

Impact of Child Marriage in Tamilnadu

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Abstract

Child marriage constitutes a severe violation of human rights, disproportionately affecting girls and representing one of the most pervasive forms of gender-based exploitation. Although absent from early religious and literary references such as the Sangam literature, the practice became entrenched during the Middle Ages, often driven by cultural norms and socio-economic insecurities. In many communities, parents marry off daughters as young as 8–10 years, motivated by the perceived need to preserve family honor, safeguard virginity, and transfer responsibility. Such early unions have far-reaching public health and social consequences, including elevated fertility rates, compromised maternal health from repeated early pregnancies, and increased maternal and child mortality. Eliminating child marriage is therefore imperative to advancing gender equality, improving health outcomes, and protecting the rights and futures of children.

INTRODUCTION

Child marriage can be a violation of human rights, whether for a woman or a boy; however, it is perhaps the most common type of crime and exploitation of girls. The tracking of child marriage is not mentioned in the bible or Sangam literature. Child marriage originated and reinforced its roots throughout the middle Ages. Observations about child marriage have peaked, so guardians can eliminate this insecurity as soon as possible. This is why the elders want to remove the responsibility of their daughters by marrying them before they reach middle age. Women get married at 8-10 years old. Furthermore, it is also felt that it can reduce the risk to a girl's growing virginity. Child marriage leads to many problems such as increased birth rate, poor health of girls due to repeated pregnancies, high mortality of women and children. In Tamil Nadu, the observation of child marriage is common among Brahmins and Hindus of various upper classes. Among the Brahmins, the legal age of marriage is between seven and 10 years old. In addition to the Brahmanas, among several non-Brahman castes he was also very popular. The high caste Komatties and Vellalas followed the example of these Brahmins. However, early marriage is virtually unknown among the lower caste Sudras, among whom widow marriages are also permitted. Accordingly, the number of widows was therefore greater among the Brahmins than among the upper castes and the Vellas, whose number of the latter constituted a disproportionately large proportion of the Sudras of the Low caste level. The biggest drawback of Tamil Nadu is the social evil of Hindu society, which is child marriage.

Girl's child marriage has been restored even in poorer areas of Tamil Nadu. Specifically when it comes to child marriage, Tamil Nadu compares favorably with a number of different states. It rages in many districts of the state, for example the districts of Madras, Coimbatore, Madurai, Nilgiri, Trichy, Salem, Thanjavur, Ramanathapuram, Tirunelveli and Kannyakumari. There are 2 main types of causes leading to child marriage: social, economic and spiritual causes, there is no single explanation for child marriage. The explanations behind this constant observation are numerous. Child marriage has deep roots in the socio-

economic backwardness, poverty, illiteracy, the social system and feudalism, the reduction of the sex ratio, and the general backwardness of girls, especially girls. It is not a typical scene to find very young girls playing, the talisman, and a piece of jewelry that symbolizes marriage. The census has a transparent proof of early marriage registration in the states of Tamil Nadu. And as a result, the scope of child marriage has decreased with independence. During 1951-1961, Madras and Nilgiri recorded a significantly increased rate. North Arcot, Chingleput and Kanayakumari recorded negligible declines during this period. The increase in the number of never-married men and women over the past four decades can generally be attributed to an increase in the age of marriage. Education and forces such as the Child Marriage Prohibition Act hastened this change. One of the main essential goals of girls' education is to make women aware of aspects of their marriage. The Sarada Law prohibits early marriage of girls and boys below the age of eighteen for girls and 21 for boys. Taking the state as a whole, find the age distribution for 1,000 married persons among males and females in 1941 and 1951 to be as shown below

Table – 1
Age Distribution for 1,000 married persons

Age Groups	Years			
	1941		1951	
	Male	Female	Male	Female
0-14	9	56	7	28
15-34	413	639	386	597

