

A Study On Awareness Level Of Women's Legal Rights Among Educated Muslim Women In Aligarh District

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Abstract

Women play an important role in the nation building process and no country can developed without their contribution to the nation building. The Sachar committee report (2007) on contemporary status of Muslims in India revealed that Muslim is the most deprived section of the Indian society. the Muslim women are the lagging behind in all the sections. This study investigate the legal rights awareness among the educated Muslim women through self made women rights awareness test which contains fifty-two items and it consists the political, economic, social and general rights question. The study revealed that there is extremely low level of awareness about their rights among women despite having the educated status in the society. The data shows that, there are four women respondent who have a very good knowledge of economic rights, Six women in political aspect and one women in social aspects and four women in general aspect have good knowledge of their rights out of fifty respondents which is taken consideration for the study through purposive and convenient sampling. These rights are guaranteed by the constitution of India and various legislations introduced by the government to take preventive measures for women for inclusive development.

Keywords – Women, Muslim, legal rights, constitution, awareness.

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I. INTRODUCTION

Several legal measures were taken in the last few decades to improve the condition of women and to include women into mainstream society in India. As we know that in India there are so many problems which are faced by women. Women play many roles throughout various phases of their lifespan. As an offspring, wife, mother and sister etc. they are having a unique position in society. Despite their contribution to the life of every human being, they have a disadvantageous position in civilisation. On the one hand they are adored, appreciated as the incarnation of all virtues and acceptance, but reality is different on the ground victimised curbed and separated in all domain of their life: The areas in which discrimination are manifested in the form of violence are marriage, succession, guardianship, divorce and maintenance (Bhalla, 2016).

Women carry on to be subjected under organising of the father from birth to previous to marriage, under husband in her married life and under son after the failure of her husband. She is discriminated

against men increasingly since she opens her eyes in the world. Not only this, the 21st-century current technology like Ultrasound test and amniocentesis, she is discriminated based on their sex. Subsequently, she exists in the womb of her mother and has to die before birth. As she rises, violence is executed on her making her life even more miserable. Thus, it is in the suitability of the things to make women aware of their rights and liabilities at both International and National levels.

Both male and female are the creations of the same God, and he equally splits their rights and duties. They are considered as the two essential pillars of the social structure. Their roles, duties and rights were balancing and added to each other. If society put extra pressure on one pillar only, then, the other pillars not able to accept the burden of the social fabrics, and the whole structure will be shattered into pieces. It is important to note that, our society is socially degenerating in terms of ethics, civilisation and ethos and the root cause can be the weakening role of one of the pillars of the social structure that is women. Half of the global inhabitants are women. She gives birth to human being while playing multiple roles at the same time facing many glitches, hardships and complications. She is a picture of creation concern and wellbeing. However, ironically, this pillar has been exploited by the other, i.e. man who is snatching the dignity of women from the beginning of the civilisation and it has happened and goes on happening. (Gay Young, 1994)

The first significant development to ensure basic human rights is the UDHR (Universal declaration of human rights) in 1948. It is considered as the Magna Carta of humanity. The declaration is universal as per its title as its contents. The global world observes December 10th as a world Human Rights Day. It articulates the human rights and fundamental freedom to every citizen on every corner of the globe. The declaration contains thirty articles. It provides five kinds of rights that are civil, political, economic, social and cultural. (Assembly, 1948)

India is one of the very few countries, which, despite some severe assaults on liberties, has returned to them. Mahatma Gandhi gave a turn to India's politics but taking it away from air-conditioned auditoria and lecture rooms thereby bringing politics to the doorsteps of every Indian. As Gandhiji, "Non-violence ideas put the enormous force at man's disposal. It is stronger than the most powerful weapon of destruction ever invented by social democracy". It was he who made an average Indian into a political man, whose presence in India saved democracy and human rights.

II. STATUS OF WOMEN IN ANCIENT, MEDIEVAL AND POST- INDEPENDENT ERA

Women in Ancient India:

Several studies articulated that women in early Vedic period enjoyed equal status with men in all spheres of life in ancient India. Women were literate as compared to men. The work of grammarians entitled "Patanjali" and Katyayana has clarified the above claims. Women were free to choose their partners and wedded according to their will. Women hold a superior position than their male counterparts. In this period women were treated with their full dignity. Vikas Nandal, 2104.

Women in Medieval India:

In the medieval period, the status of women in society was worsened more than in any period. The many evil practices were prevailing at this point like child-marriage, the sati system; female infanticide was on a large scale. The purdah system was introduced by the Muslim clerics and large on Muslim women. These women were also forced to practice 'zenana'. The Rajput women of Rajasthan who are known to place a high premium on honour practised 'Jauhar'. The term Jauhar refers to the exercise of the voluntary sacrifice of all the spouses and offspring of defeated warriors, to avoid capture and consequent molestation by the enemy. STUARD, 1976.

