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**CHILD MARRIAGE: A VIOLATION OF RIGHTS AND IMPEDIMENTS TO DEVELOPMENT.**

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**ABSTRACT:**

Any legal or unofficial union between a kid under the age of 18 and an adult or another child is referred to as a child marriage. A child and an adult or a youngster and another child entering into a formal or informal domestic partnership is referred to as a child marriage. Child marriage is a gross infringement of the common freedoms of youngsters. However, it obliterates the right to healthy improvement of the two genders yet the repercussions are all the more genuinely impeding for the young lady kids involved. Child marriage is both a reason and result of orientation brutality in this way shaping an endless loop of unending imbalances.

It brings about infringement of common freedoms with grave outlandish outcomes like early spousal living together bringing about untimely sexual relations, early pregnancies, lack of healthy sustenance, newborn child and maternal mortalities, hardship of instructive and business amazing open doors, and so on. There is regulative disarray intrinsic in arrangements of different regulations which accommodate punitive results on one hand and maintain the legitimacy of kid marriage then again. The legal choices are the same in approach and are a lot of ward on the tenet of factum valet that concurs legitimacy to the kid marriage underscoring more on the directs of the Hindu strict sacred writings and individual regulation. The current paper talks about the idea of child marriage, its causes and outcomes, authoritative and legal reactions, and its multifaceted nexuses with the conceptive rights of ladies.

**ANALYSIS:****INTRODUCTION**

Before attaining the age of majority for many young women child marriage is the biggest challenge and also for them, it is a plightful reality. India gained independence in 1947 but even after the independence Child Marriage in India is still quite rampant.

Child marriage of young ladies is a relatively dismissed social issue in India and is only sometimes given due consideration by strategy producers policing and academicians. It is notwithstanding the way that child marriage is an unmistakable infringement of common liberties showing itself as a serious type of sexual viciousness happening at the family level.

Child marriage shows itself as a grave social underhanded that not only encroaches upon the privileges of the youngster esteemed by different UN instruments yet in addition disregards the Sacred responsibility contained in the orders standards of the Constitution of India.

Child marriage splits the different human rights of both sexes of children but somehow it majority affects the girl. Child Marriage is so hilarious that it takes away the girl's childhood time which is a very crucial part of her development not only physically but also mentally, emotionally as well as psychologically but because of Child Marriage this development vanished because of early pregnancy, malnutrition, and maternal mortality. Child Marriage not only robbed the girl child reproductive rights but also destroyed her educational and employment opportunities which majorly affected her growth.

In right-on-time maternity, there are grave possibilities of fetal distortions in the event of its endurance, and the high gamble is acted to the lives of the child as well as the mother. Subsequently, the well-being and improvement of two ages of youngsters - the kid mother and the newly conceived child, endure as fallout of early pregnancy. At the public level, youngster relationships add to a significant degree in populace blast.

#### **DEFINITION:**

Child marriage means “a marriage to which either of the contracting parties is a child. Child means “a person who, if a male, has not completed twenty-one years of age, and if a female, has not completed eighteen years of age”.<sup>1</sup>

Many times, in discussions and discourses, terms like ‘early marriages’ or ‘forced marriages’ are also used to describe child marriages. ‘Early marriage’ describes a marriage that occurs prior to the age of marriage recognized by law and the term ‘forced marriage’ highlights the lack or incapacity to give consent on the part of the child contracting party to marriage, due to minority. In the case of *Sushila Gothala vs. the State of Rajasthan*, the court stated that the minimum required age for marriage is 18 years for girls and 21 years for boys.<sup>2</sup>

In *Neetu Singh VS the State & Ors*. The High Court of Delhi held that the marriage of a minor is neither void nor voidable, but is punishable. Under the Hindu Marriage Act, none of the

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<sup>1</sup> The Prohibition of Child Marriage Act, 2006, Sec. 2(b), No. 06, Acts of Parliament, 2006 (India).

