

**ROLE OF WOMEN IN ECONOMY AND DECISION MAKING:
A SOCIO-LEGAL ANALYSIS WITH SPECIAL REFERENCE TO
GENDER JUSTICE**

A THESIS SUBMITTED TO



UTTAR PRADESH

In partial fulfilment of the requirements for the award of the degree of

Doctor of Philosophy

in

LAW

(School of Law)

**Submitted By
Ms. Priyanka Dutta
Registration Number 17GSOL301001**

GALGOTIAS UNIVERSITY

UTTAR PRADESH

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Statement of Thesis Preparation

1. Thesis title: **ROLE OF WOMEN IN ECONOMY AND DECISION MAKING: A SOCIO-LEGAL ANALYSIS WITH SPECIAL REFERENCE TO GENDER JUSTICE**
2. Degree for which the thesis is submitted: **Partial fulfillment of the requirements for the award of the Degree of Doctor of Philosophy in Law, to School of Law, Galgotias University.**
3. Thesis Guide was referred to for preparing the thesis: **Dr. Shweta Thakur, Associate Professor, SOL Galgotias University.**
4. Specifications regarding thesis format have been closely followed.
5. The contents of the thesis have been organized based on the guidelines.
6. The thesis has been prepared without resorting to plagiarism.
7. All sources used have been cited appropriately.
8. The thesis has not been submitted elsewhere for a degree.

(Signature of the Scholar)

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APPROVAL SHEET

This thesis/dissertation/report entitled **ROLE OF WOMEN IN ECONOMY AND DECISION MAKING: A SOCIO-LEGAL ANALYSIS WITH SPECIAL REFERENCE TO GENDER JUSTICE** by Ms. **Priyanka Dutta** is approved for the degree of **Partial fulfillment of the requirements for the award of the Degree of Doctor of Philosophy in Law, to School of Law, Galgotias University.**

Examiners

Supervisor (s)

Chairman

Date: _____

Place: _____



CANDIDATE DECLARATION

I hereby, declare that this Ph.D. thesis entitled “**ROLE OF WOMEN IN ECONOMY AND DECISION MAKING: A SOCIO-LEGAL ANALYSIS WITH SPECIAL REFERENCE TO GENDER JUSTICE**” was carried out by me in partial fulfillment of the requirements for the award of the Degree of Doctor of Philosophy in Law. It is a record of original and independent research work done by me during **June 2017 to March 2022 enrolled for Ph.D at Galgotias University**, under the supervision and guidance of Associate Professor. Dr. Shweta Thakur, School of Law, Galgotias University.

The Thesis has not been submitted partially or wholly for any other award or any degree or diploma in any other university in India or abroad.

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This is to certify that the above statement made by the candidate is true and to the best of my knowledge.

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Dr. Shweta Thakur
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The Ph.D Viva-Voice examination of _____ Research Scholar, Ms. Priyanka Dutta, has been held on _____.

Sign of Supervisor

Sign of External Examiner



CERTIFICATE

This is to certify that the Thesis entitled, “**ROLE OF WOMEN IN ECONOMY AND DECISION MAKING: A SOCIO-LEGAL ANALYSIS WITH SPECIAL REFERENCE TO GENDER JUSTICE**” submitted to the GALGOTIAS UNIVERSITY in partial fulfillment for the requirements for the award the Degree, “Doctor of Philosophy in Law”. It is a record of original research work done by **Ms. Priyanka Dutta** during the period June 2017 to March 2022, of her study under my supervision and guidance at Galgotias University.

I recommend that the thesis be placed before the examiners for their consideration or the award of the Ph.D. Degree.

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Dr. Shweta Thakur
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“गर फिरदौस बर रूये ज़मी अस्त/ हमी अस्तो हमी अस्तो हमी अस्त”

“Agar firdaus bar roo-e zameen ast, Hameen ast-o hameen ast-o hameen ast”. It means “if there is a heaven on earth, it’s here, it’s here. Being an adamant believer of humanity, I thank the Almighty source of life for enabling me with this life and bequeath with my beautiful family and friends.

The on journey of my life as being a woman myself and fellow women in various role and status excites me to take up the curious topic of role of women in economy and decision making in India with special reference to gender Justice.

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Ms. Priyanka Dutta

PREFACE

“Yatra Naaryantu Poojanthe, Tatra Ramanthe Devatha” says a famous Sanskrit Vedic verse. It means where the Woman is venerated, there the Gods Rejoice. Hence women have been regarded as the nuclei of nation and the builder and moulder of its destiny.

It is an accepted fact that “when women move forward, the family moves, the city moves, and nation moves”. If a woman is educated entire family is educated. Days are gone when women in India remained confined to four walls of their homes and their immense strength and potential remained unrecognized and unaccounted.

It is increasingly recognized that in light of Gender Justice, women with men need to be viewed equally as agents of production and claimants of equitable share in national income and decision making. This means that the age old tradition has captivated women in a network of social limitations forcing them to perform activities having no monetary compensation.

This also created obstacles to the integration of women with the mainstream of economic and political social activities. The role of women as mother and home maker determines the nature of her work. The work is also divided under organised sector and unorganised sector and the working women falls in this sub sections.

Discriminatory treatment that stems from the traditional beliefs and norms of patriarchal society precludes women's access to the social power structure. It controls women's talents skills and capabilities. The Government of India has evolved several economic political programmes, for the betterment of living conditions of the women particularly the rural women.

The Indian society is marred by the illiteracy, poverty, ill-health and backwardness of varied nature prevailing in both rural and urban areas. The journey to support family economically and decision making role narrates different sub division of classes of women in rural and urban India including migrant women. Also the recent hit of pandemic severely affects the role of women in all sections.

All the rural development programmes have emphasized on the integration of women development. The United Nation Goals for Development instigate Indian Government as being signatory to evolved several programmes for Women. From the Five Year plan onwards to present timeline various projects were introduced as schemes and policies by different government. Also, Indian Judiciary has played pious role in maintaining gender justice. Keeping all this development in mind researcher has conducted one empirical study to evaluate the role of women.

The entire theme of the study is discussed and presented in five chapters.

CHAPTER 1- INTRODUCTION TO THE ROLE OF WOMEN IN INDIA

CHAPTER 2- STATUS OF WOMEN AS FACTORS AFFECTING THE ROLE IN ECONOMY AND DECISION MAKING

CHAPTER 3- LEGISLATIVE AND JUDICIAL TRENDS ON GENDER JUSTICE IN INDIA

CHAPTER 4- EMPIRICAL DATA INTERPRETATION

CHAPTER 5 - CONCLUSIVE NOTES AND SUGGESTIVE REMARKS

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ABBREVIATIONS

SR NO	ABBREVIATIONS
1	AIWC - All India Women's Conference
2	BBBP - Beti Bachao Beti Padhao
3	BJP - Bharatiya Janata Party
4	BPL - Below Poverty Line
5	CAPART - Council for Advancement of People's Action and Rural Teaching
6	CEDAW - Convention on the Elimination of All Forms of Discrimination Against Women
7	CMIE - Centre for Monitoring Indian Economy
8	CPI - Communist Party of India
9	CrPC - Code of Criminal Procedure
10	CSR - Child Sex Ratio
11	CSWB - Central Social Welfare Board
12	CSWI - Committee on the Status of Women in India
13	DLCW - District Level Centre for Women
14	ECI - Election Commission of India
15	GDP - Gross Domestic Product
16	HDI - Human Development Index
17	HSA - Hindu Succession Act
18	IGMSY - Indira Gandhi Matritrav Sahyaog Yojana
19	ILO - International Labour Organization

20	INC - Indian National Congress
21	IPC - Indian Penal Code
22	MDG - Millinium Development Goals
23	MNP - Minimum Needs Programme
24	MWCD - Ministry of Women and Child Development
25	NDA - National Democratic Alliance
26	NGO - Non Government Organizations
27	NITI Aayog - National Institution for Transforming India
28	OSC - One Stop Centres
29	PCPNDT - Pre-Conception and Pre-Natal Diagnostic Techniques
30	PCRA - Protection of Civil Rights Act
31	PMUY - Pradhan Mantri Ujjwala Yojana
32	POA - Program of Action
33	RMK - Rashtriya Mahila Kosh
34	RWSP - Rural Water Supply Programme
35	SC - Scheduled Castes
36	SDG - Sustainable Development Goals
37	SHG - Self Help Group
38	SRCW - State Resource Centre for Women
39	SSWAB - State Social Welfare Advisory Boards
40	ST - Scheduled Tribes
41	STEP - Support to Training and Employment Programme
42	UCC - Uniform Civil Code
43	UK - United Kingdom
44	UN - United Nations
45	UNDP - United Nations Development Programme

46	UNECE - United Nations Economic Commission of Europe
47	UNGA - United Nations General Assembly
48	UPA - United Progressive Alliance
49	US - United States
50	USD - United States Dollar
51	UT - Union Territory

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CHAPTERS

CHAPTER - 1

INTRODUCTION

“Empowering women is a prerequisite for creating a good nation, when women are empowered, society with stability is assured. Empowerment of women is essential as their value system leads to the development of a good family, society and ultimately a good nation. - A.P.J Abdul Kalam”.

1.1. INTRODUCTION TO THE ROLE OF WOMEN IN INDIA

The “role of women” in *economy* and *decision-making* is an essential component to judge the women development with special reference to Gender Justice. A women role in independent economy and her decision making powers defines a country’s development status in the global scenario. The contemporary society in India encourages the role of women in economy and decision making powers.

In Indian society, women account for about 50 % of the population but they have inferior social, economic and decision-making authority than men. For millennia they have also been subjected towards the subjugation of a certain hierarchy either in masculine form or through the caste system.

Women in a society as per customs and tradition expected to confine themselves to household environment. They are bound in roles like daughters, daughters-in-law,

sisters and mothers in a patriarchal society. They are traditionally considered as weaker sex compare to the men.

Their mobility was constrained by age old constraints, which resulted in a lack of opportunity for personal development. Regardless of their social level or geographic location a lady belongs to the vulnerable, poor and weaker gender. In the familial, political, and economic context they are susceptible to a variety of listed quasi abuse and exploitation.

Women should be empowered and men should be more oriented about their role of responsibility and obligations towards women in a family. There are several laws aiming at empowering women on a national and worldwide level in the forms of self, labour, criminal, social, and economic problems. Man and woman is the two pillar of the societal structure.¹

Their roles, duties and rights are complementary and supplementary towards each other. If one of the pillars is weak, the other cannot bear the burden of the society the whole structure of the society will demolish.²

As per above factors mentioned i.e. religion and custom man has created a very strong position to him over the woman in all area of life including social, cultural, political and economic.

Woman on other hand has been at the receiving end right from her home to work place. Keeping in view these facts, all customs in every society which are derogatory

¹Dr Dilip Mishra, *Man and Society*, MSW PAPER PUBLISHED BY UTTKAL UNIVERSITY SHODHGANGA, (Sep. 17, 2018, 09:55 AM),

“<http://ddceutkal.ac.in/syllabu/msw/paper-2.pdf>”.

² *Ibid.*

to women like child-marriage, religious prostitution, restraint of widow remarriage, polygamy by man, property rights of woman should be declared illegal and void.

The “Constitution of the India”, which guarantees gender equality, is the monarch underlying law of the state. Despite all of these achievements, persistent breaches of women's rights continue. Despite the existence of numerous laws, women were exploited by the male-dominated culture due to weak enforcement.

“All law is not justice, and all justice is not law”. There seems to be more fairness without law at times and there may also be occasions when rigorous adherence to or unthinking application of rules can lead to injustice.

1.1.1. The Role of Women in Economy: An Overview

The “role of women” in *economic* is a success theory related to the goal of exhaustive “economic development”. It is a strategically important question for the development of all societies in world. Any developing country which neglects the need for empowering the role of women cannot lead to complete economic development. “The economic contribution of women has been found to be related to her role and status in the society”. Women’s role in economic development, in India cannot be underestimated all together.

“Women's dearth of empowerment is thought to be a contributing factor in this circumstance, and they deserve cultural financial protection”. As a result, they must be economically, socially and politically empowered. Economic well-being, social status and political power are all influenced by women's empowerment.

“*Micro financing*”³ is one of the crucial features that attempts to provide savings balance, credit account, and insurance provision to the poor in developing countries especially to women. Its goal is to improve household regular income which encourages “women's empowerment” in the society.

The most important event factor is the “Constitution of this country” ensuring the “principles of equality, liberty and social-justice”. The framer of “Constitution of our country India” was aware of the sociological problems female sex liberty. The equality of gender is utmost vital for the nation's development.

It was obvious that promoting women having education and economic interests was vital to remove inequality and offer possibilities for the practise of human rights. The state's goal became to protect the women from exploitation while also providing economic and social fairness.

In rural India, women are more likely to have the fewest material assets, schooling, social status, leadership qualities, and mobilisation independence. It establishes a ratio of decision-making and economic power that reflects women's societal reliance on men. Since the beginning of time, “they have really been bound to the four walls, overburdened with domestic duties”.

As a result, they have fallen behind in terms of education, developing skills, and employment and their work is devalued in economic terms. “Women's paucity of empowerment is thought to be a major contributor to this scenario. Women demand

³ Micro Financing - “Micro financing meaning all types of financial assistant provided to service classes of rural India”. T L LILLYKUTTY, ROLE AND EMPOWERMENT OF WOMEN IN AGRICULTURE 40-66 (Lambert Academic Publishing 2013).

social and economic support. Therefore, they need to be empowered economically, socially and politically”.

Another major issue is “women migrant workers”. As the women constitute approximately half of the “two hundred fifty eight million” migrants worker are living and working outside their native countries. “Migrant women and girls outnumber men and boys in all regions except Africa and Asia continent”.⁴

“Women migrant labours are more likely to remit on a regular basis compare to the men, according to various previous researches”. This is due to women strengthen ties to family-members and insurance for self requirement highlighting the link between a woman's gendered oriented care giving position in the household and increased success to remit.⁵

Despite the fact that many “migrant women” are highly talented and educated, they confront difficulties in finding work in foreign countries. Migrant women's career chances may be harmed by employment limitations, as well as the de-skilling that occurs in gendered labour markets and entrenched misconceptions about migrant women in destination countries. Indeed, many migrant women work in low-wage; precarious professions with terrible working environment conditions, inadequate work men and social rights, and are vulnerable to physical and sexual violence.⁶

⁴Syamala Bhoganadam, *Women Empowerment and Economic Development*, WOMEN AND POLITICS AT RESEARCH GATE, (Aug. 6, 2018, 10:00 PM).

“https://www.researchgate.net/publication/264545283_women_empowerment_and_economic_development”.

⁵*Ibid.*

⁶*Id.*

“Women migrant workers are disproportionately proportionate in low-wage, unregulated jobs. Services and retail are 18.8%, elementary occupations are 17.3%, craft and allied trades are 15.2%, professionals are 13.9%, and clerks are the primary sectors in which women migrant workers are 12.3 % as per global reports”.⁷

1.1.2. The Role of Women in Decision Making: An Overview

The cognitive process that results in the selection of a belief or a course of action among multiple viable alternative possibilities is seen as the role of women in decision-making powers. The process of discovering and selecting alternatives based on the decision-values, maker's preferences, and beliefs is known as decision-making. Every decision-making procedure leads to a final decision, which may or may not result in action.

“Decision-making” power can be viewed about it as a problem-solving process that yields an ideal, or at the very least acceptable, solution. It is a rational or irrational process that is based on explicitly or implicitly knowledge and beliefs. Women now have more say in the decisions that affect their lives all across the world. Despite of the fact, that feminists and gender campaigners have been able to advance more egalitarian policies and outcomes even in the most conservative cultures of the society.

Women's marginalisation and invisibility in Indian policymaking is still a hot topic in international circles. Restrictive laws, cultural diversities and customs, institutional

⁷Technology and Action for Rural Advancement”, “*Achieving the Sustainable Development Goals in India*”, UNITED NATION DEVELOPMENT PROGRAMME (Aug. 6, 2018, 10:15 PM), “<http://undp.com>”.

hurdles, and uneven access to quality education, healthcare, and resources are all likely causes for concern.

Reversing the discriminatory behaviours is not impossible, and it could be done across India by putting in place appropriate tools. The process of boosting women's visibility in decision-making across India, particularly in rural areas, necessitates knowledge of the success accomplished thus farthest, the problems faced, and the path forward.⁸

As a result, the paper examined India's key “decision-making organs, the current status of Indian women's organisations in decision-making, existing institutional policies requiring female participation in decision-making”, and the country's success in comparison to its neighbouring countries”.

Women play a crucial role in the family, which is society's fundamental unit. The family is a powerful engine for societal cohesion and integration, and it should be bolstered as such. Inadequate assistance for women and inadequate safety for their families has a negative impact on society as a whole, undermining attempts to achieve gender equality. High-level political commitment is required to build a strong national mechanism for the advancement of women as well as the advancement for equality of the sexes.

To secure women's equal access to institutions and organisations, reforms to match the challenges of a changing world are required. The creation of an enabling

⁸“Anju Singh”, “*The role of law in Empowering Women in India*, SHODHGANGA (Aug. 6, 2018, 10:00 PM),

<https://www.semanticscholar.org/paper/The-Role-of-Law-in-Empowering-Women-in-India-Singh/36ccccf88040d2c67c24a95d58596a84e3c68cc8d/HTML>”.

environment for the implementation of policies and programmes for the advancement of women requires institutional and conceptual adjustments.

Non-Governmental Organizations (NGOs) play an essential part in the emancipation of women in India. "Conscious raising a change of attitudes, organisation, and mobilisation for social, political, and economic participation, structural transformation, and institutional and legal changes" are the goals of NGOs.⁹

Women's non-governmental organisations (NGO) play an important role in transforming women's perceptions of their position and status, with others focusing on specific needs of women. Struggle-oriented organisations, for example, fight for women's rights, whereas service-oriented organisations provide skill training, financial support, or assistance in establishing self-employment and small-scale businesses. Women's emancipation in India is being aided by a number of non-governmental organisations.¹⁰ Women's emancipation entails granting or attaining all or some of the rights and opportunities enjoyed by males.

1.1.3. Gender Justice in India: An Overview

The role of women in achieving gender justice entails their development in such a way that they gain not only economic independence but also decision-making freedom, empowering them and allowing them to experience gender equality. Concerns about the nature of development, particularly among women in third-world nations, have become a contemporary trend.

⁹*Ibid.*

¹⁰Tauffiqu Ahamad, *Socio-Legal Perspective and Women Empowerment in India*, 1 Academic J. 40, 45-51 (2016).

The terms used for women development is a combination of “Economic and Decision-Making Empowerment for Women” and 'Gender Equality'. In Indian society, women's standing is second to men's. In compared to their gender counterparts, they are classified as minors. On a daily basis, many crimes against women are committed.

In addition, gender discrimination exists in society on all levels, including economic, social, and political. Consequently, despite different development laws and initiatives, women require specific attention in order to better their standing in comparison to men. Since independence, India has been concerned with women's development.¹¹ Various government initiatives have been established to better women's social, economic, and political status. In modern India, the effort to achieve gender justice in accordance with constitutional rights that promote the right to equality has always been a source of concern.

During the last 72 years, the economic infrastructure has changed tremendously. The National Institute of Women's Development “NITI Aayog” is in charge of overseeing women's development programmes and policies. In a contradicting United Nations Report on Developing Countries, the significant disparity between Male Sex Ratio and Female Sex Ratio is shown.¹² It also emphasises suffrages such as crimes against women, economic exploitations, wage disparities, sexual exploitation, women trafficking, and deprivation of political rights, to name a few.

¹¹“Technology and Action for Rural Advancement”, “*Achieving the Sustainable Development Goals in India*”, UNITED NATION DEVELOPMENT PROGRAMME (Aug. 6, 2018, 10:15 PM), <http://undp.com>.

¹²*Ibid.*

The Indian government is supporting women's long-term development through enforcing SDG 5 (Gender Equality). There are numerous projects and schemes aimed at empowering women as a community. India has steered its development course in recent years to accomplish its goals of job creation, economic development, agricultural, freshwater, and global security, disaster risk reduction, and poverty reduction are all priorities. It has also set an objective of rebuilding its national wealth and putting in place transparent and strong representative government.¹³

Emerging problems such as climate change consequences, rising disparities, and lagging human development indices, on the other hand, are well recognised by both citizens and governments.¹⁴ Agenda framework offers an opportunity to renew and consolidate hard work in series to realise national and global ambitions to a substantial degree within a set time frame.

Gender inequality is an issue that exists all throughout the world. “Whatever the causes, it is our responsibility as humans to preserve the victims' human rights. For millennia, women have been mistreated in every society, and India is no exception”. “The Indian judiciary is cognizant of the importance of legal and legal tools for women's emancipation”. In terms of women, India's Constitution has made a significant step in eradicating the lingering consequences of such negative pressures.

Affirmative action in favour of women is explicitly stated in the Constitution. It outlaws all forms of gender discrimination and establishes the groundwork for women to have equal opportunities in all aspects of life, including education, employment and engagement. “A court, according to analytical jurisprudence, merely found or

¹³*Id.*

¹⁴Tauffiqu Ahamad, *Socio-Legal Perspective and Women Empowerment in India*, 1 *Academic J.* 40, 45-51 (2016).

interpreted the law. In the current socioeconomic climate, judges are using their discretionary power to give fairer justice to women. The Indian judiciary has played a key role in enforcing and reinforcing the constitutional aims for women's protection and Independent core rights”.

1.1.4. Historical Analysis of Women Journey

1.1.4.1. Vedic Time-Line

Women had a reasonable measure of freedom and equality during the Vedic period. The Vedic age is best described as a time of feminine majesty as well as masculine sagacity and liberalism. Women, like men, took part in all aspects of life. They studied at Gurukuls and were treated equally when it came to learning the Vedas. “Girls in higher societies were permitted to participate in the upanayana rite. Gargi, Atreyi, Ghosa, Apala, Lopamudra, Visvara, Indrani Yami along with other great women excelled in art, music, dance, battle, and artillery”.¹⁵ “It has been stated in Vedic Smrities that humans are not only virtuous but also adorned with vices”.

As a result, it is an undefined reality that evil proclivities exist in human nature regardless of time and place. The kidnapping of Sita by Ravana is proof that such terrible proof and practises existed in early culture.¹⁶ Apart from the abduction of women, there have been reports of coercive sex, illicit unions, sex trades in the shape of Apsaras by Devas (devdasi), and extramarital affairs.

¹⁵FLAVIA AGNES, SUDHIR CHANDRA, MONMAYEE BASU, “AN OMNIBUS COMPRISING LAW AND GENDER INEQUALITY, ENSLAVED DAUGHTERS AND HINDU WOMEN AND MARRIAGE LAW”, (Oxford Publications 2003).

¹⁶*Ibid.*

We may definitely perceive the scandals in Mahabharata. Sexual relations with another man's woman, according to Narada, are the most serious offence, punishable by amputation of bodily parts as well as death. Brahaspati decreed that a man who violated an unwilling woman would have his private parts chopped off and his property confiscated.¹⁷

1.1.4.2. Post Vedic Time-Line

This period began after the Aryans arrived in ancient India. The status of women took a setback in the post-Vedic period when Manu imposed many restrictions on women's rights and privileges. This fall can be traced back to “*Manusmriti*”¹⁸ and the rise of man's authority. Once the Aryans had taken complete control of India, establishing “a patriarchal society and a layered social system, the law, and castes, with men in safe control of divinity and the mysteries through the Brahmins”, the then-lawmakers excluded women from gatherings, decision-making, and kept them as second-class citizens on various famous occasions.

It wasn't until the 7th century that Indian women began to elevate their heads again. This renaissance was brought about by the “*bhakti movement*” from the south, which gradually saw the tantric emblem of male-female union appear in every temple. Later, the establishment of Sikhs from Hindu dharma helped to restore women's standing to some extent.¹⁹

¹⁷*Id.*

¹⁸Tauffiqu Ahamad, *Socio-Legal Perspective and Women Empowerment in India*, 1 Academic J. 40, 45-51 (2016).

¹⁹*Ibid.*

The concept of women's equality with males not only provided women their own identity, but it also released them from all types of shackles they had been subjected to in Hindu culture. Before Islam, a woman's ability to form a marriage was limited. Her male guardians had the right to choose who she married. After marriage, a woman's property rights are termed as “*streedhan*”.

1.1.4.3. Medieval Time-Line

Women's status was further eroded by Alexander's and the Huns' conquests of India. Their education and training abruptly came to an end. Movement outdoors was prohibited for security reasons, denying opportunities in communal affairs. Invading warriors rapping women from the victims' land is a recurrent occurrence in history.

Sati, child marriages, female feticide, and infanticide are examples of social evils. Dowry's depravity has become entrenched. Polygamy, prostitution, and “*devdasi*” had already become commonplace. The example of the great Badshah Akbar married 300 times may be seen in history.²⁰

1.1.4.4. British Time-Line

Due to the British regime's modernization in approach to India's socio-cultural life, Hindu society's attitude, conduct, and living pattern altered dramatically with the arrival of Europeans. The significant social reforms in Europe had an impact on India's social realm as well. During this time, two main movements influenced women's status: the nineteenth-century social reform movement and the twentieth-century nationalist movement, both of which emphasised the issue of women's equality.

²⁰*Id.*

The hard work and initiations of prominent reformers can be made possible by passing progressive legislation for societal change. For example, Raja Ram Mohan Roy's makeable initiation to prohibit *Sati Pratha*, Dyanand Saraswati's founding of the Arya Samaj, Swami Vivekananda, and Annie Besant's efforts to revive the old Vedic society ostensibly perfect for women.²¹

Gandhiji, like Ishwar Chandra Vidyasagar, M.G. Ranade, and others, harshly denounced the wicked habits of the day. Sati- pratha was bad-treatment towards widows, the prohibition of “widow re-marriage”, “polygamy”, “child-marriage”, “denial of property rights”, and basic education for women were among all concerns those drew attentions of nineteenth-century social reformers.²²

The nationalist movement not only pulled a huge number of women into politics, but it also instilled in them the power and confidence to organise and fight for their cause. In 1972, the creation of the “All India Women's Conference marked a watershed moment in women's progress toward equality”.

In summary, during British control, knowledge of social ills was raised, and women's mobility was expanded through education and organised political engagement. The law was also on their side, as various laws were passed to correct women's unequal status.

1.1.4.5. Post Independence Era to Contemporary Time Line

²¹Saifuddin Ahmed, “*Effects of Domestic Violence on Perinatal and Early- Childhood Mortality: Evidence from North India*”, AMERICAN JOURNAL OF PUBLIC HEALTH (Aug. 2006), <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1522123/html>”.

²²*Ibid.*

Globalization has increased many countries' exports and wages in export industries are substantially higher than in other sectors, with women earning more than men in formal industrial sectors in many situations.²³ As a result of globalisation, women's average incomes have increased, and women now receive a larger share of total wages. Women's employment has increased as a result of globalisation.

The current wave of globalisation has tremendously improved the lives of women all across the world, particularly in underdeveloped countries. Despite this “women continue to face discrimination in a variety of areas, including education, employment, health, and civil rights. In many regions of the world, care for women during pregnancy is still poor”.

Approximately 529000 women die each year while pregnant or giving birth Gender statistics 2010.²⁴ “The United Nations' millennium development goals promote gender equality and women's empowerment to help address global gender inequities. Politicians and experts emphasise the benefits of an international division of labour in boosting national and individual prosperity”.

“Globalization has a different impact on women in affluent countries than it does on women in developing ones, despite the fact that opportunities are distributed equally across gender lines”. “They are, however, influenced in different ways depending on their socioeconomic class and ethnicity, rather than as a whole”. Women are more likely than men to work as temporary employees. Women make up the bulk of people who quit their jobs.

²³“Ms. RATNA KAPUR”, “EROTIC JUSTICE: LAW AND THE NEW POLITICS OF POST COLONIALISM” 228, “Routledge-Cavendish”, (2005).

²⁴*Ibid.*

“The worldwide division of labour was advanced in the 1970 by moving labour intensive processes of textile and electronic manufacturing from northern industrial countries to southern countries”.²⁵ “As a result, the cost of salaries and additional labour costs in highly industrialised countries have gradually decreased. This occurred at the expense of women's occupations, as labour intensive production was and continues to be performed primarily by women”. This is often referred to as remaining work which cannot yet be replaced by machines at least not at a lower cost than women.

Women labour for a lower wage in low wage countries where, as the term implies, local businesses are driven by cheap wages. “They also want to save money on additional wages and taxes.”²⁶ Women in low-wage countries are more eager to work because few of them belong to a union”. Female labour is preferred by corporations over male labour because women are thought to be docile workers who will comply with production needs at any cost. “Certain sorts of employment, such as garment assembly, are regarded an extension of female home tasks in underdeveloped countries”.

As a result, in developing countries, cultural influences have an impact on employment stratification. Creating a high demand for work opportunities for women in emerging countries accelerates the transformation of these cultural social structures. The new forces of globalisation, defined as the mix of economic integration, technology diffusion, and increased access to information, have worked to

²⁵*Id.*

²⁶T L LILLYKUTTY, *ROLE AND EMPOWERMENT OF WOMEN IN AGRICULTURE* 40-66 (Lambert Academic Publishing 2013).

reduce some of the impediments to promote gender equality via businesses, institutional structures, and informal institutions.

Many women have gained additional jobs and powerful market links as a result of trade deregulation as well as the proliferation of new information communication and technology, allowing them to explore additional economic opportunities. Greater access to information has enabled many people to learn about life and customs in different regions of the world, perhaps influencing their attitudes and behaviours.²⁷

Women in industrialised countries have enough of quality work due to the rise of the service sector. Multinational corporations hire men and women equally because they operate in a competitive atmosphere and select the best staff regardless of gender. “It encourages more women to apply for jobs. For men and women in India, globalisation has offered up a plethora of opportunities”. Prior to 1991, India's economy was constrained. Following the implementation of liberalisation, globalisation, and privatisation policies, women have a plethora of new work choices.²⁸ Women are earning more money as a result of globalisation, which boosts their self-esteem and independence.

Agriculture is undergoing fundamental changes as a result of globalisation. Many countries began producing agricultural products in order to boost their export values, and women in particular benefited because these activities provide a better source of high wages than labouring on their family farms. Working in a company rather than on a farm improves women's health as well.

²⁷*Ibid.*

²⁸*Id.*

Working on family farms pays women nothing or extremely low salaries, whereas working in firms, particularly in export industries, pays women more. We cannot overlook the impact of the service industry when discussing the effects of globalisation on women.

Globalization has the potential to disrupt old attitudes toward women, allowing them to participate equally in society. Because India is a predominantly agricultural country, women have numerous options to boost their income in the agricultural industry. The proportion of women working in agriculture is higher than that of males. Women profit not only from agriculture, but also from the industrial and service sectors. People's living standards have improved as a result of globalisation, particularly for women.

As more countries participate in the world economy through exports, more job opportunities emerge. Many countries, particularly those with low incomes, have increased their involvement in international trade. This tendency has very serious gender consequences if agricultural activity is done using traditional methods. Women's labour is in high demand on small farms where crops are cultivated in traditional ways, but their earnings are poor.

Women's freedom grows, as the profitability of cash crops rises in the international markets. Women in cities have a better standing than women in rural areas. Rural women are more exploited than metropolitan women due to illiteracy and ignorance. Without a question, globalisation has provided many opportunities for women to advance. Globalization has pushed for gender equality, something that Indian women have fought for their entire lives, yet it still has a lot of drawbacks.²⁹

²⁹“Anju Malhotra”, “*Measuring Women’s Empowerment as a variable in International Development*”, SSATP ORGANIZATION (Aug. 6, 2018, 10:00 PM),

Globalization's upward trend hasn't benefited everyone. "Gender disparities in endowments, time use patterns, access to productive inputs, and agency have masked good effects for some and exacerbated gender disparities". Women's access to new job prospects has been hampered by gender disparities in schooling.

"Women's voices are increasingly being heard in parliament and the courts.

While women in the west have had to battle for almost a century for basic rights such as the right to vote", India's constitution has always given women equal rights to men. Unfortunately, owing of illiteracy and restrictive traditions, most women in this country are uninformed of their rights. The media has also played a significant role in raising women's living standards.³⁰

1.1.5. Universal Headway to the Women Empowerment

As a consequence of the acceptance and actual acknowledgement of women as guardians of human rights, gender and female viewpoints should be interwoven into all ideas and organizations existing devoted to the development of the human rights. "The idea is people are created equal also disproves the idea that women's civil liberties are limited by culturally particular views of what comprises human rights and women place in society".

Debts acquired by migrant laborers or women involved in sex trafficking, for example, never can legitimize indentured servitude (slavery), denial of food, freedom

<http://> "Exclusion through Inclusion: Institutional Constraints on Women's Political Empowerment in India and Bangladesh", World Affairs, 2021.

³⁰*Ibid.*

of movement, or recompense. The Charter Of rights And Freedoms defines human rights as universal, irrevocable, and indivisible.³¹

These defining features, taken together, are extremely crucial for women's human rights. "Human rights are universal in that they apply to every single individual because of their humanity; this also means that they apply to everyone equally, because everyone is equal in being human". This universality idea may appear simple in many respects, yet its egalitarian assumption has a radical edge. Women have requested that their humanity be recognized by citing the universality of human rights.³²

The concept of prohibition of discrimination has also played a role in discussions about the priority accorded to social, religious, and cultural traditions in human rights discussions. "Given both the dignity of heritage guaranteed by the "Universal Declaration and the genealogy of Northern dominance in much of the world, work to transform practices that are physically or psychologically harmful to women and have often been protected under the set of criteria of religion, tradition, or culture has been particularly difficult for decades".³³

As a result, "the Vienna Declaration and Platforms of Activities from the Diplomatic Conference in Vienna in 1993", as well as the "United Nations Declaration" against Violence general assembly resolution in the same year, both indicated that in

³¹"Anju Malhotra", "Measuring Women's Empowerment as a variable in International Development", SSATP ORGANIZATION (Aug. 6, 2018, 10:00 PM), <http://> "Exclusion through Inclusion: Institutional Constraints on Women's Political Empowerment in India and Bangladesh", World Affairs, 2021.

³²*Ibid.*

³³T L LILLYKUTTY, *ROLE AND EMPOWERMENT OF WOMEN IN AGRICULTURE 40-66* (Lambert Academic Publishing 2013).

incidents of violence. When women's civil liberties and socio-cultural practices are in conflict, women's human dignity must take precedence.³⁴

Human rights are indivisible, “which indicates that none of the rights considered being fundamental human rights are more important than the others, and that they are all interconnected”. “Human rights cover civil, political, social, economic, and cultural aspects of life; the indivisibility hypothesis emphasizes that people's ability to live in dignity and exercise their human rights is entirely contingent on their understanding of how these aspects are all interconnected”.

Women's civil liberties have long been hurt by their economic condition, cultural and social constraints on their behaviors, and ever acts of attack, which almost always serves as an impenetrable barrier to their involvement in bringing about social change. “The notion of indivisibility has provided a common framework for women to recognize the complexities of the challenges they face, as well as the significance of include women and gender-conscious perspectives in policy and planning”.³⁵

Women have claimed the territorial integrity of women's human rights, rejecting a free speech hierarchy that emphasizes either context of civil entitlement or socio-economic rights. Women have instead billed that good governance cannot be accomplished without also attempting to address women's social and economic rights; a certain maintainable development cannot be achieved without also honoring and combining women's social and economic responsibilities in daily life fertility into the policy process. “The graph provided cannot be accomplished without economic - justice and involvement of women at all degree of political decision making”.

³⁴*Ibid.*

³⁵*Id.*

1.1.5.1. *The Women's Political Suffrage*

The etymology “women's human rights” did not just refer to the non practical conducts used by women to change “human rights concepts”, initiatives, and goals. The concept of women's “human rights has had enormous impact as a tool for political engagement, in addition to being instrumental in the articulation of conceptual issues and demands raised by women”.

The concept of “women's human rights” has given women all around the world a platform to raise difficult concerns regarding official indifference and casual indifference to the strong dis-crimination and aggression that women face on a daily basis. The concept of women's human rights has functioned as a depending point for women throughout more divides, allowing the development of collaborative measures to promote and protecting women's human rights, whether in political lobbying, legal cases, grass roots movement mobilisation, or broad-based educational efforts.

While women have long questioned: “why their rights are considered secondary to human rights, a concerted attempt to shift this attitude using a human rights framework gained considerable traction in the early Nineties”.³⁶ The end of Cold War provided space for fresh database, which encouraged the interchange of ideas and experiences among women all over the world, “leading to strategizing about how to make women's human rights perspectives more prominent”.

The “United Nations World Conference on Human Rights, held in Vienna in the year 1993, was the first such gathering since 1968, and it provided an ideal platform for

³⁶“SHIREEN. J. JEJEEBHOY”, “WOMEN’S EDUCATION, AUTONOMY AND REPRODUCTIVE BEHAVIOUR: EXPERIENCE FROM DEVELOPING COUNTRIES” 16-59 (International Studies: - Demography, Clarendon Press Oxford 1996).

highlighting women's contributions to human rights theory and practice. Its initial call made no mention of women, and its suggested agenda did not include any gender-specific aspects of human rights”.³⁷

The World Conference on Women³⁸ clarifies “The petition and its demands sparked debate on why women's rights, particularly gender-based violence, as a violation of human rights that require immediate action.” Subsequently, the petition was translated in Twenty-three languages and used by 1,000 supporting organizations to collect 500,000 signatures from people in 124 countries. Were overlooked in human rights talks, and served to mobilize women around.

“Women from all regions urged that women's human rights be considered at the pre-conference preparatory meetings in Tunis, San Jose, and Bangkok, as well as at other non-governmental and national preparatory events”. “Women human rights provided a platform to communicate and collaborate around broad and similar concerns about women's situation. As well as a mechanism to elaborate on the most critical human rights issues related to various political, geographic, economic, and cultural circumstances”.

The ideology “women's rights are human rights had become a rallying cry for thousands of people all over the world and one of the most debated new human rights arguments by the time the World Conference convened”. “The Vienna Declaration and Program of Action”, is the conference on the international community's agreement on the status of human rights. It states unequivocally that “Women's and

³⁷*Ibid.*

³⁸*Id.*

girl-human child's rights are an inalienable, integral, and indivisible part of universal human rights".³⁹

"Women continued to push for and obtain broader acknowledgment of women's human rights at future United Nations Conferences". "The International Conference on Population and Development in Cairo in 1994, women's reproductive rights were explicitly recognised as human rights". A particularly important development was how "the Beijing Platform for Action at the Fourth World Conference on Women in 1995 became practically an agenda on women human rights". This indicated that women's rights had been successfully mainstreamed as human rights.⁴⁰

"The Convention on the Elimination of All Forms of Discrimination against Women" (CEDAW), was launched during the "UN Decade for Women" and has been ratified by over 130 nations, is the most important international instrument especially addressing women's human rights. "Local women's organisations have also included the women's human rights framework into their legal literacy and strategy training".⁴¹

The human rights framework creates an environment in which a distinct perspective on women's lives can be established. What makes this framework so beneficial is that it gives women concepts to work with in order to construct alternate views of their life without implying what those dreams should be like.

³⁹Parveen Ara Pathan, *Human Development Policy and Empowerment of Women in India*, SAMAJIC SHOD SAMAGRAH (Oct. 12, 2021, 11:00 PM), https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2026895/html.

⁴⁰*Ibid.*

⁴¹*Id.*

Women have a vocabulary for articulating both abuses and obstructions to exercising their human rights according to the fundamental principles of human rights, which grant everyone the right to dignity. Women have political clout and a tenable point of reference thanks to a substantial body of international human rights covenants, agreements, and pledges.

1.1.5.2. The Analogy of Women Human Rights.

During the “United Nations for Women” (1976-1985), women from a wide range of geographical, ethnic, religious, cultural, and socioeconomic backgrounds organised to better women's status. “Women's conferences sponsored by the United Nations were held in Mexico City in 1975, Copenhagen in 1980, and Nairobi in 1985 to assess the situation of women and devise measures for their advancement”.⁴²

These conferences were crucial gathering places for women to discuss their differences, uncover their commonalities, and gradually learn to work together to form a global movement. Women in a variety of nations took up the human rights framework in the late 1980 and 1990, and began building the analytic and political tools, that make up the ideas and practises of women's rights.⁴³

The new perspectives and powerful tools to bear on women's experiences when they utilize the human rights based approach to analyze the full range of social rights abuses they face. This approach has been crucial in efforts to raise awareness about human rights and fundamental freedoms, “which also had previously been seen as women's rights but not as human rights”. The issue of female genital mutilation, The

⁴²“Press Information Bureau Government of India Ministry of Finance, 04-July-2019 12:08 IST, (Oct. 12, 2021, 11:00 PM), <https://pib.gov.in/newsite/PrintRelease.aspx?relid=191192> 1/3/html”.

⁴³ *Ibid.*

Universal Declaration stipulates that “no one shall be arbitrarily or to cruel, violent, or humiliating treatment or punishment”.

This definition provides a glossary for women to describe and anticipate violent incidents such as “rape, sexual terrorism, and domestic violence as violations of the human right" to be free of torture and cruel, inhumane, or humiliating treatment or punishment. When abuses like human rights violations are acknowledged, incentive to work hard about what ought to be done for the remedy.

This human rights concept of violence towards women clearly identifies states as the primary perpetrators of such abuse. It also raises questions regarding how governments can be held responsible for their carelessness in such circumstances, but also what instruments are needed to expedite the reparation process.

1.1.6. Integrated Sustainable Women Empowerment

Women's Sustainable Development is defined as the development of women in such a way that women not only become economically independent, but also have the freedom to make decisions, empowering them and allowing them to experience gender equality. Concerns about the nature of development, particularly among women in third-world nations, have become a contemporary trend. Sustainable Women Development is a phrase that combines the terms “Women Empowerment” and “Gender Equality”.

In Indian society, women's standing is second to men's. In compared to their gender counterparts, they are classified as minors. On a daily basis, many crimes against women are committed. In addition, gender discrimination exists in society on all levels, including economic, social, and political. As a result, despite different

development regulations and initiatives, they require extra care in order to better their standing in comparison to men.⁴⁴

Sustainable development was described by the "United Nations Environment Commission, chaired by Mr. Gro-Harlem Brundtland, in 1987" as "development that meets the requirements of the present without jeopardizing future generations' ability to satisfy their own needs." The concept of sustainable development was primarily centered on three factors, namely.⁴⁵

After years of focused and continuous effort, the global community has formed an agenda that promises to solve the issues of human development for all while also safeguarding the planet's and ecosystems' health. The Post-2015 UN Development Agenda is a one-of-a-kind participatory process that resulted in the creation of a Sustainable Development framework comprised of 17 Goals that address humanity's most pressing concerns, as well as 169 interconnected Targets within these Goals that reflect the complex and interconnected nature of social, economic, and environmental well-being parameters.⁴⁶

⁴⁴Lisa Warth, *Empowering Women for Sustainable Development*, DISCUSSION PAPER SERIES (Jan. 22, 2021, 12.00 AM),

https://unece.org/DAM/Gender/publications_and_papers/UNECE_Discussion_Paper_2012.1.pdf/html.

⁴⁵*Ibid.*

⁴⁶*Id.*



Diagram 1.1. – The Cycle of Sustainable Development⁴⁷

The Indian government, on the other hand, is safeguarding women's long-term development through enforcing SDG 5 on Gender Equality. There are numerous projects and schemes aimed at empowering women as a community. “India has steered its development course in recent years to accomplish its goals of job creation, economic growth, food, water, and energy security, catastrophe resilience, and poverty reduction. India has also set a goal of restoring its natural capital and implementing transparent and robust democratic governance”.

Emerging problems such as climate change consequences, rising disparities, and lagging human development indices, on the other hand, are well recognised by citizens and governments. “The post-2015 UN Sustainable Development Agenda

⁴⁷Researcher Own Compilation From The SDG Concept Analysis. Lisa Warth, Empowering Women for Sustainable Development, DISCUSSION PAPER SERIES (Jan. 22, 2021, 12.00 AM), “https://unece.org/DAM/Gender/publications_and_papers/UNECE_Discussion_Paper_2012.1.pdf/html”.

framework” - offers an opportunity to renew and consolidate efforts in order to realise national and global ambitions to a substantial degree within a set time frame.

In terms of women, India's Constitution has made a significant step in eradicating the lingering consequences of such negative pressures. Affirmative action in favour of women is explicitly stated in the Constitution. It outlaws all forms of gender discrimination and establishes the groundwork for women to have equal opportunities in all aspects of life, including education, employment, and engagement.

“A court, according to analytical jurisprudence, merely found or interpreted the law. In the current socioeconomic climate, judges are using their discretionary power to give fairer justice to women”. “The judiciary has played a key role in enforcing and reinforcing the constitutional aims for women's protection and rights”.

<i>Goal 5 – “Achieve Gender Equality and Empower All Women and Girls in the Sustainable Development Goals”</i>

Eliminate – “all forms of prejudice against women and girls over the world”.
--

Implement – “the measures to ensure that women have equal access to economic resources, including land and other forms of property, financial services, inheritance, and natural resources, in compliance with national laws”.
--

Eliminate - “all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation”.
--

Adopt and strengthen – “strong policies and enforced legislation at all levels to promote gender equality and the empowerment of all women and girls”.
--

Ensure - “universal access to family planning health and reproductive rights, as stipulated in the International Conference on Population and Development's Programme of Action and the Beijing Platform for Action, as well as the conclusion
--

documents of their review conferences”.
Eliminate – “all harmful traditions including child, early, and forced marriage, as well as female genital mutilation. Recognize and appreciate unpaid care and domestic work through public services, infrastructure, and social protection programmes, as well as the promotion of shared responsibility only within household and family, as appropriate at the national level”.
Enhance – “women’s empowerment through the use of enabling technology, particularly information and communications technology”.
Ensure – “women's full and effective involvement in political, economic, and public life, as well as equitable opportunities for leadership at all levels of decision-making”.

Table 1.1. Sustainable Development Goals⁴⁸

Gender inequality is an issue that exists all throughout the world. “Whatever the causes, it is our responsibility as humans to preserve the victims' human rights. For millennia, women have been mistreated in every society, and India is no exception. The Indian judiciary is cognizant of the importance of legal and legal tools for women's emancipation”.

Without major and rapid changes in the lives of women and girls in all nations, poverty will not be eradicated. The Millennium Development Goal to “advance gender equality and women's empowerment signalled global acknowledgment that

⁴⁸Lisa Warth, “Empowering Women for Sustainable Development, DISCUSSION PAPER SERIES (Jan. 22, 2021, 12.00 AM), https://unece.org/DAM/Gender/publications_and_papers/UNECE_Discussion_Paper_2012.1.pdf/html”.

this is both a vital development goal in and of itself, as well as a prerequisite for the achievement of all other goals”.⁴⁹

The journey from Millennium development goal to Sustainable development Goals was 15 long years. From year 2000 to 2015 the United Nation strives to implement MDG but failed. Then the SDG comes in the scenario from 2016. Now presently on the year 2021 – 2022 the status of SDG is again ambitious. “India has been ranked at 120th position in the Sustainable Development Report 2021 or Sustainable Development Index 2021. In this Index, countries are ranked by a score out of 100. India has a score of 60.07. Last year India's rank was 117”.⁵⁰

In other hand, the Government of India maintains after 5 years of implementation also pandemic crisis in scenario “India has made steady progress towards achieving the United Nations’ Sustainable Development Goals (SDGs) in areas of health, energy, and infrastructure, as per the latest NITI Aayog’s SDG India Index which shows the strides taken by the country in social, economic, and environmental development over the past year. Since 2019, India’s overall score across SDGs has gone up from 60 to 66 in 2021 due to nation-wide improvement in ‘clean water and sanitation’ and ‘affordable and clean energy’ respectively, according to an official NITI Aayog release”.⁵¹

⁴⁹Linda Mayoux, “Women’s Empowerment and Micro – Finance Programmes: Strategies for Increasing Impact, 8 JSTOR 7, 235-241 (1998)”.

⁵⁰Sumit Arora, SDG Index 2021: India ranks 120th position, ADDA247, (Mar. 4, 2022, 7:30 PM), <https://currentaffairs.adda247.com/sdg-index-2021-india-ranks-120th-position/>.

⁵¹ NITI AAYOG REPORT, (Jun. 7, 2021, 09:30 PM)

<https://indbiz.gov.in/india-records-significant-progress-on-sustainable-development-goals/>.

The Constitution of India, which is the country's fundamental law, guarantees women's equality. Despite all of these achievements, persistent breaches of women's rights continue. Despite the existence of numerous laws, women are exploited by the male-dominated culture due to weak enforcement. All law is not equal to all justice, and neither is all justice equal to all law.

There may be more justice in the absence of law, and there may also be instances when rigorous adherence to, or unthinking implementation of, laws results in injustice. The function of the legislative and the judiciary in 'Sustainable Women Development' is critically examined in this research study.

1.1.7. Comparison with the Developed Countries

Laws differing by gender have an impact on both emerging and developed economies, as well as women in all regions. “Over 2.7 billion women around the world are legally barred from having the same career options as males. In 2018, 104 economies still have laws prohibiting women from working in specified jobs, 59 economies have no legislation against workplace sexual harassment, and 18 economies allow husbands to legally block their wives from working”.⁵²

Women continue to be lesser than males to work in the labour market in the world. “Women aged 25 to 54 had a 63 percent labour force participation rate, compared to 94 percent for men. When younger (15 years and up) and older women (55 years and up) are included, women's worldwide labour force participation rate falls to 48.5 percent in 2018, 26.5 percentage points lower than men's.

⁵²*Ibid.*

Women are more likely than men to be unemployed”. Men's and women's unemployment rates in 2017 were 5.5 percent and 6.2 percent, respectively. Going into 2018 and into 2021, this is expected to remain basically unchanged.⁵³

Women are overrepresented in low-wage, precarious jobs. Contributing family workers are more than twice more likely to be women than men. “According to the most recent data, women in informal employment in developing nations were 4.6 percentage points higher than men when agricultural workers were included and 7.8 percentage points higher when they were excluded”.⁵⁴

Women continue to be underserved in terms of social safety. “Gender differences in access to social protection earned through job, such as pensions, unemployment benefits, and maternity insurance, emerge from gender inequalities in employment and job quality”. Nearly 40% of women in paid jobs around the world do not have access to educational safety. “Women are likely than men to have bank accounts or have access to financial institutions. Only 58 percent of women in the world have a financial institutions institution account, compared to 65% of men”.⁵⁵

The knowledge gap is still gendered: the majority of “the 3.9 billion people who are offline” are women and girls who live in rural regions, are poorer, and have less

⁵³Ritu Verma, “*Business as Unusual: The Potential for Gender Transformative Change Development and Mountain Context*”, BIO ONLINE COMPLETE (Aug. 1, 2018, 12:00 AM), <https://bioone.org/journals/mountain-research-and-development/volume-34/issue-3/MRD-JOURNAL-D-14-00072.1/Business-as-Unusual--The-Potential-for-Gender-Transformative-Change/10.1659/MRD-JOURNAL-D-14-00072.1.full/html>”.

⁵⁴Michael A Koenig, “*Individual and Contextual Determinants of Domestic Violence in North India*”, NATIONAL CENTRE FOR BIOTECHNOLOGY INFORMATION (Jan. 26, 2019, 12:00 AM), <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1470450/html>”.

⁵⁵*Ibid.*

education. Women are less likely to become entrepreneurs and face greater challenges when it comes to beginning a business. “Women's early-stage entrepreneurial activity is half or less than half that of men” in 40% of economies.

Women are limited in their ability to rise to the highest levels of leadership. Workplace violence and harassment impacts women regardless of their age, geography, wealth, or social standing. “The annual economic costs of discriminatory social institutions and violence against women to the global economy are estimated to be around USD 12 trillion (a combination of human and social losses)”.⁵⁶

India has dropped 4 places to 112th in the world in terms of “gender disparity”. Owing to growing disparities in women's health and survival is economic involvement. Both of which is now listed in the bottom five. “While Iceland continues to be the world's most gender-neutral country, India has dropped from 108th in the World Economic Forum's Gender Gap Report to 106th place this year, behind China 106th, Sri Lanka 102nd, Nepal 101st, Brazil 92nd, Indonesia 85th, and Bangladesh 50th.”⁵⁷

Asia and Latin America have virtually no rights in the agricultural economy. The opportunity for farmers to engage the export business leads to gender tensions because the returns are always skewed against women. According to some studies, the gender impact of increased industrial producer and exporter is stronger in low-income countries than in middle-income countries, where trade expansion led to an increase in women's employment, but in middle income countries, women are employed as well as men continue to have better-paying jobs. Women do not have equal access to

⁵⁶*Id.*

⁵⁷Michael A Koenig, “*Individual and Contextual Determinants of Domestic Violence in North India*”, NATIONAL CENTRE FOR BIOTECHNOLOGY INFORMATION (Jan. 26, 2019, 12:00 AM), “<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1470450/html>”.

export possibilities around the world. Women can enter the overseas markets like males in some countries, but it's worth noting that in others, they cannot do.

Through education, medical help, and development, the multinational group Women for Women has empowered women all around the world, particularly in Asia and Africa. These women are encouraged to become leaders in their own communities, as well as to inspire other members of the community to find their voices and participate more actively in social and economic development. NGOs have played a key role in educating women and generating some of our world's greatest leaders. Women may have a sense of empowerment, but their incomes are significantly lower than their male counterparts.⁵⁸

Therefore, Women's advancement has always been a source of worry. Women have always been recognised as a minority category, dating back to the Vedic era. The entire society of India is classified into three genders: (1) male, (2) female, and (3) transgender or third gender. Any religion, including Hinduism, Islam, Christianity, Buddhism, Jainism, and Sikhism, is practised in India. Discrimination based on gender may clearly be found in today's culture.

These traditions have no place in modern society. It is the government's responsibility to conduct an investigation into the true meaning of religion. Religion and customs should be distinguished. Because religion accords women the same status as men, and culture assign women greater responsibilities than men. This is an area where people should be educated. Only this can bring about a change in the current man-centered social behavior.

⁵⁸Caroline Moser, "*Gender Mainstreaming since Beijing: A review of success and limitations in International studies*", 13 JSTOR 12, 11-12 (2005).

To further understand the complex societal framing of India, the geographical structure of India is divided in four parts namely- Northern Part, Eastern Part, Western Part and Southern Part. According to Family Laws⁵⁹ in India the entire society divided in to two parts- Matriarchal family 'Dayabhaga Law'⁶⁰ and Patriarchal family 'Mitakshara Laws'⁶¹.

Most of the states in Northern and southern parts follow 'Mitakshara Laws' and few states in Eastern part and southern part follows 'Dayabhaga Laws'. To study the stages of Women empowerment and the concept of gender equality in India, the evidence lies in the time period from Vedic period to present day scenario.

India has one of the highest rates of sex discrimination at birth. India's sex ratio would remain the worst in South Asia even the government has been asked to take action on the basis of the "*beti bachao, beti padhao*" effort to secure the survival, protection, and education of the girl child.⁶²

Also, it can stifle a country's ability to compete on the global stage, especially in countries with significant female employment and goods and services export potential. Gender inequality can also have a negative impact on a country's international standing. All of these factors combine to increase policymakers' incentives to act in the direction of equality of the sexes around the world.

⁵⁹“Family law (also called matrimonial law or the law of domestic relations) is an area of the law that deals with family matters and domestic relations”.

⁶⁰“The father is the only monarch of all property, both ancestral and personal, according to Dayabhaga Law”.

⁶¹“The Mitakshara, ancestral property is not considered common; therefore the father does not need the approval of his sons to act on it”.

⁶²Caroline Moser, “*Gender Mainstreaming since Beijing: A review of success and limitations in International studies*, 13 JSTOR 12, 11-12 (2005)”.

Currently, the service sector is the most important. It is not incorrect to state that the service sector is just as significant as the industrial sector. Some service industries, such as communication and information technology, are catching up to the industrial sector in terms of progress. In terms of output and job opportunities, this sector is the greatest of all economic sectors in terms of output and employment prospects in many nations.

Working in the informal sector, particularly small business is regarded as the most important source of income for disadvantaged women. Female employment is on the rise in some of the fastest-growing service sectors, such as data processing, industrial export, airlines, trains, banks, and insurance businesses.

Up to two jobs are held by women. Their domestic responsibilities have not lessened while they have shifted to new jobs. They received no compensation for their domestic tasks. Women's twin duties, such as lengthy work hours at the office combined with family chores like as cooking and baby care, hampered their performance and prevented them from achieving success. Although some women love the freedom of postponing marriage, they quickly learn that this independence may be a hardship because finding a mate later in life is not as easy as it was when they were younger.⁶³

Furthermore, women are exploited by being paid less than men. This is not the only issue that women face at work; many women refuse to work because of sexual harassment. In agriculture, education boosts farmers' capacity to accept new methods of improving results, in addition to increasing output.

⁶³*Ibid.*

Due to their lower educational levels, female producers face higher impediments to joining foreign markets than male producers. Gender duties can prevent women from taking advantage of new economic opportunities if no other household member is willing to take on their responsibilities.

This is especially true when new chances develop in the formal sector, where longer hours and set schedules are the norm. Women's property rights are weaker, and they have limited access to productive inputs, limiting their ability to gain from trade liberalisation. Women's access to technology can be disproportionately impacted by gender norms for mobility and women's role in the economy.

Men frequently control television remotes, radios, and cell phones at home. Men consider a computer to be something at work; women are unable to operate one. Women are more directly affected than men if reduced government revenues are matched by reduced social services. Much new employment in growth sectors pay poor wages, have uncertain tenure, and offer no training or advancement opportunities.

The loosening of labour rules as a method of attracting investment may exacerbate these problems. Some gender barriers obstruct the effect of women's paid labour; for example, businesspeople may reduce women's pay, and women may be forced to contribute all or part of their wages to their families, so increasing gender inequities.

1.2. PROBLEM STATEMENT

The following issues are identified by the researcher by reading and understanding various literature reviews by eminent authors of the field in the direction of women empowerment.

1.2.1. In comparison to the top most countries for women in terms of gender equality, income equality, advancement, and safety, India's women's empowerment status is still a work in progress. With the passage of time, the position of women in the economy and decision-making has become more disputed. In comparison to their male counterparts, social limitations are the fundamental cause of women's inability to play a significant role in the economy and decision-making. According to the United Nations, women account for barely worldwide average. In terms of the involvement of women in the economy, India.

1.2.2. The role of women in decision-making power differs across units and needs to be examined from a socio-legal standpoint. Gender inequality restricts women's ability to contribute to economic development and decision-making in society. In order to achieve gender equity, a detailed examination of the socio-legal situation, the position of women in the economy and decision-making in comparison to neighboring nations is required. With the passage of time, the standing of women improves, culminating in the current situation in contemporary India. In India's rural areas, sustainable women's empowerment and their role in promoting gender justice are overlooked.

1.2.3. In India's rural areas, there is still inequity in the role and participation of women in economic development and decision-making. Despite the fact that India has constitutional remedies, regulations, and ordinances for women's empowerment, women's input to economic development and decision-making remains restricted. To reestablish gender fairness in India, the modern progressive social condition encourages women participation in the economy and decision-making.

Despite the fact that India's women empowerment laws are quite strict in their enforcement, there are gaps in awareness and implementation in order to achieve women empowerment in terms of economy and decision-making with regard to gender justice. In India, the court system promotes women's empowerment and gender justice through landmark rulings. In India, the role of women in the economy and decision-making leads to gender equality.

1.3. REASONS FOR THE RESEARCH

The following reasons motivated the researcher for the research in the topic “Role of Women in Economy and Decision Making: A Socio- Legal Analysis with special Reference to Gender Justice”.

- 1.3.1.** In India the present research scenario as per *literature review* depicts that the women are still struggling to claim *gender justice* in terms of economic development and decision making.
- 1.3.2.** There are various laws existing in India regarding *women empowerment* and *gender justice* in terms of economic development and decision making.
- 1.3.3.** There are various *government policies and schemes* related to women empowerment to promote gender justice in India.
- 1.3.4.** As per rural India reports available (with special reference to state of Uttar Pradesh, particularly Gautam-budh nagar district), the status of gender justice in terms of economic development and decision making is a subject to exploration and research.
- 1.3.5.** The analysis of legal impact on “the role of women and their contribution towards economic development and decision making in the society” for a progressive nation is the root cause for the research.

1.4. OBJECTIVES

The researcher has put forward the following objectives. This should be evaluated in the entire thesis based on the chapters.

- 1.4.1.** To understand the role and status of Women's of Empowerment which is categorically divided in sectors and segments in India.
- 1.4.2.** To evaluate the role of Women's in Economy especially in organized and unorganized sectors of rural and urban India.
- 1.4.3.** To appraise the role of women in decision making power of different units in India.
- 1.4.4.** To comprehend the gender equality provisions guaranteed in the Indian legislation. Along with the policies and schemes implemented for women empowerment in India.
- 1.4.5.** To review the Indian judicial trends to ensure gender justice.
- 1.4.6.** To identify the gaps and propose solutions for the limitation to achieve integrated Sustainable Empowerment of Women in India.

1.5. LITERATURE REVIEW

Any intensive research project must begin with a review of numerous literatures. To begin the socio-legal analysis of women in the economy and decision-making, we must first review the existing literature in order to identify gaps and lacunae in the

field. The Literature Review answers the research questions and sets the framework for the investigation to begin.

The literature review explains the challenges that past researches have had assessing women's empowerment. It amplifies various indicators mentioned by the previous researcher in the same field.

Therefore, This *Literature Review* is done to understand the impacts of Women Empowerment and Gender Justice in India. “In order to gather the knowledge regarding the above mentioned facts, an exhaustive literature Reviewing is the basic need”. Therefore, following enlisted renowned *Literatures Reviewed* to understand the concept.

The Literature Review categorised by the Researcher as follows.

1.5.1. The eminent studies of *General Development of Women Empowerment, the conceptual-framework*

Author Khuswant Joshi, Women's Rights in India: Constitutional and Legal Rights

In this content the author explained the rights of women in “India can be divided into two categories constitutional rights and legal rights”. The constitutional rights are those guaranteed by the constitution's various provisions. Legal rights on the other hand are those guaranteed by Parliament and state legislatures through various laws (acts).⁶⁴

⁶⁴ Khushwant Joshi, *Women's Rights in India: Constitutional and Legal Rights*, MADHAV UNIVERSITY PUBLICATIONS (Jun. 13, 2018, 09:00 PM), <https://madhavuniversity.edu.in/women-rights-in-india.html#:~:text=The%20rights%20available%20to%20woman,constitutional%20rights%20and%20I>

Author Anju Singh, “The Role of Law in Empowering Women in India” –

For the previous few decades, women's empowerment has been the most talked about topic in the socio economic and political landscape. Women are nearly equal in terms of numbers, yet they remain “a minority group in terms of power, status, and influence”.⁶⁵ The constitution, as well as different women-specific legislations, and their current status of execution, have an impact on women's empowerment. The verdicts of higher courts in various appeals and PILs involving women have also been examined in order to assess the judiciary's approach and attitude toward women.⁶⁶

Author Aswathy Sukumaran Ettungapady, “Ensuring Gender Justice through Judicial Activism” -

Dignity and Respect are rights that all women have. This human right to equality has been acknowledged and incorporated into several democratic constitutions around the world. When this freedom is denied to women, however, it leads to discrimination against them, necessitating women's empowerment. The author has painstakingly assembled a compilation of judgments issued throughout the years to evaluate the judiciary's laborious approach to women's empowerment through developing gender equality awareness. As a result of the Supreme Court's important decisions, the

egal%20rights.&text=The%20state%20shall%20not%20discriminate,any%20special%20provision%20for%20women/HTML.

⁶⁵ “Anju Singh”, “The role of law in Empowering Women in India”, SHODHGANGA (Oct. 13, 2019, 12:00 PM),

<https://www.semanticscholar.org/paper/The-Role-of-Law-in-Empowering-Women-in-India-Singh/36cccf88040d2c67c24a95d58596a84e3c68cc8d/HTML>.

⁶⁶*Ibid.*

concept of gender equality has altered dramatically.⁶⁷ When the legislature's efforts to promote gender equality between men and women failed, the court stepped in to strike a balance in how society dealt with any gender-related issue. The focus of this research is on how the Indian and American judiciaries, with their vast decision-making authority, have affected significant improvements in women's emancipation. Gender inequality is compounded by a lack of education, poor health care, and low income for those who are discriminated against. Such deprivations impair their ability to protect themselves or make informed decisions for themselves, resulting in women's social and economic standing being uneven. The fundamental thesis of the article is a comparison of Supreme Court approaches in each jurisdiction. The courts have recognised that women's freedom begins with decision-making advancement, followed by economic development, and eventually an improvement in a woman's ability to access the components of development that lead to better health and education, while respecting the legislature's power.⁶⁸

Achieving the Sustainable Development Goals in India Report by United Nation Development Programme –

The Research, with world leaders convening in September 2015, much time and effort is being invested in determining what the new goals should be, which are now being contested in the form of proposed “Sustainable Development Goals” (SDGs). “The Sustainable Development Goals (SDGs) will be more ambitious than the Millennium Development Goals, encompassing a wide range of interconnected topics such as

⁶⁷Aswathy Sukumaran Ettungapady, Ensuring Gender Justice through Judicial Activism, LAW AUDIENCE J. (2019).

⁶⁸*Ibid.*

economic growth, social challenges, and global public goods”.⁶⁹ Every country must supervise and adjust the objectives and targets in accordance with local problems, capacities, and resources available in order to achieve the SDGs. The research looks at the public resources that are already in place as part of various government programmes and initiatives. It looks at programmes and policies that are connected with the SDGs in particular to estimate the additional cash needed and gaps for India to meet the SDGs. With the Open Working Group on SDGs drafting 17 Goals and 169 Targets, this analysis must be considered as a foundational exercise providing minimal estimates; the actual financial requirements may be significantly higher. Other capital and human resources are influenced by financial resources. As a result, financial availability and management is one of the first stages in achieving the post-2015 development goal.⁷⁰

“United Nations Entity for Gender Equality and the Empowerment of Women”
Report by United Nation –

Goals for Sustainable Development with Women, the 2030 Agenda for “Sustainable Development was endorsed by the United Nations General Assembly as the agreed-upon framework for world development. It succeeds the Millennium Development Goals (MDGs)”.⁷¹ The agenda is applicable to all countries, not only developing nations. “In this aspect, the 2030 Agenda for Sustainable Development is more ambitious”, with goals such as “poverty eradication, systematic climate change

⁶⁹ “Technology and Action for Rural Advancement”, “Achieving the Sustainable Development Goals in India”, UNITED NATION DEVELOPMENT PROGRAMME (Oct. 19, 2020, 11:00 PM), “https://www.devalt.org/images/L3_ProjectPdfs/AchievingSDGsinIndia_DA_21Sept.pdf/html.”

⁷⁰ *Ibid.*

⁷¹ United Nation Report Article on “The United National Entity for Gender Equality and the Empowerment of Women”, (Nov. 9, 2020, 10:55 PM), “<https://www.un.org/youthenvoy/2013/07/un-women-the-united-nations-entity-for-gender-equality-and-the-empowerment-of-women/html>.”

mitigation, and the creation of peaceful, resilient, egalitarian, and inclusive societies”. Unlike the MDGs, the Agenda includes a separate Goal on gender equality and the empowerment of women and girls. Gender equality targets are also included in other Goals, as well as a more consistent request for sex disaggregation of data across numerous metrics. “In order to inform strategic interventions building on the efforts of localization at country and regional levels, the UN Women Communications and Advocacy Section in New York performed an analysis of what the 17 SDGs adopted imply to women”.⁷²

1.5.2. The noteworthy contributions relating to the *Impact of Women Empowerment with special reference to India.*

Author Ms. Ratna Kapur, “Erotic Justice: Law and the New Politics of Post colonialism, Political Activisms”-

Persistent dependence on liberal and Western feminist objectives demonstrates a lack of critical thinking, unknowingly supporting the hegemony and subordination it is intended to combat. “In this collection of essays - postcolonial feminist legal theory to criticise liberalism's erroneous causal logic, which claims that more rights equals more freedom and equality.”⁷³ “Examining law and political activism”, author has summarises that “unless modern postcolonial society is understood as the site of a historical, discursive struggle informed by the colonial past, steadfast allegiance to liberalism's rights project risks perpetuating oppressed subaltern groups' subordination under the illusory panacea of universal rights”. Also, interrogates the broader objective of liberalism and Western feminism by examining the situation of “Indian

⁷²*Ibid.*

⁷³“RATNA KAPUR”, “EROTIC JUSTICE: LAW AND THE NEW POLITICS OF POST COLONIALISM, 228, (Routledge-Cavendish, 2005)”.

women, transnational migrants, and sexual subalterns groups marginally placed in and subject to hegemonic Indian culture”. This agenda purports to protect the “third-world”- "victims," Also that it instead tends to provide constitutional - immunity in terms that ironically strengthen the normative and essentiality assumptions about gender and agency helping to perpetuate the very subservience and victimisation it purports to address.⁷⁴

An Omnibus comprising Gender Inequality Author by Ms. Flavia Agnes, the Enslaved Daughters by Sudhir Chandra book and Hindu Women and Marriage Law are two publications on women and law in India by Monmayee Basu. –

“This is a good collection of monographs on women and law in India, which fills a gap in the availability and accessibility of thorough books in the field”. It is a handy book for referencing both current and historical materials on a variety of issues in the subject “women's and personal law in India”.⁷⁵ The compilation “juxtaposes the texts in an interesting way, taking the reader from an overview of current debates on women's position in family law and personal matters to a more expansive study of Hindu women's legal position in marriage over 150 years from the nineteenth to the mid-twentieth century”.⁷⁶

Author Asok K Ganguly, “Landmark Judgement That Changed India” -

⁷⁴*Ibid.*

⁷⁵FLAVIA AGNES, SUDHIR CHANDRA, MONMAYEE BASU, “AN OMNIBUS COMPRISING LAW AND GENDER INEQUALITY, ENSLAVED DAUGHTERS AND HINDU WOMEN AND MARRIAGE LAW”, (Oxford Publications 2003).

⁷⁶*Ibid.*

The author has examine number of cases that resulted in new legislation and reforms to the judicial system. Cases such which limited Parliament's ability to amend the Constitution, which defined personal liberty where it was ruled that amendments infringing on fundamental rights could not be passed, are discussed in this book.⁷⁷ The three branches of government in India, including state and central, are the executive, legislative, and judiciary. The judiciary's role is to safeguard constitutional values and promote equal justice for all. The court system's interpretation and application of constitutional ideals has had far-reaching consequences, frequently amending parts of the Constitution itself. Although the legal system was founded on the basic concepts of English common law, it has evolved over time to reflect Indian customs and has been shaped for the better by a number of historic decisions.⁷⁸

Author Zia Modi, “10 Judgements That Changed India” -

The average man must be made aware of and given knowledge of the workings of the law and the judicial process in a mature republic like ours, which is frequently considered as the sole realm of the legal profession. This book is a step in the right direction in that regard. Rather than focusing solely on the court's decisions, the author has placed them in perspective, detailing the surrounding cultural and social situations as well as the public and state's reactions to each case, all while providing a praiseworthy legal analysis.⁷⁹ The book offers examples of how the Supreme Court has carried out its duties and depicts some of the most pivotal occasions in its long and sometimes tumultuous history. The decisions recounted in this book continue to

⁷⁷ ASOK GANGULY, LANDMARK JUDGEMENTS THAT CHANGED INDIA 10-86 (Rupa Publications India, 2015).

⁷⁸ *Ibid.*

⁷⁹ “ZIA MODI”, “10 JUDGEMENTS THAT CHANGED INDIA”, 20-256 (Penguin House Pvt Ltd, 2013).

have a significant and lasting impact on society. These rulings should be regarded not just as precedents, but also as having established the law on critical issues law that is binding on all courts and authorities throughout the country.⁸⁰

1.5.3. The earnest Legal Review of Articles, Blogs, Notes, Judicial Review, Comments and Case Studies ensuring Gender Justice in India.

United Nations Economic Commission report for Europe Geneva, Switzerland-

“Without a more equitable distribution of resources today and tomorrow, sustainable growth will be impossible”. “The gendered nature of current inequities has been underlined in this research. Understanding this and making policy measures to reduce inequities is a fundamental requirement for "filling current needs without jeopardising future generations' ability to fulfil their own wants”. In order to identify gender gaps, acknowledge inequities, and monitor them, more systematic data collection is required on both gender-disaggregated economic and social variables as well as gender-sensitive environmental indicators. Environmental indicators that are gender-disaggregated require special attention, and the efforts of international organisations at the regional and global levels, as well as national institutions, must be bolstered. “When it comes to gender and the environment, there is a knowledge and awareness gap. To date, the UNECE region has done a better job of studying gender relations in social and economic development. Women's advocacy groups have played an essential role in calling attention to the gender dimension of the national environment and climate change in the lack of systematically collected statistics. Women's empowerment is a process that includes both the building of a discrimination-free environment for women and the strengthening of women's ability to take charge of their own lives and actively contribute to the necessary changes in our societies”. All

⁸⁰*Ibid.*

stakeholders including governments, corporations, and civil society, must work together to move this process ahead. “Equal participation in decision-making and balanced involvement of men and women in all policy areas and at all levels of intervention will ensure that women and men share equal responsibility for equitable resource distribution over the course of people's lives and between current and future generations”. Gender parity is a long-term endeavour. In the UNECE region, today's generations of girls and young women are growing up with more rights and opportunities than previous generations of women, as well as more control over their own lives. Within their lifetimes, their grandmothers witnessed the introduction of a woman's ability to vote and run for office in several parts of the UNECE region. The significant advances that we have today are the product of long-term, collaborative efforts to bring about change. “It is critical to continue to enhance the foundations for sustainable and equitable fellow human for both women and men in a healthy environment to achieve long-term sustainable development”.⁸¹

“India follows a holistic approach towards its 2030 Sustainable Development Goals” (SDGs)-

Economic data Survey Integrate the 'Resource Efficiency Approach' into India's Development Pathway to Achieve SDGs to implement “ Nationally Determined Contribution to Combat Climate Change, unprecedented scale and size investments are required”. Smt. Nirmala Sitharaman, “Union Minister for Finance and Corporate Affairs has tabled the Economic Survey 2018-19 in Parliament”. India continues to seek and maintain economic growth, according to the survey, by adopting and executing numerous policies and strategies related to “sustainable development,

⁸¹Lisa Warth, *Empowering Women for Sustainable Development*, DISCUSSION PAPER SERIES (Jan. 16, 2020, 04:00 AM),

https://unece.org/DAM/Gender/publications_and_papers/UNECE_Discussion_Paper_2012.1.pdf/html.

climate change, resource efficiency, and air pollution”. According to the poll, countries are progressing forward in attaining “a world free of poverty, gender inequality, and economic inequality, as well as guaranteeing a healthy planet for future generations, by adopting the 2030 global agenda”. These objectives are multi-dimensional, incorporating “social, economic, and environmental factors”. India takes a comprehensive approach to achieving its 2030 Sustainable Development Goals (SDGs) by introducing a variety of programmes. The SDG Index Score for India varies from 42% – 69% for States and 57% - 68% for UT. According to the survey, “Kerala and Himachal Pradesh are the front runners among all states with a score of 69%, while Chandigarh and Puducherry are the front runners among the UTs with scores of 68% and 65%, respectively”. Initiatives for Sustainable Development Policies references current Indian government programmes aimed at reaching the SDGs – “Swachh Bharat Mission, Beti Bacho Beti Padhao, Pradhan Mantri Awas Yojana, Smart_Cities, Pradhan Mantri Jan Dhan Yojana, Deen Dayal Upadhyay Gram Jyoti Yojana, and Pradhan Mantri Ujjwala Yojana” to name a few, are among them.⁸²

Socio-Legal perspective and women empowerment in India-

Over the millennia, the status of women in India has undergone significant changes. Many reformers' efforts to promote equal rights, government policies, and, most importantly, legal and constitutional support are transforming the history of women in India. Women have occupied important positions in the contemporary age, including- “President, Prime Minister, Speaker of the Lok Sabha, and Leader of the Opposition, among others”. Many flaws, such as implementation hurdles and the misuse of laws, are discovered after government engagement in policies and programmes. Women in India are underserved in terms of education and healthcare. “They're also inspired by

⁸²“Press Information Bureau Government of India Ministry of Finance, (Jul. 04, 2019 12:08 AM), <https://pib.gov.in/newsite/PrintRelease.aspx?relid=191192> 1/3/html”.

the study of how gender, colour, caste, ethnicity, religion, marital status, and class intersect as sources of prejudice in Indian culture and workplaces”. This paper aims to present the challenges that women face as a result of gender and other forms of identity discrimination, which has an impact on women's personal and professional lives. There will be no discussion of the reasons for women's status being downsized; instead, the focus will be solely on their current socio-legal support for empowerment.⁸³

Author Parveen Ara Pathan, “Human Development Policy and Empowerment of Women in India” -

Humans on the planet have achieved their civilised condition through prolonged struggle and critical decisions made at various points in time to develop a progressing society. However, in different places of the world, the range of human thinking and working differs. Every location has its own traditions, customs, and geographical conditions. Genders in society face different social, economic, and political conditions as a result of this transformation. By critically studying the status of women and the evolution of law in India, this research focuses on human development policy and analysis of female gender conditions. The goal is to uncover the realities of equality through an investigation into the barriers to women's empowerment in India. A spotlight is also shone on India's evolving legal policy, which aspires to give all women in India with a safe, secure, and quiet living.⁸⁴

⁸³Tauffiqu Ahamad, *Socio-Legal Perspective and Women Empowerment in India*, 1 Academic J. 40, 45-51 (2016).

⁸⁴Parveen Ara Pathan, *Human Development Policy and Empowerment of Women in India*, SAMAJIC SHOD SAMAGRAH (Oct. 12, 2021, 03:33 AM), “https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2026895/html”.

Author Mayoux, “Women's Empowerment and Micro-Finance Programmes: Strategies for Increasing Impact” –

Author has presented an approach for donors or government agencies called "Gender Mainstreaming for Empowerment" in process to maximise the contribution of “microfinance to women's empowerment”. Also, Fundamental beliefs about the relationship between microfinance and women empowerment is explained. The majority of the data in this study was gathered from secondary sources. “Gender policy should include productive and reproductive work, welfare concerns, and efforts to eliminate power inequities in initiatives for both women and men, according to this strategy”. For women to be empowered through microfinance there must be equity in access to all microfinance services, as well as an effective and anti discriminatory regulatory environment.⁸⁵

Author N. Kabeer, “Women’s Economic Empowerment and Inclusive Growth: Labour Markets And Enterprise Development” –

The “study has outlined the process of women’s empowerment by the analysis of power relation”. Therefore, the power relations played by women for gender justice are as follows-

⁸⁵Linda “Mayoux”, “Women’s Empowerment and Micro – Finance Programmes: Strategies for Increasing Impact”, 8 JSTOR 7, 235-241 (1998).