Women in Post Independent Era:

Women in India now contribute to the nation-building process to all events such as education, policymaking, mass media, art and culture, territory sectors, science and technology etc. Women secure key critical positions in the world. Women are now in every sector as women pilots of aircraft,

researchers, engineers, doctors, government employees, chief ministers, ministers, speakers, legislators. The irony is that their contribution to the nation-building is not recognized and appreciated in comparison to their male version. It portrays the various photos where the ladies, their advancement and also sex equal rights are actually amazing. Ladies possess insignificant embodiment in the premier public services of the nation. There is actually an immediate necessary as well as demand of the hour for tender hearted point to consider of the work of women. The structural discrimination, discrimination, gender predispositions, starvation, bias and wrongs against girls have come to be the everyday target of their lifestyle. It is actually expected that females are actually still denied liberty of self-expression, education and also economical power. The devaluation of girls has actually caused strategies such as lady's feticides, child marital relationships, dower and relevant criminal offenses, sexual harassment, rape, forced hooking etc. The cause for all these is the male patriarchy who manifested that women are not same as the man. The women should find out those fundamental rights which should be given to all the women regardless of caste, creed, race and religion.(FADIA, 2014)

There are common Forms of violence and problems which are faced by Indian women since her childhood:

- I. Rape.
- II. Pornography.
- III. Molestation.
- IV. Prostitution.
- V. Trafficking.
- VI. Domestic violence.
- VII. Malnutrition.
- VIII. Poor Health.
- IX. Maternal Mortality.
- X. Lack of Education.
- XI. Overworked.
- XII. Dowry.
- XIII. Female Infanticide.
- XIV. Starving Daughters.
- XV. Female Feticide:

III. CONSTITUTIONAL AND LEGAL PROVISIONS FOR WOMEN IN INDIA

The preamble of the Indian nature that contains the value of sex equality such as, Fundamental Civil Rights, Essential Duties as well as Instruction Guidelines. The Constitution not merely grants equal rights to ladies yet likewise permits the State to carry out techniques of beneficial bias in favour of women. Inside the circumstance of a democratic polity, our regulations, development policies, Methods and also programmes have actually aimed at women's holistic advancement in diverse realms. India has actually likewise ratified different combined nations settlements as well as civil rights tools executed to guard the level playing fields of females. The relevant formalities that India has actually validated are actually the adoption of the Convention on Removal of All Forms of Bias against Female (CEDAW) in 1993.

1. CONSTITUTIONAL PROVISIONS

The Constitution of India not simply yield key liberties to ensure impartiality to women yet at that point likewise approved the Federal government to welcome techniques of positive bias in favour of girls for voiding the accretive socio-economic, learning as well as partisan obstacles experienced by them. Key Legal rights, to name a few, assurance impartiality prior to the rule and same security of rule; forbids discrimination in contradiction of any type of resident on the premises of confidence, nationality, caste, sex or even place of birth, as well as pledge equal rights of possibility to all individuals in stuff relating to spend. The constitution Articles 14, 15, 15(3), 16, 39(a), 39(b), 39(c) and 42 of the Constitution are actually of unique relevance hereof to secure the interest of women.

2. LEGAL PROVISIONS

To maintain the Constitutional directive, the State has introduced numerous legislative measures planned to safeguard equal rights, to counter social discrimination and various forms of violence and carnages and to provide support services primarily to working women.

Although women may be victims of any of the crimes such as 'Murder', 'Robbery', 'Cheating' etc, the crimes, which are directed specifically against women, are characterized as 'Crime against Women'. These are broadly classified under two categories.

(1) The Crimes Identified Under the Indian Penal Code (IPC)

- (i) Rape (Sec. 376 IPC)
- (ii) Kidnapping & Abduction for different purposes (Sec. 363-373)
- (iii) Homicide for Dowry, Dowry Deaths or their attempts (Sec. 302/304-B IPC)
- (iv) Torture, both mental and physical (Sec. 498-A IPC)
- (v) Molestation (Sec. 354 IPC)
- (vi) Sexual Harassment (Sec. 509 IPC)
- (vii) Importation of girls (up to 21 years of age)

(2) The Crimes identified under the Special Laws (SLL)

However, all legislatures are not gendered specific, the provisions of directive distressing women expressively have been modified from time to time, and amendments carried with the emerging needs. Some acts which have different provisions to safeguard women and for their welfares are:

- (i) The Employees State Insurance Act, 1948
- (ii) The Plantation Labour Act, 1951
- (iii) The Family Courts Act, 1954
- (iv) The Special Marriage Act, 1954
- (v) The Hindu Marriage Act, 1955
- (vi) The Hindu Succession Act, 1956 with an amendment in 2005
- (vii) Immoral Traffic (Prevention) Act, 1956
- (viii) The Maternity Benefit Act, 1961 (Amended in 1995)
- (ix) Dowry Prohibition Act, 1961
- (x) The Medical Termination of Pregnancy Act, 1971
- (xi) The Contract Labour (Regulation and Abolition) Act, 1976
- (xii) The Equal Remuneration Act, 1976
- (xiii) The Prohibition of Child Marriage Act, 2006
- (xiv) The Criminal Law (Amendment) Act, 1983
- (xv) The Factories (Amendment) Act, 1986
- (xvi) Indecent Representation of Women (Prohibition) Act, 1986
- (xvii) Commission of Sati (Prevention) Act, 1987
- (xviii) The Protection of Women from Domestic Violence Act, 2005 (Taufiqu Ahamad, 2016)

3. SPECIAL INITIATIVES FOR WOMEN

(i) National Commission for Women

In January 1992, the government of India start-up, the legal body along with details purpose, to understand as well as to track all the matters associated with the constitution and also lawful securities provided for ladies, revisiting the prevailing law-makers to suggest changes wherever required.

(ii) Reservation for Women in Local Self -Government

The 73rd Constitutional Modification Functions passed in 1992 through Indian Assemblage to inspire ladies and to include all of them in decision-making method through offering appointments to one-third of the total chairs for ladies in all assigned offices in neighbourhood body systems whether in backwoods or city places.

(iii) The National Plan of Action for the Girl Child (1991-2000)

The utmost objective of the program is to protect endurance, security as well as alternative development of the lady youngster with the strategy of providing a better future for the female youngster.