<sup>2</sup> *Sushila Gothala vs. the State of Rajasthan*, 1995.

parties have the option to repudiate the child marriage by way of a decree of nullity.<sup>3</sup> Child Marriage leads to evil consequences that affect not only individuals but also the society at large. Child Marriage mostly happens in India at a large scale, particularly in the states of Rajasthan, MP, Gujarat, and Karnataka. In these states, the children get married on special days like Akshaya Tritiya<sup>4</sup> but also few cases have seen that this type of marriage is also reported and to be made while the child who will be going to marry are not born but they are still in their mother womb.<sup>5</sup>

The main official government sources providing data on child marriage are the surveys conducted by the NFHS (National Family Health Survey) and DLHS (District Level Household and Facility Survey).<sup>6</sup> According to these surveys, approximately, twenty-three million girls in India face the reality of child marriage. While the country is growing at an average of 8% a year, child marriage is decreasing at less than 1% a year.<sup>16</sup> While the practice concerns on average one in two women, aged twenty to twenty-five, the prevalence is even higher among disadvantaged groups, the poorest among poor families, and in rural areas.<sup>7</sup>

Marriage being a social choice and not a singular one is fundamental for everybody, especially essential for females. A few socio-social variables like the low status of ladies, and more, relevance of the rule of endogamy in marriage are the convincing antecedents for youngster relationships. The low period of marriage is connected with the close to comprehensiveness of marriage in India.

The young lady kid in India is undesirable and is viewed as a risk to the parental family and the first charge in her life has all the earmarks of being married trailed by multiplication. The more experienced a young lady gets, the more are the possibilities that she will apply her brain to the decision of her accomplice and could conflict with the parental authority by not adjusting to the customary standards and rules of the general public which isn't attractive. To preclude any such humiliating circumstances, kid marriage gives a simpler way out to the guardians.

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<sup>3</sup> Neetu Singh vs The State & Ors. on 13 January, 1999.

<sup>4</sup> "A Day of Child Marriages in Rajasthan", HinduMay12, 97; "A Tale of Baby Bride in Bayana", StatesmanSep. 23, 98; "A New Look at Child Marriages in Rajasthan", Hindu Aug. 4, 97); "7000 Children Married Off in M.P.", Telegraph May 11, 97; "Brides at Ten – Tribals Defy Law", Indian Express 10.03.97; "Child Brides", Deccan Herald (12.10.97).

<sup>5</sup> "Here Marriages are made in the Womb", Deccan Herald, (12.10.97).

<sup>6</sup> rchiips, <https://rchiips.org/>, (last visited Oct. 10, 2023).

<sup>7</sup> unicef, <https://www.unicef.org/media/111381/file/Child-marriage-country-profile-India-2021.pdf>, (last visited Oct. 10, 2023).

Virginty and chastity of women play crucial roles that are attached to Indian society. Another major cause of the early marriage of girls is a desire to preserve the purity of girls. Moreover according to the religious rules and scriptures also sanction that a girl can be married only in the condition that she should be a virgin. Among Brahmin a father did not marry his daughter before attaining puberty it is considered to be a sin.

It is additionally viewed that developed unmarried young ladies are inclined to deliberate and compulsory sexual relations including assault. So to shield the young ladies from enjoying wantonness and parenthood before marriage, there gives off an impression of being an inclination with respect to the guardians to move their responsibility of monitoring the young lady, to the next family as soon as conceivable by giving her in marriage.<sup>8</sup>

In the lower strata of society, the bride price of the girl is taken by her parental family and the groom's family is happy to have an extra pair of hands in return, to earn for the family.<sup>9</sup> Lack of education remains the eternal cause of child marriage as the parents are not in a position to segregate the concepts of puberty and preparedness to have sex and are unable to realize the dire health consequences of early reproduction.<sup>10</sup> Over the last century, there has been improvement in the mean age for marriage but its pace is so slow that generations of girls continue to marry young and reproduce early.

### **HISTORICAL PERSPECTIVE AND IMPROVEMENT OF REGULATION ON CHILD MARRIAGE:**

The origin of the evil custom that is child marriage remains obscure and there is no certainty about the time period in which this social evil manifested and developed itself.<sup>11</sup>

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<sup>8</sup> Mulder, Monique Borgerhoff. "Bridewealth and Its Correlates: Quantifying Changes Over Time." *Current Anthropology* 36, no. 4 (1995): 573–603. <http://www.jstor.org/stable/2744247>.

<sup>9</sup> *Id.*, at 1048.