<i>“Power within”</i>	“Enabling - women to articulate their own aspirations and strategies for change”.
<i>“Power to”</i>	“Enabling - women to develop the necessary skills and access the necessary resources to achieve their aspirations”.
<i>“Power with”</i>	“Enabling - women to examine and articulate their collective interests, to organize to achieve them and to link with other women’s and men’s organizations for change”.
<i>“Power over”</i>	“Changing - the underlying inequalities in power and resources, which constrain women’s aspirations and their ability to achieve them”.

Table 1.2. Author Mr. Kabeer Analysis on Women Empowerment Dimensions.⁸⁶

Individual, home, community, market, and institutional power interactions operate at many levels in the socioeconomic and political domains of existence. The study stated that cost-effective strategies of combining microfinance with other empowerment initiatives and supplementary services are still lacking after reviewing existing opinions on the influence of microfinance on women's empowerment. The second pillar of empowerment is Agency, which functions as an empowering process. The potential that people have for living the life they want is defined by their resources and agency, the outcome of empowerment. “The ability to choose has long been regarded as the core of the concept of power. Power have negative connotation, such

⁸⁶“Table is developed by the researcher to simplify the Interpretation of thoughts on Women by Author Kabeer”, “<https://www.lse.ac.uk/gender/assets/documents/research/choice-constraints-and-the-gender-dynamics-of-lab/Women%27s-economic-empowerment-and-inclusive-growth.pdf/html>”.

as a threat, but empowerment transforms that connotation into a positive one. Empowerment can mean different things to different people”. Individual resources, agency, and achievement are recognised at the most basic level of empowerment.⁸⁷

Author Molhotra, “Measuring Women’s Empowerment as a Variable in International Development”-

After reviewing a vast number of studies, they came to the conclusion that elements such as education, job, a happy marriage, and microcredit have a role in women's empowerment. “Studies Considering Empowerment as Outcome of Interest and Studies Considering Impact of Empowerment on other Developmental Variables”. The conclusion that women empowerment is complicated development term that is not as comprehensive as social inclusion. Women's empowerment requires two key elements "process" and "agency." Women's empowerment refers to a process in which women take the lead and go from one state to another. For a specific group of families, there could represent an advance from gender inequity to gender equality. The majority of the research analysed in the study failed to capture the process element of empowerment, according to the findings. Women's empowerment, according to this study, can range from own home to a broader territory. As a result, it has been suggested that empowerment be measured separately at the household, community, and larger levels. “For each level, he has recommended six dimensions. Economic Dimensions, Socio-Cultural Dimensions, Familial Relational Dimensions, Political Dimensions, Legal Dimensions, and Psychological Dimensions are the

⁸⁷“Naila. Kabeer”, “Women’s Economic Empowerment and Inclusive Growth: Labour Markets And Enterprise Development”, “DEPARTMENT FOR INTERNATIONAL DEVELOPMENT UK AND INTERNATIONAL DEVELOPMENT RESEARCH CENTRE” (Dec. 13, 2019, 04:00 AM), “<https://www.lse.ac.uk/gender/assets/documents/research/choice-constraints-and-the-gender-dynamics-of-lab/Women%27s-economic-empowerment-and-inclusive-growth.pdf/html>”.

different types of dimensions”. For different dimensions of each level, multiple indicators for assessing empowerment were examined. Author has recommended context specific measures that lessen our reliance on proxy measures. Secondly, collect data across time dimensions in order to capture the process element of empowerment. Third, in establishing programmes targeted at empowering women, “quasi-experimental evaluation methods and the gathering of baseline and end line data must be considered at a minimum”. Fourth, to “develop indicators and methodologies that capture the important features of women's empowerment, greater interdisciplinary collaboration is required”.⁸⁸

Author Lillykutty, “Role and Empowerment of Women in Agriculture” -

The “Relation of Education and Empowerment of Women with the Quality of Life has been explained”. Author claims that women's empowerment involves them becoming more conscious individuals who are politically active, economically productive, and independent, as well as capable of making informed decisions about issues that impact them and their countries. If a woman has control over her “wealth, education, social standing, skill, and access to formal financial services, she is considered to be empowered”. “The Relationship of Education and Empowerment of Women with the Quality Of Life” is well explained. This can be accomplished through fostering an atmosphere in which women has greater access to power and resources, as well as chances to engage in productive labour, education, medical treatment, and health services. When we look at the definitions of women's

⁸⁸“Anju Malhotra”, “*Measuring Women’s Empowerment as a variable in International Development*”, SSATP ORGANIZATION (Feb. 14, 2019, 10:00 PM), “<https://www.ssatp.org/sites/ssatp/files/publications/HTML/GenderRG/Source%20%20documents/Technical%20Reports/Gender%20Research/TEGEN5%20Measuring%20Women%27s%20Empowerment%20ICRW%202002.pdf/html>”.

empowerment, we can see that it is both a concept of human agency-self-efficacy on the one hand, and a process on the other. It implies that women's empowerment takes in at least three forms. Author has made an effort to develop a strong positive link between education and women's empowerment. Women's status in society rises as a result of education, and they have a stronger say in family and societal decision-making. Education gives girls a foundational understanding of their rights as people and citizens. Women's knowledge and decision-making capability can put them on a level playing field with males. "Knowledge and skills are also acquired through education, particularly in the areas of health, nutrition, sanitation, and the environment". Women are not only liberated from ignorance, bad treatment, and dependence when they receive an education, but they are also empowered to assert their right to a good life. Finally, education may be a significant tool for anyone seeking to gain power and prestige in society. At both the individual and social levels, it is a source of mobility, equality, and empowerment.⁸⁹

Author Verma, "Business as Unusual: The Potential for Gender Transformative Change Development and Mountain Context" –

Author has analysed and attempted to conceptualise the concepts, needs, and context of the entire topic of empowerment. Author defines empowerment as "the process of gaining or gaining access to control over one's own self, resources, and ideology that determines power relationships." The empowerment process aims to shift the prevailing power balance in a given situation. Author suggested, based on previous research, "that empowerment is a process of capacity growth and skill development". Empowerment, according to the author, can enable women participate more successfully in many socio-political forums. Author has outlined dual aims for

⁸⁹T L LILLYKUTTY, ROLE AND EMPOWERMENT OF WOMEN IN AGRICULTURE 40-66 (Lambert Academic Publishing 2013).

women's empowerment challenging subordination and subjection transforming all structures, systems, and organisations that may create or support gender discrimination and inequality in any way. Author believes that in order to reach these goals, women must be empowered on a personal, social, economic, physical, and psychological level. “This study has offered a critical examination of the existing different approaches and strategies for women's growth, emancipation, and empowerment in order to suggest the most appropriate plan for truly empowering women”. The majority of the approaches are found to be conceptually and practically redundant. In this regard, Author discovered that a social work approach to women's empowerment is appropriate.⁹⁰

Author Jejeebhoy, “Women’s Education, Autonomy and Reproductive Behaviour: Experience from Developing Countries”–

The major findings are for the purpose of examining the nexus between, he has studied five dimensions of empowerment. “Knowledge autonomy, decision-making autonomy, bodily autonomy, emotional autonomy, economic and social autonomy, and self-reliance are all examples of autonomy”. Author found that familial structure in the family, women's education, and women autonomy, all of which are indications of empowerment, lower the reproduction rate.⁹¹

⁹⁰Ritu Verma, “*Business as Unusual: The Potential for Gender Transformative Change Development and Mountain Context*”, BIO ONLINE COMPLETE (Aug. 1, 2019, 06:00 AM), <https://bioone.org/journals/mountain-research-and-development/volume-34/issue-3/MRD-JOURNAL-D-1400072.1/Business-as-Unusual--The-Potential-for-Gender-Transformative-Change/10.1659/MRD-JOURNAL-D-14-00072.1.full/html>”.

⁹¹“SHIREEN J JEJEEBHOY”, “WOMEN’S EDUCATION, AUTONOMY AND REPRODUCTIVE BEHAVIOUR: EXPERIENCE FROM DEVELOPING COUNTRIES” 16-59 (International Studies in Demography, Clarendon Press Oxford 1996).

Author Ahmed, “The Effect of Domestic Violence on Prenatal and Early-Childhood Mortality” -

Author has looked into it. They gathered data from women in Uttar-Pradesh, India, and used proportions, “a Logistic Regression model, and a Hazards Model to investigate the hazards of prenatal, neonatal, post-neonatal, and early-childhood mortality as a result of the mother's exposure to domestic violence”. During their last pregnancy, 18% of the women in the study suffered domestic abuse. “They discovered that moms who had experienced domestic violence had a greater risk of pregnancy and neonatal mortality than mothers who had not experienced violence after controlling for other risk factors”. Domestic violence had no significant links to post-neonatal or early childhood death, according to the researcher.⁹²

Author Koenig, “Individual and Contextual Determinants of Domestic Violence in North India” –

For this study in Uttar Pradesh, they used multilevel modelling to evaluate "domestic violence outcomes in a sample of 4520 married men". Individual-level factors such as childlessness, economic distress, and "intergenerational transmission of violence were found to increase the likelihood of physical and sexual domestic violence", while better family socioeconomic position reduced it. They also discovered that “a community environment of violent crime and community level norms involving wife

⁹² Saifuddin Ahmed, “*Effects of Domestic Violence on Perinatal and Early- Childhood Mortality: Evidence from North India*”, AMERICAN JOURNAL OF PUBLIC HEALTH (Aug. 15, 2020, 10:00 AM),

“<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1522123/html>”.

beating were linked to increased risks of both physical and sexual violence” with only physical violence being significantly related.⁹³

Author Rocca, “Challenging Assumptions About Women’s Empowerment: Social and Economic Resources and Domestic Violence Among Young Married Women in Urban South India”–

Author has done his Empirical research on the Relationship in between “Women Empowerment and Physical Domestic Violence among Young Married Women Residing at The Slums Area of Bangalore”. The un-adjusted and all adjusted multi-variable legit regression-models were used in this study to investigate the factors of domestic violence against women. They discovered that women in love marriages have more domestic abuse experience than women in planned marriages. The level of violence was higher among women whose families were requested for additional money. Spousal violence was more likely to be reported by women who worked before or after marriage. According to this study, a dowry provided at marriage and a stable husband's work lower the probability of marital violence. “It demonstrates that dowry is a deep reflection of the several forms of gender injustice that women face”. They believe that because dowry is widespread and common in many Indian communities, the effect of dowry and null violence legislation is restricted. Furthermore, engagement in SHGs has been linked to an increased risk of domestic violence, according to one study. This finding suggests that in Indian society, the unwritten norm of restricted mobility for young women still exists. They have proposed various measures to engage “women, families, and communities to combat

⁹³Michael A Koenig, “*Individual and Contextual Determinants of Domestic Violence in North India*”, “NATIONAL CENTRE FOR BIOTECHNOLOGY INFORMATION (Jan. 14, 2020, 03:00 AM), <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1470450/html>”.

the widespread acceptance of dowry and promote gender equality” in addition to anti-dowry and anti-violence legislation.⁹⁴

Author Mason, “Women’s Empowerment as a Part of Social Context: Results from five Asian Countries”–

Domestic empowerment of women is defined as a woman's freedom from being governed by other family members and her ability to influence desired outcomes within the home. They looked at four different dimensions of “domestic empowerment”, including “economic decision-making power, family size decision-making power, physical freedom of movement, and husband control over them through intimidation and coercion”. They used information recorded at the neighbourhood level from 56 populations throughout "Pakistan, India, Malaysia, Thailand, and the Philippines in 1993 and 1994 “to show that crowd disparities are significant in gauging women's empowerment. This study discovered that community and country characteristics can explain more variation in empowerment than individual and household characteristics, i.e., a women community can illustrate her tally in a specific liberation way of measuring better than her "own age, education, age at first union, or economic experience”.⁹⁵

⁹⁴Corinne H Rocca, “*Challenging assumptions about Women’s Empowerment: Social and Economic resources and Domestic Violence among young married Women in Urban South India*”, NATIONAL LIBRARY OF MEDICINE PUBMED (Apr. 16, 2019, 02:00 AM), <https://pubmed.ncbi.nlm.nih.gov/18952621/>.html.

⁹⁵Karen O Mason, “*Women’s Empowerment and Social Context: Results from Five Asian Countries*”, RESEARCH GATE (Jan. 30, 2021, 12:00 AM), “https://www.researchgate.net/publication/239820876_Women's_Empowerment_and_Social_Context_Results_from_Five_Asian_Countries/html”.

Author Moser, "The Success and Limitations of Gender-Mainstreaming" -

Gender analysis, integrated admission to accountability, sexuality retraining, assistance for "women's decision-making and empowerment", implementation and review are all part of a dual approach of mainstreaming Gender mixed with particular measures for gender equality are all included in the common policies. Some organisations have also taken into account collaboration with other organisations, budget, and expertise resources. They have noticed, however, that gender mainstreaming policies are implemented in an inconsistent and fragmented manner, rather than as a coherent and integrated process. Policies are implemented through institutional and operational inputs that are inextricably linked. The majority of gender mainstreaming evaluations places a greater emphasis on institutional inputs than on the operational and programming implementation phase. They've found a number of obstacles to deployment. First and foremost, the lack of responsibility, commitment, and skill among gender specialists is a major impediment to programme implementation. The male leadership, on the other hand, discriminates against female employees in terms of attitudes, recruiting, working conditions, structure, and processes. Mothers are sometimes excluded due to a lack of high-level job shares, considerable travel needs, and lengthy work hours, which are difficult for women with dependent children to meet. The voluntary accountability restriction is the third constraint. Another barrier to enacting gender regulations is a lack of gender training. Operational factors of gender mainstreaming may also impose constraints. The lack of effective, consistent, and systematic monitoring and mainstreaming outcomes and impacts is a typical operational limitation. Another operational barrier has been found in terms of women's engagement in economic activity.⁹⁶

⁹⁶“Caroline Moser”, “*Gender Mainstreaming since Beijing: A review of success and limitations in International studies*”, 13 JSTOR 12, 11-12 (2005).

All the “*Literature - Review*” incorporated in this collection highlight’s the complexity of the “woman status” in India. “The historical development of Indian society and the debates on women rights are shown to be linked to questions of identity of communal, social, and religious as well as national in house hold dimension and workplace”. The literature presents a valuable development and socio-legal analyses on the role of women in India, that have been previously made on the question of Gender Justice and role of Women in the colonial and postcolonial Indian state. Reviewing, the incorporated studies related to “women empowerment” could easily select the major dimensions and the indicator of “Women Role in Economy and Decision Making With Reference To Gender Justice”. The detailed review of literature helps researcher to recognise the important determinants of women role in economy and decision making with reference to gender justice in India. The several social legal, economic and demographic outcomes related to women’s role in empowerment. The researcher identified that though there are studies on ‘Woman Development’, ‘Women Empowerment’, and on ‘Gender Equality’ but there is gap in Integrated study on Role Of Women In Economy And Decision Making; A Socio-Legal Analysis With Special Reference To Gender Justice in India. The Literatures also, lacks in identify reasons behind the limitation of implementation Gender Equality and the interpretation of Legal regimes along with role of judiciary. Therefore, the researcher finds the need of specialised detailed study on Role of Women in Economy and Decision Making; A Socio-Legal Analysis with Special Reference to Gender Justice”.

1.6. RESEARCH QUESTIONS

The following research question would be answered in the research.

- 1.6.1.** How the status of women defining the Role has progressed in India?
- 1.6.2.** What are the Legal Provisions for Women Sustainable Empowerment in India?
- 1.6.3.** How the Role of Women in Economy and Decision Making is dealt in the Indian Society?
- 1.6.4.** What has been the impact of the laws implemented to attain Women development and Gender Justice in India?
- 1.6.5.** How the Government Schemes and Policies are related to Women Development and Gender Justice?
- 1.6.6.** What are The Limitations for Role of Women in Economy and Decision Making?
- 1.6.7.** Whether Gender Equality Is Practically Seen In Rural Sectors Of India As Compare with the Top Most Women Empower Countries.

1.7. HYPOTHESIS

The following hypothesis would be examined in the research.

- 1.7.1.** The role of women in economy and decision making is progressively advanced to attain gender justice in India.
- 1.7.2.** The laws, bylaws, government policies and schemes factually encourage the role of women in economy and decision making to establish gender justice in India.

1.8. METHODOLOGY AND TOOLS

The research is the combination of Doctrinal and Empirical methodology. The researcher has evaluated the Doctrinal research. The researcher has critically evaluated the precedent works to understand the concept of the “*Role Played by Women in Economic and Decision Making Ensuring the Gender Justice in India*”.

Also, the researcher has adapted the Empirical methodology for data collection, analysis and interpretation to derive conclusion. Researcher have assessed the data collection tools to 108 exactly identify the present day scenario, issues related to Women role and derive a outcome based solution.

1.8.1. The Doctrinal Methodology

To simplify the study the Doctrinal research is divided under two sub heads and interpretation is structured in Logical and Chronological manner. The researcher has used the critical analytical method for data interpretation.

Primary Source	Secondary Source
The United Nation on Women Development reports, National Institution for Transforming India (NITI Aayog) reports, GoI reports, National Human Rights Commission reports, National Women Commission reports and Statutes	Law Journals, Articles, E- Datas, Blogs, Online Journals, Websites, Books and other literary materials.

The Constitution of India	OTT vedios, online datas, news.
The Indian Penal Code, 1860	
The Criminal Procedure Code, 1973	
Labor Laws	
Family Laws	

Table 1.3. List of Sources⁹⁷

1.8.2. Empirical Methodology -

The researcher has adapted the following tools to conduct the Empirical Research.

1.8.2.1. Universe

The researcher has strategically arranged the Data Sources in sample form of “Universe”. The data has been taken from the state of Uttar Pradesh, Gautambudh Nagar District, India. The “**Population**” for the sampling is the women from rural areas of the Gautambudh Nagar district. The “**Strata**” of sampling is divided into the economic organized sectors and unorganized sectors. To evaluate the decision making status of women the sample “**Units**” are divided into the Social, Politics, Economic and Environment dimensions.

1.8.2.2. Sampling Technique

The researcher while conducting data collection has used the Non- Probability Sampling technique. It involves Convenience selection of respondent. The procedure of snow ball technique was adopted to get desirable data. The Convenient size of

⁹⁷ The researcher has developed this table on self understanding of Research Methodology.

SHG, Anganwadi and NGO are divided in Blocks. The sample has been taken from individual person basis.

State – Uttar Pradesh
District – Gautam Budh Nagar
Villages –
1. Astauli, GB Nagar – 159 respondents
2. Chitti, GB Nagar – 84 respondents
3. Chuharpur Bangar, GB Nagar – 120 respondents
4. Dankaur, GB Nagar – 100 respondents
5. Usmaanpur, GB Nagar – 102 respondents
Age group – 18 to 55 years
Gender of Respondents – Female

Table 1.4. – The Sample Size for Data Interpretation

1.8.2.3. Tools for Data Collection

Researcher has adapted the data collection tools for empirical study as the “Observation Method” and the “Interview Method”. The structured questionnaire has been circulated for evaluation and Interviews are conducted for the data collection.

1.8.2.4. Analysis of Data

The researcher has analyzed the collected Data in a “Logical and Chronological manner”. The outcome would be assessed on the basis of “Qualitative and Quantitative method”. The data interpretation is done by the “Percentage method”.

1.8.2.5. Research Field Area - Demographic dimensions

The District “Gautam Buddha Nagar was formed on 6/9/97 with effect from government of India order no. 1249/97/82/97 by carving out the portions of

Ghaziabad and Bulandshahar”.⁹⁸ “The District Gautam Buddha Nagar includes Dadri and Bisrakh blocks carved out of Gaziabad, while Dankaur and Jewar blocks have been carved out of Bulandshahar District”.⁹⁹

There are eighteen other villages from “Bulandshahar which has also been carved out and included in Dankaur and Jewar”.

Geographical Area	Approx 1442 Sq.Km
Population	Approx 16,48000
Literacy Rate	Approx 80 %
Male population	Approx 890000
Female literacy rate	Approx 70 %
Rural population	Approx 40.88 %
Urban population	Approx 59.12 %
Tehsils	There are 3 Tehsil in total –
	Sadar
	Dadri
	Jewar
Villages	There are a total of “423 Villages” in the district in total, of which
	<i>Notified Villages: 287</i>
	<i>Nyay Panchayats: 14</i>
	<i>Gram Panchayats: 102</i>

⁹⁸ The data has been taken from Government of India website for the State of Uttar Pradesh Tourism and modified by the researcher. (Sep. 2, 2021, 23:13 PM), “<https://upstdc.co.in/>”.

⁹⁹ *Ibid.*

	<i>Revenue Villages: 136</i>
	<i>Habitat Villages: 125</i>
	<i>Non Habitat Villages: 11</i>
Nagar Palika Panchayat	There are 6 Nagar Palika Panchayat in total-
	<i>Bilaspur</i>
	<i>Dankaur</i>
	<i>Jahangirpur</i>
	<i>Jewar</i>
	<i>Dadri</i>
	<i>Rabupura</i>

Table 1.5. – The Data’s are synchronised from the Government of India Website of State of Uttar Pradesh¹⁰⁰

1.9. SCOPE OF RESEARCH

The research is completely based on socio – legal analytical comprehension of “*Role of Women in Economy and Decision Making with Reference To Gender Justice*” on a single platform. The study will be beneficial to the lawyers, Advocates, students, teachers, research, judges, legislators, NGO’s and social workers.

The study will cover Education, Health, Economic and Environmental aspects relating to “*Role of Women in Economy and Decision-Making*”. The research would also provide a review on implementation of Women legislation and laws in India. It also,

¹⁰⁰ The Data’s are synchronised from the Government of India Website of State of Uttar Pradesh, (Sep. 2, 2021, 23:13 PM), “<https://upstdc.co.in/>”.

evaluates the role of judiciary in achieving gender equality in India. Therefore, the research would provide a compiled study for role of women in Economical, political and legal position in India society and the drawbacks in attaining gender justice.

1.10. SIGNIFICANCE OF THE STUDY

The analytical study of women empowerment and gender equality in context to “*Role of Women in Economy and Decision Making*” has been undertaken to analyze the interface between the women laws in India and there implementation, along with the role of judiciary to achieve Women empowerment and gender justice in context with sustainable goals in India. The complex and evolving relationship between these two kinds of structure deserve close study. Furthermore, the classification and balance of this relationship are important in perfecting the legal system of India to achieve desirable women empowerment.

1.11. SCHEME OF CHAPTERS

The schematic representations of the chapters are as follow-

CHAPTER 1- INTRODUCTION

**CHAPTER 2- STATUS OF WOMEN AS FACTORS AFFECTING THE ROLE
IN ECONOMY AND DECISION MAKING**

**CHAPTER 3- LEGISLATIVE AND JUDICIAL TRENDS ON GENDER
JUSTICE IN INDIA**

CHAPTER 4- EMPIRICAL DATA INTERPRETATION

CHAPTER 5 - CONCLUSIVE NOTES AND SUGGESTIVE REMARKS

CHAPTER - 2

STATUS OF WOMEN AS FACTORS AFFECTING THE ROLE OF IN ECONOMY AND DECISION MAKING

“We need women at all levels, including the top, to change the dynamic, reshape the conversation, to make sure women's voices are heard and heeded, not overlooked and ignored. - Sheryl Sandberg”.

Whenever the condition of women is considered, it is done on two basic concepts:

Status –

Status can be defined as a social position in any society depending on the advantages and basic obligations. It has been observed that being in a special status category helps women in certain way. The status in turn can be because of money, religion and caste, etc. It is however certain social status provides edge towards certain benefits. But when we consider status in respect to males in the society, women come out to be inferior.

Role –

It is defined by Government of India in 1974, as “a set of expectations and obligations associated with a particular status, position within a group or social situation. The expectations and obligations entailed by a role are in terms of activities and qualities”. Every individual enjoy multiple social positions and statuses in society, due to this

reason individuals perform different roles. A woman is considered multifaceted as she performs multiple roles in family and in society.

A woman acts as an anchor for a family by performing different roles such as, housewife, daughter, mother, wife or sister. All the roles have different work structure and different social impact. It is generally observed in our society that the status of the women changes according to the roles she performs. The power she enjoys as a daughter is completely different to that of a wife, or the power she enjoys at home is completely different to that at workplace. On the other hand the men are considered as more affluent in the society and rules are completely different and easier for them.

Gender is defined as physical structures and attributes among sexes. It mainly can be categorised in four different structures –

- Masculine
- Feminine
- Neuter
- Common

Gender defines all the sexes as one and does not differentiate between women and men. In India the general understanding or experience is that the women is always defined in relation to men, be it father, brother, husband, father in law and son. The problem related to needs and issues, problems and interest, or perspectives are always brought into focus in relation to men.

Women are considered to be inferior to men in almost all the human society. In current scenario the socialist approach towards gender equality are trying to make the laws gender neutral but the impact is farfetched as the approach towards the same will take time to be implemented in real sense.

It has been an observation from prehistoric times that the women are considered as producers and homemaker. But in actuality women are 50% of the human kind and they have 50% stake in almost all the available resources. But, men being dominant in society the 50% to 50% rations in rights are rare.

2.1. SOCIAL FACTOR ON WOMEN'S STATUS IN INDIA

The society defines human conduct on day to day basis. The “Social factor on role of Women plays an important effect to evaluate”.¹⁰¹ As the Indian society is very dynamic and changing, the outlook on women role also changes. The researcher tried to evaluate various social factors affecting the role on women in India.

2.1.1. Gender Defined Role in India

Women's status in modern industrial societies has degraded much more. The distinction, according to Marx, may be explained in values. There are two types of values defined i.e (1) use values and (2) exchange values. Men and women in pre-modern communities did diverse activities in order to provide for subsistence therefore, both were producers of values.

As jobs got more specialised and production became more market oriented, males began to produce more for the purpose of selling and they became producers of exchange value while women remained to generate use value. The distinction between employment and work became evident. Women did work at home but they weren't paid for it. Thus they were classified as unemployed.

¹⁰¹Unit 1, Situational Analysis of Women in India, THE EGYANKOSH (Jan. 29, 2009, 10:04 AM), <https://egyankosh.ac.in/bitstream/123456789/17279/1/Unit-1.pdf>.

Hunting was a major economic activity and the most important political activity throughout the early stages of human society, and it was a monopoly of men as a outcome of which men aggressive and domineering tendencies were established. The male and female bio gamer continued in current countries because genetic change is slower than cultural change.

The words “working woman and mere housewife” denote the value placed on work done outside the home and the insignificance placed on work done at home. As a result, man was dubbed “breadwinner as the primary generator of exchange values, while woman was dubbed dependent” despite the fact that she did a lot of work at home.¹⁰²

Over time, man's position became linked to production, while woman's status became linked to reproduction. Women rights were eroded as they gained power and privilege in the process. “The priority placed by women's liberation movements on equality of opportunity in economic participation and political decision-making by women should be evaluated against this backdrop”.

2.1.2. Religious Impact on Mindset of the Society in India

We must analyse the problem in its socio-cultural context in order to comprehend the condition of women in India. “Women are entirely equal to men in terms of access to and ability for the ultimate knowledge, including knowledge of the absolute Brahma, according to our ancient holy books, such as the *Rig-Veda*”.

¹⁰²Dr Manjula Devappa, Status of women in India, MUKT SHABD JOURNAL VOLUME IX ISSUE IV (Apr. 29, 2020 11:00 AM), <http://shabdbooks.com/gallery/479-april2020.pdf>.

“The *brahma vadinis* were products of the *brahmacharya* educational system, which was open to both men and women. The *Rigveda* describes young females finishing their studies as *brahmacharinis* and then finding husbands with whom they mingled like rivers in the ocean”¹⁰³.

A girl, “who has completed her *brahmacharya* should be married to a man who is similarly learned, according to the *Yajurveda*”. “The *Atharvaveda* also refers to maidens qualifying for married life in the second ashram, *Grihastha ashram*, through *brahmacharya*, the disciplined life of studentship. Men and women were equal participants in knowledge, according to the Upanishad. *Rigvedic* society was patriarchal and predicated on monogamy”.¹⁰⁴

Monogamy is a social institution that acknowledges women's high social standing. “The *Brihadaranyaka Upanishad* describes a rite in which a man prays for the birth of a daughter who should be a *Pandita*, or scholarly lady. The *Grihya Sutras* describe how a wife recited Vedic Mantras with her husband during religious ceremonies, and *Purva Mimamsa* discusses men and women's equal rights to attend the highest religious ceremonies”.¹⁰⁵ As civilization became more established and no longer faced the threat of constant invasion, women's status deteriorated.

¹⁰³Samanta Kundu, “Marginal Status of Women as a Barrier of Effective Socio Cultural Change”, INTERNATIONAL JOURNAL FOR RESEARCH IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY (Feb. 11, 2020, 11:00 AM), <https://www.ijraset.com/files/serve.php?FID=26701>.

¹⁰⁴Dorothy E Smith, Sociological Theory in the Contemporary era, “FEMINIST AND GENDER THEORIES, SAGE PUBLICATION”, (Feb. 12, 2020, 11:00 AM), https://www.sagepub.com/sites/default/files/upm-binaries/38628_7.pdf.

¹⁰⁵Dr Manjula Devappa, Status of women in India, MUKT SHABD JOURNAL VOLUME IX ISSUE IV(Apr. 29, 2020, 11:30 AM), <http://shabdbooks.com/gallery/479-april2020.pdf>.

Hinduism, India's majority religion, accorded women a lower status. “A woman must never be independent says the ancient lawgiver *Manu*”. “A Hindu wife's ideal life should be spent in devotion to her husband and she should be a *pativrata*”. “A Hindu woman was expected to be a loyal mother, faithful wife, and obedient daughter”. “Her marriage was the single most significant event in her life and it occurred just after puberty”.

As a result, child marriage became the norm, implying that young girls were not involved in the selection of their husbands. “Sati, the prohibition on widow remarriage even if she is bereaved as a child, and the insistence on dowry, among other things, rendered Hindu women non-persons. Furthermore, the prohibition of inter-faith, inter-gender and inter-caste marriages drove some women to prostitution or suicide”.

Reform initiatives were undertaken by Indian protestant religions such as *Jainism*, *Buddhism*, *Veershaivism*, and *Sikhism* to better women's conditions. Women's status however, remained identical to that of Hindu women.¹⁰⁶ These religious groups are considered Hindus under the Hindu Law Bill and the Constitution; hence they are subject to the same civil code as Hindus.

In theory, Islam accepts equality for men and women. But, it does not allow women to participate equally in religious matters. “Although an Islamic marriage is a contract, it does not provide equal rights to men and women; polygamy is permitted, and the husband is right to take a quick divorce. Middle-class Muslim women are prohibited from participating in social activities and are expected to observe *pardah*, particularly

¹⁰⁶Department of Home Science, Women in India, “PATNA UNIVERSITY”, (Mar. 20, 2020, 02:23 PM),

“https://www.patnauniversity.ac.in/e-content/social_sciences/home_sc/MHomescience38.pdf”.

while walking down the street. Except for the *Mopla Muslims of Kerala and Lakshadweep*, the majority of Muslims in India are patrilineal”.

In Christianity women's equality is a debate, but it does encourage monogamy and the nuclear family. This leads to women’s freedom and uniqueness. In religious affairs and property rights, Indian Christian women still face discrimination.

In majority Hinduism is professed by the population in India. “The Hindus are most numerous in 27 states and Union territories except in Manipur, Arunachal Pradesh, Mizoram, Lakshadweep, Nagaland, Meghalaya, Jammu & Kashmir and Punjab”.¹⁰⁷

The people professing Islam are in majority in Lakshadweep and Jammu and Kashmir. The percentages of Muslims are sizeable in minority of total population.

Assam	31%
West Bengal	25%
Uttar Pradesh	19%
Bihar	17%
Jammu and Kashmir	68%

Table 2.1 – Muslim Population in India¹⁰⁸

¹⁰⁷Censuses Organisation of India, More, Religion, MINISTRY OF HOME AFFAIRS GOVERNMENT OF INDIA (Jan. 29, 2019, 10:04 AM), https://censusindia.gov.in/census_and_you/religion.aspx.

¹⁰⁸ Researcher has developed the chart by reading the census chart 2011. The recent census which was to be held on 2021 is postponed due to pandemic. (Sep. 2, 2021, 23:13 PM), https://censusindia.gov.in/Data_Products/Library/Indian_perceptive_link/Census_Questionnaires_link/questions.html”.

Christianity has also emerged as the major religion in three North-eastern states namely Nagaland, Mizoram, and Meghalaya.

Manipur	34%
Goa	27%
Andaman & Nicobar	22%
Kerala	19%

Table 2.2 – Christian Population in India¹⁰⁹

The major religion in Punjab is the Sikhism. “The Sikh population of Punjab accounts for more than 75 % of the total population in the country”.

Chandigarh	16%
Haryana	6%
Delhi	4%
Uttaranchal	3%
Jammu & Kashmir	2%

Table 2.3 – Sikh Population in India¹¹⁰

The largest population concentration of Buddhism is in Maharashtra. The following list is maximum percentage of Buddhist population.

¹⁰⁹Censuses Organisation of India, More, Religion, MINISTRY OF HOME AFFAIRS GOVERNMENT OF INDIA (Jan. 29, 2019, 10:04 AM), https://censusindia.gov.in/census_and_you/religion.aspx.

¹¹⁰*Ibid.*

Maharashtra	58%
Karnataka	4%
Uttar Pradesh	3%
West Bengal	2%
Sikkim	28%
Arunachal Pradesh	13%
Mizoram	8%

Table 2.4 – Buddhist Population in India¹¹¹

These states accounts for nearly 90 percent of the total Jain Population in the country.

Maharashtra	1%
Rajasthan	1%
Delhi	1%
Gujarat	2%

Table 2.5 – Jain Population in India¹¹²

¹¹¹Censuses Organisation of India, More, Religion, MINISTRY OF HOME AFFAIRS GOVERNMENT OF INDIA (Jan. 29, 2019, 10:04 AM), https://censusindia.gov.in/census_and_you/religion.aspx.

¹¹²Department of Home Science, Women in India, “PATNA UNIVERSITY”, (Mar. 20, 2020, 02:23 PM),

“https://www.patnauniversity.ac.in/e-content/social_sciences/home_sc/MHomescience38.pdf”.

2.1.3. Women Status in Different Laws

Hindus, Muslims, Sikhs, Christians, Parsis, Buddhists, Jews, and Jains are among the many religions that follow different religious personal and civic laws. In India, there is no such thing as common law. Sikhs, Buddhists, and Jains are all members of the Sikh faith in progression.

Hindus personal laws are governed by legislation such as the “Hindu Marriage Act-1951, the Hindu Succession Amendment Act- 2005, the Hindu Minority and Guardianship Act-1956, and the Hindu Adoption and Maintenance Act-1956”.¹¹³

Similarly, “Muslim personal laws are founded on the holy Quran's proclamations, which govern Islam”. Muslim personal laws include the “Shariat Act of 1937, The Dissolution of Muslim Marriages Act of 1986, the Muslim Women (Protection and Rights on Divorce) Act of 1986, and more”. The non-uniformity of personal laws can be discerned based on these laws. Women's rights are not well protected under personal laws because of patriarchal bias.¹¹⁴

Marriage Status

Since India is a multicultural country, each individual has the right to be ruled by his or her own set of laws. “A Hindu can marry under the Hindu Marriage Act, 1955; a

¹¹³Censuses Organisation of India, More, Religion, MINISTRY OF HOME AFFAIRS GOVERNMENT OF INDIA (Jan. 29, 2019, 10:04 AM), https://censusindia.gov.in/census_and_you/religion.aspx.

¹¹⁴*Ibid.*

Muslim can marry under Muslim Personal Law; however, anybody, regardless of faith, can marry under the Special Marriage Act, 1956”.¹¹⁵

The Hindu Marriage Act of 1955 declared couples to be equals with equal rights and duties toward one another. It outlawed polygamy, which had been practised before to the legislation, and established the notion of monogamy.¹¹⁶

Dowry (any cash, jewellery, assets, or property demanded from the bride by the groom or his family members at the time of marriage) is among the most serious societal problems facing our country, although it is illegal to demand, take, give, or advertise dowry underneath the Dowry Prohibition Act 1961.

According to Hindu Succession Law, any gifts given to a woman during which was before or marriage rites, as well as during childbirth, are her properties and are referred to as Right to *Stree-Dhan*.

Divorce Status

In Indian society, separation is the most dramatic social revolution. The personal laws of every religion provide a provision for divorce. Both men and women have numerous grounds for divorce under Hindu law, and women have certain extra grounds for divorce. The reasons for divorce are listed in Section 13 of the Hindu Marriage Act of 1955.¹¹⁷

¹¹⁵ Researcher has developed the chart by reading the census chart 2011. The recent census which was to be held on 2021 is postponed due to pandemic, (Sep. 2, 2021, 23:13 PM), “https://censusindia.gov.in/Data_Products/Library/Indian_perceptive_link/Census_Questionnaires_link/questions.html”.

¹¹⁶ *Ibid.*

¹¹⁷“Section 13 of the Hindu Marriage Act, 1955 includes the grounds for divorce Extramarital relationship;

“Divorce reasons for women are unique Husband's pre-act polygamous marriage; Husband's acts of rape, sodomy, or bestiality or Non-Resumption of Cohabitation Following a Decree or Order of Maintenance; Woman elected to reject the marriage before becoming 15 but before turning 18 years old”.

There are several sorts of divorces recognised by Muslim law, including *Talaq-i-Tafweez*, *Talaw-ul-Sunnat*, *Zihar and Lian*, *Khula*, and others. “The Indian Parliament deemed the triple *talaq* invalid, and the spouse who issued it is also subject to penalty”. A Muslim wife can divorce her husband for the valid reasons.¹¹⁸

“Cruelty, Husband silent for at least four years, husband condemned to at least seven years in prison, failure to give support to the wife for two years or more, failure to meet marriage responsibilities, husband's lunacy and impotency, leprosy, venereal illness, choice of puberty”.

Christians have the following reasons for divorce under Section 10 of the Indian Divorce Act 1869. “Failure to be heard for seven years; failure to be heard for seven years; For two years, there was a contagious type of venereal disease; Conversion to a different faith; Adultery; disobedience of a restoration of marital rights decree; Cruelty; at least two years of desertion; wilful unwillingness to consummate the marriage; For more than two years, must be suffering from incurable insanity”. Wife's additional grounds if the husband is guilty of Rape, Sodomy, and Bestiality for more than two years.¹¹⁹

Cruelty;Desertion(if the husband leaves his wife without any fault of her then she can get a divorce);Conversion to a different religion;Insanity;Renunciation from the world, presumption of death,vunerable disease, leprosy”.

¹¹⁸*Ibid.*

¹¹⁹*Id.*

The Hindu Marriage Act 1955, the Special Marriage Act 1954, the Parsi Marriage and Divorce Act 1939, the Dissolution of Muslim Marriage Act 1939, and currently the Divorce Act 1869 all accept divorce by mutual consent under Indian personal law. The sole stipulation for a divorce by mutual consent is that the parties must have lived separately for at least a year.

Property Status

Women have been deprived of property on numerous occasions, including during inheritance or succession, partition of family property, and *Stree-Dhan*, or woman's property. "However, as society evolves, women have been granted the same rights as males. In Hindu law, the woman holds exclusive ownership of the property, which she got as a gift at the time of marriage and is referred to as *Stree-Dhan*".

"After the new modification, the Hindu Succession Amendment Act, 2005, women as mothers, widows, and daughters are given the same rights as males on the family's property after the death of the property's owner, which was previously not provided in The Hindu Succession Act, 1956". When a woman dies, her property is distributed equally amongst her sons and daughters.

After the 2005 amendment, the daughter of a coparcener has been given the same rights as the son, in that she will become a coparcener of the property in the same manner as the son from the moment she is born, and she will be subject to the same liabilities in respect of the coparcener's property as a son. Women have been awarded

property rights equal to males under Muslim law, as well as various additional unique privileges depending on which Muslim school she belongs to *Shia or Sunni*.¹²⁰

According to Muslim law, “the woman is entitled to a sum of money or property from the husband as a result of the marriage, known as Dower or *Mehr*. It is a necessary component of the marriage”. If *Mehr* is not granted to her as agreed by the parties, she has the option of going to court and refusing Conjugal rights. There is also the idea of the right to retention, which states that when the husband dies, the wife is entitled to her *Mehr* from his estate.

“A Muslim man can give one-third of his estate, but if a woman has no blood relatives and her husband is the sole heir, she can bequeath half of her estate. According to Section 37 of the Indian Succession Act, 1925, Christian women are entitled to *Stridhan* and can claim a part of their father's property”. A Christian widow is entitled to one-third of her husband's property, whereas a daughter and a son have the same rights.

Maintenance Status

“The amount that is necessary for a good life and is paid by the husband to his wife is referred to as maintenance. Food, clothing, lodging, transport, basic health needs, children's educational tuition, and other expenses are all included. It is a legal requirement of a spouse to provide for his family”. If a wife earns less than or no more than her husband, she is entitled to maintenance from her husband for herself and her children.

¹²⁰“*The Hindu Marriage Act*”, 25, Acts of Parliament, 1955.

A Hindu woman can seek support under the Hindu Marriage Act of 1955 and the Hindu Adoption and Maintenance Act of 1956. “The Hindu Marriage Act's sections 24 and 25 deal with the notion of maintenance. A Hindu wife is also entitled to support for the rest of her life. She also has the right to live separately and sue the husband for support if he is guilty of desertion, abuse, or conversion to a different faith, or dwells with a concubine or has another wife”.¹²¹

“Under Muslim Personal Law and the Muslim Women Protection of Rights on Divorce Act, 1986, a divorced Muslim woman is entitled to support. The stated act's section 3 outlines what a divorced lady is entitled to”. All of the possessions that were presented to her by her relatives, friends, and spouse before, during, or after her marriage.¹²²

A reasonable and equitable provision and maintenance to be provided to her by her former spouse throughout the term of *Iddat*. If the woman keeps the children born to her before or after her divorce, the former husband should provide reasonable maintenance and provision for a period of two years from the respective dates of birth of such children.

A woman is entitled to an amount of *Mehr* or dower promised to be given to her at the time of her marriage or at any time thereafter, according to Muslim Law. Sections 125-128 of the CrPC allow a Muslim woman to seek maintenance for the duration of her marriage. Sections 36 and 37 of the Indian Christian Marriage Act, 1872 allow a Christian woman to seek maintenance.

¹²¹Maraju Rama Chary, Women And Political Participation In India: A Historical Perspective, THE INDIAN JOURNAL OF POLITICAL SCIENCE (Jan. 21, 2021, 10:04 AM), <https://www.jstor.org/stable/41856567>.

¹²²“The Muslim Women (Protection of Right on Divorce) Act”, 25, Acts of Parliament, 1955

Other Rights for Women

Another privilege of a woman enshrined in family law is the right of mothers to child custody. This right is extremely crucial for women who are victims of domestic abuse, since many women continue to live in violent relationships because they are afraid of losing custody of their children. She is responsible for the children's safety as their primary caregiver, and hence has custody and guardianship over them.¹²³ The women in India have child adoption rights irrespective of religion in India.¹²⁴

Gender Inequality

Despite a 1996 restriction on screening for such purposes, sex-selective abortions have happened in India. “According to researchers, six million female foetuses are miscarried in India each year, accounting for 2.2 percent of the country's yearly birth rate. Since independence in 1947, India's sex ratio has declined considerably, with 914 girls for every 1000 boys among children under the age of six in 2011 the most unequal sex ratio in the world”.¹²⁵

¹²³“Section 8 of the Hindu Adoption and Maintenance Act, 1956 deals with the capacity of a Hindu Female to adopt a child. It states three conditions for a female Hindu to be capable to adopt a child: She should be of sound mind”. Also, “an Act to make provision for the adoption of infants. [Commencement 22nd July, 1954]. 1. This Act is cited as the Adoption of Children Act”.

¹²⁴“The Juvenile Justice Act, 2002 defines adoption in Section 2(aa). It confers upon the adoptive parents and the child all rights, privileges and responsibilities that are attached to a normal parent child relationship”. Also, “Guardianship and Custody Act interpreted under various personal law”.

¹²⁵“Article 39(a) it mandates the State to aim its approach against equally reserving the right to a decent medium of living for men and women. Article 39(d)- It mandates the State to ensure equal wages for men and women for equal work”.

Women Have the Right to Equal Pay

When it comes to income or earnings, one cannot be discriminated against on the basis of gender, according to the terms of the Equal Remuneration Act 1976. Working women have the right to a remuneration that is equal to that of males.¹²⁶

Women Have the Right to Dignity and Decency

In the case of a woman suspected of a crime, the medical examination or questioning will be conducted in front of another woman present.¹²⁷

Women Have the Right to Workplace Harassment

The Sexual Harassment of Women at Workplace Act of 2013 offers a woman the ability to submit a sexual harassment complaint at her place of employment. She has three months to file a written complaint with a branch office to an Internal Complaints Committee under this Act.

Women Have a Right against Domestic Violence

The Sexual Harassment of Women at Workplace Act of 2013 offers a woman the ability to submit a sexual harassment complaint at her place of employment. She has

¹²⁶“The Indian Constitution recognized the principle of 'Equal Pay for Equal Work' for both men and women, and 'Right to Work' through Article 39(d) and 41”.

¹²⁷“The criminal law provides for the punishments for offences committed against women like Sexual Harassment (Sec. 354A), assault with intent to disrobe her (Sec. 354B) or to outrage her modesty (Sec. 354), Voyeurism (Sec. 354C), Stalking (354D)”.

three months to file a written complaint with a branch office to an Internal Complaints Committee under this Act.¹²⁸

Victims of sexual assault against women have the right to remain anonymous. When the case is in the trial phase or in the presence of a female police officer, a sexually assaulted woman can record her statement alone before the District Magistrate to guarantee that her privacy is safeguarded.

Women Have the Right to Get Free Legal Aid

Female rape victims have the right to free legal aid or support from the Legal Services Authority, which must arrange for a lawyer, under the Legal Services Authority Act of 1987.

Women Have the Right not to be Arrested at Night

A woman cannot be arrested after nightfall and before daybreak unless a substantial case happens at the request of a first-class magistrate. “Aside from that, the legislation stipulates that a woman can only be interrogated in her house by the police in the company of a female constable and family members”.¹²⁹

¹²⁸V Vijayalakshmi, Feminist Politics in India: Women and Civil Society Activism, INSTITUTE FOR SOCIAL AND ECONOMIC CHANGE (Mar. 24, 2019, 10:04 AM), <http://www.isec.ac.in/WP%20-%20161.pdf>.

¹²⁹“Section 46 (4) of Code of Criminal Procedure, 1973 enumerates that a woman shall not be arrested after sunset and before sunrise”.

Women Have the Right to Register Virtual Complaints

“Women can make a virtual complaint by email or write a complaint and mail it to the police station from a registered postal address, according to the law”. A police policeman is also dispatched by the SHO to his residence to lodge his complaint. This occurs when the lady is unable to physically go to a police station and file a report.¹³⁰

Women Have the Right Against Indecent Representation

“Punishment of any female figure in any way that is vulgar, harsh, cheap, or likely to degrade, corrupt, or harm public morals or a moral is illegal”.¹³¹

Women Have the Right Against Being Stalked

The offence of stalking is defined under Section 354D of the Indian Penal Code, 1860. When a woman is stalked, either physically or through social media, she has the right to file a complaint.¹³²

Women Have a Right to Zero FIR

An FIR can be filed at any police station, regardless of where the incident happened or the exact jurisdiction under which it falls. It can then be moved to the police station

¹³⁰“Under section 164 of the Criminal Procedure Code, a woman who has been raped can record her Right to virtual complaints”.

¹³¹“Section 10 of the Indecent Representation of Women Act, 1986 states that the Central Government can make the rules by notifying in the official gazette”.

¹³²“The Criminal Law (Amendment) Act, 2013 amended the Indian Penal Code and inserted 'stalking' as a crime under Section 354D(1)(1)”.

that has jurisdiction over the matter. “The Supreme Court made the decision to spare the victim's time and prevent a criminal from going free in Scot-free”.¹³³

2.1.4. Religious Personal Laws as a Hurdle in the Path of Women

The religious particular laws have Gender Inequality. “Religious personal laws improve man controlled society in some way”. For example, in Muslim law marriages take place with the consent of guardians and there is no minimum age for marriage.

- In the event that early marriage occurs, there will undoubtedly be a lack of suitable schooling. In our country it is believed that if a girl is not properly educated greater dowry should be offered.
- Domestic violence is also triggered as a result of this. Dowry arose from religious personal regulations, and it is today considered taboo in contemporary society. Thousands of women are killed each year by their husbands in dowry disputes.
- Since the last decade the number of dowry deaths has risen. Thousands more are injured or maimed as a result of the husband or the In Laws families dissatisfaction with the wife's dowry.
- In India, if a girl's parents did not pay enough dowries when she married, she may be burned. This is known as a "kitchen accident," and a woman is slain in 99 percent of these "kitchen accidents."
- If a woman gets divorced, she will be left alone. Loneliness can also lead to psychological abuse. Maintenance becomes a difficulty after a divorce because there is no such law.

¹³³“Registration of FIR by a police officer is mandatory under section 154 of CrPC, police officers refusing to register FIR related to certain offences against women such as rape, sexual assault, etc.”

- Early marriage also results in early children, which causes the mother's health to deteriorate and her death. As a result, religious personal regulations, as well as gender discrimination, have resulted in a slew of societal ills.
- Widow re-marriages are another huge issue due to religious sentiments in majority of rural India. Same Gender marriages are still considered taboo in Indian society.

2.2. POLITICAL FACTOR ON WOMEN'S STATUS IN INDIA

The government's motto is women empowerment. “In every field, including ones that were exclusively male dominated until 1947. It is determined women are yearning for their own niche.¹³⁴ Despite this, they are treated as second-class citizens in practically every way in rural India”. Female foeticide is particularly common among educated women and crime against women is on the rise.

Women are constantly expected to take responsibility for their actions. They are expected to provide justifications for their behaviour. If an adult woman remains out late she is asked to explain herself whereas a young teenage male who stays out all night is not questioned. This isn't the conclusion of the narrative. In reality it is women's status in politics that highlights their lower status. Women encounter barriers to political involvement all throughout the world.

In 2005, the global female representation rate was only 16 percent. In its 72nd year of independence, India the world's largest democracy elected its first female president.

¹³⁴Maroju Rama Chary, “Women and Political Participation in India: A Historical Perspective, THE INDIAN JOURNAL OF POLITICAL SCIENCE (Jan. 21, 2021, 10:04 AM), <https://www.jstor.org/stable/41856567>”.

This shows the status of Indian women in politics in 1940 as seen by their strong political participation in the national war for independence.¹³⁵

In present scenario India's legislative general elections, 65.63 percent of women voted, compared to 67.09 percent of males. In terms of female representation in Parliament, India is 20th from the bottom. In India, women have served as president and prime minister, as well as chief ministers of several states.¹³⁶

Political Representation

According to analysts, one of the major impediments to the advancement of women's rights in India is the lack of female political participation. “While Sonia Gandhi is the president of the Indian National Congress, only approximately 10% of Parliamentarians are women. Women make up 17% of the US Congress, while 17.5 percent of the members in Pakistan's National Assembly are held by women”.¹³⁷

On this front, progress has slowed. The law was deferred for at least a year by India's lower house in January 2012, reserving a third of seats in parliament and state legislatures for women. After thirteen years of deliberation, the bill was enacted in the upper house, or Rajya Sabha, in March 2010.

¹³⁵“Vasanthi Raman”, ‘The Implementation of Quotas for Women: The Indian Experience’, “CENTRE FOR WOMEN'S DEVELOPMENT STUDIES” (Jan. 29, 2019, 10:04 AM), <https://www.quotaproject.org/>.

¹³⁶ *Ibid.*

¹³⁷ Maroju Rama Chary, Women And Political Participation In India: A Historical Perspective, THE INDIAN JOURNAL OF POLITICAL SCIENCE (Jan. 21, 2021, 10:04 AM), <https://www.jstor.org/stable/41856567>.

According to recent studies in India many women politicians find it difficult to participate effectively in politics. It is highlighting the urgent need to examine the role of women in Indian politics. Domestic duties and the lack of financial clout have increasing criminalization of politics. The possibility of character assassination has all made it more difficult for women to participate in politics. Politicians also point out that women are rarely seen in senior roles within political parties.

Women use a variety of techniques to deal with these limitations. If a woman's family accepts her political career then she can negotiate. The bulk of Indian parliamentarians are from the upper crust. "Women like Jaya Lalitha, Sushma Swaraj, Mayawati, Nirmala Sitaram, Rabri Devi, Mamta Banerjee, Hema Malini, Smriti Irani, Jaya Bachchan, Priyanka Gandhi, Menaka Gandhi, Soniya Gandhi and many more has marked the Indian history".

Caste has also played a significant role in Indian society and politics. The majority of women MPs in the tenth parliament came from the upper castes. It's crucial to avoid drawing too many conclusions about caste and political representation.¹³⁸

Individual national leaders influence is another crucial feature that works against the male equivalency argument. "Mrs. Indira Gandhi, Sarojini Naidu and many more for example, did little to advance women's political representation. Following that, women play an important role in independent Indian politics".

¹³⁸V Vijayalakshmi, *Feminist Politics in India: Women and Civil Society Activism*, INSTITUTE FOR SOCIAL AND ECONOMIC CHANGE (Mar. 24, 2019, 10:04 AM), <http://www.isec.ac.in/WP%20-%20161.pdf>.

2.2.1. Chronological Development of Women in Decision Making

The status of “women in India” under British administration in the first quarter of the nineteenth century saw significant social changes. “Women were liberated by laws such as the *Abolition of Sati in 1829* and the *Suppression of Female Infanticide* among other things”.

The adoption of English language as a medium of instruction opened a door to the evolving notions of Western liberalization and democracy which were founded on the ideals of individual autonomy, liberty, and secularism.

“Raja Ram Mohan Roy, M.G. Ranade Dayanand Saraswati, Ishwar Chandra Vidyasagar, Swami Vivekanand, Sister Nivedita, Dr. Anne Besant, and others contributed significantly to India's social reform movement, which aimed to liberate women by combating social evils such as *sati, purdah, child marriage, female infanticide, widow remarriage prevention, and the devadasi system*”.¹³⁹

“The Indian nationalist movement, led by Gandhiji, was instrumental in bringing about a substantial shift in women's attitudes”. In response to Gandhiji called to thousands of men and women from both rural and urban regions joined the Non Co-operation Movement in 1921 and the Civil Disobedience Movement in 1930 facing police and prisons.¹⁴⁰

¹³⁹“Samita Sen”, “Toward a Feminist Politics? The Indian Women's Movement in Historical Perspective”, “POLICY RESEARCH REPORT ON GENDER AND DEVELOPMENT (Apr. 16, 2020, 10:04 AM)”,

“https://www.researchgate.net/publication/237432451_Toward_a_Feminist_Politics_The_Indian_Women's_Movement_in_Historical_Perspective”.

¹⁴⁰*Ibid.*

In 1927 the “All India Women's Conference was established, marking a watershed moment in women progress toward equality”. A number of legislation governing the fixation of working conditions and working hours were passed, including “*the Child Marriage Restraint Act, Hindu Women's Right to Property Act, Widow Remarriage Act, and others*”. Women were able to join in politics and a variety of other disciplines as a result of this.¹⁴¹

The United Nations Charter enacted in San Francisco in 1945 was the first international accord declared the gender equality a basic human - right. "Since then, the organisation has contributed to the development of a historic legacy of internationally approved methods standards, programmes, and goals to improve the position of women around the world." The plan of action has been at the forefront of women's advancement.¹⁴²

These include legal measures, public - opinion mobilisation and international action as well as training and research, such as the compilation of gender specific statistics and direct support to disadvantaged groups. “No lasting solution to society's most threatening social and economic problems can be found without full participation and empowerment of the world's women on an equal footing with men in all spheres, including governance, administration, and political process, says the UN's central organising principle today”. The independence of India in 1947 was a watershed moment in the progress of women's social standing and growth.

¹⁴¹ *Id.*

¹⁴² Aparna Basu, “Indian Women's Movement”, “FOUNDATION COURSE, HUMAN RIGHTS, GENDER AND ENVIRONMENT. UNIVERSITY OF DEHLI” (Mar. 24, 2019, 10:04 PM), “<https://journals.sagepub.com/doi/abs/10.1177/037698360803500106>”.

When India became a Sovereign Democratic Republic in 1950, it created a strong legal foundation for women's equality in a male-dominated culture. “The Indian constitution, which went into force on January 26, 1950, granted some basic Fundamental Rights to all citizens, men and women, emphasising equality of status and opportunities and enumerating the concepts of welfare state in its Directive principles of state policy”.

“Articles 14, 15, and 16(2) of the constitution as well as Articles 23, 39(a), 39(d), and 39(e) of the constitution provide equal treatment for men and women in all economic and social activities including educational and cultural activities”.

“The ratification of the Universal Declaration of Human Rights by the United Nations on December 10, 1948 which called for legal equality of sexes in Article 2 had an impact on women's progress”.¹⁴³ In 1967, the United Nations Human Rights delegation proposed the notion of gender equality and pushed for its universal adoption in law by all countries as an absolute and imperative. Countries were required to assume equal rights for men and women because denying such rights to half of humankind around the world would be unjust as well as incompatible with human dignity, political stability and social homogeneity.

As a signatory to the Declaration the Indian government has pledged to eliminate gender discrimination in all forms including political discrimination. “Several progressive laws, such as the *Hindu Marriage and Succession Act 1956*, *the Right to*

¹⁴³Indu Agnihotri, “Changing Terms of Political Discourse: Women's Movement in India”, “ECONOMIC AND POLITICAL WEEKLY” (Jul. 22, 2020, 12:04 AM), “<http://dcac.du.ac.in/documents/E-Resource/2020/Metrial/26Robinson3.pdf>”.

Inheritance Act, the Hindu Women's Right to Property Act 1973, the Medical Termination of Pregnancy Act 1971".¹⁴⁴

"*The Dowry Prohibition Act, and the Family Court Act 1984*, was enacted by the Indian government in order to bring about significant changes in women's status and privileges, resulting in legal empowerment". The passage of the "*Muslim Women's Protection of Rights and Divorced Act of 1986* was a step toward strengthening Muslim women's status".

In 1975, it was designated as the International Year of Women. At the same time in Mexico City the First World Conference on Women was convened emphasising equality, progress, and peace. The United Nations designated the decade 1976 to 1985 as the United Nations decade for women development and all member countries were expected to take the necessary steps to improve women position. "The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was adopted by the United Nations in 1979. In 1981, the International Bill of Rights for Women went into effect".¹⁴⁵

In 1980 the second world conference on women was convened in Copenhagen which resulted in the adoption of a global programme of action for women. "In 1985, Nairobi hosted the third World Conference on Women. The Nairobi Forward Looking

¹⁴⁴Phulrenu Guha, "Towards Equality: Report of the Committee on the Status of Women in India, GOVERNMENT OF INDIA. MINISTRY OF EDUCATION AND SOCIAL WELFARE (Mar. 25, 2019, 10:04 AM),

<http://pldindia.org/wp-content/uploads/2013/04/Towards-Equality-1974-Part-1.pdf>".

¹⁴⁵Praveen Rai, "Electoral Participation of Women in India: Key Determinants and Barriers, ECONOMIC AND POLITICAL WEEKLY (Jan. 14, 2011, 10:04 AM),

https://www.cds.in/uploads/custom_files/1529066526_Electoral%20Participation%20of%20Women%20in%20India.pdf".

Strategies for Women's Advancement to the Year 2000 was the conference's principal conclusion". This established a framework for fostering women's growth at the national, regional, and worldwide levels.

In 1995 Beijing, China hosted the Fourth World Conference on Women. It provided a platform for action centred on women's human rights and the adoption of a gender perspective in all levels of planning in order to achieve gender equality. As a result all of these advances at the worldwide level, as well as UN plans of action have contributed considerably to the development of women around the world.

The Central Social Welfare Board (CSWB) was established by the Government of India in 1953. "During the First Five-Year Plan as part of its constitutional obligation and policy priorities to promote women's welfare and protect the social and economic interests of women living in difficult circumstances". The establishment of this board demonstrates the government commitment to take a community development and social welfare approach to women's issues.¹⁴⁶

Women's groups, or *Mahila - Mandals*, were formed across India in response to the need to organise and unite women workers in order to promote the welfare and development of rural and underprivileged women. "The State Social Welfare Advisory Boards (SSWAB)¹⁴⁷ was established in various states in 1954-55 to pursue the same goal at the state level". It aided in the promotion of functional coordination

¹⁴⁶Mangala Subramaniam, The Indian Women's Movement, CONTEMPORARY SOCIOLOGY (Jan. 29, 2019, 10:04 AM), <https://www.jstor.org/stable/3593826>.

¹⁴⁷Rukmini S Vasudevan Mukunth Who is behind the rise in voter turnouts, THE HINDU (Dec. 3, 2020, 10:04 AM),

"<https://www.thehindu.com/news/national/who-is-behind-the-rise-in-voter-turnouts/article5418326.ece>".

and the strengthening of ties between the apex level, the Central Social Board, and the grass-roots level, women's groups and volunteer agencies.¹⁴⁸

The Government of India created the Committee on the Status of Women in India (CSWI) which determined in its report that the process of economic transformation has harmed women as a group. In addition there was a debate in Parliament.

The National Plan of Action based on the committee's recommendations was developed in 1976 and gave guidance for development plans based on the United Nations world plan of action for women. "For the formulation of action programmes for women the plan selected crucial sectors such as health, nutrition, family planning, education, legislation, employment, social welfare, and so on".

The Indian government established a Working Group on Women's Employment. The group looked into the influence of women's development in depth, emphasising development rather than welfare. "The Seventh Five-Year Plan (1985–90) emphasised the importance of women's equality and empowerment, as well as their inclusion in the mainstream of national development". There was also a focus on raising awareness of their rights and benefits, as well as providing training for economic activity and job prospects for women.¹⁴⁹

In 1985, the Indian government established a new department called "Department of Women and Child Welfare in order to speed up women's growth". The department serves as a national nodal body in charge of planning and implementing various

¹⁴⁸*Ibid.*

¹⁴⁹Martha C Nussbaum , Women's Bodies: Violence, Security, and Capabilities, JOURNAL OF HUMAN DEVELOPMENT (Jul. 29, 2020, 10:04 AM), <https://www.tandfonline.com/doi/abs/10.1080/14649880500120509>.

women's programmes as well as monitoring other women programmes in other departments at both the national and state levels.

In addition, as part of the plan's aims, Women Development Corporations were founded in a number of states between 1986 and 1987. "These companies are in responsible of coordinating and monitoring women specific schemes and programmes, particularly those aimed at economically disadvantaged women".

They were established in several states to address various concerns concerning women including as dowry, divorce, and atrocities against women among other things. As a result the Government of India established an institutional framework for the development of women as part of its plan priorities as well as unique initiatives for women that will be implemented across the country.

In 1987 the "Support to Training and Employment Programme (STEP) was launched for the up-gradation of skill, training, and providing subsequent opportunities for economically backward women in 1993. The Rashtriya Mahila Kosh (RMK) was established to meet the needs of poor women in need of small loans and credit in 1997".¹⁵⁰

The Rural Water Supply Programme (RWSP) and Minimum Needs Programme (MNP) were launched both of which were particularly important for women in rural areas other organisations such as CAPART (Council for Advancement of People's Action and Rural Teaching) are attempting to provide assistance through institutional frameworks.¹⁵¹

¹⁵⁰Mangala Subramaniam, The Indian Women's Movement, CONTEMPORARY SOCIOLOGY (Jan. 29, 2019, 10:04 AM), <https://www.jstor.org/stable/3593826>.

¹⁵¹ *Ibid.*

State Women Development Corporations were established in several Indian states as a result of the National Prospective Plan for Women (1988-2000). The Eighth Plan promises to ensure that women do not miss out on the benefits of development in various industries.

The Rashtriya Mahila Kosh (RMK) was founded in 1993 to help underprivileged and assetless women get loans. “The Fund's initial allocation was Rs. 310 million, which was later extended to Rs. 1000 million to meet the needs of the country's underprivileged women. Since its inception, the RMK has sanctioned and disbursed Rs. 1544 million and Rs. 1182 million to about 5 lakh poor women beneficiaries through 1130 non-governmental organisations (NGOs)”.¹⁵²

In terms of women's planning approach, the Ninth Plan made two key adjustments. First and foremost, women's empowerment became the major goal, and a concerted effort was made to bring together existing services in both women-specific and women-related areas. “Women constitute an important element of the Indian economy, constituting one-third of the national labour force and a major contributor to the survival of the family, the World Bank says of women's status in India”.¹⁵³

The more the family's reliance on women's income, the poorer they are. “Despite improvements in a number of key indicators, a gender analysis of the majority of social and economic data shows that women in India continue to face significant disadvantages in terms of survival, health, nutrition, literacy, and productivity. In

¹⁵²“Shashi Kaul, Study on the Participation of Women in Panchayati Raj Institution, STUDY OF HOME AND COMMUNITY SCIENCE TAYLOR AND FRANCIS ONLINE (Sep. 1, 2019, 10:04 AM), <https://www.tandfonline.com/doi/abs/10.1080/09737189.2009.11885273>”.

¹⁵³Dr Manjula Devappa, Status of women in India, MUKT SHABD JOURNAL VOLUME IX ISSUE IV (Apr. 29, 2020, 11:30 AM), <http://shabdbooks.com/gallery/479-april2020.pdf>.

India, more than 90% of rural women are uneducated, limiting them to low-wage jobs”.

Women generally lack control over land and other productive assets, making them primarily ineligible for institutional credit and reliant on high-cost informal sources of credit to get capital for consumption and production. Women are the backbone of agriculture in India, accounting for the bulk of agricultural labourers.

All actions involving physical labour are assigned to women in agriculture, whereas all procedures involving machinery and drought animals are normally performed by men. “Women who work as farm labourers are among the poorest people in India. Women's agricultural wages are on average 30-50 percent lower than men's”.

2.2.2. Role of Women in Political Decision Making

The term political - engagement has a lot of different connotations. It is not only linked to the 'Right to Vote' involvement in the decision making process, political activism, political awareness, and so on”. “In India women vote run for public office and join political parties at a lesser rate than men”. Women's political participation is strongest in the areas of activism and voting. “The Indian government has implemented reservations for seats in local governments to counteract gender disparity in politics”.

In India's legislative general elections 65.63 percent of women voted compared to 67.09 percent of men. In terms of female representation in Parliament India is 20th from the bottom. Women have served as president and prime minister as well as chief

ministers of several states. For decades Indian people have elected women to multiple state legislatures and the national parliament.¹⁵⁴

Constitutional Rights of Women

The Indian Constitution creates a parliamentary system of government and guarantees citizens “the right to vote, to be elected, to speak freely, to gather and form associations, and to congregate and organise associations”. “The Indian Constitution aims to eliminate gender inequities by forbidding sex and class discrimination, prohibiting human trafficking and forced labour, and reserving elected seats for women”.

“The Indian government has urged state and local governments to promote gender and class equality, including equal pay and free legal aid, humane working conditions and maternity leave, employment and education rights, and enhancing the standard of living”.¹⁵⁵ In the early twentieth century, women played an important role in the Indian independence movement advocating for independence from Britain. “Women’s political participation has always been limited despite the fact that independence delivered gender equality in the form of constitutional rights”.

¹⁵⁴Anita Raj, Sexual violence and rape in India, THE LANCET (Mar. 8, 2020, 09:55 PM), “[https://www.thelancet.com/journals/lancet/article/PIIS0140-6736\(14\)60435-9/fulltext](https://www.thelancet.com/journals/lancet/article/PIIS0140-6736(14)60435-9/fulltext)”.

¹⁵⁵Karen O Mason, “*Women’s Empowerment and Social Context: Results from Five Asian Countries*”, RESEARCH GATE (Jan. 30, 2021, 12:00 AM), “https://www.researchgate.net/publication/239820876_Women's_Empowerment_and_Social_Context_Results_from_Five_Asian_Countries/html”.

Women Participation in Politics

Even though “the great majority of men and women did not have the right to vote under British colonial authority before 1947”. The drive for women's suffrage began in the early 1900 in reaction to a national movement for suffrage. “Following India's independence from the United Kingdom in 1947 the Indian Constitution allowed women and men equal voting rights in 1950”. Provincial legislatures had granted women the right to vote prior to universal suffrage.

In 1921 Madras became the first city in India to provide women's suffrage but only to men and women who owned land, according to British administration records. “The privileges granted in reaction to the suffrage movement were confined to reading criteria and property ownership including spouses' property ownership”. Because they were poor the vast majority of Indian women and men were denied the right to vote. This changed in 1950 when all adult Indian citizens were granted universal suffrage.¹⁵⁶

“Universal suffrage gave all women the ability to vote in 1950”. The Indian constitution stipulates this under Article 326. India having two houses legislative system - the Lok Sabha (lower house) and the Rajya Sabha (upper house). Women's involvement in Lok Sabha elections peaked at 46.63 percent in 1962 and reached a high of 58.60 percent in 1984”.¹⁵⁷

¹⁵⁶Rukmini S Vasudevan Mukunth, Who is behind the rise in voter turnouts, THE HINDU (Dec. 3, 2018, 10:04 AM), <https://www.thehindu.com/news/national/who-is-behind-the-rise-in-voter-turnouts/article5418326.ece>”.

¹⁵⁷Shashi Kaul, Study on the Participation of Women in Panchayati Raj Institution, STUDY OF HOME AND COMMUNITY SCIENCE TAYLOR AND FRANCIS ONLINE (Sep. 1, 2019, 10:04 AM), “<https://www.tandfonline.com/doi/abs/10.1080/09737189.2009.11885273>”.

“During the same time period male turnout was 63.31 percent in 1962 and 68.18 percent in 1984. “The gender disparity between male and female voters has shrunk over time from 16.7% in 1962 to 4.4 percent in 2009. In the last 50 years, voter turnout for national elections has been stable fluctuating between 50 and 60 percent”.¹⁵⁸

Women's participation in state elections is on the rise and in certain situations female turnout exceeds male turnout. “The 2012 Vidhan Sabha elections (legislative state assemblies) saw an increase in female turnout with states like Uttar Pradesh reporting 58.82 percent to 60.29 percent turnout”.¹⁵⁹

“Women's overall turnout was 47.4 percent in the 2013 assembly elections while male turnout was 52.5 percent. In 2013, women turned out in greater numbers than males in the Indian states of Arunachal Pradesh, Goa, Kerala, Manipur, Meghalaya, Mizoram, Daman and Diu, and Puducherry”.¹⁶⁰ “In India both affluent and poor states are seeing increased involvement. In the 1960 there were 715 female voters for every 1000 male voters. In the 2000 there were 883 female voters for every 1000 male votes. By cleaning up voting registers and deleting missing or deceased members the Election Commission of India (ECI) hopes to boost voter turnout”.¹⁶¹

“Voter outreach has included door-to-door voter registration and voters will be issued a photo id with polling station information in the 2014 elections in order to enhance

¹⁵⁸ U.N. Briefing Paper, HUMAN RIGHTS TODAY OF UNITED NATION'S PRIORITY, 38, (1998).

¹⁵⁹ *Ibid.*

¹⁶⁰ S.N. DHYANI, FUNDAMENTALS OF JURISPRUDENCE THE INDIAN APPROACH, 378-79 (Central law agency 1997).

¹⁶¹ *Ibid.*

voter turnout”. Women voters account for a portion of India's increased voter turnout. “Through education and outreach on college and university campuses, ECI has attempted to increase female voter registration and participation. Increased security at polling locations has also been credited with increasing voter turnout”.¹⁶²

In India's 2014 legislative general elections 65.63 percent of women voted compared to 67.09 percent of men. More women voted than men in 16 of India's 29 states. In the 2014 elections for India's parliament a total of 260.6 million women exercised their right to vote.

<i>In Panchayati Raj Election total 31, 87,320 Women out of 14, 53,973 Members present as on 2021.</i>
<i>Lok Sabha (Year elected) No. of Women Politicians elected 17th (2019) observed 81 Women, 16th (2014) the women members are 64 and in 15th (2009) it is 52.</i>
<i>Surprisingly only 29 Women member out of 237 total members represent as on 2022.</i>

***Table 2.6 - Female Representation in Politics*¹⁶³**

Representation to Political Parties

At the national level, India has a multi-party system with seven registered parties. “The Indian National Congress (INC), the Communist Party of India (CPI) and the Bharatiya Janata Party (BJP) are the three most powerful political parties in India

¹⁶²*Id.*

¹⁶³The researcher has developed the table from the Government of India website. “National Commission of Women, <http://164.100.47.194/loksabha/members/women.aspx>”.

(CPI)". As India's party system has become more competitive political parties have intensified their appeal to women voters.

Women's wings have been formed in the major political parties as a result of this. "The BJP Mahila Morcha, the INC's All India Mahila Congress, and the CPI's National Federation of Indian Women are all wing organisations of the party".

Women participation in political parties is linked to the growing demand for equal rights for women till the 1990 the INC was in power. As the INC shifted away from welfare politics other parties developed to fight the INC by focusing on poverty and religion. With the support of women's participation the INC won power in 2004.

The INC boosted women's engagement by establishing a 33 percent quota for women at all levels of the organisation. "In June 2009 the INC nominated a woman to be the first female speaker of the Lok Sabha and backed Pratibha Patil's election as India's first female president".¹⁶⁴

Women were involved in the early stages of the BJP's formation. "Women's leadership programmes, financial aid for female candidates and a 33 percent reservation for women in party leadership positions have all been developed by the BJP to encourage increased female presence".¹⁶⁵

Women's support for the BJP has been gained through concentrating on subjects such as the Uniform Civil Code which grants equal rights to men and women regardless of faith. They've also spoken out against women's violence in India. Through the National Federation of Indian Women, the CPI has also promoted gender inequality concerns.

¹⁶⁴ *Ibid.*

¹⁶⁵ *Id.*

In the 1990s, women's engagement in political parties remained minimal with only 10 percent of members being female. “Women in India have also taken the initiative to build their own political parties with the United Women Front party being founded in 2007 and advocating for a 50% reservation of seats in parliament for women”.

Only four of India's political parties are led by women. Between 1980 and 1970, women made up only 5 percent of candidates and 70 percent of electoral campaigns. As of 2013, 11 percent of members of parliament in the Lok Sabha and 11 percent in the Rajya Sabha were women.¹⁶⁶

In the 2019, Indian general election Tamil Nadu's *Naam Tamilar Katchi* fielded 50 percent female candidates in all forty Lok Sabha seats. “It was the first party in India to provide an equal number of seats to men and women and in the 2021 Tamil Nadu Legislative Assembly election they did the same allocating 117 seats to women out of a total of 234 assembly constituencies”.¹⁶⁷

2.2.3. Challenges to Women Participation

Cultural and socioeconomic impediments like as violence, prejudice, and illiteracy impact the extent and types of women's political engagement.

“Women Sexual violence”

¹⁶⁶“SHIREEN. J. JEJEEBHOY”, “WOMEN’S EDUCATION, AUTONOMY AND REPRODUCTIVE BEHAVIOUR: EXPERIENCE FROM DEVELOPING COUNTRIES” 16-59 (International Studies: - Demography, Clarendon Press Oxford 1996).

¹⁶⁷“Press Information Bureau Government of India Ministry of Finance, 04-July-2019 12:08 IST, (Oct. 12, 2021, 11:00 PM), <https://pib.gov.in/newsite/PrintRelease.aspx?relid=1911921/3/html>”.

In India concerns of education and marriage intensify sexual assault. “Women are sexually abused on a regular basis. Indian women's economic chances have been harmed by child marriage, domestic abuse, and poor literacy rates, which have all contributed to sexual violence.”

“The 24% of Indian males have perpetrated sexual violence at some point in their lives and 20% have forced their partners to have sex with them”. Whereas 38% of men confessing they had physically harmed their partner according to a 2011 research.¹⁶⁸

“The fact that domestic abuse is not illegal and sexual violence is largely unpunished is blamed for widespread sexual violence”. “Violence and the prospect of violence undermine many women's ability to participate actively in various types of social and political relationship to speak in public and to be acknowledged as dignified people whose worth is equal to that of others”.¹⁶⁹

Gender Discrimination

Despite the fact; “that the Indian Constitution abolished caste and gender disparities discrimination against women continues to be a major impediment to their political involvement”. “In a 2012, research of 3,000 Indian women illiteracy family work

¹⁶⁸Aswathy Sukumaran Ettungapady, Ensuring Gender Justice through Judicial Activism, LAW AUDIENCE J. (2019).

¹⁶⁹ Lisa Warth, *Empowering Women for Sustainable Development*, DISCUSSION PAPER SERIES (Jan. 22, 2021, 12.00 AM),

“https://unece.org/DAM/Gender/publications_and_papers/UNECE_Discussion_Paper_2012.1.pdf/html”.

responsibilities and discriminatory attitudes toward women as leaders were identified as hurdles to involvement particularly in running for political office”.¹⁷⁰

“Discriminatory attitudes are reflected in the barriers that Indian women face such as limited access to information and services”. Women rely on information from male family members or village members.

Women also lack in leadership experiences as their domestic responsibilities. Many Indian women do not participate because of the weight of domestic responsibilities. “Women unlike men have less opportunity to participate in groups and build leadership abilities”. Men have dominated Indian political arena for many years thus they have limited public space.

“Discrimination is exacerbated by social class”. “*Dalit* women, who belong to India lowest caste, face persistent discrimination when it comes to standing for public office”. Although the Indian government mandates reservation of seats for “*Dalit* and Scheduled Castes women” who serve as elected officials face harassment and prejudice. “*Dalit* women are harassed by being refused information, disregarded or silenced in meetings, and in some cases having their elected positions petitioned to be removed”.¹⁷¹

¹⁷⁰Lopamudra Ray Saraswati, Female Migrants in India, POPULATION COUNCIL (Jan. 29, 2019, 10:04 PM),

https://assets.publishing.service.gov.uk/media/57a0897640f0b652dd00022a/61263_Internal-Female-Migrants.pdf.

¹⁷¹Monika Banerjee, What Work Choices Are Indian Women Making and Why, THE WIRE (Jun. 7, 2018, 10:04 AM),

<https://thewire.in/women/indian-women-work-care-informal-sector>.

Women Education

India has the world biggest illiteracy rate. “The United Nation claimed in January 2014 that 25.6 percent of all adults in India are illiterate. The literacy rate among Indian women is 65.46 percent, which is significantly lower than the literacy rate among men, which is 82.14 percent”.¹⁷²

“Women ability to comprehend the political system and concerns is hampered by illiteracy”. Problems with exploitation have been recorded such as women being taken off voter lists because illiteracy hinders ability to exercise their political rights. “Because literacy is associated in general with the ability to walk outside the home and to stand on own outside. The ability of women to meet and collaborate with other women”.

Women are “consistently humiliated and devalued in the Panchayats if they are uneducated according to research”. “It is also discovered that literacy can help women gain dignity and independence in politics by allowing them access to communications such as memos and newspapers which can help them becomes more educated about political concerns”.¹⁷³

¹⁷²Khushwant Joshi, *Women's Rights in India: Constitutional and Legal Rights*, MADHAV UNIVERSITY PUBLICATIONS (Jun. 13, 2018, 09:00 PM), <https://madhavuniversity.edu.in/women-rights-in-india.html#:~:text=The%20rights%20available%20to%20woman,constitutional%20rights%20and%20I%20egal%20rights.&text=The%20state%20shall%20not%20discriminate,any%20special%20provision%20for%20women/HTML>.

