
FUNDAMENTAL DUTIES AND GENDER RESPECT: A FORGOTTEN LINK?

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ABSTRACT

The Indian Constitution doesn't only guarantee rights; it also prescribes duties-up some often not very much appreciated yet powerful tools of social transformation. Among these, the Fundamental Duties under Article 51A require things like promoting harmony, dignity of women, and feeling a sense of civic responsibility. In the struggle for gender equality and justice, this constitutional instrument remains largely forgotten, both in discourse and action. This paper delves into the open potential that exists for interpreting the Fundamental Duties and more importantly Clause (e) that says, "citizens shall renounce practices derogatory to the dignity of women." The law seeks only the enforcement of rights through the judiciary and legal remedies but duties are from the very essence moral and social obligations-scaling an even higher plane critical for relieving cultural biases deeply rooted, which alone cannot be fixed by laws. Such inculcation through constitutional duties is argued to be a long-term solution for gender-based violence, workplace harassment, and everyday sexism. This paper explores to why such duties are not enforced or debated in legal or academic circles and shows ways in which they can be introduced into standard education, policy, and public behaviour. The paper highlights using case studies, governmental campaigns, and judicial observations how gender respect is not only legal but also a social mindset, one that the Constitution already calls for but we have failed to energize. It seeks to rectify this by reawakening the spirit of Fundamental Duties, which could bring about such a quiet revolution that is not in the psyche of citizens, but echoingly reverberates into the future justice of gender. Reviving fundamental duties isn't just a constitutional reminder- it's a call to rebuild a culture where gender respect begins with every citizen.

Keywords: Citizenship, Empowerment, Social justice, Constitution, Fundamental duties.

INTRODUCTION:

This set of gender-based inequities prevalent in India has gone deep-rooted into social, cultural, legal, and economic facets. Though laws originating from constitutional provisions and legal reforms are present, discrimination against women exist in the realms of employment, education, health, and at the domestic front. These crimes of domestic violence, dowry deaths, sexual harassment, and honour killings are not simply violations of the rights of the individual involved; they also highlight the deeply-seated societal attitude, which more often than not regards women as inferiors. The Protection of Women from Domestic Violence Act (2005) and the Sexual Harassment of Women at Workplace Act (2013) are several steps forward in providing legal redress, yet often, the focus is only on the symptoms rather than addressing the real cause of gender injustices—a lack of respect for women as a cultural norm.¹

In that scenario, a rights perspective accentuates the notion of responsibilities. The Indian Constitution rightly speaks in tandem; giving citizens Fundamental Rights and prescribing under Article 51A² certain Fundamental Duties. These include the obligation for every citizen to “renounce practices derogatory to the dignity of women.” Yet such duties have remained largely symbolic, barely emphasized in civic education, public policy, or legal discourse. Rights empower individuals to claim justice; duties generate collective moral responsibility, urging society to maintain values of equality and respect even before intervention by law.³

This paper will explore the potential for departments, largely disregarded in action, to earnestly promote gender respect and thus lay the very foundation for sustainable gender justice. It aims to investigate why these duties have remained asleep in the public consciousness, how they can be revitalized through education and policy, and why respecting women ought to be viewed as a constitutional obligation rather than merely a legal obligation. It aims to analyse constitutional provisions, gaps in law, teachings from the judiciary, and proposals that may ultimately act to enliven the significance of duties in India's transition toward gender equality. People discuss, demand, and uphold constitutional rights in many corners of the country, whereas the idea of constitutional duties, especially with respect to gender equality,⁴ fades from memory and is hardly implemented. Such an imbalance has set in place a judicial system that

¹ The Constitution (Forty-second Amendment) Act, 1976, No. 42, Acts of Parliament (India).

² India Const. art.51A

³ V.N. Shukla, *Constitution of India* 145 (Mahendra P. Singh ed., 12th ed. 2016).