<sup>10</sup> Naghizadeh S, Mirghafourvand M, Mohammadi A, Azizi M, Taghizadeh-Milani S, Ganbari H. Knowledge and viewpoint of adolescent girls regarding child marriage, its causes and consequences. *BMC Womens Health*. 2021 Oct 6;21(1):351. doi: 10.1186/s12905-021-01497-w. PMID: 34615510; PMCID: PMC8495953.

<sup>11</sup> It is believed that when Aryans first came to India, they were strangers to the concept of child marriage. In the Vedic period, marriages were effected only when the couple reached a mature age. In the smriti period, 8 – 10 years of age, was considered to be appropriate for girls to enter into matrimony. It is alleged that the custom of child marriage is a development which took place after the muslim invasions as it was conceived that the married women were less prone to being the subject of capture by the invaders. See Report of Age of Consent Committee, Government of India, 92(1929).

Under the unmodified Hindu law, as per Mitakshara, the capacity for marriage was attained at the completion of the sixteenth year, and as per Dayabhaga, at the completion of the fifteenth year.<sup>1213</sup>

During the English period, the English traditions and considerations roused the reformist development against child marriage. It was, as a matter of fact, the principal regulation chiefs, who drafted the Correctional Code in 1846, who had first imagined making sex between the spouse and the wife, under 10 years, an offence. After the notorious case of Queen v. Haree Mohan Mythee<sup>14</sup> in which an 11-year-old girl died due to the injuries received by sexual intercourse with her 35-year-old husband, the movement against child marriage picked up its due velocity. In 1891, the age of consent to sexual intercourse was raised from 10 years to 12 years by the Criminal Law (Amendment) Act, of 1891 to ensure that female children are protected from immature cohabitation<sup>15</sup>

Towards the finish of the last hundred years, public consideration was progressively coordinated towards the improvement of the constitution of the country furthermore, the decrease of foundations for unusual mortality. As a consequence thereof, in 1929, the Criminal Law (Amendment) Act<sup>16</sup> further raised the age of consent from 12 to 13 years in the case of married girls.

## LEGAL PROVISIONS:

### **The Child Marriage Restraint Act, 1929:**

Law has played an important role in social reforms, there is a lot of shreds of evidence in world history about it. The Child Marriage Restraint Act, of 1929, was also a step towards this direction and applied not only to Hindus but to all citizens of India.

The Act purported to restrain the solemnization of marriage between two individuals when they were below the age limit prescribed in the Act. Initially, the age limit was 14 years for girls and 18 years for boys. The age limit for girls was raised to 15 years by an amendment to the Act in 1949. One more significant change was achieved in 1978 when as far as possible the

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<sup>12</sup> 4Mayne's Hindu Law and Usage, revised by Alladi Kuppaswami, J. 186 (14th ed. 1996)

<sup>13</sup> ohchr,

<https://www.ohchr.org/sites/default/files/Documents/Issues/Women/WRGS/ForcedMarriage/NGO/HAQCentreForChildRights1.pdf>, (last visited Oct. 10, 2023).

<sup>14</sup> Queen-Empress vs Hurree Mohun Mythee on 26 July, 1890.

<sup>15</sup> ILR 1891 Cal 49

<sup>16</sup> Criminal Law (Amendment) Act, 2013, No. 13, Acts of Parliament, 2013 (India).

two young ladies and young men were raised to 18 and 21 years separately, essentially so as to really take a look at the populace development in the country. It was likewise visualized that ascent in the period of marriage will prompt better well-being of the mother and the youngster. If the adult male marries a minor girl he will be liable and penalized under this act. In the event that the grown-up groom was more than 21 years of age,<sup>39</sup> he was responsible for being rebuffed with as long as 90 days SI with a fine, and in case, he was between 18 - 21 years of age, a discipline of a limit of 15 days SI or a fine up to Rs.1,000/- or both can be forced on him. No comparable arrangement, be that as it may, existed for a female grown-up, who wedded a minor kid, conceivably due to such occurrences being uncommon.

IF punishment of a maximum of 3 months SI with a fine could be imposed on the parents or guardian for promoting or permitting the marriage to be solemnized or negligently failing to prevent it. It is interesting to note that no woman can be punished under the relevant section. Similar punishment can be imposed on a person, who performed, conducted, or directed any child marriage to be solemnized.

