

Human Right Violation or Maintenance Provision for Women

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Abstract – With the social change the status and position of each individual change in the general public. Women, contains the greater part of the total populace, the adventure of her empowerment and strengthening from past to exhibit had not stayed consistent at a similar pace. Human rights are the verbalization of the requirement for equity, resistance, common regard, and human pride in the majority of our activity. Discussing rights enables us to express the possibility that all people are a piece of the extent of ethical quality and equity. To protect human rights is to guarantee that individuals get some degree of decent, humane treatment. To disregard the most fundamental human rights, on the other hand, is to deny people their principal moral qualifications. It is, as it were, to regard them as though they are not exactly human and undeserving of regard and dignity. Pretty much consistently there are chilling occurrences of violence, ethnic cleansing, heinous torture, youngster abuse, man slaughter and a few other human rights violations. In spite of the reception of the Universal Declaration Human Rights (1948) and exceptional agreements accommodated the rights of children, women and disabled, crimes proceed with unhindered and unabated. The spirit looking question is... 'Has humanity been surrendered?' "Maintenance" is a sum payable by the spouse to his better half who is unfit to keep up herself either amid the subsistence of marriage or upon separation or divorce. The primary aim of this chapter is to discuss the law and maintenance provision of women rights and also discusses the violation related with human rights.

Keywords: Human Right, Violation, Maintenance, Women, Marriage

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1. INTRODUCTION

In the long history of humanity and its advancement, in propagation of the human race and in the social economy of the world, woman has been as significant factor as man, yet she was constantly looked down as an inferior creature. Indeed, even under the Roman law, a woman was totally dependent. As an unmarried girl, she was under the never-ending tutelage of her father amid his life and after his death of her agnates by the blood or adoption. Whenever wedded, she and her entire property go in to power and possession of her husband.

Human Rights are ordinarily comprehended as natural fundamental rights to which an individual is intrinsically entitled basically on the grounds that the person is a human being. Human rights are in this way imagined as universal (applicable all over the place) and populist (the equivalent for everybody). These rights may exist as natural rights or as lawful rights in local, regional, national and international law. Human Rights are lawfully ensured in a lot of binding treaties and conventions. They spread civil, political, economic, social and cultural rights. Every

human right is universal, interdependent, inter-related and indivisible.

The principal significant international human rights document was the Universal Declaration of Human Rights (1948). This document spread out the majority of the fundamental rights and freedoms. Be that as it may, this is a non-binding declaration. At the end of the day, in spite of the fact that it very well may be utilized to clarify the establishment of human rights and human rights standards, the articles in the UDHR are not lawfully enforceable. Member states couldn't come to agreement on the document, along these lines, as opposed to have the entirety thing breakdown, the international community chose to part the document into two parts to guarantee that each would assemble the vital marks to come into power. The divide was basic nations in the west needed civil and political rights and were not as for economic, social and cultural rights, while nations in the east supported economic, social and cultural rights and would not sign legitimately binding treaties for civil and political rights. Subsequently two separate treaties were made in 1966; the International Covenant on Economic, Social and Cultural Rights (ICESCR)

and the International Covenant on Civil and Political Rights (ICCPR).

2. CONCEPT OF HUMAN RIGHTS

Human rights are those rights to which an individual is entitled by excellence of his status as a human being. While civil, political and social-economic rights are dependent on a person's status as a resident of a specific express, his human rights are not dictated by this condition. Hence, the extent of human rights is extremely wide. They set the measures for the provision and expansion of civil, political and social-economic rights. Once more, where a person's civil, political and social-economic rights are depleted, he can even now would like to get some alleviation under the umbrella of human rights. For example, an outsider, a refugee, a prisoner-of-war or a broadcasted offender may have been left without standard rights, yet the gainful hand of human rights won't be pulled back from over his head.