(iv) National Policy for the Empowerment of Women, 2001

This policy was readied due to the Division of Female & Youngster Growth in the Ministry of Personnel Growth. The ultimate target of this plan is to determine the advancement, development and empowerment of women.

IV. IMPORTANT CONVECTIONS AND DECLARATIONS MADE BY UNITED NATIONS TO ELEVATE THE STATUS OF WOMEN

- Convention on the Political Rights of Women, 1952.
- Convention on the Nationality of Married Women, 1957.
- Declaration on the Elimination of Discrimination against Women, 1967.
- Convention on the elimination of all forms of Discrimination Against Women (CEDAW), 1979.
- Declaration on Elimination of Violence rights of Women, 1993.
- Vienna Declaration and Human rights of Women, 1993
- World's Conference on Women's Human rights.
- Beijing Declaration, 1995.
- United Nations Development Fund for Women's (UNIFEM) works on General Justice.
- United Nations Educational, Scientific and Cultural Organization's (UNESCO) Statement on Women's Contribution to the Culture of Peace.(United Nations Educational, 2017)

V. REVIEW OF LITERATURE

Sivaramayya B. (1983): Status of Women and Social change- this study articulates that, legislation that is dealing with Hindu marriages, sati methods, the engagement of the British to introducing regulations to shield females' social condition. It monitors views, illustrations of benches, regulations pertaining to bigamy, conjugal liberties, heirloom, splitting up, upkeep of separated ladies under Hindu relationship act and also Muslim personal laws. In addition, it likewise expressed the Muslim citizen's viewpoint. It questions the provisions of criminal treatment code as well as the Indian chastening code relating to over problems. This study mentioned cases, health conditions of trial and also judge descriptions and also point of views. This research study tried to understand the social status of ladies by means of regulations and regulations, Judicial analyses and process.(Sivaramayya B, 2014)

Sehgal Neeru (1987) Employment of Women and reproductive hazards in Work

The study revealed that, exposure to risks of harmful materials on productive, pregnant moms, unjust techniques against ladies by managers to dodge lawful, ethical obligation. Inspections found the instances of transfers to low paid projects, self-inflicted sterilisation, legal corrections offered in U.S.A, bad therapy on women, security, disastrous defence, clinical screening. the study quoted cases and court verdicts. It monitors Indian viewpoint of the problem in establishing countries and also in a similar way scrutinises Indian regulations that stops the manufacturing facilities to banning women

from carrying out harmful occupations, times prescribed for ladies, dangers in markets of tobacco, cotton, agro-based etc. Sehgal, 1987

Ahuja Ram (1998) Violence against Women: -This study conceives that the upsurge in physical violence against females seeks to response the concerns regarding the attribute and reasons for brutality against girls. The successful ladies' teams in attempting problems of sex-related exploitation and also harassment of women. These and also additional concerns are looked into from sociological perspective. It also contends with repercussions of injury dealt with through victims of violence as they seek acceptance in an aggressive atmosphere. This study also proposed that concerning therapy of such consequences by applying pre-emptive actions, reweigh father like rules, to produce a support system for preys within the family as well as with Non- regulatory organization etc. Therefore, delivering a balance in between practical and academic consequences. (Ahuja, 1998)

The central argument of this paper is that despite having the legal and constitutional safeguards to protect women, their rights are violated repeatedly and the state has remained to choose silent about it. The urgent imperative is to reshape our schooling system and inculcate the correct values in mind of the kids to be a prosperous and developed nation in the world.

VI. OBJECTIVES OF THE STUDY

The following objectives were undertaken to conduct the study.

- To decipher the awareness level of educated Muslim women's legal rights related to Political aspects.
- To decipher the awareness level of educated Muslim women's legal rights related to Economic aspects.
- To decipher the awareness level of educated Muslim women's legal rights related to Social aspects.
- To decipher the awareness level of educated Muslim women's legal rights related to General aspects.

VII. RESEARCH METHODOLOGY

The study is intended to judge the awareness about the women's legal rights related to political, social, economic and general aspects among the educated Muslim women in Aligarh District. The study was intended to find out the level of awareness whether they have poor, good, very good, excellent knowledge about the women's legal right in political, social, economic and general aspects.

Methodology:

The present study is descriptive and all the data is collected through the purposive and convenient sampling from fifty respondents that is primary data and to find out the level of legal awareness of educated Muslim women in district Aligarh of Uttar Pradesh.

Tools and Techniques:

To accomplish the research study the researcher needs to collect the data. The success of any research project depends on the selection of appropriate tools for the collection of relevant data. In the present study, the following tools have been used for the collection of data.

1. **Personal Data Blank:** It is constructed to know about Woman personal information.
2. **Self-made Women Rights Awareness Test:** Most of the instruments were not found appropriate for the present study. So, the researcher tapped many sources for preparing the tool i.e.

Constitution of India, News Papers, Books, and discuss with experts of the different fields, i.e. Sociology, Political Science and Law.

On the above basis researcher prepared a “Women Right Awareness Test”. Fifty-two items related to different fields of rights of women were constructed. The items were related to Social Rights, General Rights, Economic Rights, and Political Rights.

Women rights awareness test is used for judging the awareness of educated Muslim women rights in district Aligarh of Uttar Pradesh.

S.NO.	Dimension of Rights	Total question	Types of question
1	Political right	9	Multiple choices
2	Economic right	8	Multiple choices
3	Social right	19	Multiple choices
4	General right	15	Yes or no

Scoring: Each item in the test is followed by one response and one mark was allotted to each question.