The Demonstration recommended two unconventional elements - first - the restricted cognizable nature of the offenses. The offenses were cognizable for the reasons for examination, yet the police officials couldn't make any capture without a warrant. Also, the court couldn't take awareness of any offense under the Demonstration, after the expiry of one year from the date of its commission.

The court was engaged under the Demonstration to issue an injunction against individuals engaged with the solemnization of kid marriage. This force of the court was shackled as before the issuance of such an order a notification was to be given to the individual concerned and a chance to show cause against the order was to be given to him. The disobedience of such an order could involve the limit of detainment of 90 days SI with a fine to men only as no lady could be rebuffed under the segment<sup>17</sup> The Act, though penalized could not affect the validity of child marriage and the provisions were drafted in such a manner that true and effective implementation of the Act was rendered extremely difficult due to the socio-cultural setup of

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<sup>17</sup> Ram BaranUpadhiya v. SitalPathak (AIR 1939 All 340); Sivanandy v. Bhagsvathyamma (AIR 1862 Mad 400); William Rebello v. Jose Agnelovaz (AIR 1996 Bom 204); GajaraNaranBhura v. KanbiKunverbai Parbat (AIR 1997 Guj. 185).

Indian society. The toothless provisions of the Act, it is also referred to as an illustration of a non-performing piece of legislation<sup>18</sup>

### **Hindu Marriage Act-1955:**

The Demonstration is a significant marriage regulation in India as it applies to most of the residents who are Hindus. The Demonstration sets out specific circumstances for the solemnization of legitimate relationships among Hindus. The proviso (iii) of area 5 expects that the spouse ought to have finished 21 years old and the lady of the hour, the age of 18 years at the hour of marriage. At first, the ages endorsed for the lady of the hour and the husband-to-be were 15 years and 18 years Individually. Before 1978, marriage under the recommended ages could be solemnized with the assent of the guardian.

With the Change Act, this arrangement became infructuous as the age for marriage was raised and guardianship wasn't needed in the event of an individual matured 18 years. Thus, the provision was erased by the Correction Act.

Apart from a valid marriage – the one which is solemnized in compliance with all the requirements as laid down in section 5 of the HMA, the Act contemplates void marriage (void ab initio) and voidable marriage<sup>54</sup> (which can be declared null and void at the instance of the aggrieved party). A marriage solemnized in contravention of section 5 is either void or voidable depending upon the contravention of specific clauses of section 5 of the Act contemplates penal consequences for the children whose marriage is solemnized. The punishment can extend to 2 years SI or with a fine which can go up to Rs.1,00,000/- or both.<sup>19</sup>

### **The Prohibition of Child Marriage Act, 2006 (PCMA):**

After the silent confusions of HMA 1955 And Toothless Provisions of The Child Marriage Restraint Act, 1929 the Indian society witnessed a growing demand for making the rules and regulations on Child Marriage more effective, consistent, proper rules and regulations and with strict provisions so that the accused can get the punishment for committing the child marriage which is a evil social practice.

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<sup>18</sup> Manu N. Kulkarni, Child Marriages and the State, (1994) 29 EPW 1884.

<sup>19</sup> Press Information Bureau Government of India Ministry of Women and Child Development, <https://www.pib.gov.in/newsite/PrintRelease.aspx?relid=97856>, (last visited Oct. 10, 2023).



Compliant with the endeavors of the Public Commission for Women, the Public Basic Liberties Commission embraced a complete survey of the 1929 Demonstration and made suggestions for complete amendments. The Focal Government, subsequent to counseling the State States and the UTs on the suggestions of NCW and NHRC, chose to acknowledge all proposals and give impact to them by canceling and once again establishing the Child Marriage Restriction Act, 1929. Consequently, The Prohibition of Child Marriage Act, 2006 came into being on January 10, 2007.