Human rights establish the very wellspring of all rights of human creatures. They exemplify the plan of perfect rights. They accommodate moral establishment of any system of rights. In a manner they are similar to the idea of equity. As the possibility of equity decides the standards on which law ought to be based, so the possibility of human rights sets the guidelines on which every other right ought to be based. In addition, when normal rights are reinterpreted in the light of human rights, they enter the consistently growing domain of human welfare. For example, the rights, they enter the consistently extending domain of human welfare. For example, the right to life in this setting might be interpreted to incorporate the right to live on uncontaminated land, to take in clean air and to devour clean water; and government might be considered dependable to satisfy these conditions. All things considered; human rights must be acknowledged as 'rights'. As it were, human rights, similar to some other rights, must be upheld by a state or an international tribunal who ought to be equipped for implementing them. Anyone who asserts any human rights must demonstrate himself to be law-standing and should submit himself to law for fitting equity. So as to comprehend the genuine character of human rights it is beneficial to portray the idea of rights in that capacity (Gouba 2007: 282). The rights accessible to woman (ladies) in India can be grouped into two classes, in particular as constitutional rights and legal rights. The constitutional rights are those which are given in the different provisions of the constitution. The legal rights, then again, are those which are given in the different laws (acts) of the Parliament and the State Legislatures.

2.1 Core principles of human rights

- Accountability

- Equality and non-discrimination
- Participation

3. HUMAN RIGHT VIOLATION

Human rights violations happen when any state or non-state actor breaches any of the terms of the UDHR or other international human rights or humanitarian law. ... Wars of hostility, War crimes and crimes against humanity, including genocide, are breaches of International humanitarian law.

These rights are fundamental to each human being yet at the same time there are a few events of human rights violations in India which make a requirement for some expert to manage such issues. In India, National Human Rights Commission (NHRC) is the specialist in charge of managing such issues. However, the circumstance is disturbing and human rights violation is a genuine issue which needs quick activity. Issues like child labor, dowry, harassment, rape, workplace exploitation, and custodial deaths have turned into a regular affair.

3.1 Violation of women rights

It has been over and over said nowadays that women in India are getting a charge out of the rights equivalent to men. In any case, in reality, the women in India have been the sufferers from past. Not just in prior times however even now days additionally, women need to confront separation, injustice and disrespect. Give us now a chance to talk about the wrongdoings done against the women despite being given rights equivalent to men. These focuses will clarify that proceeds with violation of human rights of women in India.

Violation of Human Rights in General

- Violation of 'right to equality' and right to protection against gender discrimination
- Violation of 'right to education':
- Violation of 'political right'
- Violation of 'right to property'
- Violation of 'right to protection of health'

Violation of 'right to equal opportunity for employment' and 'right to get equal wages for equal work'

- Violation of 'right to live with dignity': eve teasing and sexual abuse

- Violation of 'Right from Society, State and Family System':
- Child Marriage
- Dowry Harassment and Bride Burning
- Rape
- Domestic Violence

3.2 Types of human right violation for women

- **Poverty as a causative**

Neediness is a heartless task master; it demands an extravagant cost as far as disavowal of essential human rights for example food, shelter, clothing, education, healthcare and so on which thus establish fundamental necessities of life. An examination of established and different shields ends up relevant to check the adequacy of the law in connection to the millions who have no other plan of action yet the arsenal of justice. Article 21 is the Magna Carta of the Constitution of India. It peruses as follows-No individual will be denied of his life or personal liberty aside from as per technique established by law. It is important to specify that the key right to life and personal liberty is characteristic and isn't given upon us by the Constitution. These are essential personal rights without which common and political rights are rendered meaningless.

The reality remains that India has the biggest populace on the planet that heads to sleep with no food, the biggest populace who has no clothes to wear and the biggest number of beggars. India isn't sparkling on 750 million of its kin who have no fundamental can offices; on 510 million humans with no entrance to basic drugs; on 300 million uneducated grown-ups with no schooling; on its 60 million destitute and widows without a rooftop; on almost seven million experiencing AIDS and on the biggest number of children experiencing ailing health. Incidentally 50 million tons of food grains lie inert in the FCI go downs, just to be nibbled at by rodents. The States have not effectively achieved the usage of late morning dinner plans mandate given by the Supreme Court in this issue. Death is thus coming as a salvation for these poor and helpless individuals who have definitely no response. This is only a microscopic effect of neediness.

- **Violations of human rights in health**

Violations or absence of consideration regarding human rights can have genuine health results. Obvious or verifiable segregation in the delivery of health services – both inside the health workforce and between health workers and service clients – goes about as a ground-breaking boundary to health services, and adds to poor quality care. Mental sick health regularly prompts a refusal of dignity and

autonomy, including constrained treatment or institutionalization, and negligence of individual legitimate ability to decide. Incomprehensibly, psychological well-being is still given deficient consideration in public health, notwithstanding the high dimensions of violence, poverty and social avoidance that add to more regrettable mental and physical health results for individuals with mental health disorders.

- **Denial of education**

In Unni Krishnan v.State of A.P, the Supreme Court has perceived a fundamental right to education morally justified to life under Article 21. Taking the guide of Articles 41 and 45 it has held that ' each tyke/resident of this nation has a privilege to free education until he finishes fourteen years old.

It varied from Mohini Jain's case as in the right to education is liable to the furthest reaches of monetary limit and advancement of the state. Indeed, even after the Unni Krishnan case improvement in the circumstance has been frugal. Thusly, the administration ordered the Constitution (86th Amendment) Act, 2002 by ideals of which Article 21A has been accommodated. It peruses as follows-" The State will give free and obligatory education to all children of the age of 6 to 14 years in such way as the state may, by law, decide".

The reality anyway is hard-hitting. The inquiry emerges with regards to the usage of this colossal task. Poverty breeds poverty. The endless loop of poverty precludes to lakhs from securing children the right to education, regardless of the fundamental right that children beneath 14 years old will be offered access to primary education. A nation's advancement relies on the improvement of its masses. Education is an arsenal to accomplish the equivalent. Be that as it may, in our nation, far reaching absence of education still keeps on enduring. the legislature does not have ampleness of funds to run its own educational institutions. Education is experiencing privatization. The resultant is that schools have moved toward becoming communities for misuse because of gigantic expenses charged and the regular man is deflected by the reasonableness factor.

- **Subjugation of women**

In India women establish almost 50% of our populace. Women are denied human rights from the cradle to the grave. Infanticide is uncontrolled in specific pieces of the nation where the introduction of a young lady child isn't greeting. About forty-one percent of the women abroad assume an active role in the generation procedure. In India the circumstance fails to impress anyone. Sexual abuse and flesh trade are gnawing evils,

which compromise the presence of women as independent substances.

Share is the best wrongdoing against women. 'Are our little girls and sisters available to be purchased? Women are for all intents and purposes sold into the marriage market. Colossal settlements are still requested notwithstanding when the girl can supplement the man's income. In such a milieu, a woman appreciates no rights since she is a woman. Rape is a weapon to oppress women. The woman is safe no place. Justice prides herself on being blind to everything except for reality - yet to the extent rape is concerned, the certainties paint an alternate picture.

3.3 The alarm

Most recent measurements of NHRC has uncovered that Uttar Pradesh tops among every one of the states for greatest number of human rights violation complaints followed by the nation's capital Delhi. Much of the time of human rights violation, the exploited people falter to raise a voice and document appeal in court in view of the moderate pace of justice in our nation and notwithstanding when the case is recorded, as a rule the specialists are helpless to take any activities against the culprit in light of absence of proofs. The circumstance is more regrettable and can't be improved except if the natives themselves co-work with the specialists.

4. MAINTENANCE PROVISION FOR WOMEN

The term maintenance isn't characterized in the marriage laws of any of the religious networks. In any case, the entitlement of guaranteeing maintenance is positively founded on the suspicion that the petitioner doesn't have the adequate way to help herself. The maintenance for the most part covers the costs for necessities or basics for the substance of life. Nonetheless, it isn't simply a right for survival of the petitioner. This is obvious from the provisions under the demonstrations mentioned above, which offer rules to the court by expressing the variables to be contemplated for fixing the measure of maintenance. The court is to investigate the ownership of the property of both, the husband and the spouse, capacity of the husband to gain, direct of the parties and different conditions to choose the measure of maintenance. Before fixing the measure of maintenance the status of the parties and a mind-blowing standard appreciated by them, amid the subsistence of marriage should be thought about.

• Concept of Maintenance

The idea of 'maintenance' in India is secured both under Section 125 of the Code of Criminal Procedure, 1973 (Section 125) and the personal laws. This idea further comes from Article 15(3) strengthened by Article 39 of the Constitution of

India, 1950 (the 'Constitution'). Under Indian law, the term 'maintenance' incorporates an entitlement to food, clothing and shelter, being commonly accessible to the spouse, children and parents. It is a proportion of social justice and a result of the normal obligation of a man to keep up his significant other, children and parents, when they are unfit to look after themselves. The object of maintenance is to avert unethical behavior and destitution and ameliorate the economic state of women and children.