In 1961, the child marriage rate increased to 45% for both boys and girls in the society. The state of Tamil Nadu has made significant progress over the past decade in social and economic indicators. Overall, the status of women in the state is relatively better than in other parts of the country. This can be measured from parameters like level of education, economic empowerment and influence of women in the family, etc. Even so, disparities persist within the state, with some counties/regions lagging behind others. When it comes to child marriage in particular, Tamil Nadu compares favorably with many other states. It is popular in different districts of the state, for example, the districts of Chennai, Coimbatore, Madurai, Trichy, Tirupur, Theni, Krishnagiri, Salem and Dharmapuri. The 1961 and 1971 census reports also recorded dramatic improvements in the status of girls and boys. 0-14 is essentially a single age group for both sexes. This trend is observed globally in neighboring regions. But this does not mean that marriages in this age group did not take place. Their number compared to the entire population is insignificant. For example, there are 51,489 married people in this age group out of a total of 12,667,171 people, which is insignificant. The period 1921-71 also saw an increase in the proportion of single men. It has been particularly marked in the city of Madras, followed by Nilgiri and Kanyakumari. In 1951-71 Madras and Nilgiri also recorded an increase in honesty rates. North Arcot, Chingleput and Kanyakumari recorded negligible declines during this period.

Overall, all districts recorded an increase in this rate, above the 1921-71 figure indicating that men are reluctant to take responsibility for married life. For women, the 15-34 age group was mostly married. Nine out of ten are united in marriage while only one in ten are single. Chengleput, North Arcot, South Arcot, Salem and Thanjavur indicated quite a few 4 out of 5 were unmarried. Tirunelveli and Kanyakumari show

lower rates of under-marriage (Thirunelveli 73.9% and Kanyakumari 64.7%) when the proportions of the cities are compared with the respective proportions of the districts, it can be seen that Salem, Dharmapuri and Nagarkoil have higher rates of marriage. In all other cities and groups of cities, the rates were higher among single people and lower among married people. In Tamil Nadu, the mean age of marriage by gender in 1971 and 1981 was reported by the administration. In the 1971 and 1981 censuses, the age of marriage for men was 21 and for women were 18. Chennai may have the highest number of child brides in the state. Chennai only has 5,480 married girls under the age of 15, followed by Coimbatore by way of 3,025 girls under the age of 15. According to census data, the districts of Madurai, Tirunelveli and Salem have as regards 2,000 married girls under the age of 15. The data indicate that there were 82,520,000 girls under the age of 15 at the time of documentation and 62,500 of them were married.

In Tamil Nadu, the average percent age of marriage by sex in 1971 and 1981 was mentioned by the government. . In the 1971 census, the age of marriage for men was 25.9 years and for women it was 19.6 years. The Child Marriage Restriction Act was again amended on 2 October 1978. As a result, the marriage age of girls was raised to 18 and thus the age of boys was raised to 21 and was implemented under the government of AIADMK. When Periyar passed a resolution at the Chengleput conference of 1929 to raise the age of marriage for girls above 16, he was met with great opposition and ferocious appreciation from Orthodoxy. Today, it has become the law and many girls are only allowed to get married between the ages of 18 and 20. However, in recent times the age of marriage for girls has been a dilemma. In 1971 and 1981, the proportion of men and women aged 10-14 who were married is now very low. In the rural areas of Tamil Nadu, many girls have to interrupt their studies and get married, a few are abandoned by their families because of family problems for various causes. To provide educational and employment opportunities to these women and improve their economic condition, the Ministry of Social Welfare operates 8 service homes, one in Tambaram, Cuddalore, Salem, Thanjavur, Tirunelveli , Sivagangai, Nagapattinam and Madurai. These service homes provide incarcerated people with free housing, food, education (up to high school) and vocational training. In addition, female prisoners are allowed to keep their children with them and school facilities are provided for these children. The most important gender and health issues in Tamil Nadu are malnutrition, early marriage and/or pregnancy, reproductive tract infections, HIV/AIDS and other sexually transmitted diseases, infections in women and geriatric health problems. The steady decline in the female-to-male ratio in Tamil Nadu is the result of a type of social influence that is early marriage of women, especially in rural areas; more than a quarter of women aged 15-19 are married. Premature commencement, with virtually semi of married women give delivery to their first child within a year of marriage, women's lack of awareness of health problems is a major cause of early child marriage. The more popular Contrary to the Child Marriage Restriction Act, Dikshidar performed 42 child marriages at Natarajar Temple, Chidambaram in 1989. Thus, Tmt. Pappa Umanath, MLA, admitted in the congregation that the temple priest Chidambaram Natarajar had performed 42 child marriages, i.e. weddings of children between the ages of 7 and 8. If the married man died, the bride would be forced into widowhood by wearing a white dress and head covering. There must have been authoritarian procedures adjacent to child marriages in the Dikshidar family Government. Therefore, it is very strict, especially regarding the age of marriage, i.e. 18 for women and 25 for men. She also asked the government to appoint an advisory committee to study violence against women.