The silent features are as follows

- The Act made the child marriage voidable at the option of the contracting party to the marriage, who was a child. However, since a girl is supposed to attain majority at the age of 18 years and a boy at 21 years, the woman can file a petition till she becomes 20 years of age.
- 2. The Act also allows for maintenance and residence for the girl till her remarriage from the male contracting party or his parents.<sup>20</sup>
- All the punishments contemplated under the Act are quite enhanced as compared to the 1929 Act. The punishment for a male adult marrying a girl child has been enhanced to 2 years RI or with a fine up to one lakh rupees or both.
- Whoever performs, conducts directs, or abets any child marriage shall be punishable with rigorous imprisonment which may extend to two years, and shall be liable to a fine which may extend to one lakh rupees unless he proves that he had reasons to believe that the marriage was not a child marriage.
- All offenses under the Act have been made cognizable and non-bailable.
- Marriage of a minor child to be void in certain circumstances – Where a child, being a minor (a) is taken or enticed out of the keeping of the lawful guardian; or (b) by force compelled, or by any deceitful means induced to go from any place; or (c) is sold for the purpose of marriage; and made to go through a form of marriage or if the minor is married after which the minor is sold or trafficked or used for immoral purposes, such marriage shall be null and void.<sup>21</sup>

<sup>20</sup> Prohibition of Child Marriage Act, 2006, Sec. 3 No. Acts of Parliament, 2006 (India).

<sup>21</sup> PROHIBITION OF CHILD MARRIAGE ACT 2006, Sec. 2, Acts of Parliament, 2006 (India).

**ISSUES OF VALIDITY OF CHILD MARRIAGE:**

It is noted that the legislature as well as the judiciary recognize the validity of child marriage. It is very disappointing to note that while on one side the law provides for penal consequences for the solemnization of child marriage, on the other side number of legislative give support by enactments many provisions which is essence incorporate and give support to validity of marriage.

The Hindu Marriage Act, of 1955, contains a provision pertaining to a special ground of divorce for a girl, who gets married before attaining 15 years of age and who repudiates the marriage between 15-18 years.<sup>22</sup> It is irrelevant whether the marriage is fulfilled or not. The presence of such an arrangement connecting with separation is obviously demonstrative of the way that the administrators have plainly acknowledged the legitimacy of kid marriage as really at that time they would be able to have mulled over separating in such a case.

It is pertinent to point out that if the child bride does not exercise the option of puberty before she completes 18 years of age, her marriage could be valid.<sup>23</sup> It remains a debatable issue whether the right to repudiate the marriage can be exercised by the child bride at all as it is nearly impossible that she can exercise her choice in a sociocultural milieu that does not even acknowledge the need for her consent to the marriage, in the very first place

Another legal anomaly is created, in this context, by the operation of section 9 of the HMA. The position of the child bride is further worsened by the fact that in case of her withdrawal from the matrimonial relationship, her husband is legally entitled to claim restitution of conjugal rights against her and it would be no excuse that she was minor at the time of solemnization of marriage.<sup>24</sup>

The Indian Penal Code, 1860, contains another stark illustration of legislative endorsement and sanction to child marriage in section 375 which defines rape. 376(1) IPC. A special relaxation in penalty was given to the husband, who raped his wife when she happened to be between 15-16 years of age as there was a stark discrepancy between the Exception (2) attached to s. 375 IPC and the clause (i) to s. 376(2) IPC, which made the rape of a woman below 16 years as an aggravated form of rape punishable with a mandatory minimum punishment of 10 years

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<sup>22</sup> HMA, 1955, S. 13(2)(iv), No. 25, Acts of Parliament, 1955 (India).

<sup>23</sup> Luxmi Devi v. Ajit Singh 1995(2) HLR 299 (P&H)

<sup>24</sup> MohinderKaur v. Major Singh (AIR 1972 P&H 184).

However, after the amendment of 2013 to the IPC, the husband goes scott-free in all cases of marital rape where the wife happens to be over 15 years of age. S. 376(2) IPC. It may be noted that the minimum mandatory punishment, which can be imposed under this section for raping a girl under 16 years, is 10 years, which can be extended up to life. See Act No. 32 of 2012. Various provisions of POCSO defining sexual assault, aggravated penetrative sexual assault, etc. do not make any exceptions on the basis of marital status of girl children.

The above investigation of a couple of regulative arrangements is just illustrative and not comprehensive. Such regulative support and acknowledgment of the event of youngster marriage unquestionably decreases the boisterous order of the Prohibition of Child Marriage Act, 2006 to beat the solemnization of kid relationships down. The different previously mentioned arrangements give a confirmation to the guardians and watchmen that the legitimate privileges of the minors are gotten. Recognizing such legitimate freedoms and leaving the legitimacy of youngster marriage flawless loses the authoritative craving to control the social evil of child marriage.

#### **JUDICIAL RESPONSE:**

The soul of the administrative approach of leaving the legitimacy of the kid marriage flawless is kept alive by the legal choices too. Notwithstanding a couple of remarkable choices, the legal executive has overall placed its endorsement on the legitimacy of child marriage.

In *Naumi v. Narottam*, the High Court of Himachal Pradesh held that child marriage is valid as it is neither void nor voidable. In *Mohinder Kaur v. Major Singh*<sup>87</sup> upholding the validity of child marriage on the same logic, the P&H High Court observed that the solemnization of child marriage is no defense to the claim of restitution of conjugal rights. However, in *Budhan v. Mamraj*, the court preferred the diametrically opposite approach and remarked while considering the issue of restitution of conjugal rights that a marriage may not be valid if performed in contravention of age requirement, but invalidity cannot be pleaded as an answer to a petition of restitution of conjugal right. Such a judicial interpretation was in sharp contrast to the earlier judicial trend and the general mass opinion in society.<sup>25</sup> This case was discussed in the 59th Report of the Law Commission<sup>26</sup> and the commission tried to do away with the ambiguity created by this judgment by stressing that the general understanding was that child

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<sup>25</sup> *Madan Gopal Kanodia vs Mamraj Maniram And Ors.* on 15 January, 1976

<sup>26</sup> Law Commission of India – 59th Report on Hindu Marriage Act, 1955, and Special Marriage Act, 1954, Ministry of Law, Justice and Company Affairs, Government of India, (1974).

marriage is valid marriage The same approach was adopted by the High Court of Punjab and Haryana in Krishna Devi v. Tulsan also and the validity of child marriage was not recognized. The High Court of Andhra Pradesh decision in P.A. Sarramma v. G. Ganpatalu is considered to be a landmark and revolutionary decision as it was explicitly ruled by the court that child marriage is void ab initio and in such event, the parties need not go to the court for getting it declared null and void.<sup>27</sup>

Subsequently, while the authoritative underwriting and the legal acknowledgment of the legitimacy of child marriage made it incredibly challenging to effectuate the boisterous command of the CMR Act, 1929 and the correctional arrangements of the HMA, 1955, provisos actually stay even after the passing of the new act of 2006.

### **CHILD MARRIAGES AND REPRODUCTIVE PRIVILEGES:**

The marriage of a young lady in youth seriously encroaches upon her regenerative freedoms and also, plentifully harms her regenerative wellbeing. The 1994 International Conference on Population and Development spelled out the contents of sexual and reproductive rights.<sup>28</sup> All human beings have a right to exercise reproductive self-determination, which involves the right to marry voluntarily to form a family and to be free from sexual violence and coercion.<sup>29</sup> The Universal Declaration of Human Rights (1948) and the International Covenant on Civil and Political Rights (1966) spell out clearly the right to marry and find a family<sup>30</sup> and emphasize that no marriage shall be entered into without the free and full consent of the intending spouse.<sup>31</sup><sup>32</sup> The Convention on the Elimination of All Forms of Discrimination Against Women (1979) further makes it obligatory for the state parties to ensure that the same right to choose a spouse to enter into marriage only with free and full consent and to decide freely and responsibly on the number of spacing of children is available to men and women both.<sup>33</sup> The act of youngster marriage and the legitimacy concurred to it by the general set of laws douses the conceptive privileges of the kids in question, especially that of the young lady youngster.

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<sup>27</sup> Sarramma v. G. Ganpatalu [21], 1975.

<sup>28</sup> Programme of Action – The 1994 International Conference on Population and Development (1994), Para 7.3

<sup>29</sup> The State of World Population – The Right to Choose: Reproductive Rights and Reproductive Health, UNFPA, 36 (1997)

<sup>30</sup> Universal Declaration on Human Rights (1948), art 16

<sup>31</sup> International Covenant on Civil and Political Rights, (1966) art 23.

<sup>32</sup> ohchr, <https://www.ohchr.org/en/instruments-mechanisms/instruments/international-covenant-civil-and-political-rights>, (last visited Oct. 10, 2023).

<sup>33</sup> Convention on Elimination of All Forms of Discrimination Against Women (1979), art 16.