4.1 Maintenance vision under Hindu law

Maintenance is a right to get necessities which are sensible from another. It has been held in different cases that maintenance incorporates food, clothes and residence, yet in addition the things important for the comfort and status in which the individual qualified is sensibly expected for live. Right to maintenance is certifiably not a transferable right.

The significant enactments which govern the maintenance of wife under Hindu law are: The Hindu Marriage Act, 1955, and the Hindu Adoption and Maintenance Act, 1956. Provisions contained in that would be talked about to know the authoritative position of wife under Hindu law. The important provisions are: Section 24, and Section 25 of 275 the Hindu Marriage Act, 1955, also, Section 18 of the Hindu Adoption and Maintenance Act, 1956. Area 24 of the Hindu Marriage Act, 1955, manages the alimony pendente lite and the costs of the procedures. This Section engages the court to arrange the respondent to pay the applicant the costs of the procedures, on the off chance that it gives the idea that either wife or the husband has not independent income for his or her help and to meet out the important costs of the procedures. It is to be noticed that the court while making request under this Section, pays due respect to the petitioner's very own income and the income of the respondent. Section 18 of the Hindu Adoption and Maintenance Act, 1956, manages the wedded women's right to dwell isolated and guarantee maintenance. This Section contains three Subsections. Subsection 1 of this Section qualifies the Hindu wife to get the maintenance from her husband amid her life time. The right to be kept up is independent of the fact that whether she was hitched previously or after the commencement of the Act. Subsection 2 of this Section gives legitimate grounds to the Hindu wife under proviso (a) to condition (n) which qualifies the Hindu wife for live separately from her husband without relinquishing her claim to maintenance. The grounds are renunciation, pitilessness uncleanliness, having another wife by the husband, keeping a mistress by the husband, change from Hinduism to another religion by the husband or some other justifiable reason.

4.2 Maintenance Provision Under Muslim Law

Under the "Women (Protection Of-Rights on Divorce) Act, 1986" illuminates' goal of the Act as "the protection of the rights of Muslim women who have been divorced by, or have acquired divorce from, their husbands." The Act makes provision for issues associated therewith or incidental thereto. It is apparent that the Act no place stipulates that any of the rights accessible to the Muslim women at the season of the enactment of the Act, has been annulled, removed or shortened. The Act sets down under different sections that particularly spread out the measure for women to be conceded maintenance. Section (an) of the said Act says that divorced woman is qualified for have a sensible and reasonable provision and maintenance from her former husband, and the husband must do as such inside the time of idda and his commitment isn't restricted to the time of idda. it further gives that a woman, if not conceded maintenance can approach the Wakf board for give as under section (b) which states that If she neglects to get maintenance from her husband, she can claim it from relatives failing which, from the Waqf Board.

An utilization of divorced wife under Section 3(2) can be discarded under the provisions of Sections 125 to 128, Cr. P.c. on the off chance that the parties so desire. There is no provision in the Act which invalidates orders go under section 125, Cr. P.c. The Act additionally does not remove any vested right of the Muslim woman.

All commitments of maintenance anyway end with her remarriage and no claims for maintenance can be engaged a short time later. The Act subsequently verifies to a divorced Muslim woman adequate means for livelihood so she isn't tossed in the city without a roof over her head and with no means for sustaining herself.

Protection to Divorced Women Sub-section (1) of Section 3 sets out that a divorced Muslim woman is qualified for:

- A sensible and fair provision and maintenance to be made and paid to her inside the iddat period by her former husband;
- Where she herself keeps up the children destined to her previously or after the divorce.

4.3 Maintenance Provision under Christian Law

A Christian woman can claim maintenance from her companion through criminal continuing or/and civil continuing. Invested individuals may seek after both criminal and civil procedures, all the while, as there is

no legal bar to it. In criminal procedures, the religion of the parties does not make a difference by any means, not at all like in civil procedures.

In the event that a divorced Christian wife can't bolster her in the post-divorce period she need not stress as a cure is available for her in law. Under S.37 of the Indian Divorce Act, 1869, she can apply for alimony/maintenance in a common court or High Court and, husband will be at risk to pay her alimony such aggregate, as the court may arrange, till her lifetime. The Indian Divorce Act, 1869 which is just material to those people who practice the Christianity religion entomb alia governs maintenance rights of a Christian wife. The provisions are equivalent to those under the Parsi law and similar contemplations are connected in allowing maintenance, both alimony pendente lite and permanent maintenance. The provisions of THE INDIAN DIVORCE ACT, 1869 are delivered in this secured under part IX - s.36-s.38.