According to the 2001 census report, the number of child marriages in Tamil Nadu was 12.04% in rural areas and 7.5% in urban areas. Governments, non-governmental organizations (NGOs) and civil society are working to solve the problem through direct and indirect interventions. However, "National Plan on

Children 2005" has been observed that Krishnagiri has a lower incidence of the disease than Salem, Dharmapuri and thus the condition in general. Child marriage is common in some areas, including those on the Tamil Nadu and Karnataka border. The main problem that existed for Krishnagiri was that the poverty index turned out to be higher with half of the population living on coffee. Poverty including illiteracy is considered as inadequate economic development of the district, which causes people to live in anti-social behaviors such as aggression, kidnapping, adultery, alcoholism, etc. Poverty and illiteracy seem to be the main causes of child marriage in Krishnagiri, while illiteracy seems to be the main cause in Salem. These indicators seem to have given rise to popular traditional beliefs and concerns about social security such as the safety of girls. Although child marriage has been practiced for many years in Tamil Nadu, it is now declining sharply due to the enactment and enforcement of many laws restricting child marriage.

Child marriage is especially common in some tribal areas of Tamil Nadu. According to UNICEF (2009), a study was conducted on 153 girls/women who were married before they were 18 years old. The results showed that about 65% of the sample said they were married between the ages of 17 and 18: about 28% of them were married between the ages of 15 and 16. Surprisingly, 7.2% of the sample got married when they were between 13 and 14 years old. Other variables examined in the study included reasons for early marriage, age at first childbearing, and forms of abuse they faced. During the first half of the 20th century, Annie Besant and her associates urged people to end the practice of child marriage. Child marriage is still common in rural areas, especially in the districts of Madurai, Pudukottai, Salem, Dharmapuri and Krishnagiri. A program sensitive to the importance of girls should be implemented. In Tamil Nadu, according to recent fertility data published by the 2011 census, there were 52,000 girls under the age of 15 when the data were recorded, and 62,500 of them were married. Chennai comes first in Tamil Nadu with most girls married but under 15, with 5,480 married girls under 15, followed by industrialized Coimbatore with 3,025 married girls under 15. Madurai, Tirunelveli, Tirupur and Salem also show that no less than 2,000 girls under the age of 15 are married. According to activists against child marriage, child marriage is more common in rural areas than in urban areas thanks to population growth. Tamil Nadu, which boasts a highly urbanized state, accounts for a quarter of all recorded child marriages in the country. According to the latest figures released by the National Crime Records Bureau, Tamil Nadu recorded 56 cases, the absolute best among all states, under the Prohibition of Child Marriage Act 2013, while the whole country registered 220 cases. The high number may be due to an effective reporting mechanism in Tamil Nadu, campaigners say. Cases are registered against individuals after the celebration of the marriage. In recent cases, the minors themselves have complained to the police and activists, showing a high level of consciousness. The number of child marriages in the state may be higher because data are not available for those who married by settlement in 15-18. The 2011 census recorded data for people of all ages 15-19. Child rights activists and child marriage prevention workers say that in most child marriages, families decide to marry their daughters because of their low financial status. Adolescent marriage is deeply rooted in the cultural, social, economic, and religious matrix. Children's consent is difficult to assess because children cannot yet see the impact of marriage at this age. Marriage is indeed a turning point in adult life. Although it is generally considered an event to celebrate, child marriage has no reason for such celebrations. It's a shame that society's view of child marriage remains unchanged even in this 21st century. Therefore, a careful consideration of the causes and effects of continued child marriage is necessary and very necessary. Child marriage is a widespread issue that depends on a number of interrelated factors. The rate of child marriage is increasing in rural areas,

confirming the impact factors such as poverty, traditional systems and lack of education can have on society.