The young lady of the hour is presented with serious results of child marriage like conjugal assault, sexual maltreatment by the spouse, immediately subsequent bothersome pregnancies, and early maternity. The plightful circumstance of the young lady is very against the thought of human freedoms revered in different basic liberties instruments.

Child marriage deprives the girl not only of her reproductive decision-making but also nullifies her right to have the capacity to exercise control over her body.<sup>34</sup> The child bride who has been brought up in a culture where numerous social restraints operate on female children and who has been given in marriage by her near and dear ones are hardly left with any choice but to succumb to the consummation of marriage. Early marriage and childbearing impede the girl's educational and employment opportunities drastically.<sup>35</sup> The act of child marriage abuses the basic liberties of the girl child by hampering her improvement in general.

Common liberties activists have long contended that the states should be held responsible for the infringement of conceptive rights as they are under a commitment to secure the common liberties of the occupants of their states. The obligation of the Public authority of India to dispense with coercive practices that conflict with the government assistance of the youngsters is very much past due, especially in the illumination of the different public strategies for kids under which the Government has embraced to accommodate satisfactory administrations to all kids for their full physical, mental and social turn of events.

### **CONCLUSION:**

Child marriage is a grave social underhanded that disregards the regenerative freedoms that structure the significant piece of common liberties of the young lady kid. Early marriage and early parenthood encroach upon the young lady's more right than wrong to have command over her own body and reduces her chances for instruction and work separated from making bunches of issue for her and her descendants.

In this manner, the common liberties of the young lady kid are disregarded at that phase of her life as the need should arise to be safeguarded the most. Child marriage makes a complex lawful oddity that in spite of there being punitive sanctions for the commission of the offense, the

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<sup>34</sup> Reed Boland, Promoting Reproductive Rights – A Global Mandate,14 (1997).

<sup>35</sup> Fourth World Conference on Women, Beijing 1995 – Country Report, Government of India, Department of Women and Child Development, Ministry of Human Resources Development , 19 (1995), para 9.1

marriage so solemnized holds legitimacy in the eyes of the law. On the one hand, there are punitive arrangements instituted to control this danger, while then again, the other authoritative authorizations and legal executive perceive and underwrite the factum of the legitimacy of youngster marriage.<sup>36</sup> That is the way youngster marriage stays a lawbreaker offense - a peculiarity that is unlawful and culpable yet legitimate. The legislative enactments that sanctify the marriage of children and recognize the legal rights flowing from it, need to be amended. For instance, the penal law in India does not recognize marital rape, and the relevant provision on rape in the Indian Penal Code, 1860 clearly excepts the sexual intercourse between the husband and wife from its ambit.<sup>37</sup> In child marriages, there is simply no remedy to stop cohabitation with the husband and the consequent marital rape as no punishment is prescribed for him for raping the wife when she is over 15 years of age. This traumatic situation of girls married at an early age requires immediate legislative attention. The Law Commission of India, in its 205<sup>th</sup> Report,<sup>38</sup> has recommended the abolition of marital rape exception. The huge predominance of the act of child marriage has a perplexing nexus with the low status of ladies in lenient Indian culture, which endures and empowers the oppressive practices violate of basic freedoms of ladies., there have been various reformist undertakings by social and political activists to have the lawful age for marriage raised. Sadly, at the appropriate time of time, the underlying spotlight on the well-being also, status of young ladies has moved to issues of an auxiliary nature, which comprise prompt disasters, similar to populace development in the country. Leaning toward a later period of marriage doesn't guaranteed to mean an obligation to alter the social place of women. Except if the forerunner of a social evil is eliminated, its union can't be halted. For the cancelation of child marriage, aside from the regulative changes, attitudinal changes are required and a sound social climate is important where the conceptive freedoms of ladies are regarded and not disregarded.

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<sup>36</sup> Jonathan-Zamir, Tal & Harpaz, Amikam. (2014). Police Understanding of the Foundations of Their Legitimacy in the Eyes of the Public: The Case of Commanding Officers in the Israel National Police. *British Journal of Criminology*. 10.1093/bjc/azu001.

<sup>37</sup> The Indian Penal Code, 1860, Exception (2) to s.375, No. 45, Acts of Parliament, 1860 (India).

<sup>38</sup> 205th Report on Proposal to Amend the Prohibition of Child Marriage Act,2006 and Allied Laws, Law Commission of India (Feb, 2008).