¹⁷³Care NGO, Women Economic Empowerment, CARE INTERNATIONAL ORGANISATION (Jan. 29, 2020, 10:04 AM), <https://www.care-international.org/what-we-do/womens-economic-empowerment>.

2.2.4. Role of Political Activism and Gender Justice

Political activism is a term used to describe a group of Women organisations in India. It began to emerge in the early 1900 and following a period of restricted activity from the 1950 to the 1970. They resurfaced in the 1970 again. “*Bharat Stree Mahamandal*, one of the first women organisations was founded in 1910 with the goal of assisting women in escaping male domination”.¹⁷⁴

Women organisations had generally been founded with the assistance of men. It allows few women to gain employment and education. While restricts the extension of traditional gender roles. “The All India Women's Conference (AIWC) was founded in 1927 to campaign for women's education and between 1952 and 1960 it was instrumental in the enactment of the Hindu Code of Bills”. Women were also involved in the freedom struggle conducting rallies and public assemblies in favour of independence from British colonial authority over India.

“In the 1970 a new wave of *feminism* arose in reaction to challenges of female inequality and stalled growth in India”. In 1974 the Committee on the Status of Women in India issued a report that had a significant impact on the resurgence of gender equality agitation in India. “The survey identified major disparities between men and women in India, such as the sex ratio, death rates, employment, literacy, and wage discrimination, among other things”.

The report fuelled, “the women movements by highlighting India's persistent gender injustice”. The focus of the women movement has been on gender inequity with

¹⁷⁴Dominique Anxo, Women's impact on development in India, THE LINNAEUS UNIVERSITY THESIS OF ECONOMICS (Jan. 29, 2009, 10:04 AM), <http://www.diva-portal.org/smash/get/diva2:293945/FULLTEXT01.pdf>.

particular emphasis on problems such as the Uniform Civil Code. In India informal and formal women organisations have formed at the rural, urban, national, and state levels.

“Environmental issues, poverty, empowerment, and violence against women are all addressed by women's organisations in India”. The AIWC which was founded in 1927 and focuses on empowering and educating Indian women”. It is one of the most well-known women organisations in India. “The AIWC has over 100,000 members and 500 branches and it was instrumental in the enactment of the *Sarda Act, Maternity Benefit Act, and Hindu Code Bills*”.¹⁷⁵

Women organisations in India have concentrated on issues of violence against women since the country independence. “Rape, female mortality rates, dowry deaths, female foeticide, sati, and domestic abuse have all been the focus of women movements”.

“Tragedies such as the gang rape of Bhanwari Devi in 1992, the dowry death of Tarvinder Kaur in 1979, the death of brides by practise of sati in 1987, and the New Delhi gang rape case in 2012 have kept the movement focused on rape and given rise to various local and national women's organisations”.

Feminine or gender jurisprudence is a reorganization of society aimed at emancipating and liberating women from the shackles of ancient law traditions and customs. This brings in new claims, interests, and needs of women are promoted and readjusted through law with men on a basis of equality, dignity, and non-exploitation.

As entrenched in “Articles 14, 15 and 16, it attempts to achieve gender legality by eliminating gender imbalances”. “Article 15(3) provides an exception to the equality

¹⁷⁵Issues Paper Dac Networks, Women’s Economic Empowerment, OECD (Apr. 29, 2021, 10:04 AM), <https://www.oecd.org/dac/gender-development/47561694.pdf>

criterion for the sake of women, whereas Article 14 enshrines the essential promise of equality. Despite the fact that the Directive Principles of State Policy are unjustifiable, the state considers them when making policies and legislation”.¹⁷⁶

Some of the recommendations include providing children with free and compulsory education today recognized as a fundamental right as well as appropriate means of subsistence for men and women. The preamble ideals are realized through the use of fundamental rights and Directive Principles. Women's dignity is also recognized as one of the fundamental responsibilities.

The most common violation of human rights in the world today is violence against women and girls. Violence against women is an insidious epidemic that affects millions of women and comes in a wide range of forms cutting over economic, social, cultural, and religious barriers. All women whether socially poor or wealthy, illiterate or educated, housewives or working women, conservative or modern, are subjected to some degree of exploitation by their male counterparts.

2.3. ECONOMIC FACTOR ON WOMEN'S STATUS IN INDIA

Economic empowerment for women refers to the process of increasing women's access to economic resources and authority to make decisions that benefit themselves. “Investing in women's economic empowerment paves the way for poverty reduction and gender equality”. Female economic activity is a typical indicator of economic gender equality.

¹⁷⁶Priya K, Economic Empowerment of Women in India, THE RESEARCH GATE (Dec. 29, 2018, 10:04AM), https://www.researchgate.net/publication/329521756_ECONOMIC_EMPOWERMENT_OF_WOMEN_IN_INDIA.

The UNDP uses it as one of the figures in the creation of the Human Development Index, but the data is collected by the International Labour Organization. It is a percentage of men above the age of fifteen who are working or capable of working. It is one of the less precise statistics gathered and it varies greatly between regions and from year to year within individual countries. Economic empowerment entails a higher standard of living for women who own and run their own businesses. There is a close link between economic progress and legal rights for women.¹⁷⁷

“There is a bidirectional relationship between economic development and women empowerment. This is defined as strengthening women’s ability to access development components”. By freeing up time, economic progress can also lead to women's empowerment.

The world that cares about women's rights is interested in economic progress. Women make a significant contribution to the Indian economy in a variety of ways. Apart from her social significance a woman's crucial involvement in village-centric communal activities the preservation of our culture and the determination of consumption attitudes makes her unique in the economy.

The Indian economy's high growth rates of 8 to 9% are based on high rates of GDP, of which 70% comes from household savings, 20% from the private sector, and the

¹⁷⁷Arundhati Bhattacharya, Rural Women In India: The Invisible Lifeline Of Rural Community, THE OHCHR ORGANISATION (Jan. 29, 2019, 10:04 AM), https://www.ohchr.org/Documents/HRBodies/CEDAW/RuralWomen/ArundhatiBhattacharyya_India.pdf.

remaining 10% from the public sector. Women are solely responsible for household savings in the country, as saving is a part of the Indian tradition.¹⁷⁸

With increasing globalisation and liberalisation of the economy, as well as increased privatisation of services the report of the working group on women's empowerment for the XIth plan concedes. Women in general have been left behind unable to reap the benefits of achievement.¹⁷⁹

“Women plough fields and harvest crops while working on farms, women weave and manufacture handicrafts while working in industries, and women plough fields and harvest crops while working in industries”. 90% of women work in the informal sector. Domestic staff and small dealers are examples of jobs in the informal sector. We recognise that our policy does not adequately account for the contributions of Indian women.

2.3.1. Impact of Economic Development on Women

India will be the most populous country in the world by 2050. The country's economy and progress are entirely dependent on women's empowerment. The environment can only provide women independence and freedom, but women's empowerment is still a work in progress.

Every woman's economic empowerment is critical. In today's world, most women are economically, physically, and morally dependent. Despite the fact that women's

¹⁷⁸Ambar Kumar Ghosh, Need for a holistic perspective towards India's migrant workers, OBSERVER RESEARCH FOUNDATION (Sep. 28, 2021, 10:04 PM), <https://www.orfonline.org/expert-speak/need-for-a-holistic-perspective-towards-indias-migrant-workers/>.

¹⁷⁹*Ibid.*

literacy and knowledge are increasing, they still require economic empowerment. They should be able to make their own decisions.

Women's economic emancipation can only come from their ability to work. Women in India should be allowed to invest their own money for their own benefit. In many Indian families, the women's entire earnings are transferred out of their hands. Husband or members of his family are in charge.

“Massive social cleavages exist throughout India and gender disparity is pervasive in areas such as health, education, and literacy”. “Several national and international NGOs and civil society groups are striving to improve women's rights but the number of those particularly targeting women is small”.¹⁸⁰

Although, “the policy space available to organisations working for women's empowerment is limited study and activism on women's rights and work is on the rise as are various government programmes aimed at enhancing women's empowerment”. Empowerment is a change process that provides people more control over their choices and actions. The availability of resources and whether women have the skills to employ them are both factors in the growth of economic empowerment for women.

Furthermore, “it is contingent on women's access to economic opportunities and control over their earnings”. In actuality, women confront challenges when it comes to converting resources into strategic decisions. The society's reliance on women's

¹⁸⁰R N Ghosh, “The Changing status of Women in India: Impact of Urbanization and Development”, “EMERALD INSIGHT” (Jan. 29, 2019, 10:04 AM),
“<https://www.emerald.com/insight/content/doi/10.1108/03068299710178937/full/html>”.

unpaid work whether at home or in the market is one of the most significant barriers to women's economic emancipation (in the agricultural sector for example).¹⁸¹

Women's time poverty increases as a result of this, limiting their ability to engage in paid and formal job. Many of the impediments to women's economic empowerment will need to be removed or overcome, which will necessitate structural changes within social institutions that actively support gender-equality and women's rights.

Women economic empowerment has more hurdles in conflict and post-conflict situations. This is due to the political agenda of reconstruction placing a low premium on gender-related development goals, as well as the weak implementation capabilities of various actors (e.g. government, civil society).

In times of conflict and post-conflict, however, there is typically a greater understanding of the prospects for women's economic empowerment, including the chance to change past discriminatory gender conventions.¹⁸² Furthermore, women's economic empowerment has the ability to contribute to “strategic development goals and new economic opportunities for women, based on their new economic roles acquired during the conflict”.

One of the most important aspects leading to gender equality is women's economic empowerment. Given that women make up the majority of economically disadvantaged people, a special attention on them is required. Both women and men

¹⁸¹ *Ibid.*

¹⁸² *Id.*

are trapped in positions that limit their productivity and ability to make decisions that better their condition due to gendered power systems and social norms.¹⁸³

“Despite its booming economy (with a GDP of 7.3 percent in 2014-15), India's social and economic ethos is still being disrupted by concerns such as persistent poverty, corruption, clientelism, and inequality”.¹⁸⁴ Women continue to be marginalised in social, economic, and political realms, demonstrating a lack of focus on inclusive growth and unequal gender relations. With a score of 0.536, India is ranked 127th out of 187 nations in the gender inequality index.¹⁸⁵

Women's economic status will improve when they gain employment. According to the data, India is rated 120th out of 131 countries. Despite the fact that females have a graduation level of 42 percent, they do not enter the workforce for a variety of reasons, including safety, the physical environment, and the family's unwarranted concern for the female. As a result, there are a number of factors that might help or hinder women's economic empowerment.¹⁸⁶

¹⁸³ Arundhati Bhattacharya, *Rural Women In India: The Invisible Lifeline Of Rural Community*, THE OHCHR ORGANISATION (Jan. 29, 2019, 10:04 AM), https://www.ohchr.org/Documents/HRBodies/CEDAW/RuralWomen/ArundhatiBhattacharyya_India.pdf.

¹⁸⁴ *Ibid.*

¹⁸⁵ “MAMTA RAO”, “LAW RELATING TO WOMEN AND CHILDREN”, Lucknow: Eastern Book, (3rd ed.2008).

¹⁸⁶ U T Damayanthi, “Development of Women in Rural Areas: A Study of DWCRA in Thrissur District”, THE KERALA RESEARCH PROGRAMME (Jan. 29, 2020, 10:04 AM), <http://www.cds.ac.in/krpcds/publication/Damayanti.html>”.

Direct- factor - Education, training, and skill development Unpaid care and work responsibilities are addressed by access to excellent, decently paid work. “Access to property, assets and financial services is a Collective action and Social protection”.

Underlying – factor - Features of the labour market monetary policy Framework of law, regulation, and policy Discriminatory social norms and gender norms

Women's development is the development of a family, a society, and a country. Economic empowerment is a prerequisite for women's empowerment. Women will be able to achieve their full potential once they are economically empowered. Everyone will benefit from their vast potential, knowledge, skill, honesty, and dedication. In their part, the government should take the appropriate steps to protect, support, and guide.

2.3.2. Rural Women Economic Struggle

Farmers, wage earners, and entrepreneurs are all essential positions for women in the rural economy. They are also responsible for the well being of their family members including providing food and caring, youngsters and the old. Rural women unpaid job sometimes includes collecting wood and water, especially in poor households.

Traditional knowledge is important for indigenous and grassroots communities- livelihoods, resilience, and culture, and women from these communities are often caretakers of it. Nonetheless due to “gender-based discrimination and societal norms disproportionate involvement in unpaid labour and unequal access to education,

healthcare, property, and banking and other services, women in rural areas confront barriers to participating in economic activity”.¹⁸⁷

“They are also disproportionately vulnerable to the effects of natural disasters and global warming”. “Promoting and ensuring gender equality as well as empowering rural women through decent work and productive employment not only contribute to inclusive and sustainable economic growth but also improves the effectiveness of poverty reduction and food security initiatives as well as efforts to mitigate and adapt to climate change”.

“The Decent Work Agenda of the International Labour Organization (ILO) provides an integrated framework for rural women's empowerment, based on international labour norms, social dialogue, and the realisation that rural women play a critical role in climate action”.

Only rural women employed in the unorganised sector have a high percentage. Women make up less than 20% of the workforce in service and industry. “Gender prejudices persist in the home as a result of patriarchal culture and tradition, affecting women's lives in both the public and private spheres”. “Caste barriers exacerbate discrimination against women, particularly those from lower castes such as Scheduled Caste and Dalit women”.¹⁸⁸

¹⁸⁷Ambar Kumar Ghosh, Need for a holistic perspective towards India's migrant workers, OBSERVER RESEARCH FOUNDATION (Sep. 28, 2021, 10:04 PM), “<https://www.orfonline.org/expert-speak/need-for-a-holistic-perspective-towards-indias-migrant-workers/>”.

¹⁸⁸Priya K, Economic Empowerment of Women in India, THE RESEARCH GATE (Dec. 29, 2018, 10:04AM), https://www.researchgate.net/publication/329521756_ECONOMIC_EMPOWERMENT_OF_WOMEN_IN_INDIA.

Recognizing *Dalit* women historical disadvantage and vulnerability the government has passed laws such as the Protection of Civil Rights Act (PCRA). The Scheduled Caste and Scheduled Tribes (Prevention of Atrocities) Act. aim to bring *Dalits* on level with other caste groups? The funding allocation for the Department of Women and Child Development has recently been increased significantly.¹⁸⁹

Women's economic empowerment is primarily based on their participation in decision making processes related to income generation and distribution, investments, and expenditure at all levels. “Women's empowerment activities are aimed at assisting them in exercising their rights in decision-making at all levels, both within and outside the home, and allowing them to be considered as equal players in society”.

Women's earning ability is being improved, and efforts are being made to guarantee that they have access to and control over the entire family or community assets. Increases in asset value, income, savings, loan amount, and family income are used to quantify economic empowerment.

In Swedish development cooperation, women's economic empowerment is a top priority in advancing gender equality and women's rights. “To eliminate poverty, a higher focus on gender equality and women's economic empowerment is required”.

Addressing gender inequities through women economic empowerment according to the World Bank is “smart economics”. “They claim that increased gender equality

¹⁸⁹Rekha Menon, Urbanization and Women Empowerment an Overview, TRANS STELLAR INTERNATIONAL JOURNAL OF HUMAN RESOURCE (Jan. 29, 2021, 10:04 AM), <http://www.tjprc.org/publishpapers/--1433402824-4.%20Human%20Resources%20-%20IJHRM%20-URBANIZATION%20AND%20WOMEN%20EMPOWERMENT%20%20-%20REKHA%20U.%20MENON.pdf>.

boosts productivity, improves next-generation development results, and makes institutions more representative. Women make up 40% of the worldwide workforce, 43% of the agricultural workforce, and more than half of all university students. If their knowledge, abilities, and talents are adequately utilised, productivity will increase”.¹⁹⁰

Women having more influence over household finances, according to the World Bank, can improve countries' growth prospects by shifting spending habits in ways that benefit children. “In nations as diverse as Brazil, Nepal, Pakistan, and Senegal, increases in women's education and health have been related to better outcomes for their children”.

The World Bank's third message is that by empowering women as economic, political, and social sectors, policy choices can be altered and more representative decision making can be achieved. “Gendered power structures and social conventions trap both women and men in situations that limit their productivity and ability to improve their circumstances. Men and women gain from gender equality, but because women are more economically marginalised, this study focuses on women's economic empowerment”.

This does not negate the importance of empowering particular groups of impoverished men or addressing males in their relationships with women which is often a key component of successful outcomes.

¹⁹⁰*Ibid.*

2.3.3. Urbanization Effect on Women Economic Status

The Eleventh New Era For economic development, the five-year plan placed a greater emphasis on urbanisation. The industrial revolution, as well as the expansion of the private sector, greatly aided the process. “People from rural areas were drawn to urban areas because of the improved job opportunities. People began to flock to these locations in large numbers. The census shows that the percentage of people living in cities has increased from 11.4 percent in 1901 to 28.53 percent in 2001, and now stands at 31.16 percent according to the census (Business Standard)”.¹⁹¹

Underdeveloped countries such as India, Indonesia, and China are victims of urbanisation, and agricultural income is always vulnerable owing to different variables such as drought, flood, and other natural disasters. Natural disasters wreak havoc on rural regions, causing poverty. In the current world, not only industries, but also various types of enterprises that deal with large sums of money and create more jobs, are concentrated in urban regions.

These considerations have become another reason for the current increase in urbanisation. The Effects of Urbanization on the Environment Urbanization aids in the nation's rapid development. As the population density raises, amenities such as schools, hospitals, and other infrastructure facilities are quickly improved. Another industry that is rapidly developing is transportation.

Due to urbanisation, there is a significant improvement in employment, healthcare, educational opportunities, food availability, and entertainment. In addition, because of

¹⁹¹R N Ghosh, “The Changing status of Women in India: Impact of Urbanization and Development”, “EMERALD INSIGHT” (Jan. 29, 2019, 10:04 AM),
“<https://www.emerald.com/insight/content/doi/10.1108/03068299710178937/full/html>”.

the large number of people living in an urban region, the procedure has a negative impact on the environment. Urban areas stay heated even at night as a result of expanded infrastructure built with cement and bricks.

The air quality is degraded by increased population density and industrialisation. Another source of pollution is excessive noise. The quality of water is also harmed by urbanisation. Rapid development causes river channels to get clogged, resulting in flooding. Waste disposal issues are yet another big issue in urban areas. Overcrowding leads to housing issues and the establishment of slums.¹⁹²

To ensure food and water security, land and water use planning must be integrated. People's Reactions to Urbanization People's social, political, and economic lives are all affected by urbanisation. The relationships in villages are extremely close. These areas are dominated by the family system, which has blended the lives of all men and women. The concept of joint families was abandoned in urban areas due to the high expense of living, and nuclear families were introduced. As a result, life became extremely routine and relationships became impersonal.

The sense of community and neighbourhood life is essentially non-existent, resulting in increasing stress. Urbanization becomes a complete disaster when it is unplanned and uncontrolled. With all of these drawbacks, urbanisation can have a good impact if it is kept within reasonable bounds. People can benefit from advanced technologies, medical facilities, greater communication, and improved infrastructure. As more

¹⁹²Ambar Kumar Ghosh, Need for a holistic perspective towards India's migrant workers, OBSERVER RESEARCH FOUNDATION (Sep. 28, 2021, 10:04 PM), "<https://www.orfonline.org/expert-speak/need-for-a-holistic-perspective-towards-indias-migrant-workers/>".

educational facilities become available, the literacy rate has skyrocketed. The general standard of living of the society can be greatly improved.¹⁹³

Quality of Life and Urbanization People's quality of work life can be greatly impacted by urbanisation. There is a better scope of professional prospects as more companies and enterprises come in, whereas unemployment in rural areas is considerable. One might choose from a wide range of professional alternatives.

People's mobility rises when transportation infrastructure improves, making transportation more convenient and affordable. Another service area where modern hi-tech enhancements are offered in metropolitan areas is medical care. Enhanced communication capabilities, such as cell phones, contribute to life's safety and security. Clubs and groups provide greater entertainment alternatives in metropolitan settings.

This helps to alleviate boredom and stress. In rural locations, these types of basic or professional services are unavailable. Women are the socioeconomic group that benefits the most from urbanisation. Women are still treated as housewives and babysitters in rural places. They are expected to take care of all household responsibilities. None of their ambitions are valued, and they live to fulfil the wishes of their family members.

Poverty, loneliness, a lack of education, economic reliance, and insufficient access to health care make their lives difficult. Rural communities had higher rates of domestic violence and maternity-related health problems. These conditions changed dramatically as a result of urbanisation.

¹⁹³Unit 7, Women in the Organised Sector, THE EGYANKOSH (Jan. 29, 2019, 10:04 AM), <https://egyankosh.ac.in/bitstream/123456789/25909/1/Unit-7.pdf>.

The exposure to educational opportunities offered up new perspectives, raised awareness, and increased personal growth objectives. Health-related concerns among them were minimised as a result of easy access to health care. Most metropolitan women nowadays are well educated and capable of generating their own income without relying on others. Their lives changed dramatically as a result of their economic independence. Along with increasing educational options and goals, the rising cost of living is another factor that has encouraged women to work outside the home.¹⁹⁴

In metropolitan regions, all services such as water, electricity, lodging, and entertainment are offered for a fee. This makes it extremely difficult to raise a family on a single income, and the scenario has driven women to work as part of the family's earning members.

Urbanization and Women's Empowerment In urban areas, modern and improved transit amenities make life easier for working women. The majority of metropolitan women drive their own cars or take advantage of an excellent public transportation system. With all of their household disarray, these increased transportation facilities let them more successfully meet their job and personal needs.

Even now, “urban-men” show little concern for elderly parents, young children, or sick children. “Women can find a work while sitting at home taking care of all their so-called women tasks, thanks to the rapid proliferation of contemporary communication conveniences in metropolitan areas. After having children, the

¹⁹⁴Monika Banerjee, “What Work Choices Are Indian Women Making and Why, THE WIRE (Jun. 7, 2018, 10:04 AM), <https://thewire.in/women/indian-women-work-care-informal-sector>”.

majority of women stop working”. However, as the children grow older and begin to attend school, they begin to consider pursuing a career.

Increased living costs and loneliness are motivating factors for women considering a second career.¹⁹⁵ Because urban areas offer a plethora of job opportunities, it is simple for women to acquire a second job while also caring for their families. Women may require additional qualifications at this stage of pursuing a second job. It is easier for people to obtain further educational qualifications in cities due to the presence of many types of education providers.

Finding time to buy for personal and family needs is the most difficult task for working women. Even late at night, shopping malls can be found in cities. Another type of service that is only offered in metropolitan areas is door-to-door service providers. The issue of finding time for shopping can be alleviated with these better systems. Online shopping is another modern invention that most urban women rely on since things are delivered more quickly in urban regions. Women can find a variety of entertainment options in cities.

In cities, women's clubs and groups are particularly common. They arrange for women to assemble on occasion. They can improve their contacts as a result of these socialisation processes, which will help them live a better life. Typically, these groups host a variety of lectures and seminars that are valuable to women. These types of gatherings raise women's awareness of a variety of health and life issues. These

¹⁹⁵Bit stream Unit 6, Women in the Unorganised Sector, EGYANKOSH (Jan. 29, 2020, 10:04 PM), “<https://www.rgnul.ac.in/PDF/f7ff0636-9075-47f2-8e17-a5ba7be7a3cf.pdf>”.

activities help to relieve the tension that working women experience and provide them with a general awareness of the current situation.¹⁹⁶

Another challenge that women confront is balancing their work and personal lives. A successful businesswoman is also expected to be a successful homemaker. Cleaning, cooking, and other domestic chores are predominantly women's responsibilities. In the past, rural areas had a large number of female labourers to assist with domestic work.

The scenario has now shifted. Due to higher wages and improved working circumstances, it is now easier to find domestic employees in urban regions. This condition especially benefits working women in cities. They can hire domestic help on an hourly basis as well.

Domestic employees are provided by a large number of agencies. There are also cleaning companies who show up with all of the necessary cleaning supplies, and these companies may be hired to have a full cleaning of your home once in a while. The number of working women is increasing on a regular basis as a result of the rise of these types of service providers in urban regions.

As a result of these circumstances, a group of powerful and contented women has emerged. Urban society's increased information transmission qualities assist people in escaping exploitation. Society's Impact The process of urbanisation creates a wide range of demographic changes in addition to tangible advances. It has a significant

¹⁹⁶Ambar Kumar Ghosh, Need for a holistic perspective towards India's migrant workers, OBSERVER RESEARCH FOUNDATION (Sep. 28, 2021, 10:04 PM), "<https://www.orfonline.org/expert-speak/need-for-a-holistic-perspective-towards-indias-migrant-workers/>".

impact on society's socioeconomic change. As a result, a group of women with great self-esteem has emerged.¹⁹⁷

The empowerment process has the potential to result in broader development outcomes, such as women participating in local government processes and so on. Women can be prepared with their numerous roles as citizens, housewives, mothers, contributors to family income, builders of new societies, and builders of nations, and the urban society can reap the benefits.

2.3.4. Gender Justice in Unorganized and Organized Sectors

The number of women working in the organised sector in India is progressively increasing as the country's economy grows. The public sector and the private sector are two sub-sectors of the organised sector.

Women are participating in the following types of activities in both of these sectors: “Agriculture and allied occupations, mining and quarrying, manufacturing, electricity, gas, and water, construction, wholesale, retail, and hotel and restaurant operations, Transportation, storage, and communication; financial, insurance, real estate, and business services; and community and social services”.

It is critical to note that, as a result of globalisation, women's patterns of work participation in these many activities have shifted. We've gone over these changes in depth in this unit. Because India is such a large country, there are many different patterns of women working in the organised sector.

¹⁹⁷Unit 6, Women in the Organised Sector, THE EGYANKOSH (Jan. 29, 2019, 10:04 PM), <https://egyankosh.ac.in/bitstream/123456789/25911/1/Unit-6.pdf>.

2.3.4.1 The Organised Sector

It is described as those economic establishments or businesses that are subject to a set of well-defined rules and regulations. The Indian economy's organised sector includes the following:

- All public sector enterprises, i.e., all services provided by the federal, state, and local governments, as well as occupations in public enterprises in the domains of industry, credit, and public utilities.
- All non-agricultural private sector businesses with ten or more employees.
- The organised sector contributes significantly to a country's economy, not only by generating goods and services but also by employing a large number of people. Because this industry is governed by established norms and regulations governing recruiting, retirement, promotion, retrenchment, social security, maternity leave, and child care, among other things.

It's worth noting that the organised sector is frequently referred to as the formal sector since it is governed by state-imposed formal norms and regulations. It establishes the benchmark for labour employment, including its quality, remuneration, output, and social security.

The organised sector of the economy has grown steadily in emerging countries during the last few decades. Women's engagement in the organised sector of the Indian economy has expanded throughout time, in tandem with the steady growth of the sector. In 1971, the organised sector employed only 11 percent of all women workers; by 1999, it employed 17.4 percent of all women workers¹⁹⁸.

¹⁹⁸Rekha Menon, Urbanization and Women Empowerment an Overview, TRANS STELLAR INTERNATIONAL JOURNAL OF HUMAN RESOURCE (Jan. 29, 2019, 10:04 PM),

Limitations in the Role

- Women's work involvement in the organised sector differs significantly from that in the unorganised sector in terms of form and extent.
- The organised industry, women workers are hired using tight recruitment methods.
- They've completed certain educational and training programmes.
- According to the law of the land, they are entitled to a variety of economic and social security advantages.
- The patriarchal social structure, on the other hand, has harmed women workers in general.
- They are mostly employed at the bottom of the corporate ladder because they lack higher educational qualifications, experience, and abilities as a result of long-term pre-market discrimination that begins in the family and continues with wider social structures.
- Women in the organised sector suffer a number of issues, including pay disparities, insufficient benefits, and sexual harassment. All of these topics have been explored in this unit. This unit also covers the kind of issues that women employees in Australia confront.

2.3.4.2. The Unorganised Sector

The unorganised sector, also known as the informal sector, is not regulated by the state's strict rules and procedures, and in many cases, these rules and regulations are

<http://www.tjprc.org/publishpapers/--1433402824-4.%20Human%20Resources%20-%20IJHRM%20-URBANIZATION%20AND%20WOMEN%20EMPOWERMENT%20%20-%20REKHA%20U.%20MENON.pdf>

not followed at all. These rules and regulations stipulate terms of appointment, job norms, social and physical security, labour welfare, and so on.

Many times, even though laws and regulations exist, they are not followed.¹⁹⁹ As a result, there is a need for conceptual clarity, particularly on the concepts of 'work' and 'worker,' as well as the nature and extent of women's work involvement in this sector.

In India, as in other parts of the world, the majority of women's labour is concentrated in the unorganised or informal economy. In India, women's work participation has a cultural connotation because many of the tasks carried out by women are not considered work in the economic sense. Again, caste and ethnicity values, as well as regional customs and traditions, are strongly associated with it.

Despite these circumstances, a considerable proportion of women participate in visible economic activities. The vast majority of them are unskilled and uneducated and work in the unorganised sector. In this unit, we'll look at the conditions and types of work available to women in the unorganised sector. In the unorganised sector, women work as both labourers and entrepreneurs.²⁰⁰

They come in a variety of forms for both rural and urban regions. This unit will go over various manifestations in depth. When working in the unorganised sector, women face numerous challenges. This unit also goes through some of the significant

¹⁹⁹UNDP “India, Socio-Economic Impact of COVID-19 on Women Migrant Workers”, “THE UNDP” (JUL. 6 2021, 10:04 PM),

<https://www.undp.org/publications/socio-economic-impact-covid-19-women-migrant-workers>.

²⁰⁰Lopamudra Ray Saraswati, Female Migrants in India, POPULATION COUNCIL (Jan. 29, 2019, 10:04 PM),

“https://assets.publishing.service.gov.uk/media/57a0897640f0b652dd00022a/61263_Internal-Female-Migrants.pdf”.

issues they've had to deal with. The government and non-governmental organisations have taken a number of steps to assist and organise women in this industry.²⁰¹

Work engagement is a key measure of one's social standing. Work, on the other hand, has been conceptualised in a variety of ways over time and geography. This disparity in conceptualization has harmed not only the methods of obtaining information on women's work involvement, but also their social status.

Work is traditionally viewed in India, as well as elsewhere, as an economic activity that is employed to produce commercially viable commodities and services. Workers are defined as those who engage in economically viable activities, whereas non-workers are defined as those who engage in non-economically viable activities.

2.3.5. Migrant Women Labors

According to the World Economic Forum, “the country has a population of 139 million migrants”. “The International Labour Organization (ILO) estimated that 400 million workers would be displaced as a result of the pandemic and the lockdown”. “Uttar Pradesh and Bihar are the states with the most migrants, followed by Rajasthan and Madhya Pradesh. The cities of Mumbai and Delhi are the most popular destinations for migrants. Women move for marriage, while most males go for job”.²⁰²

The majority of migrant workers are low wages workers in the manufacturing and construction industries. Because many of them work in the informal sector they are frequently denied proper healthcare, nutrition, housing, and sanitation.

²⁰¹*Ibid.*

²⁰²*Id.*

“They are mostly from rural areas but they live in cities for the majority of the year due to work”. Many people had no money and were forced to stay in factory dormitories, which were closed due to the lockdown. “Despite the establishment of the Inter-State Migrant Workmen Act of 1979, there was no central registry of migrant workers”.²⁰³

“Workers in areas like Odisha, Jharkhand, and Chhattisgarh, where the indigenous population's natural resources were exploited by outsiders have been treated the worst according to study published in the Royal Geographical Society”. Furthermore, labourers from the disadvantaged classes, primarily from the Dalit and Adivasi populations, are paid the least for the most difficult tasks.²⁰⁴

According to the 2011 Indian Census Maharashtra has the highest number of migrants with 90 lakh, while Delhi came in second with 63 percent. Although Uttar Pradesh came in third, it's possible that a huge number of people relocated to areas near Delhi such as Noida and commuted to the capital for work. “Gujarat, Haryana again, proximity to Delhi is a major factor and Madhya Pradesh are among the top five migration destinations”.²⁰⁵

“Tamil Nadu 11th had the biggest number of immigrants in the south in 2011”. “Internal migrants going from one rural area to another accounted for more than half

²⁰³Smriti Rao”, “Women and the Urban Economy in India: Insights from the Data on Migration”, RESEARCH GATE (Jun. 29, 2017, 10:04 PM),

“https://www.researchgate.net/publication/318327419_Women_and_the_Urban_Economy_in_India_In_sights_from_the_Data_on_Migration”.

²⁰⁴*Ibid.*

²⁰⁵Unit 7, Women in the Organised Sector, THE EGYANKOSH (Jan. 29, 2019, 10:04 PM), <https://egyankosh.ac.in/bitstream/123456789/25909/1/Unit-7.pdf>.

of all internal migrants 53.84 percent while rural to urban and urban to urban migration each accounted for roughly 20% of all internal migrants”.²⁰⁶

According to the statistics,” people from Uttar Pradesh, Bihar, and Rajasthan account for 46 percent of all migrants. Contrary to popular belief, the northeast states have among of the lowest immigrant populations; the eight northeast states together accounted for only 2% of the total”. The most popular and easiest migration route was from Uttar Pradesh to Delhi.

A total of 28 lakh individuals had relocated to the capital city from the state. The top three migration routes are Uttar Pradesh to Maharashtra and Karnataka to Maharashtra. “The most typical migratory patterns in the southern states are Karnataka to Andhra Pradesh and Kerala to Tamil Nadu”.²⁰⁷

Migrant workers are forced to labour for very low wages in extremely difficult conditions for lengthy periods of time due to the informal nature of their job. Because of the ad hoc nature of their employment, they lack job security and are at the whim of their employers, with wages that are frequently erratic.

“A CMIE research indicated that of the total 2.25 crore jobs lost in April-May 2021, 1.72 crore were of daily wage earners” as the second wave raged. Without consistent

²⁰⁶Monika Banerjee, “What Work Choices Are Indian Women Making and Why, THE WIRE (Jun. 7, 2019, 10:04 PM),

<https://thewire.in/women/indian-women-work-care-informal-sector>”.

²⁰⁷Unit 6, Women in the Organised Sector, THE EGYANKOSH (Jan. 29, 2019, 10:04 PM),

<https://egyankosh.ac.in/bitstream/123456789/25911/1/Unit-6.pdf>.

monetary infusions from the government, their economic status deteriorated dramatically.²⁰⁸

The findings, “which were part of the 2011 Census were recently published and revealed that 46 percent of overall migrants moved because of marriage, with 97 percent of them being women. According to the report, 20.58 crore Indian women migrated for marriage”.

According to the Census, “the total population of married women was 29.3 crore, implying that 70% of married women were forced to relocate. Only ten percent of total migrants were employed or in business, while only 1.2 percent were educated”.

2.3.6. Effect of Pandemic on Women Economic Status

During the COVID-19 outbreak, Indian migrant workers encountered numerous challenges. “Millions of migrant workers faced a loss of income, food shortages, and uncertainty about their future when companies and businesses were shut down due to the country's lockdown. Many of them, as well as their families, went hungry as a result of this”.

“Thousands of people then began walking home because they had no other option owing to the lockout. As a result, the federal and state governments took different steps to assist them, including arranging transportation for them”. Due to the lockdown, 198 migrant labourers perished as a result of road accidents.

²⁰⁸“Legal Service, Condition of Women Working in the Unorganised Sector, THE LEGAL SERVICE INDIA (Jan. 29, 2019, 10:04 PM), <https://www.legalserviceindia.com/article/I432-Condition-of-Women-Working-In-the-Unorganised-Sector.html>”.

“According to a new study *Socio-Economic Impact of COVID-19 on Women Migrant Workers*, released by the United Nations Development Programme, the importance of social protection measures for Indian women migrant workers along four dimensions, namely food security, cash assistance, government health insurance, and protection against domestic violence, is critical to moving forward from the ongoing COVID-19 crisis (UNDP). During the COVID-19 pandemic, women migrant workers in India had to juggle earning living and unpaid care duties at home”.²⁰⁹

The findings show that during the pandemic, women's wages were cut in half, with 56 percent of them reporting an increase in unpaid care duties. According to the report, a resilient recovery from the pandemic necessitates an integrated social protection system for migrant workers that includes preventative, primitive, protective, and transformational interventions, all implemented via a crisis-responsive lens.²¹⁰

Evidence collected from 12 states (both interstate and intrastate) shows that “migrants seeking opportunities outside of their home states are likely to face challenges in gaining access to social protection schemes, which typically provide limited benefits to individuals outside of the states where they are registered”. During the initial wave of the pandemic, just around one-fifth of all respondents were enrolled in government health insurance plans, according to data patterns.²¹¹

²⁰⁹*Ibid.*

²¹⁰Varun B. Krishnan, “What is the biggest reason for the migration in India, *THE HINDU* (JUL. 22, 2019,12:43PM),

<https://www.thehindu.com/data/india-migration-patterns-2011-census/article 28620772.ece>”.

²¹¹Lopamudra Ray Saraswati, *Female Migrants in India*, POPULATION COUNCIL (Jan. 29, 2019, 11:04 AM),

“https://assets.publishing.service.gov.uk/media/57a0897640f0b652dd00022a/61263_Internal-Female-Migrants.pdf”.

Due to the pandemic, this group of people was more likely to experience severe problems, such as poverty, hunger, illness, homelessness, and social shame. “The government policy choices for implementing appropriate public policy interventions to promote the beneficial effects of human mobility, particularly for women migrant workers who want to work in safety and dignity”. “The inclusive strategy will help achieve the Sustainable Development Goals, UNDP Resident Representative in India Shoko Noda remarked”.²¹²

According to the study, the severity of domestic abuse increased during the lockdown, but only 4 out of 10 respondents knew where to go for aid if someone was victimised by domestic violence. The study underlines the importance of bridging the digital divide in order to provide prompt support to afflicted women using mobile-based apps and hotlines.²¹³

“Only 38.2 percent of female migrant workers reported having access to these services, indicating a paucity of internet connectivity. The 3 Cs that are Constraints, Choices, and Career”. These must govern gender-sensitive policies to effectively address gender-based violence, according to the report.²¹⁴

The report also recommends extending the mobility of social protection programmes, such as ration cards, beyond state borders, in order to reduce vulnerable migrants' exclusion. “The report suggests that hotspots of susceptibility be established

²¹²*Ibid.*

²¹³Monika Banerjee, What Work Choices Are Indian Women Making and Why, THE WIRE (Jun. 7, 2018, 10:04 AM),

“ <https://thewire.in/women/indian-women-work-care-informal-sector>”.

²¹⁴Knvul Sheikh, The Coronavirus: What Scientists Have Learned So Far, THE NEW YORK TIMES (Mar. 24, 2020, 01:00 AM), <https://www.nytimes.com/article/what-is-coronavirus.html>.

throughout the country, and that targeting strategies be used to reach out to the most susceptible populations”. Simultaneously, a database for mapping migrant workers' talents, as well as mechanisms for employment exchange fairs and campaigns, must be developed in close collaboration with private sector partners in order to provide new employment and livelihood prospects.

2.3.7. The Global Scenario for Women

There has been no consistency in the patterns of women's engagement in the workforce across countries. This erratic trend is mostly attributable to societal factors and women's lack of access to educational and training opportunities. Women who are more literate are more likely to participate in the labour force. The fact that industrialised countries with a higher percentage of literacy than developing countries have a higher proportion of female labour participation confirms this.

“According to UN estimates, 42.5 percent of India's female population aged 15 and above is employed, while female participation rates in Australia, Canada, the United States, and the United Kingdom are 56.7 percent, 60.7 percent, 59.6 percent, and 53.5 percent, respectively. These figures are 36.7 percent and 66.5 percent for Pakistan and Bangladesh, respectively”.²¹⁵

It is critical to note that Bangladesh has a disproportionately high rate of female labour participation. It is mostly owing to the fact that the majority of Bangladeshi women are involved in the family, agriculture, fishery, and household industries.

²¹⁵David Reid, India confirms its first Corona Virus Case, THE CNBC (Jan. 30, 2020, 5.27 AM), <https://www.cnbc.com/2020/01/30/india-confirms-first-case-of-the-coronavirus.html>”.

Between industrialised and developing countries, there is a qualitative difference in the rate of work participation.²¹⁶

Because of their greater access to education and training, the majority of women in developed countries work in the service sector “88 percent in the United Kingdom, 87 percent in Canada, the United States, and Australia”. In undeveloped nations, however, the majority of women work in agriculture, 77 percent in Bangladesh owing to a lack of education and training opportunities.²¹⁷

Women's employment in the industry has remained stable at 10% to 12% in industrialised countries and 9% in developing countries. The rate of women working in this area does not differ much between developed and developing countries. Because of cultural differences, there are significant differences in women's contributions to the category of family workers. With the exception of Pakistan, women contribute a greater proportion of family workers than male workers in all of the nations studied.²¹⁸

2.4. SUMMARY

Women's employment in the industry has been stable in developed countries compare to developing. In this industry, there isn't much of a disparity between developed and

²¹⁶*Ibid.*

²¹⁷Abhishek Sekharan, A Year since the Lockdown, Women Migrant Workers Remain Unrecognised, THE WIRE (Apr. 1, 2021, 09:00 AM), <https://thewire.in/women/women-migrant-workers-india-lockdown>.

²¹⁸ UNDP India, New study calls for gender sensitive policies for Indian women migrant workers, THE UNDP (JUL. 13, 2021, 10:04 AM), “https://www.in.undp.org/content/india/en/home/presscenter/pressreleases/Gender_sensitive_policies_for_Indian_women_migrant_workers.html”.

developing countries in terms of women's labour participation. Due to cultural differences, there are significant differences in the contributions of women to the category of family workers. With the exception of Pakistan, women make up a greater proportion of family employees than male workers in all of the nations studied. As a result, if effectively managed, the urban development process can contribute to overall regional and national growth. Cities are the focal points for money, services, and prosperity. The development of both internal and international trade is aided by the expansion and growth of cities. The expansion of other economic activity in cities enables wealth and economic progress to grow more quickly. Urbanization, moreover, is at the vanguard of the demographic transformation. It ensures women's proactive participation, changing societal norms, and anchoring with larger social change movements. Thus, in the case of women's empowerment, urbanisation takes the lead, despite the fact that the process has a number of drawbacks that, if correctly managed, can be overcome. The most common violation of human rights in the world today is violence against women and girls. Violence against women is an insidious epidemic that affects millions of women and comes in a wide range of forms cutting over economic, social, cultural, and religious barriers. All women whether socially poor or wealthy, illiterate or educated, housewives or working women, conservative or modern, are subjected to some degree of exploitation by their male counterparts. As entrenched in Articles 14, 15 and 16, it attempts to achieve gender legality by eliminating gender imbalances. Article 15(3) provides an exception to the equality criterion for the sake of women, whereas Article 14 enshrines the essential promise of equality. Despite the fact that the Directive Principles of State Policy are unjustifiable, the state considers them when making policies and legislation. Affirmative action in favour of women is explicitly stated in the Constitution. It outlaws all forms of gender discrimination and establishes the groundwork for women to have equal opportunities in all aspects of life, including education, employment and engagement. "A court, according to analytical jurisprudence, merely found or interpreted the law. In the

current socioeconomic climate, judges are using their discretionary power to give fairer justice to women. The Indian judiciary has played a key role in enforcing and reinforcing the constitutional aims for women's protection and Independent core rights”.

CHAPTER – 3

LEGISLATIVE AND JUDICIAL TRENDS ON GENDER - JUSTICE IN INDIA

“Feminism isn't about making women stronger. Women are already strong; it's about changing the way the world perceives that strength. - G.D. Anderson”.

The terminology “*Gender – Justice*” is a broad phrase that encompasses many aspects of life. We have lived in a patriarchal (with some notable exceptions) and feudal society that assigns women a subservient position in the social hierarchy for centuries, if not since known history. Women are revered and cherished, but they have been confined to the home and homemaking, as well as caring for children, the sick, and the old in the family. Women perform the majority of unpaid work in the globe.

They have been exploited due to their lack of “*socio-economic independence*”. However, a growing awareness of this exploitation and the need to rebuild society in a more just manner has prompted substantial efforts to reform and modify our social, moral, economic, and political structures, as well as our legal and constitutional framework. “Gender equality and gender justice have made very modest progress”.

Women's subordination to men has existed for millennia in all civilizations and countries without exception. Only now, at the dawn of the twenty-first century, are these problems being progressively recognized and addressed. “Prof. Amartya Sen

believes that Empirical Research has revealed the extent to which women are disadvantaged in traditional economic and social arrangements in recent years”. There are gender inequities in “Europe, America and Japan”. The Third-World women's relative deprivation is considerably more acute.²¹⁹

By definition, “Gender Justice entails equality for all GENDERS, whether male, female, or transgender”. The democratic structure's laws should not discriminate based on “religion, caste, creed, or gender.”²²⁰ In any case, because India is a secular and diversified society, putting the words of the constitution” into practice is always a challenge. “Our society and democratic structure are predominantly patriarchal”. Women are increasingly becoming a force to be reckoned with, yet their representation in legislatures remains low.

This chapter will discuss legislative and judicial movements in India relating to gender justice. It will cover laws concerning women's empowerment. In addition, the government's schemes and policies for women from the year 1947 to the present year will be examined in light of “women's role in India's economic and decision-making with special reference to gender justice”.

3.1. LEGISLATIONS ON WOMEN’S ROLE IN INDIA

In India, the legislative framework for promoting women's autonomy is extensive and difficult to apply. The country's laws, ranging from the Indian constitution to various

²¹⁹Dr Manjula Devappa, Status of women in India, MUKT SHABD JOURNAL VOLUME IX ISSUE IV (Apr, 21, 2020, 03:00 AM), <http://shabdbooks.com/gallery/479-april2020.pdf>.

²²⁰“Vasanthi Raman”, ‘The Implementation of Quotas for Women: The Indian Experience’, “CENTRE FOR WOMEN'S DEVELOPMENT STUDIES” (Jan. 29, 2019, 10:04 AM), <https://www.quotaproject.org/>.

dimensions, were developed and formed to provide equal participation and opportunity in all aspects of life.

There are various laws in India aiming at empowering women in the dimension of “personal laws, labour laws, workplace safety and security, domestic space, education, health care, crimes, civil offences, family laws, environment, political and economic affairs”. The Indian Constitution framework promises "equality for women," is the country's fundamental supreme legislation. It would be ideal to refer to some of the most important laws in the land dealing to women's empowerment to better grasp it.

THE LIST OF LEGISLATION FOR WOMEN

The Indian Legislation for Women is categorically listed by National Commission for Women under two heads as (i) Women Specific Legislation and (ii) Women Related Legislation. The Women Specific Legislation listed Immoral Trafficking Act, the Dowry Prohibition Act, the Sati Prevention Act, Protection of Women from Domestic Violation, Sexual harassment of Women at the work place, the indecent representation of Women and Criminal Laws. Whereas in other hand the Women Related Legislation comprises of IPC and Evidence Act.

Therefore, keeping in view of the factors mentioned in previous chapter the elaborate list of legislation is framed under the heads of Social factor, Political and Economic factor. The following categories are –

3.1.1. CONSTITUTIONAL RIGHTS FOR WOMEN

a) *Constitutional Law of India*

The Indian-Constitution; not only guarantees “women's equality, but also authorises the government to take affirmative discrimination measures in their favour”. In the Indian Constitutional Preamble Fundamental Rights, Fundamental Duties, and Directive Principles: The principle of gender equality is incorporated.²²¹ Certain types of people are not exempt from these specific restrictions because of the rule of law. Article 361, for example, is an exemption that states that the President, Governors, and Raj-pramukhs are not liable to any court for the exercise of its powers and responsibilities in office. This is why Article 14 does not specify that the same rules should apply to all persons since no two people are same in terms of nature, acquisition, or situation, and no two people are in the same position. By trying to overturn under this article, class legislation that establishes unfair discrimination by giving unique privileges on a class of people is prohibited.²²²

Article – 14, the Constitution of India guarantees equality before law.

“Within India's territory, the state shall not deny anyone equality before the law or equal protection under the law. Discrimination on the basis of religion, race, caste, sex, or place of birth is prohibited”. Gender inequality affects everyone, including men, women, transgender individuals, and non-binary persons, because it emphasizes one gender over the other (or few). Throughout history, the population of this country

²²¹“P M BAKSHI”, “THE CONSTITUTION OF INDIA”, pg 14-226, “UNIVERSAL LAW PUBLICATION”, 12th ed.

²²²*Ibid.*

has been granted the benefit and authority of power, resulting in their dominance over the female population.²²³

Article – 15, Prohibits discrimination on the grounds of sex.

“Discrimination on the basis of religion, ethnicity, caste, sex, or place of birth is prohibited under Article 15. The State shall not discriminate against any citizen solely on the basis of religion, race, caste, sex, or birthplace, or any combination of these factors”. Gender equality and justice work to break down these obstacles and provide justice to all people. Equality for both genders may be attained via education and a gender-neutral workforce. It is also critical to raise public knowledge about the necessity of gender equality and to advocate gender equality. “Article 15(1) forbids the state from discriminating against any person solely on the basis of religion, race, caste, sex, place of birth, or any combination of these factors. The State is allowed to provide specific accommodations for women and children under Article 15(3)”.²²⁴

Article – 16, States about equality of opportunity for all citizens in matters relating to employment.

“In areas relating to employment or appointment to any office under the State, all citizens shall have equal opportunity. No citizen shall be ineligible for, or discriminated against in respect of, any employment or office under the State solely on the basis of religion, race, caste, sex, descent, and place of birth, residency, or any combination of these factors”. In this article, it is said that in matters of public

²²³Department of Home Science, Women in India, “PATNA UNIVERSITY”, (Mar. 20, 2020, 02:23 PM), “https://www.patnauniversity.ac.in/e-content/social_sciences/home_sc/MHomescience38.pdf”.

²²⁴Dr Dilip Mishra, *Man and Society*, MSW PAPER PUBLISHED BY UTTKAL UNIVERSITY (Sep. 17, 2018, 09:55 AM), <http://ddceutkal.ac.in/syllabu/msw/paper-2.pdf>.

employment, every person should be given equal chance. Certain measures should be enacted to create employment for the general people by developing work possibilities and establishing appointment processes for government positions. Citizens' rights should not be ignored; yet, the state should not be precluded from establishing the credentials and abilities required for employment in government services. This law makes it illegal for the state to discriminate in the workplace in any way. Article 16 clause (4) states that the state should set aside a sufficient amount of seats for weaker sections in government office services to facilitate their recruitment and provide stable positions.²²⁵ The 73rd and 74th amendments to India's Constitution mandated that women be given at least a third of the seats in Panchayats and Municipalities. Another constitutional amendment (the 108th Constitution Amendment) reserving 33% of the seats in Parliament and state legislatures.²²⁶

Article – 17, Abolition of Untouchability

This article exemplifies the framers of the Constitution's progressive and amendatory outlook. Certain laws are described in this article that state or prohibit the practise of untouchability, as well as particular steps to be done since untouchability is considered a criminal offence. It may also be defined as one of the first or most manual attempts done in the direction of social changes in order to eliminate this unfairness. The Protection of Civil Liberties Act, 1955, formerly known as the Untouchability (Offences) Act, 1955, was adopted by the legislative authority to declare penalty for untouchability and other ill-practices associated with it. The term

²²⁵*Ibid.*

²²⁶“Anju Singh”, “*The role of law in Empowering Women in India*”,SHODHGANGA (Aug. 6, 2018, 10:00 PM),

<https://www.semanticscholar.org/paper/The-Role-of-Law-in-Empowering-Women-in-India-Singh/36cccf88040d2c67c24a95d58596a84e3c68cc8d/HTML>.

"untouchability" is neither defined nor addressed in Article 17 or the Protection of Civil Liberties Act of 1955, but it is used to describe a social impairment that has traditionally been seen in the minds of a certain group of people.²²⁷

Article- 29, Protection of interests of minorities

Any group of people residing in India's territory or any portion of it who speak a separate language, script, or culture has the right to preserve that language, script, or culture. No citizen will be refused entrance to any State-run educational institution or receive help from the State solely on the basis of religion, race, caste, or language, or any combination of these factors.²²⁸ There is a minor amendment that imposes a tiny and specific restriction on this wide right indicated in Article 29, which stipulates that it is acceptable for smaller and religiously oppressed people to promote their own culture through educational institutions. Furthermore, 29(2) specify that no one would be refused admission to a state-run educational institution based on their religion, race, or other factors.²²⁹

b) *Directive Principles of State Policy*

“The Directive Principles of State Policy, Section IV (Articles 36 to 51), states that the state may use the principles included in this part for fundamental governance. Despite the facts that the rules in this section are advisory in nature, certain concepts

²²⁷ *Ibid.*

²²⁸ Syamala Bhoganadam, *Women Empowerment and Economic Development*, WOMEN AND POLITICS AT RESEARCH GATE, (Aug. 6, 2018, 10:00 PM).

https://www.researchgate.net/publication/264545283_women_empowerment_and_economic_development.

²²⁹ *Ibid.*

are enforceable”. “Article 39(a) states that the state must ensure that all citizens, including men and women, have equal access to basic means of subsistence”. “Article 39(d) requires the state to ensure that men and women receive equal remuneration for equal work. For this reason, the Equal Remuneration Act of 1976 was enacted by the legislature”. “Article 39(e) of the Constitution mandates that the state preserve and maintain workers' health, working conditions, and strength. This notion is emphasised in the 1976 Factories Act”. “Article 42 of the Constitution states that the state is responsible for providing reasonable and humane working conditions as well as maternity leave. The Maternity Benefit Act of 1961 was enacted based on this premise”.²³⁰ Gender equality in India is a hot topic since it concerns the rights of women and men, which have been repeatedly violated by society's residents due to their attitudes toward other citizens, and has been the subject of multiple landmark judgements. The Indian family law has been questioned multiple times since independence due to gender bias against women's rights.²³¹ Because of the high value placed on precedent in the Indian legal system, women have taken a stand for their rights as a result of this social behaviour. In this instance, the lady represents the opposition in an inheritance lawsuit where the daughter was denied the right to bequeath his father's property due to gender inequality.

After the passage of time, when the Indian Succession Law of 1865 became effective, the courts were divided into two important subjects: whether or not to apply the principles set forth in this Act, and whether or not to apply the principles set forth in this Act, as the full bench ultimately holding no proof of a particular custom. The women's community requested an increase in litigation because there were no rules

²³⁰“P M BAKSHI”, “THE CONSTITUTION OF INDIA”, pg 14-226, “UNIVERSAL LAW PUBLICATION”, 12th ed.

²³¹Dorothy E Smith, “Sociological Theory in The Contemporary era, FEMINIST AND GENDER THEORIES, SAGE PUBLICATION, https://www.sagepub.com/sites/default/files/upm-binaries/38628_7.pdf”.

and provisions in place regarding property matters and inheritance over the father's land transfer, security which needed to be modified after it was discovered that the Travancore Christian Succession Act (TCSA) had been declared invalid since 1951.²³²

Several groups of people in India believe or have trust in their religion personal laws, and India is hesitant to reform as a secular state because of these laws. In today's world, these laws are causing a discussion between specific groups about their rights, since RPLs in many areas provide women fewer opportunities and rights than males, which is currently the Indian government's main worry as they want to combat gender inequality under the Indian constitution.

Feminists have previously questioned the validity of distinctions between men and women based on race, caste, religion, and sexuality, arguing that these disparities should be recognised and accounted for in Indian law. There is no denying that domestic violence exists in this society. These personal rules are taking up a lot of space in India and are restricting women's rights. Due to these circumstances, it has been proposed that religious personal laws be repealed, leaving just the family law in place.²³³

In India's constitution, not only are measures included for inequity, but also for religious freedom and minority rights. If Indian society is to adhere to the Orthodoxy of universal rights, it must contextualise laws and construct various rights that are being claimed by the weaker parts.

²³²Dr Manjula Devappa, Status of women in India, MUKT SHABD JOURNAL VOLUME IX ISSUE IV(Apr. 29, 2020, 11:30 AM), "<http://shabdbooks.com/gallery/479-april2020.pdf>".

²³³Knvul Sheikh, The Coronavirus: What Scientists Have Learned So Far, THE NEW YORK TIMES (Mar. 24, 2020, 01:00 AM), <https://www.nytimes.com/article/what-is-coronavirus.html>.

“The idea of equality has been enshrined in our constitution as a representation of the laws that have been enacted to empower everyone in modern democratic India. In a nation as varied as India, where there is a law for every wrongdoing, the Constitution serves as the binding force, enshrining principles such as social justice, equality, liberty, and brotherhood”. “The Indian legal system has been working on these issues and continues to uphold these guiding principles in order to advance the general public and provide equity for all”. “Our forefathers' foresight provided us with the many social orders on the globe that we needed to fight and bleed blood for the folks who are suffering from these diseases and equality crisis”.²³⁴

There are men's advocacy groups that object to legislation that discriminates against women by enacting specific laws and regulations. “There is an activist petition that shows there is no proof that male domestic violence is less than female domestic abuse. Equality rights should be extended not just to women, but also to men. Certain laws should be enacted to protect males from assault”.

3.1.2. WOMEN RIGHTS AGAINST CRIME

a) *The Indian Penal Code*

In its most basic form, the Indian Penal Law is the country's principal criminal code, listing all of the charges and punishments that a person committing any crime may face, and it applies to every Indian citizen or anyone of Indian descent. “Women and men commit crimes for the same reasons. Our laws should not be gendered, and neither should crime”. “Sections (292, 293 and 294) deals with the selling and display of obscene books, as well as obscene acts in public places”. “Section 304(b) addresses

²³⁴*Ibid.*

the murder of women in the context of dowry demands”. “Sections 312–318 deal with the penalties for causing a miscarriage”. “Section 354 punishes anyone who offends a woman's modesty”. “Section 366 deals with kidnapping for marriage against her will”. “Section 366-A is concerned with the prosecutor of juvenile girls for sexual purposes”. “The punishment for rape is dealt with under Section 376”. “Bigamy is prohibited under Section 494”. “Section 497 pertains to married women's protection from infidelity”. “Section 498-A of the Indian Penal Code deals with subjecting women to cruelty by their husbands or family”. “Section 509 punishes saying words, gestures, or acts meant to offend a woman's modesty”.²³⁵ Any person shall be subject to sanctions under this Code and not otherwise for every action or default contravention of the provisions thereof, of which he should be guilty inside India, according to Section 2 of the said Code. As stated in this section, the law does not differentiate between offenders, and anybody who commits an offence is subject to the code's penalties. However, the presumption that “all violence is caused by males” not only creates a gender difference in society, but also serves as a shelter for women who commit crimes.

b) *The Code of Criminal Procedure*

A woman has the right to maintenance under Section 125 of the Code of Criminal Procedure. Discrimination based on gender in the criminal justice system causes major barriers to achieving universal access to justice. Women, victims, witnesses, suspected criminals, or convicts, are disproportionately affected by this phenomenon, which continues to provide substantial impediments to achieving justice. “Even though the Hindu Marriage Act appears to be gender-neutral but again all other laws

²³⁵ “*The Indian Penal Code*”, 45 Acts of Parliament, 1860.

such as Section 125 of CrPC, Hindu Marriage, and Adoption Act are still gender-biased and compels a duty upon only men to maintain his wife and children”.²³⁶

c) *The Evidence Act*

“Presumptions exist under Sections 113(a), 113(b), and 114(c) as to abetment of suicide by a married woman within 7 years of marriage, dowry death of a woman, and lack of permission of a woman for sexual intercourse”. Section 114 says presumption as to absence of consent in certain prosecutions for rape. “In a prosecution for rape under clause (a) or clause (b) or clause (c) or clause (d) or clause (e) or clause (g) of subsection (2) of section 376 of the Indian Penal Code (45 of 1860), where sexual inter course by the accused is proved and the question is whether it was without the consent of the woman alleged to have been raped and she states in her evidence before the Court that she did not consent, the Court shall presume that she did not consent”.²³⁷

d) *The Medical Termination of Pregnancy Act*

The Act protects women from unwanted and forced abortions. The Act came into effect into 1972, was amended in 1975 and 2002. “The aim of the Act is to reduce the occurrence of illegal abortion and consequent maternal mortality and morbidity. It clearly states the conditions under which a pregnancy can be ended or aborted and specifies the persons qualified to conduct the same”.²³⁸

²³⁶“*The Code of Criminal Procedure*”, 02, Acts of Parliament, 1974.

²³⁷“*The Evidence Act, 01, Acts of Parliament*”, 1872.

²³⁸“*The Medical Termination of Pregnancy Act*”, 34, Acts of Parliament, 1971.

e) ***The Child Marriage Restraint Act***

The Act protects females from being married as children. The Child Marriage Restraint Act, 1929, passed on 28 September 1929, in the Imperial Legislative Council of India, fixed the age of marriage for girls at 14 years and boys at 18 years. “In 1949, after India's independence, it was amended to 15 for girls and in 1978 to 18 for girls and 21 for boys. It is popularly known as the Sarda Act, after its sponsor Harbilas Sharda”. It came into effect six months later on 1 April 1930 and applied to all of British India. It was a result of social reform movement in India. “Despite strong opposition from the British authorities, the legislation was passed by the British Indian Government which had a majority of Indians. However, it lacked implementation from the British Indian government, largely due to the fear of British authorities losing support from their loyal Hindu and Muslim communalist groups”.²³⁹

f) ***The Immoral Trafficking (Prevention) Act***

The Act protects women from being forced into prostitution and safeguards “*women from prostitution*”. The law does not prohibit prostitution as such. The attitude of the law-makers has been to consider it as “a necessary evil” and allow it to exist under certain circumstances and subject to certain restrictions. “It is prohibited in or in the vicinity of public places, but permitted in certain licensed areas. A prostitute, so long as she is above 18 and solicits peacefully and voluntarily and keeps her activity outside the vicinity of public places and notified areas, is not punishable under the law”. “Brothel keeping (S. 3.1), Abetment in brothel keeping (S. 3.2.), Living on the earnings of prostitution (S.4), procuring or inducing or taking a person for the sake of prostitution (S. 5), detaining persons in premises where prostitution is carried on (S.6), prostitution in or in the vicinity of public places (S.7.1.), abetment of

²³⁹ “*The Child Marriage Restraint Act*”, 19, Acts of Parliament, 1929.

prostitution in public places (S.7.2), seducing or soliciting for purposes of prostitution (S.8), seducing of persons by those having custody over”. Any offence punishable under this Act is a cognizable offence. This means that the special police officer or trafficking police officer can search a place or arrest a person without a warrant.²⁴⁰

g) *The Prenatal Diagnostic Technique (Regulation and Prevention of Measure) Act*

This Act makes it illegal to diagnose pregnant women and to identify the child in the womb, whether male or female. Pre-Conception and Pre-Natal Diagnostic Techniques (PCPNDT) Act, 1994 is an Act of the Parliament of India enacted to stop female foeticides and arrest the declining sex ratio in India. “The act banned prenatal sex determination. Every genetic counselling centre, genetic laboratory or genetic clinic engaged in counselling or conducting pre-natal diagnostics techniques, like in vitro fertilisation (IVF) with the potential of sex selection (Preimplantation genetic diagnosis) before and after conception comes under preview of the PCPNDT Act and are banned”.²⁴¹

h) *The Indecent Representation of Women (Prohibition) Act*

The Act protects women against indecent portrayal. The law on obscenity is codified in sections in this country. “The Indian Penal Code Section 292, Section 293 and Section 294 Despite these provisions, in publications, especially in advertisements, there is a growing indecent representation of women or references to women, which has the effect to denigrate women but is also derogative of women”.

²⁴⁰“*The Immoral Trafficking (Prevention) Act*”, 104, Acts of Parliament, 1956.

²⁴¹“*The Prenatal Diagnostic Technique (Regulation and Prevention of Measure) Act*”, 57, Acts of Parliament, 1994.

While there may be no specific intention, these advertisements, publications, etc. have a depraving or corrupting effect. “A different legislation is, therefore, necessary to prevent the indeterminate representation of women effectively by means of advertisements, books, pamphlets etc”.²⁴²

i) *The Commission of Sati (Prevention) Act*

It protects women from becoming *Sati*. It is a law enacted by Government of Rajasthan in 1987. It became an Act of the Parliament of India with the enactment. “The Act seeks to prevent *sati*, the voluntary or forced burning or burying alive of a widow, and to prohibit glorification of this action through the observance of any ceremony, participation in any procession, creation of a financial trust, construction of a temple, or any actions to commemorate or honour the memory of a widow who committed *sati*. *Sati* was first banned under Bengal Sati Regulation, 1829”.²⁴³

j) *The National Commission for Women Act*

The Act establishes the National Commission for Women, a legislative entity tasked with enacting corrective measures, facilitating grievance resolution, and advising the government on all policy concerns affecting women. “The National Commission for Women (NCW) is the statutory body of the Government of India, generally concerned with advising the government on all policy matters affecting women. It was established on 31 January 1992 under the provisions of the Indian Constitution, as defined in the 1990 National Commission for Women Act. The first head of the

²⁴²“*The Indecent Representation of Women (Prohibition) Act*”, 14, Acts of Parliament, 1986.

²⁴³“*The Commission of Sati (Prevention) Act*”, 3, Acts of Parliament, 1987.

commission was Jayanti Patnaik”. As of 30 November 2018, Rekha Sharma is the chairperson²⁴⁴

k) *The Protection of Women from Domestic Violence Act*

The Act punishes husbands and their relatives who perpetrate domestic violence against their wives, as well as providing legal help to women who are victims of domestic violence. It also provides women with interim maintenance, as well as restitution and damages. “It covers changes to Provisions 375, 376, 354 and 509 of the Indian Penal Code, as well as related sections of the Code of Criminal Procedure 1973 and the Indian Evidence Act 1872”.²⁴⁵

3.1.3. PERSONAL RIGHTS FOR WOMEN

a) *The Hindu Adoptions and Maintenance Act*

Section 18-A, outlines the husband's responsibilities to support and maintain his wife. Section 18(2) establishes a wife's right to live independently from her husband, while Section 19 establishes a widow's right to maintenance from her father-in-law. “The Hindu Adoptions and Maintenance Act (HAMA) were enacted in India in 1956 as part of the Hindu Code Bills. The other legislations enacted during this time include the Hindu Marriage Act (1955), the Hindu Succession Act (1956), and the Hindu Minority and Guardianship Act (1956). All of these acts were put forth under the leadership of Jawaharlal Nehru, and were meant to codify and standardise the current Hindu legal tradition”. The Adoptions and Maintenance Act of 1956 dealt specifically with the legal process of adopting children by a Hindu adult, and with the

²⁴⁴ “*The National Commission for Women Act*”, 20, Acts of Parliament, 1990.

²⁴⁵ “*The Protection of Women from Domestic Violence Act*”, 43, Acts of Parliament, 2005

legal obligations of a Hindu to provide maintenance to various family members including their wife or parents, and in-laws.²⁴⁶

b) *The Hindu Succession (Amendment) Act*

According to Section 14 of the Act, a female Hindu's property is her absolute property. Female legal heirs have a title to the dwelling house under Section 23. “The Hindu Succession (Amendment) Act, 2005, an amendment to the Hindu Succession Act, 1956, received the assent from President of India on 5 September 2005 and was given effect from 9 September 2005”. It was essentially meant for removing gender discriminatory provisions regarding property rights in the Hindu Succession Act, 1956. “It was a revolutionary step in the field of Indian legislation regarding rights of women in India”.²⁴⁷

c) *The Hindu Minority and Guardianship Act*

“Section 6 of the Act designates the mother as the natural guardian of minors under the age of five. The Hindu Minority and Guardianship Act were established in 1956 as part of the Hindu Code Bills. Three other important acts were also created during this time and they include the Hindu Marriage Act (1955), the Hindu Succession Act (1956), and the Hindu Adoptions and Maintenance Act (1956)”. All of these acts were put forth under the leadership of Jawaharlal Nehru, and were meant to modernize the then current Hindu legal tradition. “The Hindu Minority and Guardianship Act of 1956 were meant to enhance the Guardians and Wards Act of 1890, not serve as its replacement. This act specifically serves to define guardianship relationships between

²⁴⁶ “*The Hindu Adoptions and Maintenance Act*”, 78, Acts of Parliament, 1956

²⁴⁷ “*The Hindu Minority and Guardianship Act*”, 32, Acts of Parliament, 1956

adults and minors, as well as between people of all ages and their respective property”.²⁴⁸

d) *The Hindu Marriage Act*

The wife may file a divorce petition under Section 13(2) of the Act. Section 13(b) gives both husband and wife the right to divorce with mutual consent. “Relief for interim maintenance and expenses is provided under Section 24 of the Act”. The act's principal goal was to update and codify the law governing marriage between Hindus and other people. “It contained divorce and separation, both of which are already covered by Shastrik Law, in addition to modifying and codifying Shastrik Law. The law became uniform for all Hindu groups as a result of this enactment. In India, certain different religions have their own civil rules that regulate their followers separately”. In accordance with Sections 25 and 26 of the Act, a woman has the right to request permanent alimony and maintenance as well as custody of her children.²⁴⁹

e) *The Dowry Prohibition Act*

“Demanding dowry prior to marriage, during the marriage, or after the marriage is illegal under the provisions of this Act”. The bride's family may face severe financial hardship as a result of the dowry system. “The dowry system can occasionally result in crimes against women, including physical and emotional harm as well as fatalities. According to particular Indian legislation, such as the Dowry Prohibition Act of 1961, this was enacted by the Indian Parliament, and later by Sections 304B and 498A of the Indian Penal Code”. The payment of dowry has long been forbidden. “Dowry is defined as any property or valuable security given or agreed to be given either directly

²⁴⁸ “*The Hindu Marriage Act*”, 25, Acts of Parliament, 1955

²⁴⁹ “*The Hindu Marriage Act*”, 25, Acts of Parliament, 1955

or indirectly (a) by one party in marriage to the other party in marriage (b) by the parents of either party in marriage or by any other person to either party in marriage or to any other persons at before or after the marriage as consideration for the marriage of the said parties, but does not include dower or mahr in the civil law”.²⁵⁰

f) *The Muslim Women (Protection of Right on Divorce) Act*

After the “*iddat period*” the terms of the Act provide for the maintenance of women by relatives. “Muslim women who have been divorced by, or have won divorce from, their husbands are entitled to protection under the Muslim Women (Protection of Rights on Divorce) Act, a landmark piece of legislation with a contentious name that was passed by the Indian parliament in 1986”. The Act was passed by the Rajiv Gandhi government to nullify the decision in the Shah Bano case. “The Muslim Women (Protection of Rights on Divorce) Act, 1986 was passed by the Rajiv Gandhi government as a result of this case, which weakened the Supreme Court's secular ruling”.²⁵¹ It is administered by any magistrate of the first class exercising jurisdiction under the Code of Criminal Procedure, 1973. “According to the Act, a divorced Muslim woman has a right to reasonable and fair maintenance from her ex-husband, and this must be paid during the *iddah* period”. According to the Statement of Objects and Reasons of this Act, when a Muslim divorced woman is unable to support herself after the *iddah* period that she must observe after the death of her spouse or after a divorce, during which she may not marry another man, the magistrate is empowered to make an order for the payment of maintenance by her relatives who would be entitled to inherit her property on her death according to Muslim Law. “However, if a divorced woman has no such relations and is unable to pay the support due to

²⁵⁰ “*The Muslim Women (Protection Rights on Divorce) Act*”, 25, Acts of Parliament, 1955.

²⁵¹ *Ibid.*

financial hardship, the magistrate will order the State Waqf Board to do so. Thus, the husband's obligation to pay maintenance was limited to the time of the iddah only”.

g) *The Family Courts Act*

The Act establishes a Family Court for women to have in-camera procedures. The Family Courts Act, 1984 was enacted on September 14, 1984. “This act contains 6 chapters and 23 sections. The act was enacted with the main aim of establishment of family courts for rapid and safe settlement in the disputes arising in family and marriage and the matters related therewith”.²⁵²

3.1.4. LABOUR RIGHTS FOR WOMEN

a) *The Factories Act*

“The provisions of this Act address the health, safety, welfare, and working hours of female factory workers”. The Factories Act, 1948 (Act No. 63 of 1948), as revised by the Factories (Amendment) Act, 1987 (Act 20 of 1987), was crucial in the development of national regulations for occupational safety and health in Indian factories and docks. “It addresses a variety of issues relating to people's wellbeing, health, productivity, and safety at work. It was replaced by the Occupational Safety, Health and Working Conditions Code, 2020”.²⁵³ The Act is managed by the State Governments' factory inspectorates and the Directorate General Factory Advice Service & Labour Institutes (DGFASLI) of the Indian Ministry of Labour and Employment. In order to administer the Factories Act and coordinate the factory inspection services provided by the States, DGFASLI provides advice to both the

²⁵² “*The Family Courts Act*”, 66, Acts of Parliament, 1984

²⁵³ “*The Factories Act*”, 63, Acts of Parliament, 1948

Central and State Governments. “The Act is applicable to any factory using power and employing 10 or more employees, or if not using power, employing 20 or more employees on any day during the previous 12 months, and in any area where a manufacturing process is being carried out with the aid of power, or is typically carried out in this manner, or where twenty or more employees are working, or were working, on any day during the previous 12 months”. The Occupational Safety, Health and Working Conditions Code, 2020 is a code to consolidate and amend the laws regulating the Occupational safety and health and working conditions of the persons employed in an establishment. The Act replaces 13 old central labour laws. “On September 22, 2020, and September 23, 2020, the Lok Sabha and Rajya Sabha respectively passed the bill. The bill was approved by the president on September 28, 2020, but the official gazette has not yet announced when it will go into effect”. “The Second National Commission on Labour's Report and Recommendations were taken into consideration when creating the bill. Incorporating the Factories Act of 1948, the Plantations Labour Act of 1951, the Mines Act of 1952, the Working Journalists and Other Newspaper Employees (Conditions of Service and Miscellaneous Provisions) Act of 1955, the Working Journalists (Fixation of Rates of Wages) Act of 1958, the Motor Transport Workers Act of 1961, the Beedi and Cigar Workers (Conditions of Employment) Act of 1966, the Contract Labor (Regulation and Abolition)”.

b) The Equal Remuneration Act

It stipulates that men and women workers receive equal compensation for performing the same or equivalent tasks. “Discrimination against women in the hiring process is also prohibited. The Act suggests that there must not be discrimination in recruitment of personnel on the basis of ground of sex. The section states that there must be no discrimination in remuneration from the commencement of the Act and provides an exception regarding employment of women is prohibited”. There are certain places

which are hazardous for employment of women and children; the section provides immunity from employment at those places.²⁵⁴

c) *The Employees State Insurance Act*

Women workers are entitled to an insurance pension and maternity benefits under the Act. “The Employees State Insurance Act incorporates a number of sections, these sections provide for medical benefits and insurance for any employees working under factories registered under the ESI Corporation”. This is an exciting prospect from both an employee’s and a legal perspective as the beginning of a formal social security program in India. “The Employees State Insurance Act, 1948 (ESI), enables the financial backing and support to the working class in times of medical distress such as Sickness, Maternity Leave, Disorders (mental or physical), Disability, Death. It is a self-financed initiative, which serves as a type of social security scheme, to prevent the working class from any financial problems arising out of the above medical issues”.²⁵⁵

d) *The Maternity Benefit Act*

It includes a maternity benefit with full pay, as well as adequate leave and working conditions for women. “The Maternity (Amendment) Bill 2017, an amendment to the Maternity Benefit Act, 1961, was passed in Rajya Sabha on 11 August 2016, in Lok Sabha on 9 March 2017, and received an assent from President of India on 27 March 2017”. “The Maternity Benefit Act, 1961 protects the employment of women during the time of her maternity and entitles her of a maternity benefit i.e. full paid absence from work to take care for her child. The Act is applicable to all establishments

²⁵⁴ “*The Employees State Insurance Act*”, 34, Acts of Parliament, 1948

²⁵⁵ “*The Maternity Benefit Act*”, 53, Acts of Parliament, 1961

employing 10 or more than 10 persons in Factories, Mines, Plantation, Shops & Establishments and other entities. Establishments employing 50 or more employees are also required to provide crèche facilities, either separately or along with common facilities within a prescribed distance”.²⁵⁶ “The provisions of this act are effective from 1 April 2017. However, provision on crèche facility (Section 11A) shall be effective from 1 July 2017. The Code on Social Security, 2020 consolidated the provisions of this and several other acts, repealing the acts in the process”.

The comprehensive survey of all Indian legislation relating to 'women' gives a sincere concept of how to ensure Gender Neutral Status in Society in comparison to men. It is a remarkable achievement on the part of the legislators to anticipate optimal conditions for women's equal participation in society.

“Section 9 of the Hindu Marriage Act, which allows for the restitution of conjugal rights, is one of the legislation that obstructs the cause of gender equity in India. When a husband or wife withdraws from the other's society, the aggrieved party may file a petition with the district court for restitution of conjugal rights, and the court, if satisfied with the truth of the allegations stated in the petition, may grant restitution of conjugal rights”.²⁵⁷

“The clause was first declared unconstitutional by the Andhra Pradesh High Court on the grounds that it interfered with a woman's option not to have sexual contact with her husband or to have a child, but it was later overturned by the Delhi High Court and the Supreme Court”. “The judges ruled that constitutional law could not be

²⁵⁶ *Ibid.*

²⁵⁷ Nishtha Jain, Gender Inequality in Hindu and Muslim Personal Laws in India, IJLMH VOLUME 1 ISSUE 3 (Jul. 29, 2019, 10:04 AM), <https://www.ijlmh.com/wp-content/uploads/2019/03/Gender-Inequality-in-Hindu-and-Muslim-Personal-Laws-in-India.pdf>.

applied in the home and that the provision serves a societal purpose as a means of preventing marriage dissolution.”

The presence of law, on the other hand, does not mean that it will be implemented consistently or that it will eliminate the vast inequities that currently exist. “At an hourly rate, offences against women have increased from 21 in 2007 to 39 in 2016 (National Crime Records Bureau, 2016). Cruelty by a husband or relative was the most commonly reported offence, accounting for 33% of all crimes, while rape accounted for 1%. While the conviction rate in 2007 was 30%, it fell to 18.9% in 2011, the lowest in a decade. As a result, it is critical for the government and civil society to work together to satisfy India's gender justice needs”.²⁵⁸

In the context of women's concerns, human rights are concerned with ending violence against women and establishing gender equality between men and women. Throughout history, tremendous movements of women from all over the world have banded together to demand what is rightly theirs. Women should not be subjected to violence, especially because they are first and foremost humans.

When society adds to the list of reasons why women should be protected from discrimination, it loses sight of their humanity. Reasons such as - women should not suffer violence because they need to learn, women should be saved otherwise who will become moms – provide a message that there is more to why violence against them should be stopped than just because they are human.²⁵⁹

²⁵⁸ Ambar Kumar Ghosh, Need for a holistic perspective towards India’s migrant workers, OBSERVER RESEARCH FOUNDATION (Sep. 28, 2021, 04:04 AM),

<https://www.orfonline.org/expert-speak/need-for-a-holistic-perspective-towards-indias-migrant-workers/>.