Reasons for child marriage

South India is distinguished by its legitimacy. It is not uncommon for him to believe in an earthly hell, if his daughter is not married before puberty. The brides and children, in front of him, around him and in his house may die in untouchable maternal pain, and even alive may die rather than live; but all are the result of their precedent fate. Patriarchy has a strong influence on Indian society. It works at the lowest level based on the ideas of gender, age and caste and helps to lower the status of girls in every possible way. Child marriage is considered by the elderly and the community in the name of culture as the only and only solution. Poverty, problems of violence, cultural traditions, security, sexism, labor force participation, lack of education and economic aspects are the main causes of high rates of child marriage in Tamil Nadu. Ultimately, these factors diminish and undermine the independence and empowerment of girls, and contribute to perpetuating the cycle of poverty and subsequently the cycle of child marriage. Child marriage is not limited to a particular culture, region or religion. A cross-cutting and pervasive issue is gender inequality, the second-rate status for women and women in many societies. The woman's parents are required to give gifts, in cash or in a similar manner, to the groom and/or his family as part of the dowry. The amount of dowry can continue to increase as the marriage is delayed. The reason is because the girl is getting older and older, she needs an older husband. The older groom will be more educated. And so, the more educated, the more dowry is a long-standing trend. In order to avoid more costly marriages later, her parents wanted to let her marry earlier. There, the dowry system perpetuated child marriages.

Early marriage is in fact a more serious evil than sin. Child marriage is no longer practiced in the name of tradition or custom, but is used as a convenient means to push young girls into the flesh trade. The little girl, from birth until her death, endured a life of continual suffering as an infant wife, an infant mother, and very often a widow. He regulates by squeezing the individuality of his little wife. Early marriage and early consumption diminish the freedom and joy of youth. Even before she had time to experience the carefree childhood years, she had to become a mother. Premature or preterm pregnancy, the associated health problems and thus the burden of household chores and contribution to the family's livelihood weaken physically and mentally. Premature pregnancy often leads to complex health problems and thus increases maternal mortality in adolescent girls. The main adverse outcome observed in child marriage is the high mortality rate of immature single mothers. No woman is physiological enough to bear a child until the mother's organs mature and they do not achieve it until the girl is over 16 years old and hence the second impact of marriages soon is: gruesome infant deaths within the country.

Early marriage is an explanation for many of our social grievances, including forced widowhood. If a cruel fate befalls a widowed daughter, the disaster will break the hearts of parents. Unable to remarry, the parents courageously saw their daughter lost to permanent widowhood, the growing popularity of the sati custom from around the 5th century AD meeting a widow is likely to have bad luck. They were called Munda, an accusation word for "bald heads". A widow was in mourning until her death. She is expected to shave her head once a month: "She is not allowed to wear jewelry anymore ... she must not wear colored clothes, only pure white clothes; she must not wear saffron on her face or body and mark her forehead. In addition, she is forbidden from being asked to participate in entertainment or attend family festivals, which is also the cause of many widows in the country, also such as abnormal childbirth, prolonged maternal illness

after childbirth, infertility in some cases, and prolonged weakness in others. The link between gender inequality and the negative consequences of psychological well-being, especially depression and anxiety, has been well documented in health examinations.

Abolition of Child Marriage

During the presidency of Madras, the report of 1891 showed that out of the 10,000 total populations, there were about 1916 widows among all components, i.e. of the whole residents, 19.6% were widows (nearly one-fifth of the population). In child marriage and lack of educational opportunities, women have lost all their identity and personality. Child marriage, along with low or no education, economic dependence, denial of decision-making power, inequality in the family, and sexual exploitation, have negative effects on psychological well-being. Abandon child marriage Since the 19th c there has been opposition to child marriage and consummate marriage for women under puberty. Ethical issues, health issues, contraception, girl abuse, everything has to do with difficult child marriage. Societal reformers quarrel that child marriage did not survive in prehistoric India and was not authorized by the scriptures. Child marriage is seen by some Indians and foreigners as an outdated and particularly harmful tradition, but many Hindus justify the practice as a spiritual necessity. Girls are expected to marry young to give birth to boys and take care of their honor, while the marriage age is more flexible for boys. Girls who marry at a young age lose many of their freedoms and so the pressure to have children is often too great for their young bodies. Those involved in the debate have struggled with the religious and social implications of child marriage.

Social reforms and non-secular movements, such as Brahmo Samaj and thus Arya Samaj, have been fighting child marriage. It is impossible not to notice the contribution of Raja Ram Mohan Roy in the fight against bad marriage practices. He is interested in limiting child marriage and believes that child marriage is a curse on society and a stigma against women. He fought staunchly to eradicate this bad practice throughout his life. In the late 1860s, some success was achieved when Indian law introduced provisions against child marriage and prohibited sex with a woman under the age of ten. The Indigenous Marriage Act (or Marriage Act) signifies the approach taken by legislative action in banning child marriage in 1872. It had limited impact because the law was not applicable to Hindus, Islam and other recognized sects. Soon after, in 1886, the first petition against Hindu marriage was submitted to the government by the native Meerut. However, it was not until 1880 that child marriage became a public issue in India during the Consensus Bill debate. Towards the top of the talk a toddler wife of 11 years old, Named Phulmani, died when her husband raped her. Quite 500 women doctors sent a memorandum to the Viceroy requesting him to prevent marriage of women below 14 years aged. The consequential bill compromised at 12 years old. This was later on revised to fifteen years (Section 375 of IPC), before which the consummation of marriage was considered rape and, therefore, a criminal offence. On Assumption, 1884 a Parsee reformist, Behramji Malabari, circulated two notes which highlighted the evils of child marriage and enforced widowhood. The Age of Consent Act of 1891 was approved and stipulates that the least age for girls to consent to marriage must be 12 years old. To prevent early marriages, Mr. Malabari planned to reject marital students to be qualified to receive the university access exam. According to the 1921 census, 24% of Hindu girls stuck between the ages of 10 and 15 were married. In 1922, Rai Bahadur Bakshi Sohan Lal projected increasing the age of consent from 12 to 14. This movement has been defeated. Then, in 1924, Sir Hari Singh Gour, a legal representative from the central provinces, brought the consent age query back to the Legislative Assembly with a comparable suggestion to raise the minimum age from 12 to 14 for women. Subsequent amendments and the engagement of a marriage commission, Gour's bill was approved

to raise the age of consent for marriage to 13 for girls in 1925. This inevitable age of consent was only amplified one further year, and because there is no actual consistency for registration of births, it is hard to prove a girl's age.

In 1927, Rai Harbilas Sarada projected that as an alternative to specializing in the age of consent, marriage should not be permissible in a public ceremony before the age of 16 for girls. At a similar time, the government appointed a Committee on Age of Consent, a 13-member body led by Sir Moropant Joshi, to voyage around the country and acquire evidence of the age of consent issue. Thus the Child Marriage Prohibition Act of 1929 also recognized as the Sarada Act. The Child Marriage Prohibition Act of 1929 defines an "early marriage" as a marriage in which moreover party can be a child. There was a six month break between September 1929 and April 1930 before the Sarada Act came into consequence, during which many families married off their girls before the new minimum age was legalized. The general meaning of kid marriage may be a marriage of people before they attain the age of adulthood. The enactment of the Sarada Act is calculated to get rid of the foremost serious obstacles within the way of women's education, and therefore the postponement of marriage till a minimum of their fourteenth, ensures them a minimum of sufficient time to finish their primary education.

The Sarada Act gave some longer for the women to realize education within the schools. The remarkable increase within the number of women attending schools in 5 years ending by 1935 was to some extent thanks to the results of the Sarada Act. In independent India, the Child Marriage Restraint (Amendment) Act of 1949(41 of 1949) improved the minimum age for all girls from 14 to fifteen years and section 5 of the Hindu Marriage Act of 1955 contained an equivalent provision for Hindu girls. More recently, the child Marriage Restraint (Amendment) (2 of 1978), the Act was amended so on redefine the word 'Child' to mean an individual who, if a male, has not completed twenty one year's aged, and if a female, has not completed eighteen years aged. The Child Marriage amendment Act of 1978 also incorporated a replacement section 7 within the Principal Act to form the offences under the Act to be cognizable surely purposes. By law, the police do not have the power to make an arrest without a warrant from a judge. In the absence of strict criminal regulations, the actual law becomes superfluous. Nor does the law affect the validity of a marriage, although such formalization may also be contrary to the provisions of the law.

The effectiveness of the law is often judged by the fact reported by a UNICEF study that the number of prosecutions under the law does not exceed 89 cases per year. Other legislative attempts to convert this failed when the Marriage Bill 1994 failed in Parliament. There has been a great deal of criticism in and out of Parliament that, although it has been almost 75 years since the Child Marriage Prohibition Act of 1929, they have not been able to effectively abolish or prevent the put into practice of child marriage wrongdoing in the formalization of child marriage in Parliament Nation. This law is proposed merely to limit child marriage and does not insert to prevention. Illiteracy and legitimacy of the people have proven to be opposing obstacles. There doesn't seem to be any fear of the law thanks to a lack of education and ingrained social beliefs, especially among the peasantry. Due to social pressure, no one reported cases of child marriage or came forward to provide evidence. Child marriage significantly affects the health of married girls as well as of young people born from such marriages. Due to the lack of effective legal regulations, a large number of child marriages occur across the country. To limit child marriage in the country, the Commission proposed to the central government (Department of Girls and Child Development) numerous amendments to the Child Marriage Prohibition Act of 1929 in July 2002. Along with these recommendations, the Central Government (Legislative Department, Ministry of Law and Justice) introduced the Prevention of Child Marriage Bill, 2004 into the Rajya Sabha on December 20,

2004, incorporating most of the Commission's recommendation is declared null and void, that the husband or, if he is a minor at the time of marriage, the guardian of the child may pay child support until the child remarried. On November 29, 2005, Lok sabha presented the Thirteenth Report on the Prevention of Child Marriage Bill.

Tamil Nadu

With the dawn of independence, changes began to be introduced into all aspects of human life. Besides political changes, social changes have also become inevitable. The introduction of Western ideas and civilization, along with political independence from the British, paved the way for social freedom. The educated class in society began to feel the need to make marriages at an older age. The public is already aware of the bad effects of child marriage. This can be seen in the first census taken in 1951. Together with 1951, the census reported that 14.9% of girls and 18.5% of boys were married before the age of 18 in Tamil Nadu. The North Madras division has the lowest rates of unmarried people for both men and women, suggesting that child marriages occurred on a larger scale during this division than elsewhere in the country. The rate of widowhood among women is highest in the North Madras region. This is also due to early marriage. There was no discernible change in the proportion of men, but there was a clear increase in the proportion of single women, suggesting that women are marrying later than in previous decades. This trend will be emphasized in the future with the prevalence of women's education and thus increasing attention to the strength of marriage as measured against their independent resources. There is a particular tendency to marry later than in the past for both men and women, and therefore the Child Marriage Restriction Act is not considered a disability. Therefore, the marriage occurred relatively early in the North Madras region and therefore the location is best in the West Madras region.

While all other districts in Tamil Nadu have reduced this percentage, the only exception of Madras city may be due to the migration of young widows in Madras for education and employment. The age tabulation in this census is supported by ten percent of the sample taken from the entire population. Child marriage hadn't disappeared in 1951, and so the situation was even worse in Northern Madras and Deccan regions. The trend of the Deccan split is statewide. The number of early marriages among women decreased significantly, but the number of men who married in the first group increased slightly. This slight increase in men is likely to own or have been significantly affected. The decrease in the number of people getting married before the age of 15 shows that the practice of child marriage has not ended despite the law restricting child marriage, but it is clear that this problem is far from happening not because of the law, but because of public opinion and the pressure of the financial situation. The situation is better in the South Madras, West Madras regions and in the southern districts of Tanjore, Trichy, Madurai, Ramanathapuram and Tirunelveli. In the South Madras region, child marriage has disappeared. Section 5 (iii) of the law sets the marriage age of the groom at 18 and the bride at 15 World War II further increased the age of marriage for women. The inflation it has caused since 1942 has made it virtually impossible for the central classes to balance their budgets with a single income member of the family. Several new job lines were made available to women with the introduction of the Distribution Agency and other new divisions. It will no longer be a question of whether married women should look for work or not; now they have begun to accept them as simply a purely economic necessity in a significant number of cases. After that, marriages are usually settled after checking whether the bride can be a paid member of the family. This requires women to be better educated and thus raises the age of marriage to around 20 or 21 in the case of the central classes.

Post-independence, Tamil Nadu paid little attention to the consent of women to arrange marriage; usually, young girls marry older men because the family benefits from these marriages. These girls are widowed quite early and have difficulty in taking care of young people without or having enough means of support, the practice of marriage and conjugal relations is quite common. There have been two opinions about the value of this type of marriage. In one view, marrying a close relative of the family facilitates greater access to support from equals. From another point of view, in this type of union, since girls get married at a relatively young age and without the support of their paternal family, they will be exploited for life. These are the main issues related to child marriage in Tamil Nadu. According to the Madras census report of 1951, the proportion of unmarried women has increased, interestingly indicating that women are marrying later than in previous decades. This trend has been highlighted with the universalization of women's education and, therefore, increasing attention to the strength of marriage as measured against their independent resources. Both men and women tend to get married later than before.

In November 1952, Pandit Thakurdas Bhargawa, a member of the Central Legislature, introduced a bill, which was the Prohibition of Child Marriage Bill. The two main goals of this amendment are (a) raising the age of marriage for men from eighteen to twenty, and (b) ending unequal marriages, where there must be an age difference between the parties at the time of marriage. at least 5 years old. , the south side is the order. Article 39 of the constitution protects children and young people against all forms of exploitation. Incidentally, social justice requires girls under the age of eighteen to be of age. Who are minors, must be protected. The Madras Welfare Board was established in 1954. Mrs. Sarojini Varadappan, daughter of former Chief Minister of Tamil Nadu M. Bhakthavatsalam, served as a member of this welfare board since its inception. It had been formed with an aim of promoting welfare and development services for ladies and youngsters and for sponsoring them in areas where they didn't exist. The Child Marriage Restraint (Amendment) Bill was passed with some important amendments. Accordingly, the marriageable age of women was raised to fifteen and therefore the age of boys remained an equivalent as 18. It had been referred to as the wedding Restraint Act. When the Hindu Code was passed in 1955, the age of marriage of women remained as 18 for boys as 21. Within the political field, the increase of Dravida Kazhagam to power in Tamil Nadu, the practice of Suyamariyathai marriages and Seerthirutha Marriages gained some recognition among the general public. This recognition led to a discussion among the leaders to think about the validity of such marriages. This discussion paved the way for the State to amend the Hindu Marriage Act, 1967. This Amendment Act is also known as the "Madras Amendment, 1967". Under this amendment, a marriage may also be declared null and void. , when each party to a marriage declares that each party considers the other as his or her mate, or when each party marries a wreath or places a wreath on any finger, or ties a thali. This amendment takes effect immediately upon its adoption, applying to the entire state of Tamil Nadu. Any marriage performed in the manner mentioned above will be considered herein after being deemed valid under the Hindu Marriage Act.

The Central Legislature through the wedding Law (Amendment) Act 1976 modified many provisions of the Hindu Marriage Act, but it left its rules concerning marriage age unaltered. However it introduced the concept of 'option of puberty' into the Hindu Law. Under the newly added provision, it had been laid down that a woman who was given in marriage before she attained the age of fifteen years could seek a decree of divorce after attaining the age, but before attaining the age of eighteen years. This insertion of a replacement provision made it clear that the wedding of an individual in violation of the age rules wasn't intended by the legislature to be considered void. In 1978, the wedding act was further amended. This amendment is intended to amend the Child Marriage Prohibition Act and make some consequential

amendments to the Indian Christian Marriage Act of 1872, and thus the Hindu Marriage Act, 1955. This Act is also known as the Indian Marriage Restriction of Child Marriage Act (Amendment) 1978. In this action, the government has taken measures to see an increase and also to ensure qualified parenthood; it was decided to raise these age limits to 21 and 18 respectively. Amid the silent confusion of the Hindu Marriage Act, 1955, and thus the toothless provisions of the Tao Law Prohibition of Child Marriage, in 1929, Indian society saw a growing need for the creation of a simpler child marriage law with severe penalties intended to effectively abolish or prevent child marriage custom. In line with the efforts of the National Commission on Women, the National Commission on Human Rights conducted a thorough review of the 1929 Act and made comprehensive amendment recommendations. The central government, after consulting with the governments of the states and therefore of the union territories on the recommendations of the National Commission on Women and the National Commission on Human Rights, decided to simply accept all recommendations and enter into force by repealing and re-enacting the Child Marriage Prohibition Act of 1929.

As a result, the Child Marriage Prohibition Act 2006 came into effect on January 10, 2007. The above analysis of some legal provisions is for illustrative purposes only and is not exhaustive. Such approval and acceptance of legislation on child marriage certainly diminishes the strong power of the Child Marriage Prohibition Act of 2006 to prevent child marriage from being taken seriously. The various provisions mentioned above provide assurance to the elderly and guardians that the legal rights of minors are guaranteed. Recognizing these legal rights and leaving child marriage in effect goes against the will of legislatures to combat the social scourge of child marriage. On 21.09.2006, the Union Cabinet approved the implementation of parliamentary legislation to ban child marriage and repeal the Child Marriage Prohibition Act of 1929. The proposed bill was intended to prevent and control social evils. The deep-rooted association of child marriage is still widespread in the country. The title of the Proposed Measure would relate to the Child Marriage Prohibition Bill, 2006. The key provisions of the proposed Bill are that (1) the name of Child Marriage Prevention Officers will be Amendment to Officers Prohibition of Child Marriage (2) here force be no compulsory marriage registration (4) provision of the previous bill exempting women from prison sentences will be retained (5) Article appropriate provision for harsher punishment if a violation of the Hindu Marriage Act under Section 18(a) provides for a simple prison sentence to be included (6) The bill would introduce severe imprisonment for a adult males for the offense of infant marriage and an infant marriage deemed to be in violation of this Act shall be null and void at the option of the minor party at the time of marriage. The abolition of child marriage should take first place as it is the source of the opposite evils such as child widowhood, women's childhood and motherhood of children, maternal death and tall infants, frail mothers, and a young, overcrowded population can be a major impediment to women's education and advancement. Although we oppose the use of birth control devices to restrict families for moral and spiritual reasons, the plight of young wives and mothers whose lives were saved simply by the husband's will is very distressed, so an urgent method to save many of them. treachery, heartbreak and death and also to put an end to so many children during the week that are essential in our current financial situation, until we get rid of child marriage, polygamy.

CONCLUSION

With the dawn of independence, changes began to be introduced in every aspect of human life. Along with political changes, social changes also became inevitable. The introduction of western ideas and civilizations, along with political independence from the British paved the way for social freedom. The

educated class of the society began to feel the necessity of performing marriages in a more advanced age. There was awareness among the public about the evil effects of child marriage. The range of early marriage came down after independence, because the government encouraged the girl's education, marriage schemes and increased the marriage age of boys and girls. Social reformers also played a role for the reduction of child marriage in Tamil society. But this evil practice is still alive in Tamil Nadu, because of poverty, insecurity, tradition, lack of education, inter-caste marriage, etc. The government should strongly take action against this practice by encouraging the girl's education and give scholarships for studies, proper awareness should be given to the parents about physical problems of girls after marriage, teachers should find out the talent of students to encourage and report to the government, so that the talent can help to develop the country. Proper team should allot for abolition of child marriage and to found the talent of the girls.

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