VIII. DISCUSSION

DATA ANALYSIS AND INTERPRETATION:

The study of the awareness about women’s legal rights among the educated Muslim women of district Aligarh. The study analyses the level of awareness about the women legal right among women of district. This study investigates which level of awareness they have whether it is poor, average, good, and very good.

The study is intended to examine the level of awareness separately in various aspects of educated Muslim women’s legal rights. The researcher analyses the level of awareness separately in all four aspects of women’s legal right. The various aspects are Social Rights, General Rights, Economic Rights, and Political Rights.

The information was collected by the women through well-organised self-made questionnaire form. The data collected has been analysed thoroughly through appropriate statistical methods and presented in the form of tables and graphs in the following pages. The inference is drawn through tabulated data and graphical representation.

Table no. 01-

Following table displayed the score of the samples in the Muslim women’s rights awareness test in political aspects, economic aspect, social aspects and general aspects.

S.No.	GA-(/15)	EA-(/8)	SA-(/19)	PA-(/9)	Source of Knowledge
1	6	4	6	4	D
2	6	6	9	5	B
3	11	4	11	5	B
4	9	5	8	6	D
5	7	2	15	6	D
6	12	4	10	3	B
7	8	2	14	5	D

8	13	6	14	6	A
9	11	4	15	3	D
10	6	5	7	2	B
11	6	4	7	0	D
12	11	6	12	5	E
13	10	5	11	6	B
14	7	6	8	5	B
15	8	6	8	3	B
16	4	4	3	2	B
17	12	5	10	6	A
18	6	3	8	4	B
19	2	3	1	0	A
20	6	5	3	4	B
21	11	6	8	7	B
22	4	8	12	6	B
23	11	6	10	6	D
24	10	7	14	6	B
25	11	4	15	7	E
26	9	5	13	7	B
27	11	5	16	7	C
28	8	8	10	5	E
29	9	6	11	5	B
30	6	3	7	3	E
31	9	3	4	2	E
32	1	2	1	0	B
33	12	5	10	6	A
34	11	4	13	5	E
35	5	3	4	1	A
36	13	6	13	6	E
37	11	6	12	8	D
38	11	7	13	5	B
39	13	6	15	7	E
40	11	4	15	6	E
41	10	5	9	5	E
42	7	4	6	2	D
43	8	4	7	4	A
44	7	4	8	3	D
45	6	5	9	4	B
46	9	4	6	3	B
47	5	2	3	1	E
48	9	5	8	4	A
49	10	6	13	6	A
50	7	5	10	6	E

Table No. 1

Above table shows the score of the samples in the women's rights awareness test in political aspects, economic aspect, social aspects and general aspects and last column depicting the source of knowledge. The first column shows the number of the selected population.

1. The second column shows the score of the selected population of educated Muslim women's legal rights awareness test in general aspects. In general aspects score gains out 15.
2. The third column shows the score of the selected population of educated Muslim women's legal rights awareness test in economic aspects. In economic aspects score gains out of 8.
3. The fourth column shows the score of the selected population of educated Muslim women's legal rights awareness test in social aspects. In social aspect, score gain out of 19.
4. The fifth column shows the score of the selected population in women's legal rights awareness test in political aspects. In political aspects, score gain out of 9.
5. The sixth column shows the source of knowledge.

Option (A) represents electronic media.

Option (B) represents print media.

Option (C) represents from your parents.

Option (D) represents from your teacher or class discussion.

Option (E) represents from your peer group discussion.

GRAPH-1

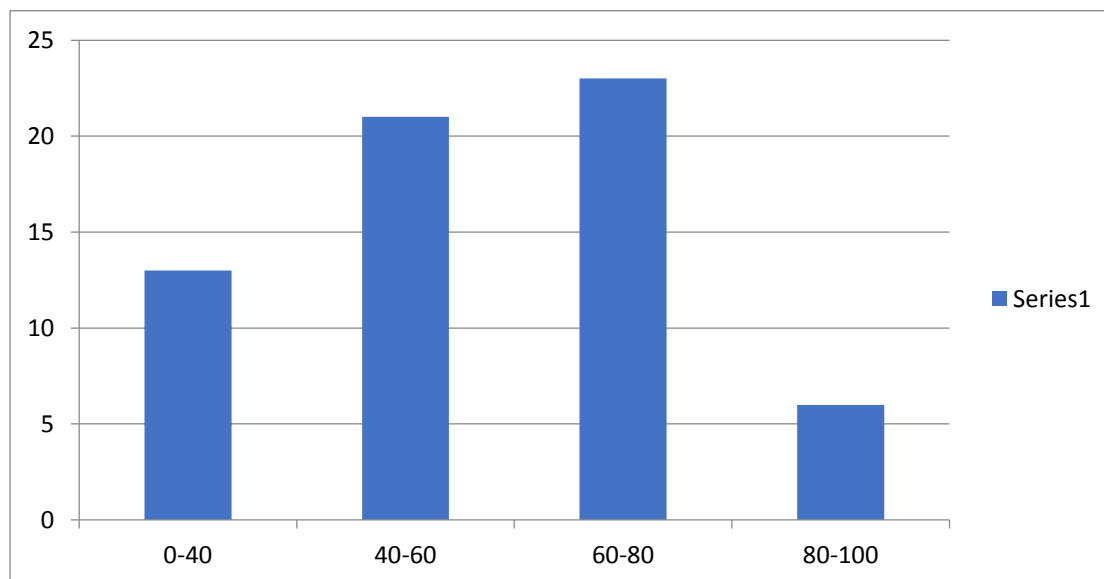


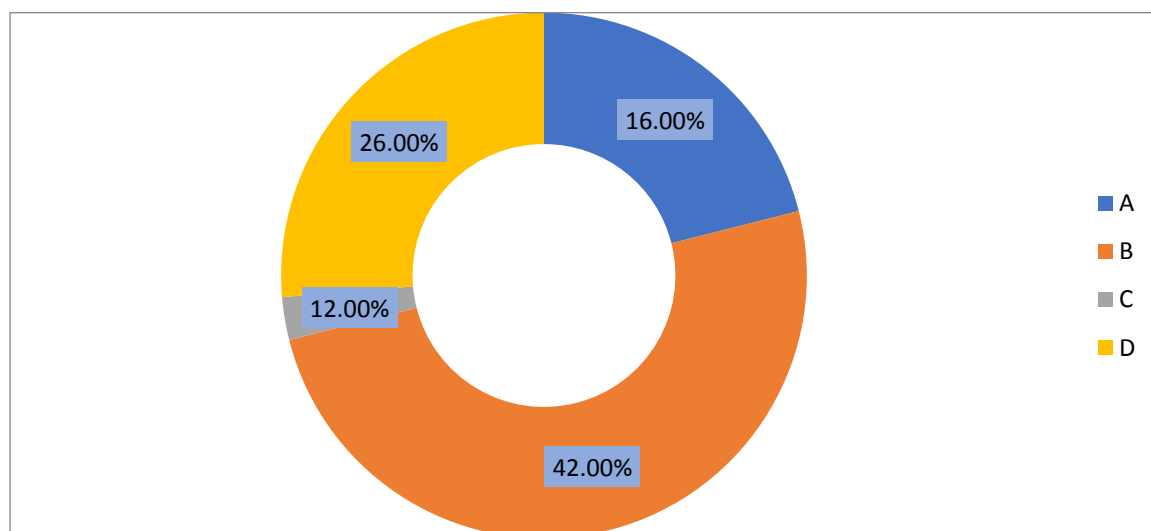
Figure 1 the no. of respondent got the score in political aspect of Muslim women's legal rights awareness test

- The above graph shows that the number of the educated Muslim woman who got the score between 0-40 percent is 13 out of 50 in political aspects.
- The above graph shows the number of educated Muslim Woman who got the score between 40-60 percent is 21 out of 50 in political aspects.
- The above graph shows the number of educated Muslim Woman who got the score between 60-80 percent is 23 out of 50 in political aspects.

- The above graph shows the number of educated Muslim Woman who got the score between 80-100 percent is 6 out of 50 in political aspects.

Pie chart-1

Pie chart of the percentage of the respondent got score in political aspect of women's legal rights aware



This pie chart shows that.

- There are 26 % educated Muslim women who gain the score in women's legal rights awareness test in the political aspect between 00-40 percent
- There are 16 % educated Muslim women who gain the score in women's legal rights awareness test in the political aspect between 40-60 percent
- There are 46 % educated Muslim women who gain the score in women's legal rights awareness test in the political aspect between 60-80 percent.
- There are 12% educated Muslim women who gain the score in women's legal rights awareness test in the political aspect between 80-100 percent.

Researcher categorised the level of knowledge. Those who gain score between.

00-40 - Poor knowledge.

40-60 - Average knowledge.

60-80 - Good knowledge

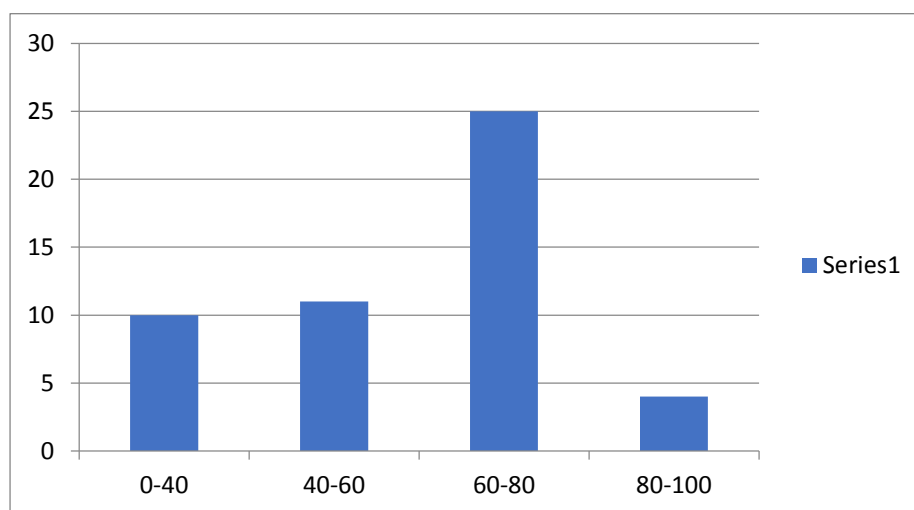
80-100 - Very Good Knowledge.

So, the above data depicted that there are 26% educated Muslim women in district Aligarh who have poor knowledge about the political rights of the women. The 16% women in district Aligarh those have average knowledge about the political rights, 46% women in district Aligarh those have good knowledge about the political rights and 12% women in district Aligarh those have good knowledge about the political rights.

ECONOMIC ASPECTS:

GRAPH-02

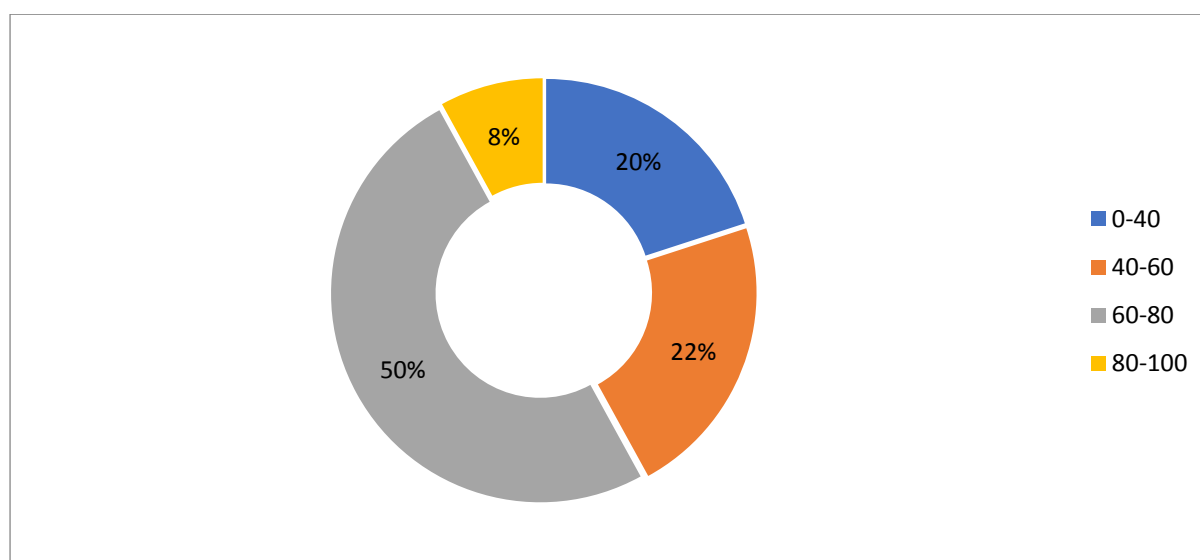
Graph of the number of respondent got score in economic aspect of Muslim women's legal rights awareness test.



- The above graph shows that the number of educated Muslim women who got the score between 0-40 percent is 10 out of 50 in economic aspects.
- The above graph shows the number of educated Muslim women who got the score between 40-60 percent is 11 out of 50 in economic aspects.
- The above graph shows the number of educated Muslim women who got the score between 60-80 percent is 25 out of 50 in economic aspects.
- The above shows the number of educated Muslim women who got the score between 80-100 percent is 4 out of 50 in the economic aspect.

PIE CHART-2

Pie chart of the percentage of the respondent got score economic aspect of Muslim women's legal rights awareness test.

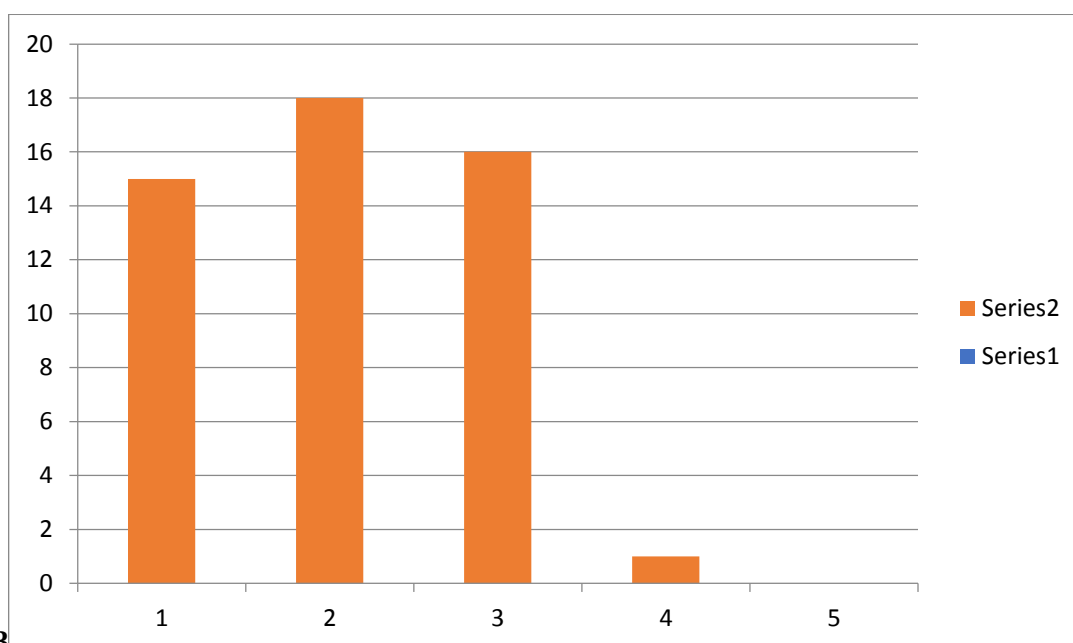


This pie chart shows that.

- There are 20% educated Muslim women who gain the score in Muslim women's legal rights awareness test in the economic aspect between 00-40 percent
- There are 22% educated Muslim women who gain the score in Muslim women's legal rights awareness test in economic aspect between 40-60 percent.
- There are 50 % educated Muslim women who gain the score in Muslim women's legal rights awareness test in the economic aspect between 60-80 percent.
- There are 8% educated Muslim women who gain the score in Muslim women's legal rights awareness test in the economic aspect between 80-100 percent.

So, the above data shows that there are 20% educated Muslim women in district Aligarh who have poor knowledge about the economic rights of the women. The 22% educated Muslim women who have average knowledge about the economic rights, 50% women who have good knowledge about the economic rights and 8% educated Muslim women in district Aligarh who have very good knowledge about the economic rights

SOCIAL ASPECT.

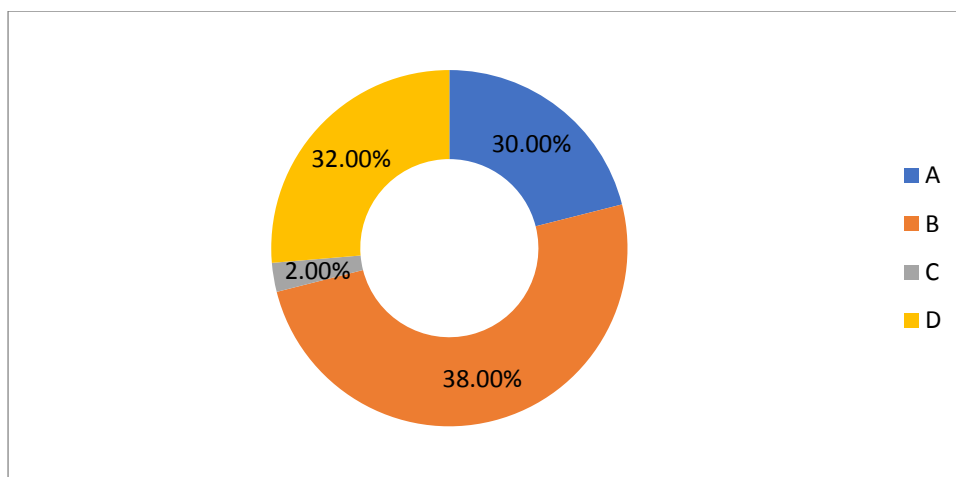


Graph-3

- The above graph shows that the number of students who got a score between 0-40 per cent is 15 out of 50 in social aspects.
- The above graph shows the number of educated Muslim women who got a score between 40-60 per cent is 18 out of 50 in social aspects.
- The above graph shows the number of educated Muslim women who got a score between 60-80 per cent is 16 out of 50 in social aspects.
- The above graph shows the number of educated Muslim women who got the score between 80-100 per cent is 1 out of 50 in social aspect.

PIE CHART-3

The below Pie chart of the percentage of the respondent got score in social aspect of Muslim women's legal rights awareness test.



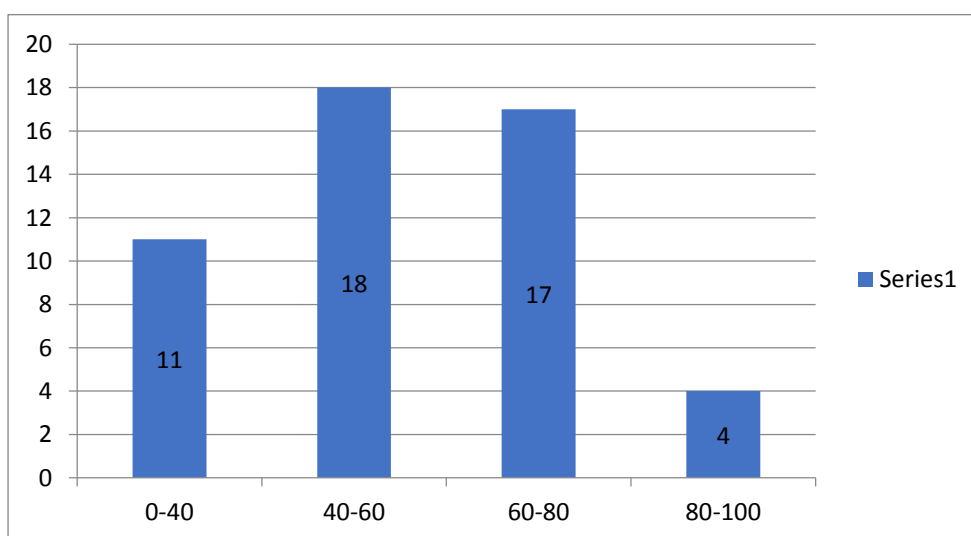
This above pie chart shows that.

- There are 30% educated Muslim women in district Aligarh who gain the score in women's legal rights awareness test in social aspect between 00-40 percent
- There are 36% educated Muslim women in district Aligarh who gain the score in women's legal rights awareness test in social aspect between 40-60 percent.
- There are 32% educated Muslim women who gain the score in women's legal rights awareness test in social aspect between 60-80 percent.
- There are 2% educated Muslim women who gain the score in women's legal rights awareness test in social aspect between 80-100 percent.

So the above data indicates that there are 30% educated Muslim women in the District Aligarh who have poor knowledge about the social rights of the women, 36% women have average knowledge about the social rights, 32% women have good knowledge about the social rights and rest 2% women have very good knowledge about the social rights.

GENERAL ASPECTS:

GRAPH-04

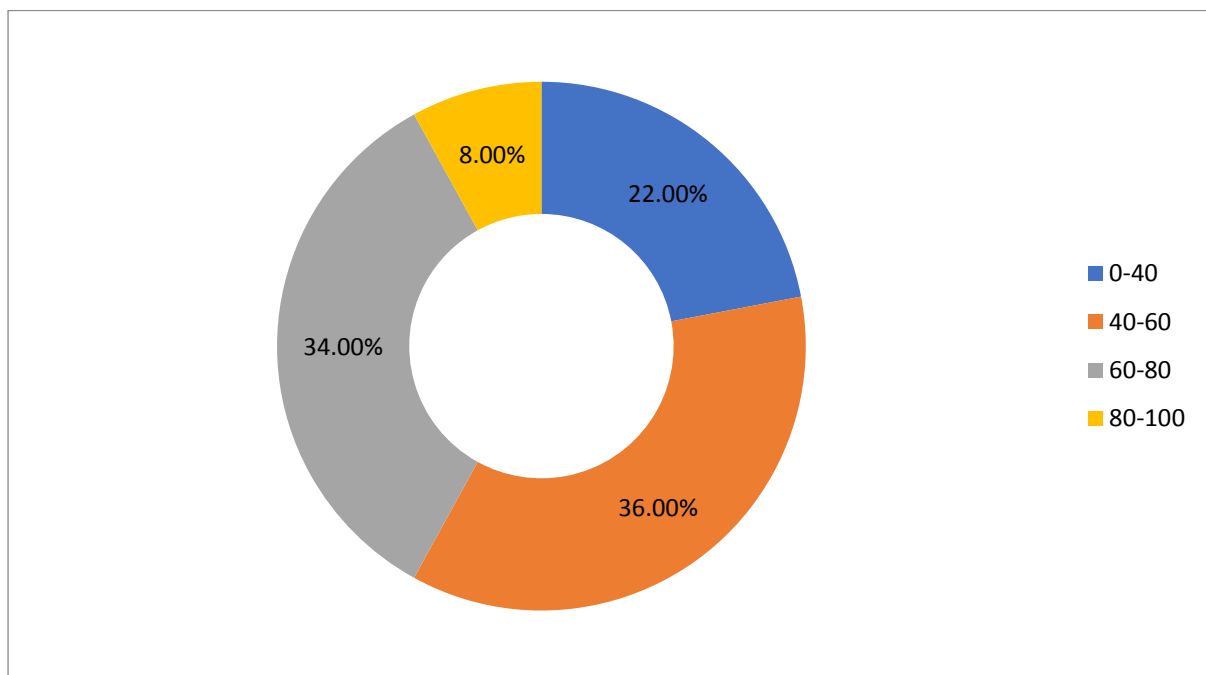


- The above graph shows that the number of educated Muslim Women who got the score between 0-40 percent is 11 out of 50 in general aspects.

- The above graph shows the number of educated Muslim Women who got the score between 40-60 percent is 18 out of 50 in general aspects.
- The above graph shows the number of educated Muslim Women who got the score between 60-80 percent is 17 out of 50 in general aspects.
- The above graph shows the number of educated Muslim Women who got the score between 80-100 percent is 4 out of 50 in general aspect.

PIE CHART-4

Pie chart of the percentage of the respondent got score in general aspect of women's legal rights awareness test.



This pie chart illustrated that.

- There are 22% educated Muslim women who gain the score in women's legal rights awareness test in general aspect between 00-40 percent
 - There are 36 % educated Muslim women who gain the score in women's legal rights awareness test in general aspect between 40-60 percent.
 - There are 34 % educated Muslim women who gain the score in women's legal rights awareness test in general aspect between 60-80 percent.
- There are 8% educated Muslim women who gain the score in women's legal rights awareness test in general aspect between 80-100 percent

The above data displayed that there are 22% educated Muslim women in district Aligarh who have poor knowledge about the general rights of the women, the 36% women who have average knowledge about the general rights, the 34% women who have good knowledge about the social rights and rest 8% women have very good knowledge about the general rights.

IX. FINDINGS OF THE STUDY

Researcher categorised the level of knowledge in four categories.

- 00-40 - Poor knowledge.

- 40-60 - Average knowledge.
- 60-80 - Good knowledge.
- 80-100 - Very good knowledge.

In political aspects:

So, the data demonstrated that there are 26% educated Muslim women who have poor knowledge about the political rights of the women, **16%** women who have average knowledge about the political rights, **46%** women who have good knowledge about the political rights and **12%** women who have very good knowledge about the political rights.

In economic aspects:

thus, the data shows that there are **20 %** educated Muslim women who have poor knowledge about the economic rights of the women, **22%** women who have average knowledge about the economic rights, **50%** women who have good knowledge about the economic rights and **8%** women who have very good knowledge about the economic rights.

In social aspects:

Therefore, the data shows that there are **30% educated Muslim** ladies that possess inadequate know-how about the social legal rights of the females, 36% females that have ordinary understanding regarding the social rights, 32% females who have great knowledge about the social rights and **2%** women who have very good knowledge about the social rights.

In general aspects:

Consequently, the data shows that there are **22 % educated Muslim** women who have poor knowledge about the general rights of the women, **36%** women who have average knowledge about the general rights, **34%** women who have good knowledge about the social rights and **8%** women who have very good knowledge about the general rights.

X. CONCLUSION AND SUGGESTIONS

It is necessary to make women aware of fighting against the violence and such kinds of traditions of a society. They should be made aware of available rights for them. They should be aware of the fact that sex determination is not right, but it is a punishable offence. Hence it is essential to make them aware of related laws. The major problem is that our society has created two gender boxes, one box is for man, and another one is for women. These boxes tell us how to perform our duties, what to wear, how to behave. If anyone tried to perform outside the box is excluded from society and perceived as a threat to society. Women are more prone to discrimination because they are not well aware of their rights that are provided by the constitution of India. It is a responsibility of government and non-governmental organisation to plan and execute the programmes for creating awareness among women about their legal and constitutional rights.

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