• IX-Alimony

S.36. Alimony pendente lite. - In any suit under this Act, regardless of whether it be founded by a husband or a wife, and whether she has gotten an order of protection the wife may exhibit a petition for alimony pending the suit.

Then again, as recently mentioned S.125 of Cr.P.C., 1973 is dependably there in the common domain Under the Code of Criminal Procedure, 1973 (2 of 1974), right of maintenance stretches out not exclusively to the wife and dependent children, yet in addition to poor parents and divorced wives. Claim of the wife, and so forth., in any case, relies upon the husband having adequate methods. Claim of maintenance for every dependent individual was restricted to Rs 500 every month however at this point it has been expanded and the judge can practice his carefulness in pronouncing a sensible sum. Incorporation of the right of maintenance under the Code of Criminal Procedure has the incredible favourable position of making the cure both speedy and cheap

4.4 Maintenance Provision Under Parsi Law

Parsi can claim maintenance from the spouse through criminal procedures or/and civil procedures. Interested parties may seek after both criminal and civil procedures, at the same time as there is no legal bar to it. In the criminal procedures the religion of the parties doesn't make a difference at all dissimilar to the civil procedures.

In the event that the Husband will not pay maintenance, wife can advise the court that the Husband is declining to pay maintenance even after the order of the court. The court would then be able to condemn the Husband to imprisonment except if he consents to pay. The Husband can be

kept in the correctional facility inasmuch as he doesn't pay. The Parsi Marriage and Divorce Act, 1936 perceives the right of wife to maintenance-both alimony pendente lite and permanent alimony. The greatest sum that can be proclaimed by court as alimony amid the time a marital suit is pending in court, is one-fifth of the husband's overall gain. In fixing the quantum as permanent maintenance, the court will figure out what is simply, remembering the capacity of husband to pay, wife's own benefits and lead of the parties. The order will stay in power as long as wife stays chaste and unmarried.

4.5 Maintenance Provision under Criminal Law

Criminal Law is the best instrument to protect the general public. This set down the standards for society, yet in addition set out the hardware which set these standards in to the movement. In the more extensive sense, it very well may be said that it thinks about the Substantial Laws as well as the Procedural Laws too. These two are life saver for the Administration of Criminal Justice framework in light of the fact that without one the other would be meaningless.

The right of maintenance gave under Section 125 of the Code of Criminal Procedure is something novel and unparallel in Indian legislation. It demonstrates a mixing of the characteristics of criminal law, civil law and those of family law, yet don't fall completely under any of these branches. In these procedures, however started by or for the benefit of destitute people, the state includes straightforwardly to see to the enforcement of simply a personal obligation. The state's interest in observing to the due enforcement of a personal obligation is for the reason that any inability to satisfy such obligation will toss the risk on the state. Seen as the Common Civil Code of Maintenance the law has been exposed to wide interpretation that now, the way things are, no word in it is left un-interpreted. No other law in India had offered ascend to such tempest of occasions as that one under Section 125 of Cr.P.C.

Women however equivalent in populace to their male counterparts, they abhor the status keeping pace with them. Women are regarded and even revered as goddesses yet, all things considered, they are consigned to a position much more awful than a slave and kept constantly under sub-appointment. The subservient status is for the most part established in the one of a unique sexual function woman executed as child bearers. Amid times of pregnancy she ended up sub-par and child birth and lactation constrained her to seek her husband for help, support and protection. The infrequent helplessness of woman when physical quality alone was held in regard, was the inception for her subjection and the need for help. She was bound to bearing and raising children and dealing with their homes. Indeed, even here, her commitment to the

family was least considered. She was instructed essentially to play out these tasks which in turn stunted their development and development. Women's household role was held motivation to bar them from political investment and in this way, they were diminished to a status of second-rate beings. Women were denied property and legacy rights making them financially dependent on men. Hence socially, politically and monetarily women were made to acknowledge an inferior and secondary status and this was increasingly justified and defended on grounds of custom and tradition.