²⁵⁹ *Ibid.*

Gender justice is inversely proportional to violence against women. Gender justice would suffer as a result of increased violence. Only by eliminating violence against women can we, as a society, make progress toward improved gender justice figures.

“The right to equality entrenched in Article 14 of the Indian Constitution applies equally to both men and women. Reality, on the other hand, paints a bleak image of prejudice against women. Gender justice has become more important as a result of the denial of equality to women”.

“The Supreme Court has been instrumental in establishing gender equality. PIL has established a strong legal foundation for women to fight for them and to guarantee that they have equal rights to males. The Court has handled concerns such as workplace sexual harassment, denial of property rights, acid attacks, rape, and other situations that are not just discriminatory but also cruel”.

Because of the judiciary's active engagement, laws have been enacted that not only protect women from atrocities, but also acknowledge their rights, advancing gender equality and justice.

Freedom and liberty are expected in a free India, regardless of social, political, economic, or religious biases. India is a big geographically and culturally diverse country. The researcher will examine the results of these laws' execution in the Data Interpretation chapter.

3.2. GOVERNMENT OF INDIA SCHEMES AND POLICIES

Women's empowerment is a priority for the Indian government, which implements a variety of welfare initiatives and policies at both the state and national levels. “Swadhar (1995), Swayam Siddha (2001), Support to Training and Employment Programme for Women (STEP-2003), Sabla Scheme (2010), National Mission for Women's Empowerment (2010), and others are some of the important programmes and policies”.²⁶⁰

All of these policies and programmes aim to empower women of all ages in terms of social, economic, and educational opportunities. As a result, there have been several social, economic, political, legal, and constitutional measures to empower women both before and after independence.

However, rape, dowry killings, acid attacks, and human trafficking continue to be perpetrated against women in India. India is the "fourth most hazardous country in the world for women," according to a global poll done by Reuters.²⁶¹

3.2.1. India's Journey for Women Empowerment

India became a new growing country after its independence in 1947. India, as a signatory to the UN Declaration on Development, has taken the following steps. Also, a signatory to a number of international conventions and treaties aimed at ensuring equal rights for women. “The Convention on the Elimination of All Forms of

²⁶⁰Neelanjan Sircar, The Challenges of Indian Cities and Female Labour Force, THE CENTRE FOR POLICY AND RESEARCH (Jul. 29, 2019, 10:04 AM), <https://www.cprindia.org/policy-challenge/7880/urbanisation>.

²⁶¹*Ibid.*

Discrimination against Women (CEDAW), which India adopted in 1993, is one of the most important”.²⁶²

“The Mexico Plan of Action (1975), the Nairobi Forward Looking Strategies (1985), the Beijing Declaration and Platform for Action (1995), and the Outcome Document adopted by the UNGA Session on Gender Equality, Development, and Peace for the Twenty-First Century, titled Further actions and initiatives to implement the Beijing Declaration and the Platform for Action, are all important international instruments for women's empowerment”.²⁶³

“All of these have been enthusiastically endorsed by India for follow-up. Despite these many national and international pledges, laws, and policies, the condition of women on the ground has not improved to a satisfactory level”. Various issues affecting women continue to exist; female infanticide is on the rise.

Dowry is still popular domestic violence against women is common. And workplace sexual harassment and other terrible sex crimes against women are on the rise. Though women's economic and social circumstances have improved significantly, the shift is most noticeable in metro cities or metropolitan areas; the situation in semi-urban areas and villages has not changed significantly.²⁶⁴

²⁶²R N Ghosh, “The Changing status of Women in India: Impact of Urbanization and Development, EMERALD INSIGHT (Jul. 29, 2019, 10:04 AM),

<https://www.emerald.com/insight/content/doi/10.1108/03068299710178937/full/html>”.

²⁶³Lopamudra Ray Saraswati, Female Migrants in India, POPULATION COUNCIL (Jan. 29, 2019, 10:04 PM),

https://assets.publishing.service.gov.uk/media/57a0897640f0b652dd00022a/61263_Internal-Female-Migrants.pdf.

²⁶⁴U T Damayanthi, Development of Women in Rural Areas: A Study of DWCRA in Thrissur District, THE KERALA RESEARCH PROGRAMME (Jan. 29, 2020, 10:04 AM),

This difference is attributable to a lack of education and work prospects, as well as a negative mindset in society that still does not accept of females' education in the twenty-first century.

Year	Developments
1946	“Commission on the status of women”
1975	“World conference of the international women”
1979	“CEDAW (Convention on the elimination of all forms of discrimination against women)”
1994	“20 year program of action (POA)”
1995	“Bejing declaration and platform for action”
2000	“Millennium development goals”
2010	“UN Women”
2015	“Sustainable development goals”

Table – 3.1

“Chronology of the India’s International Agreements for Women Empowerment”

3.2.2. Five year Plans Chronology for Women Empowerment

Five-year plans are thought to be the most effective way for the Indian government to accomplish "Gender Equality." The Planning Commission of India, which was

established in 1951, created, implemented, and oversaw the 5-Year Plans. “From 2015 to 2017, the NITI Aayog continued this work”.²⁶⁵

The country's 5 year plans committee was founded by the Prime Minister, who serves as an ex-officio chairman. The commission also has a nominated deputy chairman, who is a cabinet minister. In March 2017 the 12th Plan came to an end.

“Mr. Narendra Modi, Prime Minister of India, put an end to the Five-Year Plans. In 2015, he was the leader of the NDA government”. As a result, India's 12th five-year plan is regarded its final five-year plan. “A 3-year action plan will be part of a 7 year strategy paper and a 15-year vision document, replacing the decades-old 5 Year Plans”. “From April 1, 2017, the NITI Aayog which replaced the Planning Commission in the Modi Cabinet has been launching three-year action plans”.²⁶⁶

1 st “Five Year Plans” (1951-56)	“Central / State Social Welfare Board set up”. “Community Development Programme started”.
2 nd “Five Year Plan” (1956-61)	“Marginally recognized role of women as workers”. “Provision of equal pay for equal work”.
3 rd “Five Year Plan” (1961-65)	“Women's Education”. “Health and Nutrition”.
4 th “Five Year Plan” (1969-74)	“Family planning”.
5 th “Five Year Plan”	“National Plan of Action”.

²⁶⁵Researcher has developed the table by understanding the UN reports on SDG goals, Lisa Warth, Empowering Women for Sustainable Development, DISCUSSION PAPER SERIES (Jan. 22, 2021, 12.00 AM),

²⁶⁶ NITI Ayog report on Government of India, (Jun. 7, 2021, 09:30 PM), “<https://www.niti.gov.in/>”.

(1974-79)	<p>“Women's Welfare and Development”.</p> <p>“Bureau set up under the Ministry of Social Welfare”.</p> <p>“Training for Income Generation</p>
6 th “Five Year Plan” (1980-85)	<p>“Development of Women”.</p> <p>“Women Development Corporation set up”.</p> <p>Generated awareness about rights and privileges”.</p>
7 th “Five Year Plan” (1985-90)	<p>“Focus on women's Employment”.</p> <p>“Working groups on Women's Employment set up”.</p>
8 th “Five Year Plan” (1992-97)	<p>“National / State commission for women set up”.</p> <p>“Greater Gender Sensitivity”.</p> <p>“33% reservation for women in PRIs and LSG”.</p>
9 th “Five Year Plan” (1997-2002)	<p>“National Policy for Women Empowerment Formulated”.</p> <p>“Bill of reservation of seats for women in parliament and legislative assemblies”.</p>
10 th “Five Year Plan” (2002-2007)	<p>“Asses to information, resources and services”.</p> <p>“Advance gender equality goals”.</p>
11 th “Five Year Plan” (2007-2012)	<p>Special measures for gender empowerment and equity”.</p>
12 th “Five Year Plan” (2012-2017)	<p>“Janani Suraksha Yojna”.</p> <p>“Immunisation”.</p> <p>“Breast feeding”.</p> <p>“Skilled labour”.</p> <p>“Pre term birth strategies”.</p> <p>“Sex ration”.</p>

Table 3.2: Indian Government 5 Year Plan for Women Empowerment²⁶⁷

3.2.3. Government of India ensuring Gender Justice

a) *Beti Bachao Beti Padhao Scheme*

“Save the girl child, educate the girl kid says the name “*Beti Bachao - Beti Padhao*”. The programme aims to educate residents about gender bias and increase the efficacy of girls' welfare programmes. On the date 22nd January, 2015” the Prime Minister unveiled it in Panipat, Haryana. Over a life-cycle continuum, BBBP addresses the dropping Child Sex Ratio and related concerns of women empowerment. It began with a seed investment of Rs. 100 crores.²⁶⁸

b) *One Stop Centre Scheme*

One Stop Centres (OSC) is designed to assist women who have been victims of violence in both private and public areas, as well as in the home, community, and workplace. Providing integrated support and assistance to women who have been victims of violence in both private and public sectors. It is a government-sponsored programme aimed at reducing violence against women. “It was first released in April

²⁶⁷Source: Researcher has developed the table by understanding the 5 year plan by Planning Commission of India”, NITI Ayog report on Government of India, (Jun. 7, 2021, 09:30 PM), <https://www.niti.gov.in/>.

²⁶⁸Sneha Biswas, “*Beti Bachao, Beti Padhao’ Failed To Show Desired Results: Parliamentary Committee Report*”, REPUBLICWORLD.COM (Dec. 10, 2020, 23:13 PM), “<https://www.republicworld.com/india-news/general-news/beti-bachao-beti-padhao-failed-to-show-desired-results-parliamentary-committee-report.html>”.

of 2015. It is a sub-scheme of the National Mission for Women's Empowerment, which also includes the Indira Gandhi Matritrav Sahyaog Yojana".²⁶⁹

c) *Women Helpline Scheme*

The *Women Helpline Universal Scheme* aims to provide a 24-hour emergency response to women. "Who have been victims of violence through referral to appropriate authorities such as the police, One Stop Centres, and hospitals and information about women-related government schemes and programmes across the country". The initiative, which began in October 2010, gives funds to help beneficiaries maintain excellent health and nutrition. The service is currently available in 53 districts across the states as of March 2013. A Comprehensive Plan to "Prevent Human Trafficking and Commercial Sexual Exploitation, as well as to Rescue, Rehabilitate, and Reintegrate Trafficking and Commercial Sexual Exploitation Victims".²⁷⁰

d) *Ujjawala Yojana*

"The Pradhan Mantri Ujjwala Yojana is a scheme run by the Ministry of Petroleum and Natural Gas that aims to link women from BPL households to LPG. On May 1,

²⁶⁹Ministry of Women and Child Development , *One Stop Centre Scheme: Implementation Guidelines, For State Government and UT Administration*, MINISTRY OF WOMEN AND CHILD DEVELOPMENT GOVERNMENT OF INDIA (Dec, 2019, 23:13 PM), https://wcd.nic.in/sites/default/files/OSC_G.pdf".

²⁷⁰India Development Gateway (InDG), "Ministry of Electronics and Information Technology" (MeitY), *Universalisation Women's Helpline Scheme*, "CENTRE FOR DEVELOPMENT OF ADVANCED COMPUTING VIKASPEDIA", (Dec. 7, 2021, 23:13 PM), <https://vikaspedia.in/schemesall/schemes-for-women-schemesall/schemes-for-pregnancy-womens/universalisation-womens-helpline-scheme>".

2016, the initiative was introduced in Ballia, Uttar Pradesh”. The applicant must be at least 18 years old, come from a BPL family. Must have a BPL card and ration card and have no LPG connection in the name of any of the applicant's family members. The scheme's goal is to offer clean cooking fuel to low-income people. Particularly in the rural areas. “The use of fossil fuels and conventional fuels such as cow dung, kerosene, biomass, and so on has major health consequences for rural women and children”.²⁷¹

e) *Working Women Hostel*

The scheme's goal is to increase the availability of safe and convenient housing for working women, as well as day care for their children, in urban, semi-urban, and even rural regions where women may find job. It was first released on April 6, 2017. The country's Prime Minister, made the announcement. It was overseen by “the Ministry of Women and Child Care Development. BOL and Helpless Women were the intended beneficiaries”.²⁷²

f) *SWADHAR Greh (A Scheme for Women in Difficult Circumstances)*

The Swadhar scheme is one of the crucial project of “Ministry of Women and Child Development scheme that helps women in difficult situations, such as widows who have been abandoned by their families, women who have been released from prison

²⁷¹India Development Gateway (InDG), “Ministry of Electronics and Information Technology (MeitY)”, *Pradhan Mantri Ujjwala Yojana*, “CENTRE FOR DEVELOPMENT OF ADVANCED COMPUTING VIKASPEDIA”, (Dec. 7, 2021, 23:13 PM), “<https://vikaspedia.in/energy/policy-support/pradhan-mantri-ujjwala-yojana>”.

²⁷²Team AGRP, *Working Women Hostel Scheme*, PRADHAN MANTRI YOJANA, (Sep. 2, 2021, 23:13 PM), <https://www.pradhanmantriyojana.co.in/working-women-hostel-scheme/>.

and have no family support, women who have survived natural disasters, and rescued trafficked women/girls”. It was first released in 2015. “Swadhar Grehs will be established in every district with a capacity of 30 women, with the following goals”. “To meet the primary needs of housing, food, clothing, medical treatment, and care for women in distress who lack social and economic support”.²⁷³

g) *Support to Training and Employment Programme for Women (STEP)*

In 1986, “the Support to Training and Employment Programme for Women (STEP) was established as a Central Sector Scheme. STEP aspires to have a substantial impact on women by improving self-employment and wage employment skills”. The STEP Scheme strives to offer women with the abilities they need to be employable, as well as the competences and skills they need to become self-employed or entrepreneurs. Women aged 16 and up are eligible for the scheme, which is open to all women in the country. In December of 2014, “the Ministry of Women and Child Development (MWCD) updated the Support to Training and Employment Programme for Women (STEP) Scheme Guidelines.” The STEP Scheme has been administered by the Ministry as a "Central Sector Scheme" since 1986-87.²⁷⁴

²⁷³India Development Gateway (InDG), “Ministry of Electronics and Information Technology (MeitY), *Swadhar Greh*, CENTRE FOR DEVELOPMENT OF ADVANCED COMPUTING VIKASPEDIA”, (Dec. 7, 2021, 23:13 PM), “<https://vikaspedia.in/social-welfare/women-and-child-development/women-development-1/swadhar>”.

²⁷⁴India Development Gateway (InDG), Ministry of Electronics and Information Technology (MeitY), “*Support to Training and Employment Programme for Women (STEP)*”, CENTRE FOR DEVELOPMENT OF ADVANCED COMPUTING VIKASPEDIA, (Dec. 7, 2021, 23:13 PM),

“https://static.vikaspedia.in/media/files_en/social-welfare/ngo-voluntary-sector-1/government-of-india-schemes-for-ngos/support-to-training-and-employment.pdf”.

h) Nari Shakti Puraskar

The Nari Shakti Puraskar ("Woman Power Honor") is an annual award awarded by the Government of India's Ministry of Women and Child Development to individual women or institutions who seek to empower women. On International Women's Day, March 8, the President of India presents the prizes at Rashtrapati Bhavan in New Delhi. The awards, originally known as the Stree Shakti Puraskar, were established in 1999 then renamed and reorganised in 2015. There are six institutional categories and two individual categories, each with a cash award of Rs. 2 lakh and Rs. 1 lakh, respectively. "The Ministry of Women and Child Development awards the Nari Shakti Puraskar every year on the occasion of 'International Women's Day,' which falls on March 8th, to recognise excellent work done by individuals and organisations in the area of women's empowerment". Awardees in the individual category must be at least 25 years old at the time of nomination. If the applicant is an organisation, the organisation must have worked in the relevant field for at least 5 years.²⁷⁵

i) Mahila police Volunteers

"The Ministry of Women and Child Development, in partnership with the Ministry of Home Affairs, created the Mahila Police Volunteers Scheme to recruit MPVs in states and UTs. It is a government-run programme that aims to serve as a public-policy interface to assist women in need". In December 2016, the initiative was started as a trial project in the state's Karnal and Mahendragarh districts. Following that, 967

²⁷⁵G.K. current Affairs and General Studies, *Nari Sakti Puruskar*, G.K TODAY, (Feb. 3, 2021, 06:00 AM), <https://www.gktoday.in/current-affairs/nari-shakti-puraskar-2020/>.

women in both districts signed on as police volunteers and were paid an honorarium of Rs 1,000 per month till the centrally-funded experiment ended in 2018.²⁷⁶

j) *Mahila E-Haat*

It's a project aimed at addressing the aspirations and needs of female entrepreneurs. It's an internet marketing platform for ladies where they can show off their wares. It is a nationwide effort for women as part of the 'Digital India' and stand up India' initiatives. "Announcement made by Smt. Maneka Sanjay Gandhi, Hon'ble Minister for Women and Child Development and Chairperson, RMK, launched the Mahila E-haat online marketing platform on March 7, 2016".²⁷⁷

k) *Mahila Shakti Kendras (MSK)*

"The Government of India has approved a new scheme, Pradhan Mantri Mahila Shakti Kendra (MSK), to empower rural women via community engagement and create an environment where they can reach their full potential from 2017-18 to 2019-20. The new plan is designed to work on multiple levels". "While national (domain-based knowledge support) and state (State Resource Centre for Women) structures will provide technical assistance to the respective governments on women's issues, district and block level centres will support MSK and give BBBP a foothold in 640 districts that will be covered in phases". "The State Resource Centre for Women

²⁷⁶Ministry of Women and Child Development, *Mahila Police Volunteers*, MINISTRY OF WOMEN AND CHILD DEVELOPMENT GOVERNMENT OF INDIA (May. 2, 2018, 23:13 PM), https://wcd.nic.in/sites/default/files/OSC_G.pdf.

²⁷⁷India Development Gateway (InDG), "Ministry of Electronics and Information Technology (MeitY), *Mahila E- Haat*, CENTRE FOR DEVELOPMENT OF ADVANCED COMPUTING VIKASPEDIA, (Dec. 22, 2021, 23:13 PM), <https://vikaspedia.in/e-governance/women-and-e-governance/mahila-e-haat>".

(SRCW) is for all states and territories. In 640 districts, a District Level Centre for Women (DLCW) would be established in stages. DLCW will be implemented in 220 districts in the first year (2017-18), 220 new districts in the second year (2018-19), and 200 new districts in the third year (2019-20). The 115 most backward blocks will be covered under the Block Level Initiative (as identified by NITI Aayog).²⁷⁸

l) *NIRBHAYA Yojna*

The Indian government established the 'Nirbhaya Fund' to pursue measures targeted at improving women's safety and security in the country. One Stop Centres are being established across the country as part of the scheme. The first phase of the project began in October 2020. "The Uttar Pradesh government transferred Rs 30.12 crore from the Kanya Sumangla Yojana to the accounts of 1.55 lakh (155,000) new Kanya Sumangla Yojana beneficiaries".²⁷⁹

m) *Nai Roshni*

In 2012-13, the Ministry of Minority Affairs launched "Nai Roshni," a Leadership Development Program for Minority Women, to promote women's empowerment. The scheme's goal is to provide information, resources, and procedures for working with

²⁷⁸India Development Gateway (InDG), Ministry of Electronics and Information Technology (MeitY), *Pradhan Mantri Mahila Shakti Kendra*, CENTRE FOR DEVELOPMENT OF ADVANCED COMPUTING VIKASPEDIA, (Dec. 22, 2021, 23:13 PM),

"<https://vikaspedia.in/social-welfare/women-and-child-development/women-development-1/pradhan-mantri-mahila-shakti-kendra>".

²⁷⁹"Ministry of Women and Child Development, *NIRBHAYA Scheme*, MINISTRY OF WOMEN AND CHILD DEVELOPMENT GOVERNMENT OF INDIA (May. 29, 2018, 23:13 PM), <https://wcd.nic.in/schemes/nirbhaya>".

government institutions, banks, and other agencies at all levels to minority women, including their neighbours from different groups living in the same village/locality.²⁸⁰

n) Scholarships

Many awards, such as the “*Begum Hazrat Mahal National Scholarship*”, are accessible to women from minority groups. This award, formerly known as the Maulana Azad Scholarship, provides up to INR 12,000 in scholarships to minority women students in classes 9 to 12. Meritorious students from the Muslim, Christian, Sikh, Buddhist, Jain, and Parsi groups are eligible for the grant.²⁸¹

o) Rajiv Gandhi National Creche Scheme

For the children of working mothers, the government has established the National Creche Scheme. This programme offers children with childcare services and ensures that their health and nutrition are improved. Furthermore, this women empowerment yojana encourages children's physical, social, and holistic development while also educating parents on how to improve childcare procedures and practises.²⁸²

p) Pradhan Mantri Matru Vandana Yojana (PMMVY)

²⁸⁰Team AGRP, *Nai Roshni*, PRADHAN MANTRI YOJANA, (Sep. 2, 2021, 23:13 PM), <https://www.pradhanmantriyojana.co.in/nai-roshni-scheme/>.

²⁸¹Begum Hazrat Mahal National Scholarship portal, (Sep. 2, 2021, 23:13 PM), <https://bhmnsmaef.org/maefwebsite/>.

²⁸² National Creche Scheme, (Sep. 2, 2021, 23:13 PM), [https://pib.gov.in/PressReleaseIframePage.aspx?PRID=1606292#:~:text=National%20Creche%20Scheme%20\(earlier%20named,6%20years\)%20of%20working%20mothers.](https://pib.gov.in/PressReleaseIframePage.aspx?PRID=1606292#:~:text=National%20Creche%20Scheme%20(earlier%20named,6%20years)%20of%20working%20mothers.)

Previously, the Maternity Benefit Program helped to create a more conducive atmosphere by rewarding pregnant and nursing mothers who improved their health and nutrition with monetary incentives. Through nutrition, life skills, home skills, and vocational training, the Adolescent Girls Scheme aims to empower and improve the social standing of girls aged 11 to 18.²⁸³

Scholarship Program and Policy for Girls' Education at CBSE Only government CBSE schools is eligible for this federal government programme. It is intended to complement the school tuition expense for one girl kid each family in India.

“While many of these initiatives focus on saving and education, others, such as the Kishori Shakti Yojana, try to teach teenage females about the need of health care. Adolescent females learn about proper hygiene and have access to current and updated healthcare programmes.

Knowing about 13 life-saving vaccinations that the government gives free of charge, as well as the importance of MMR, Polio, and other vaccines, is critical for future mothers health and minimising child mortality due to vaccine-preventable illnesses”.²⁸⁴

Schemes for Girl Children in India Sponsored by State Governments Apart from the national government, state governments in India actively promote a number of programmes that assist girls.

²⁸³“Pradhan Mantri Matru Vandana Yojana (PMMVY)”, (Sep. 2, 2021, 23:13 PM), “<https://wcd.nic.in/schemes/pradhan-mantri-matru-vandana-yojana>”.

²⁸⁴“National Commission of Women”, (Sep. 2, 2021, 23:13 PM), <https://wcd.nic.in/>.

Schemes	State Governments
“Rajshri Yojna”	Rajasthan
“Girl child protection scheme”	Andhra Pradesh
“Sivagami Ammaiyar Memorial girl child protection scheme”	Tamil Nadu
“Ladli Laxmi Yojana”	Madhya Pradesh
“Ladli”	Delhi & Haryana
“Mukhyamantri Laadli Yojna”	Uttar Pradesh
“Mukhyamantri Kanya Suraksha Yojna”	Bihar
“Ladli scheme”	Haryana
“Kishori Shakti Yojana”	Odisha
“MAMTA scheme for girl child”	Goa
“Saraswati Bicycle scheme”	Chhattisgarh
“West Bengal Kanyashree Prakalpa”	West Bengal
“Bhagyalaxmi scheme”	Karnataka

Table 3.3 : List of State Government Schemes for Women²⁸⁵

3.3. ROLE OF JUDICIARY IN GENDER JUSTICE

The Role of the Judiciary in Providing Women with Equal Rights the Supreme Court of India held in “the landmark case of *Randhir Singh v Union of India*²⁸⁶ that while the notion of equal labour is not a basic right”, it is unquestionably a constitutional

²⁸⁵ *Ibid.*

²⁸⁶“Judicial Reforms, Foundation for Judiciary reforms”, (Sep. 2, 2021, 23:13 PM), <https://www.fdrindia.org/judicial-reforms/>.

goal. "Equal compensation for equal work for both men and women" according to Article 39(d) of the Constitution.

3.3.1. Judiciary as a Social-Reformer

"The Supreme Court established liberal judicial trends for women's protection by favouring them not only in constitutional cases but also in cases involving customary laws". One example is the "*Shah Bano Case*²⁸⁷, in which the apex Court overturned personal law and brought Muslim women under the purview of Section 125 Cr.P.C.

Similarly, the Supreme Court ruled in the *Shamim Ara case*²⁸⁸ that the *triple talaq* is not a genuine *talaq*". The concept of women's liberty gains new dimensions as a result of the judiciary's interpretation, which allows for women's progress and individual development.

The Supreme Court decided in "*State of Maharashtra and Others vs Madhukar Narayan Mardikar*²⁸⁹ that even a woman of easy virtue has the right to privacy, and that no one can invade her privacy whenever he wants, so her evidence cannot be overturned simply because she is a woman of easy virtue".

Here, the apex Court considers her "a free human being with an independent will" shattering the traditional myth that a lady of easy virtue lacks individuality. The Indian judiciary's effort is commendable; whenever and wherever it has the opportunity to interpret the law to meet the changing needs of society. It did in "the

²⁸⁷“Mohd. Ahmed Khan v. Shah Bano Begum”, (1985) 3 S.C.R. 844 (India).

²⁸⁸“Shamima Farooqui v. Shahid Khan”, A.I.R 2015. S.C. 2025(India).

²⁸⁹“State Of Maharashtra v. Madhukar Narayan Mardikar”, A.I.R 1991 S.C. 207 (India).

case of *Githa Hariharan v. Reserve Bank of India*²⁹⁰, where Section 6(a) of the Hindu Minority and Guardianship Act, 1956 and Section 19(b) of the Guardians and Wards Act, 1890 were interpreted to give father and mother equal status as guardians of a minor”.

3.3.2. Judiciary as a Social-Catalyst

The judiciary's duty is not limited to that of an interpreter; it has also worked in the areas of social welfare and gender justice. “The Supreme Court of India played such a role in *Cehat and Ors. Vs Union of India*²⁹¹, monitoring the execution of the Prenatal Diagnostic Techniques Act and issuing various positive recommendations”. As a result of this petition of sex selection and sex selective abortion has received a lot of attention from both the government and non-governmental organisations.

In our Nation Judiciary is known as the independent pillar out of three pillar of the government. This Independent Judiciary has specific roles

- The traditional role of interpreting the laws.
- Judicial activism by going beyond the statute.
- To exercise the discretionary power to provide justice.

The traditional role of the court is to provide justice by interpreting statutory and constitutional requirements. “The judiciary also known as the judicial system or judicature is a system of courts that interprets and applies the law on behalf of the government. Law is powerless and requires a powerful agency to keep it alive”.

²⁹⁰“*Ms. Githa Hariharan & Anr. v. Reserve Bank of India*”, 1999 (I) C.T.C. 481 (India).

²⁹¹“*Cehat v. Union of India*”, (2003) 8 S.C.C. 410 (India).

The level of implementation and the executor's capability influence the law's fate. "The term *Judicial Activism* has gained a lot of traction in recent years. It might be defined as a dynamic judicial perspective in a changing society".

3.4. LIST OF LANDMARK CASES

It has been observed that, in the case of women's empowerment, not only the legislative but also the judiciary play a critical and crucial role. The function of the judiciary, both traditional and activist, supports women. The judiciary's traditional mission is to give justice by interpreting laws.

The judiciary can sometimes empower women by applying a broad interpretation to the provisions of numerous statutes as well as the provisions of the constitution. Another duty of the judiciary is that of an activist. This is known as "Judicial Activism." When no explicit legislation exists for a specific offence, the judge exercises its activist power.

Our society's needs are also dynamic, as is our society's need. "It is unable to keep up with the fast-changing society due to the rigidity of the law or the lengthy and time-consuming process of enacting laws by the legislature".

There is always a disconnection between societal growth and the legal system in place. "This might lead to suffering and injustice for the people. Women's empowerment is currently a hot topic in our country". So, in many sectors of women's empowerment there is no law protecting women.

“In those cases the judiciary is the final resort. Because, only the judiciary can provide justice, by using its activist power as it happens in *Vishakha's case*.²⁹² Where the issue of sexual harassment of women in the workplace was raised and there was no law in place at the time. The judiciary declared some guidelines for the protection of women from sexual harassment in the workplace through judicial activism”.

The Supreme Court issued this directive in 1997 and a bill named "Protection of Women against Sexual Harassment at Workplace" was introduced in parliament in 2010. However the bill is still waiting. That is the parliament has recognised the society's demand after 13 years.

Although the judiciary recognises the obligation to recompense the victim in compensation jurisprudence there is no such explicit legislation in criminal law relating compensation jurisprudence. As a result it is obvious that judicial activism can contribute to development in the field of women's empowerment.

Therefore, keeping in view of the factors mentioned in previous chapter the elaborate list of land mark cases is framed under the heads of Social factor, Political and Economic factor. The following categories are –

3.4.1. CASES ENSURING WOMEN CONSTITUTIONAL RIGHTS

a) *Air India v. Nargesh Meerza*²⁹³

The right to equality for women is the subject of this case. In this case, the Supreme Court declared the clause requiring air hostesses to retire when they reach 35 years of age, marry within the first four years of service, or have their first child to be arbitrary

²⁹² “*Vishakha v. State of Rajasthan*”, (1997) 6 S.S.C. 241 (India).

²⁹³ “*Air India v. Nargesh Meerza*”, A.I.R, 1982 S.C.R. 438 (India).

and capricious, and a blatant violation of Article 14 of the Indian Constitution. “The provisions of Regulation 46 of the Air India Employees Service Regulations regulating retirement and pregnancy were found to be unconstitutional and were so knocked down”. “Regulations 46 and 47 of the Air India Employees Service Regulations were challenged in this case because they produced a considerable gap in pay and promotion opportunities for male and female in-flight cabin personnel”. While Flight Pursers were forced to retire at the age of 58. “Air Hostesses were required to retire at the age of 35. When they married (if they married within four years of joining the service). When they had their first child”. Whichever came first. This period could be extended under Regulation 47 but only at the Managing Director's discretion. “The section of Regulation No – 47, that allows the Managing Director to extend the service of an Air Hostess was struck down by a division bench consisting of Justice SM Fazalali and Justice Syed Murtaza. The provision 'or on first pregnancy, whichever comes earlier' in regulation 46(i)(c) was also declared unconstitutional, void, and in violation of Article 14 of the Indian Constitution by the court”.

b) *Vishaka v. State of Rajasthan*²⁹⁴

This is a well-known instance that serves as a wake-up call for the need for legislation to protect women sexual harassment at work. In this momentous decision “the Supreme Court decided that sexual harassment at work is a violation of Articles 15 and 21 of the Constitution”. The detailed instructions to avoid sexual harassment of working women in the workplace until a law are approved. “In 2013, the Indian parliament passed the Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act, 2013”.

²⁹⁴ “Vishakha v. State of Rajasthan”, (1997) 6 S.S.C. 241 (India).

c) ***Railway Board v. Chandrima Das***²⁹⁵

“The instance of gang-rape of a Bangladeshi national by Indian Railway staff in a room at Yatriniwas station in Howrah. Because the *Yatriniwas* were managed by government personnel, the government claimed it could not be held accountable under tort law because the crime was not committed while on the job”. The Hon'ble court, on the other hand, rejected this argument, stating that the employees of the Indian Union. “Who are delegated to run the railways and manage the establishments including the railway stations and *Yatriniwas* are essential components of the government machinery that conducts commercial activity”. If any of these employees commits a tort, the Union Government of which they are employees can be held vicariously accountable in damages to the person aggrieved by those employees, provided that other legal requirements are met. “For being gang raped at Yatriniwas of railway, the victim was given Rs 10 lakhs in compensation by the Supreme Court”. The right has a fairly broad reach because it is available to both citizens and non-citizens.

d) ***Madhukar Narayan Mardikar v. State of Maharashtra***²⁹⁶

The High Court points out that because Banubi is an unchaste lady it would be highly risky to base a government official fortune and career on an uncorroborated version of such a woman. “She makes no secret of her unlawful association with another person. She was open about the negative aspects of her life. Even a woman of easy virtue has the right to privacy. No one has the authority to disturb it whenever he wants”. It is also not permissible for anyone to violate her as and when he pleases. If someone tries to violate her person against her will, she has the right to defend herself. She, too, is

²⁹⁵ “Railway Board” vs. “Chandrima Das”, (2000) 2 S.C.C. 465 (India).

²⁹⁶ “State Of Maharashtra v. Madhukar Narayan Mardikar”,) A.I.R 1991 S.C. 207 (India).

entitled to legal protection. “As a result her evidence cannot be dismissed just because she is a woman of easy virtue”.

*e) The Secretary, Ministry of Defence v. Babita Puniya & Ors.*²⁹⁷

"In all ten streams where the Union Government has previously decided to offer women Short Service Commission, Permanent Commission should be granted to women in the army, regardless of their service." The bench, which included Justices DY Chandrachud and Ajay Rastogi, criticised the Centre's arguments, which highlighted women's physiological characteristics and household obligations as justifications for refusing them command posts. Such arguments, the court observed, foster “gender preconceptions”. “The court also ruled that the blanket barring of women from leadership positions is unjustified and violates Article 14 of the Constitution. As a result, the Court ruled that the policy of solely giving women "staff positions" was unenforceable.

*f) Vijay Lakshmi v. Punjab University & Ors.*²⁹⁸

“Giving precedence to women in women's colleges or hostels is a preventive, protective, and precautionary action based on public morals, especially given the young age of the female children to be taught”. The appeal was brought because a woman was given precedence in being selected as “the Principal of the Government College for Girls and lady superintendents for the women's dormitory”. This was seen to be in violation of Articles 14, 15 and 16 of the Indian Constitution. According to the Supreme Court such a preference for women employment does not violate Article 14. “The division bench which included Justice MB Shah and Dr. Ar. Lakshmanan,

²⁹⁷ “Secretary, Ministry of Defence v. Babita Puniya”, A.I. R. 2020 S.C. 1000 (India).

²⁹⁸ “Vijay Lakshmi v. Punjab University”, A.I.R. 2003 S.C. 3331 (India).

further stated that, given the circumstances, it does not appear that the priority given to women is arbitrary or unwarranted”.

g) *Shayara Bano v. Union Of India*²⁹⁹

Unconstitutional practise of *Triple Talaq* was found unlawful by majority of the Supreme Court in this decision. The majority judgement was written by “Justices Kurian Joseph, UU Lalit, and RF Nariman”. “Justices Khehar and Abdul Nazeer both dissented”. In light of the differing viewpoints, the practise of ‘*talaq-e-biddat*’ as ‘*triple- talaq*’ is abolished by majority. Though not in so many words, that ‘*triple- talaq*’ is unconstitutional. As a result, Shamim Ara is the legislation that applies in India under Article 141. Nariman, Justice: Given that Triple Talaq is instantaneous and irreversible. “Any attempt at reconciliation between the husband and wife by two arbiters from their families which is required to save the marital tie will inevitably fail”. Furthermore, according to the Privy Council in Rashid Ahmad such Triple Talaq is legal even if it is not for any logical reason a view of the law that is no longer applicable after Shamim Ara. “This being the case it is apparent that this kind of Talaq is manifestly arbitrary in the sense that a Muslim man can break the marital tie capriciously and whimsically without making any attempt to save it”. “As a result this form of Talaq must be considered a violation of Article 14 of the Indian Constitution 393 fundamental Right”. In our opinion the 1937 Act is within the meaning of the word laws in effect in Article 13(1) inasmuch as it tries to recognise and enforce Triple Talaq, and hence must be struck down as void to the extent that it recognises and enforces Triple Talaq. We do not see the need to go into the basis of discrimination in these circumstances. “As the learned Attorney General and those supporting him contended because we have found Section 2 of the 1937 Act

²⁹⁹“Shayara Bano vs Union Of India”, (2017) 9 S.C.C. 1 (India).

unconstitutional to the degree described above on the narrower ground of it being plainly arbitrary”.

h) *Mrs. Mary Roy v. State of Kerala & Others*³⁰⁰

“No personal legislation can be considered superior to the Indian Constitution, and any clause that does so is declared void and will not be implemented. As a result, the clause relating to succession under the Travancore Succession Act 1916 was found to be in breach of Articles 14 and 15 of the Constitution and was declared unconstitutional and inapplicable”. “Mary Roy, an educator and activist (and mother of writer/activist Arundhati Roy) filed a writ suit with the Supreme Court, under Article 32 of the Constitution alleging intestate succession inequality against Syrian Christian women”. “The Travancore Christian Succession Act, passed by the erstwhile princely state of Travancore in 1917 and later adopted by the State of Kerala, controlled the succession of Syrian Christians in Kerala at the time”. “The Travancore Christian Succession Act was repealed with effect from 1951. When the Indian Succession Act 1925 was extended and applied to the then State of Travancore-Cochin which later became the State of Kerala”. According to the division bench of “Justices RS Pathak and PN Bhagwati”. As a result the Court did not consider the claim that the provisions of the Travancore Christian Succession Act are unconstitutional.

³⁰⁰ “Mrs. Mary Roy v. State of Kerala”, A.I.R. 1986 S.C. 1011 (India).

3.4.2. CASES ON CRIMES AGAINST WOMEN

a) *Tuka Ram and Anr v. State Of Maharashtra*³⁰¹

The rape case held in Mathura. Also known as the Mathura rape case. It was a case of rape in custody. “A young tribal girl named Mathura was allegedly raped by two police officers on the grounds of the Police Station”. “However, the Supreme Court acquitted the accused, resulting in widespread public outrage and protest, which finally led to changes in Indian rape law through the Criminal Law (Second Amendment) Act 1983 (No. 46)”.

b) *Deelip Singh v. State of Bihar*³⁰²

“Only if it is established that the man never truly intended to marry her and the promise was a hoax would consent given by a woman believing the man's promise to marry her fall within the expression 'without her consent' under clause (ii) of section 375, I.P.C”. “Court held that consent given by a woman believing the man's promise to marry her would fall within the expression 'without her consent' under clause (ii) of section 375, I.P.C. is not attracted and established when the prosecutrix made a conscious decision to participate in the sexual act only after being impressed by the accused's promise to marry her, and the accused's promise was not false from the start with the intent to seduce her to sexual act”. “In the case, the accused would be accountable for breach of marriage promise, for which he would be liable for civil damages. If the prosecutrix is over 16 years old and impliedly consented to the act, a false promise to marry will not ipso facto make a person accountable for rape”.

³⁰¹ “Tuka Ram v. State Of Maharashtra”, A.I.R 1979. S.C. 185 (India).

³⁰² “Deelip Singh vs. State of Bihar”, A.I.R. 2005 S.C. 203 (India).

c) *Federation of Obstetric and Gynaecological Societies of India (FOGSI) v. Union of India & Ors.*³⁰³

“Giving preference to a male kid is a violation of Article 39A of the Constitution, as well as a violation of Article 51A (e), which imposes a constitutional duty on individuals to abstain from acts that are demeaning to women's dignity”. “The bench of Justice Arun Mishra and Justice Vineet Saran remarked that female foeticide is the most brutal, immoral, and anti-social conduct while affirming the constitutional validity of Section 23 of the Pre-conception and Pre-natal Diagnostic Techniques (Prohibition of Sex Selection) Act, 1994”. According to the court PCPNDT Act is a social welfare law that was enacted in response to India's imbalanced gender ratio and to mitigate its implications. “The court also noted that a skewed gender ratio is likely to lead to more instances of violence against women. An increase in trafficking, bride-buying and other similar practises. The court stated that the Act's strict application is an edifice on which the mission of rescuing the girl child is built”.

d) *Joseph Shine v. Union of India*³⁰⁴

"The five-judge panel unanimously declared Section 497 IPC unconstitutional, stating that the entire basis for criminalising adultery was the concept that a woman is regarded the husband's property and cannot have relations outside of marriage. By discriminating against married women and propagating gender stereotypes, the asserted clause infringed on their right to privacy as well as their liberty." “The petition challenging the constitutionality of the offence of adultery under Section 497 of the Indian Penal Code read with Section 198(2) of the CrPC was heard by a bench

³⁰³ “Federation of Obstetric and Gynaecological Societies of India (FOGSI) v. Union of India”, (2019) 6 SCC 283 (India).

³⁰⁴ “Joseph Shine v. Union of India”, (2019) 3 SCC 39 (India).

consisting of Justice Deepak Misra, Justice AM Khanwilkar, Justice DY Chandrachud, Justice Indu Malhotra, and Justice RF Nariman”. Section 497 of the Indian Penal Code made it illegal for a man to have sexual relations with another person's wife. This was penalised by a maximum sentence of five years in prison. When her husband was found having sexual relations with an unmarried woman a married woman could not file a complaint under Section 497 IPC.

e) *D. Velusamy v. D. Patchaiammal*³⁰⁵

"The Domestic Violence Act of 2005 will apply to live-in partnerships as well." The panel, which included Justice Markandey Katju and Justice TS Thakur, found that "not all live-in partnerships will amount to a relationship in the kind of marriage for the DV Act of 2005 to apply." To receive such benefits the bench's conditions must be met, and this must be proven by evidence. "It is not a married connection if a man has a woman whom he supports financially and uses mostly for sexual purposes and as a servant".

f) *Suchita Srivastava & Anr. v. Chandigarh Administration*³⁰⁶

"Without the victim's agreement, the pregnancy cannot be aborted. The victim's reproductive choice must be respected, and she should be given the option of bearing the kid." The appeal was filed in response to a ruling by the High Court of Punjab and Haryana ordering the termination of a mentally handicapped woman's pregnancy. "According to the appellants the woman in question had been pregnant for more than 19 weeks and the legal time for terminating a pregnancy was 20 weeks". "The bench included Chief Justice KG Balakrishnan, Justice P Sathasivam, and Justice BS

³⁰⁵ "D. Velusamy v. D. Patchaiammal", A.I.R. 2011 S.C. 479 (India).

³⁰⁶ "Suchita Srivastava v. Chandigarh Administration", (2009) 9 S.C.C. 1(India).

Chauhan, ruled that a pregnancy can only be terminated if a medical expert determines that the pregnant woman's life or physical strength is in danger”.

3.4.3. CASES ON SEXUAL HARASSMENT AT WORK PLACE

a) *Apparel Export Promotion Council v. A.K. Chopra*³⁰⁷

On the 12th of August, the accused attempted to molest a female employee Secretary to the Chairman of a Delhi-based Apparel Export Promotion Council. A clerk cum typewriter at the Taj Hotel in Delhi. “Miss P. was persuaded to accompany him while taking dictation from the chairman so that her typing would not be questioned. While she was waiting in the room, the respondent took advantage of the isolated location by trying to sit too close to her and touch her despite her objections and tried to physically molest her in the lift while going to the basement but she saved herself by pressing the emergency button, which opened the door lift”. “In this case involving a charge of sexual harassment or attempt to sexually molest, the courts examine the broader probabilities of the case and not are swayed away by insignificant discrepancies or narrow technicalities meaning of the expression - molestation or 'physical assault’”. “The supreme court held in an appeal. Sexual harassment of a female employee at work is incompatible with a woman's dignity and honour, and it must be eradicated; there can be no compromise with such a breach”.

b) *Delhi Domestic Working Women's' Forum v. Union of India & Ors.*³⁰⁸

The 3 judge bench comprising “Justice S.Mohan, Justice Venkatachalliah and Justice SB Majumdar” laid down certain guidelines for the trial of rape case: Legal

³⁰⁷ “Apparel Export Promotion Council v. A.K. Chopra”, A.I.R. 1999 S.C. 625 (India).

³⁰⁸ “Delhi Domestic Working Women’s Forum v. Union of India”, (1995) S.C.C. (1) 14, (India).

representation should be made available to victims of sexual assault. Such a person should be well-versed in the subject. The Advocate's responsibility should not only be to explain the nature of the proceedings to the victim, to prepare for the case, and to support her, but also to direct her to other organisations for help of a different character, such as psychiatric consultation or medical assistance. Because the victim may be distressed, legal aid should be provided at the police station. "A lawyer's advice and support at this point would be extremely beneficial. The police should be required to inform the victim of her right to an attorney before questioning her. At the police station, a list of advocates willing to help in these cases should be kept". Advocates shall be assigned by the Court as soon as possible after an application by the police, but the Advocate shall be entitled to act at the police station before leave of the Court is sought or secured, so that the victim is not questioned without one. The victim's confidentiality must be preserved in all rape trials. The establishment of a Criminal Injuries Compensation Board is required in light of the Directive Principles enshrined in Article 38(1) of the Indian Constitution. Victims of rape frequently suffer significant financial losses. Some people, "for example, have been traumatized to the point that they can no longer work. Victim compensation will be given by the court if the offender is found guilty and by the Criminal Injuries Compensation Board whether or not the criminal is found guilty. The Board will consider pain, suffering, and shock, as well as lost wages owing to pregnancy and childbirth expenses if the rape occurred as a result of the rape". "At the request of the petitioner Delhi Domestic Working Women's Forum the PIL used the benevolent clause of Article 32 of the Indian Constitution to support the tragic position of four domestic servants who were subjected to indecent sexual assault by seven army troops".

3.4.4. CASES ON WOMEN PERSONAL RIGHTS

a) *Sarla Mudgal v. Union of India*³⁰⁹

The severe exploitation of women's personal laws was brought to light in this instance. In this case, a Hindu man who was married under Hindu law and wanted a second wife converted to Islam. He converted to Hinduism after his second marriage. The second wife argued that neither of the personal laws provided her with any protection. The Supreme Court ordered the union government to create a uniform civil code in light of this judgement.

b) *Mohammad Ahmed Khan v. Shah Bano Begum*³¹⁰

“A penurious Muslim woman demanded maintenance from her husband under Section 125 of the Code of Criminal Procedure after he gave her *triple talaq*, a case known as the Shah Bano case”. The Supreme Court ruled that under section 125, Muslim women have the right to receive maintenance from their husbands. Following the judgement, there were widespread discussions, meetings, and agitations. “The Shah Bano case ruling was overturned by government order through the Muslim women (Claim to Protection on Divorce) Act, 1986, which limited a Muslim woman's right to maintenance under section 125 of the Code of Criminal Procedure”.

c) *Danamma. Suman Surpur v. Amar*³¹¹

³⁰⁹ “Sarla Mudgal v. Union of India”, A.I.R. 1995 S.C. 1531 (India).

³¹⁰ “Mohd. Ahmed Khan v. Shah Bano Begum”, (1985) 3 S.C.R. 844 (India).

³¹¹ “Danamma. Suman Surpur v. Amar”, (2018) 3 SCC 343(India).

“A daughter's claim to an equal share in ancestral property as a son, including daughters born before the Hindu Succession Act, 1956 (HSA) came into effect”. The Supreme Court ruled that daughters born before the Hindu Succession Act of 1956 are entitled to the same portion of family property as sons. The decision was made in an appeal filed by daughters who were appealing a decree in a partition case that barred them from participating in the partition process. “The daughters were likewise entitled to the benefits of the 2005 amendment, and on that basis, they were also entitled to shares, according to the Court”.

*d) Roxann Sharma v. Arun Sharma*³¹²

“Custody of a kid under the age of five years should be given to the mother, who is well-educated and self-sufficient, while the father is unemployed”. “The division bench of Justice Vikramajit Sen and Justice C. Nagappan concluded that the Hindu Marriage and Guardianship Act, 1956 guarantees the father's right to be a guardian over property but not over a kid under the age of five”. It was also noted that no law or act disqualifies a woman from having custody of her child after the age of five. This decision was significant because it specifically stated that a mother has the right to custody of a kid under the age of five years old if she is not unsuitable for the job.

*e) Shamima Farooqui v. Shahid Khan*³¹³

“Section 125 of the CrPC applies to divorced Muslim women, and maintenance is a woman's fundamental right unless it is excluded. The court also decided that the amount of maintenance that the ex-husband must pay should be sufficient to allow the divorced woman and her children, if any, to live in dignity”. Ms. Shamima filed the

³¹² “Roxann Sharma v. Arun Sharma”, (2015) 8 S.C.C. 318 (India).

³¹³ “Shamima Farooqui v. Shahid Khan”, A.I.R. 2015 S.C. 2025(India).

special leave petition after being aggrieved by the High Court's ruling. In this case, the Supreme Court considered four main issues:

- (1) “Whether Sec 125 CrPC applied to divorced Muslim women”.
- (2) “How the amount of maintenance was to be determined in these cases”.
- (3) “Whether the husband was only responsible for this amount during the *iddat period*”.
- (4) “Whether the High Court was correct in reducing the amount of maintenance”.

“The division bench which included Justice Dipak Misra and Justice Prafulla C. Pant held that the family court's delay in issuing an award of interim support is an unacceptable condition and distressing phenomena”. The case reached the Supreme Court when the High Court lowered the family court's maintenance judgement from Rs. 4000 to Rs. 2000.

*f) Daniel Latifi v. Union of India*³¹⁴

“A Muslim husband's obligation to provide maintenance to his divorced wife under Section 3(1)(a) of the Act is not limited to the *iddat* term”. “Justice G.B. Pattanaik, Justice S. Rajendra Babu, Justice D.P. Mohapatra, Justice D. Raju, and Justice Shivraj Patil ruled that a Muslim husband must make reasonable and fair preparation for his divorced wife's future, which obviously includes her maintenance”. “In accordance with Section 3(1)(a) of the Act, the husband must provide such a reasonable and fair provision extending beyond the *iddat* period within the *iddat period*”. “According to the Court a divorced Muslim woman, who has not remarried and is unable to support herself. After the *iddat period* can sue her family including her children and parents who are obligated to support her in proportion to the properties that they receive on her death under Muslim law. If any of the relatives is unable to pay maintenance the Magistrate may order that it be paid by the State Wakf Board created under the Act”.

³¹⁴“ Daniel Latifi v. Union of India”, (2001) 7 S.C.C. 740 (India).

g) *Gourav Jain v. Union of India & Ors*³¹⁵

“The children of prostitutes have the right to equal opportunity, dignity, care, protection, and rehabilitation so that they can participate fully in society without being stigmatised”. “The court led by Justice K. Ramaswamy ordered the formation of a committee to develop a plan for the rehabilitation of such children and child prostitutes”. “As well as the implementation of the plan and the production of a periodic report by its Registry”.

h) *Madhu Kishwar & Ors. v. State of Bihar & Ors.*³¹⁶

“The exclusive right of male succession provided for in Sections 7 and 8 of the Chota Nagpur Tenancy Act must be postponed as long as the female descendants of the last male holder have a right to livelihood. As a result, the Court dismissed the petition and granted the following relief to the female dependents/descendants”.

The constitutional validity of the Chota Nagpur Tenancy Act, 1908 was examined by a bench consisting of “Justice K. Ramaswamy, Justice Kuldeep Singh, and Justice M.M. Punchhi in this case. The Scheduled Tribes of Bihar were subject to the aforementioned Act, which denied females succession in favour of males”. As a result, it was challenged because it is biased against women. “The apex court also ordered the state of Bihar to comprehensively examine the question on the premise of our constitutional ethos and the need voiced to amend the law to examine the question of recommending to the Central Government whether the latter would consider it just and necessary to withdraw the exemptions given under the Hindu Succession Act and

³¹⁵ “Gourav Jain v. Union of India”, A.I.R. 1990 S.C. 292 (India).

³¹⁶ “Madhu Kishwar v. State of Bihar”. (1996) 5 S.C.C. 125 (India).

the Indian Succession Act at this point in time in so far as the applicability of these provisions to the apex court's jurisdiction”.

i) ***Ms. Githa Hariharan & Anr. v. Reserve Bank of India & Anr.***³¹⁷

“A minor Hindu child's natural guardians are both the father and the mother. The natural guardian can be either the mother or the father, whoever is capable and accessible to care for the kid and is profoundly interested in the child's welfare, and this does not have to be the father”. “Ms. Gita Hariharan the petitioner in this case was married to Dr. Mohan Ram and had a son named Rishab”. “The petitioner applied to the RBI for a 90% relief bond in the name of the son, stating that she would function as the natural guardian for investment purposes. To enable the bank to issue the required bonds, the RBI advised the petitioner to either provide an application signed by the father or a certificate of guardianship from a competent authority in her favour”. When she realised she wasn't the natural guardian of her minor son. “The petitioner decided to challenge the relevant parts of the Hindu Minority and Guardianship (HMG) Act, 1956 and the Guardians and Wards Act, 1890. Claiming that they violated Articles 14 and 15 of the Indian Constitution”. Using the gender equality standards of the UDHR, CEDAW and those established in the Constitution. “The bench led by Justice Umesh. C. Banerjee construed the word 'after' found in Section 6A of the HMG Act, 1956”.

j) ***V. Tulasamma & Ors vs V. Sessa Reddi (Dead) By Legal Representative***³¹⁸

“A Hindu woman's right to maintenance is a tangible right against property that derives from the spiritual bond between husband and wife, not an empty formality or

³¹⁷ “Ms. Githa Hariharan & Anr. v. Reserve Bank of India”, 1999 (I) C.T.C. 481 (India).

³¹⁸ “V. Tulasamma & Ors vs V. Sessa Reddi” (Dead) By L, A.I.R. 1977 S.C. 1944 (India).

an illusory claim”. “Justice P.N. Bhagwati, Justice A.C. Gupta, and Justice S.M. Fazal Ali ruled that Section 14(1) of the Hindu Succession Act, 1956 should be liberally read in favour of females in order to further the Act's goal”. The female Hindu is now a complete owner of a property rather than a limited owner. Thanks to this provision.

3.4.5. CASES ON WOMEN LABOUR RIGHTS

a) *Mackinnon Mackenzie v. Audrey D'costa*³¹⁹

In this case, the Supreme Court handed down the first major ruling under the Equal Remuneration Act. “Audrey, a female stenographer, filed a lawsuit against her employer under the Equal Remuneration Act because she was paid less than the male stenographer”.

b) *Kakali Ghosh v. Chief Secy. A&N Administration*³²⁰

A Central Government employee who is a woman with a minor child may take up to 730 days off during her whole service time to care for her children. “In this instance the appellant had requested child care leave for a period of six months to care for her child”. Who was in the tenth grade schooling? She was transferred to another location while her application was pending. She sent another letter requesting 730 days of leave, but was only granted 45 days. The court, which included Justice SJ Mukhopadhaya and Justice Gopala Gowda, ruled that the female employee could take up to 730 days of childcare leave at a time to care for her son.

c) *Anuj Garg & Ors v. Hotel Association of India & Ors.*³²¹

³¹⁹ “Mackinnon Mackenzie v. Audrey D'costa”, A.I.R. 1987 S.C. 1281 (India).

³²⁰ “Kakali Ghosh v. Chief Secy”. A&NAdministration, A.I.R. 2014 S.C. 2336 (India).

The Supreme Court looked into and overturned a protective discrimination provision in the Punjab Excise Act of 1914 that limited women's access to equal treatment and employment. “The appeal challenged the constitutional validity of Section 30 of the Punjab Excise Act. This prohibits the employment of “any man under the age of 25 years” or “any woman” in any part of such premises where liquor or intoxicating drug is consumed by the public”. The “anti-stereotyping concept, which is the core of American sex equality law, was also mentioned by the division bench, which included Justice SB Sinha and Justice Harjit Singh Bedi”. As a result, the legislation was declared void and unconstitutional by the court.

*d) Centre for Enquiry into Health and Allied Themes (CEHAT) v. Union of India*³²²

“In this case, the Supreme Court established Guidelines to avoid female foeticide. It was also mandated that information be disseminated through commercials as well as electronic media. The Central Government's National Monitoring and Inspection Committee, which was established to perform periodic inspections, will continue to function until the Act is fully implemented. According to Section 17(3)(a) of the PNDDT Act, the states of Jharkhand, Maharashtra, Tripura, Tamil Nadu, and Uttar Pradesh must appoint multi-member relevant authority. The Committee's reports were directed to be presented to the Central Supervisory Board and the State Supervisory Board for consideration”. The bench, which included “Justice M.B. Shah and Justice Ashok Bhan, also ordered that the appropriate authority's quarterly reports, which are submitted to the Supervisory Board, be aggregated and published annually for the public's benefit”.

³²¹ “Anuj Garg v. Hotel Association of India”, (2008) 3 S.C.C. 1 (India).

³²² “Cehat v. Union of India”, (2003) 8 S.C.C. 410 (India).

e) ***Municipal Corporation Of Delhi v. Female Workers (Muster Roll)***³²³

“A just social order can only be accomplished when inequities are eliminated and everyone receives what they are legally entitled to. Women, who make up over half of our society, must be respected and treated with decency in the locations where they labour to make a living. They must be given with all of the amenities to which they are entitled, regardless of the nature of their duties, their vocation, or the location where they work”. In this case the female workers (muster roll) employed by the Municipal Corporation of Delhi demanded maternity leave. This was previously exclusively available to ordinary female workers.

Female labourers (muster rolls) were denied the same treatment since their services were not regularised. “The bench of Justice S. Saghir Ahmad and Justice D.P Wadhwa found that the Maternity Benefit Act, 1961's provisions are entirely consistent with the Directive Principles of State Policy outlined in Article 39 and other articles, particularly Article 42”. A pregnant woman employee cannot be forced to work hard since it would be harmful to her health and the health of the foetus. “As a result the Act stipulates that woman be entitled to maternity leave for specified periods prior to and following birth”.

f) ***Uttarakhand Mahila Kalyan Parishad v. State of UP***³²⁴

“There is no rationale for women teachers being paid less or having less promotion opportunities than their male counterparts, and the state has been mandated to ensure gender parity among instructors”. The appeal was brought under Article-32 of the Constitution. “Expressing dissatisfaction with the fact those female teachers and other

³²³ “Municipal Corporation of Delhi v. Female Workers” (Muster Roll), (2000) 3 S.C.C. 224 (India).

³²⁴ “Uttarakhand Mahila Kalyan Parishad v. State of UP”, A..I.R. 1992 S.C. 1695(India).

educational personnel doing administrative work for the state of Uttar Pradesh are getting paid differently for doing the same task”. “The split bench of Justice Ranganath Misra and Justice MH Kania concluded that the Uttar Pradesh education department's construction of male and female teacher cadres”. As well as paying female teachers less than male instructors and providing them with inferior promotion opportunities were all unlawful.

g) *Mrs. Neera Mathur v. LIC*³²⁵

“The LIC was ordered by the Court to remove columns requiring the lady candidate to disclose issues such as whether her menstrual period is regular or painless, the number of conceptions made, how many have gone to full term, and so on. If the purpose of the declaration is to deny maternity leave and benefits to a female candidate who is pregnant at the time of employment (the legality of which we do not comment on because it has not been challenged), the Corporation could subject her to a medical examination, which would include a pregnancy test”. Mrs. Neera Mathur, the petitioner, was requested to sign a declaration that she would not disclose personal information about her pregnancy and menstrual cycle when she applied for a job at LIC. “While we are going forward to achieve the constitutional provision of equal rights for women, the Life Insurance Corporation of India appears to be stuck in the status quo, Justice KJ Shetty and Justice Yogeshwar Dayal wrote for the division bench”.

³²⁵ “Mrs. Neera Mathur v. LIC”, A.I.R. 1992 S.C. 392 (India).

h) *CB Muthamma v. Union of India*³²⁶

“If a woman must seek permission from the government before marrying, the same logic applies to men”. “The petitioner in this case, who was a member of the Indian Foreign Service, claimed that she was refused advancement due to discriminatory practises in the service. She claimed that there has been long-standing hostile discrimination against women”. And, that she was required to provide a promise that if she married she would quit. “Such rules according to the bench of Justice VR Krishna Iyer and Justice Shingal, are against the language and spirit of the Constitution. It was also decided that the restrictions that apply to men must also apply to married women”.

i) *B Shah v. Presiding Officer of Labour Court*³²⁷

"Maternity benefit is to be computed for all days, including Sundays and rest days, which may be wageless holidays, included in the actual period of absence of the woman extending up to and including the day of delivery, as well as for all days falling within the 6 weeks immediately following the day of delivery, thereby ensuring that the woman workers get not only the amount equal to 100 percent of the wages. However, she should be entitled to pay for any Sundays and rest days that come within the aforementioned two periods, which would be beneficial to both the woman worker and her employer." The Supreme Court had to decide whether Sundays should be omitted from the calculation of maternity benefits for the time covered by Section 5 or not. “The division bench of Justice Jaswant Singh and VR Krishna Iyer observed that the object of doing social justice to women workers employed in plantations falls squarely within the purview of Article 42 of the

³²⁶ “CB Muthamma v. Union of India”, A.I.R. 1979 S.C. 1868 (India).

³²⁷ “B Shah v. Presiding Officer, Labour Court”, A.I.R. 1978 S.C. 12 (India).

Constitution”. The beneficent rule of construction that would enable the women workers, not only to survive but also to make up for the loss.

j) *Bombay Labour Union v. International Franchise Pvt. Ltd.*³²⁸

“While affirming the principle of equality of status, the court deemed the language in the Company's regulation requiring unmarried women to give up service upon marriage to be unconstitutional”. The duty condition that compels single women in the suitable packaging section to retire if she marries was the subject of this appeal. “The bench, which included Chief Justice Gajendragadkar, Justice Hidayatullah, Justice Wanchoo, and Justice Ramaswami, found no evidence that married women were more likely than unmarried women or widows to be absent”. The concern's economic interests were also unaffected in any significant way.

As a result, there was no persuasive reason to keep such a limitation in one area of the pharmaceutical industry. If it could not be supported on its own merits, the physical stature of such a regulation was inadequate justification. It was necessary to rescind the rule.

3.5. SUMMARY

The researcher attempts to represent all the schemes, government policies and landmark judgements related to “Gender – Justice” in India. Government initiatives and policies have been changed and implemented for the maximum advantage of women since India's independence. From 1947 to today, women have been on a lengthy path to reach equal standing. As India is the world's second most populous country, there are many more steps to take. From time to time, the special role of women in the

³²⁸ “Bombay Labour Union v. International Franchise Pvt. Ltd”, A.I.R. 1966 S.C. 942 (India).

economy and decision-making is safeguarded. Gender justice as a constitutional duty has been upheld in a number of significant decisions throughout the years. The Indian judicial system constantly examines and revises religion, caste, cultural structure, and financial problems in order to empower women. As a result, it has been seen in this chapter that the three pillars of efficient democratic government are “working to improve the condition of women in India” in terms of gender justice. To attain the sustainable phrase "*Ladki hu, lad sakti hu*" was coined to cut the inches.

CHAPTER – 4

EMPIRICAL DATA INTERPRETATION

“Whether I am meant to or not, I challenge assumptions about women. I do make some people uncomfortable, which I'm well aware of, but that's just part of coming to grips with what I believe is still one of the most important pieces of unfinished business in human history: empowering women to be able to stand up for themselves. - Hillary Clinton”.

To establish the objective of the research an empirical study on the group of women to find out the role of women in economic and decision making in Indian society in this present scenario. The journey of women and their status of empowerment from ancient Period to present scenario were studied in this research.

Also the researcher aimed to understand the Gender Equality provisions guaranteed in the Constitution of India and also to evaluate the Women Laws and bylaws, policies and schemes implemented for women empowerment in India.

The aim is to evaluate the hypothesis of the research- the role of women in economy and decision making is progressive to attain Gender Justice in India. Also, The Laws, Bylaws, Government policies and schemes actually encourages the role of women in economy and decision making to establish gender justice in rural India.

Researcher used the Empirical Study to examine the research question throughout the research. The research would be the combination of Doctrinal and Empirical methodology. The researcher would evaluate the Doctrinal research and examine to understand the concept of the role played by women in economic and decision making ensuring the gender justice in India.

Also, the researcher would apply the Empirical methodology for data collection, analysis and interpretation to derive conclusion. Researcher would access the data collection tool to exactly identify the present day scenario, issues related to Women role and derive an outcome based solution.

METHODOLOGY AND TOOLS

The research is the combination of Doctrinal and Empirical methodology. The researcher has evaluated the Doctrinal research. The researcher has critically evaluated the precedent works to understand the concept of the “*Role Played by Women in Economic and Decision Making Ensuring the Gender Justice in India*”.

Also, the researcher has adapted the Empirical methodology for data collection, analysis and interpretation to derive conclusion. Researcher has assessed the data collection tools to exactly identify the present day scenario, issues related to Women role and derive an outcome based solution.

4. 1. The Doctrinal Methodology

To simplify the study the Doctrinal research is divided under two sub heads of (i) Primary Source and (ii) Secondary Source. The interpretation is structured in Logical and Chronological manner. The researcher has used the critical analytical method analysis for data interpretation.

PRIMARY SOURCE	SECONDARY SOURCE
The United Nation on Women Development reports, National Institution for Transforming India (NITI Aayog) reports, GoI reports, National Human Rights Commission reports, National Women Commission reports and Statutes	Law Journals, Articles, E-Datas, Blogs, Online Journals, Websites, Books and other literary materials.
The Constitution of India The Indian Penal Code, 1860 The Criminal Procedure Code, 1973 Labor Laws Family Laws	OTT vedios, online datas, news.

Table 4.1. – The List of Sources

4.2. Empirical Methodology -

The researcher has adapted the following tools to conduct the Empirical Research.

4.2.1. *Universe*

The researcher has strategically arranged the Data Sources in sample form of “Universe”. The data has been taken from the state of Uttar Pradesh, Gautambudh Nagar District, India. The “**Population**” for the sampling is the women from rural areas of the Gautambudh Nagar district. The “**Strata**” of sampling is divided into the economic organized sectors and unorganized sectors. To evaluate the decision making status of women the sample “**Units**” are divided into the Social, Politics, Economic and Environment dimensions.

4.2.2. Sampling Technique

The researcher while conducting data collection has used the Non- Probability Sampling technique. It involves Convenience selection of respondent. The procedure of snow ball technique was adopted to get desirable data. The Convenient size of SHG, Anganwadi and NGO are divided in Blocks. The sample has been taken from individual person basis.

State – Uttar Pradesh
District – Gautam Budh Nagar
Villages –
1. Astauli, GB Nagar – 159 respondents
2. Chitti, GB Nagar – 84 respondents
3. Chuaharpur Bangar, GB Nagar – 120 respondents
4. Dankaur, GB Nagar – 100 respondents
5. Usmaanpur, GB Nagar – 102 respondents
Age group – 18 to 55 years
Gender of Respondents – Female

Table 4.2. – The Sample for the Data Interpretation

4.2.3. Tools for Data Collection

Researcher has adapted the data collection tools for empirical study as the “Observation Method” and the “Interview Method”. The structured questionnaire has been circulated for evaluation and Interviews are conducted for the data collection.

4.2.4. Analysis of Data

The researcher has analyzed the collected Data in a “Logical and Chronological manner”. The outcome would be assessed on the basis of “Qualitative and Quantitative method”. The data interpretation is done by the “Percentage method”.

4.2.5. Research Field Area - Demographic dimensions

The District “Gautam Buddha Nagar was formed on 6/9/97 with effect from government of India order no. 1249/97/82/97 by carving out the portions of Ghaziabad and Bulandshahar”.³²⁹ The District “Gautam Buddha Nagar includes Dadri and Bisrakh blocks carved out of Gaziabad”, while “Dankaur and Jewar blocks have been carved out of Bulandshahar District”.³³⁰ There are eighteen other villages from “Bulandshahar” which has also been carved out and included in “Dankaur” and “Jewar”.³³¹

Geographical Area	Approx 1442 Sq.Km
Population	Approx 16,48000
Literacy Rate	Approx 80 %
Male population	Approx 890000
Female literacy rate	Approx 70 %
Rural population	Approx 40.88 %
Urban population	Approx 59.12 %
Tehsils	There are 3 Tehsil in total –

³²⁹ The data has been taken from Government of India website for the State of Uttar Pradesh Tourism, (Sep. 2, 2021, 23:13 PM), <https://www.uptourism.gov.in/en>.

³³⁰ *Ibid.*

³³¹ *Id.*

		Sadar
		Dadri
		Jewar
Villages		There are a total of “423 Villages” in the district in total, of which-
		<i>Notified Villages: 287</i>
		<i>Nyay Panchayats: 14</i>
		<i>Gram Panchayats: 102</i>
		<i>Revenue Villages: 136</i>
		<i>Habitat Villages: 125</i>
		<i>Non Habitat Villages: 11</i>
Nagar Panchayat	Palika	There are 6 Nagar Palika Panchayat in total-
		<i>Bilaspur</i>
		<i>Dankaur</i>
		<i>Jahangirpur</i>
		<i>Jewar</i>
		<i>Dadri</i>
		<i>Rabupura</i>

Table 4.3. – The Data’s are synchronised from the Government of India Website of State of Uttar Pradesh³³²

³³² Source: The Data’s are synchronised from the Government of India Website of State of Uttar Pradesh, “Press Information Bureau Government of India Ministry of Finance, 04-July-2019 12:08 IST”, (Oct. 12, 2021, 11:00 PM), “<https://pib.gov.in/newsite/PrintRelease.aspx?relid=1911921/3/html>”.

4.3. DATA COLLECTION AND INTERPRETATION

The questionnaire is divided into 6 sections such as:

- 1. Economics (11 questions)**
- 2. Education (4 questions)**
- 3. Social (7 questions)**
- 4. Health (4 questions)**
- 5. Environment (5 questions)**
- 6. Awareness about Laws (9 questions)**

SECTION 1 – ECONOMICS

This section has eleven questions; it covers the economics structure and status of the respondents.

It covers questions such as:

Economic						
1	What is your occupation?	Home maker	Unorganized sector	Organized sector	Daily wager or contractual	Entrepreneur
2	Did you receive any skill training?	Yes, govt skill program	Through NGOs	Through SHG	None	
3	What is your family income (monthly)?	< Rs 5000	< Rs 8000	< Rs 10000	< Rs 12000	> Rs 15000
4	What is your personal income?	< Rs 1000	< Rs 2000	< Rs 5000	> Rs 5000	None
5	Do you have a bank account?	Yes	No			
6	Does Your husband	Yes	No			

	have a bank account?					
7	Do you need to take loan?	Yes	No			
8	Purpose of loan (Only if 'yes' in above question)?	Education	Health	Business	Marriage	Personal
9	What is your husband's occupation?	Work in organized sector	Work in unorganized sector	Daily Wages	Entrepreneur	Unemployed
10	Atal Pension Scheme?	Yes	No			
11	Health Insurance?	Public policy	Private company policies			

Section - Table I

QUESTION 1

WHAT IS YOUR OCCUPATION?

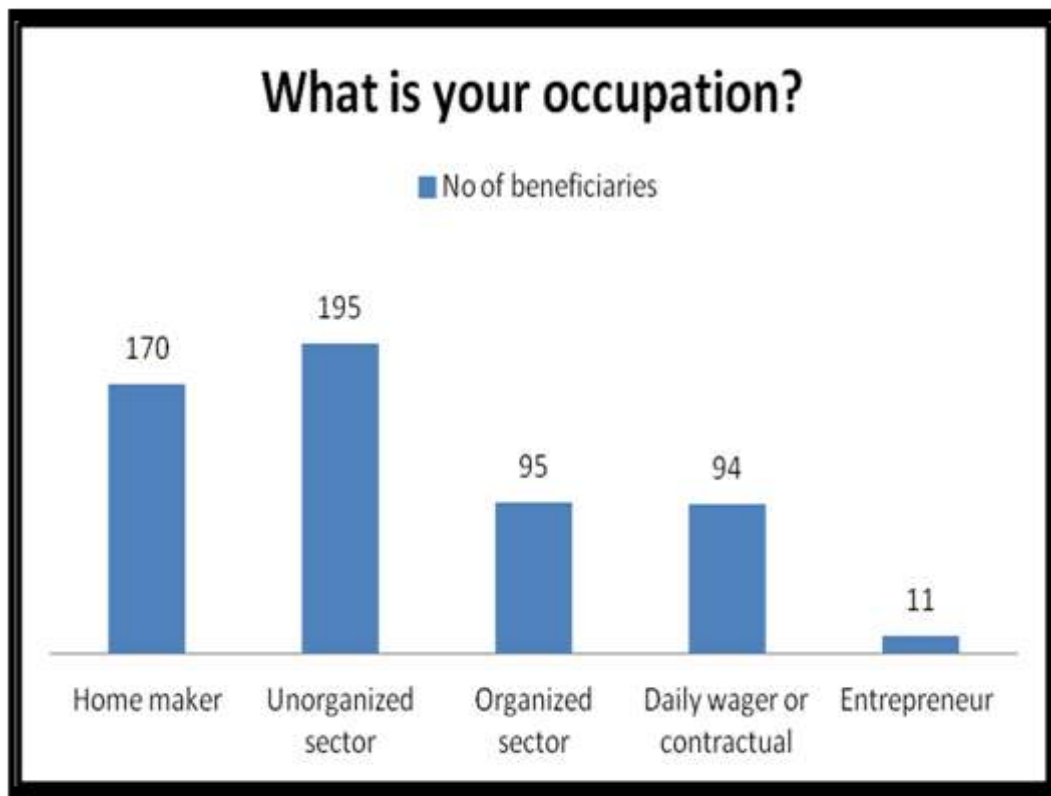
It is to identify the occupation of the respondents. It will help to analyze the pressure and distribution of women beneficiaries in different vertical of occupations.

Table:

Question 1 - What is your occupation?		
Sr No	Options	No of Beneficiaries
1	Home maker	170
2	Unorganized sector	195
3	Organized sector	95
4	Daily wager	94
5	Entrepreneur	11

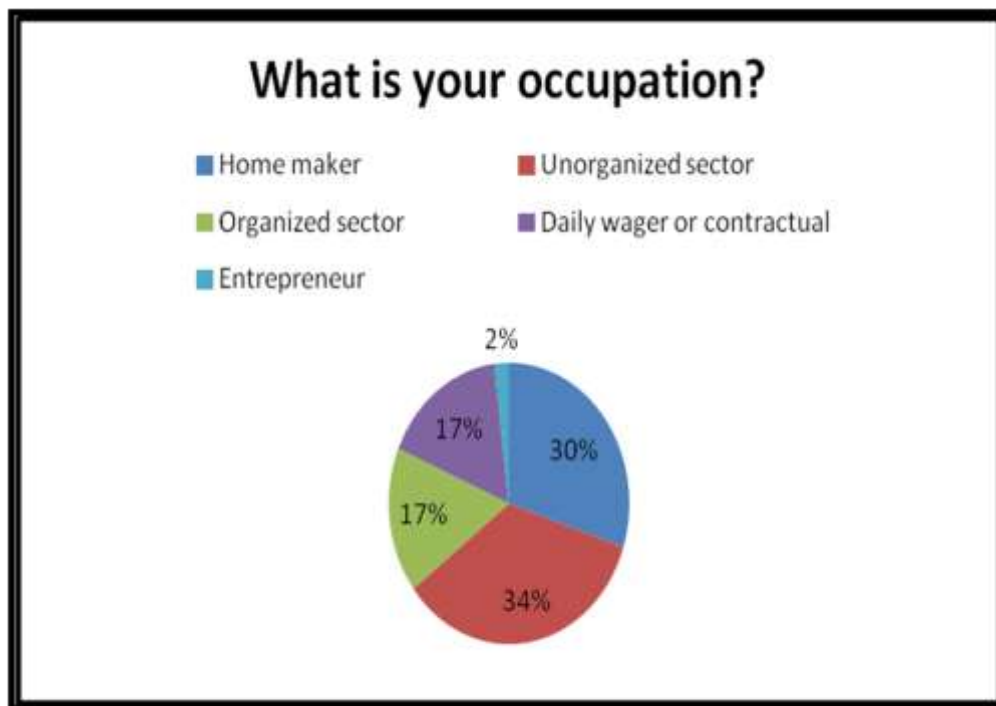
Table 4.5

Occupational status of the Respondent:



Bar Graph 4.1

Response wise breakup of the Occupational Status:



Pie Chart 4.1

INFERENCES

Maximum respondents are in the unorganized sector followed by home makers. Few of them are engaged in the organized sector and working as daily wager. Entrepreneur's count is low. Few of the respondents told that their husband is involved in minions' entrepreneurial jobs such as ice cream vendor or have a Paan shop.

QUESTION 2

DID YOU RECEIVE ANY SKILL TRAINING?

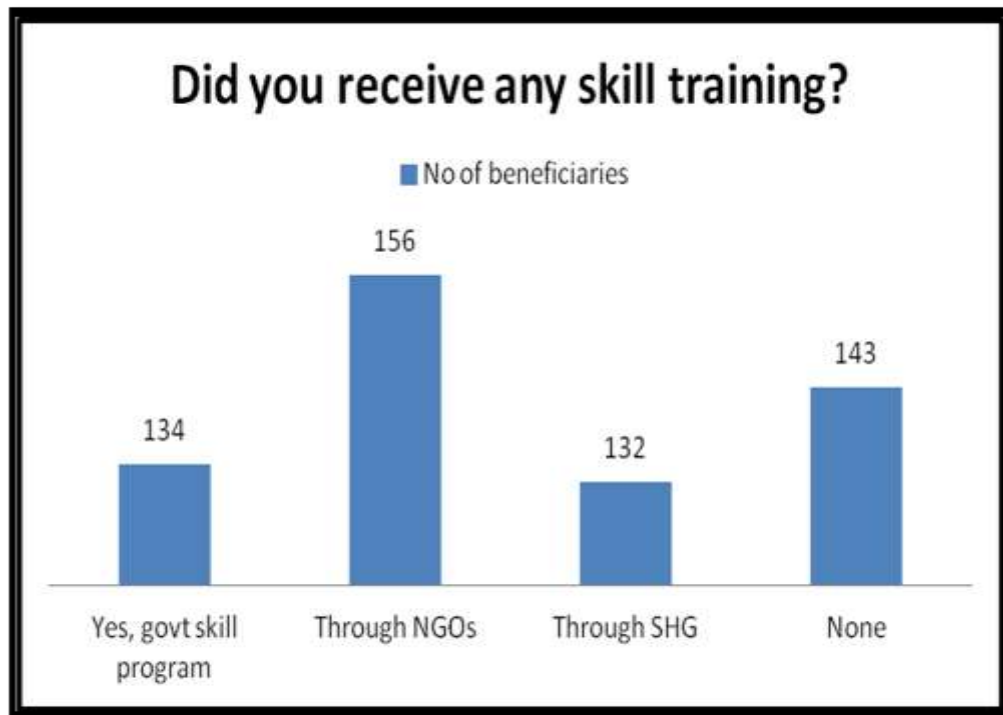
Skill based training is required for jobs or income generation. This question is mending to fetch information about the kind of training provided to the respondents and by which organizations.