⁴ H.M. Seervai, *Constitutional Law of India* 79 (4th ed. 2010).

prevails upon violations rather than prevent them through civic consciousness. Unlike enforceable rights, duties could not be really enforced by penalties; however, their strength lies in forging acceptable behaviours, values, and social attitudes. When there is an understanding of gender equality being not only the right of women but also the duty of every citizen, it creates an environment for sustainable change. If we look backward and try to reinvigorate Fundamental Duty as a tool of cultural and ethical reform, particularly for the cause of women's respect, we could be well on our way toward making a justice system not only indigent but transformative not simply one that punishes inequality but one that prevents it from happening in the first place. **“All human beings are born free and equal in dignity and rights”**⁵

2. CONSTITUTIONAL VISION: RIGHTS AND DUTIES IN HARMONY

It has been a statement in recognition of remarkable huge civil liberties and civic responsibilities, projecting the vision of this great country as the democratic republic with a co-existence of rights and duties to come together in promoting the latter including justice, equality or fraternity. The fundamental rights, guaranteed as legally enforceable guarantees, are found in Part III of the Constitution. These rights include those assuring the right to equality (Article 14)⁶, the right against discrimination (Article 15)⁷, and the right to life and personal liberty (Article 21)⁸, and several others.⁹ The Second Category of Fundamental Duties was included overwhelmingly late by the 42nd Constitutional Amendment in 1976, under Article 51A¹⁰, mentioning the moral obligations of each citizen in contributing to the ethical, social and cultural fabric of the nation as a whole. This amendment inspired by the Soviet model took shape during the Emergency period to awake the silent and passive citizens regarding their responsibilities towards the Nation and to one another. Though these duties are not legally enforceable, they play a significative part in emphasizing rights, especially in a pluralistic society such as India, where the co-operation needs of society and states are based on civic consciousness rather than legal entitlement.¹¹

Duties become soft law in democracy-these cannot be construed as punishable violation so

⁵ Universal Declaration of Human Rights, art. 1, G.A. Res. 217A (III), U.N. Doc. A/810 (Dec. 10, 1948).

⁶ India Const. art.14

⁷ India Const. art.15

⁸ India Const. art.21

⁹ Law Comm'n of India, 273rd Report on Implementation of the POSH Act (2017).

¹⁰ India Const. art.51A

¹¹ Sexual Harassment of Women at Workplace Act, No. 14 of 2013, § 4 (India).

underlie the core issue of equality in society. The Constitution's framers, in the beginning, placed the importance of rights in such a way that citizens could be effectively sheltered against tyranny and social injustice. However, with maturation of the democratic system, it became obvious that a right only approach alone cannot forge in concrete terms a just society without also coupling same with a duty-centric mindset. This is increasing incumbent due to the place that gender occupies in the legal landscape where legal provisions alone cannot uproot the deep-rooted patriarchal values.¹² Among the eleven duties mentioned under Article 51A, the one which has added significance is clause (e) which says that "renounce practices derogatory to the dignity of women". Although hardly discussed in legal reforms or citizenship education, this provision expresses the constitutional intent to establish norms in society regarding respect for women and not merely as a legal requirement. Neglect regarding this duty points to a larger picture-while rights are aggressively pursued through courts and activism, duties remain passively acknowledged and this builds a legal culture that often lacks preventive ethics. A necessary bridge towards realizing the Constitutional vision of a just and inclusive India.

In different situations pertaining to rights and duties, the gap opens up into a real-life narrative in India. For example, rural women face societal practices like child marriage and gender-based discrimination, despite the legal protections offered under the Prohibition of Child Marriage Act, 2006. While the law permits girls to marry at 18 years, social recognition of early marriages only seems to negate these emerging rights, thus reinforcing a societal duty to respect the autonomy and dignity of women. A glaring example of the lack of gender sensitivity in public spaces is with respect to the Sexual Harassment of Women at Workplace Act (2013),¹³ the law that supposedly protected women from harassment in workplaces. In fact, during the past couple of decades, incidents of harassment have become even more rampant, especially in informal sectors where the legal safeguards are weak. This issue is further compounded by the general public's failure in respecting women's dignity, be it through bystander intervention or supportive workplace cultures.¹⁴ This reinforces the critical fact that merely having adequate legal protection in the shape of sexual harassment laws is not enough unless there is a collective societal responsibility towards gender respect. These examples illustrate how Fundamental Duties could seriously influence social behaviour in conjunction with legal rights to make

¹² CEDAW, art. 5, Dec. 18, 1979, 1249 U.N.T.S. 13.

¹³ Archana Parashar, *Women and Family Law Reform in India* 86 (Sage 1992).

¹⁴ Flavia Agnes, *Law and Gender Inequality* 102 (Oxford Univ. Press 2001).

society truly inclusive.¹⁵

3. GENDER AND FUNDAMENTAL DUTIES: A CONSTITUTIONAL LINK

Every citizen is hereby urged to renounce practices derogatory to the dignity of women. This is Article 51A(e)¹⁶ of the Indian Constitution. It is powerful yet often lost in a sea of nouns. Short as it may be, this clause has a far-reaching constitutional meaning. It reflects the acknowledgment by the drafters that legal processes are not enough: changing society's mindset is actually necessary. Laws may punish crime against women, while Article 51A(e) shifts responsibility for prevention to the citizens and not just the state to punish.¹⁷ This is a moral compass for individuals to remind them of their role in dismantling patriarchy, challenging objectionable practices, and building respect for women in their daily lives.

It raises the status of citizens' acts from being mere passive recipients of rights into potentially dynamic messengers of social change. Rather, it motivates a person to challenge and deny such regressive practices, as dowry, female infanticide, and honour killings, because the Constitution demands it, not because the law demands it. Its scope includes several of the daily moments that contribute to objectification of the female, such as deprivation of education, workplace bias, and digital tomfoolery. Acceptance by society reinforces that right through the validation of social endorsement, in effect making it more effective and rooted. Yet, as this duty cannot be enforced by law, it is usually dismissed as something symbolic. But it deliberately reminds one that the law and culture must move ahead in tandem with each other by putting it in the Constitution.¹⁸

Given the current realities, when one speaks about gender violence in the context of the rising incidence of online abuse and workplace inequalities, the constitutional duty is, now more than ever, as relevant as ever. We live in a world where laws can be circumvented but social attitudes fit into very deeply internalized notions. Teaching and promoting Article 51A(e) in schools, workplaces, and media can build a culture where respecting women becomes a shared value, not just a legal rule.¹⁹ This duty can inspire policies, educational reforms, and civic movements toward a safer and more equal society, even though it is not backed directly by punishment.

¹⁵ Indira Jaising, *Bringing Rights Home: Review of Women's Rights in India*, EPW, May 2013, at 44.

¹⁶ India Const. art. 51A(e).

¹⁷ P.D. Kaushik, *Gender Justice and Indian Constitutional Law* 59 (Deep & Deep 2007).

¹⁸ Jeet Sinha, *Bluebook Citation 21st Edition Guide*, Legal Synk (June 8, 2024), <https://legalsynk.com/>.

¹⁹ Usha Ramanathan, *Of Slippery Slopes and Gender Justice*, 43 EPW 10 (2008).

“In a time when gender justice is at the heart of public debates, reclaiming this forgotten duty may be one of the most powerful tools for lasting change”.

4. GAPS IN ENFORCEMENT AND PUBLIC AWARENESS:

Article 51A(e)²⁰ which urges citizens to renounces practices derogatory to the dignity of women- suffers from a serious lack of enforceability. Fundamental Rights are that section of rights, the enforcement of which is secured by legal remedies in a court, whereas Fundamental Duties cannot be punished in any court of law for their disobedience. Since the application mechanism for causing these obligations to be enforced does not exist, citizens can hardly be punished for their disobedience to these duties. While violations of the Indian Penal Code or the Protection of Women from Domestic Violence Act grant instant remedies to victims, violations of Article 51A(e)²¹ are merely called a moral duty and are seldom discussed in court.²² Because of the lack of demand for its enforcement, there is no visible or measurable impact that such a constitutional duty can have, particularly in settings where harmful gender customs are embedded.

Another serious gap is the lack of opportunities afforded to Fundamental Duties in education, policy-making, and public discourse. With the goal of nurturing civic responsibility, Fundamental Duties were added to the Constitution in 1976. However, school curricula, university syllabi, and civic awareness programs do little to impart knowledge on such duties. When textbooks mention Duties, students are rarely involved in thoughtful discussions about them; hence they do not understand their relevance in real-life situations, such as esteem for gender. In addition, government policies and programs for gender equality focus more on law and welfare issues without integrating civic education that would encourage citizens to uphold these values. Thus, there is a disconnect whereby citizens can talk about women's rights but are not socially conditioned to respect them. There is little hope for the social enforcement of these duties without widespread public awareness and engagement, thus rendering them an obscure section of the law but not really based in practice.

On the contrary, other constitutional provisions such as Directive Principles of State Policy (DPSPs), though they also fall under the non-justiciable category, are invoked to a considerable

²⁰ India Const. art.51A(e)

²¹ India Const. art.51A(e).

²² When India Was a Human Rights Leader, *Time* (Dec. 9, 2023), <https://time.com/6344207/>.

extent in the context of policy formulation and legal reform. Article 39(d)²³, which has to do with equal remuneration for equal work, has prompted some policy measures and has even swayed some judicial rulings. The same applies to Article 21 (Right to Life and Personal Liberty), which the courts have broadly interpreted to give varied protection to women's rights. On the other end of the spectrum, there has been little consideration or development of the law regarding the Fundamental Duties as compared to the other constitutional provisions. The glaring difference underlines the call for new amplitudes for duty promotion-through awareness campaigns, moral education, and training programs aimed at imparting civic duties to the national psyche.²⁴ Unless we actively educate citizens that respecting women is not solely the law's duty, but their own, the promise of gender equality will always remain a powerful legal construct but a fragile social.

5. CASE STUDIES AND JUDICIAL REMARKS:

While Fundamental Duties are not legally enforceable, Indian courts have, on occasion, acknowledged their moral and interpretative value in reinforcing constitutional principles. Although Article 51A(e) is not directly used as the basis for punishment or legal remedy, it has been cited by courts to emphasize the social responsibility of citizens to uphold the dignity of women. For instance, in the,

5.1 AIIMS Students Union v. AIIMS (2001) case, the Supreme Court observed that Fundamental Duties should not remain idle or ornamental, and that these principles can aid in interpreting laws and promoting constitutional values. Though the case wasn't gender-specific, it laid the foundation for treating duties as valuable constitutional tools that can shape civic behaviours and strengthen the culture of justice.

5.2 A more gender-focused application was seen in **Vishaka v. State of Rajasthan (1997)**, a landmark case that laid down guidelines to prevent sexual harassment of women at the workplace. While the judgment was based primarily on Articles 14, 15, 19, and 21, the court's reasoning also invoked the spirit of the Constitution emphasizing respect, dignity, and equality for women as societal goals. Though Article 51A(e)²⁵ was not explicitly mentioned, its essence was reflected in the judgment's emphasis on creating a safe and dignified environment for

²³ India Const. art.39(d).

²⁴ wcd.nic.in

²⁵ India Const. art.51A(e).

women.²⁶ The judgment made it clear that citizens have a responsibility to eliminate practices and behaviours that undermine women's rights, and this responsibility extends beyond the legal system into workplace culture and public morality.

5.3 Gourav Jain v. Union of India (1997), where the court addressed the rehabilitation of women and children from red-light areas. The court emphasized the need to restore human dignity, especially for women who had been marginalized by society. The judgment highlighted that social reforms must align with constitutional values, including the spirit of Fundamental Duties. These case studies reveal that while courts may not enforce Article 51A(e) directly, they often lean on its philosophical foundation to shape their understanding of justice.²⁷ These rulings suggest that there is space within the judiciary to revive the relevance of civic duties especially in strengthening gender equality not through punishment, but through a broader constitutional culture that values dignity and respect as shared responsibilities.²⁸

6. ROLE OF EDUCATION AND SOCIAL REFORMS:

6.1 INTEGRATING GENDER SENSITIVITY IN SCHOOL CURRICULA:

Schools should move beyond textbook learning and incorporate activities, discussions, and storytelling that promote empathy, respect, and equality between genders. Lessons on Fundamental Duties especially Article 51A(e) must be made relatable and discussed through real-life examples and moral reflections.

6.2 MANDATORY CIVIC EDUCATION WITH CONSTITUTIONAL FOCUS:

A structured curriculum from primary to higher education should include India's constitutional values, with a special emphasis on rights and duties.²⁹ Students should be taught that respecting women is not only a legal expectation but a moral and national duty.

6.3 TRAINING TEACHERS AS CHANGE AGENTS:

Teachers play a vital role in shaping young minds. Comprehensive training programs should

²⁶ ncw.nic.in

²⁷ nhrc.nic.in

²⁸ legislative.gov.in/constitution-of-india

²⁹ indiankanoon.org

be designed to help educators understand gender justice and incorporate it naturally in their teaching methods, classroom management, and school culture.

6.4 NATIONWIDE PUBLIC AWARENESS CAMPAIGNS:

The government and civil society must work together to launch multimedia campaigns through radio, television, social media, and street plays that humanize Article 51A(e) and promote gender respect as a shared civic duty, not just a women's issue.

6.5 COMMUNITY-BASED ENGAGEMENT PROGRAMS:

Local self-government bodies, youth groups, and women's collectives should conduct workshops and awareness drives in rural and urban communities. By connecting constitutional duties to everyday actions, these efforts can challenge harmful practices like dowry, honour killings, and gender stereotyping.³⁰

6.6 INVOLVING RELIGIOUS AND CULTURAL INSTITUTIONS:

Since cultural norms deeply influence gender roles, engaging religious and cultural leaders in promoting gender equality as a moral duty can have a powerful grassroots impact. Their support can legitimize constitutional values in traditionally conservative settings.

6.7 REWARD-BASED RECOGNITION MODELS:

Schools, workplaces, and communities that actively promote gender equality and constitutional duties should be publicly acknowledged through awards or certifications. This recognition can encourage others to follow suit and normalize gender-respectful behaviours.

6.8 USING TECHNOLOGY TO PROMOTE CIVIC RESPONSIBILITY:

Mobile apps, gamified learning tools, and digital platforms can be used to educate citizens especially youth on Fundamental Duties. Interactive quizzes, challenges, and stories related to Article 51A(e) can make learning about gender justice engaging and impactful.

³⁰ india.unwomen.org

7. REVIVING FORGOTTEN DUTIES: POLICY RECOMMENDATIONS

The country must take bolder and more holistic initiatives to revive the obscure constitutional obligations, especially Article 51A(e). This can be achieved by embedding such values into legal frameworks, civic programs, and public consciousness. The first and foremost step could be the establishment of a formal policy mechanism for integrating Fundamental Duties into the interpretation of rights-based laws, particularly on gender justice. For example, the legislature and courts may be encouraged to have reference to duties while drafting or interpreting laws in light of Articles 14 (Equality before Law),³¹ 15 (Prohibition of Discrimination), and 21 (Right to Life and Dignity). Just as Directive Principles of State Policy are said to guide the hands of law-making, Fundamental Duties should place a vital influence in inspiring civic behaviour-political framing as well as the laws affecting the safety, equality, and dignity of women.

The compulsory gender ethics and civic responsibility lessons at both school and professional levels are thus long overdue. Educational institutions, workplaces, and government bodies should straddle structured learning connecting constitutional values with real-life gender challenges. Under the Right to Education (Article 21A)³², materials could be investigated to include discussions on civic behaviour with gender respect and constitutional morality. Modules on ethics in professional courses—law, medicine, engineering, and administration—would enrich themselves with the primary lesson that respect for women is not a social ideal but a constitutional Kake. This broadens to citizens who perceive the future as being in the collective response to creating a just society, rather than only personal productivity.³³

One of the powerful, under-utilized tools for this mission is media and digital storytelling. News channels, OTT platforms, social influencers and filmmakers need to be persuaded to positive model and showcase gender respect in association with civic duties. The government can also join hands with media houses for focused campaigns and infotainment in reaching rural and urban audiences alike. Campaigns could include new refrains within "**Beti Bachao, Beti Padhao**" that incite an undertaking among the audience to participate in empowering girls to speak against any degradation of their dignity. Social media influencers can similarly be

³¹ pewresearch.org

³² India Const. art.21A

³³ <https://www.undp.org/publications/gender-equality-strategy>.

roped in to make those words of equality, civic duty, and constitutional pride normal. In this aspirational yet relatable trope resides Article 51A(e).

Ultimately, institutions such as the Election Commission, NCERT, National Legal Services Authority (NALSA), and local panchayats need to become the bridge between the Constitution and the common citizen. Wherein the duty to vote is broadly recognized under democratic values, so should be respecting women as a constructive action towards nation-building. Legal literacy drives, gender-sensitization workshops, and civic training sessions can instil in the citizenry the ability to link their day-to-day activities with constitutional values. Articles 38³⁴ (State to secure a social order for the promotion of welfare of the people) and Article 51 (Promotion of international peace and respect for law)³⁵ can also be connected to Article 51A(e) which states that respect for the gender calls for dignity and harmony for not just individuals but also for the nation and the globe. Reviving forgotten duties is not intended for fostering fear but actually for laying the foundation for a society in which justice, equality, and respect emanate from the conscience of every citizen.

Accountability is, therefore, an ethical institution of sorts, and this would make for True effectiveness of the revival of Fundamental Duties upon the awareness of the individual. Government departments, educational boards, and corporate places should be made accountable to submit annual gender sensitivity and civic behaviour reports, similar to what they do in financial audits. With these reports, implementation of duty-based initiatives, inclusion of gender sensitivity modules, processes for grievance redressal, and awareness-building campaigns may be traced. In addition, Article 51A(j)³⁶ can be utilized as an overall measure of national excellence for gender justice, instead of seeing it merely as an obligation, which states that every citizen shall "**strive to the utmost of his ability for the promotion of excellence**" in all spheres of individual and collective activity.³⁷ The duty of honouring women then changes to an active performance indicator, setting the benchmark for the institutions and communities in which we live. With appropriate systems for measuring accountability put in place, India can convert the Fundamental Duties from the category of long-forgotten footnotes to living principles, which affect governance and the civic behaviour of each and every Indian.

³⁴ India Const. art.38.

³⁵ <https://www.europarl.europa.eu/factsheets/en/sheet/59/women-s-rights-and-gender-equality>.

³⁶ India Const. art.51A(j).

³⁷ <https://www.csrindia.org/gender-equality-in-education/>.

8. RECOMMENDATION: TOWARDS A DUTY-BASED MODEL OF GENDER JUSTICE

India must now begin a civic rejuvenation in which Fundamental Duties, especially Article 51A(e), must be seen not as forgotten moral injunctions but as tools to be (not very living, but breathing) of social reform. It can begin with possible constitutionalizing gender ethics in school education, legal training, and workplace codes-transforming as it could-women respect from being just a legal imperative but as a core value of citizenship. Simultaneously, the government must also nurture a National Civic Duty Mission on lines of the Swachh Bharat Mission that would comprise instilling respect for gender through community involvement, storytelling, and online campaigns. The paper sees gender justice in terms of duty: responsibility for upholding women's dignity rests equally with institutions, educators, families, and individuals. To bring about a change in society, we have to stop regarding equality only as a demand and start seeing it as a duty.³⁸ Because only then will the Constitution truly become a living experience and not just a legal document.

"True gender equality in India will not be achieved by laws alone but by awakening the civic duty in every citizen to respect, protect, and uplift the dignity of women."

CONCLUSION:

From far arguments, if these duties begin to be regarded as living, working values in the farther, they will hold the foundations of an equal society based on respect and responsibility. The next step is so apparent; Let's wake up these words that have been forgotten and turn them into principles for action that will rule the lives of the people on an everyday basis. In this context, it means a sweeping change in which everyone claims their rights but also accepts their duties toward equality, dignity, and justice for womanhood. Be it the classroom and workplaces, media, or government policies, implementing civic duties into the bedrock culture of society would mean that gender respect becomes a value and an expectation. Then we will be on our way to that land where the spirits of the Constitution are not mere expressions on paper but a daily reality for each man, something that transcends the imposition of barriers of discrimination and inequality. The greatest power of duties is to engender the social and moral

³⁸ <https://www.unwomen.org/en/digital-library/publications/2019/06/progress-of-the-worlds-women-2019-2020>.

conscience of a nation towards social transformation for generations. The Indian Constitution does not merely offer a charter of rights; rather it holds a deeper vision of shared responsibility through Fundamental Duties, the most significant being the duty to renounce practices derogatory to women. However, this vision rarely raises its voice in the public domain, in policy, or in education. This paper has strived to rekindle that forgotten link, arguing that gender equality must be conceived not just as a legal right but also as a civic responsibility. If these duties find a space within citizens' consciousness-powerfully incubated through education, media, institutional accountability, and policy change-the respect for gender becomes a culture wherein every individual life their existence, rather than something that is merely mandated by the state. Moving in tandem with rights, duties are crucial for making sure that the constitutional promise of dignity is not reduced to a mere provision of the Constitution. In so doing, the day will not be far when citizens shall start envisioning themselves as co-guardians of justice and true equality will no longer remain a dream but will become a credible historical reality.

A nation's strength is not just in the laws it enforces, but in the values its people embody when dignity becomes a duty, equality becomes inevitable!

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