Section 125 of the Code gives that " if any individual, having adequate methods, dismisses or declines to maintain....his wife, unfit to keep up herself...a Magistrate of the top of the line, endless supply of such disregard or refusal, order such individual to offer a month to month leeway for the maintenance of his wife. Given that if such individual ideas to keep up his wife on state of her living with him, and she will not live with him, such Magistrate may consider any grounds of refusal expressed by her, and may make an order despite such offer, on the off chance that he is fulfilled that there is simply ground for so doing.

On the off chance that a husband has contracted marriage with another women or keeps a special lady, it will be viewed as simply ground for his wife's refusal to live with him. No wife will be qualified for get a recompense from her husband under this section in the event that she is living in infidelity, or if, with no adequate reason, she won't live with her husband, in the event that they are living separately by mutual consent.

The provision is common in nature and spreads the right of a wife affirming Islam or some other religion. (Shamima Farooqui Vs Shahid Khan settled on 06.04.2015 by Hon'ble Apex Court and Shamim Bano Vs Asraf Khan chose 16.04.2014 by Hon'ble Apex Court).

The breadth of provision has been stretched out by the Hon'ble Apex Court by seeing that severe verification of marriage ought not be demanded as pre-condition for maintenance under Section 125 Cr.P.C. It incorporates those situations where a man and woman have been living respectively as husband and wife for extensive stretch of time (Chanmuniya Vs Virender Kumar Singh Kushwaha JT 2010 (11) SC 132).

The second wife or a woman living as 'wife' isn't qualified for get maintenance. On the off chance that the marriage is void or revoked under Section 12 of the Hindu Marriage Act, a wife isn't qualified for maintenance. (Krishan Copal Vs Usha Rani, 1982 Cr.L.J. 901 Del.).

As of late, the Hon'ble Supreme Court again held that the articulation 'wife' according to Section 125

Cr.P.C. alludes just the legally hitched wife. The court saw that "there might be substance in the appellant wife that the law operates cruelly against the woman, who request of accidentally gets into an association with a wedded man and Section 125 of the Code does not offer protection to such woman. This might be a deficiency in law, which just the governing body can fix." The Court, in any case, held that the illegitimate children from the second wife are qualified for such maintenance.

4.6 Who is entitled to Maintenance?

- Wife in the event that she is unfit to look after herself,
- Legitimate or ill-conceived minor child, regardless of whether wedded or not, who is unfit to keep up oneself
- Father or mother who is unfit to keep up herself,

CONCLUSION

For a decent and prosperous India, the status of her detainees is significant. India is turning into a super power in the field of technology, scientific discovery, yet at the same time dominant part of the populace are confronting genuine snags to secure even their fundamental rights. Different superstitious convictions are as yet practicing in provincial India which blocks the general advancement of society. In this way, appropriate advances must be taken from all corners to improve the situation of Human Rights

We have come to realize that the present status and position of human right in India is discouraging. Individuals are denied from their fundamental rights. Rules are violated frequently and the general picture of India as far as all rights-civil, social, monetary, political and so forth is melancholy. We can say that states like-Uttar Pradesh, Maharashtra, Tamilnadu, Jammu Kashmir, Rajasthan, Bihar, Haryana, New Delhi and north eastern state like Assam is increasingly uncovered if there should be an occurrence of violation of Human Rights contrasted with different corners of the nation.

Woman who has appeared passionate side by assuming different roles in type of Mother, Daughter, Sister and Wife productively is viewed as weaker sex with regards to her very own budgetary an economic independence, since she has never thought of her own needs and has committed her life for the upliftment of the family itself. In the Ancient occasions likewise, it was viewed as obligation of guys to keep up the different females identified with him. The females as the embodiment of penance and the most grounded passionate emotionally supportive network of family need some sort of help to satisfy their money related requirements. So as to keep the sanctity of obligations forced on guys to

give the money related help to the females, a few legal provisions have been encircled. Different provisions have been incorporated in the Personal Laws and the Criminal Law in India for the upliftment of the females and to give them a money related emotionally supportive network in type of institution of 'maintenance'. Maintenance Jurisprudence controls the most essential, social and good elements of our lives. It isn't just a social idea yet an ethical obligation too that a wife is to be bolstered by Husband; Children are to be upheld by Parents; And when the Parents become old and weak it sees a role inversion and after that the Children ends up mindful to help their Parents. The law expects to help and protect the neglected wives and divorcees, surrendered and neglected children and helpless parents.

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