Table:

Question 2 - Did you receive any skill training?		
Sr No	Option	No of beneficiaries
1	Yes, govt skill program	134
2	Through NGOs	156
3	Through SHG	132
4	None	143

Table 4.6

Skill training status of the Respondent:



Bar Graph 4.2

Response wise breakup of the Skill training received:



Pie chart 4.2

INFERENCES

It was observed that respondents were not part of skill development training. They got trained by the NGOs in local areas; few of the respondents got trained in the government institutes. Major chunks were not a part of any training initiatives.

QUESTION 3

WHAT IS YOUR FAMILY INCOME (MONTHLY)?

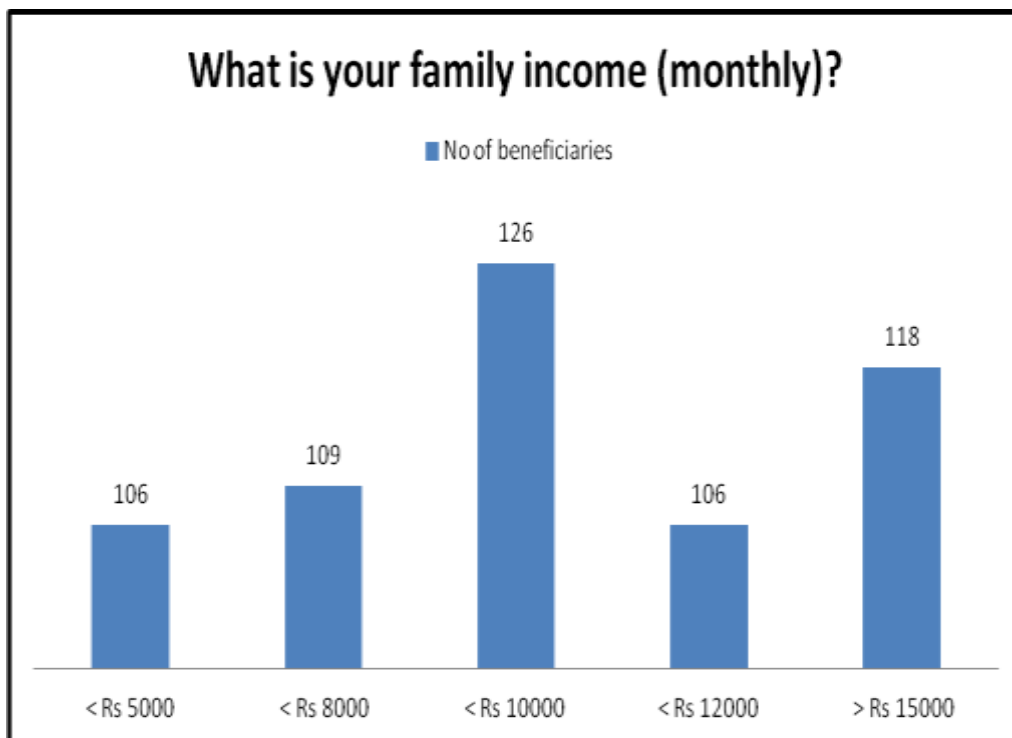
Family income allows us to understand about the expenditure power of the family. The expenditure might be for personal need, education or other relevant ideas.

Table:

Question 3 - What is your family income (monthly)?		
Sr No	Option	No of beneficiaries
1	< Rs 5000	106
2	< Rs 8000	109
3	< Rs 10000	126
4	< Rs 12000	106
5	> Rs 15000	118

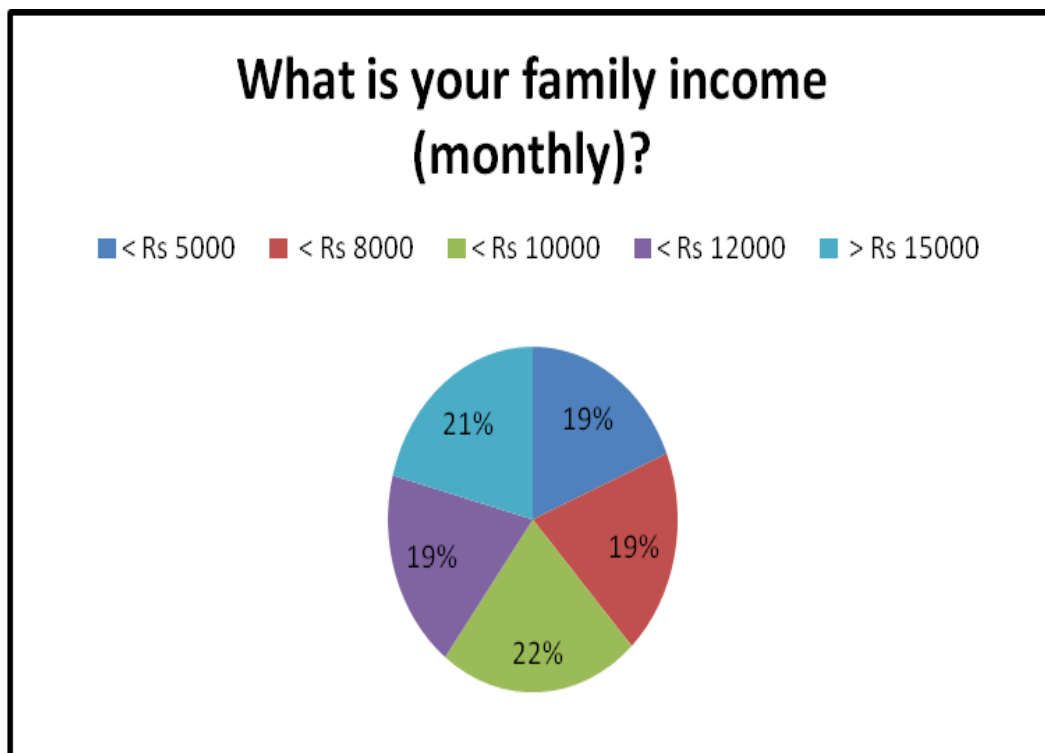
Table 4.7

Analysis of Family Income status of the Respondent:



Bar Graph 4.3

Response wise breakup of the Family Income Status:



Pie chart 4.3

INFERENCES

The set of options for the questions throws light on the family income of the respondents. Due to large no of working members in the family the income of respondents are in almost all the sections. Few of the family are earning more than Rs 15000 a month. A big chunk of respondents has a mere family income of less than Rs 5000 a month.

QUESTION 4

WHAT IS YOUR PERSONAL INCOME?

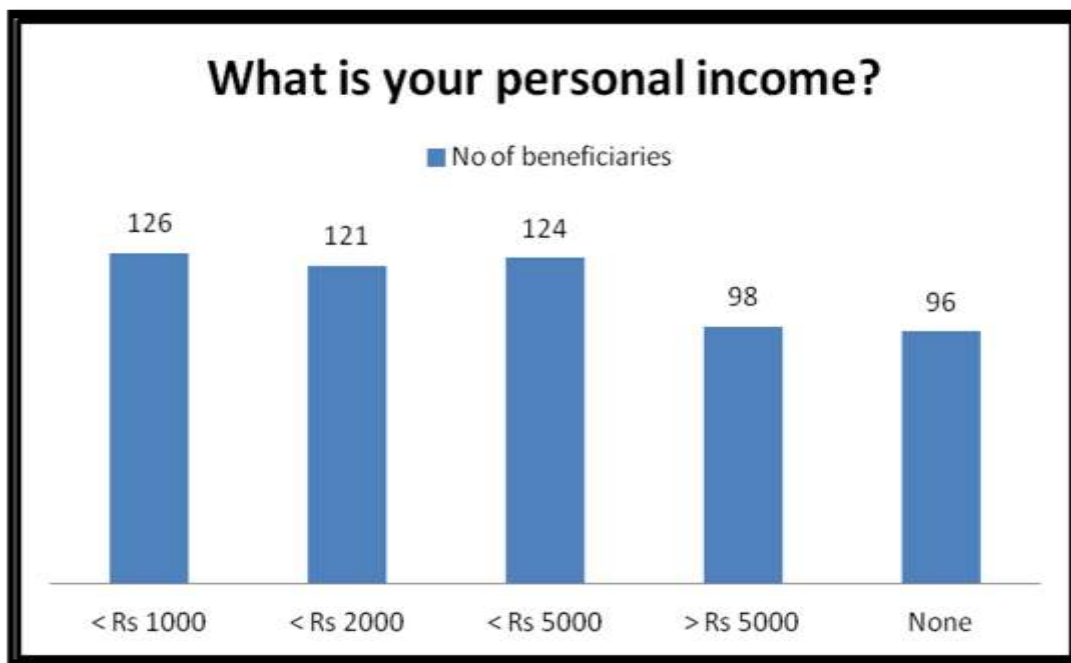
The personal income data allows us to understand the contribution made women respondents in family activities.

Table:

Question 4 - What is your personal income?		
Sr No	Options	No of Beneficiaries
1	< Rs 1000	126
2	< Rs 2000	121
3	< Rs 5000	124
4	> Rs 5000	98
5	None	96

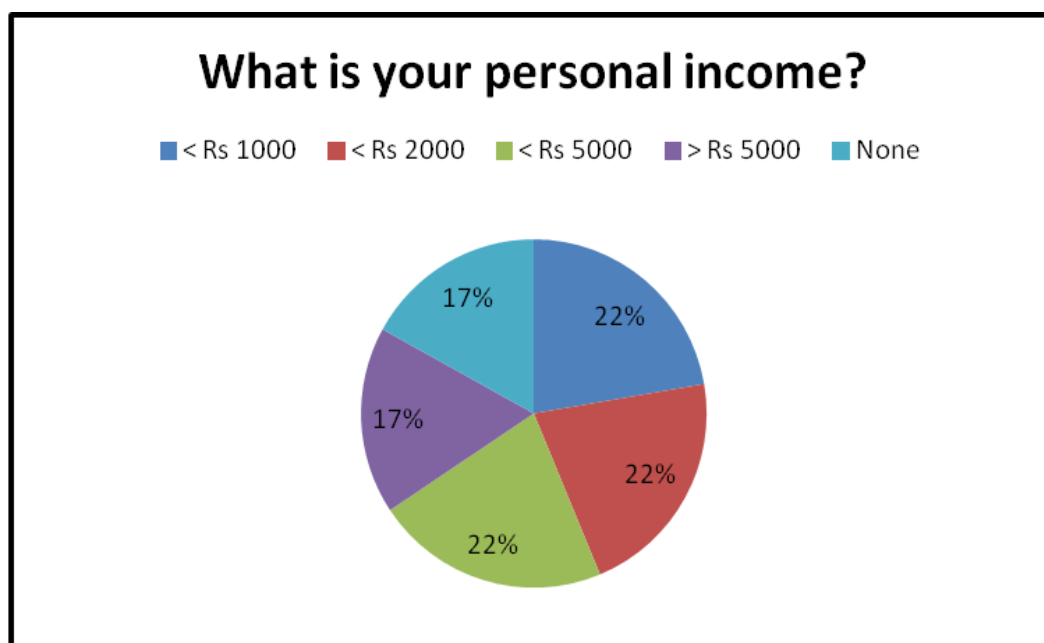
Table 4.8

Personal Income status of the Respondents:



Bar Graph 4.4

Response wise breakup of the Personal Income status:



Pie Chart 4.4

INFERENCES

Personal income for women beneficiaries ranges from Rs 1000 to Rs 8000 a month. A huge chunk is without any income. They are willing to go for income generating activities but due to some constraints they are not working.

QUESTION 5

DO YOU HAVE A BANK ACCOUNT?

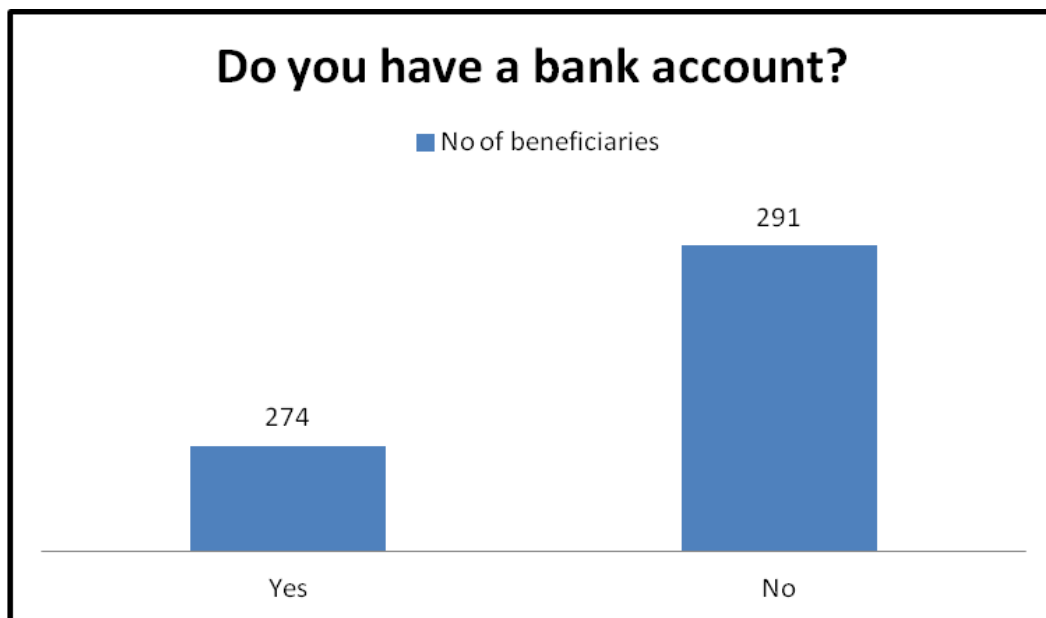
The main objective of the question is to understand financial inclusion of respondents in the area. It gives a moral strength to the respondents if they have a bank account.

Table:

Question 5 - Do you have a bank account?		
Sr No	Options	No of Beneficiaries
1	Yes	274
2	No	291

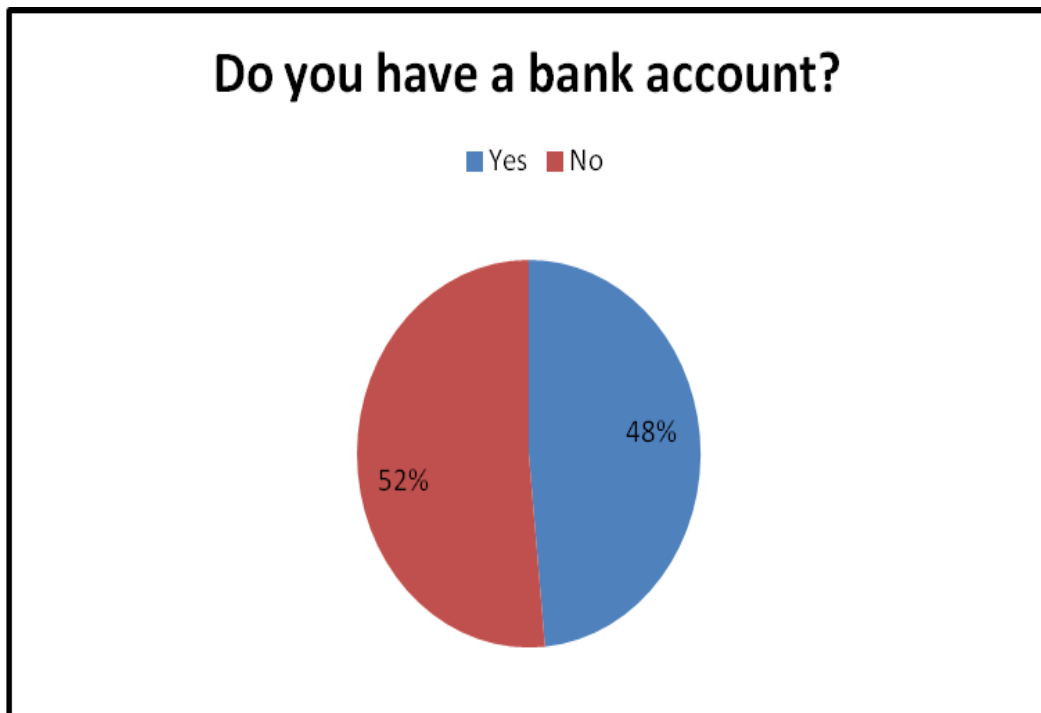
Table 4.9

Respondent status on the personal Bank Account:



Bar Graph 4.5

Response wise breakup of the analysis on the Personal Bank Account possession:



Pie Chart 4.5

INFERENCES

The outcome of the question is dramatic in nature as more than 50% of the respondents do not have any bank account of their own. They have not even visited the bank ever in their life.

QUESTION 6

DOES YOUR HUSBAND HAS A BANK ACCOUNT?

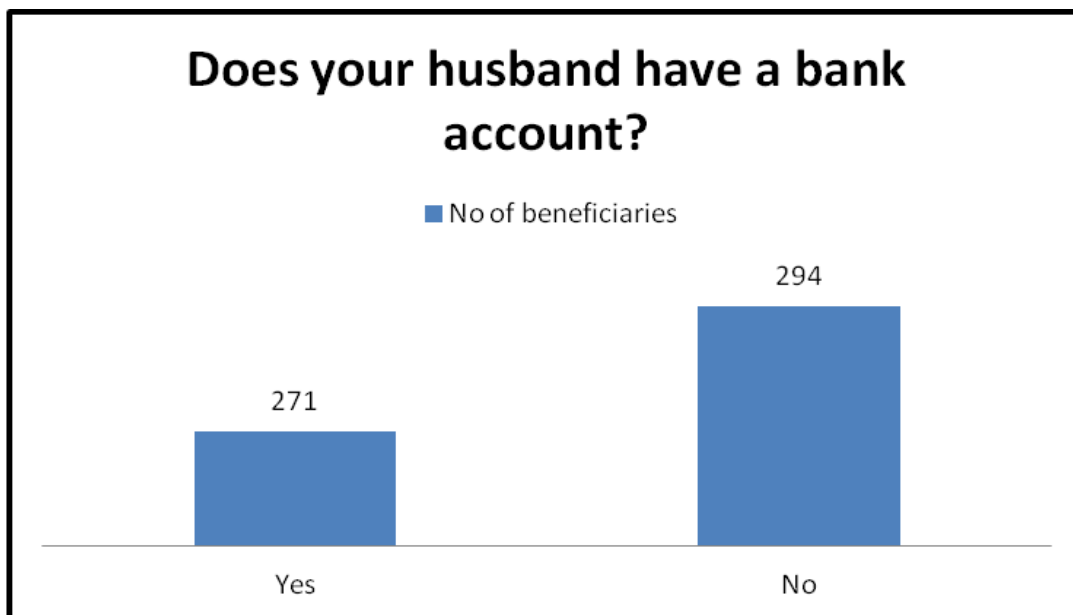
This question is in continuation with the previous question where the respondents had to respond if they had bank accounts. Here they have to answer if their husbands have bank accounts.

Table:

Question 6 - Does your husband has a bank account?		
Sr No	Options	No of beneficiaries
1	Yes	271
2	No	294

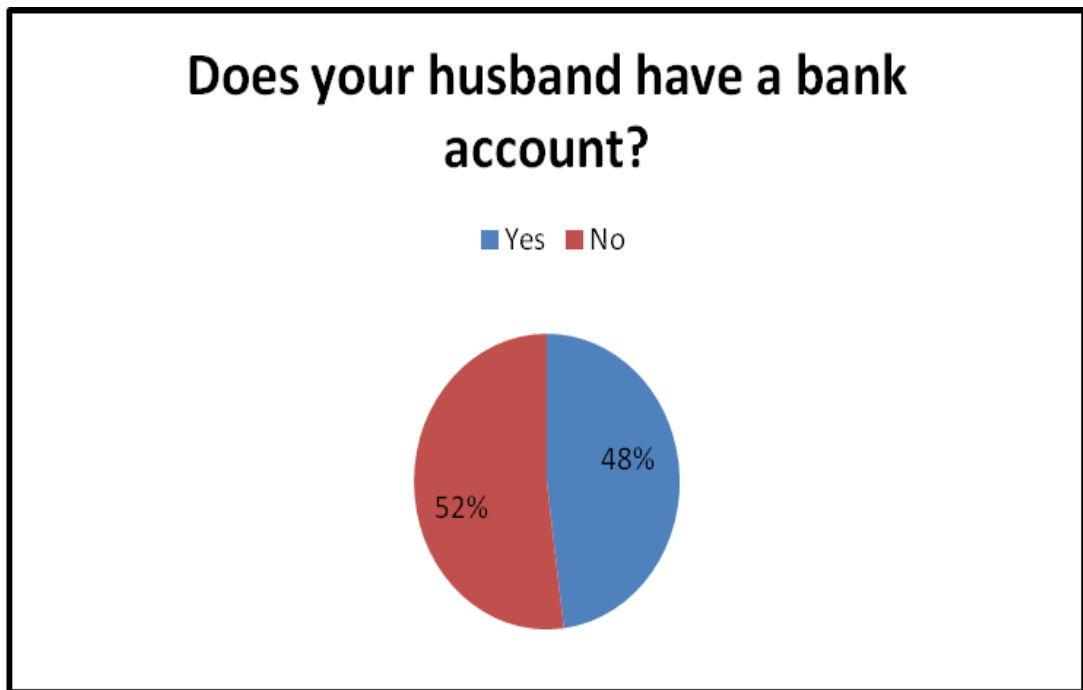
Table 4.10

Respondent status on Husband having a Bank Account:



Bar Graph 4.6

Response wise breakup of the respondent husband having a Bank Account:



Pie Chart 4.6

INFERENCES

It was observed that even the husbands do not have bank accounts. They do not need accounts as their income is low.

QUESTION 7

DO YOU NEED TO TAKE LOAN?

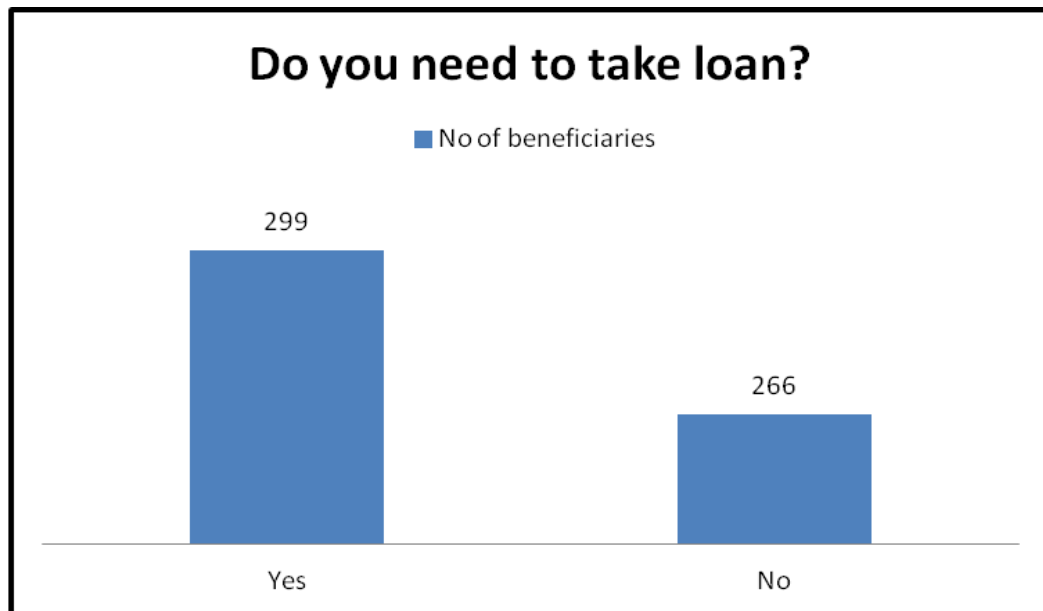
Here the question is focused on the need for loan

Table:

Question 7 - Do you need to take loan?		
Sr No	Options	No of beneficiaries
1	Yes	299
2	No	266

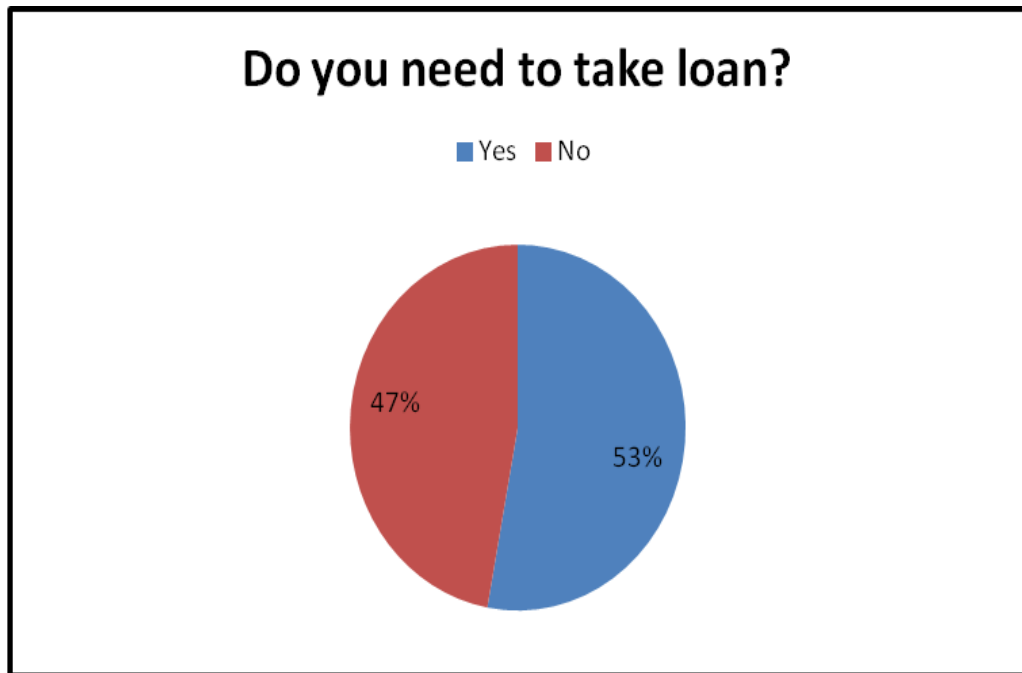
Table 4.11

Respondent status on taking any king of financial loan:



Bar Graph 4.7

Response wise breakup of the analysis on financial Loan:



Pie Chart 4.7

INFERENCES

Respondents are forced to take loans for various factors, be it health or education or marriage. 53% of the respondents has told in the survey that they need loans more often to meet any extra needs.

QUESTION 8

PURPOSE OF LOAN (ONLY IF 'YES' IN ABOVE QUESTION)?

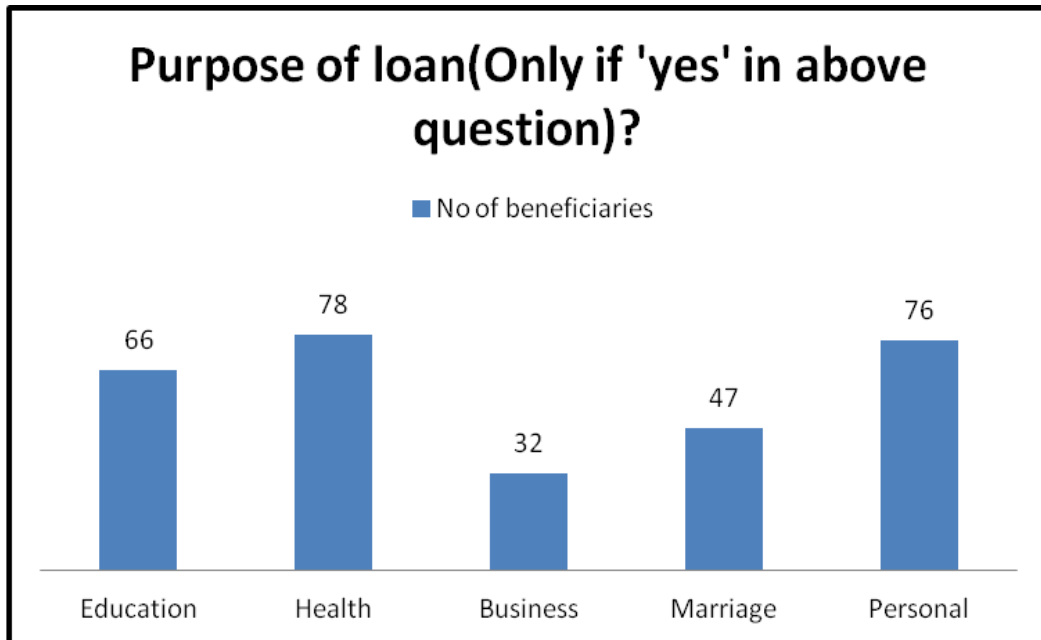
This question is in continuation with the previous one where the respondents were asked if they need to take loan. If the respondents have answered yes to the previous question they have to respond the reason for loan.

Table:

Question 8 - Purpose of loan (Only if 'yes' in above question)?		
Sr No	Options	No of beneficiaries
1	Education	66
2	Health	78
3	Business	32
4	Marriage	47
5	Personal	76

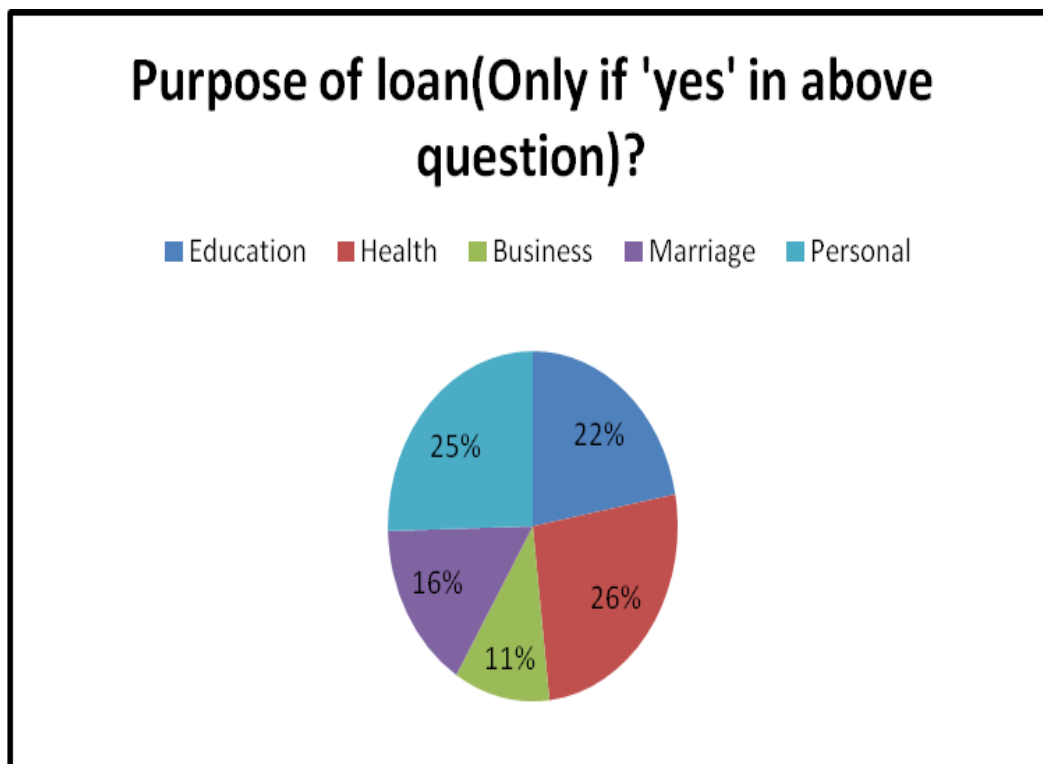
Table 4.12

Respondent status on the purpose of taking loan:



Bar Graph 4.8

Response wise breakup of the purpose of taking financial loan:



Pie Chart 4.8

INFERENCES

Maximum numbers of loans were taken to take care of health and personal issues. Education comes at number three in the list. The least important for loan is business. The maximum expenses are on personal needs and health as per the respondents.

QUESTION 9

WHAT IS YOUR HUSBAND'S OCCUPATION?

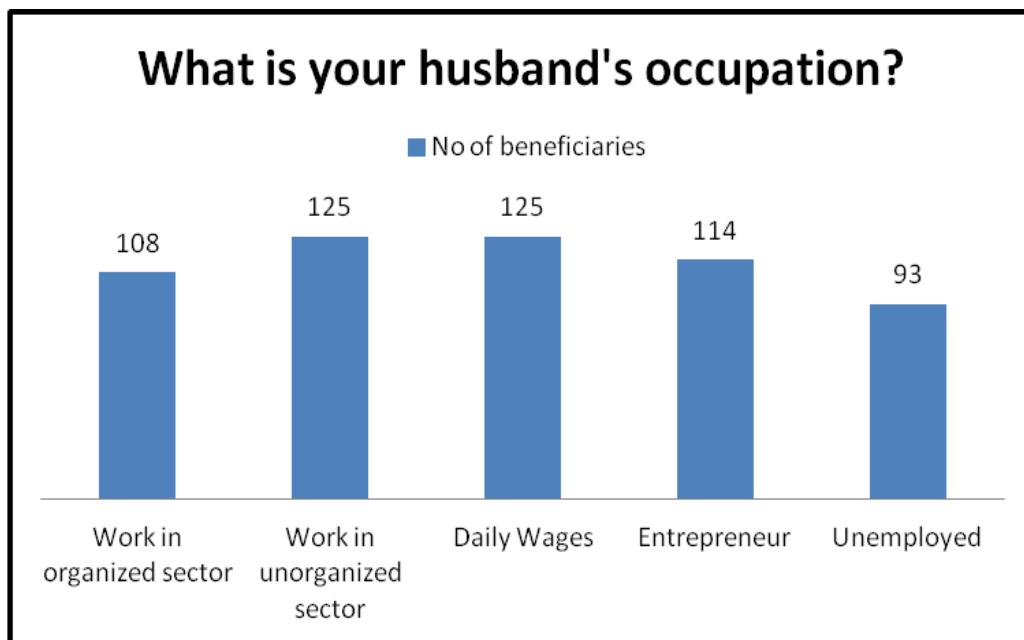
This question is focused to get the information on the husband's occupation. It will refer the fact that how the family is placed. It will reflect on whether the husband works in organized sector or unorganized sector, daily wages or entrepreneur or unemployed.

Table:

Question 9 - What is your husband's occupation?		
Sr No	Options	No of beneficiaries
1	Work in organized sector	108
2	Work in unorganized sector	125
3	Daily Wages	125
4	Entrepreneur	114
5	Unemployed	93

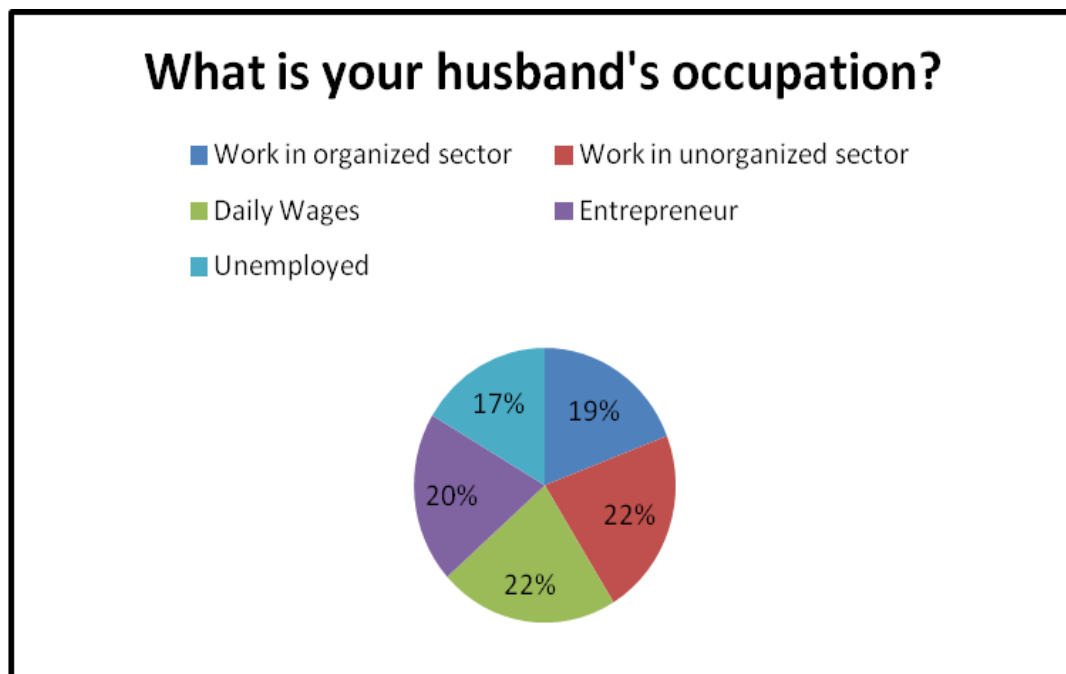
Table 4.13

Respondent status on the Husband Occupation:



Bar Graph 4.9

Response wise breakup of the analysis of Husband Occupation:



Pie Chart 4.9

INFERENCES

The response for the questions is mixed in nature. No of unemployed is lesser as compared to other factors. Daily wagers and jobs in unorganized sectors are maximum in number and there dependencies on the unorganized sectors are much more than other options.

QUESTION 10

ATAL PENSION SCHEME?

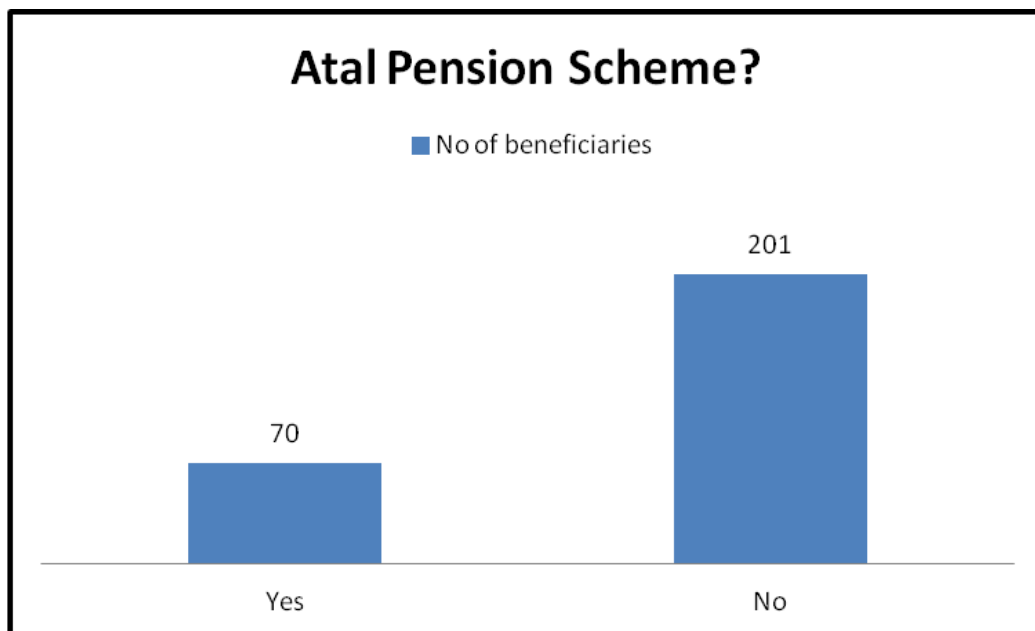
It was observed that Atal pension Scheme was pushed by the government and banks. This question focus on whether the respondents were benefitted out of this scheme or not.

Table:

Question 10 - Atal Pension Scheme?		
Sr No	Options	No of beneficiaries
1	Yes	70
2	No	201

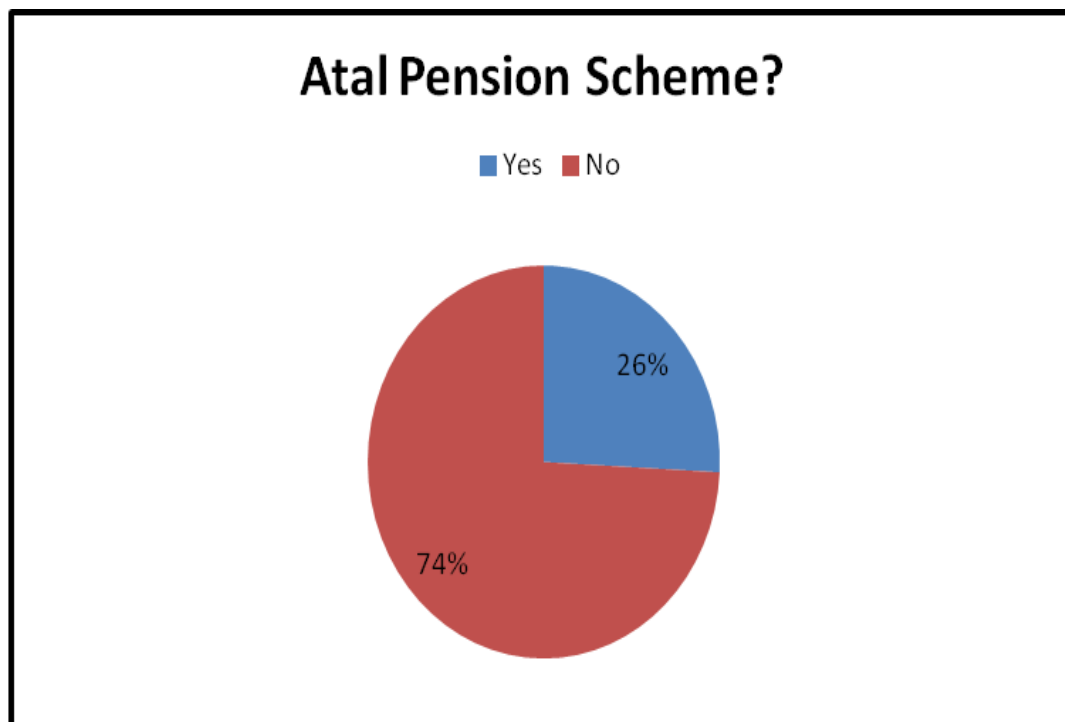
Table 4.14

Respondent status on the Atal Pension Scheme:



Bar Graph 4.10

Response wise breakup of the Atal Pension Scheme:



Pie Chart 4.10

INFERENCES

Around 26% of the respondents are enrolled under Atal Pension Scheme. They are not aware about the benefits of the scheme. Some local bank officials had opened their account under Atal pension Scheme. Proper sensitization is required for the respondents who are covered under this scheme.

QUESTION 11

HEALTH INSURANCE?

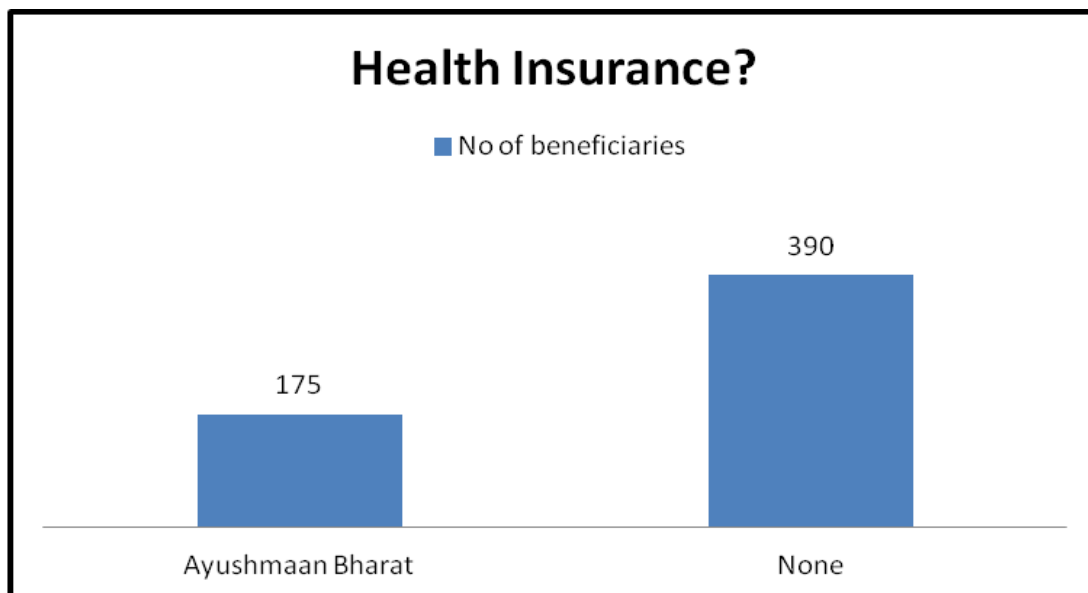
This question was focused to get information on the Ayushman Bharat scheme. The respondents were asked if they are aware of the scheme and the facilities provided by the government.

Table:

Question 11 - Health Insurance?		
Sr No	Options	No of beneficiaries
1	Ayushman Bharat	175
2	None	390

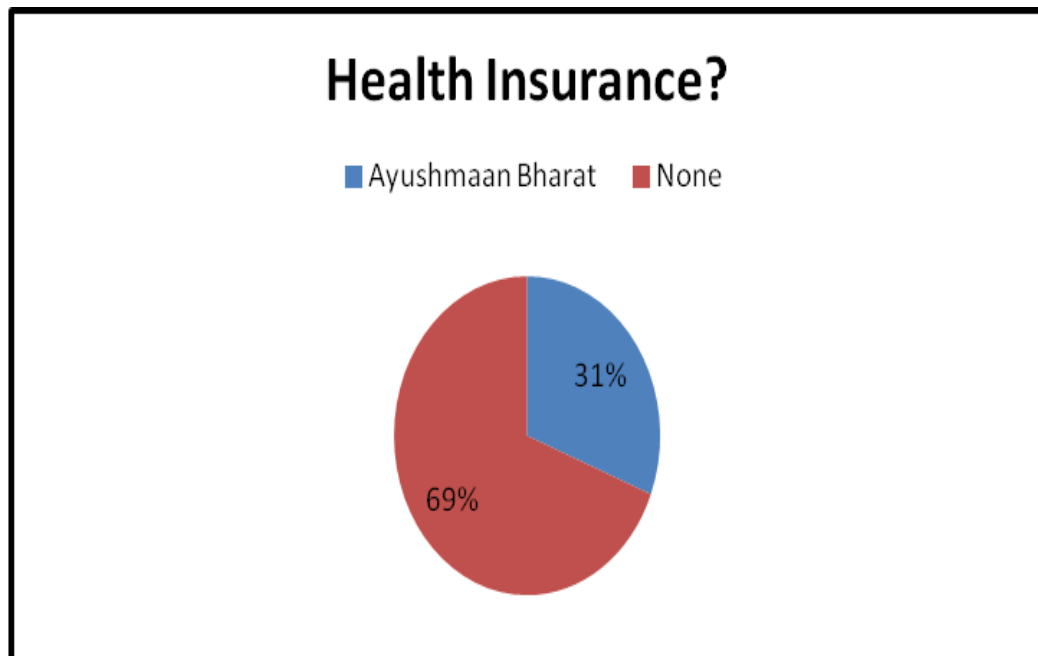
Table 4.15

Respondent status on the Health Insurance:



Bar Graph 4.11

Response wise breakup of the Health Insurance:



Pie Chart 4.11

INFERENCES

31% of the respondents are covered under Ayushman Bharat Scheme. Other respondents has shown interest for the same, but they are not aware about it and many of them do not have proper documents.

SECTION 2

EDUCATION

This section has a total of four questions which covers the education qualification of the respondents, the qualification of their wards. It also focuses on the type of education and types of schools where they or their wards study.

Questions are as follows:

Education?						
1	How far is the primary school from you place?	0 - 5 km	5 - 8 km	8 - 10 km	> 10 km	
2	How educated are you?	<5	<8	<10	<12	Uneducated
3	Where do your kids study?	Govt School	Private School	Dropout	Never went to school	
4	Are you aware about government schemes?	Fully aware	Partially	Not aware	Don't care	

Section - Table II

QUESTION 12

HOW FAR IS THE PRIMARY SCHOOL FROM YOUR PLACE?

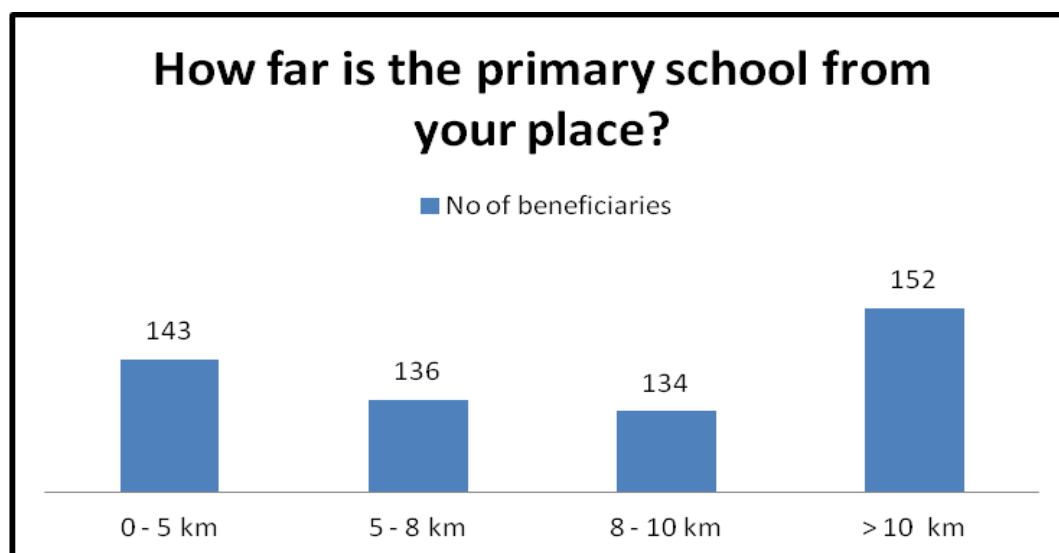
Distance of school, specially the primary school helps us understand the level of education. The far the primary school from the beneficiaries, the less the enrolment, the less of educated populations.

Table:

Question 12- How far is the primary school from your place?		
Sr No	Options	No of beneficiaries
1	0 - 5 km	143
2	5 - 8 km	136
3	8 - 10 km	134
4	> 10 km	152

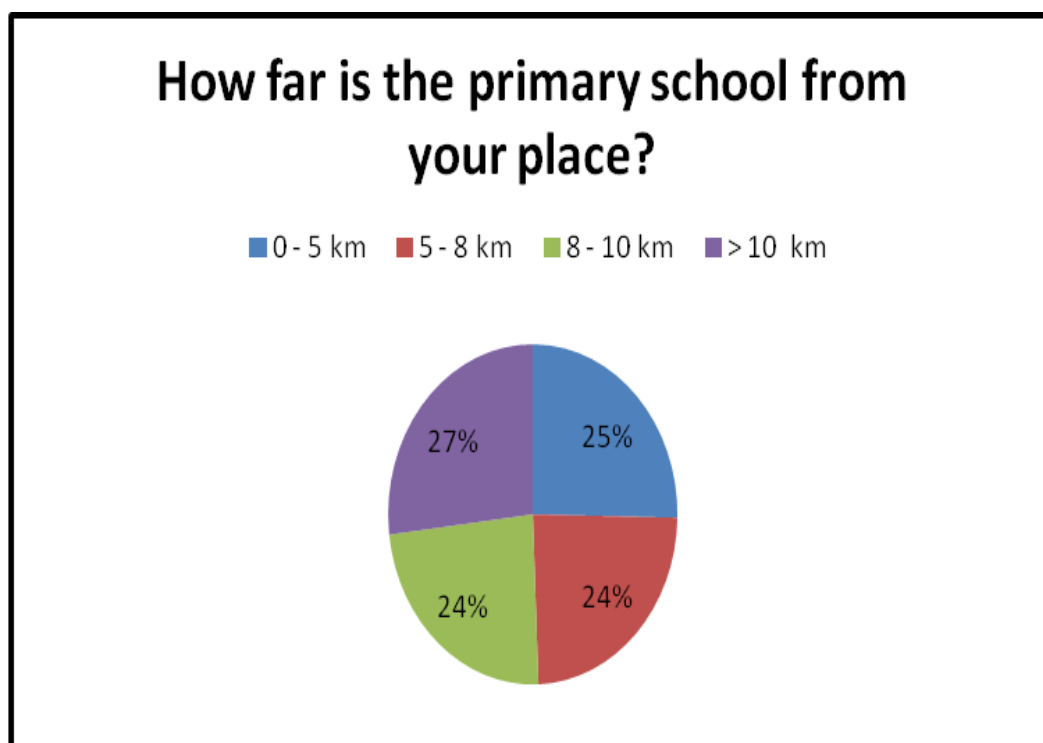
Table 4.16

Respondent status on the distance of the Primary School:



Bar Graph 4.12

Response wise breakup of the distance of the Primary School:



Pie Chart 4.12

INFERENCES

A nearby Primary school helps in better education for the wards. Approximately 25% of the respondents told that they are comfortable with the school being in the distance of 5km from their place.

QUESTION 13

HOW EDUCATED ARE YOU?

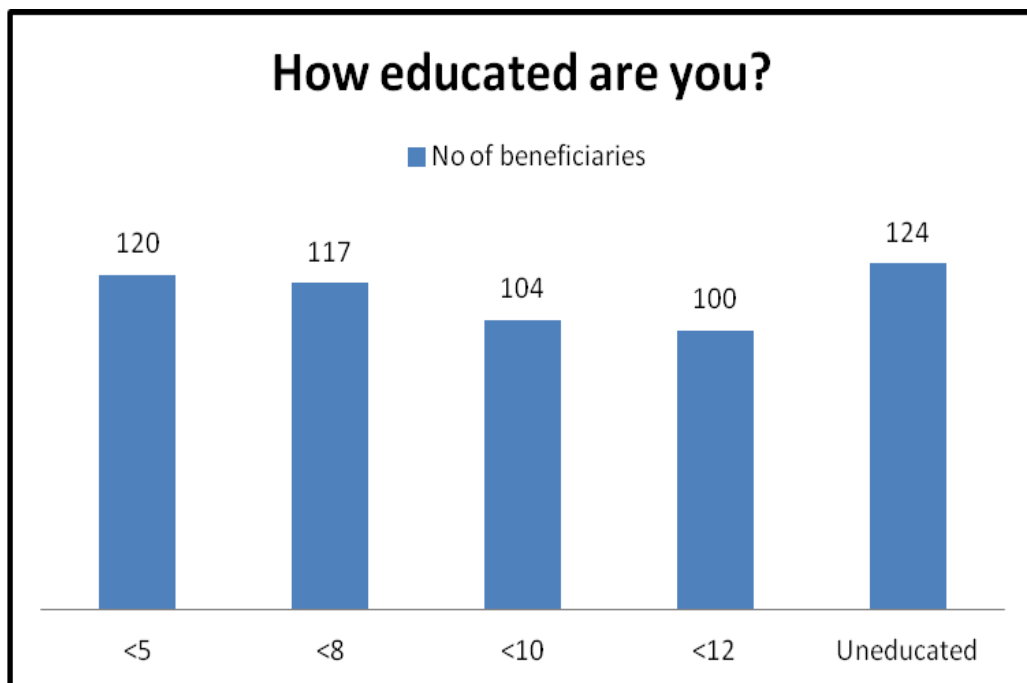
This question is focused on getting information related to the education level of the respondents.

Table:

Question 13- How educated are you?		
Sr No	Options	No of beneficiaries
1	<5	120
2	<8	117
3	<10	104
4	<12	100
5	Uneducated	124

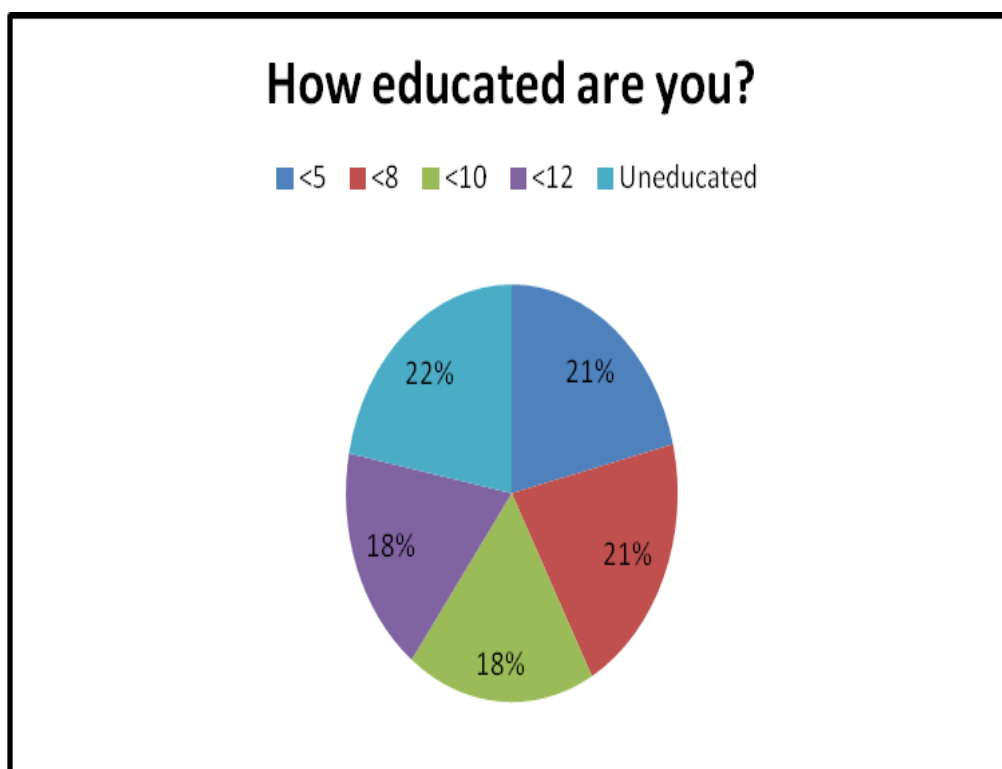
Table 4.17

Respondent Status on the level of Education:



Bar Graph 4.13

Response wise breakup of the level of Education:



Pie Chart 4.13

INFERENCES

A good chunk of respondents are either uneducated or had completed education till class 5 or 8. Many of them only know how to sign a document and count currencies.

QUESTION 14

WHERE DO YOUR KIDS STUDY?

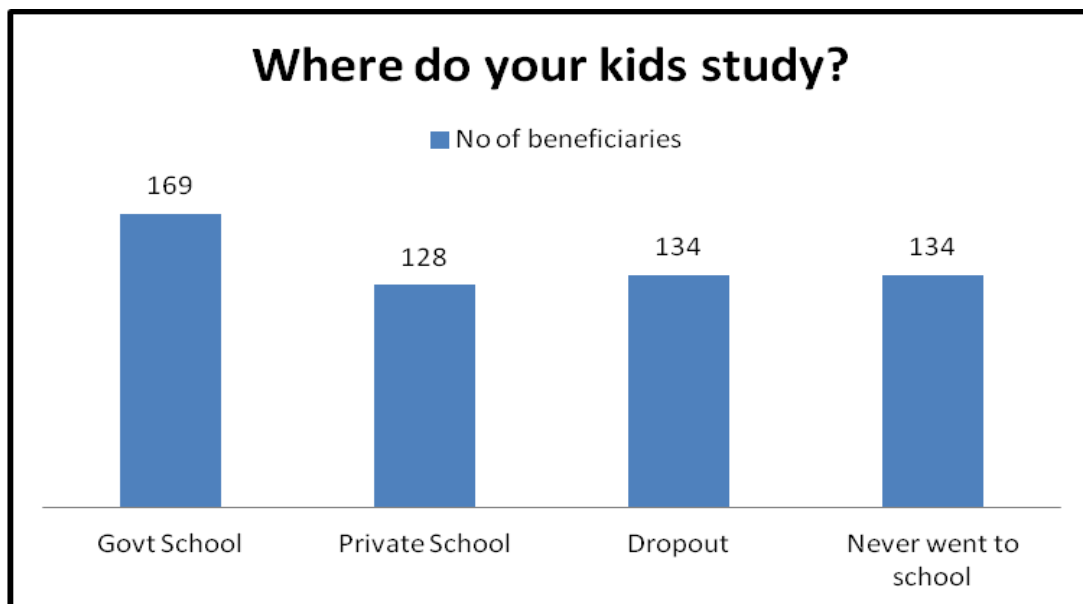
We have two sets of schools, government school and private school. The facilities vary in great deal in both the schools. It is generally observed that the confidence on government education is low but due to less income government school is the only option for many respondents.

Table:

Question 14 - Where do your kids study?		
Sr No	Options	No of beneficiaries
1	Govt School	169
2	Private School	128
3	Dropout	134
4	Never went to school	134

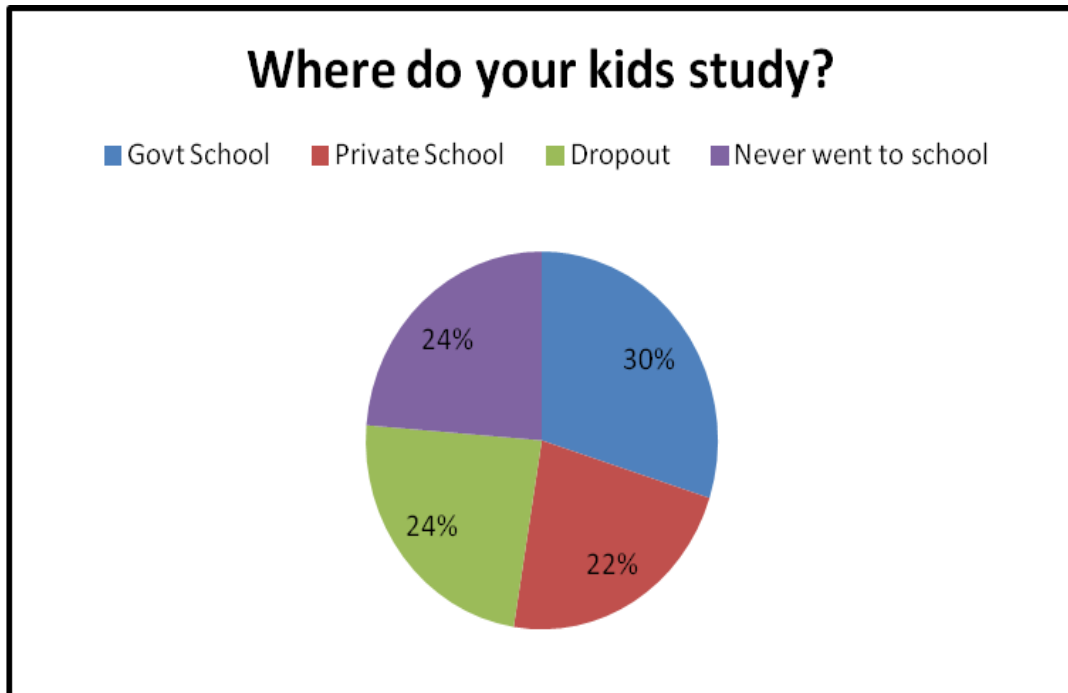
Table 4.18

Respondent status on the children Education:



Bar Graph 4.14

Response wise breakup of the children's Education:



Pie Chart 4.14

INFERENCES

Maximum respondents choose government schools over private school. But this was not by choice but due to the unavailability of money.

Almost half the respondents are in the criteria where either they dropped out or never went to school.

QUESTION 15

ARE YOU AWARE ABOUT GOVERNMENT SCHEMES?

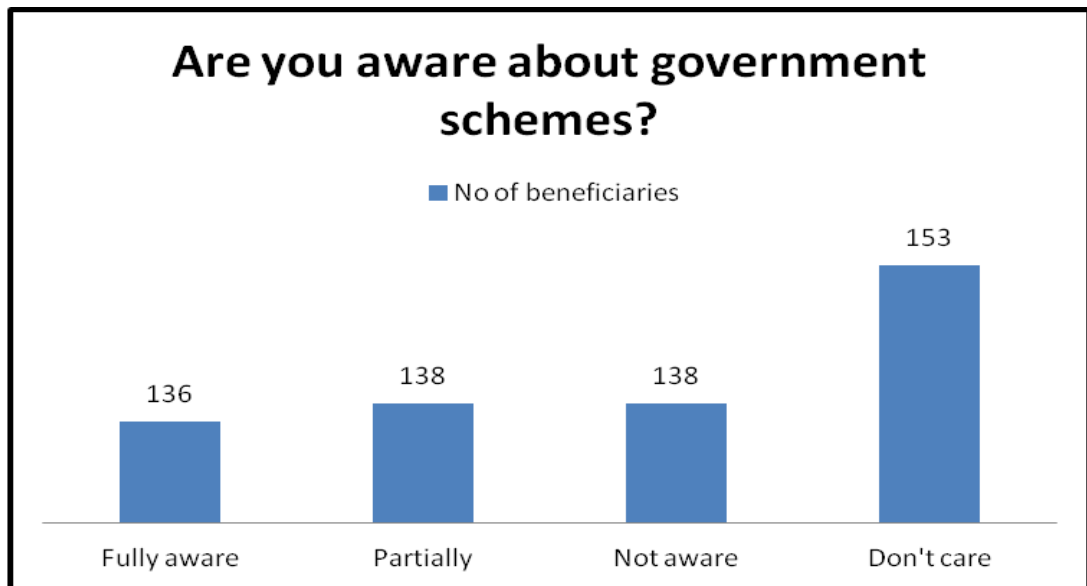
This question is focused to get information on the awareness level of the respondents on the government schemes in education sector.

Table:

Question 15 - Are you aware about government schemes?		
Sr No	Options	No of beneficiaries
1	Fully aware	136
2	Partially	138
3	Not aware	138
4	Don't care	153

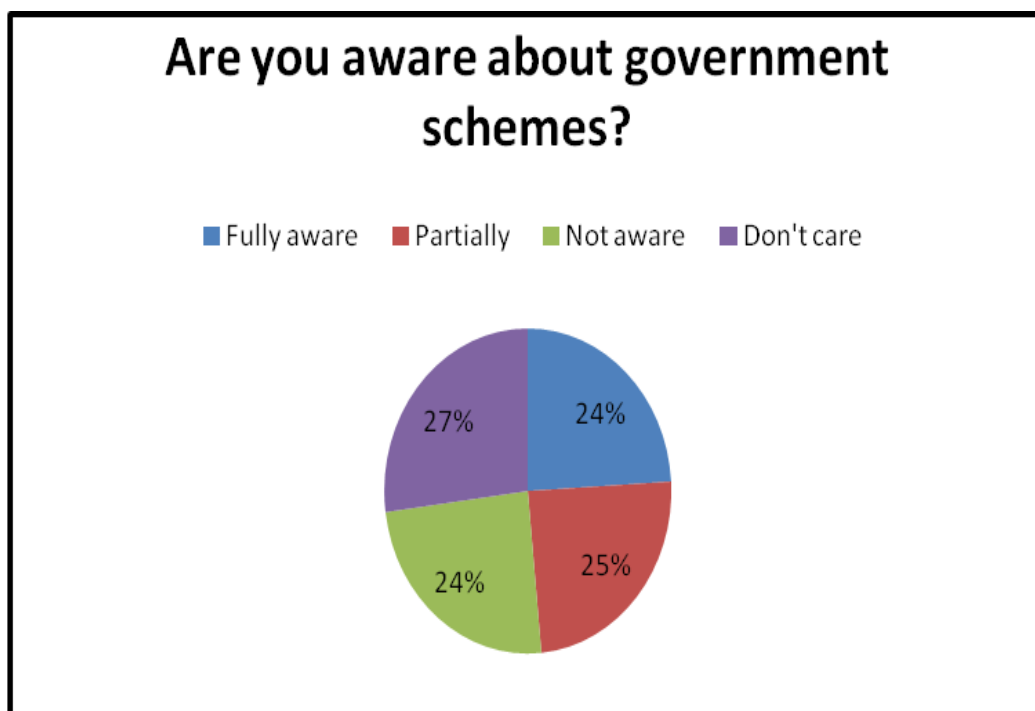
Table 4.19

Respondent status on the Government Schemes on Education:



Bar Graph 4.15

Response wise breakup of the awareness on the Government Schemes on Education:



Pie Chart 4.15

INFERENCES

The awareness level on the schemes related to education is very low in the respondents. A larger section is not aware if any such schemes are there in education. Many of them do not care if any scheme is there or not.

SECTION 3

SOCIAL

This section covers aspect such as, migration status, governments' documents, family structure and type of residence.

Questions are as follows:

Social?						
1	Are you migrated?	Yes	No			
2	Reasons of migration?	Economical	Marriage	Education	None	
3	Type of residence?	Rented	Own			
4	Government documents?	Aadhaar card	Voter Id	Ration Card	All of the above	None
5	Marriage age?	<14	<16	<18	<20	Don't remember
6	No of children?	1	2	3	4	>4
7	Family structure	Joint	Nuclear			

Section - Table III

QUESTION 16

ARE YOU MIGRATED?

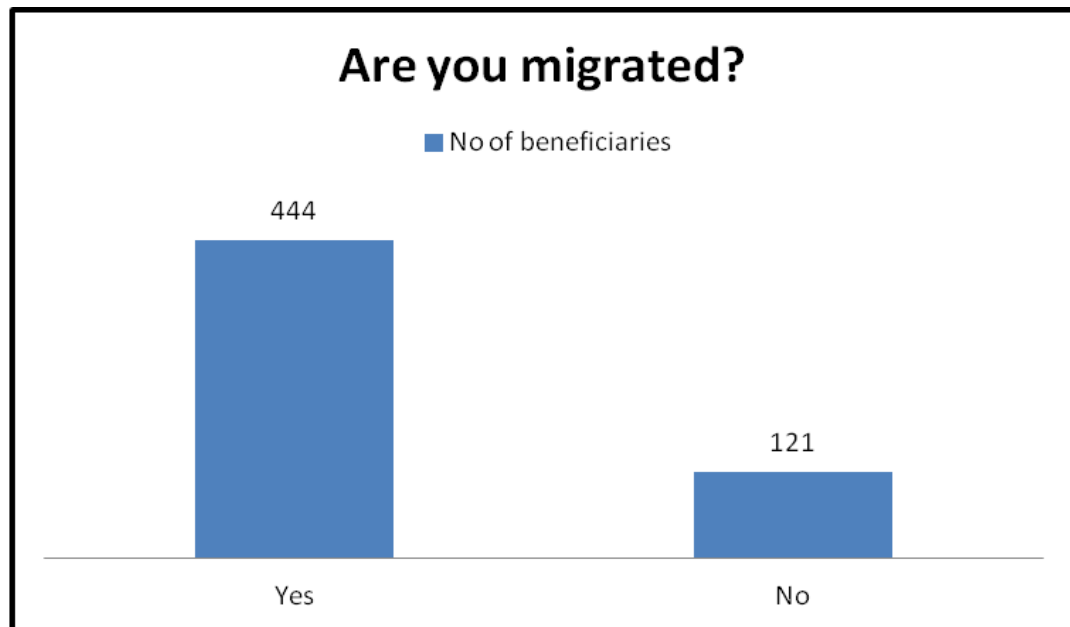
Migration is doom and boom at the same time. The number of population migrating to town for jobs and income dooms the villages from where they are migrating. The menace is in the supplying states from where migration takes in huge numbers. Migration booms the town where we can see more investment and more work due to higher population.

Table:

Question 16 - Are you migrated?		
Sr No	Options	No of beneficiaries
1	Yes	444
2	No	121

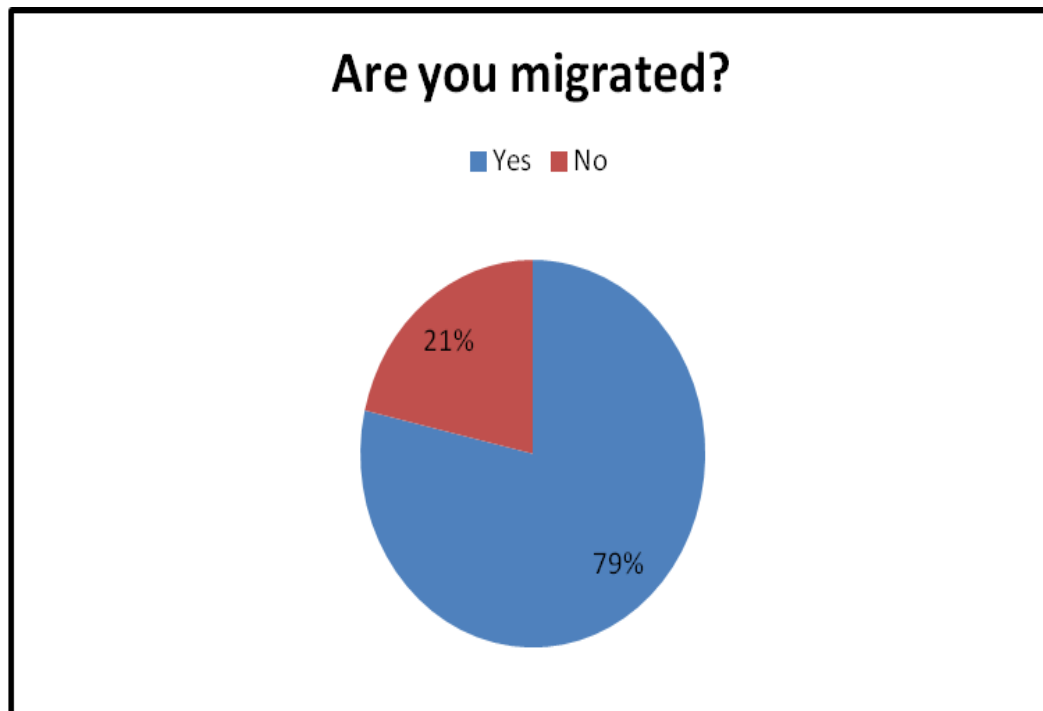
Table 4.20

Respondent status on the Migration:



Bar Graph 4.16

Response wise breakup of the Migration status:



Pie Chart 4.16

INFERENCES

Around 80 % of the respondents have migrated from their villages for better income and lifestyle.

QUESTION 17

REASONS OF MIGRATION?

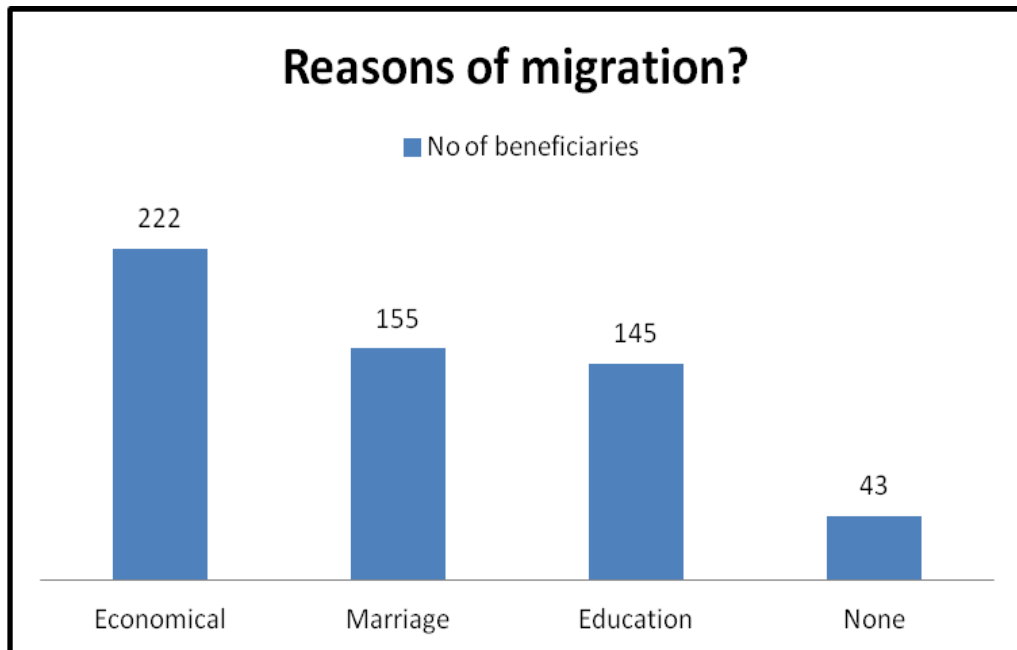
This question focuses on the reasons of migration.

Table:

Question 17 - Reasons of migration?		
Sr No	Options	No of beneficiaries
1	Economical	222
2	Marriage	155
3	Education	145
4	None	43

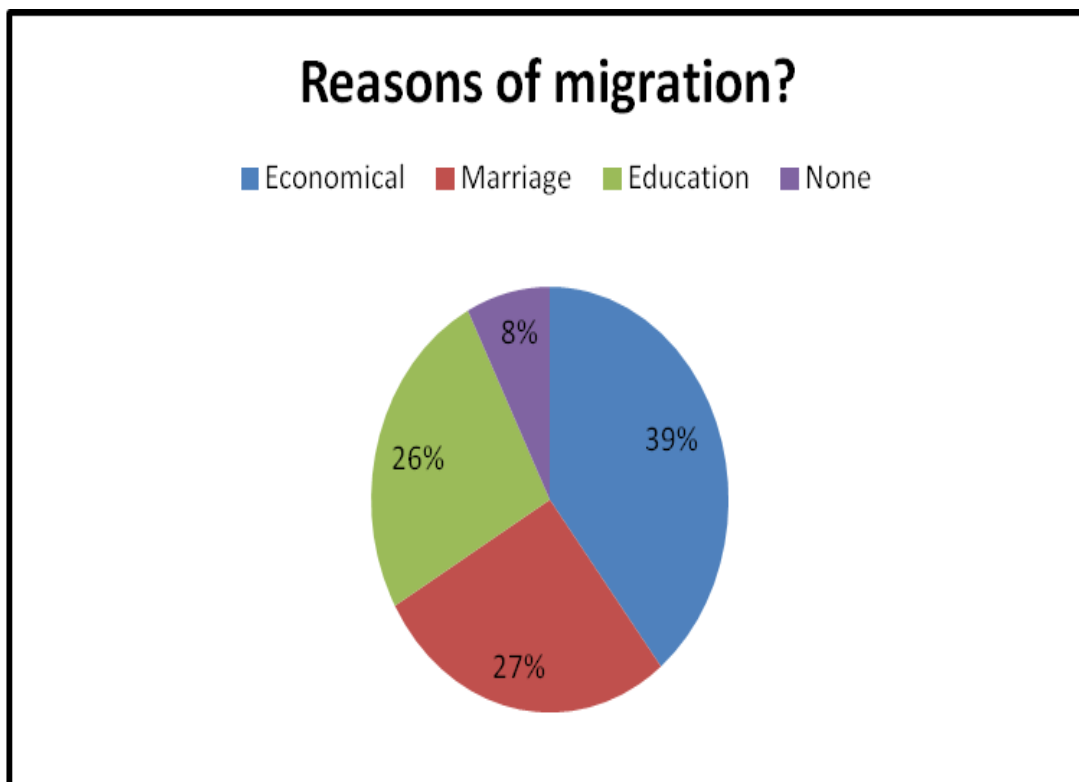
Table 4.21

Respondent status on the reasons for Migration:



Bar Graph 4.17

Response wise breakup of the Reasons for Migration:



Pie Chart 4.17

INFERENCES

Around 40% of the respondents have mentioned economical reasons for migration. Whereas, marriage and education is at 25% approximately. Some respondents just migrated because everyone was doing the same.

QUESTION 18

TYPE OF RESIDENCE?

