Svetambar Jains have contrary ideals, believing that women are capable of end up renouncers, are able to enlightenment and might turn out to be non-secular role models. Women in Jainism are believed to be deceitful, and that this function is the main foundation of their individual, to the volume that rebirth as a woman is a consequence of being deceitful in a former life. This notion is commonplace, in particular among Svetambar Jains. One in their sacred texts state:

“As the result of manifesting deception a man in this world becomes a woman. As a woman, if her heart is pure, she becomes a man in this world.”²⁰

Women are important in Jainism, playing a major role in the structure (nuns and laywomen), -making up two of the fourfold members of the community- and in the continuation and spread of the religion. The Jain social structure is a patriarchal society with men holding primary leadership roles in the society. Except for modern times, Jain women have been unable to speak for themselves, to tell their tales and almost all the texts of statistics about Jain women's roles and experiences have been written by priests -who are men. The pan-Indian

¹⁸ Siri Guru Granth Sahib, 20-21 (2018).

¹⁹ A Sharma, Religion and Women, (1994).

²⁰ A Sharma Women in Indian Religions, (2002).

belief that women are “weak-minded”, “misleading”, “fickle”, “treacherous” and “impure” are beliefs common in Jainism which is mentioned various times in their sacred and later texts.²¹

Jain women have vast and significant roles especially in the performance of rituals. Jain women hold the title of nuns and laywomen in this society. In the fourfold network, the mendicants (monks and nuns) are targeted round asceticism. There are stricter policies/restrictions on nuns of their each day recurring and rituals compared to monks. Also nuns are greater structured and subordinated to monks. More years are needed by nuns to gain higher positions in assessment to monks. Although nuns may additionally have seniority in tenure they'll be subservient to monks initiated with less years in their religious life.

The laity, which consists of laymen and laywomen, are very important to Jainism for its survival and economic foundation. The laity support the mendicants orders following rules which create the groundwork of the religion. For example, the doctrine of Jainism places great emphasis on dietary practices. Laywomen play a very important role in ensuring that the doctrines surrounding dietary practices are followed, as their first and major responsibility is the preparation of meals.

III. MARITAL RAPE AND THE INDAIN LEGAL SCENARIO

The issue of marital Rape – in India, has shown a giant loophole in the country's judicial law. The fact there is acceptance of unwanted intercourse by a man with his wife obtained by force, the threat of force, or physical violence or when she is unable to give consent indicates the status of women in society and within the institution of marriage. Marital rape could be by the use of force only, a battering rape or a sadistic/obsessive rape. It is a non-consensual act of violent perversion by a husband against the wife where she is physically and sexually abused.

If we look into the judicial aspects of India it clearly states that “ sexual intercourse by a man with his own wife, the wife not being under 15 years of age, is not rape” under **section 375**²² of the Indian Penal Code. **Section 376**²³ of the Indian Penal Code provides punishment for rape. According to this section, the rapist should be punished with imprisonment of either description for a term which shall not be less than 7 years but which may extend to life or for a term extending up to 10 years and shall also be liable to fine or both. In **Sareetha V. T. Venkata Subbaiah**²⁴ case, it was held that rights and duties in a marriage, is like a creation and dissolution and not the term of the private contract between two individuals. The right to privacy is not lost by marital association. Hence there is no punishment for marital rape and the remedy lies with her.

²¹ *Id.*

²² The Indian Penal Code, Section 375.

²³ The Indian Penal Code, Section 376.

²⁴ T Sareetha v. T. Venkata Subbaiah, A.I.R. 1983 AP 356 (India)

IV. ROLE OF JUDICIARY IN INDIA

The need for a new law on sexual assault was felt. The in advance law which prevailed, did not define and mirror the various sorts of sexual assault. In **Sakshi v. Union of India**,²⁵ the Supreme Court had recognized the inadequacies regarding the regulation relating to rape and had suggested that the legislature must bring about modifications inside the law. After passing the criminal law amendment bill,2013 rape become redefined as the most horrific events wherein the parliament by way of a change tried to extend the ambit of rape and the perception by making oral and anal acts as amounting to rape. The Domestic Violence Act, 2005 has provided various civil treatments and various provisions which include the cruelty and other topics are dealt under. There is a massive range of victims underneath the marital rape state of affairs is being accelerated however the legislature is ignorant to criminalize such an offense. The women are unaware of what the real situation is and the laws which are triumphing within the Indian penal code for them. The Judicial choice of **Queen Empress v. HareeMythee**,²⁶ it was held that the spouse over the age is of 15, and then the rape law does no longer follow in that scenario. In this situation, the husband became punished due to the fact the spouse changed into of 11 years best. In the Kerala High Court, **Shree Kumar v. Pearly Karun**,²⁷ it turned into observed that the wife does not live one after the other with the husband below the Judicial separation and being subject to sexual intercourse without her will the act does now not quantity to a rape.Hence, it was said that the husband was not found to be guilty of raping his wife though he was de facto guilty of doing or committing the act.

As per the Constitution of India, every law which is passed must be in conformation with the principles and ideas which are enshrined in the constitution. Any law which has been made failed to meet its required standards are considered to be ultra vires and it can be struck down or to be declared unconstitutional. Here, the exemption of **Section 375**²⁸ withdraws the protection of married women on basis of her marital status.

So, it can be inferred that Indian laws have failed to provide a proper protection to women as earlier as the women are still treated as the property of husband and he has all the rights to exploit her and no remedies have been provided. Though a husband's violent and non-consensual act of intercourse may entitle a wife to bring an action for criminal assault, the incorporation of the principal of liability for marital rape in our penal laws is not present. This prima facie violates Article **14**²⁹ and **21**³⁰ of the Indian Constitution. Non-criminalization of marital rape is the major concern in the Indian legal system. In order to protect the women, the Judiciary should

²⁵ Sakshi v. Union of India, S.C.C. 2004 (India).

²⁶ Queen Empress v. HareeMythee, I.L.R. 1890 CL 18 (India)

²⁷ Shree Kumar v. Pearly Karun, A.L.T 1999 Cri 77 (India).

²⁸ The Indian Penal Code, Section 375

²⁹ INDIA CONST. art. 14.

³⁰ INDIA CONST. art. 21.

take initiatives to safeguard them. Married women should be taken proper care and they should not be subjected to sexual assault or violence.

V. CONCLUSION

So it can be concluded, that the role and the image of the woman which she plays in the society have been very stagnant and our society will not change its perception relating to the rights of women. Every day a rape has been committed against the women or they are being divorced, forced by the husband or his family members for dowry or they have been molested. The woman is a mother, sister, wife, woman is everything in the person's life. They should not be ill-treated. They must be treated properly and with great honour. As stated about some issues like Sabrimala, Triple Talaq and these issues have been taken into the consideration by the government and they have made certain laws pertaining to this, but the society should also follow this laws. The society is not allowing the women to follow this and that's the main reason of the women's ill-treatment. The issue of marital rape must be taken into consideration by the government. Non-criminalization of marital rape is of the major concern in the Indian legal system. Some religions which restricts the women from doing job, making them married at the early stage etc. this practices should be stopped because the women too need to go ahead in this modern society and if not then all the women should stand for this and should fight. In the words of Swami Vivekananda

"The best thermometer to the progress of a nation is its treatment of its women."