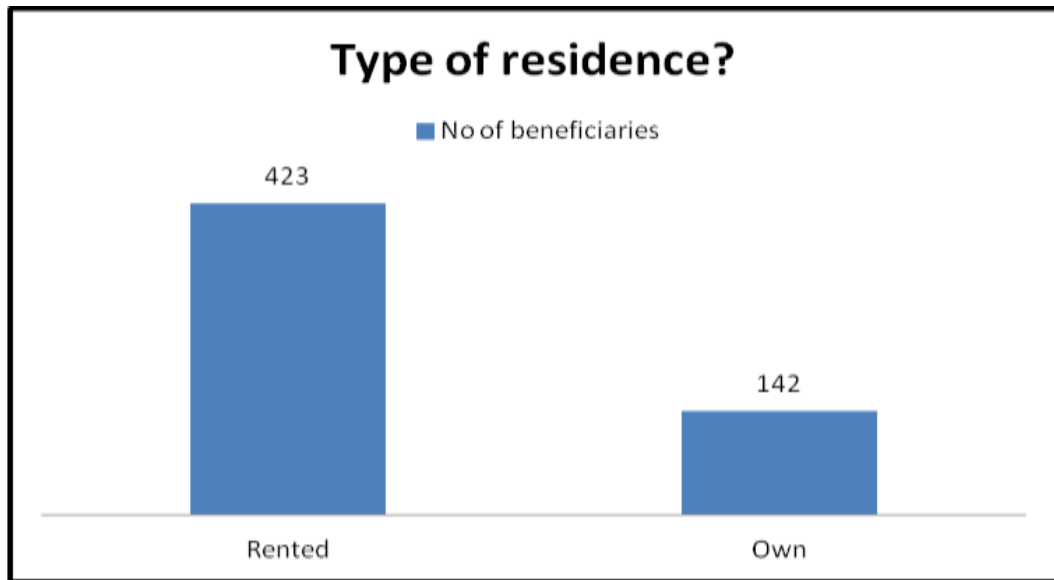
This question focuses on the type of homes. Rented or owned are the two criteria for the respondents.

Table:

Question 18 - Type of residence?		
Sr No	Options	No of beneficiaries
1	Rented	423
2	Own	142

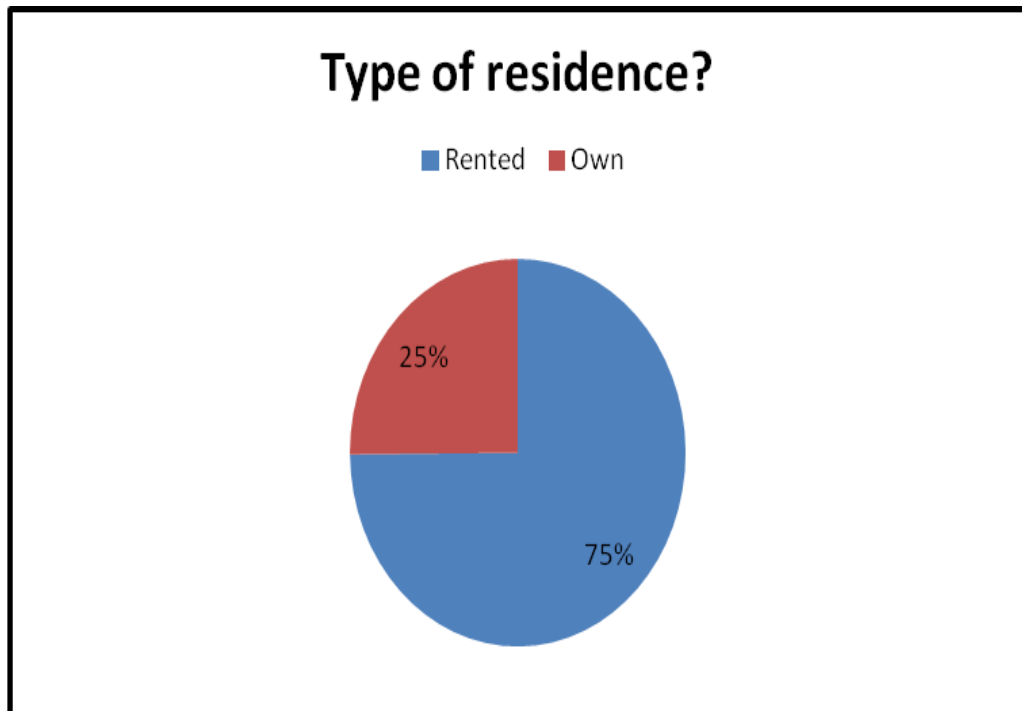
Table 4.22

Respondent status on the Type of Residence:



Bar Graph 4.18

Response wise breakup of the Types of Residence:



Pie Chart 4.18

INFERENCES

It was observed that maximum respondents are dwelling in the rented framework where as 25% respondents have their own residents. The respondents who have own residents have shifted fully from their villages after selling the property. They have invested the money after selling the property in owing residence in town.

QUESTION 19

GOVERNMENT DOCUMENTS?

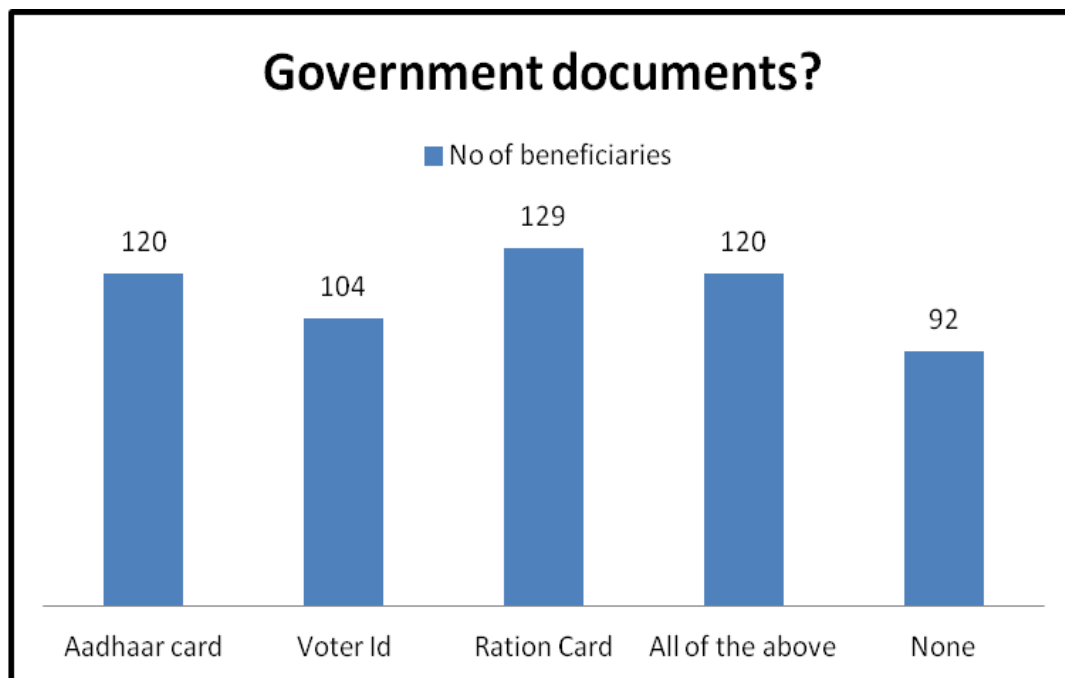
The question is directed to know whether the respondents have government identity documents which could be of assistance in different work and schemes.

Table:

Question 19 - Government documents?		
Sr No	Options	No of beneficiaries
1	Aadhaar card	120
2	Voter Id	104
3	Ration Card	129
4	All of the above	120
5	None	92

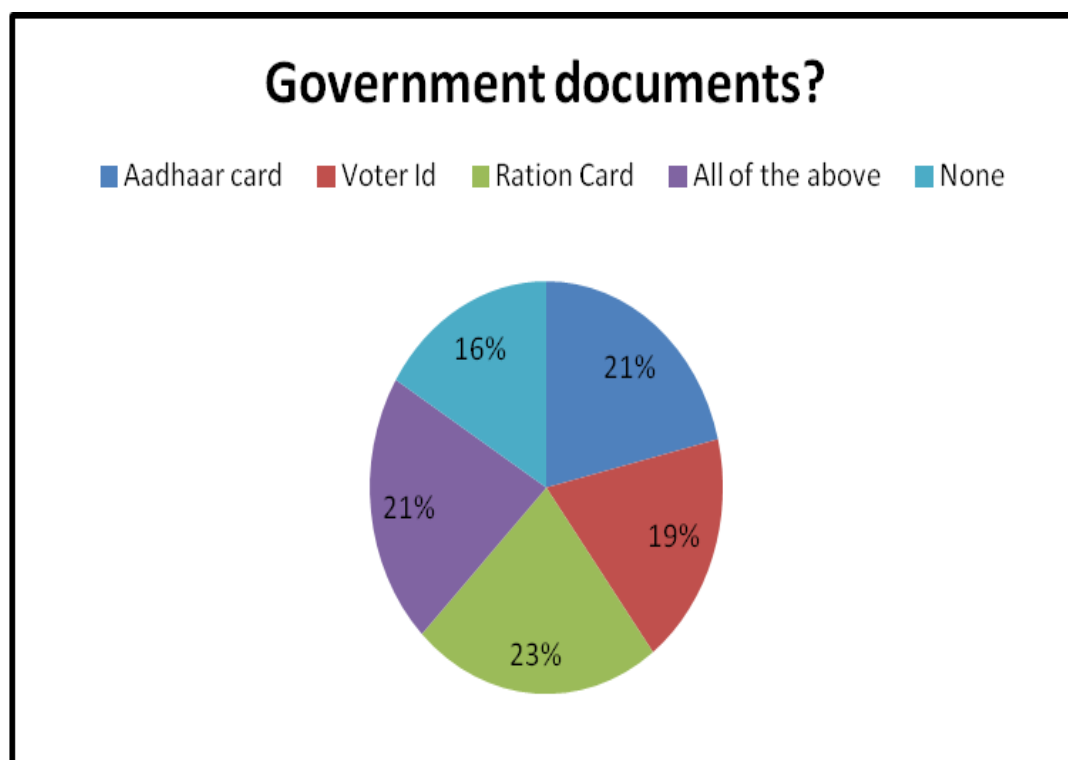
Table 4.23

Respondent status on the Government Documents:



Bar Graph 4.19

Response wise breakup of the Possession of the Government Document:



Pie Chart 4.19

INFERENCES

Around 16% of the respondents do not have any government documents. They have lost them in transition. May of them had never applied for any documents. 21% of respondents have all the mentioned documents and also aware about the utilization of the documents.

QUESTION 20

MARRIAGE AGE?

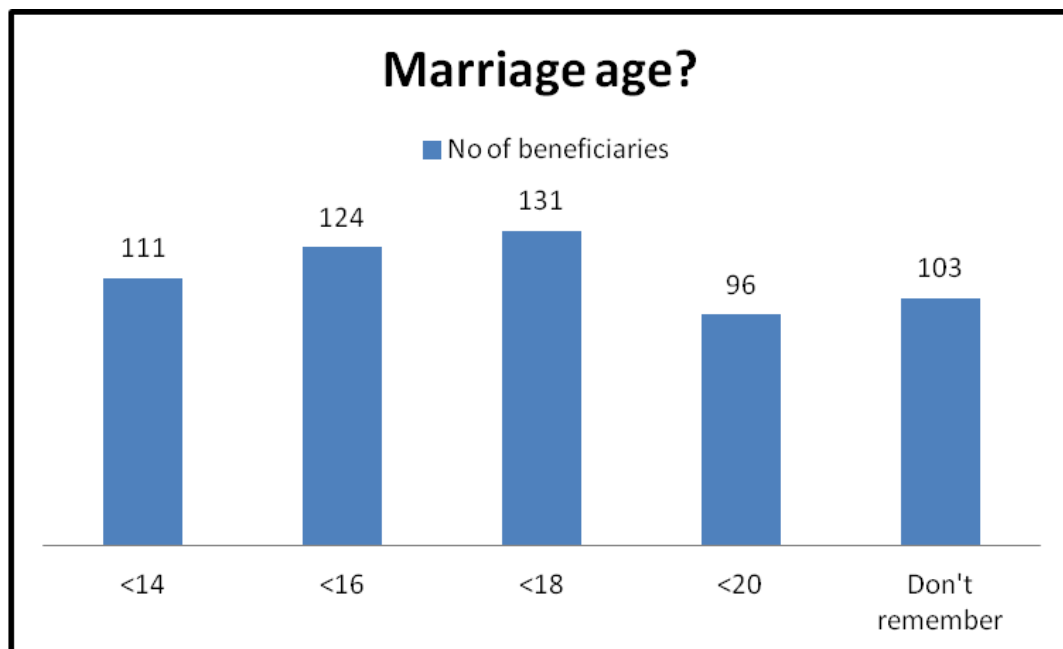
Marriage age of the women reflects development level in the community. Lesser the marriage age means the girl child was not matured enough when they got married. They must not have got chance to study or were not developed, physically or mentally.

Table:

Question 20 - Marriage age?		
Sr No	Options	No of beneficiaries
1	<14	111
2	<16	124
3	<18	131
4	<20	96
5	Don't remember	103

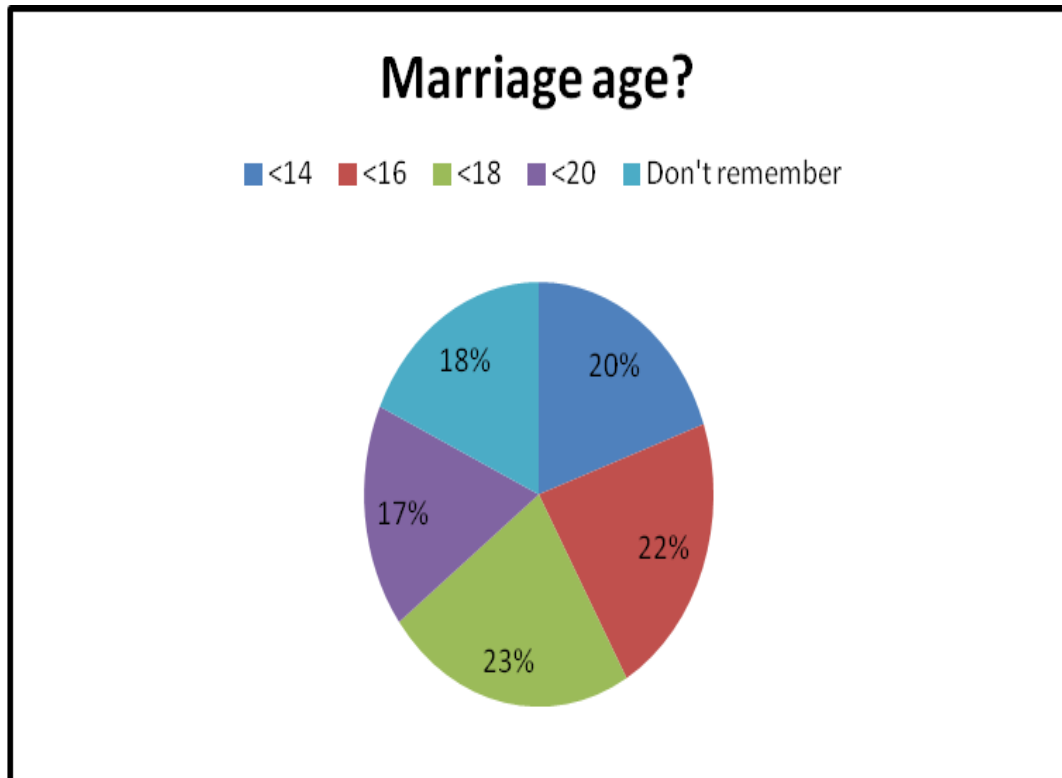
Table 4.24

Respondent status on the Marriage Age:



Bar Graph 4.20

Response wise breakup of the Marriage Age:



Pie Chart 4.20

INFERENCES

All the respondents were married before they turned 20. Approximately 65% respondents were married before 18 years. Many were married once they hit puberty and had her first child at a tender age of 15.

QUESTION 21

NUMBER OF CHILDREN?

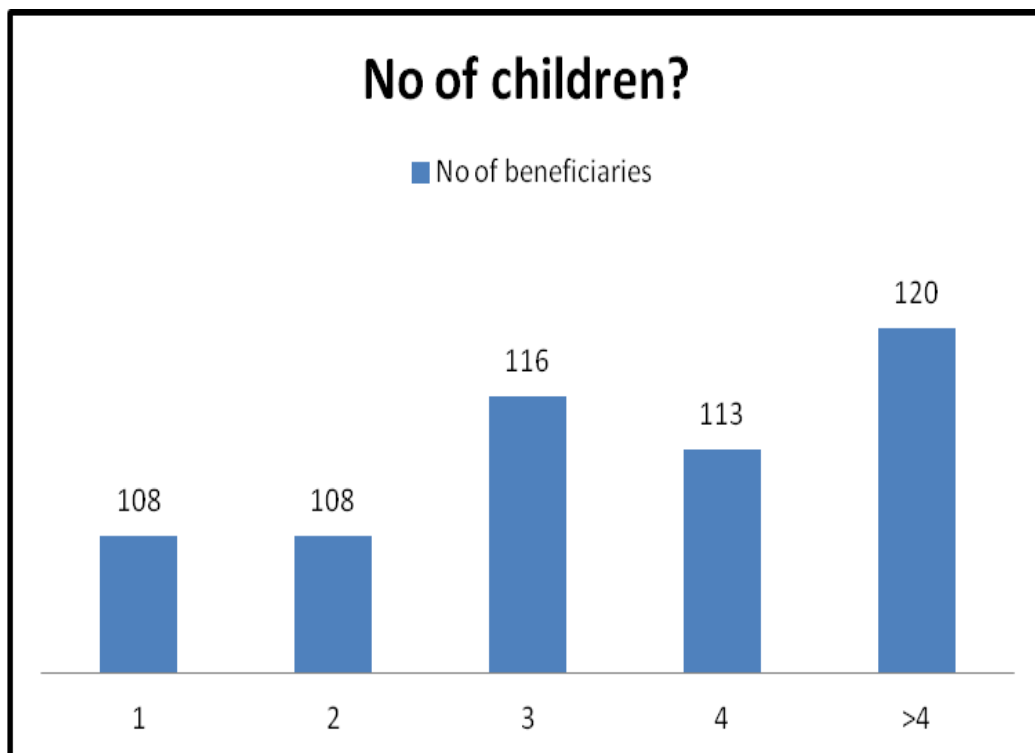
Due to early marriages the respondents are bound to have a good number of children. The number also increases in desire of male child.

Table:

Question 21 - No of Children?		
Sr No	Options	No of beneficiaries
1	1	108
2	2	108
3	3	116
4	4	113
5	>4	120

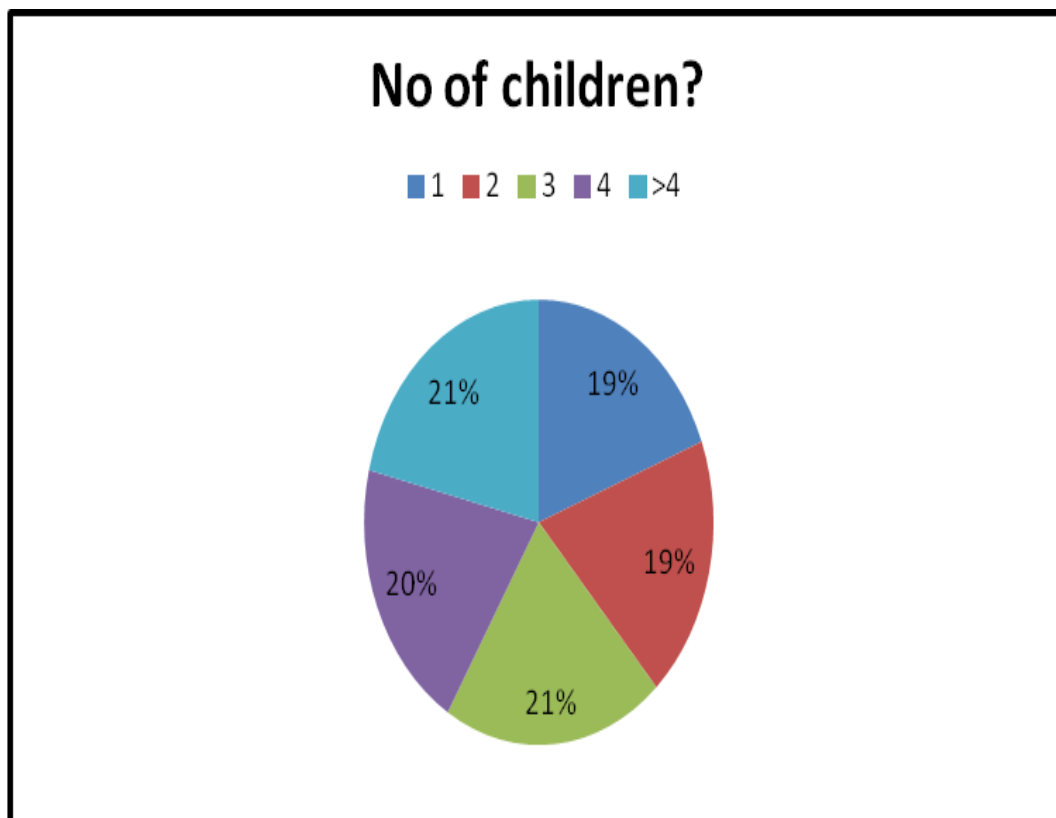
Table 4.25

Respondent Status on the Number of the Children:



Bar Graph 4.21

Response wise breakup of the Number of Children:



Pie Chart 4.21

INFERENCES

The biggest tower and share is of respondents having more than 4 children. Less children means the respondents were married in the last 4 to 5 years. Whereas more than 4 children means the respondent has tried for male babies.

QUESTION 22

FAMILY STRUCTURE?

Family structure (Joint and Nuclear) gives us sense on few patterns, such as:

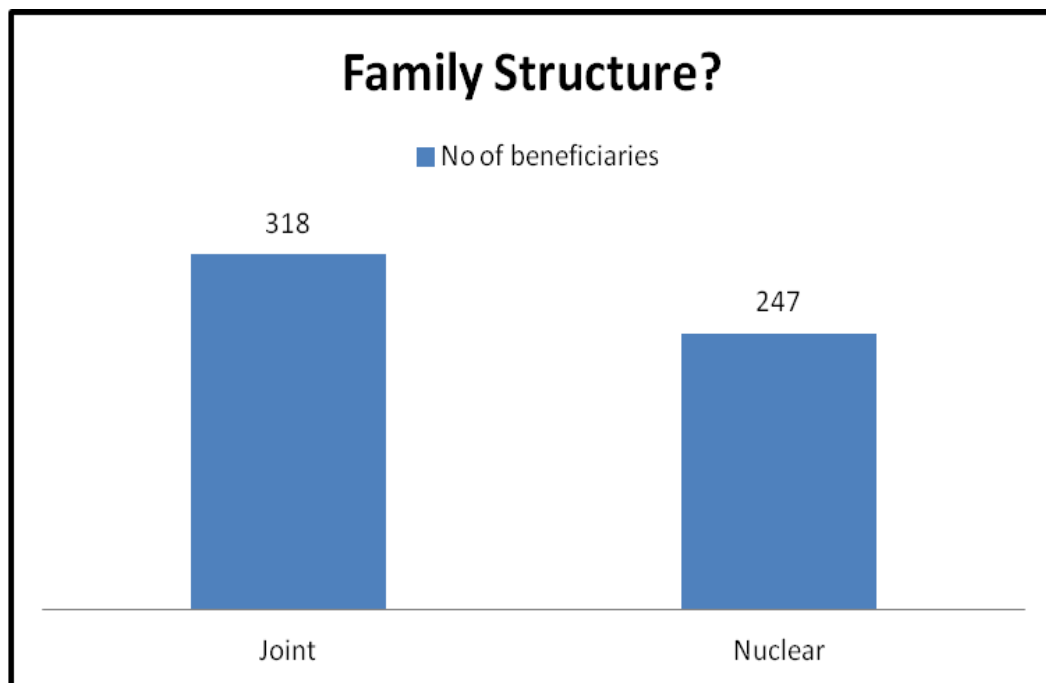
- a. Expenditure
- b. Education
- c. Lifestyle
- d. Expenses on food
- e. Expenses on medicines, etc.

Table:

Question 22 - Family structure?		
Sr No	Options	No of beneficiaries
1	Joint	318
2	Nuclear	247

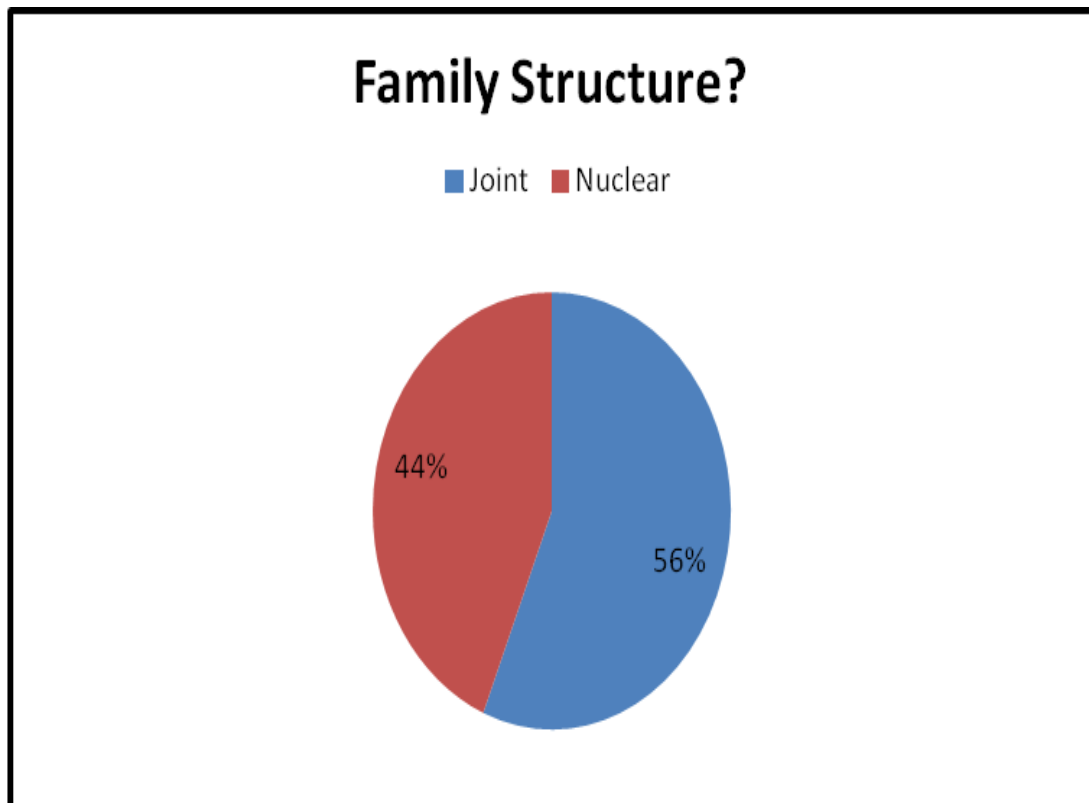
Table 4.26

Respondent Status on the Family Structure:



Bar Graph 4.22

Response wise breakup of the Type of Family Structure:



Pie Chart 4.22

INFERENCES

Maximum respondents are part of joint family. Joint family for them means more hands to earn. They have more money and resources than nuclear families.

SECTION 4

HEALTH

This section is dedicated to the health services which are available in the area the respondents are residing. It covers the anganwadi, asha centers, and health centers coverage in the nearby areas.

Questions are as follows:

Health?					
1	How far is aanganwadi from your place?	<2	<5	<10	>10
2	Health Facility in your area?	Asha Worker	ANM	Health Centre	Clinic
3	Medical Expenses per month?	<500	<1000	<2000	>2000
4	Aware of govt schemes?	Yes	No		

Section - Table IV

QUESTION 23

HOW FAR IS AANGANWADI FROM YOUR PLACE?

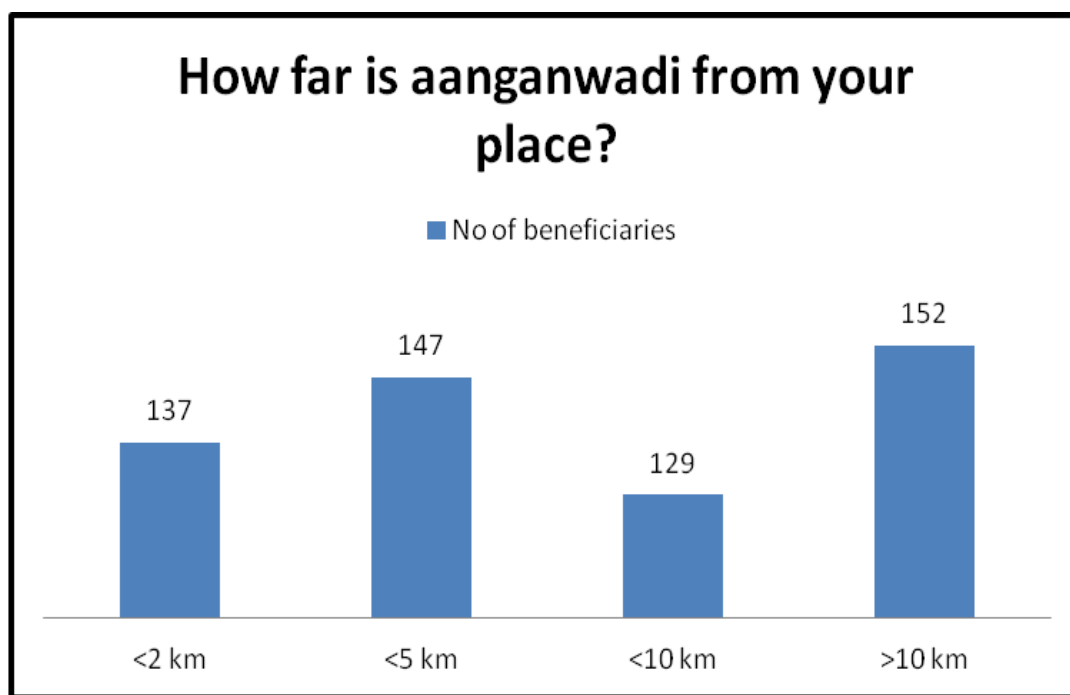
This question is to find the distance of Aanganwadi Kendra from the respondents. It is necessary because Aanganwadi provide basic health and education services to the children below 5 years. Aanganwadi is also involved in other government schemes which are for the lower income group individuals.

Table:

Question 23 - How far is Aanganwadi from your place?		
Sr No	Options	No of beneficiaries
1	<2 km	137
2	<5 km	147
3	<10 km	129
4	>10 km	152

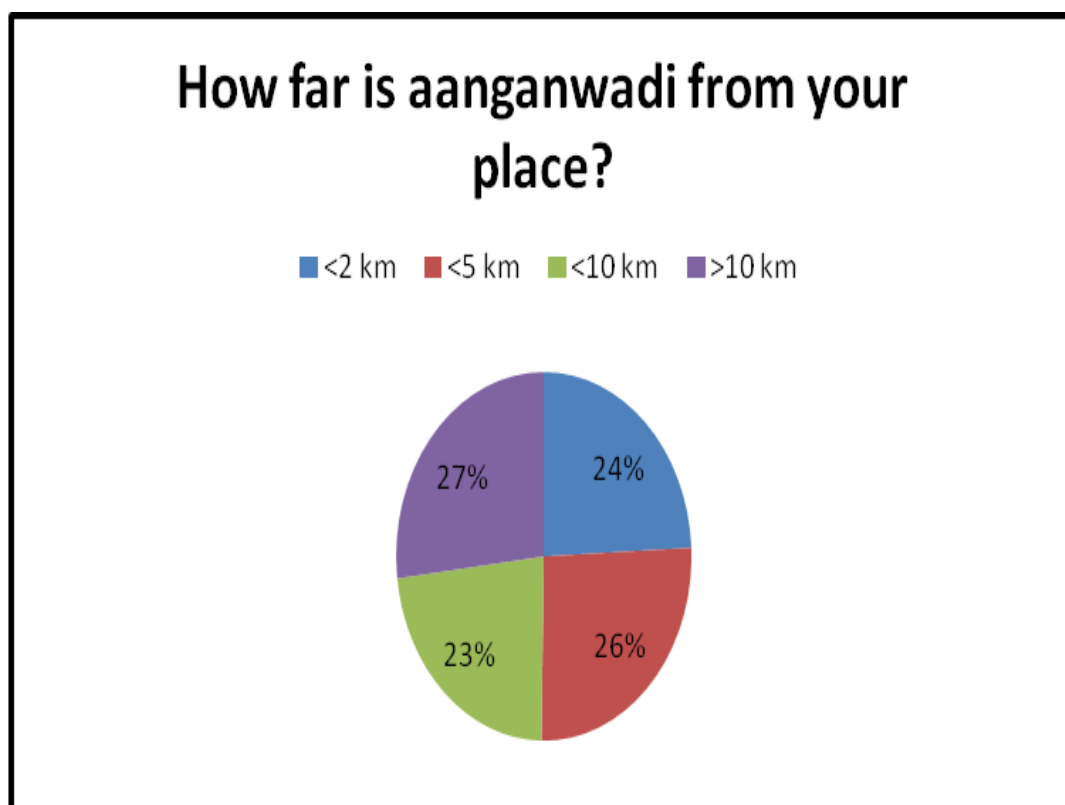
Table 4.27

Respondent status on the distance of the nearest Aanganwadi:



Bar Graph 4.23

Response wise breakup of the Aanganwadi distance:



Pie Chart 4.23

INFERENCES

It was observed that half of the respondents has Aanganwadi Kendra in 5 km radius. Their kids go there to the centre and study and have good nutritious food provided by the government. Whereas half of the respondents told that the Aanganwadi Kendras are 10km from their place.

QUESTION 24

HEALTH FACILITY IN YOUR AREA?

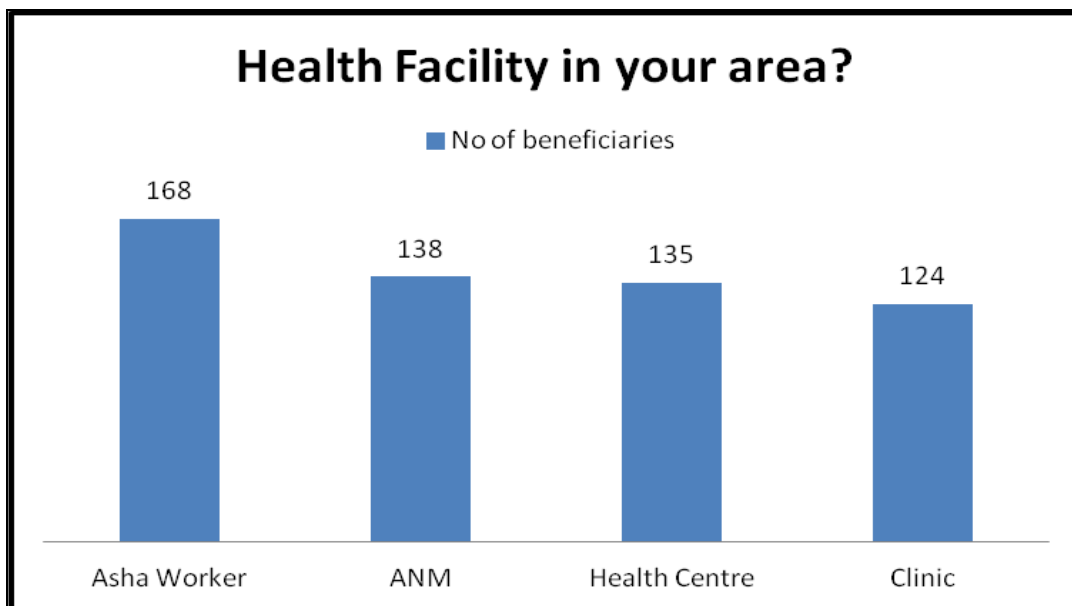
Here the respondents are asked about the health facilities which are available in or nearby areas. The respondents have to choose between government facilities such as Asha workers, ANM, Health Centre and private clinics.

Table:

Question 24 - Health Facility in your area?		
Sr No	Options	No of beneficiaries
1	Asha Worker	168
2	ANM	138
3	Health Centre	135
4	Clinic	124

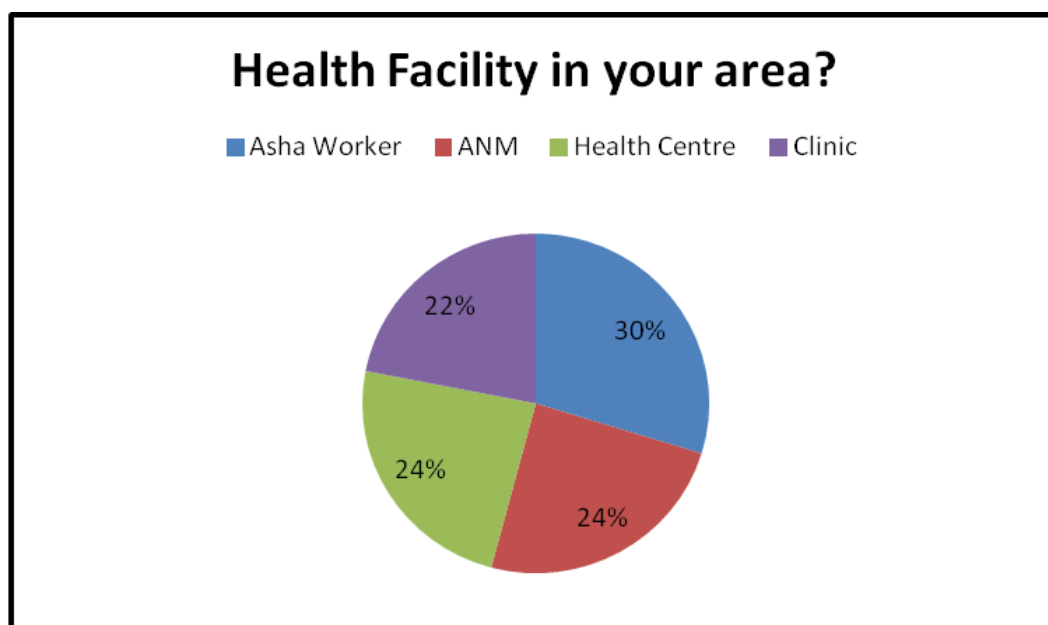
Table 4.28

Respondent status on the Health Facilities:



Bar Graph 4.24

Response wise breakup of the Health Facilities in the neighbourhood:



Pie Chart 4.24

INFERENCES

The outcome is mixed in nature where the respondents have told that Asha workers, ANM and health centres are in there in abundance. Clinics are good in number in the area. When asked about the services, they responded that the maximum help is provided by the private clinics.

QUESTION 25

MEDICAL EXPENSES PER MONTH?

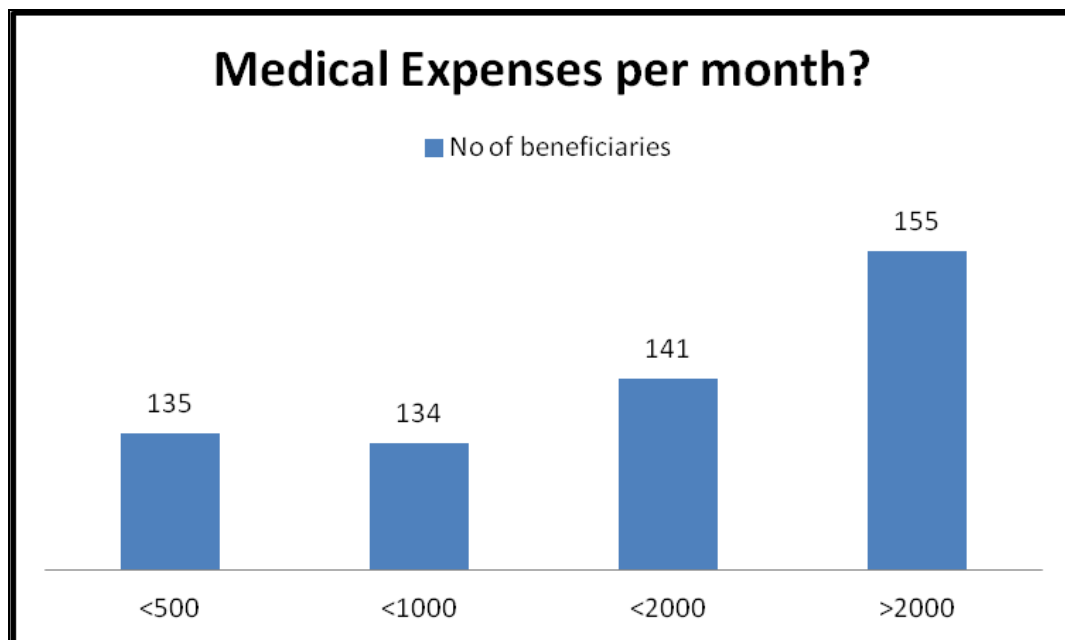
This question focuses on the medical expenditure per month. The purpose of expenditure might be different based on the family size, presence of infants, children or old age members.

Table:

Question 25 - Medical Expenses per month?		
Sr No	Options	No of beneficiaries
1	<500	135
2	<1000	134
3	<2000	141
4	>2000	155

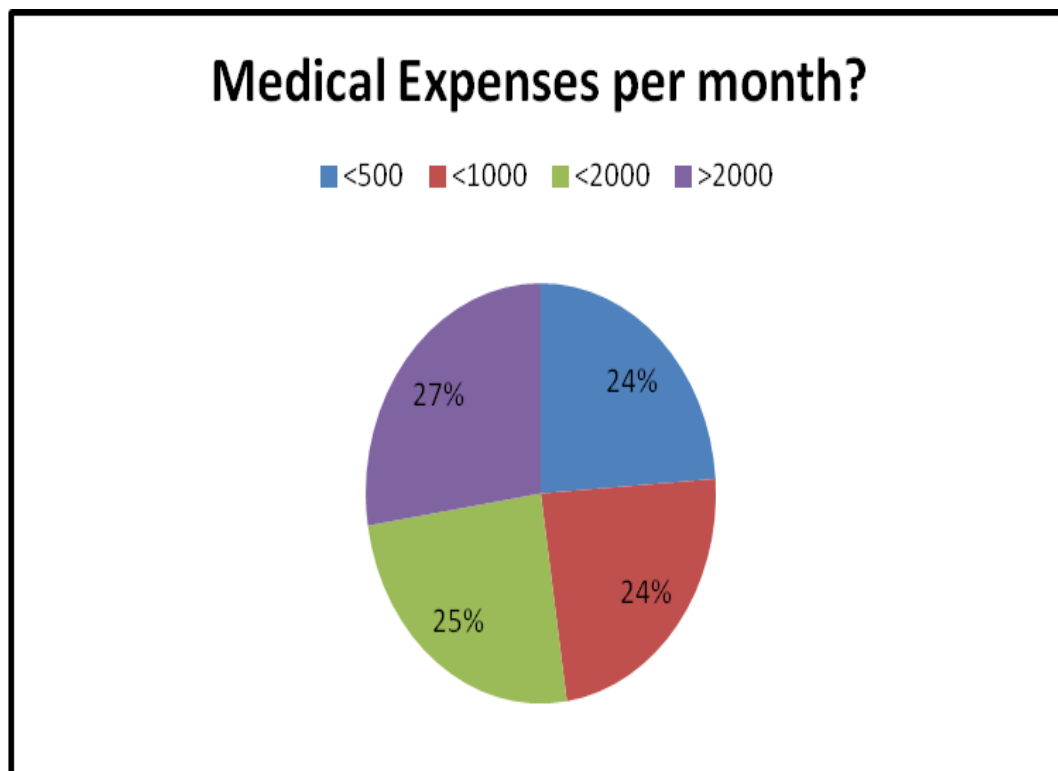
Table 4.29

Respondent status on the Medical Expenses per Month:



Bar Graph 4.25

Response wise breakup of the Medical Expenses per Month:



Pie Chart 4.25

INFERENCES

Maximum number of respondents has selected expenses above Rs a month 2000. Higher medical expenses mean it would be hard to invest in assets and educations or on living standard.

QUESTION 26

AWARE OF GOVERNMENT SCHEMES?

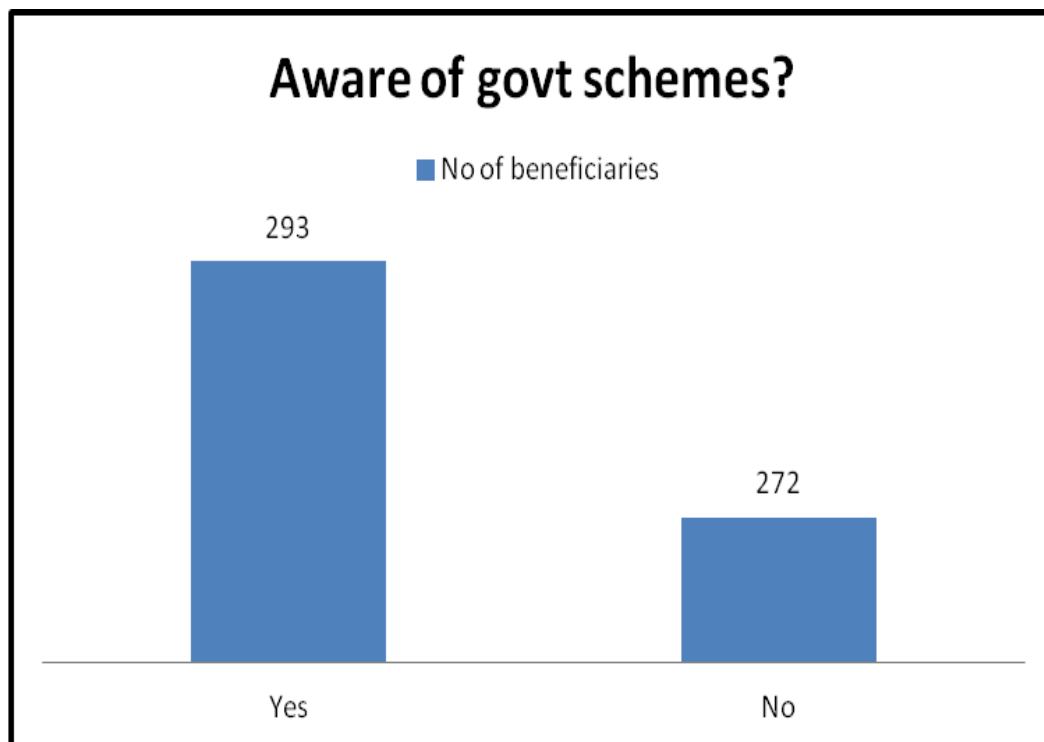
This question focuses on the awareness level of the respondents, about the government schemes. Schemes here mean central as well as state level schemes.

Table:

Question 26 - Aware of government schemes?		
Sr No	Options	No of beneficiaries
1	Yes	293
2	No	272

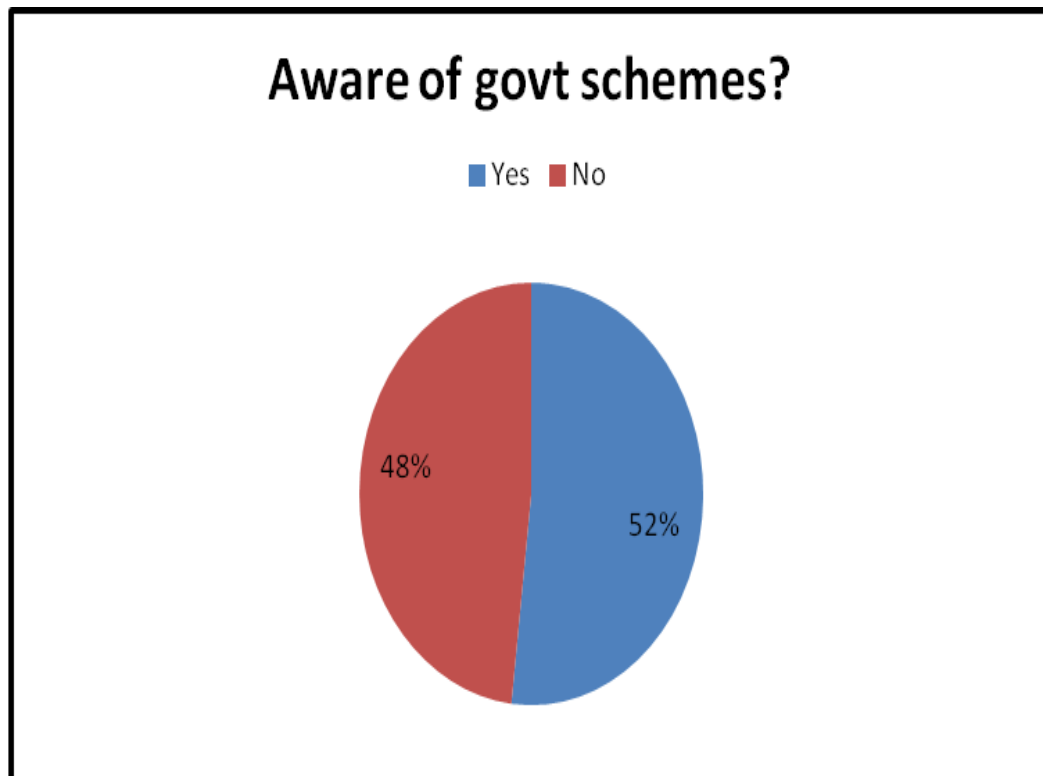
Table 4.30

Respondent status on the Awareness of Government Schemes:



Bar Graph 4.26

Response wise breakup of the awareness of Government Schemes:



Pie chart 4.26

INFERENCES

Awareness on the central and state government schemes seems to be good after analyzing the responses.

SECTION 5

ENVIRONMENT

This section covers the welfare schemes which have reached to the respondents. It generally covers the drinking water facility, drainage, toilets etc.

Question in the sections are as follows:

Environment?					
1	Type of drainage and garbage facility in locality?	Open and not maintained	Closed	Open but maintained	No such facility
2	Drinking water?	Tapped water	Municipality Supply through tankers	Hand pump	Buy from local vendor
3	Separate toilet?	Yes	No		
4	Mode of cooking?	Gas	Kerosene	Coal	
5	Ujjwala Yojana?	Yes	No		

Section - Table V

QUESTION 27

TYPE OF DRAINAGE AND GARBAGE FACILITY IN LOCALITY?

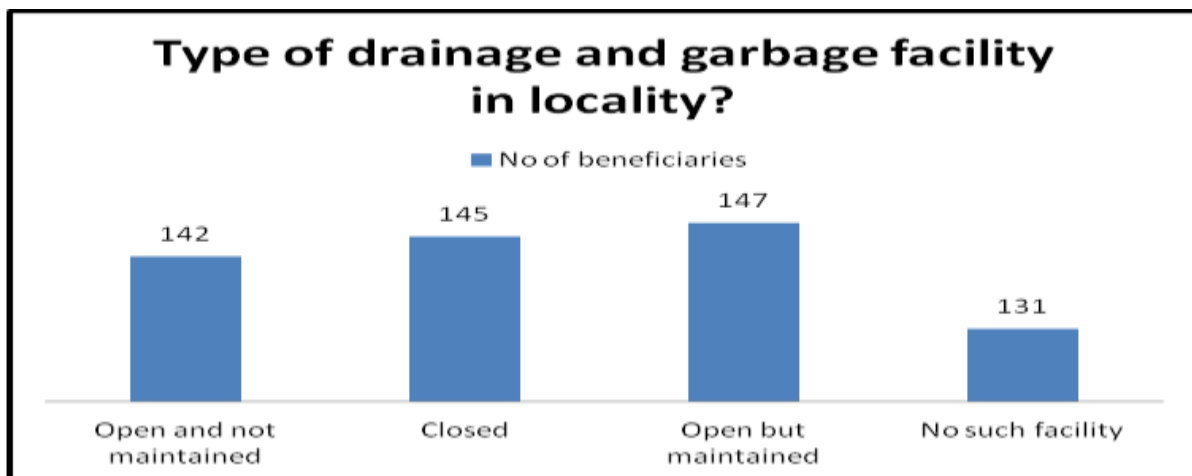
This question focuses on the drainage and garbage facility in the area the respondents. It is directly proportional to health situations of the respondents.

Table:

Question 27 - Type of drainage and garbage facility in locality?		
Sr No	Options	No of beneficiaries
1	Open and not maintained	142
2	Closed	145
3	Open but maintained	147
4	No such facility	131

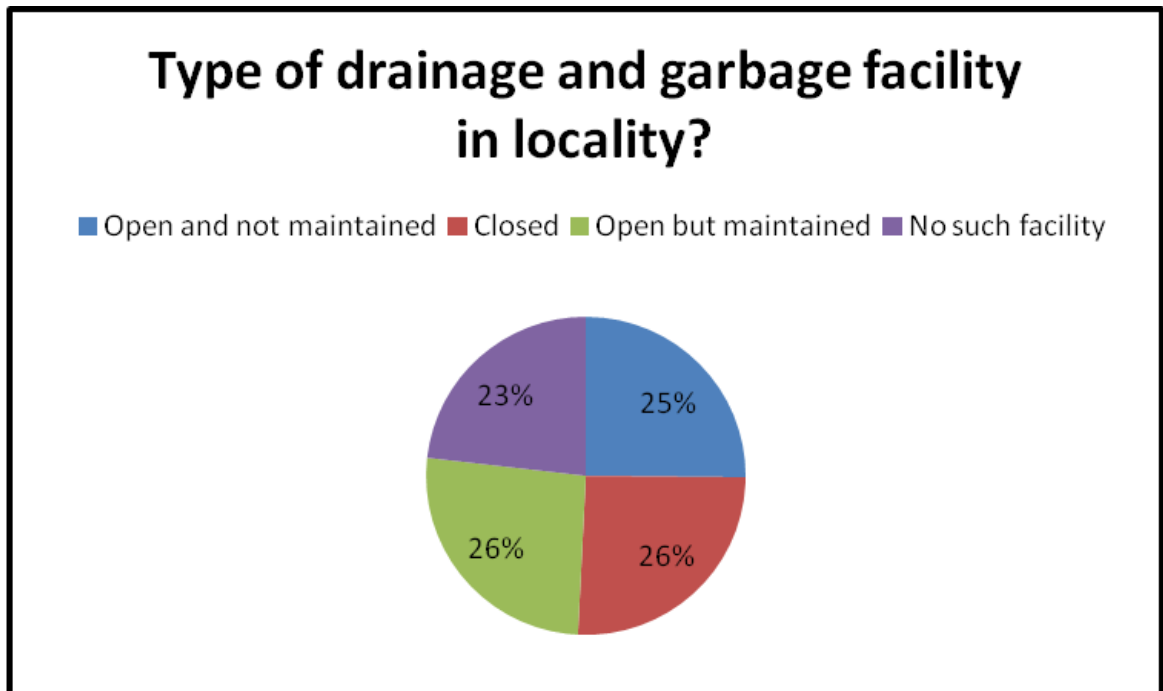
Table 4.31

Respondent status on the Type of Drainage and Garbage Facilities:



Bar Graph 4.27

Response wise breakup of the Type of Drainage and Garbage Facility in the neighbourhood:



Pie Chart 4.27

INFERENCES

Around 23% of the respondents told that drainage and garbage facilities are missing in their area. They are waiting for the facilities for few years now. There were respondents who told that there are facilities which are maintained and closed drainage.

QUESTION 28

DRINKING WATER?

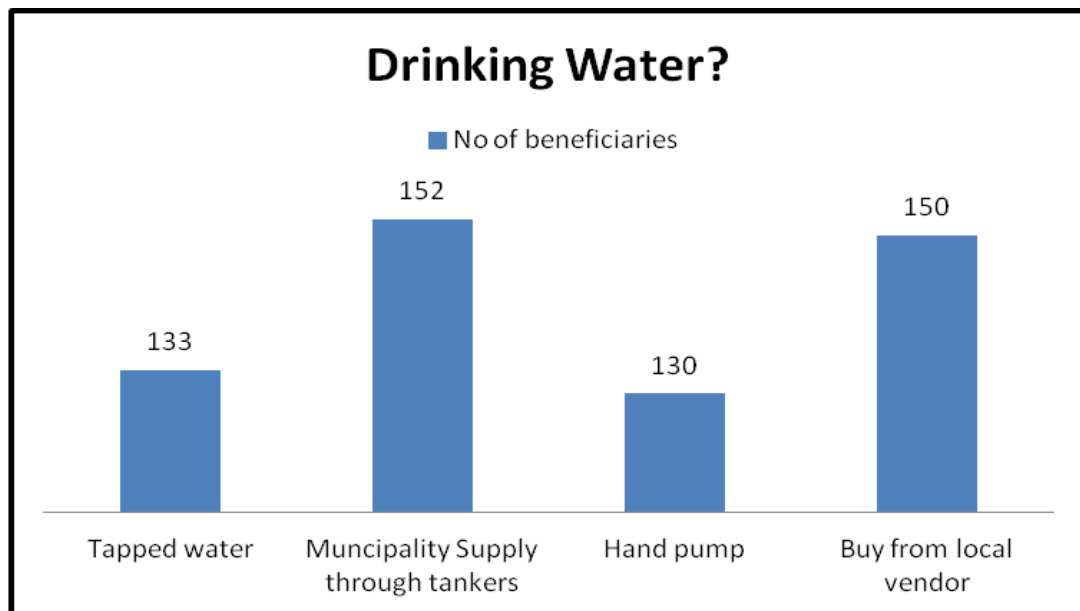
This question focuses on the drinking water facilities available in the area. It covers tapped water directly to home, Municipality Supply through tankers, hand pump, etc.

Table:

Question 28 - Drinking water?		
Sr No	Options	No of beneficiaries
1	Tapped water	133
2	Municipality Supply through tankers	152
3	Hand pump	130
4	Buy from local vendor	150

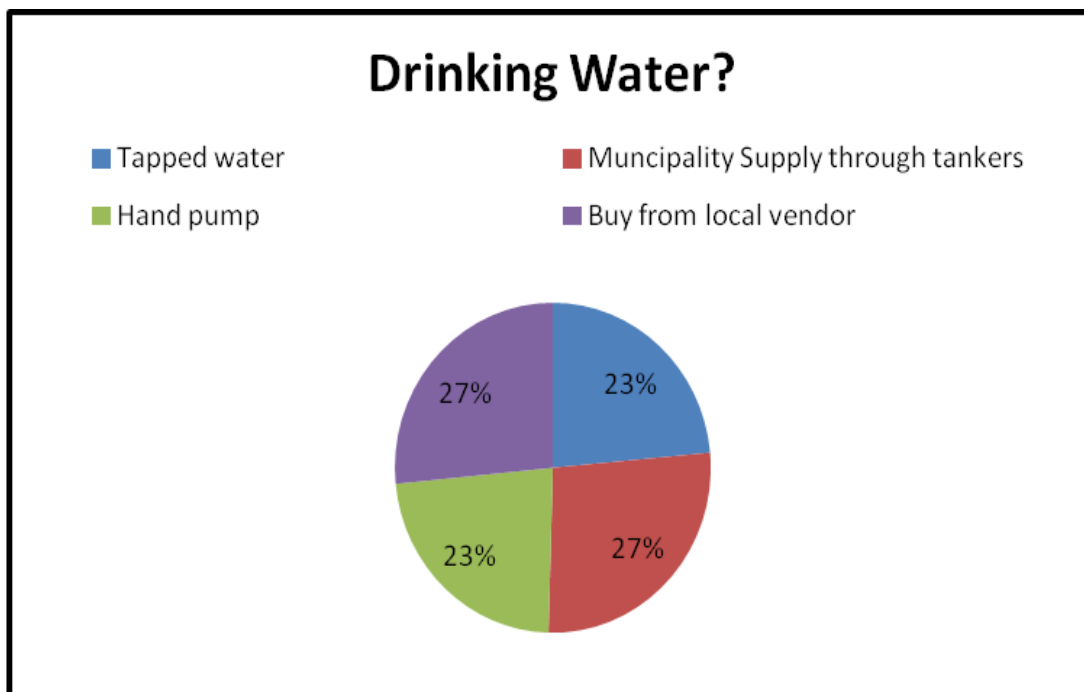
Table 4.32

Respondent status on the Drinking Water facilities:



Bar Graph 4.28

Response wise breakup of the status on Drinking Water facilities:



Pie Chart 4.28

INFERENCES

Maximum respondents have selected Municipality supplied water through tankers and buy from local vendors. It shows that there is much need for drinking water facility to improve in the area.

QUESTION 29

SEPARATE TOILET?

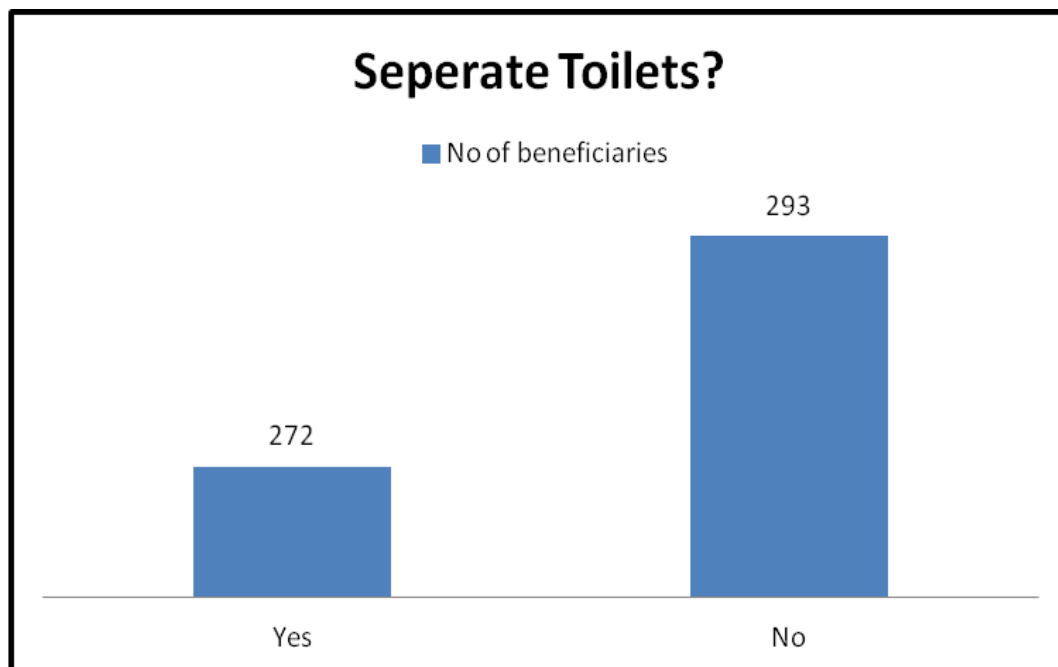
This question is to take in consideration of the toilets the respondents use. Community toilets and separate toilets were in considerations.

Table:

Question 29 - Separate toilet?		
Sr No	Options	No of beneficiaries
1	Yes	272
2	No	293

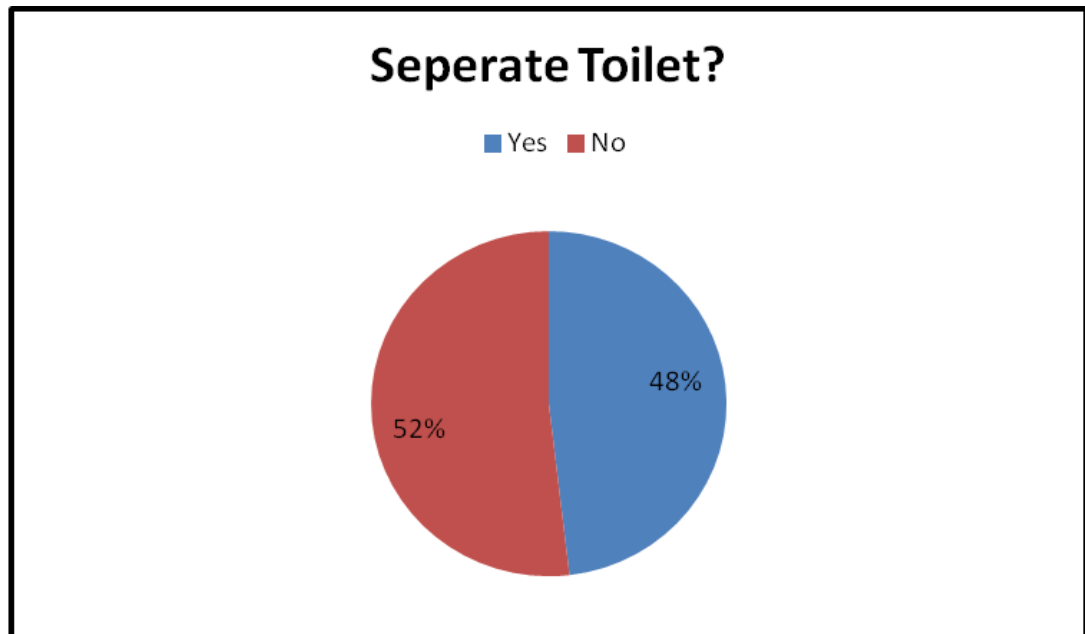
Table 4.33

Respondent status on the Separate Toilets:



Bar Graph 4.29

Response wise breakup of the Seperate Toilet used under the Swatch Bharat Mission:



Pie Chart 4.29

INFERENCES

It was observed that 48% of the respondents have separate toilets for their family whereas 52% of the respondents have to share the toilets with other families.

QUESTION 30

MODE OF COOKING?

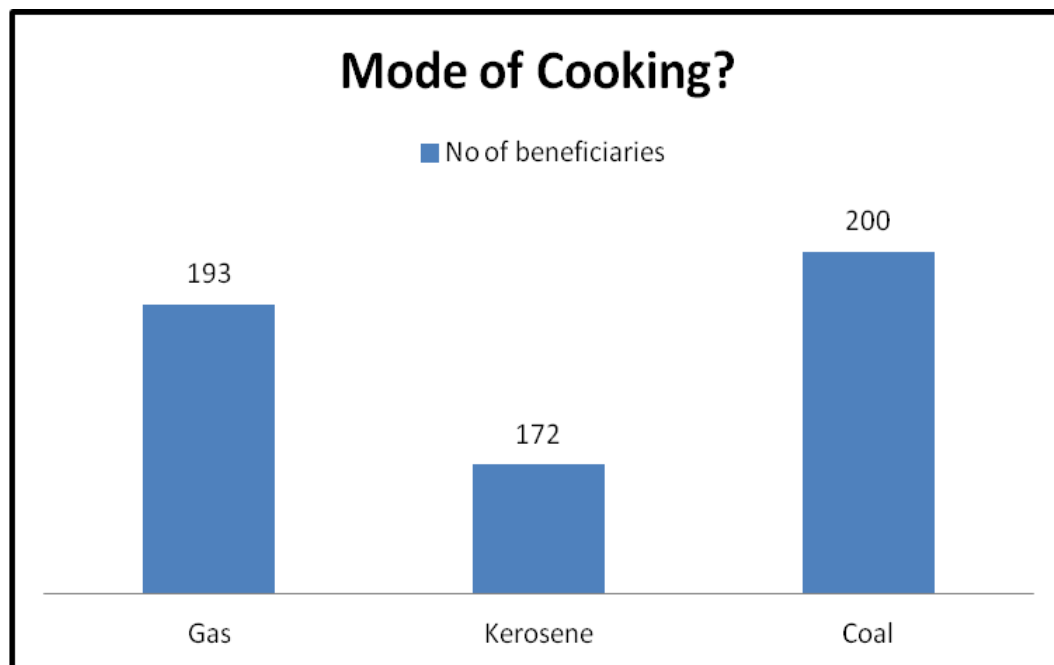
This question is to take into account the type of fuel used to cook food. Here coal is the cheapest form of fuel followed by kerosene and then gas.

Table:

Question 30 - Mode of cooking?		
Sr No	Options	No of beneficiaries
1	Gas	193
2	Kerosene	172
3	Coal	200

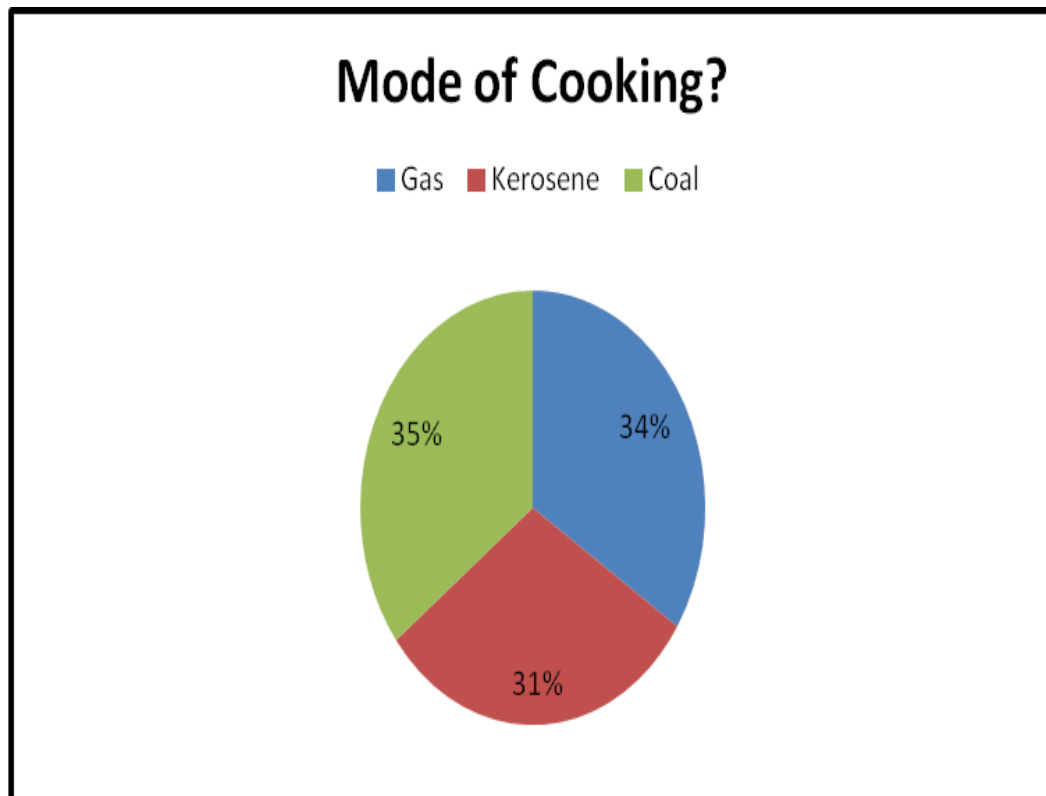
Table 4.34

Respondent status on the mode of cooking:



Bar Graph 4.30

Response wise breakup of the Mode of Cooking:



Pie Chart 4.30

INFERENCES

It was observed that maximum numbers of respondents are using coal as fuel. It is because of easy availability and coal is the cheapest fuel.

QUESTION 31

UJJWALA YOJANA?

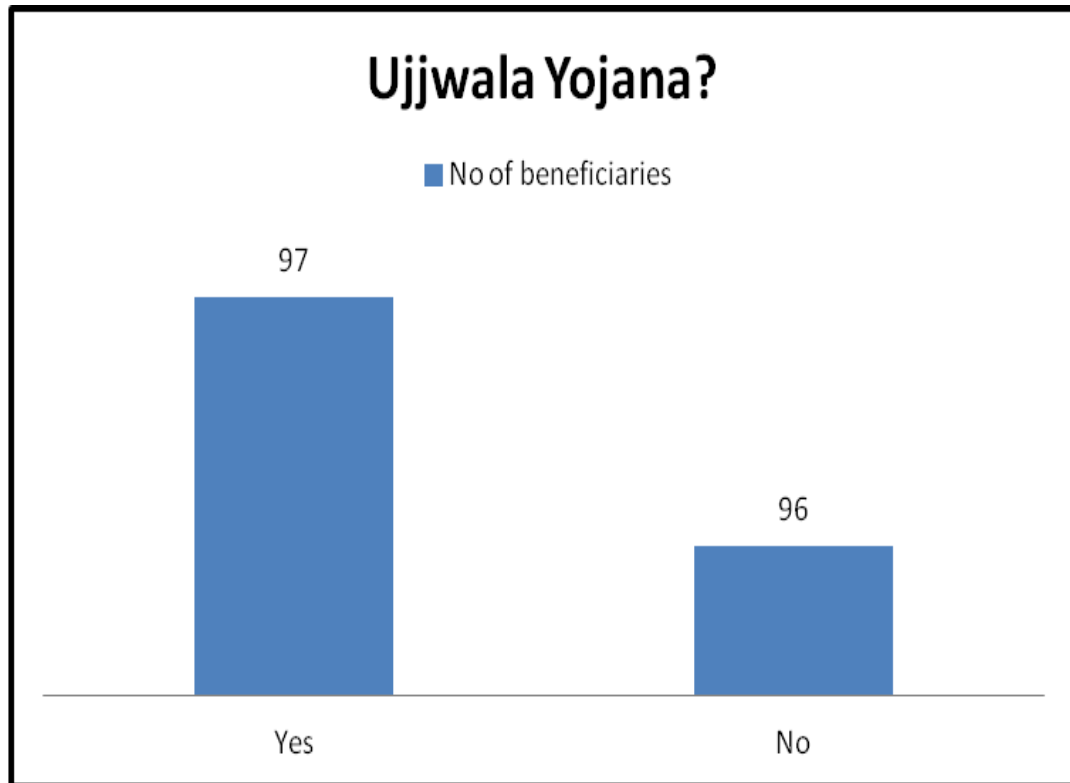
This question is applicable only for the respondents who have selected Gas as fuel in the previous question. The respondents were asked if they are aware of the Ujjwala Scheme by the central ministry.

Table:

Question 31 - Ujjwala Yojana?		
Sr No	Options	No of beneficiaries
1	Yes	97
2	No	96

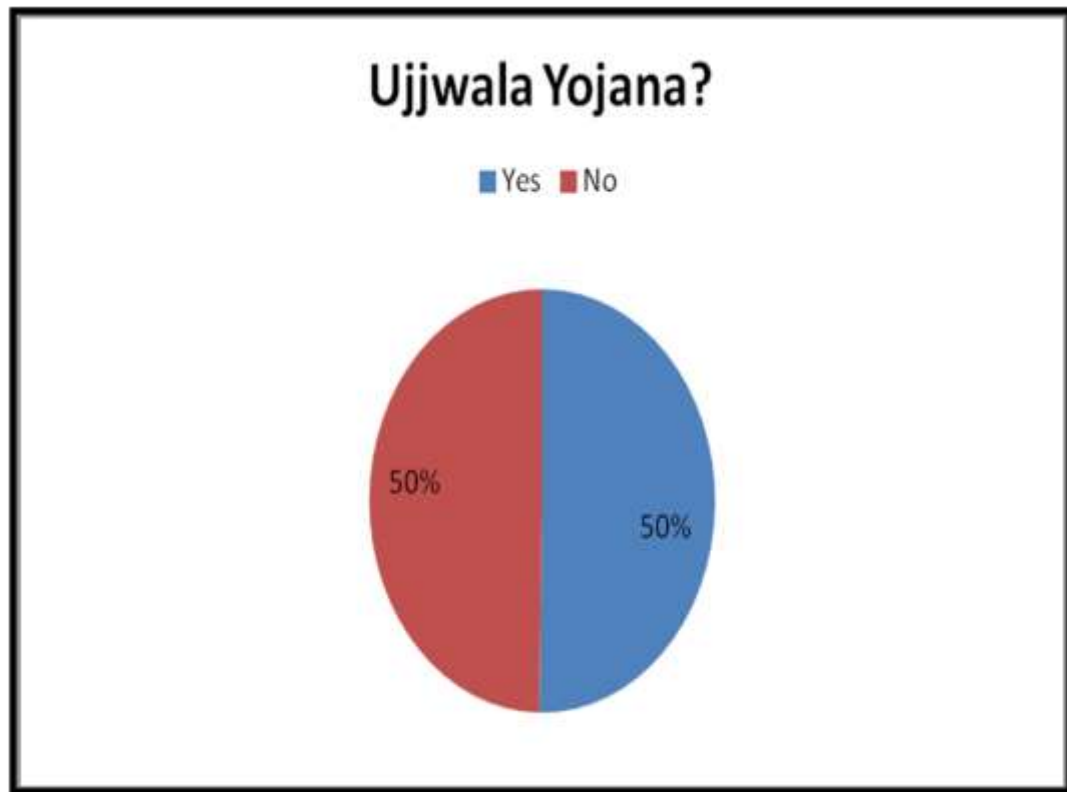
Table 4.35

Respondent status on Ujjwala Yojana:



Bar Graph 4.31

Response wise breakup of the status on Ujjwala Yojana:



Pie Chart 4.31

INFERENCES

It was observed that the ratio here is 50 % each for both the options.

SECTION 6

AWARENESS ABOUT GENERAL LAWS

This section covers the awareness level of the respondents in General Laws. It generally covers rights to equality, livelihood, equal wages etc.

The questions in the sections are as follows:

Awareness about law?			
1	Anti Dowry Laws?	Yes	No
2	Domestic violence law?	Yes	No
3	Equal Wages?	Yes	No
4	Right to education?	Yes	No
5	Right to equality?	Yes	No
6	Right to livelihood?	Yes	No
7	Right to clean environment?	Yes	No
8	Sexual harassment at work place?	Yes	No
9	Freedom of speech and Expression?	Yes	No

Section - Table VI

QUESTION 32

ANTI DOWRY LAWS?

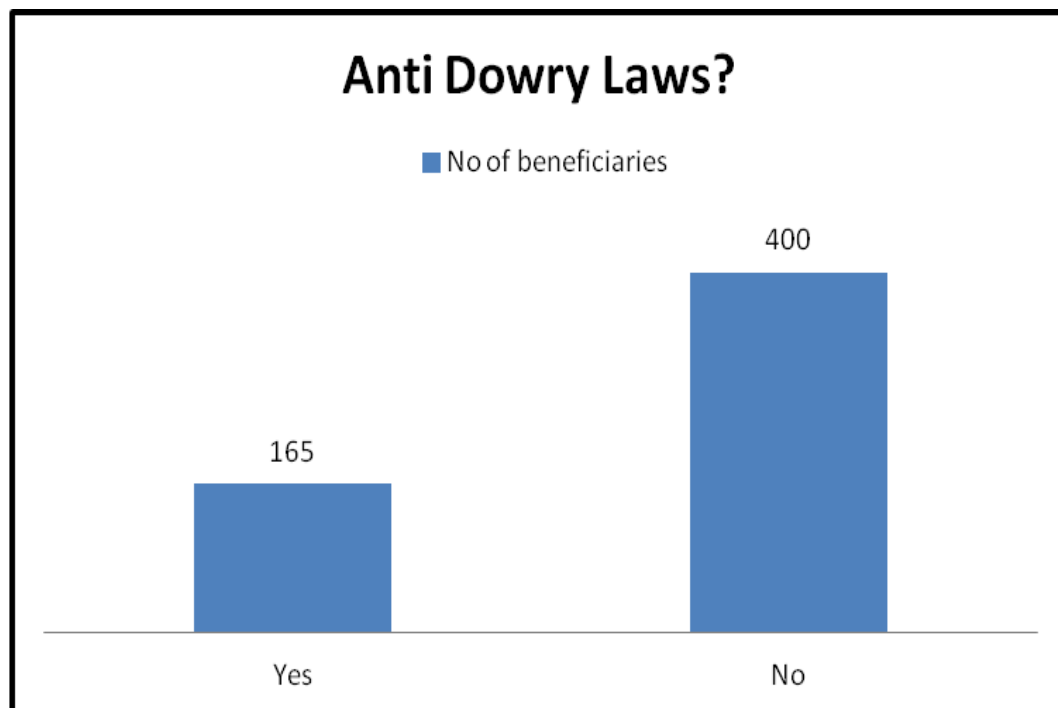
This question is to focus on the awareness on the anti dowry laws.

Table:

Question 32 - Anti Dowry Laws?		
Sr No	Options	No of beneficiaries
1	Yes	165
2	No	400

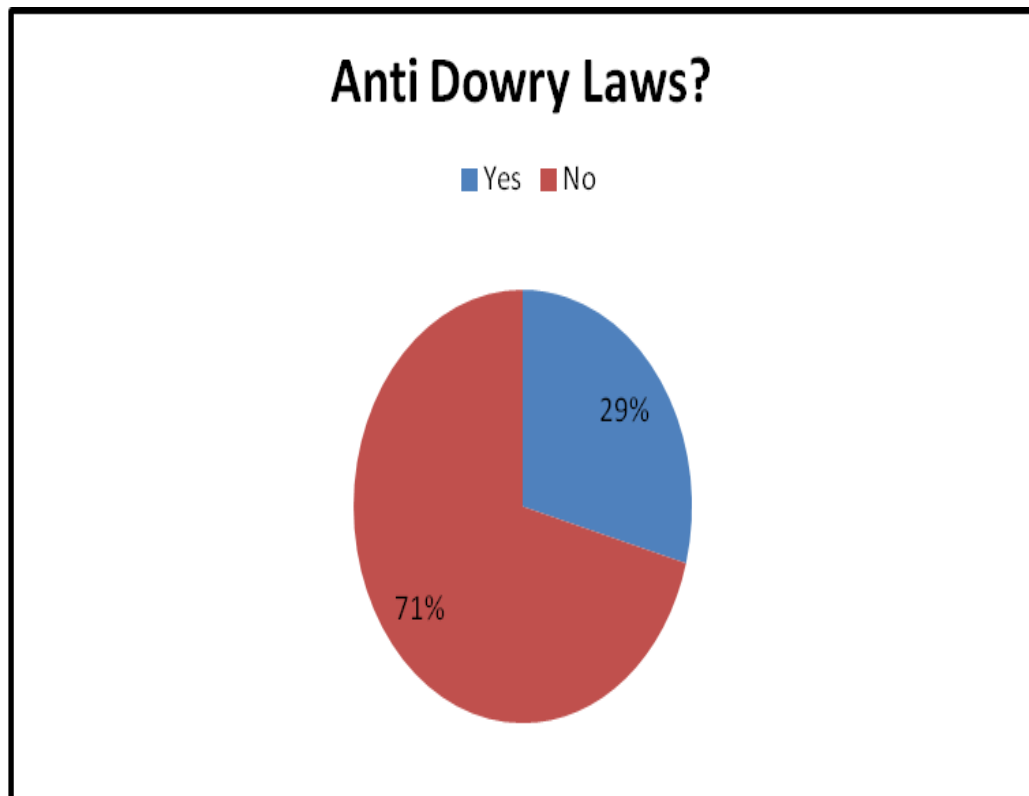
Table 4.36

Respondent Awareness status on Anti Dowry Laws:



Bar Graph 4.32

Response wise breakup of the awareness of Anti Dowry Laws:



Pie Chart 4.32

INFERENCES

It was observed that 71% of the respondents are not aware about the anti dowry laws.

QUESTION 33

DOMESTIC VIOLENCE LAW?

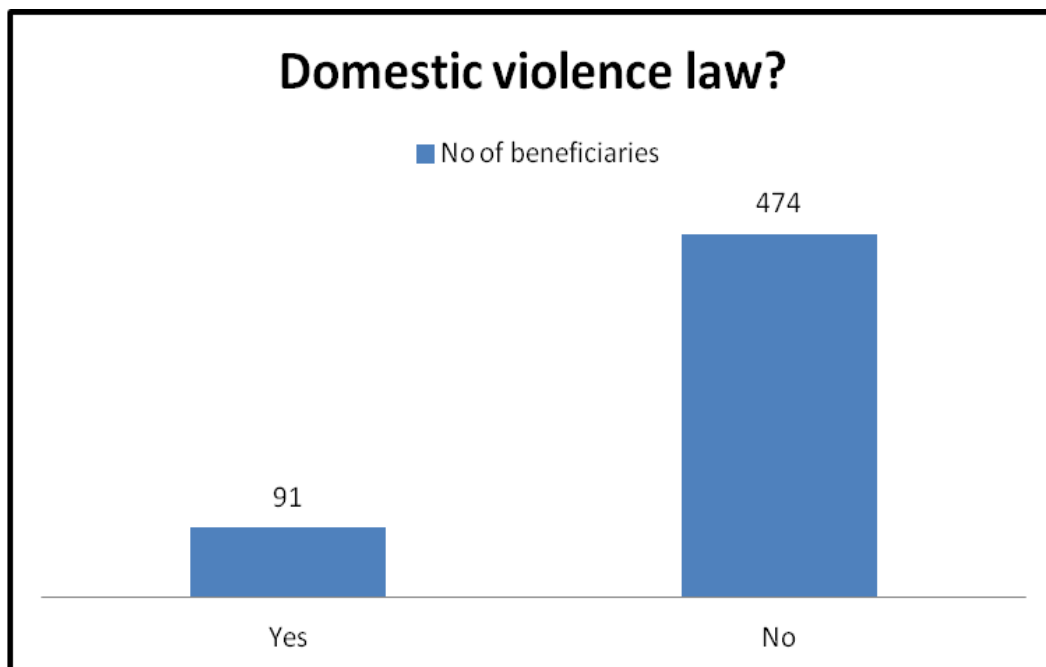
This question is focused on the domestic violence law.

Table:

Question 33 - Domestic violence law?		
Sr No	Options	No of beneficiaries
1	Yes	91
2	No	474

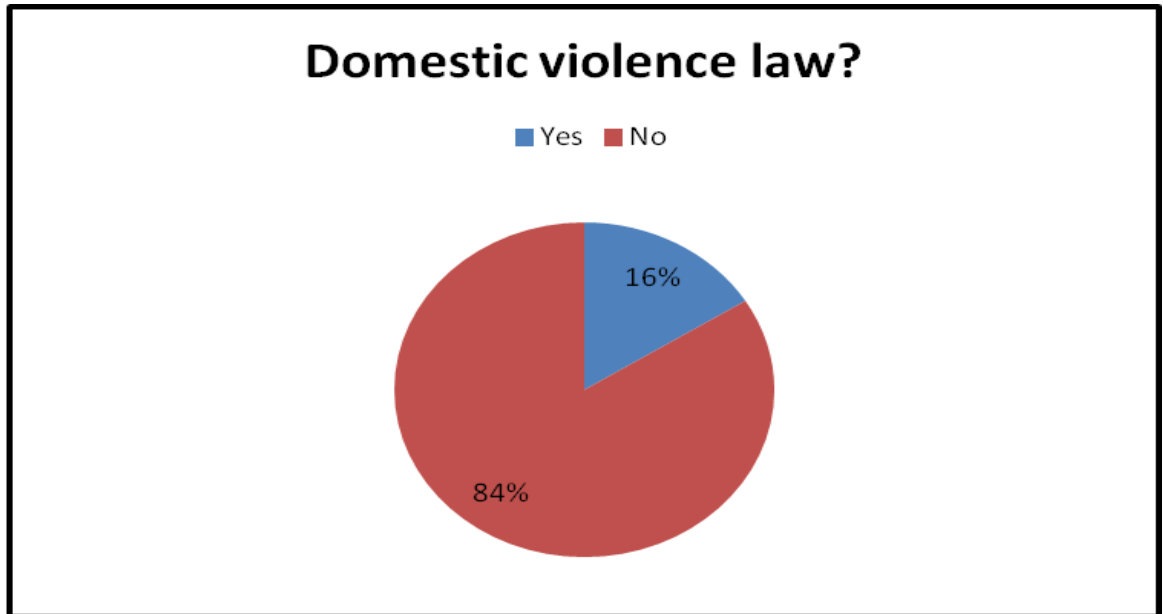
Table 4.37

Respondent status on the awareness on the Domestic Violence Law:



Bar Graph 4.33

Response wise breakup of the awareness on Domestic Violence Law:



Pie Chart 4.33

INFERENCES

Approximately 84% of the respondents are not aware about any such laws.

QUESTION 34

EQUAL WAGES?

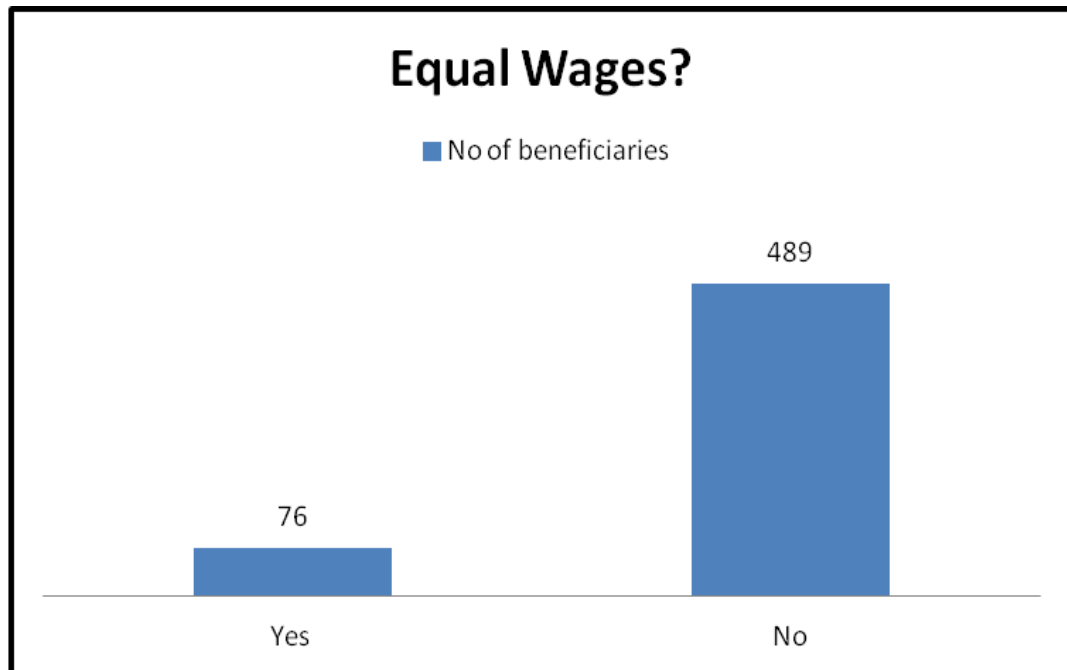
This question is focused on the disparity in wages for men and women.

Table:

Question 34 - Equal Wages?		
Sr No	Options	No of beneficiaries
1	Yes	76
2	No	489

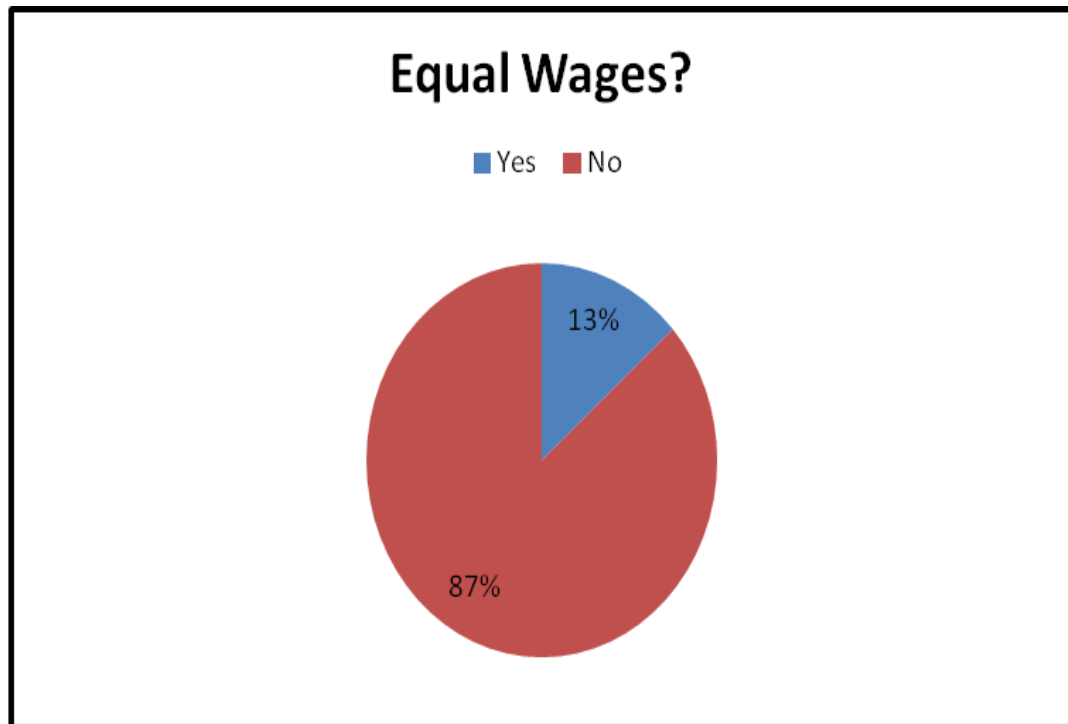
Table 4.38

Respondent status on awareness of Equal Wages:



Bar Graph 4.34

Response wise breakup of the awareness of Equal Wages on Equal work:



Pie Chart 4.34

INFERENCES

It was observed that approximately 87% of the respondents are not aware about equals wages rights.

QUESTION 35

RIGHT TO EDUCATION?

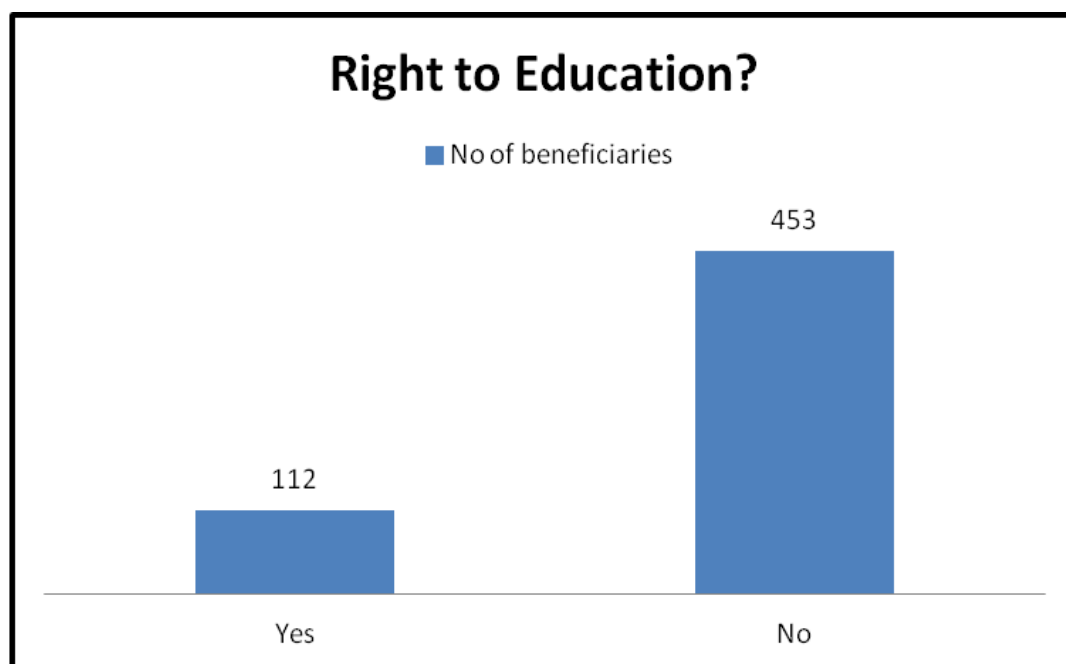
This question is focused on the right to education for the kids of the respondents.

Table:

Question 35 - Right to education?		
Sr No	Options	No of beneficiaries
1	Yes	112
2	No	453

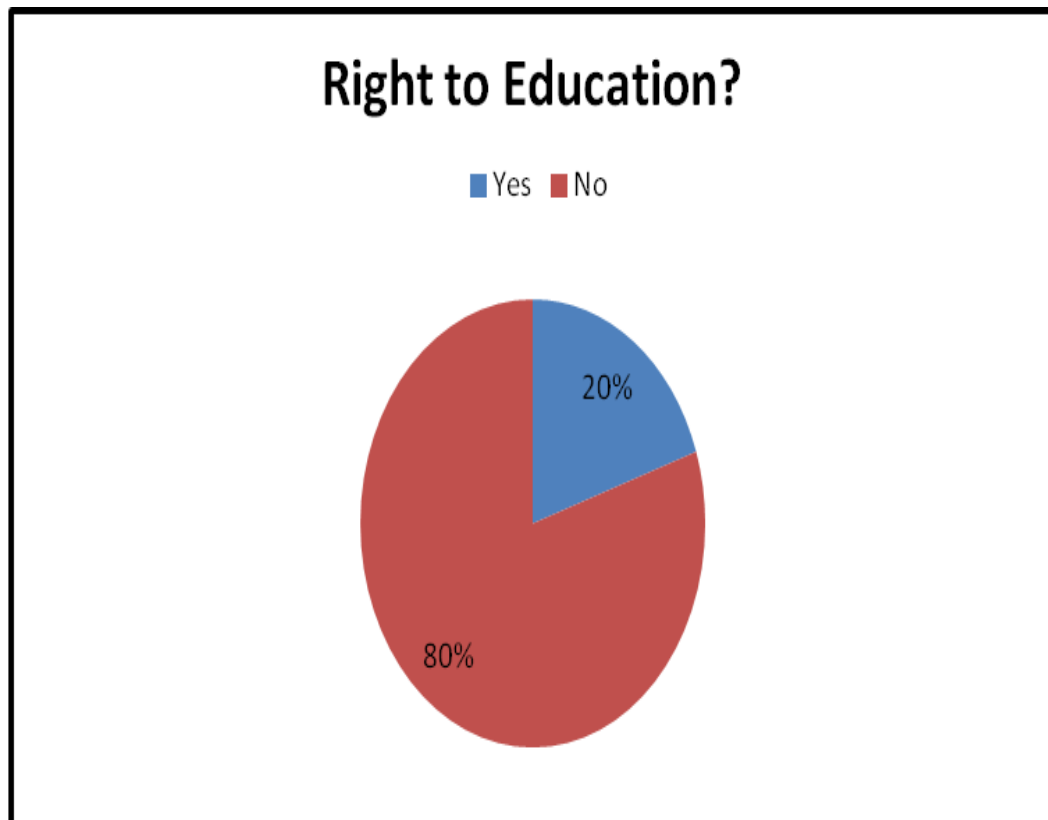
Table 4.39

Respondent awareness on Right to Education:



Bar Graph 4.35

Response wise breakup of the awareness on Right to Education:



Pie Chart 4.35

INFERENCES

It was observed that 80% of the respondents are not aware about the right to education. Even they are unaware about mid day meal scheme.

QUESTION 36

RIGHT TO EQUALITY?

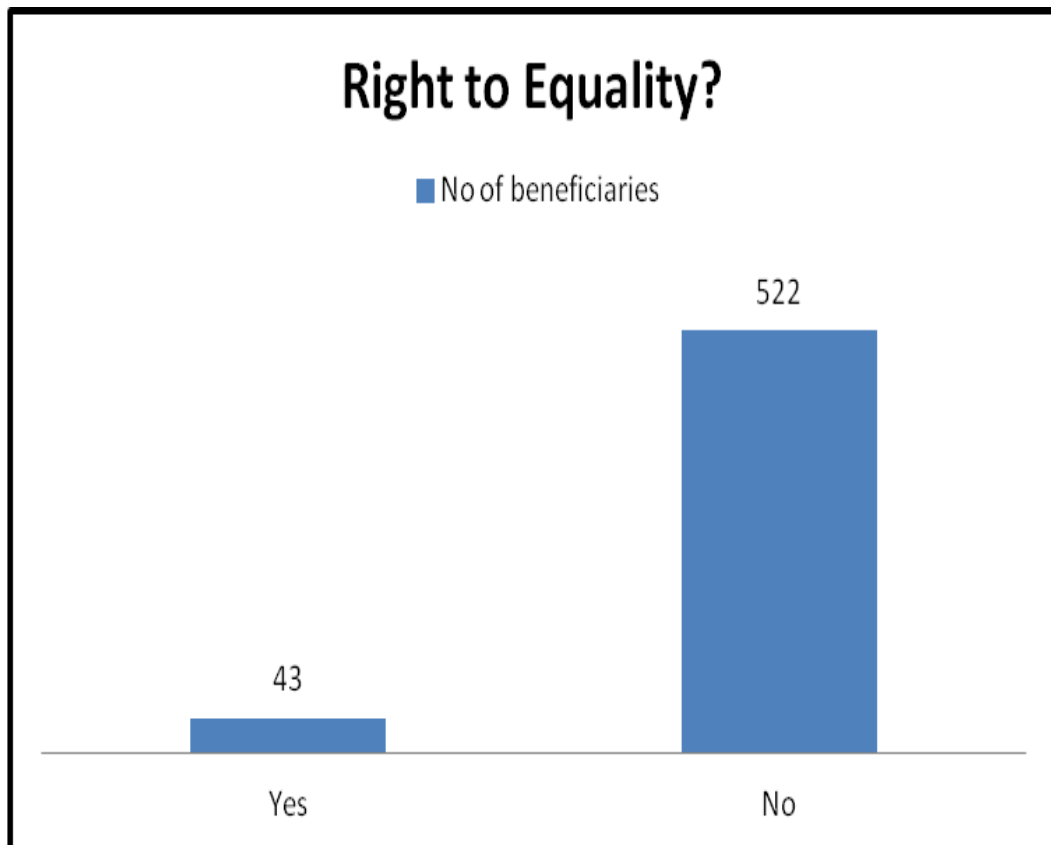
This question is focused on the right of equality.

Table:

Question 36 - Right to equality?		
Sr No	Options	No of beneficiaries
1	Yes	43
2	No	522

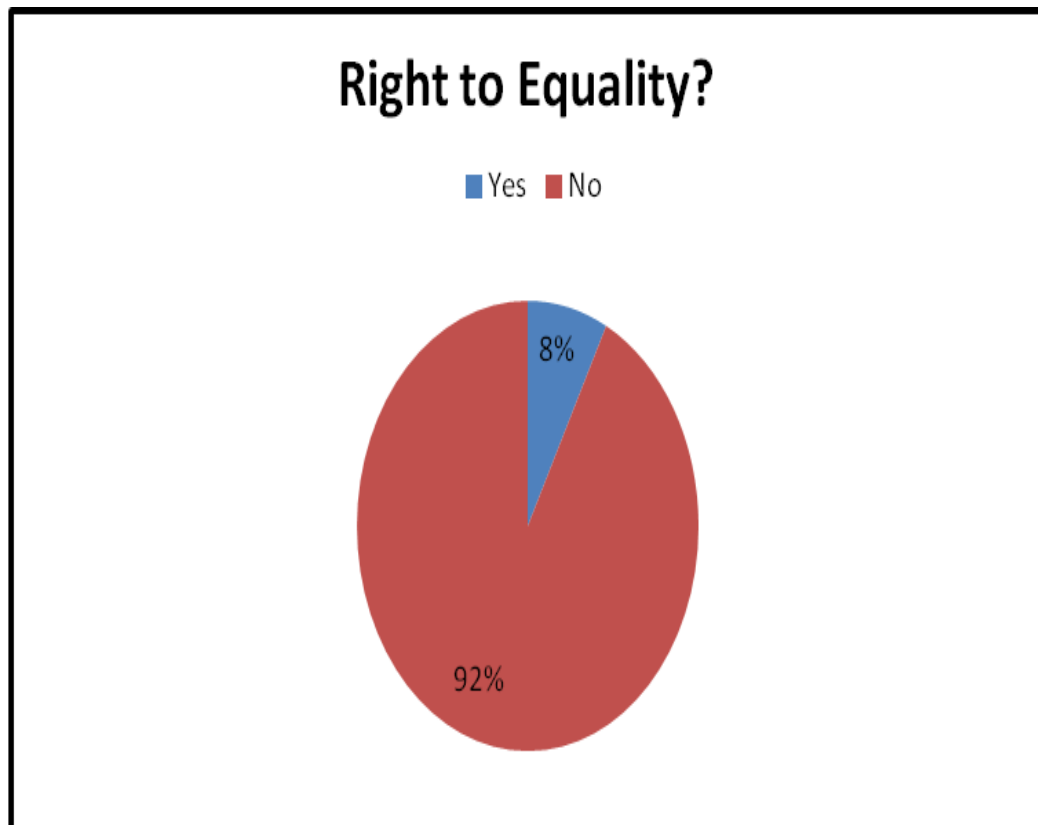
Table 4.40

Respondent awareness on Right to Equality status:



Bar Graph 4.36

Response wise breakup of awareness on Right to Equality:



Pie Chart 4.36

INFERENCES

92% of the respondents are not aware about right to equality. Rest 8% have heard about it but they have never seen it in work place.

QUESTION 37

RIGHT TO LIVELIHOOD?

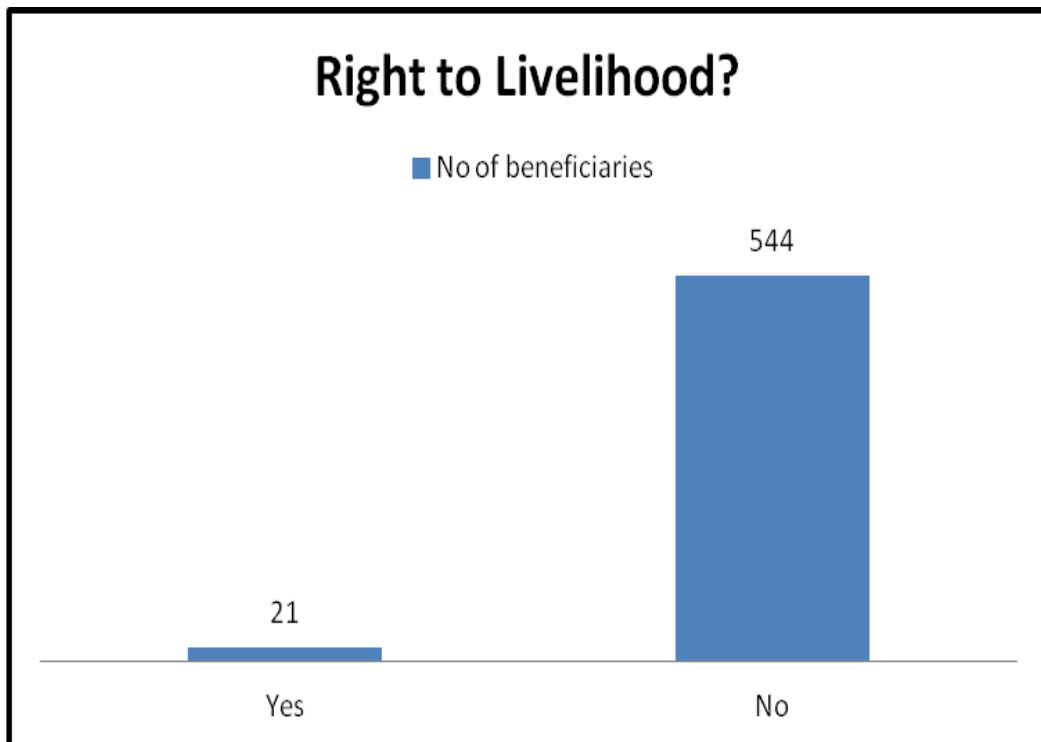
This question is focused on the right to livelihood.

Table:

Question 37 - Right to livelihood?		
Sr No	Options	No of beneficiaries
1	Yes	21
2	No	544

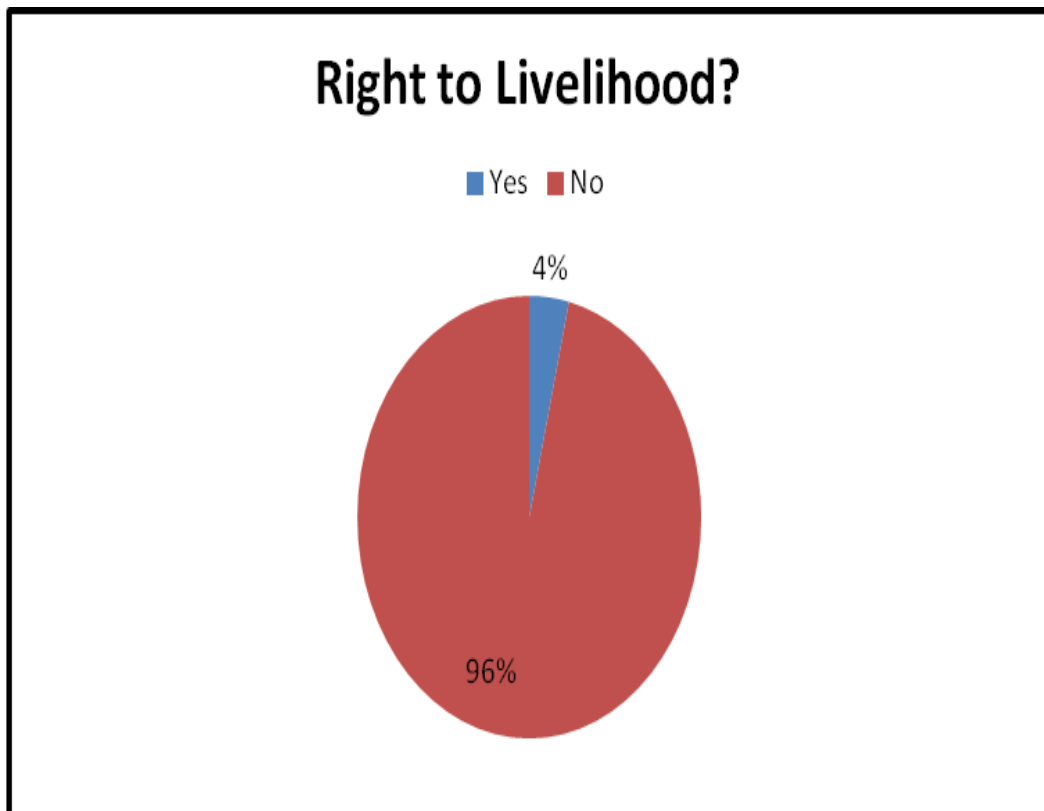
Table 4.41

Respondent awareness status on Right to Livelihood:



Bar Graph 4.37

Response wise breakup on the awareness of Right to Livelihood:



Pie Chart 4.37

INFERENCES

Around 96% of the respondents are not aware about the right to livelihood.

QUESTION 38

RIGHT TO CLEAN ENVIRONMENT?

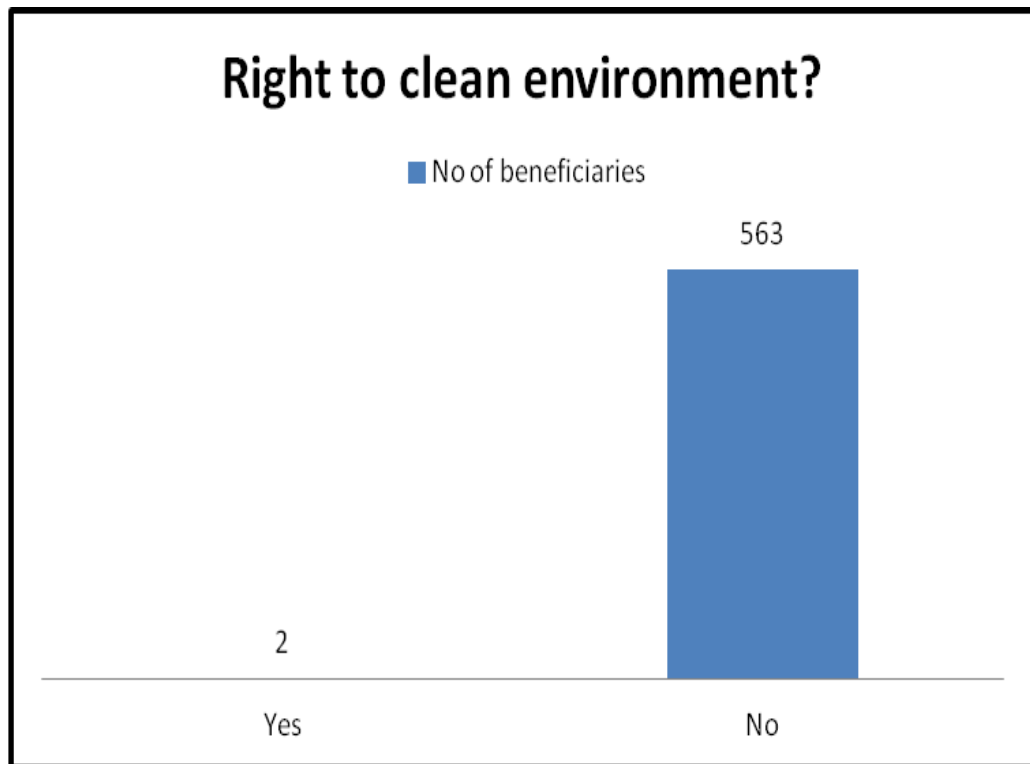
The focus is on the right to clean environment.

Table:

Question 38 - Right to clean environment?		
Sr No	Options	No of beneficiaries
1	Yes	2
2	No	563

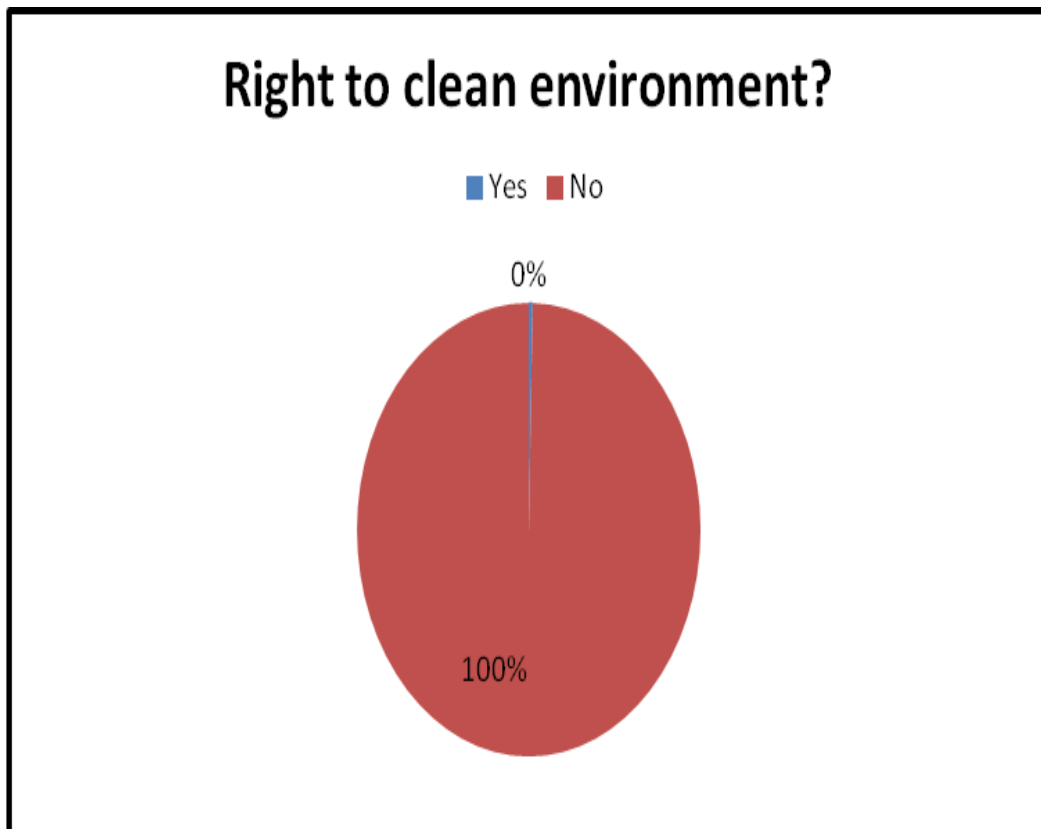
Table 4.42

Awareness of Right to Clean Environment by the Respondent:



Bar Graph 4.38

Response wise breakup of data on awareness on Right to Clean Environment:



Pie Chart 4.38

INFERENCES

Out 565 respondents only 2 have heard about right to clean environment.

QUESTION 39

SEXUAL HARASSMENT AT WORK PLACE?

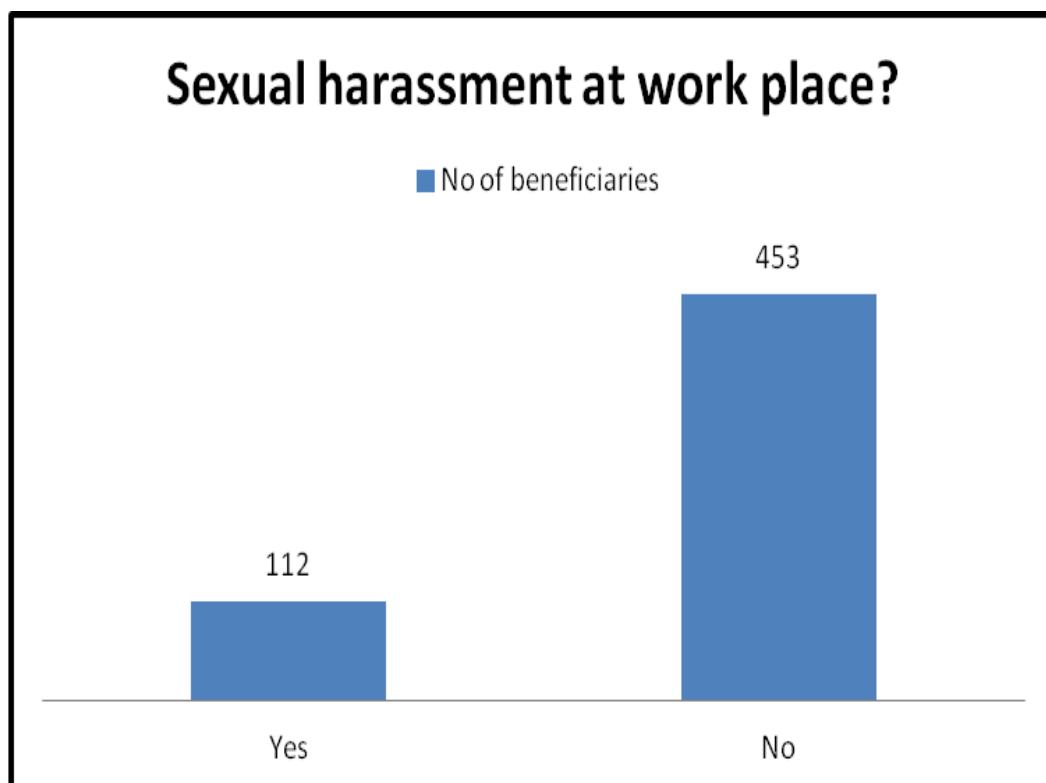
These questions focus on sexual harassment at work place.

Table:

Question 39 - Sexual harassment at work place?		
Sr No	Options	No of beneficiaries
1	Yes	112
2	No	453

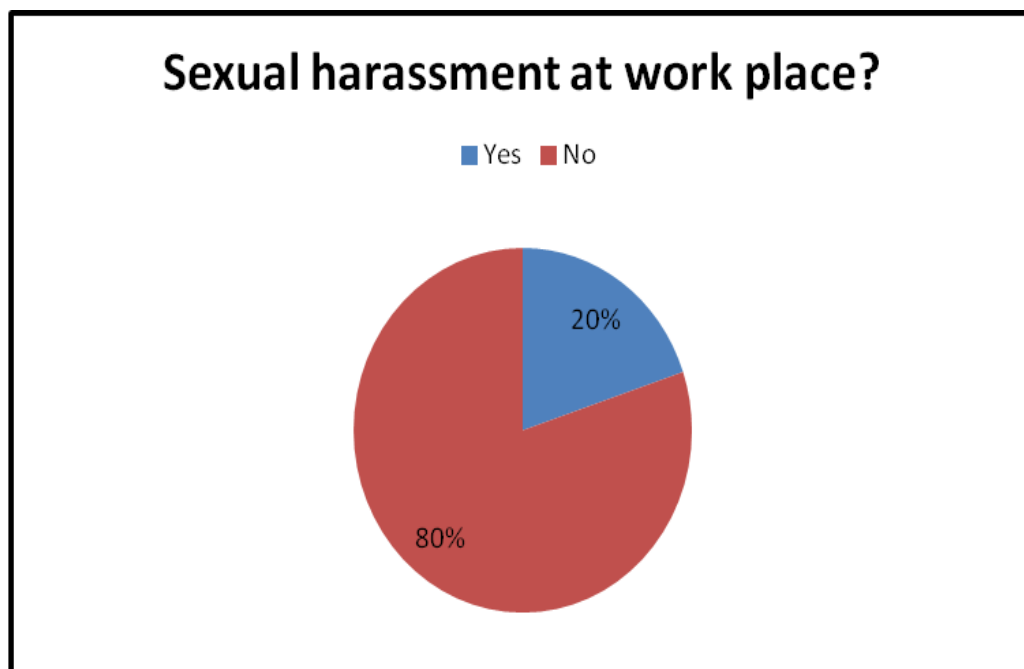
Table 4.43

Awareness on Sexual Harassment at the Work Place status of the Respondent:



Bar Chart 4.39

Response wise breakup of awareness on Sexual Harassment at the Work Place:



Pie Chart 4.39

INFERENCES

20% of the respondents are aware about sexual harassment at work place but have no provisions to raise the issues.

QUESTION 40

FREEDOM OF SPEECH AND EXPRESSION?

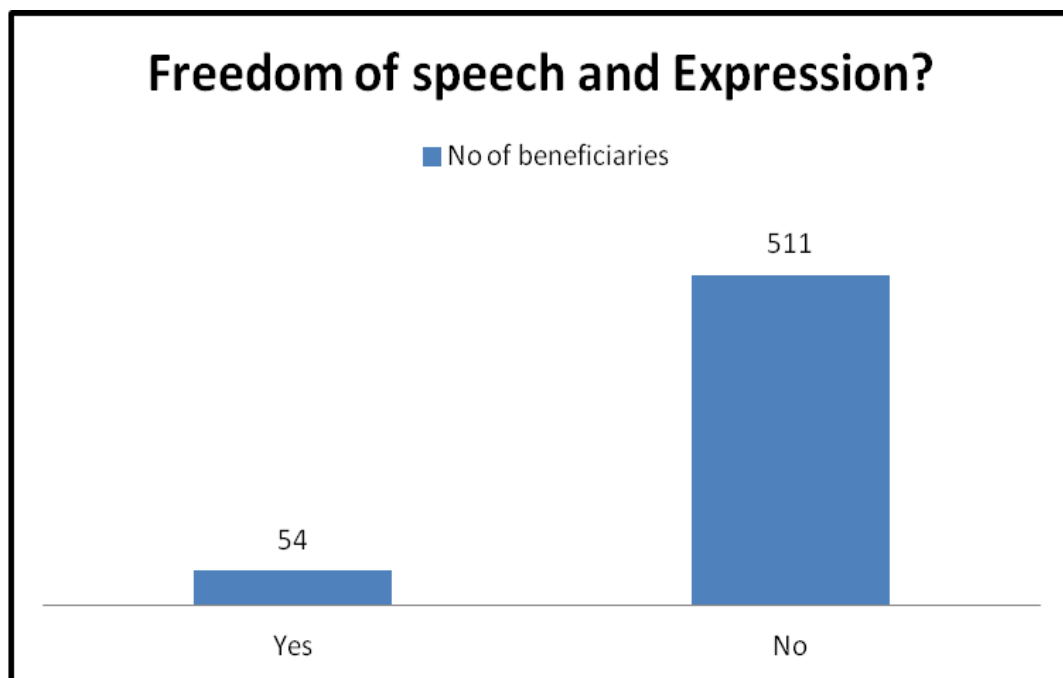
This question is for the respondents where they are asked about their freedom of speech and expression.

Table:

Question 40 - Freedom of speech and Expression?		
Sr No	Options	No of beneficiaries
1	Yes	54
2	No	511

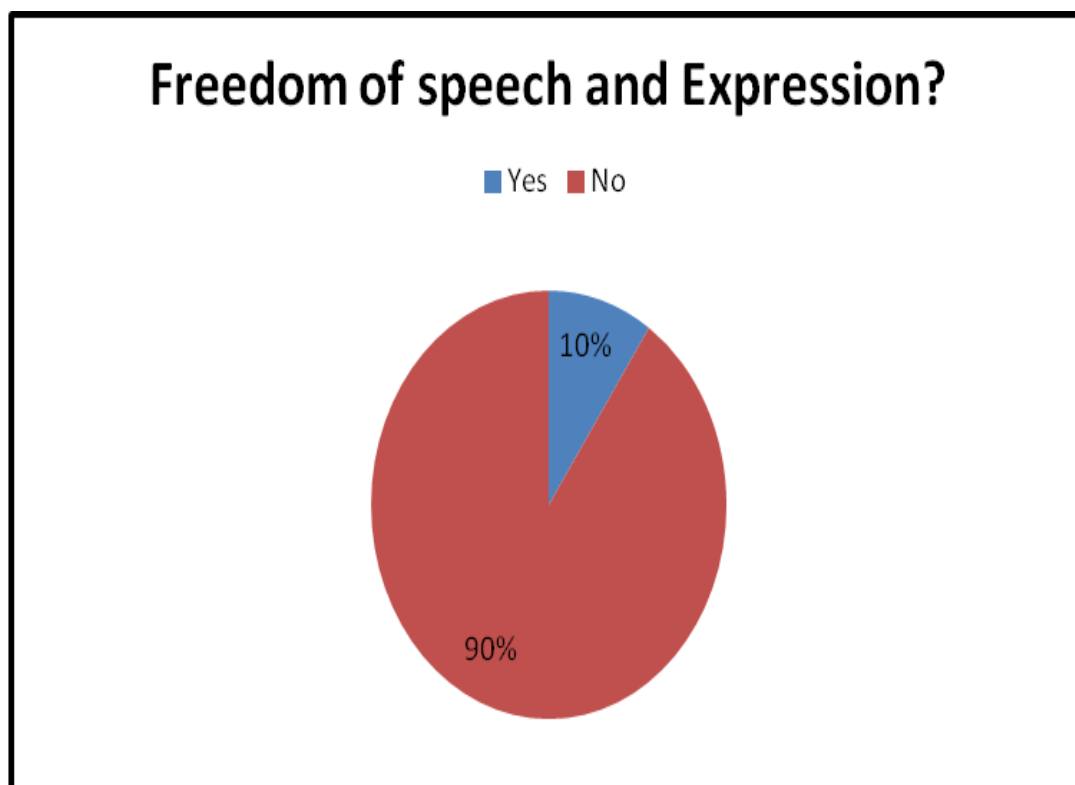
Table 4.44

Respondent Status on Awareness of Freedom of Speech and Expression:



Bar Graph 4.40

Response wise breakup of Freedom of Speech and Expression exercised:



Pie chart 4.40

INFERENCES

Only 10% of the respondents are aware about freedom of speech and expression. Majority of respondent follows convention Indian society conservative pattern.

4.4. OBSERVATIONS

The Empirical study was based on the question designed on the following themes. The questionnaire is divided into 6 sections.

LIMITATIONS

The researcher experienced the following limitations while studying the Role of women in India,

- In India the population is geographically diversely spread, constraining to the time and resources the researcher taken representative area of particular villages of the state of Uttar Pradesh, Gautam Budh nagar District.
- The Gender equality status is blanket cover by patriarchal, religious, political social and cultural sentiments relating to women.
- The interpretation of gender justice limited to landmark cases.
- Pandemic hit on India GDP causes limitation for “role of women in Economy”.
- To find out “the role of women in decision making” is hugely limited by conservative shyness to represent.

The researcher draws following observations

Economics –

It was observed that the respondents are mainly engaged as home maker, who so ever works outside is indulged mainly in unorganized sector. They are not provided with

skill training in numbers. Few of them have received training through NGOs, SHGs. But the training is not adequate enough of any substantial change in their lifestyle.

It was also observed that the family income for the respondents varies from less than Rs 5000 to Rs 15000, whereas the personal income stands between Rs 1000 to Rs 5000 a month. The number grows because of more hands of the family involved in some kind of work.

Approximately 40% of the respondents have bank accounts, mainly Jan- Dhan account or zero balance no frill account. As far as loan is concerned, the respondents have taken loans for different purpose but mainly for health, personal reasons and education of their children.

Few of them have enrolled under Atal -Pension scheme and Ayushman Bharat Insurance scheme. They got these two facilities because of the local bank branches that were there to complete the targets. They were not aware about the facilities though.

Education -

It was observed from the data that education is a concern in the respondents but due to lack of facilities the respondents are not able to educate their wards in a needed manner. The data shows that the distance of primary school is more to be comfortable.

Any primary school in 8km to 10km and above will have fewer admissions. Maximum respondents are uneducated. Many of them can sign documents. Few of the respondents are 5th and 8th standard pass but are not able to read or write.

They are willing to send their wards to schools but are not able to do so due to various reasons such as, distance from their place being major, cost of education in private school is rising.

Due to such reasons the wards either dropout from school or never send their wards to school. Awareness on government schemes on education is very poor. Respondents are either not aware and many don't care.

Social –

This section mainly focuses on migration, reasons of migration, residence, availability of government documents; it also focuses on married age of the respondents, no of children and family structure.

It was observed that maximum number of respondents have migrated to Gautam budh Nagar mainly for economical purpose. Few of them were married here, few of the respondents had migrated because they want their wards to study and some of them migrated because their relatives were here and they called them for better opportunities.

It was also observed that around 75% of the respondents are staying in rented facilities, few of them has their own house. Own house is mainly because of two reason, first being the husband got job in organized sector, they sold their property in villages and made themselves a home here.

Second reason being they are local and have property in Gautam budh nagar. If we tally the data it is observed that the respondents have some or other government documents.

Maximum numbers of respondents were married before they turned 18 only a handful got married after 18 years of age. Early marriage means more children and more children here mean more hands for income generation.

Health –

In this section we mainly focused on the health status of the respondents. We cover aanganwadi kendras and ashw workers in the area. We also cover the health centres and medical expenses.

Aanganwadi Kendras are present as per the data and responses collected, facilities in those kendras are not up to the mark. Distance of those Kendra is also an hindrance for proper utilizations.

Due to large no of members in a family the medical expenses is also on the larger side. Health is something which has forced to sell ornaments and lands to cover the expenses.

Environment –

This section mainly focuses on the welfare schemes by government bodies such as drainage and garbage collection, availability of toilets, drinking water facilities, and mode of cooking.

It was observed that the government lacks in providing drainage facility in adequate amount, there is lot to be done under Swachh Bharat mission to cover the lags.

Only 30% of the respondents have tapped water facilities at their place, that also mainly in homes who are owned by the respondents.

Unavailability of toilets is also a major concern for health, for the respondents. 40% approximately uses gas as mode of cooking fuel, that also only 50 % of gas users are enrolled under Ujjwala Scheme (A flagship program of Government of India).

Awareness about Law of Land –

In this section we tried to cover rights and laws such as anti dowry, equal wages, right to education, right to livelihood, right to clean environment, freedom of speech and expression, laws against domestic violence, right to equality and law against sexual harassment at work place.

It was observed that the awareness levels of the respondents are very low in almost all the metrics. 25% approximately knows about the anti dowry laws. Knowing that one should not pay dowry to get married and if asked they can go to police is a distant dream for the respondents. They believe it culture.

The same story goes for laws against domestic violence. It is an internal matter for them which should not go out of the four walls of their home. They hardly believe that there should be equal wages for equal work.

Few of them were aware about education rights and mid day meals schools. The worst figures for right to clean environment and freedom of speech.

Right to livelihood scored 21 (yes) out of 565 respondents.

They are often harassed in work place but they are not aware about the proper channel to escalate the same and get justice. The main reason for the less awareness is mainly due to lack of knowledge and support.

CHAPTER 5

CONCLUSION AND SUGGESTIONS

“The best thermometer to the progress of a nation is its treatment of its women. There is no chance for the welfare of the world unless the condition of women is improved. - Swami Vivekananda”.

Women's status in India has always remained submissive to men. In general instances female children are less desired than the male children. In terms of food, clothing, schooling, and healthcare, the girl is treated like a second-class citizen in the home. They are rarely entrusted with outside duties.

The sort of schooling they receive, the topics they study, and the vocations they are projected to pursue strengthen their inferiority complex. “Although, a woman persists to be comforted her family much more nonchalantly than before. As progressive women likes to take care her parents and the younger members of the family. A woman is not the enterprise of her mother and the other ladies in the domestic area.

“Late childhood is also the start of an Indian girl's purposeful training about how to be a good woman, and hence the deliberate instillation of culturally prescribed feminine duties”. “She learns that obedience and docility, as well as ability and elegance in many home activities, are the attributes of women that will carry her through life”.

Women make up the majority of the Indian population. Prejudice against women has always existed, and women have endured and continue to suffer discrimination in silence. “Justice K. Rama Swamy stated, Self-sacrifice and self-denial are their dignity and fortitude, yet they have been exposed to all conceivable indignities, inequity and prejudice”.

There are several faiths and distinct rules, each of which was created to meet the needs of a specific religion. Women have been shown to be discriminated against by religious personal laws. For the same, there really are notices of a number of detrimental legislation. It might be due to India's patriarchal structure and tradition of women's dependency on males.

Women believe that it is her destiny to be dependent on males. “Women believe it is her fate to be dependent on males. In India, women are raised in such a way that they believe males were dominant and women are second-class citizens”. We Indians have a number of civil laws that address gender equality, but these laws are only on paper and not in practise.

5.1. CONCLUSION

On the quest to initiate this research, the researcher observes sets of Objectives. The entire Thesis is a concluded summary of the Research Objectives in which the quest to seek the answers of the following “Research Objectives”-

The researcher attempted to point out following objectives. This has been evaluated in the entire research based on the chapters.-

5.1.1. To understand the role and status of Women’s of Empowerment which is categorically divided in sectors and segments in India.

In **Chapter 1**, its elaborately describes the Difference the term of “Role and Status of the Women in India”. In this chapter the Journey of Women from Ancient India to present time line been explained. Also, the Empowerment trail in decision making in domestic and political area, and economical independent journey is explained.

Women's advancement has always been a source of worry. Women have always been recognised as a minority category, dating back to the Vedic era. The entire society of India is classified into three genders: (1) male, (2) female, and (3) transgender or third gender. Any religion, including Hinduism, Islam, Christianity, Buddhism, Jainism, and Sikhism, is practised in India. Discrimination based on gender may clearly be found in today's culture.

These traditions have no place in modern society. It is the government's responsibility to conduct an investigation into the true meaning of religion. Religion and customs should be distinguished. Because religion accords women the same status as men, and culture assign women greater responsibilities than men. This is an area where people should be educated. Only this can bring about a change in the current man-centered social behavior.

To further understand the complex societal framing of India, the geographical structure of India is divided in four parts namely- Northern Part, Eastern Part, Western Part and Southern Part. According to Family Laws³³³ in India the entire

³³³“Family law (also called matrimonial law or the law of domestic relations) is an area of the law that deals with family matters and domestic relations”.

society divided in to two parts- Matriarchal family ‘Dayabhaga Law’³³⁴ and Patriarchal family ‘Mitakshara Laws’³³⁵.

Most of the states in Northern and southern parts follow ‘Mitakshara Laws’ and few states in Eastern part and southern part follows ‘Dayabhaga Laws’. To study the stages of Women empowerment and the concept of gender equality in India, the evidence lies in the time period from Vedic period to present day scenario.

“India has one of the highest rates of sex discrimination at birth”. India's sex ratio would remain the same in South Asia. The government has been asked to take action on the basis of the “*beti bachao, beti padhao*” effort to secure the survival, protection, and education of the girl child.

Also, it can stifle a country's ability to compete on the global stage, especially in countries with significant female employment and goods and services export potential. “Gender inequality can also have a negative impact on a country's international standing”. All of these factors combine to increase policymakers' incentives to act in the direction of equality of the sexes around the world.

Currently, the service sector is the most important. It is not incorrect to state that the service sector is just as significant as the industrial sector. Some service industries, such as communication and information technology, are catching up to the industrial sector in terms of progress. In terms of output and job opportunities, this sector is the greatest of all economic sectors in terms of output and employment prospects in many nations.

³³⁴“The father is the only monarch of all property, both ancestral and personal, according to Dyabhaga Law”.

³³⁵“The Mitakshara, ancestral property is not considered common, therefore the father does not need the approval of his sons to act on it”.

Working in the informal sector, particularly small business is regarded as the most important source of income for disadvantaged women. Female employment is on the rise in some of the fastest-growing service sectors, such as data processing, industrial export, airlines, trains, banks, and insurance businesses.

Up to two jobs are held by women. Their domestic responsibilities have not lessened while they have shifted to new jobs. They received no compensation for their domestic tasks. Women's twin duties, such as lengthy work hours at the office combined with family chores like as cooking and baby care, hampered their performance and prevented them from achieving success.

Although some women love the freedom of postponing marriage, they quickly learn that this independence may be a hardship because finding a mate later in life is not as easy as it was when they were younger.

Furthermore, women are exploited by being paid less than men. This is not the only issue that women face at work; many women refuse to work because of sexual harassment. In agriculture, education boosts farmers' capacity to accept new methods of improving results, in addition to increasing output.

Due to their lower educational levels, female producers face higher impediments to joining foreign markets than male producers. Gender duties can prevent women from taking advantage of new economic opportunities if no other household member is willing to take on their responsibilities.

This is especially true when new chances develop in the formal sector, where longer hours and set schedules are the norm. Women's property rights are weaker, and they have limited access to productive inputs, limiting their ability to gain from trade

liberalisation. Women's access to technology can be disproportionately impacted by gender norms for mobility and women's role in the economy.

Men frequently control television remotes, radios, and cell phones at home. Men consider a computer to be something at work; women are unable to operate one. Women are more directly affected than men if reduced government revenues are matched by reduced social services. Much new employment in growth sectors pay poor wages, have uncertain tenure, and offer no training or advancement opportunities.

The loosening of labour rules as a method of attracting investment may exacerbate these problems. Some gender barriers obstruct the effect of women's paid labour; for example, business people may reduce women's pay, and women may be forced to contribute all or part of their wages to their families, so increasing gender inequities.

5.1.2. To evaluate the role of Women's in Economy especially in organized and unorganized sectors of rural and urban India.

And,

5.1.3. To appraise the role of women in decision making power of different units in India.

Both, this objective is exhaustively explained in **Chapter 2**, of the thesis by the researcher. The section divided in three layers for easy understanding of Women position, their role and present status with limitations.

Women's employment in the industry has been stable in developed countries and in developing. In this industry, there isn't much of a disparity between developed and developing countries in terms of women's labour participation. Due to cultural differences, there are significant differences in the contributions of women to the category of family workers.

With the exception of Pakistan, women make up a greater proportion of family employees than male workers in all of the nations studied. As a result, if effectively managed, the urban development process can contribute to overall regional and national growth. Cities are the focal points for money, services, and prosperity. The development of both internal and international trade is aided by the expansion and growth of cities. The expansion of other economic activity in cities enables wealth and economic progress to grow more quickly.

Urbanization, moreover, is at the vanguard of the demographic transformation. It ensures women's proactive participation, changing societal norms, and anchoring with larger social change movements. Thus, in the case of women's empowerment, urbanisation takes the lead, despite the fact that the process has a number of drawbacks that, if correctly managed, can be overcome.

5.1.4. To comprehend the gender equality provisions guaranteed in the Indian legislation. Along with the policies and schemes implemented for women empowerment in India.

The **Chapter 3**, of the thesis profoundly dealt with all the Gender Equality Government Schemes and Policies in India from the 1st Organized Government manifesto till present Timeline.

5.1.5. To review the Indian judicial trends to ensure gender justice.

The “Rule of Law is Supreme and Ignorance of Law is not an excuse”, Therefore, to maintain the sovereignty of the nation “The Constitution of India safeguards the Interest of rights and duties of all the citizens”. In the **Chapter 3**, is organized to present the Landmark cases in India to prevail “Gender Justice”.

5.1.6. To identify the gaps and propose solutions for the limitation to achieve integrated Sustainable Empowerment of Women in India.

The researcher attempts to represent all the schemes, government policies and landmark judgements related to “Gender Justice” in India. Government initiatives and policies have been changed and implemented for the maximum advantage of women since India's independence. From 1947 to today, women have been on a lengthy path to reach equal standing. As India is the world's second most populous country, there are many more steps to take.

From time to time, the special role of women in the economy and decision-making is safeguarded. Gender justice as a constitutional duty has been upheld in a number of significant decisions throughout the years. The Indian judicial system constantly examines and revises religion, caste, cultural structure, and financial problems in order to empower women.

As a result, it has been seen in this chapter that the three pillars of efficient democratic government are “working to improve the condition of women in India” in terms of gender justice. To attain the sustainable phrase "*Ladki hu, lad sakti hu*" was coined to cut the inches.

In **Chapter 4**, is composed to present the gaps and propose solutions for the limitation to achieve “Integrated Sustainable Empowerment of Women” in India. It was observed that the respondents are mainly engaged as home maker, who so ever works outside is indulged mainly in unorganized sector. They are not provided with skill training in numbers. Few of them have received training through *NGOs, SHGs*. But the training is not adequate enough of any substantial change in their lifestyle.

The respondents have bank accounts, mainly *Jan- Dhan account or zero balance no frill account*. As far as loan is concerned, the respondents have taken loans for different purpose but mainly for health, personal reasons and education of their children. Few of them have enrolled under *Atal -Pension scheme* and *Ayushman Bharat Insurance scheme*. They got these two facilities because of the local bank branches that were there to complete the targets. They were not aware about the facilities though.

It was observed from the data that education is a concern in the respondents but due to lack of facilities the respondents are not able to educate their wards in a needed manner. The data shows that the distance of primary school is more to be comfortable. Any primary school in distance and above will have fewer admissions. Maximum respondents are uneducated. Many of them can sign documents. Few of the respondents are primary standard pass but are not able to read or write.

They are willing to send their wards to schools but are not able to do so due to various reasons such as, distance from their place being major, cost of education in private school is rising. Due to such reasons the wards either dropout from school or never send their wards to school. Awareness on government schemes on education is very poor. Respondents are either not aware and many don't care.

It was observed that maximum number of respondents have migrated to *Gautam budh Nagar* mainly for economical purpose. Few of them were married here, few of the respondents had migrated because they want their wards to study and some of them migrated because their relatives were here and they called them for better opportunities. It was also observed that the respondents are staying in rented facilities, few of them has their own house. Own house is mainly because of two reasons, first being the husband got job in organized sector, they sold their property in villages and made themselves a home here.

Second reason being they are local and have property in *Gautam budh nagar*. If we tally the data it is observed that the respondents have some or other government documents. Maximum numbers of respondents were married before they turned 18 only a handful got married after 18 years of age. Early marriage means more children and more children here mean more hands for income generation.

In this section we mainly focused on the health status of the respondents. Researcher covers *aanganwadi kendras* and *asha workers* in the area. We also cover the health centres and medical expenses. Aanganwadi Kendras are present as per the data and responses collected, facilities in those Kendra are not up to the mark. Distance of those Kendra is also a hindrance for proper utilizations.

Due to large no of members in a family the medical expenses is also on the larger side. Health is something which has forced to sell ornaments and lands to cover the expenses. It was observed that the government lacks in providing drainage facility in adequate amount, there is lot to be done under *Swasch Bharat mission* to cover the lags.

It was observed that the awareness levels of the respondents are very low in almost all the metrics. Most of the women approximately knows about the anti dowry laws. Knowing that one should not pay dowry to get married and if asked they can go to police is a distant dream for the respondents. They believe it is culture.

The same story goes for laws against domestic violence. It is a internal matter for them which should not go out of the four walls of their home. They hardly believe that there should be equal wages for equal work. Few of them were aware about education rights and mid day meals schools.

They are often harassed in work place but they are not aware about the proper channel to escalate the same and get justice. The main reason for the less awareness is mainly due to lack of knowledge and support.

Further, In the **Chapter 5**, is presented to draw the attention towards the limitations and the suggestive steps to reach the goal of equality in terms of Gender Justice. In the beginning of the research the researcher has raised few Questions regarding the Women role in India to justify the title of the research. After completion of the thesis the answer of the question are been analysed.

5.2. THE CONCLUDING REMARKS ON THE RESEARCH QUESTIONS ARE AS FOLLOW:

5.2.1. How the status of women defining the Role has progressed in India?

For decades, the attitudes towards women seem to have been a cause of passionate debate. It covers a wide range of topics, including female education, maternity health, women entrepreneurial empowerment, and women's roles in the home, community, and politics, to name a few.

In some ways, certain societal norms throughout the world restrict women their access to education, universal healthcare, economic opportunities, and political participation. Economic security, health, and civil liberties development are all hampered by gender imbalance, which is also the major cause of poverty and hunger.

According to the Constitution of India, “women enjoy the same rights as men” thus are legitimate native nationals of India. The vast majority of them are ill and malnourished. It's a huge problem, especially for pregnant and breastfeeding women.

More than half the people in our country live in villages. Because they think it is a temporary disease that will resolve on its own, the women who reside do not really seek medical assistance during a health issue or pregnancy.

This carelessness, which persists today, contributes significantly to “India's high maternal and infant death rates”. Another factor to consider is “*female foeticide*”. The assumption is that a girl's birth would bring nothing beneficial because females were always a burden.

People have no idea what it would be like to live in a world without women. A girl does not obtain the same degree of attention and affection as a male when she is born. Regardless of the fact that our legislation guarantees all youngsters up until the age of 14 free basic education, only roughly 39 percent of the total of Women are able to join primary schools.

Over eighty years ago, Indian women began their journey along the same path as Western women. Women have played an important role in the development of modern India. The Indian subcontinent has progressively evolved as a great country

since women began to play key roles in the progression of this land's socio - economic structure.

In both the public and professional spheres, women are becoming more visible and prominent. They are just no longer seen as a financial obligation, but rather as valuable family members. Indian women may look forward to a great and wealthy future. Women are guaranteed one-third of spaces in all elected posts in local governments, whether rural or urban, by the 73rd Amendment To the constitution Acts, ratified by Parliament in 1992.

They have every chance to progress and prosper in society, allowing them to fulfil their greatest potential. They have complete control over science, technology, research, military, politics, space, literary, and the arts. Only by eliminating societal problems like as inequity, dowry and female foeticide can women's futures be good. Women's empowerment laws, rules, and procedures must be developed and current ones should be updated so that they can progress more swiftly in a variety of fields.

Goals should be set for tasks like eliminating female foeticide by year 2025 – 2030. The “*Beti Bachao, Beti Padhao*, save and educate girl child campaign was established by the Indian government in 2015 with the purpose of promoting awareness and enhancing social welfare for girls in the country”.

Women in India have made great progress over the previous 73 years but they continue to confront countless challenges and societal ills in a male-dominated country. The property is divided equally between both the child and the son under the Hindu Code Bill. A woman is no longer considered a man's property under the Marriage Act. Marriage is now seen as a private partnership, with each spouse having

the option to separate if they are dissatisfied. Passing legislation, on the other hand, is one thing; integrating it into society's mass consciousness is another.

5.2.2. What are the Legal Provisions for Women Sustainable Empowerment in India?

The Constitution of India not only mandates gender justice, but also empowers the government to undertake positive discrimination measures in their advantage in order to alleviate the financial, educational, and political obstacles they face.

Fundamental rights include, among other things, providing “equality before the law and equal protection under the law; forbidding prejudice against any citizen just on grounds of religion, race, caste, sex, or place of birth; and establishing that all persons have equal work opportunities”. “Articles 14, 15, 15(3), 16, 39(a), 39(b), 39(c), and 42 of the Constitution are particularly relevant in this respect”.

Also, the law of the land comprises of Indian Penal Code, Special Laws and so on. The empowerment initiatives taken by the committee like the National Commission for the Women. It is a formal Indian government institution entrusted with making recommendations on all policies subject matters affecting women. “It was established in January 1992, as per the requirements of the Indian Constitution and the 1990, National Commission for Women Act”.

The NCW focused on to campaign for women's rights in India and to provide women's issues and concerns a voice. “Their efforts have focused on dowry, politics, religion, proportional representation for female workers, and the mistreatment of women for labour”. They've also debate on police violence towards women.

5.2.3. How the Role of Women in Economy and Decision Making is dealt in the Indian Society?

Around the world, women are underrepresented in positions of authority. On the other hand, sexual equality and diversity are universally considered to have good effects on enterprises, authorities, and the industry as a whole.

Many countries throughout the world are debating strategies to accelerate the development of socioeconomic gender equality and boost women's empowerment. "Gender equality is a major priority not only because it is an important period ambition in and of itself, but because a woman's economic participation is part of the economic stability equation".

Since women constitute for much more than half of the nation and have talent, social resources, and productivity similar to men, expanding women's involvement in the labour market would benefit the global economy. The absence of women in executive positions goes against the company's strategy of harnessing talent to improve performance. This is particularly true when the economy slowed.

In India, gender equality and economic development are intricately interwoven. Gender equality promotes economic growth and advancement, whereas development promotes gender equality. In developed nations, women are frequently better educated than males, have a major positive impact on the economy, and contribute considerably to economic progress. Increased participation of female employment leads to a large increase in GDP.

In addition, as even more women entered the workforce, a vicious loop may emerge: greater demands leads to higher spending, which contributes to the emergence of

gainful jobs for men and women alike. Finally, women's engagement in the labour market may have a favourable influence on fertility and home happiness.

As we progress from labour force participation to women's presence in decision-making roles, gender discrepancies become even more pronounced. Even in nations with a substantial female labour force, women make up a modest share of managerial positions.

However, when we look at decision-making jobs, the benefits of female inclusion and fairness become clear. Including both males and females in judgement broadens perspectives, helps to diversify the best talents and competences, tends to increase creativity and innovation, helps improve decision-making processes, help deal, and may properly serve the firm's various shareholders, according to previous literature.

Gender balance in judgement has a positive economic impact. This study focused on the efficiency factors that contribute to the advancement of gender equality. Not only is diversity beneficial in and of itself, but when women are more competent, accountable, and less subject to manipulation than males, it leads to efficiency gains.

As a result, more equitable establishments have arisen, along with a positive influence on economic results and performance and a new policy platform. Discrimination-reduction methods boost productivity.

5.2.4. What has been the impact of the laws implemented to attain Women development and Gender Justice in India?

For an Indian woman and citizen, freedom entails more than the rights given by the Constitution. "It also means more jobs, entrepreneurship chances, better safety, ease

of everyday living, and protection for girls”. In short, various factors abound on the path to women's empowerment.

To promote women's empowerment, the government and the public sector has played the key responsibilities in enabling their wellbeing throughout a variety of areas. “A spate of programmes has been created in recent years to empower women to be self-sufficient in their life, whether it's offering free cooking gas and education schemes or enabling women to use technology”.

Government has effectively implemented various laws, and Policies to provide the platform for the women at equality. “Minimum education at school, scholarships, creates job opportunities, skill development, legislations regarding safety against various crimes, workmen equality and benefits”. So it's concluded that the functional aspect of the Government is progressive and advance but the Implementation of the things are getting corrupted.

This is the reason, “where in one hand we have State like Kerala, West Bengal and Odisha who are highest in Women Economy Index. Similarly, in other hand we have state like, Uttar Pradesh, Bihar, Hariyana, and Rajasthan where female foeticide is still a concern and Sex ratio is screwed up”.

5.2.5. How the Government Schemes and Policies are related to Women Development and Gender Justice?

The historical background of the nation showcases the struggle to evolve as a Independent country on the world stage. India to claim its status of sovereignty is signatory to various UN treaties, conventions, Mandates, and Agreements. The result is The Human Right safeguard is a major motto of the nation. Also, the Constitutional

rights promote gender equality. Therefore, the Government Schemes and Policies are always presented to fulfil the gap of Gender equality.

But, as per the Data analysis by the researcher it is found that maximum women are yet not aware of the various schemes and policies. The implementations of the benefits are turning into election vote bank manipulations and thus, Women at the receiving end still struggling to claim their rights in Indian Patriarchal Society.

The Sentiments related to Gender Justice is also critical. The laws promote it but society in many sectors oppressed the equality. Basically, the mindset of society is hardcore patriarchal. So it's not common and easy for minority population be it Women, Trans, or any other to fight and struggle. India is a democratic Nation. So, the majority wins over all odds.

5.2.6. Whether Gender Equality Is Practically Seen In Rural Sectors Of India As Compare To Top Most Women Empower Countries?

India is a developing country with multicultural backdrop. The question of Gender Justice in Rural India is very complex in nature. As per the research the rural India women are divided into organised work front, Unorganised Work sectors and Migrant Labours. Agriculture based society in India is now fading away by the advance development policies. The Age old customs of the villages, related to cattle breeding and agriculture is marginalised. The other small scale industries and textiles especially handlooms are commercialised largely.

The effect of Globalisation is a boon and bane. The economic influence of industry drain people towards service categories due to tackle the high inflation rates. The Women are the major sufferer in this changed environment. They are coping up with

modern advance developed conditions also, conservative societal sentiments are chaining there moves. In sort, the Gender Equality in India is still at the threshold level compare to the Top most Women Empowered Countries.

5.3. LIMITATIONS

The researcher may find the following limitations to attain 100 percentage Gender Equality in India.

- 5.3.1.** While studying the status of women in India, the availability of proper data's to implementation of Women Laws are restricted due to Open approach by Women in conservative society.
- 5.3.2.** In India its population is geographically widely spread, looking to the time and resources the researcher taken representative area of particular villages of the state of "Uttar Pradesh", "Gautam Budh Nagar District".
- 5.3.3.** The Gender equality status is blanket cover by religious, social and cultural sentiments relating to women in society.
- 5.3.4.** The interpretation of Gender Justice limited to landmark cases, movies, books and articles. Only 5 percentages of women in total population are mentioned to attain successful gender equality opportunities.
- 5.2.5.** Deep rooted patriarchal mindset of the society. Even the woman themselves blindly follows the restrictions imposed due to various cultural sentiments.
- 5.3.6.** Society peer pressure and judgements which malign and taint the character of women by tag them as uncultured is a massive fear.
- 5.3.7.** Marriage is a major institution in India. Where everything related to women is revolve around starting from her education to economy and decision making powers.

- 5.3.8.** The Indian society promotes women as child bearing and reproductive agent. So many women suffer due to the expectation created by the society.
- 5.3.9.** Indian man is groomed to be privilege class. The struggle of women is secondary to them. “For example in society the duty to raise a child is of its mother. So in most of the scenario them have to make arrangements and struggle for the housekeeping, child care, elder supervision and so on”.
- 5.3.10.** Years of oppression and constrains on women has brain washed them to not be an opinionated Individuals.
- 5.3.11.** The time is changing, but legislations are age old customary. This acts as a limitation to Gender Justice.
- 5.3.12.** The enforcing mechanism acts as per political agendas in majority of the cases. “Corruption plays powerful games even on media”.

5.4. SUGGESTIONS

The evaluation of the “Role of Women in Economy and Decision making in India with special reference to Gender Justice” depicts the Indian society as a major game player. Therefore, the suggestions laid by the researcher are –

- 5.4.1.** It is difficult to change the society mindset over night, the age old customs and traditions are deeply rooted. Therefore, more education and skill development trainings should be implemented by the Government for “Aatma Nirbhar Bharat”.
- 5.4.2.** Economic Independence changes the status of Women in society, “therefore more *micro financing institutions, Self help Groups, Entrepreneur* platforms should be encourage for financial ability of women”.

5.4.3. Decision making Power of the Women in India works on two fold; “Firstly, Domestic Decision making power and Secondly, Political Decision making power”.

Domestic Decision making power- The women should be encourage to actively participating in financial matters of the family. “Proper awareness programmes through NGO, *Prathamik Vidhayalas* or *Panchyant* and blocks level should be given”.

Political Decision Making Power more and strict participation in parliament by the Women should be encourage. The 50-50 gender ratio participations should be mandate. Also, the strict rules and awareness should be developed among women to restrict men to misuse their positions.

5.4.4. The working women benefits like proper health care setups, maternity benefits, and child care set up should be provided mandatorily by the organisations Institution and factories where more than 25 women are working.

5.4.5. The fast track Judiciary System should be enforced to resolve the cases related to Women. Also, the cases should be considered in global empowerment scenario for up liftmen of the status of Women in the home country.

5.4.6. There are various empowered legislations for Women in India, but the implementation level should be more at micro level. “The awareness to access the benefits should be channelizing from grass root level, blocks, district, state and National to global platform”.

5.4.7. United approaches from Media, Private Sectors, and Domestic Households, NGO, Government and Other enforcement officials should create more awareness through proper education and peaceful environment. The saying “*Sabka sath- sabka vikash*”, should be the motto for the Women Empowerment and Gender Justice.

5.4.8. The men and boys in the society from the primary education should be mandatorily exposed to women struggle and feminine concepts of equality as

basic study structure. “As men are equal partner of the society they should be morally and educationally raised to treat Women as equals in Domestic as well as work front”.

- 5.4.9.** Religious minority women should be given special attention when it comes to violence, threats, and harassment. To accomplish so, police and prosecutors must be thoroughly instructed on how to treat minority women victims in a polite, discreet, and acceptable manner, while always allowing victims to be aided by female officers. Such FIRs must be filed and followed up on as soon as possible.
- 5.4.10.** Gender-sensitive data collecting should be taught solely to government and civil society staff, guaranteeing that religious minority women victims may come forward and report incidents anonymously.
- 5.4.11.** Eliminating Discriminatory Treatment is critical for society to provide girls and women of minority groups’ equal priority and provide them with important resources in order to support successful growth and development.
- 5.4.12.** The Constitution's expressed an intention India to be secular, and in the ethos of secularism and diversity, “all people should be treated equitably and given equal chances, regardless of gender, caste, or religion”.
- 5.4.13.** For the country's actual growth, all resources must be put to use, and no talented individual, whether a man or a woman, must be regarded a liability in society. “Women from minority communities make up a major portion of the population, and oppressing them will not benefit us in any way; nevertheless, treating them equally and respecting them will lead to a brighter future”.
- 5.4.14.** Hate crimes based on religion and gender should be prohibited. “Communal tensions and riots kill the genuine spirit of the Constitution, and this conduct should be discouraged via the implementation of different government programmes”.

Lastly,

The researcher's hypothesis is effectively examined and concluded throughout this thesis, and it is determined that feminism is a gender sensitive phrase rather than an imposition of male species over female gender. Compassion, support, education, and the environment all play important roles in helping women grow and succeed in mainstream society.

Women have come a long way to be able to enjoy the benefits of liberty. There are still many more milestones for Sustainable Gender Justice to reach. Due to social standards requiring a woman to marry someone, “the family naturally discusses inheriting the son rather than the daughter”.

“This naturally causes the women to assume that she is obligated, whereas the male believes that as a long-time home run, he has the right to challenge his claims”. “Despite the fact that laws are established to guarantee that women receive their good proportion, few women are familiar with the law and the need to advocate for their right to protection”.

“Right to Maintenance”

Food, shelter, clothing, education, health care facilities, and other fundamental requirements of existence are included in maintenance. “Even after her divorce, a marital woman is entitled to sustenance from her husband as long as she does not remarry”.

Maintenance is determined by the wife's level of living as well as the husband's circumstances and income. “Except when the wife lives in adultery or refuses to

remain with her husband without sufficient cause, or when both of them live apart by mutual accord, Section 125 of the Code of Criminal Procedure, 1973, requires the husband to support his divorced wife”.

“Any Indian woman, regardless of caste or religion, can seek maintenance from her husband under the aforementioned law”. “The Hindu Marriage Act of 1955 likewise provides for support, but exclusively for Hindu women. The Dissolution of Muslim Marriage Act of 1939, on the other hand, solely applies to Muslim women”.

Right to Equal Pay

We now have laws that are gender-neutral. For the same labour, both men and women are guaranteed to the same remuneration. “The Equal Remuneration Act stipulates this. It guarantees that men and women employees are employed equally for the same or equivalent labour. There shall be no discrimination based on gender in terms of recruiting or working conditions”.

Right to Dignity and Decency

Women's personal gems are dignity and decency. “Anyone who tries to snare and undress her modesty is deemed a sinner, and the law clearly states that they will be punished”. Each woman has the right to a dignified life devoid of fear, compulsion, assault, or prejudice.

Women's dignity and modesty are well respected by the law. “Sexual Harassment (Section 354 A), assault with purpose to disrobe her (Section 354 B) or insult her modesty (Section 354), Voyeurism (Section 354 C), Stalking (354 D), and other crimes against women are all punishable under the law”.

In the event that the lady is suspected of a crime and detained, she is treated with civility. “Her arrest and search shall be conducted by a woman police officer with the utmost courtesy, and her medical examination should be performed by a woman medical officer or under the supervision of a woman medical officer”.

In rare instances, a female police officer should record the FIR as much as possible. Furthermore, women cannot be detained after nightfall and before daybreak unless a woman law enforcement officer obtains special authorization from the Magistrate.

Right Against Domestic Violence

The Protection of “Women from Domestic Violence Act- 2005, every woman has the right to be free from domestic violence. Domestic violence encompasses not only physical abuse, but also psychological, sexual, and economic assault”.

So, “if a daughter, a wife, or a live-in partner who has been subjected to any of these abuses by partner, husband, or his relatives, or by someone related to you by blood or adoption who lives or has lived with you in a domestic relationship, you are well protected under the provisions of the Domestic Violence Act and might even seek various remedies provided there under. You can file a complaint by calling the *1091* women's helpline”.

They will report your matter to the authorities. You can also contact the local women's cell, which you can locate via Google. They give particular services to such women, such as assisting them in filing their claims with the Magistrate after properly preparing their complaints. You can also go to the police station and file a report.

Since domestic violence is a cognizable offence, the police must file a FIR and investigate it. However, if they refuse, she may write a letter to the Chief of Police and post it. “If the SP believes the documentation discloses a punishable with imprisonment offence, he may either investigate himself or direct his sub ordinate police officer to do so”.

“If the SP also rejects your request, you may go straight to the Magistrate in your area and file an application under Section 12 of the Domestic Violence Act with the aid of a lawyer to get the required relief against Domestic Violence, such as protection, custody, and reparation orders. The Indian Penal Code also protects women who are victims of domestic abuse under Section 498A, which punishes the husband or his family with up to three years in jail and a fine”.

Rights at Workplace

You have the right to a women's restroom where you work. It is necessary to provide facilities for child care and feeding in workplaces with more than 30 female employees. Furthermore, the Supreme Court and the government had put in place measures to safeguard women's safety at work. “In *Vishakha v. State of Rajasthan*, the Hon'ble Supreme Court established unique criteria for the protection of women from sexual harassment at work, prompting the government to implement the Sexual Harassment of Women at Workplace Prevention, Prohibition, and Redressal Act, 2013 to that purpose”.

So, “if someone at your workplace asks for sexual favours, makes sexually suggestive remarks, whistles at women, sings obscene songs at, touches inappropriately, or displays pornography, that is considered Sexual Harassment, and have the right to file

a complaint with the Internal Complaints Committee, which is required to be formed by the employer at each office or branch with ten or more employees”.

A Neighbourhood Complaints Committee must be formed by the District Officer in each district, and if necessary, at the block level. “Apart from that, under section 354 A of the IPC, Sexual Harassment is punishable by imprisonment for a period of one to three years”.

Right Against Dowry

“The Dowry Prohibition Act of 1961 makes it illegal for a bride or bridegroom, or their parents, to give or take dowry before, during, or after a marriage”. “The Act defines *dowry* as any property or significant guarantee given or agreed to be granted by one party to the other, either directly or indirectly, and do not include dowries or *mehr* in the case of people who are subject to Muslim Personal Law”. “If you provide, take, or aid in the giving or taking of dowry, you will be sentenced to a minimum of 5 years in jail and a minimum fine of Rs. 15,000 if you give, take, or aid in the giving or taking of dowry”.

Right to Free Legal Aid

If you are a woman who has been wronged, “you have the right to free legal assistance from legal services authorities authorised by the Legal Services Authorities Act, 1987, regardless of whether you can acquire legal services on your own”. “District, State, and National legal services authorities have been established at the local, state, and national levels. Assisting in the performance of any case or other legal processes before any Court, tribunal, or authority, as well as providing legal advice”.

Right of Private Defence and Self-Defence

It's a retaliatory right. In order to protect their own or another person's body from the aggressor, you may cause harm, severe harm, or even death. However, you can only murder the aggressor without exposing yourself to culpability and punishment in limited circumstances.

“If you believe the aggressor is going to murder you or inflict you great bodily harm, or is about to conduct rape, kidnapping, or abduction, or is about to lock you in a room, or is about to throw or attempt to throw acid at you, you have the right to kill that person and the law will defend you. In India, there are political implications to women's rights”.

Many rights are guaranteed to women in India, although few are conscious of them. Women are abused by many of their relatives, but they are advised to remain silent since no one wants women's place in society to be lowered.

The Political Aspects of Women's Rights examines the scenario in which women are denied political participation in a variety of social and cultural activities. They are deprived of their fundamental rights and compelled to perform household duties without their consent.

Women Need to Build Skills and Self – Resilience

Some Indian traditions, such as *Rakhi*, “in which a sister ties a rakhi on her brother's arms and pleads for protection, and marriage, in which the notion of *Kanyadaan*

donating a daughter still exists, are still practised”. Most women are raised to think that obeying their husbands and fathers ensures their protection.

Women in India have limited opportunity to spend in planning for crises, such as if the bread-earning male dies, “after being introduced to only a few household skills and being exposed to primacy”. “Women are unaware of financial products and savings in banks, as well as the notion of managing home bank statements, in addition to not being subjected to any other opportunities for developing income-generating abilities”.

Fighting Poverty: Challenging the Status of Women in India

When she is placed in a position where she must make critical decisions that influence her family's well-being, she is particularly prone to exploiters. “Apart from this, the lack of appropriate skill sets to put in the misunderstanding of the underground economy, which further gives poverty in India”. In the frame of reference of the prospect of taking up employment anywhere to earn for the family in desperate situations, the lack of proper skill sets to put in the misunderstanding of the informal sector, which further gives socio - economic inequalities.

The informal economy is mainly unregulated, and its living standards and pay fluctuate according to its employer's whims and openings. There have been news reports of women being enticed and sold to employment by promising con artists. For women who are enslaved by poverty, sexual violence and harsh working circumstances are all too common.

To combat sexual abuse including human trafficking, the government encourages women's entrepreneurship in India and assist them in entering the formal sector so

that they may benefit from the legal protection that comes with legitimate job contracts.

Gender Issues at All Levels Of Society

For upper-class, educated women, life is different, but not better. Those who labour against them work outside their houses, despite their qualifications, and travelling to universities and colleges poses a threat to their safety.

“From jilted lovers desiring to teach their lover a lesson and dismissing them by extreme ways such as fiery assaults and rape. Victimising women and equal situations through pestering and assault of men on the public to keep the plot going in the same direction. Almost everywhere along the country's length and width”.

The Role of The Indian Family

The natural question that comes to mind, “Why are women still subjected to such political and social attitudes, despite all of the progressive ideals that constitute the concept of nation”? Surprisingly, the answer lies inside an Indian family structure. It's fascinating to observe the contrasting values they've been taught since infancy in an Indian home in average.

The dream of the girl is to be more domestic, meek, polite, submissive, and in certain circumstances, merely a nice wife, mother, and homemaker. The ideal is one who does not raise her voice. Even when she is given the option to continue her education beyond high school and into college, woman is trained to prefer sexist stereotypes over vocations such as teacher, nurse, hotel management, hospitality and so on.

Different Investments for Boys and Girls

The family places a greater emphasis on the boy's work and the girl's prospective marriage. In most situations, youngsters learn that women are born to marry and attend their in-laws as a means of future development. This brings up the idea of property ownership and inheritance.

India has traditionally been a patriarchal country, but as a result of social reforms and growth, as well as people's modern perspectives, women have been granted many privileges and places in society that were previously unavailable. "Women are still victims of patriarchal society in certain backward regions, and they are denied the right to live with dignity and respect, which is a fundamental dignity of every individual being in the country".

No woman should remain silent in the face of injustice; if she speaks up and fights, she may help and inspire many others to also. "We examined the numerous rights of women under many acts and legislations found in India's Family and Personal Laws in this article". "This was an effort to outline the rights of women who practise Hinduism, Islam, or Christianity, three of India's major faiths".

It is a fact that women worldwide are likely to face prejudice in some form or another. "We must step up our endeavours to empower women and advance them via their human rights". Trying to give them equal rights and opportunities is our moral, social, and constitutional responsibility to make sure progress.

The status and position of women in societal structure is one of the most essential aspects in the achievement of development. Women's empowerment demands a coordinated strategy, since it is a subject that requires continual attention and leadership from all. "Other crucial efforts to ensure women's rights include legal

education and awareness activities. Paralegals should be taught to teach women regarding their rights and the issues of the twenty-first century for this reason”.

As a result, the thesis is left open-ended by the researcher. With more minds, more inventive ideas will emerge in the future. As a woman, I urge all sisters around the country to join me in the march toward gender equality.

Amen.

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GLOSSARY

1.1 Concept of International Women Empowerment

YEAR	DEVELOPMENTS
1946	COMMISSION ON THE STATUS OF WOMEN
1975	WORLD CONFERENCE OF THE INTERNATIONAL WOMEN
1979	CEDAW (CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN)
1994	20 YEAR PROGRAM OF ACTION (PoA)
1995	BEJING DECLARATION AND PLATFORM FOR ACTION
2000	MILLENNIUM DEVELOPMENT GOALS
2010	U N WOMEN
2015	SUSTAINABLE DEVELOPMENT GOALS

1.2 India Signatory to Key International Convention

- CEDAW
- MEXICO PLAN OF ACTION
- NAIROBI FORWARD LOOKING STRATEGIES
- BEJING DECLARATION
- MDG
- SDG

1.3 Indian laws ensuring role of women in economy and decision making with reference to Gender Justice-

- Constitution of India, 1950: The Constitution of India not only guarantees equality to women but also empowers the State to adopt measures to positive discrimination in favour of women. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. Article 14 of the Constitution of India guarantees equality before law. Article 15 prohibits discrimination on the grounds of sex. Article 16 states about equality of opportunity for all citizens in matters relating to employment. The 73rd and 74th amendments to the Constitution of India provided for reservation of seats (at least 1/3) in the local bodies of Panchayat and Municipalities for women. Another Constitution Amendment (108th Constitution Amendment) reserving 33 per cent in Parliament and State Legislature.
- Indian Penal Code, 1860: Sections 292, 293 and 294 provide for punishment in sale and exhibit of obscene books objections and for obscene act in public place. Section 304(b) deals about murder of women in connection with demand of dowry. Sections 312 to 318 deal about punishment for causing miscarriage. Section 354 provides punishment for outraging the modesty of any women, S. 366 deals about kidnapping for marriage against her will. Section 366-A deals about procurator of minor girls for sexual purpose. Section 376 deals about punishment for rape. Section 494 protects women from bigamy. Section 497 deals about protection of married women from adultery. Section 498-A of Indian Penal Code deals about subjecting women to cruelty by her husband or relatives and her husband and S.509 provides

punishment for uttering words and gesture or act intended to insult the modesty of a woman.

- Code of Criminal Procedure, 1973: Under Sec.125, Code of Criminal Procedure, a woman has got right to maintenance.
- Indian Evidence Act, 1872: Sections 113(a), 113(b) and 114(c) provide for presumptions as to abetment of suicide by a married woman within 7 years of marriage, as dowry death of a woman and as to absence of consent of woman for sexual intercourse.
- Hindu Adoption Maintenance Act, 1956: Section 18-A provides for obligations of husband to maintain his wife. Section 18(2) provides right of wife to live separately and S. 19 provides for maintenance of widow by her father-in-law.
- Hindu Succession Act, 1956: Section 14 of the Act provides for property of female Hindu to be her absolute property. Section 23 provides right of female legal heirs in the dwelling house.
- The Hindu Minority and Guardianship Act, 1956: Section 6 of the Act provides for mother as a natural guardian for minors below 5 years.
- The Hindu Marriage Act, 1955: Section 13(2) of the Act provides for wife to present a petition for divorce. Section 13(b) provides equal right for wife for getting divorce by mutual consent. Section 24 of the Act provides for relief for interim maintenance and expenses. Section 25 of the Act provides for

right to a wife to seek permanent alimony and maintenance and S. 26 of the Act provides right to claim custody of children.

- The Dowry Prohibition Act, 1961: Under the provisions of this Act demand of dowry either before marriage, during marriage and or after the marriage is an offence.
- The Muslim Women (Protection of Right on Divorce) Act, 1986: Under the provisions of the Act provides for maintenance of women by the relatives after the *iddat* period.
- The Factories Act, 1948: The provisions of this Act provides for health, safety, welfare, and working hours for women labourer working in factories.
- The Equal Remuneration Act, 1976: It provides for payment of equal wages to both men and women workers for the same work or work of similar nature. It also prohibits discrimination against women in the matter of recruitment.
- The Employees State Insurance Act, 1948: The Act provides for insurance pension and maternity benefits to women workers.
- The Maternity Benefit Act, 1961: It provides for maternity benefit with full wages for women workers.
- The Medical Termination of Pregnancy Act, 1971: The Act safeguards women from unnecessary and compulsory abortions.
- The Child Marriage Restraint Act, 1976: The Act provides safeguards for girls from child marriage.

- The Immoral Trafficking (Prevention) Act, 1986: The Act safeguards women from prostitution.
- The Prenatal Diagnostic Technique (Regulation and Prevention of Measure) Act, 1994: This Act prohibits diagnosing of pregnant women and also identification of child in the womb whether it is male or female.
- The Indecent Representation of Women (Prohibition) Act, 1986: The Act safeguards women from indecent representation.
- The Commission of Sati (Prevention) Act, 1992: It safeguards women from Sati.
- The National Commission for Women Act, 1992: The Act provides for a setting up a statutory body namely the National Commission for Women to take up remedial measures, and facilitate redressed of grievances and advise the Government on all policy matters relating to women.
- The Family Courts Act, 1984: The Act provides for setting up a Family Court for in-camera proceedings for women.
- The Tamil Nadu Prohibition of Eve-teasing Act, 1988: The Act provides punishment for eve-teasing.
- The Protection of Women from Domestic Violence Act, 2005: The Act provides for punishment for domestic violence committed by husband and his relatives and also provides legal assistance for women suffering from

domestic violence. It also provides interim maintenance to women and also for compensation and damages.

- The Criminal Law (Amendment) Act, 2013: It deals with the amendments in the laws relating to sexual assault in Section 375, 376, 354 and 509 IPC and the relevant sections of the Code of Criminal Procedure 1973 and the Indian Evidence Act 1872.

Directive Principles of State Policy:

- Part IV (Articles 36 to 51) of the Directive Principles of State Policy provides that the State may follow the principles contained in this part for fundamental governance of the State. Though the provisions contained in this part are advisory in nature, certain principles are enforceable.
- Article 39(a) directs that the State shall ensure its policy towards securing all citizens, i.e. men and women to have equal rights to an adequate means of livelihood.
- Article 39(d) provides the state to secure equal pay for equal work to both men and women. The parliament has enacted the Equal Remuneration Act, 1976 for enforcement in this direction.
- Article 39(e) of the Constitution directs the State to protect and maintain workers' health conditions and working environment and strength of workers. The Factories Act, 1976 emphasizes this principle.

- Article 42 of the Constitution provides that the State shall provide just and humane conditions of work and maternity relief. Based on this principle, the parliament enacted the Maternity Benefit Act, 1961.

1.4 Five year Plans Chronology for women Empowerment

First Five Year Plan (1951-56)	Central / State Social Welfare Board set up. Community Development Programme started.
Second Five Year Plan (1956-61)	Marginally recognized role of women as workers. Provision of equal pay for equal work.
Third Five Year Plan (1961-65)	Women's Education. Health and Nutrition.
Fourth Five Year Plan (1969-74)	Family planning.
Fifth Five Year Plan (1974-79)	National Plan of Action. Women's Welfare and Development Bureau set up under the Ministry of Social Welfare. Training for Income Generation
Sixth Five Year Plan (1980-85)	Development of Women. Women Development Corporation set up. Generated awareness about rights and privileges.
Seventh Five Year Plan (1985-90)	Focus on women's Employment. Working groups on Women's Employment set up.
Eighth Five Year Plan (1992-97)	National / State commission for women set up. Greater Gender Sensitivity. 33% reservation for women in PRIs and LSG.
Ninth Five Year	National Policy for Women Empowerment

Plan (1997-2002)	Formulated. Bill of reservation of seats for women in parliament and legislative assemblies.
Tenth Five Year Plan (2002-2007)	Asses to information, resources and services. Advance gender equality goals.
Eleventh Five Year Plan (2007-2012)	Special measures for gender empowerment and equity.
Twelfth Five Year Plan (2012-2017)	Janani Suraksha Yojna Immunisation Breast feeding Skilled labour Pre term birth strategies Sex ration

1.5 List of Government Policies AND Schemes for Women

- Beti Bachao Beti Padhao Scheme
- One Stop Centre Scheme
- Women Helpline Scheme
- UJJAWALA : A Comprehensive Scheme for Prevention of trafficking and Rescue, Rehabilitation and Re-integration of Victims of Trafficking and Commercial Sexual Exploitation
- Working Women Hostel
- Ministry approves new projects under Ujjawala Scheme and continues existing projects
- SWADHAR Greh (A Scheme for Women in Difficult Circumstances)
- Support to Training and Employment Programme for Women (STEP)

- NARI SHAKTI PURASKAR
- Awardees of Stree Shakti Puruskar, 2014 & Awardees of Nari Shakti Puruskar
- Awardees of Rajya Mahila Samman & Zila Mahila Samman
- Mahila police Volunteers
- Mahila E-Haat
- Mahila Shakti Kendras (MSK)
- NIRBHAYA

APPENDICES

ANNEXURE – A

DATA COLLECTION

State – Uttar Pradesh

District – Gautam Budh Nagar

Villages –

1. Astauli, GB Nagar – 159 respondents
2. Chitti, GB Nagar – 84 respondents
3. Chuharpur Bangar, GB Nagar – 120 respondents
4. Dankaur, GB Nagar – 100 respondents
5. Usmaanpur, GB Nagar – 102 respondents

Age group – 18 to 55 years

Gender of Respondents – Female

List of Respondents			
Sr No	Name	Address	Age (in yrs)
1	Khyati	Astauli, GB Nagar	28
2	Kunjal	Astauli, GB Nagar	38
3	Shakeela	Astauli, GB Nagar	36
4	Advika	Astauli, GB Nagar	27
5	Phoolan	Astauli, GB Nagar	45
6	Sumita	Astauli, GB Nagar	24
7	Sheetal	Astauli, GB Nagar	55
8	Uma	Astauli, GB Nagar	22

9	Urmila	Astauli, GB Nagar	30
10	Poorvi	Astauli, GB Nagar	41
11	Sashi	Astauli, GB Nagar	35
12	Ulupi	Chitti, GB Nagar	52
13	Damini	Chitti, GB Nagar	37
14	Abha	Chitti, GB Nagar	30
15	Manjulika	Chitti, GB Nagar	50
16	Shamita	Chitti, GB Nagar	28
17	Deshna	Chitti, GB Nagar	23
18	Kirti	Chitti, GB Nagar	54
19	Kanchi	Chitti, GB Nagar	36
20	Ramani	Chitti, GB Nagar	52
21	Lalita	Chitti, GB Nagar	29
22	Rati	Chitti, GB Nagar	31
23	Mahima	Chitti, GB Nagar	29
24	Dalaja	Chitti, GB Nagar	21
25	Seemanti	Chitti, GB Nagar	50
26	Mohini	Chitti, GB Nagar	31
27	Manimekhala	Chitti, GB Nagar	47
28	Pari	Chitti, GB Nagar	29
29	Arundhathi	Chitti, GB Nagar	25
30	Lata	Chitti, GB Nagar	49
31	Megha	Chitti, GB Nagar	52
32	Savita	Chuharpur Bangar, GB Nagar	50
33	Tripti	Chuharpur Bangar, GB Nagar	25
34	Dayamayee	Chuharpur Bangar, GB Nagar	54
35	Kanimoli	Chuharpur Bangar, GB Nagar	41
36	Prachi	Chuharpur Bangar, GB Nagar	18

37	Chandramukhi	Chuharpur Bangar, GB Nagar	42
38	Purnima	Chuharpur Bangar, GB Nagar	26
39	Pushpanjali	Chuharpur Bangar, GB Nagar	37
40	Devamayi	Chuharpur Bangar, GB Nagar	39
41	Jayashri	Chuharpur Bangar, GB Nagar	40
42	Tejashree	Chuharpur Bangar, GB Nagar	31
43	Nisha	Chuharpur Bangar, GB Nagar	45
44	Satyarupa	Chuharpur Bangar, GB Nagar	55
45	Kishori	Chuharpur Bangar, GB Nagar	52
46	Sharvani	Astauli, GB Nagar	30
47	Maya	Astauli, GB Nagar	44
48	Padmini	Astauli, GB Nagar	39
49	Priya	Astauli, GB Nagar	51
50	Punita	Astauli, GB Nagar	49
51	Malavika	Astauli, GB Nagar	43
52	Pratibha	Astauli, GB Nagar	30
53	Madhavi	Astauli, GB Nagar	18
54	Navya	Astauli, GB Nagar	32
55	Poornima	Astauli, GB Nagar	22
56	Ipsita	Astauli, GB Nagar	35
57	Nivedita	Astauli, GB Nagar	53
58	Sudha	Astauli, GB Nagar	38
59	Fatima	Astauli, GB Nagar	20
60	Shaila	Chuharpur Bangar, GB Nagar	54
61	Anamika	Chuharpur Bangar, GB Nagar	49
62	Jagruti	Chuharpur Bangar, GB Nagar	30
63	Bani	Chuharpur Bangar, GB Nagar	35
64	Alka	Chuharpur Bangar, GB Nagar	47

65	Madhurima	Chuharpur Bangar, GB Nagar	31
66	Nandita	Chuharpur Bangar, GB Nagar	52
67	Pooja	Chuharpur Bangar, GB Nagar	43
68	Charu	Chuharpur Bangar, GB Nagar	22
69	Mudrika	Chuharpur Bangar, GB Nagar	25
70	Deepti	Chitti, GB Nagar	51
71	Shamim	Chitti, GB Nagar	51
72	Vanita	Chitti, GB Nagar	29
73	Mandakini	Chitti, GB Nagar	25
74	Shameena	Chitti, GB Nagar	49
75	Chinmayi	Chitti, GB Nagar	30
76	Lavanya	Chitti, GB Nagar	19
77	Madhubala	Dankaur, GB Nagar	29
78	Madhumati	Chitti, GB Nagar	54
79	Sita	Chitti, GB Nagar	42
80	Kamala	Chitti, GB Nagar	34
81	Jhilmil	Chitti, GB Nagar	24
82	Rupa	Chitti, GB Nagar	46
83	Dhanapriya	Chitti, GB Nagar	48
84	Husna	Chitti, GB Nagar	41
85	Manjula	Chitti, GB Nagar	46
86	Sakina	Chitti, GB Nagar	41
87	Menaka	Chitti, GB Nagar	50
88	Shanti	Astauli, GB Nagar	41
89	Piyali	Astauli, GB Nagar	54
90	Pragya	Astauli, GB Nagar	43
91	Punthali	Astauli, GB Nagar	37
92	Fullara	Astauli, GB Nagar	34

93	Kasturi	Astauli, GB Nagar	34
94	Deepali	Astauli, GB Nagar	33
95	Niloufer	Astauli, GB Nagar	19
96	Geetika	Chitti, GB Nagar	33
97	Neelakshi	Chitti, GB Nagar	30
98	Kadambari	Chitti, GB Nagar	18
99	Firoza	Chitti, GB Nagar	41
100	Leena	Chitti, GB Nagar	29
101	Amrita	Chitti, GB Nagar	51
102	Jalaja	Chuharpur Bangar, GB Nagar	18
103	Sumitra	Chuharpur Bangar, GB Nagar	26
104	Anandita	Chuharpur Bangar, GB Nagar	44
105	Darshini	Chuharpur Bangar, GB Nagar	26
106	Juhi	Chuharpur Bangar, GB Nagar	41
107	Jyotibala	Chuharpur Bangar, GB Nagar	32
108	Latika	Chuharpur Bangar, GB Nagar	35
109	Mahalakshmi	Chuharpur Bangar, GB Nagar	51
110	Pallavi	Chuharpur Bangar, GB Nagar	24
111	Sonakshi	Chuharpur Bangar, GB Nagar	43
112	Sangita	Astauli, GB Nagar	18
113	Shilpa	Astauli, GB Nagar	21
114	Kusum	Astauli, GB Nagar	44
115	Kavita	Astauli, GB Nagar	44
116	Shubha	Astauli, GB Nagar	29
117	Esha	Chitti, GB Nagar	52
118	Lipi	Chitti, GB Nagar	34
119	Saraswati	Chitti, GB Nagar	39
120	Udita	Chitti, GB Nagar	20

121	Padma	Astauli, GB Nagar	31
122	Savitri	Astauli, GB Nagar	53
123	Shrestha	Astauli, GB Nagar	25
124	Amrapali	Astauli, GB Nagar	22
125	Mahajabeen	Chuharpur Bangar, GB Nagar	40
126	Saheli	Chuharpur Bangar, GB Nagar	18
127	Manini	Chuharpur Bangar, GB Nagar	46
128	Ishrat	Chuharpur Bangar, GB Nagar	53
129	Madhulekha	Chuharpur Bangar, GB Nagar	34
130	Champabati	Chuharpur Bangar, GB Nagar	37
131	Prerana	Chuharpur Bangar, GB Nagar	40
132	Triveni	Chuharpur Bangar, GB Nagar	22
133	Rohini	Astauli, GB Nagar	41
134	Ruchira	Astauli, GB Nagar	30
135	Madhu	Astauli, GB Nagar	27
136	Vanhishikha	Astauli, GB Nagar	34
137	Nanda	Astauli, GB Nagar	24
138	Manushri	Chitti, GB Nagar	54
139	Bhavana	Chitti, GB Nagar	53
140	Sarbani	Chitti, GB Nagar	23
141	Meera	Chitti, GB Nagar	28
142	Sayeeda	Chitti, GB Nagar	54
143	Arpana	Dankaur, GB Nagar	23
144	Ikshitha	Dankaur, GB Nagar	26
145	Nitima	Dankaur, GB Nagar	26
146	Rupashi	Dankaur, GB Nagar	50
147	Laboni	Dankaur, GB Nagar	23
148	Sristi	Dankaur, GB Nagar	26

149	Natun	Chitti, GB Nagar	26
150	Shobha	Chitti, GB Nagar	21
151	Jaipriya	Chitti, GB Nagar	48
152	Ekta	Chitti, GB Nagar	27
153	Janaki	Astauli, GB Nagar	25
154	Shraddha	Astauli, GB Nagar	53
155	Gazala	Astauli, GB Nagar	38
156	Hansini	Astauli, GB Nagar	36
157	Naaz	Astauli, GB Nagar	24
158	Pakhi	Chitti, GB Nagar	29
159	Jasoda	Chitti, GB Nagar	27
160	Kakali	Chitti, GB Nagar	20
161	Maitra	Chitti, GB Nagar	28
162	Preeti	Dankaur, GB Nagar	43
163	Shreeparna	Dankaur, GB Nagar	22
164	Abhilasha	Dankaur, GB Nagar	53
165	Kuntal	Dankaur, GB Nagar	52
166	Medha	Astauli, GB Nagar	34
167	Naina	Astauli, GB Nagar	23
168	Sohalia	Astauli, GB Nagar	48
169	Chitralekha	Dankaur, GB Nagar	42
170	Manisha	Dankaur, GB Nagar	36
171	Swagata	Dankaur, GB Nagar	29
172	Mehrunissa	Dankaur, GB Nagar	32
173	Kashmira	Dankaur, GB Nagar	33
174	Pia	Dankaur, GB Nagar	44
175	Rakhi	Dankaur, GB Nagar	52
176	Arpita	Dankaur, GB Nagar	49

177	Manjari	Dankaur, GB Nagar	28
178	Sharmistha	Dankaur, GB Nagar	30
179	Ambalika	Astauli, GB Nagar	50
180	Poonam	Astauli, GB Nagar	44
181	Madhumita	Astauli, GB Nagar	25
182	Revati	Chuharpur Bangar, GB Nagar	31
183	Sohni	Chuharpur Bangar, GB Nagar	51
184	Ramya	Chuharpur Bangar, GB Nagar	29
185	Gauhar	Chuharpur Bangar, GB Nagar	45
186	Kamalika	Usmaanpur, GB Nagar	41
187	Sanjukta	Usmaanpur, GB Nagar	41
188	Manya	Usmaanpur, GB Nagar	25
189	Sujata	Usmaanpur, GB Nagar	35
190	Sandhaya	Usmaanpur, GB Nagar	41
191	Ganga	Astauli, GB Nagar	46
192	Triguni	Astauli, GB Nagar	51
193	Sahila	Astauli, GB Nagar	37
194	Akanksha	Astauli, GB Nagar	52
195	Sheela	Astauli, GB Nagar	46
196	Rajalakshmi	Astauli, GB Nagar	55
197	Kiran	Astauli, GB Nagar	38
198	Jasodhara	Dankaur, GB Nagar	24
199	Ragini	Dankaur, GB Nagar	45
200	Haripriya	Dankaur, GB Nagar	54
201	Henna	Dankaur, GB Nagar	24
202	Kanika	Dankaur, GB Nagar	47
203	Meher	Astauli, GB Nagar	35
204	Sunita	Astauli, GB Nagar	38

205	Ambika	Astauli, GB Nagar	18
206	Sujala	Astauli, GB Nagar	55
207	Mahasweta	Astauli, GB Nagar	43
208	Sulochana	Astauli, GB Nagar	55
209	Gautami	Astauli, GB Nagar	36
210	Mamata	Dankaur, GB Nagar	47
211	Sibani	Dankaur, GB Nagar	23
212	Kalandhika	Dankaur, GB Nagar	25
213	Rekha	Dankaur, GB Nagar	28
214	Radhika	Dankaur, GB Nagar	36
215	Hetal	Dankaur, GB Nagar	20
216	Jagathi	Dankaur, GB Nagar	50
217	Malashree	Usmaanpur, GB Nagar	42
218	Gayatri	Usmaanpur, GB Nagar	46
219	Kaveri	Usmaanpur, GB Nagar	33
220	Saumya	Usmaanpur, GB Nagar	45
221	Shobhita	Astauli, GB Nagar	29
222	Tanuja	Astauli, GB Nagar	21
223	Chandani	Astauli, GB Nagar	19
224	Riya	Chuharpur Bangar, GB Nagar	20
225	Sampriti	Chuharpur Bangar, GB Nagar	54
226	Sharmila	Chuharpur Bangar, GB Nagar	37
227	Nusrat	Chuharpur Bangar, GB Nagar	46
228	Rashmi	Chuharpur Bangar, GB Nagar	42
229	Neha	Usmaanpur, GB Nagar	44
230	Eshita	Usmaanpur, GB Nagar	24
231	Mehbooba	Usmaanpur, GB Nagar	55
232	Mridula	Usmaanpur, GB Nagar	22

233	Parul	Usmaanpur, GB Nagar	36
234	Shakuntala	Astauli, GB Nagar	46
235	Gudiya	Astauli, GB Nagar	49
236	Paramita	Astauli, GB Nagar	32
237	Kanyana	Astauli, GB Nagar	41
238	Mahua	Astauli, GB Nagar	22
239	Parvati	Chuharpur Bangar, GB Nagar	21
240	Ritu	Chuharpur Bangar, GB Nagar	28
241	Nehal	Chuharpur Bangar, GB Nagar	53
242	Shreya	Chuharpur Bangar, GB Nagar	26
243	Asmita	Chuharpur Bangar, GB Nagar	28
244	Niti	Usmaanpur, GB Nagar	48
245	Paridhi	Usmaanpur, GB Nagar	34
246	Safia	Usmaanpur, GB Nagar	55
247	Kanaklata	Usmaanpur, GB Nagar	22
248	Champakavathi	Usmaanpur, GB Nagar	29
249	Malati	Usmaanpur, GB Nagar	49
250	Anchita	Astauli, GB Nagar	27
251	Vani	Astauli, GB Nagar	45
252	Kanjari	Astauli, GB Nagar	27
253	Padmaja	Astauli, GB Nagar	33
254	Kamitha	Astauli, GB Nagar	29
255	Jyotika	Astauli, GB Nagar	53
256	Jyotsna	Astauli, GB Nagar	48
257	Jayamala	Chuharpur Bangar, GB Nagar	21
258	Abhilasa	Chuharpur Bangar, GB Nagar	47
259	Gunjana	Chuharpur Bangar, GB Nagar	34
260	Hasna	Chuharpur Bangar, GB Nagar	45

261	Sasmita	Chuharpur Bangar, GB Nagar	35
262	Vaidehi	Astauli, GB Nagar	34
263	Swetha	Astauli, GB Nagar	34
264	Udaya	Astauli, GB Nagar	45
265	Ajeeta	Astauli, GB Nagar	31
266	Noorjehan	Astauli, GB Nagar	22
267	Jeevika	Astauli, GB Nagar	45
268	Karuna	Dankaur, GB Nagar	31
269	Sonam	Dankaur, GB Nagar	20
270	Chameli	Dankaur, GB Nagar	47
271	Kunti	Dankaur, GB Nagar	54
272	Noor	Usmaanpur, GB Nagar	20
273	Shyla	Usmaanpur, GB Nagar	35
274	Soma	Usmaanpur, GB Nagar	45
275	Salma	Usmaanpur, GB Nagar	44
276	Trisha	Usmaanpur, GB Nagar	30
277	Suchi	Usmaanpur, GB Nagar	34
278	Hamsa	Astauli, GB Nagar	54
279	Puja	Astauli, GB Nagar	28
280	Radha	Astauli, GB Nagar	34
281	Nalini	Astauli, GB Nagar	37
282	Taruni	Astauli, GB Nagar	35
283	Tabassum	Astauli, GB Nagar	28
284	Kamali	Astauli, GB Nagar	51
285	Arunima	Usmaanpur, GB Nagar	32
286	Manju	Usmaanpur, GB Nagar	36
287	Shabalini	Usmaanpur, GB Nagar	22
288	Devahuti	Usmaanpur, GB Nagar	29

289	Sneha	Dankaur, GB Nagar	25
290	Vandana	Dankaur, GB Nagar	46
291	Ratnapriya	Dankaur, GB Nagar	30
292	Roshni	Dankaur, GB Nagar	33
293	Gita	Dankaur, GB Nagar	54
294	Shalini	Dankaur, GB Nagar	27
295	Manali	Astauli, GB Nagar	33
296	Kavya	Astauli, GB Nagar	51
297	Mangala	Astauli, GB Nagar	26
298	Gargi	Astauli, GB Nagar	28
299	Kesari	Astauli, GB Nagar	34
300	Nitya	Astauli, GB Nagar	44
301	Tarika	Usmaanpur, GB Nagar	45
302	Tanu	Usmaanpur, GB Nagar	37
303	Manika	Usmaanpur, GB Nagar	19
304	Prasana	Usmaanpur, GB Nagar	32
305	Nidhi	Usmaanpur, GB Nagar	30
306	Santayani	Usmaanpur, GB Nagar	18
307	Kalindi	Astauli, GB Nagar	18
308	Neelam	Dankaur, GB Nagar	30
309	Bhagyalakshmi	Dankaur, GB Nagar	24
310	Shefali	Dankaur, GB Nagar	48
311	Mayuri	Dankaur, GB Nagar	38
312	Chitra	Dankaur, GB Nagar	40
313	Shweta	Dankaur, GB Nagar	29
314	Nayantara	Dankaur, GB Nagar	38
315	Niharika	Usmaanpur, GB Nagar	49
316	Teesta	Usmaanpur, GB Nagar	47

317	Pritha	Usmaanpur, GB Nagar	51
318	Savarna	Usmaanpur, GB Nagar	37
319	Dakshata	Usmaanpur, GB Nagar	55
320	Fawiza	Usmaanpur, GB Nagar	25
321	Hansika	Chuharpur Bangar, GB Nagar	51
322	Sapna	Chuharpur Bangar, GB Nagar	33
323	Tanvi	Chuharpur Bangar, GB Nagar	22
324	Nabhanya	Chuharpur Bangar, GB Nagar	40
325	Kumudini	Chuharpur Bangar, GB Nagar	41
326	Maitreyi	Chuharpur Bangar, GB Nagar	42
327	Suvarna	Chuharpur Bangar, GB Nagar	45
328	Premila	Chuharpur Bangar, GB Nagar	52
329	Kadambini	Chuharpur Bangar, GB Nagar	39
330	Sarika	Chuharpur Bangar, GB Nagar	54
331	Saroj	Usmaanpur, GB Nagar	22
332	Alpana	Usmaanpur, GB Nagar	23
333	Jamuna	Usmaanpur, GB Nagar	32
334	Kanakabati	Usmaanpur, GB Nagar	51
335	Raakhi	Usmaanpur, GB Nagar	44
336	Naganandini	Usmaanpur, GB Nagar	19
337	Sanjivani	Usmaanpur, GB Nagar	42
338	Mahagauri	Usmaanpur, GB Nagar	46
339	Naima	Usmaanpur, GB Nagar	20
340	Poushali	Astauli, GB Nagar	55
341	Kumkum	Astauli, GB Nagar	37
342	Mukti	Astauli, GB Nagar	25
343	Jaya	Astauli, GB Nagar	27
344	Bhavani	Astauli, GB Nagar	35

345	Brinda	Dankaur, GB Nagar	45
346	Achala	Dankaur, GB Nagar	20
347	Devika	Dankaur, GB Nagar	36
348	Hasina	Dankaur, GB Nagar	55
349	Jyoti	Dankaur, GB Nagar	37
350	Kamya	Usmaanpur, GB Nagar	43
351	Keya	Usmaanpur, GB Nagar	24
352	Kalanidhi	Usmaanpur, GB Nagar	52
353	Renu	Usmaanpur, GB Nagar	39
354	Kanta	Usmaanpur, GB Nagar	27
355	Surekha	Usmaanpur, GB Nagar	52
356	Sushmita	Astauli, GB Nagar	30
357	Ahalya	Astauli, GB Nagar	21
358	Mugdha	Astauli, GB Nagar	31
359	Harini	Astauli, GB Nagar	53
360	Suchitra	Chuharpur Bangar, GB Nagar	54
361	Niyati	Chuharpur Bangar, GB Nagar	50
362	Heera	Chuharpur Bangar, GB Nagar	28
363	Kanakpriya	Chuharpur Bangar, GB Nagar	43
364	Nazima	Chuharpur Bangar, GB Nagar	28
365	Harshita	Usmaanpur, GB Nagar	40
366	Krithi	Usmaanpur, GB Nagar	33
367	Geeta	Usmaanpur, GB Nagar	37
368	Nandini	Usmaanpur, GB Nagar	23
369	Rubaina	Usmaanpur, GB Nagar	29
370	Smriti	Usmaanpur, GB Nagar	47
371	Avanti	Chuharpur Bangar, GB Nagar	49
372	Priyanka	Astauli, GB Nagar	39

373	Neeharika	Astauli, GB Nagar	46
374	Deeptimoyee	Astauli, GB Nagar	33
375	Draupadi	Astauli, GB Nagar	49
376	Shailaja	Usmaanpur, GB Nagar	23
377	Kalyani	Usmaanpur, GB Nagar	49
378	Muskan	Usmaanpur, GB Nagar	35
379	Madira	Usmaanpur, GB Nagar	46
380	Mala	Usmaanpur, GB Nagar	32
381	Ranjita	Astauli, GB Nagar	54
382	Sanskriti	Dankaur, GB Nagar	31
383	Manimala	Dankaur, GB Nagar	51
384	Payal	Dankaur, GB Nagar	33
385	Riddhi	Dankaur, GB Nagar	33
386	Seema	Dankaur, GB Nagar	44
387	Kaushalya	Dankaur, GB Nagar	24
388	Pragati	Dankaur, GB Nagar	55
389	Bindiya	Dankaur, GB Nagar	19
390	Noopur	Chuharpur Bangar, GB Nagar	28
391	Sanjana	Chuharpur Bangar, GB Nagar	52
392	Sunanda	Chuharpur Bangar, GB Nagar	49
393	Vanadurga	Chuharpur Bangar, GB Nagar	25
394	Sonal	Chuharpur Bangar, GB Nagar	24
395	Charulata	Chuharpur Bangar, GB Nagar	50
396	Malini	Chitti, GB Nagar	21
397	Jayalalita	Chitti, GB Nagar	33
398	Pushpa	Chitti, GB Nagar	39
399	Tanaya	Chitti, GB Nagar	46
400	Jahnvi	Chitti, GB Nagar	36

401	Tanseem	Chitti, GB Nagar	31
402	Tanushri	Chitti, GB Nagar	34
403	Madhuri	Chitti, GB Nagar	21
404	Mahitha	Chitti, GB Nagar	39
405	Sarojini	Chitti, GB Nagar	18
406	Sanyukta	Astauli, GB Nagar	21
407	Rupali	Astauli, GB Nagar	42
408	Gomati	Astauli, GB Nagar	44
409	Aradhana	Astauli, GB Nagar	55
410	Indrani	Astauli, GB Nagar	34
411	Manjubala	Astauli, GB Nagar	32
412	Indira	Astauli, GB Nagar	33
413	Kajal	Chuharpur Bangar, GB Nagar	30
414	Mahamaya	Chuharpur Bangar, GB Nagar	38
415	Sitara	Chuharpur Bangar, GB Nagar	26
416	Lopamudra	Chuharpur Bangar, GB Nagar	48
417	Rangana	Chitti, GB Nagar	38
418	Reshma	Chitti, GB Nagar	32
419	Rajeshwari	Chitti, GB Nagar	38
420	Sundari	Chitti, GB Nagar	30
421	Chhaya	Chitti, GB Nagar	54
422	Indu	Chitti, GB Nagar	33
423	Indrayani	Chitti, GB Nagar	37
424	Reshmi	Chitti, GB Nagar	55
425	Ruchi	Astauli, GB Nagar	32
426	Vaishali	Astauli, GB Nagar	34
427	Shree	Astauli, GB Nagar	37
428	Anchal	Astauli, GB Nagar	18

429	Jaishree	Astauli, GB Nagar	54
430	Priyadarshini	Astauli, GB Nagar	43
431	Rachana	Astauli, GB Nagar	26
432	Sonia	Astauli, GB Nagar	29
433	Trishala	Chuharpur Bangar, GB Nagar	31
434	Shruti	Chuharpur Bangar, GB Nagar	41
435	Godavari	Chuharpur Bangar, GB Nagar	31
436	Ranjini	Chuharpur Bangar, GB Nagar	29
437	Sadhana	Chuharpur Bangar, GB Nagar	35
438	Sahiba	Chuharpur Bangar, GB Nagar	27
439	Aashika	Chuharpur Bangar, GB Nagar	49
440	Jayalakshmi	Chuharpur Bangar, GB Nagar	52
441	Nilima	Chuharpur Bangar, GB Nagar	18
442	Shikha	Astauli, GB Nagar	29
443	Sucheta	Astauli, GB Nagar	36
444	Sushila	Astauli, GB Nagar	46
445	Hasumati	Astauli, GB Nagar	39
446	Lavangi	Astauli, GB Nagar	53
447	Harshini	Astauli, GB Nagar	39
448	Madhulika	Astauli, GB Nagar	45
449	Fulki	Astauli, GB Nagar	45
450	Shivani	Chuharpur Bangar, GB Nagar	29
451	Dharitri	Chuharpur Bangar, GB Nagar	37
452	Asha	Chuharpur Bangar, GB Nagar	44
453	Namrata	Chuharpur Bangar, GB Nagar	55
454	Chitragandha	Chuharpur Bangar, GB Nagar	21
455	Sejal	Usmaanpur, GB Nagar	30
456	Shyama	Usmaanpur, GB Nagar	34

457	Tanima	Usmaanpur, GB Nagar	24
458	Najma	Usmaanpur, GB Nagar	46
459	Kamakshi	Usmaanpur, GB Nagar	23
460	Rambha	Astauli, GB Nagar	35
461	Damayanti	Astauli, GB Nagar	22
462	Kajri	Astauli, GB Nagar	41
463	Kanchana	Astauli, GB Nagar	22
464	Chhavvi	Astauli, GB Nagar	48
465	Gunwanti	Chuharpur Bangar, GB Nagar	43
466	Ajanta	Chuharpur Bangar, GB Nagar	19
467	Nadira	Chuharpur Bangar, GB Nagar	40
468	Amita	Chuharpur Bangar, GB Nagar	37
469	Rajshri	Chuharpur Bangar, GB Nagar	49
470	Chaitanya	Chuharpur Bangar, GB Nagar	32
471	Kumud	Chuharpur Bangar, GB Nagar	43
472	Sachita	Chuharpur Bangar, GB Nagar	30
473	Priti	Chuharpur Bangar, GB Nagar	51
474	Jagadamba	Usmaanpur, GB Nagar	43
475	Saguna	Usmaanpur, GB Nagar	40
476	Indumati	Usmaanpur, GB Nagar	36
477	Sonali	Usmaanpur, GB Nagar	18
478	Janani	Usmaanpur, GB Nagar	53
479	Lipika	Usmaanpur, GB Nagar	55
480	Ojaswini	Astauli, GB Nagar	44
481	Swati	Astauli, GB Nagar	35
482	Meenakshi	Astauli, GB Nagar	42
483	Namya	Astauli, GB Nagar	33
484	Jharna	Dankaur, GB Nagar	29

485	Supriya	Dankaur, GB Nagar	25
486	Deepika	Dankaur, GB Nagar	40
487	Kali	Dankaur, GB Nagar	36
488	Smita	Dankaur, GB Nagar	26
489	Kanti	Chitti, GB Nagar	19
490	Ruma	Chitti, GB Nagar	26
491	Aghanashini	Chitti, GB Nagar	31
492	Rabia	Chitti, GB Nagar	35
493	Gauri	Chitti, GB Nagar	43
494	Pratima	Chitti, GB Nagar	24
495	Manasi	Chitti, GB Nagar	52
496	Kalpita	Chitti, GB Nagar	24
497	Girija	Chitti, GB Nagar	37
498	Aruna	Chitti, GB Nagar	18
499	Kalpana	Chitti, GB Nagar	32
500	Sushma	Astauli, GB Nagar	46
501	Rajani	Astauli, GB Nagar	36
502	Rasika	Astauli, GB Nagar	39
503	Adrika	Astauli, GB Nagar	50
504	Amritkala	Astauli, GB Nagar	20
505	Kangana	Astauli, GB Nagar	47
506	Maushmi	Chitti, GB Nagar	42
507	Priyasha	Chitti, GB Nagar	52
508	Manoritha	Chitti, GB Nagar	35
509	Sahana	Chitti, GB Nagar	37
510	Hemanti	Chitti, GB Nagar	21
511	Snehalata	Dankaur, GB Nagar	19
512	Pushpita	Dankaur, GB Nagar	23

513	Sutapa	Dankaur, GB Nagar	51
514	Rukmini	Dankaur, GB Nagar	52
515	Kalya	Dankaur, GB Nagar	50
516	Meena	Dankaur, GB Nagar	55
517	Sindhu	Dankaur, GB Nagar	55
518	Jyotirmoyee	Dankaur, GB Nagar	54
519	Arati	Usmaanpur, GB Nagar	43
520	Durga	Usmaanpur, GB Nagar	35
521	Shipra	Usmaanpur, GB Nagar	33
522	Aditi	Usmaanpur, GB Nagar	53
523	Chandrani	Usmaanpur, GB Nagar	33
524	Naseen	Chuharpur Bangar, GB Nagar	18
525	Kamini	Chuharpur Bangar, GB Nagar	46
526	Hemangini	Chuharpur Bangar, GB Nagar	47
527	Habiba	Chuharpur Bangar, GB Nagar	21
528	Lajwanti	Chuharpur Bangar, GB Nagar	20
529	Divya	Usmaanpur, GB Nagar	54
530	Kamna	Usmaanpur, GB Nagar	34
531	Kanitha	Usmaanpur, GB Nagar	44
532	Nirupa	Usmaanpur, GB Nagar	47
533	Urvasi	Usmaanpur, GB Nagar	23
534	Aishwarya	Dankaur, GB Nagar	41
535	Lakshmi	Dankaur, GB Nagar	23
536	Bhairavi	Dankaur, GB Nagar	39
537	Shampa	Dankaur, GB Nagar	24
538	Deepa	Dankaur, GB Nagar	49
539	Mriganayani	Dankaur, GB Nagar	20
540	Mukta	Dankaur, GB Nagar	22

541	Lekha	Dankaur, GB Nagar	35
542	Neelanjana	Dankaur, GB Nagar	53
543	Ranjana	Usmaanpur, GB Nagar	43
544	Chanda	Usmaanpur, GB Nagar	29
545	Hemlata	Usmaanpur, GB Nagar	49
546	Kalpini	Usmaanpur, GB Nagar	31
547	Sukanya	Usmaanpur, GB Nagar	23
548	Karishma	Usmaanpur, GB Nagar	55
549	Kanya	Usmaanpur, GB Nagar	35
550	Narmada	Chuharpur Bangar, GB Nagar	51
551	Chaitali	Chuharpur Bangar, GB Nagar	43
552	Tejaswi	Chuharpur Bangar, GB Nagar	33
553	Disha	Chuharpur Bangar, GB Nagar	36
554	Faiza	Chuharpur Bangar, GB Nagar	33
555	Jayanti	Usmaanpur, GB Nagar	18
556	Leela	Usmaanpur, GB Nagar	38
557	Jhinuk	Usmaanpur, GB Nagar	46
558	Sagarika	Usmaanpur, GB Nagar	31
559	Upasana	Usmaanpur, GB Nagar	52
560	Rishika	Usmaanpur, GB Nagar	24
561	Renuka	Dankaur, GB Nagar	22
562	Archana	Dankaur, GB Nagar	54
563	Karunamayi	Dankaur, GB Nagar	48
564	Hafiza	Dankaur, GB Nagar	50
565	Sanchita	Dankaur, GB Nagar	23

ANNEXURE B

Date -

Sr No -

ROLE OF WOMEN IN ECONOMY AND DECISION MAKING:

A SOCIO-LEGAL ANALYSIS WITH SPECIAL REFERENCE TO

GENDER JUSTICE

Respondent Name –

Village –

Age –

Q No	Question	Option 1	Option 2	Option 3	Option 4	Option 5
Economic?						
1	What is your occupation?	Home maker	Unorganized sector	Organized sector	Daily wager or contractual	Entrepreneur
2	Did you receive any skill training?	Yes, govt skill program	Through NGOs	Through SHG	None	
3	What is your family income (monthly)?	< Rs 5000	< Rs 8000	< Rs 10000	< Rs 12000	> Rs 15000
4	What is your personal	< Rs 1000	< Rs 2000	< Rs 5000	> Rs 5000	None

	income?					
5	Do you have a bank account?	Yes	No			
6	Do Your husband has a bank account?	Yes	No			
7	Do you need to take loan?	Yes	No			
8	Purpose of loan(Only if 'yes' in above question)?	Education	Health	Business	Marriage	Personal
9	What is your husband's occupation?	Work in organized sector	Work in unorganized sector	Daily Wages	Entrepreneur	Unemployed
10	Atal Pension Scheme?	Yes	No			
11	Health Insurance?	Public policy	Private company policies			
Education?						
1	How far is the primary school from you place?	0 - 5 km	5 - 8 km	8 - 10 km	> 10 km	
2	How educated are	<5	<8	<10	<12	Uneducated

	you?					
3	Where do your kids study?	Govt School	Private School	Dropout	Never went to school	
4	Are you aware about government schemes?	Fully aware	Partially	Not aware	Don't care	
Social?						
1	Are you migrated?	Yes	No			
2	Reasons of migration?	Economical	Marriage	Education	None	
3	Type of residence?	Rented	Own			
4	Government documents?	Aadhaar card	Voter Id	Ration Card	All of the above	None
5	Marriage age?	<14	<16	<18	<20	Don't remember
6	No of children?	1	2	3	4	None
7	Family structure	Joint	Nuclear			
Health?						
1	How far is aanganwadi from your place?	<2	<5	<10	>10	

2	Health Facility in your area?	Asha Worker	ANM	Health Centre	Mohallah Clinic	
3	Medical Expenses per month?	<500	<1000	<2000	>2000	
4	Aware of govt schemes?	Yes	No			
Welfare?						
1	Type of drianage and garbage facility in locality?	Open and not maintained	Closed	Open but maintained	No such facility	
2	Drinking water?	Tapped water	Municipality Supply through tankers	Hand pump	Buy from local vendor	
3	Separate toilet?	Yes	No			
4	Mode of cooking?	Gas	Kerosene	Coal		
5	Ujjwala Yojana?	Yes	No			
Awareness about law?						
1	Anti Dowry Laws?	Yes	No			
2	Domestic	Yes	No			

	violence law?					
3	Equal Wages?	Yes	No			
4	Right to education?	Yes	No			
5	Right to equality?	Yes	No			
6	Right to livelihood?	Yes	No			
7	Right to clean environment?	Yes	No			
8	Sexual harassment at work place?	Yes	No			
9	Freedom of speech and Expression?	Yes	No			

Date - 17/feb/2019

Sr No - 15

ROLE OF WOMEN IN ECONOMY AND DECISION MAKING:

A SOCIO-LEGAL ANALYSIS WITH SPECIAL REFERENCE TO GENDER JUSTICE

Respondent Name - Manjulika

Village - Chithi, GB Nagar

Age - 50

Q No	Question	Option 1	Option 2	Option 3	Option 4	Option 5
Economic?						
1	What is your occupation?	Home maker	Unorganized sector	Organized sector	Daily wager or contractual	Entrepreneur ✓
2	Did you receive any skill training?	Yes, govt skill program ✓	Through NGOs	Through SHG	None	
3	What is your family income (monthly)?	< Rs 5000	< Rs 8000	< Rs 10000	< Rs 12000	> Rs 15000 ✓
4	What is your personal income?	< Rs 1000 ✓	< Rs 2000	< Rs 5000	> Rs 5000	None
5	Do you have a bank account?	Yes ✓	No			
6	Do Your husband has a bank account?	Yes	No ✓			
7	Do you need to take loan?	Yes	No ✓			
8	Purpose of loan(Only if 'yes' in above question)?	Education	Health	Business	Marriage ✓	Personal
9	What is your husband's occupation?	Work in organized sector	Work in unorganized sector ✓	Daily Wages	Entrepreneur	Unemployed
10	Atal Pension Scheme?	Yes ✓	No			
11	Health Insurance?	Public policy	Private ✓			

			company policies			
Education?						
1	How far is the primary school from you place?	0 - 5 km	5 - 8 km ✓	8 - 10 km	> 10 km	
2	How educated are you?	<5	<8	<10	<12	Uneducated ✓
3	Where do your kids study?	Govt School	Private School	Dropout	Never went to school ✓	
4	Are you aware about government schemes?	Fully aware	Partially	Not aware	Don't care ✓	
Social?						
1	Are you migrated?	Yes	No ✓			
2	Reasons of migration?	Economical	Marriage ✓	Education	None	
3	Type of residence?	Rented ✓	Own			
4	Government documents?	Aadhaar card	Voter Id ✓	Ration Card	All of the above	None
5	Marriage age?	<14	<16	<18	<20 ✓	Don't remember
6	No of children?	1	2	3	4	None ✓
7	Family structure	Joint	Nuclear ✓			
Health?						
1	How far is aanganwadi from your place?	<2	<5 ✓	<10	>10	
2	Health Facility in your area?	Asha Worker	ANM	Health Centre	Mohallah Clinic ✓	
3	Medical Expenses per month?	<500	<1000	<2000 ✓	>2000	
4	Aware of govt schemes?	Yes ✓	No			
Welfare?						
1	Type of drianage and garbage facility in locality?	Open and not maintained	Closed	Open but maintained ✓	No such facility	
2	Drinking water?	Tapped water	Municipality Supply through tankers	Hand pump	Buy from local vendor ✓	

3	Separate toilet?	Yes ✓	No		
4	Mode of cooking?	Gas	Kerosene	Coal ✓	
5	Ujjwala Yojana?	Yes ✓	No		
Awareness about law?					
1	Anti Dowry Laws?	Yes	No ✓		
2	Domestic violence law?	Yes ✓	No		
3	Equal Wages?	Yes	No ✓		
4	Right to education?	Yes ✓	No		
5	Right to equality?	Yes ✓	No		
6	Right to livelihood?	Yes ✓	No		
7	Right to clean environment?	Yes ✓	No		
8	Sexual harassment at work place?	Yes	No ✓		
9	Freedom of speech and Expression?	Yes	No ✓		

Date - 24/feb/2019

Sr No - 10

ROLE OF WOMEN IN ECONOMY AND DECISION MAKING:

A SOCIO-LEGAL ANALYSIS WITH SPECIAL REFERENCE TO GENDER JUSTICE

Respondent Name - Poorvi

Village - Astauli, G.B. Nagar.

Age - 41

Q No	Question	Option 1	Option 2	Option 3	Option 4	Option 5
Economic?						
1	What is your occupation?	Home maker ✓	Unorganized sector	Organized sector	Daily wager or contractual	Entrepreneur
2	Did you receive any skill training?	Yes, govt skill program	Through NGOs ✓	Through SHG	None	
3	What is your family income (monthly)?	< Rs 5000	< Rs 8000	< Rs 10000 ✓	< Rs 12000	> Rs 15000
4	What is your personal income?	< Rs 1000	< Rs 2000	< Rs 5000	> Rs 5000 ✓	None
5	Do you have a bank account?	Yes ✓	No			
6	Do Your husband has a bank account?	Yes ✓	No			
7	Do you need to take loan?	Yes	No ✓			
8	Purpose of loan(Only if 'yes' in above question)?	Education ✓	Health	Business	Marriage	Personal
9	What is your husband's occupation?	Work in organized sector ✓	Work in unorganized sector	Daily Wages	Entrepreneur	Unemployed
10	Atal Pension Scheme?	Yes	No ✓			
11	Health Insurance?	Public policy	Private ✓			

			company policies			
Education?						
1	How far is the primary school from your place?	0 - 5 km	5 - 8 km ✓	8 - 10 km	> 10 km	
2	How educated are you?	<5	<8 ✓	<10	<12	Uneducated
3	Where do your kids study?	Govt School	Private School	Dropout ✓	Never went to school	
4	Are you aware about government schemes?	Fully aware	Partially ✓	Not aware	Don't care	
Social?						
1	Are you migrated?	Yes	No ✓			
2	Reasons of migration?	Economical	Marriage ✓	Education	None	
3	Type of residence?	Rented	Own ✓			
4	Government documents?	Aadhaar card	Voter Id	Ration Card ✓	All of the above	None
5	Marriage age?	<14	<16	<18 ✓	<20	Don't remember
6	No of children?	1	2 ✓	3	4	None
7	Family structure	Joint ✓	Nuclear			
Health?						
1	How far is aanganwadi from your place?	<2 ✓	<5	<10	>10	
2	Health Facility in your area?	Asha Worker	ANM	Health Centre ✓	Mohallah Clinic	
3	Medical Expenses per month?	<500 ✓	<1000	<2000	>2000	
4	Aware of govt schemes?	Yes	No ✓			
Welfare?						
1	Type of drianage and garbage facility in locality?	Open and not maintained ✓	Closed	Open but maintained	No such facility	
2	Drinking water?	Tapped water	Municipality Supply through tankers ✓	Hand pump	Buy from local vendor	

3	Separate toilet?	Yes	No ✓			
4	Mode of cooking?	Gas	Kerosene ✓	Coal		
5	Ujjwala Yojana?	Yes ✓	No			
Awareness about law?						
1	Anti Dowry Laws?	Yes ✓	No			
2	Domestic violence law?	Yes	No ✓			
3	Equal Wages?	Yes	No ✓			
4	Right to education?	Yes ✓	No			
5	Right to equality?	Yes	No ✓			
6	Right to livelihood?	Yes	No ✓			
7	Right to clean environment?	Yes	No ✓			
8	Sexual harassment at work place?	Yes	No ✓			
9	Freedom of speech and Expression?	Yes ✓	No			

Date - 27/Jan/19

Sr No - 248

ROLE OF WOMEN IN ECONOMY AND DECISION MAKING:

A SOCIO-LEGAL ANALYSIS WITH SPECIAL REFERENCE TO GENDER JUSTICE

Respondent Name - Channopdenurthi

Village - Vennampur, GB Nagar

Age - 29

Q No	Question	Option 1	Option 2	Option 3	Option 4	Option 5
Economic?						
1	What is your occupation?	Home maker ✓	Unorganized sector	Organized sector	Daily wager or contractual	Entrepreneur
2	Did you receive any skill training?	Yes, govt skill program	Through NGOs	Through SHG ✓	None	
3	What is your family income (monthly)?	< Rs 5000	< Rs 8000	< Rs 10000	< Rs 12000	> Rs 15000 ✓
4	What is your personal income?	< Rs 1000	< Rs 2000	< Rs 5000 ✓	> Rs 5000	None
5	Do you have a bank account?	Yes ✓	No			
6	Do Your husband has a bank account?	Yes	No ✓			
7	Do you need to take loan?	Yes	No ✓			
8	Purpose of loan(Only if 'yes' in above question)?	Education	Health	Business ✓	Marriage	Personal
9	What is your husband's occupation?	Work in organized sector	Work in unorganized sector	Daily Wages	Entrepreneur	Unemployed ✓
10	Atal Pension Scheme?	Yes	No ✓			
11	Health Insurance?	Public policy	Private ✓			

			company policies			
Education?						
1	How far is the primary school from you place?	0 - 5 km	5 - 8 km	8 - 10 km	> 10 km ✓	
2	How educated are you?	<5	<8 ✓	<10	<12	Uneducated
3	Where do your kids study?	Govt School ✓	Private School	Dropout	Never went to school	
4	Are you aware about government schemes?	Fully aware	Partially	Not aware	Don't care ✓	
Social?						
1	Are you migrated?	Yes	No ✓			
2	Reasons of migration?	Economical	Marriage	Education	None ✓	
3	Type of residence?	Rented	Own ✓			
4	Government documents?	Aadhaar card ✓	Voter Id	Ration Card	All of the above	None
5	Marriage age?	<14	<16 ✓	<18	<20	Don't remember
6	No of children?	1	2	3 ✓	4	None
7	Family structure	Joint	Nuclear ✓			
Health?						
1	How far is aanganwadi from your place?	<2	<5	<10	>10 ✓	
2	Health Facility in your area?	Asha Worker	ANM ✓	Health Centre	Mohallah Clinic	
3	Medical Expenses per month?	<500	<1000 ✓	<2000	>2000	
4	Aware of govt schemes?	Yes ✓	No			
Welfare?						
1	Type of drianage and garbage facility in locality?	Open and not maintained	Closed ✓	Open but maintained	No such facility	
2	Drinking water?	Tapped water	Municipality Supply through tankers	Hand pump	Buy from local vendor ✓	

3	Separate toilet?	Yes ✓	No			
4	Mode of cooking?	Gas	Kerosene	Coal ✓		
5	Ujjwala Yojana?	Yes ✓	No			
Awareness about law?						
1	Anti Dowry Laws?	Yes	No ✓			
2	Domestic violence law?	Yes	No ✓			
3	Equal Wages?	Yes ✓	No			
4	Right to education?	Yes ✓	No			
5	Right to equality?	Yes	No ✓			
6	Right to livelihood?	Yes	No ✓			
7	Right to clean environment?	Yes ✓	No			
8	Sexual harassment at work place?	Yes ✓	No			
9	Freedom of speech and Expression?	Yes ✓	No			

Date - 13/07/2019

Sr No:- 564

ROLE OF WOMEN IN ECONOMY AND DECISION MAKING:

A SOCIO-LEGAL ANALYSIS WITH SPECIAL REFERENCE TO GENDER JUSTICE

Respondent Name - Matiza Khaton

Village - Dankaur, G.B.

Age - 50

Q No	Question	Option 1	Option 2	Option 3	Option 4	Option 5
Economic?						
1	What is your occupation?	Home maker	Unorganized sector	Organized sector	Daily wager or contractual ✓	Entrepreneur
2	Did you receive any skill training?	Yes, govt skill program	Through NGOs ✓	Through SHG	None	
3	What is your family income (monthly)?	< Rs 5000	< Rs 8000	< Rs 10000 ✓	< Rs 12000	> Rs 15000
4	What is your personal income?	< Rs 1000	< Rs 2000 ✓	< Rs 5000	> Rs 5000	None
5	Do you have a bank account?	Yes	No ✓			
6	Do Your husband has a bank account?	Yes ✓	No			
7	Do you need to take loan?	Yes	No ✓			
8	Purpose of loan(Only if 'yes' in above question)?	Education	Health ✓	Business	Marriage	Personal
9	What is your husband's occupation?	Work in organized sector	Work in unorganized sector	Daily Wages ✓	Entrepreneur	Unemployed
10	Atal Pension Scheme?	Yes ✓	No			
11	Health Insurance?	Public policy	Private ✓			

company policies

Education?

1	How far is the primary school from your place?	0 - 5 km ✓	5 - 8 km	8 - 10 km	> 10 km	
2	How educated are you?	<5 ✓	<8	<10	<12	Uneducated
3	Where do your kids study?	Govt School ✓	Private School	Dropout	Never went to school	
4	Are you aware about government schemes?	Fully aware	Partially ✓	Not aware	Don't care	

Social?

1	Are you migrated?	Yes	No ✓			
2	Reasons of migration?	Economical	Marriage ✓	Education	None	
3	Type of residence?	Rented	Own ✓			
4	Government documents?	Aadhaar card	Voter Id ✓	Ration Card	All of the above	None
5	Marriage age?	<14 ✓	<16	<18	<20	Don't remember
6	No of children?	1	2	3	4 ✓	None
7	Family structure	Joint ✓	Nuclear			

Health?

1	How far is aanganwadi from your place?	<2	<5 ✓	<10	>10	
2	Health Facility in your area?	Asha Worker	ANM	Health Centre	Mohallah Clinic ✓	
3	Medical Expenses per month?	<500	<1000	<2000	>2000 ✓	
4	Aware of govt schemes?	Yes	No ✓			

Welfare?

1	Type of drianage and garbage facility in locality?	Open and not maintained	Closed	Open but maintained ✓	No such facility	
2	Drinking water?	Tapped water	Municipality Supply through tankers	Hand pump ✓	Buy from local vendor	

3	Separate toilet?	Yes ✓	No			
4	Mode of cooking?	Gas	Kerosene	Coal ✓		
5	Ujjwala Yojana?	Yes	No ✓			
Awareness about law?						
1	Anti Dowry Laws?	Yes ✓	No			
2	Domestic violence law?	Yes	No ✓			
3	Equal Wages?	Yes	No ✓			
4	Right to education?	Yes ✓	No			
5	Right to equality?	Yes ✓	No			
6	Right to livelihood?	Yes ✓	No			
7	Right to clean environment?	Yes ✓	No			
8	Sexual harassment at work place?	Yes ✓	No			
9	Freedom of speech and Expression?	Yes ✓	No			

Date - 19-01-2019

Sr No - 107

ROLE OF WOMEN IN ECONOMY AND DECISION MAKING:

A SOCIO-LEGAL ANALYSIS WITH SPECIAL REFERENCE TO GENDER JUSTICE

Respondent Name - JYOTI BALA

Village - CHUHARPUR, LAUTAMBUDH NAGAR

Age - 32

Q No	Question	Option 1	Option 2	Option 3	Option 4	Option 5
Economic?						
1	What is your occupation?	Home maker ✓	Unorganized sector	Organized sector	Daily wager or contractual	Entrepreneur
2	Did you receive any skill training?	Yes, govt skill program ✓	Through NGOs	Through SHG	None	
3	What is your family income (monthly)?	< Rs 5000	< Rs 8000	< Rs 10000	< Rs 12000 ✓	> Rs 15000
4	What is your personal income?	< Rs 1000	< Rs 2000	< Rs 5000	> Rs 5000	None ✓
5	Do you have a bank account?	Yes	No ✓			
6	Do Your husband has a bank account?	Yes	No ✓			
7	Do you need to take loan?	Yes ✓	No			
8	Purpose of loan(Only if 'yes' in above question)?	Education ✓	Health	Business	Marriage	Personal
9	What is your husband's occupation?	Work in organized sector	Work in unorganized sector	Daily Wages	Entrepreneur ✓	Unemployed
10	Atal Pension Scheme?	Yes ✓	No			
11	Health Insurance?	Public policy	Private ✓			

			company policies			
Education?						
1	How far is the primary school from you place?	0 - 5 km	5 - 8 km	8 - 10 km ✓	> 10 km	
2	How educated are you?	<5	<8	<10	<12	Uneducated ✓
3	Where do your kids study?	Govt School ✓	Private School	Dropout	Never went to school	
4	Are you aware about government schemes?	Fully aware	Partially	Not aware	Don't care ✓	
Social?						
1	Are you migrated?	Yes	No ✓			
2	Reasons of migration?	Economical ✓	Marriage	Education	None	
3	Type of residence?	Rented ✓	Own			
4	Government documents?	Aadhaar card	Voter Id	Ration Card	All of the above ✓	None
5	Marriage age?	<14	<16 ✓	<18	<20	Don't remember
6	No of children?	1	2	3	4	None ✓
7	Family structure	Joint	Nuclear ✓			
Health?						
1	How far is aanganwadi from your place?	<2	<5 ✓	<10	>10	
2	Health Facility in your area?	Asha Worker	ANM	Health Centre ✓	Mohallah Clinic	
3	Medical Expenses per month?	<500	<1000 ✓	<2000	>2000	
4	Aware of govt schemes?	Yes ✓	No			
Welfare?						
1	Type of drianage and garbage facility in locality?	Open and not maintained	Closed	Open but maintained	No such facility ✓	
2	Drinking water?	Tapped water	Municipality Supply through tankers	Hand pump	Buy from local vendor ✓	

3	Separate toilet?	Yes ✓	No			
4	Mode of cooking?	Gas ✓	Kerosene ✓	Coal		
5	Ujjwala Yojana?	Yes ✓	No			
Awareness about law?						
1	Anti Dowry Laws?	Yes ✓	No			
2	Domestic violence law?	Yes ✓	No			
3	Equal Wages?	Yes ✓	No			
4	Right to education?	Yes	No ✓			
5	Right to equality?	Yes	No ✓			
6	Right to livelihood?	Yes	No ✓			
7	Right to clean environment?	Yes	No ✓			
8	Sexual harassment at work place?	Yes ✓	No			
9	Freedom of speech and Expression?	Yes	No ✓			

AUTHOR'S BIO

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SSC, CBSE, Kendriya Vidyalaya, AIF, Vadodara, Gujarat.

CORE SKILLS

Placements and Internships

Mentoring and Academic Events

Admissions

NAAC- Accreditation

Moot/MUN/Seminar/Conferences/Legal Aid

AREA OF INTEREST

Gender Justice

Women Law

Intellectual Property Rights

PUBLICATIONS

Published Scopus Index article, “*The Empowerment Dimensions Of Women In North East India: A Socio -Legal Review*” had been reviewed by the Editorial Board and published in “INTERNATIONAL JOURNAL OF MANAGEMENT (IJM),), Volume 11, Issue 9, 2020 , pp. 1864-1873; ISSN Print: 0976-6502 and ISSN Online: 0976-6510”.

Published an article, “*Critical Analysis of Section 377 of Indian Penal Code in contradictory to Indian Constitutional Law*” in the Proceeding of National conference on Emerging Legal Issues, ISBN: 978-93-86256-69-0.

Published UGC Approved an article, “*Compulsory licensing: Opposing Perspectives and Balancing solutions*” in ADROITIC, An International Refereed Quarterly research Journal (multi-disciplinary), UGC Approved, Vol-4, No- 2, Oct-Dec, 2017, ISSN: 2349-6274.

Published an article “*Recent Trends in Sustainable Women Development in India*” in Proceeding of National Conference on Contemporary Legal Issues: LEX ET SOCIETATIS, ISBN: 978-93-87910-65-2.

Published an Article, “*A Socio-Legal Analysis On Gender And Development Status In Kerala*”. Galgotias University, School of Law Annual Journal.

Published an Article, “*A Study On The Socio- Economical Conditions Of Women In De-Notified Tribes Of Gujarat*”. Galgotias University, School of Law Annual Journal.

RESEARCH EXPERIENCE

2020 Author and Presented article on “Analysing the Socio-Legal dimensions of Women Integrated Sustainable Empowerment in Rural India: A case study of North East India” at International Seminar on Rural Development in Asia Pacific Region, Organised by Rural Development and Panchayati Raj north Eastern Regional Centre, Guwahati India and Ministry of Rural Development, Govt of India in collaboration with Bangladesh, Myanmar, Bhutan.

2017 Author and Presented article on “Recent Trends in Sustainable Women Development in India: An Analytical Study”. Synopsis submitted on 2018.

2018 Author and Presented article on “Recent Trends in Sustainable Women Development in India” at National Conference on Contemporary Legal Issues: LEX ET SOCIETATIS, conducted by Faculty of Law, Galgotias University, Noida, U.P.

2017 Author and Presented article on “Critical Analysis of Section 377 of Indian Penal Code in contradictory to Indian Constitutional Law” in National Conference on Emerging Legal Issues-2017, conducted by Faculty of Law and Social Work, Parul University Vadodara.

2017 Author and Presented article on “Human Right vis a vis Rights of Accused and Victims in Criminal Justice System of India” at International Conference on Crime and Investigation, Emerging Issues and Challenges in Criminal Justice Administration- 2017, conducted by Faculty of Law, Galgotias University, Noida, U.P.

2016 Author and Presented paper on “Sexual Offences On Women At Work Place”, in one day symposium on “Women Empowerment Program” organized by the CWDC of MBICT in collaboration with AIDT, SMAI & IICP, New Vallabh Vidyanagar, Anand, Gujarat.

2014 Dissertation on “Interface between TRIPS and Competition Law: A Crossroad of Regimes with Special Reference to India”, under the guidance of Dr. Udayakumara Ramakrishna B.N at G.N.L.U.

2013 Author and Presented article on “An Analytical study on Labeling of Genetically Modified Organisms: Comparison of the Position in India and the World”, under the guidance of Prof. Divya Tyagi at G.N.L.U.

2012 Author and Presented article on “An Analytical view on Dilution under Trademark Law”, under the guidance of Dr. Nidhi Buch at G.N.L.U.

2012 Author and Presented article on “Compulsory Licensing: Opposing Perspectives and Balancing Solutions”, under the guidance of Dr. Anjani Singh Tomar at G.N.L.U.

2012 Thesis Writing and Presented on “Socio- Economic health seeking behavior and perceptions of violence among de notified tribal women” particularly in Banaskantha district in South Gujarat at G.N.L.U.

2011 Author and Presented paper on “Parliamentary process- emerging challenges and legal responses” in “Lex Amicus” held at S.P COLEGE, Chandrapur, Maharashtra.

2012 Dissertation on “Analytical study on various Sexual Offences

against Women in India with Special Reference to Human Rights”, under the guidance of Dr. Pinaki Shah at M.S University.

SPECIAL ACHIEVEMENTS

Chaired the Session for the Track “*Sexual Offence & Surrogacy*” in the first National Conference on Emerging Legal Issues (NCELI)-2017 organized by Parul Institute of law, Parul University, Vadodara, Gujarat.

Judged an Article Writing Competition on Law & Film Organized by ProBono India in association with Chitrapat Communication, Ahmedabad Sponsored by Kamendu Joshi & Associates, Ahmedabad March 14, 2022 – Surat, Gujarat.

Organized National Conference on Emerging Legal Issues-2017, conducted by Faculty of Law and Social Work, Parul University Vadodara.

Organized one day symposium on “*Women Empowerment Program*” organized by the CWDC of MBICT in collaboration with AIDT, SMAI & IICP, New Vallabh Vidyanagar.

Guest of Honor in the One Day Workshop on *Human Values in Higher Education*, Organized by Yogi Divine Society- Atmiya Vidya Dham, Vidyanagar.

Delivered Special Lecture series on “*Cyber Crimes on Women*”, at Nehru Pharmacy College, Nehru Groups of Institution in Kerala.

Organized seminar on “*Political and Social challenges and there legal response in Developing India*” delivered by Arun Shorey, Ahmadabad, Gujarat.

Organized “*Lux-et-Varitas*” moot court competition held by Faculty of Law at M.S.University, Vadodara, Gujarat.

Organized work shop on “*Indian youth and their responsibility to increase Legal awareness*” organized by Baroda School of Legal Studies, Faculty of Law, M.S.University, Vadodara, Gujarat.

Board of Directors of the NGO “*Pankh*” working for clinical aid to working women in Delhi – NCR.

ACKNOWLEDGEMENT

I hereby, confirm that all the above information given by me is true and best of my knowledge. Original documents supporting the facts would be provided on demand.

Priyanka Dutta

Date:

Place: