

---

## **WOMEN'S RIGHTS IN INDIA: CHALLENGES AND SOCIAL TRANSFORMATION**

---

Zalak Ajit Limbachiya, KES' Shri Jayantilal H. Patel Law College

### **ABSTRACT**

Women's rights in India reflects a journey of both progress and consistent struggle. From a time when women were denied the basic freedom and were treated as dependent, to a period where laws promised equality and dignity, the transformation was significant. However, this progress is still not complete. This paper explores the historical background of women's position in ancient and current India, and critically examines the going challenges such as domestic violence, dowry deaths, rape, female feticide, gender imbalance and socio-economic discrimination. It highlights that, despite strong constitutional safeguards such as Articles 14, 15 and 21 many women continues to face inequality due to deeply rooted patriarchy and harsh societal norms, systematic marginalization. The study also highlights the importance of education, legal awareness and economic independence and self-employment opportunities as important tool for bridging gaps in equality. Further it portrays the role of cultural reform, community engagement and policy implementation in creating a supportive environment for women. By analyzing both the historical research and current legal frameworks the research demonstrates that the ongoing challenges of gender based discrimination is not solely a legal issue but a reflection of ingrained social attitudes. The paper argues that the real change requires more than legislation and demands a societal shift in mindset, active participation of men and women, and a cultural transformation that recognizes women as equal participants in every sphere of life. Ultimately this study examines women's rights in India as a multidimensional issue incorporating legal, social and cultural dimensions emphasizing that perpetual empowerment emerges from the right combination of awareness, economic opportunities and a collective commitment to gender justice. At last this study shows women's rights in India as a complex and interconnected issue that highlights the lasting empowerment that depends on changing mindsets, fostering equality in day to day practices and encouraging active participation from all members of society.

## **Introduction**

In today's developing era, women have the right to cherish the equal rights (legal, political etc.) as men. But it was not the same before. Many years ago, women were given the title of men's property. Women were considered as the fathers, elder brothers or husband's property and also treated as property. Women didn't have right to enter into a contract, had no right to own property in their own name, they don't have right over their child life's decision, no monetary rights and no right to end marriage lawfully. In today's time women have voting rights, educational rights, equal pay rights etc. And there are many more legal and constitutional rights available with women. Today we call female independent and free. We see today women are working, earning and living peacefully. But are all women living with dignity? Are all women safe? Are all women heard? Still there are lots of questions.

Among them rape of women is also a major question. In modern India, many women are raped in a single day. And when woman is being raped some people always judge the women on basis of what was she wearing? Where was she going in middle of night? Why was she alone? Always women suffers and she is only being questioned. And always woman's rape is being attached with her caste and status in society and being judged by her own people. In today's time also people judge the character of women and name-call her. In Indian society in some areas if a woman is a silent sufferer then she is being praised that she is a good woman and if that women who chooses her priority over family and children then she is not a good women. Further in this paper we will discuss more about taboos against women, historical background of women and many more things.

## **Historical and Social Background of Women's Rights in India**

Before the rule of Mauryan Empire, women were considered equal as men. Women were also considered important in contribution in family. At that period women were given opportunity to learn Vedas and higher spiritual knowledge. There were many female who were considered as rishis. Practice of monogamy was prevalent during that time. Sati paratha and child marriage was not common during that time. In summation women were considered as human being and given equal position in family and were given chance to attain higher knowledge. But this did not last longer, as Mauryan Empire began the condition of women was not same. Women were restricted from many things. During Gupta Empire the status of women declined. After that Moghuls entered India and purdah system was introduced, this practice was prevalent among

queens and then passed down to many women. At that particular time women were not allowed even to cross threshold of their houses.

Before the arrival of the British in India the practice of performing sati, child marriage, preference of male child was believed and practiced in India.

SATI– Practice of sati was mainly common in Hinduism. Sati means woman burning alive along with her husband's dead body. A woman dies along with her husband's dead body because it is tradition and has been followed from many years, so being woman she needs to follow that. Topic of sati is very conflicting among scholars because the practice of sati and after practicing sati is directly or indirectly mentioned in sacred text of Hindu. Some people believe that the first woman to burn herself along with her dead husband is addressed as 'Goddess Sati'. Rajput women coming together and jumping in fire is known as 'Jauhar'. Jauhar was commonly performed because when battle was lost by the men, because when men lost in battle then women were being harassed and raped by the men who won the battle so to protect themselves from being harassed and raped women used to do jauhar can also be called mass suicide. Some scholars consider sati as a sacrifice by woman to clear the sins of husband and his family and his ancestral debts but some scholars considered it as love to end life when husband dies. But Indian society being patriarchal in nature it considered as duty of women to sacrifice her life after the death of his husband to clear all sins of her husband and his family so it did not bring bad omen to family. Sometimes when women denied to perform sati many people manipulated her to perform and even some people tried to force women to perform sati. Some scholars also mentioned that the practice of sati was a voluntary act and not a compulsory act, some also mentioned that in some parts of India widows were actually given some time to think that do they really want to practice sati. During colonial period, Brahma Samaj and its founder Raja Ram Mohan Roy has great effect in reducing the sati practice in India. Mohan Roy also made awareness through rallies on street of India. During 19<sup>th</sup> century, Governor-General of East India Company Lord William Bentinck regulation act known as Bengal Sati Regulation Act, 1829 making the practice of sati illegal and those who performed got punishment in British India. And currently in modern India those who practice sati will be punishable under Sati Prevention Act, 1987.

CHILD MARRIAGE- Marriage is one of the most important and valuable tradition in India. Marriage is considered as important social institution for creation of family. In India marriage

is considered spiritual and sacrament process. But among marriages child marriage is a big problem in Indian society. It has been practiced from very long, with children marrying each other before their physical and mental maturity. Child marriage affects the health (mental as well as physical) of both boys and girls. Because marriage occurs before the age of 18 where both child are naïve. Some historical interpretations mentions that child marriage was observed as safe measure for girls due to social and political instability during that period.

**SON PREFERENCE-** The preference of male child is historically rooted in the patriarchal system of Indian society. The strong desire of having male child started with the transition of Indian society from primitive stage which was matrilineal to agricultural stage where primary source of occupation was farming which need more physical energy so was controlled by men. And in this way men started holding majority of land and it started to pass from one generation to another through male child. But eventually this lead to, preference of male child and that had a great effect of mother's health as she was pressured to give birth to male child.

### **Mapping of Women's Rights Violations in India**

**DOMESTIC VIOLENCE-** The widespread problem of domestic violence still hurts the rich diversity of Indian society. Domestic violence against women means to any behavior by a person who possesses the capacity and power to cause mental, physical, social or emotional harm to women. The reason for domestic violence are primarily ingrained in the patriarchal nature of Indian society which supports such violence at their own house. The husband drinking alcohol coming home and slapping, hitting the wife and along with that the women is humiliated for not giving birth to male child, that creates public humiliation for women and this all starts from her own house. It is impossible to separate the issue of domestic violence in India from deeply rooted customs and cultural norms that make great influence on public expectations. Domestic violence impacts people from various backgrounds and crosses socio-economic divides. Women are also facing domestic violence at their workplace where they are being oppressed by their male co-workers, boss etc. Women are harassed, ill-treated, molested, and sexually assaulted in the name and sake of their work. Due to domestic violence women faces lots of psychological illness. The taboo about divorce and the pressure from society to maintain traditional family structure also plays a vital role in silencing the role of domestic violence. Victims of domestic violence choose to suffer in silence because of fear of being judged by the society which continues the cycle of violence. Mostly domestic violence in India

occurs due to unequal economic status of spouses. Majority women are financially dependent on their husband due to gender wage inequality and unequal economic possibilities. When one partner is more financially strong than the other partner, the other partner may be forced to stay in relationship and unable to leave because of those financial requirements. In India, laws like the Protection of Women from Domestic Violence Act and Section 498A of the Indian Penal Code, introduced in year 1983, are in place to protect women from domestic abuse and ensure legal support against cruelty. In *Vishaka vs. State of Rajasthan* 1997, the Supreme Court gave guidelines to prevent sexual harassment at workplace and recognizing it as a violation of women's fundamental rights.

**DOWRY DEATHS-** Dowry deaths is one of the serious problem in India and it shows a great violence against women in India. Dowry death occurs when a married woman is harassed and abused by her husband and her in-laws when they are not satisfied with the dowry given by women's parents during the time of marriage. This abuse does not happen suddenly but continues for long period of time. After marriage woman should get comfort because she had eventually moved to new house due to marriage instead she is physically, mentally and economically pressured to fulfill the demands of dowry. When this demands are not being fulfilled by a woman, the situation of her life becomes more serious and leads to cruelty by her in-laws and eventually death of a woman. In many cases, death of woman due to dowry occurs but her in-laws portrait it as accident, suicide or natural death to common people to hide the truth, due to this reason, the people who deserves punishment often escapes from it. This situation shows that this practices are deeply rooted in society. This problem and even dowry death is connected with patriarchal nature of Indian mindset. Women are often seen and shown by society a dependent and even burden of family. Societal norms does not show marriage as sense of togetherness and responsibility but as transaction where dowry plays an important role. Because of this kind of thinking of people, women are treated badly because the expectations of dowry are not fulfilled, even educated women are not safe from this kind of problem. Many are not able to speak up their problem against dowry because of fear, social status of her both families in society and mostly due to family pressure. In many dowry cases women are often forced to break contact with her parents by her in-laws to force and pressurize a woman to fulfill dowry needs in silence. In India, the Dowry Protection Act, 1961 is introduced to help women against dowry but still there are few cases coming in India because of the poor mindset of Indian people. So to completely eradicate dowry people have to progress.

RAPE- Rape is one of the worst form of violence against women in India. It represents a serious violation of women's fundamental right including the right to dignity, body autonomy, freedom and security. It is not only an act of physical violence but is more rooted in social structure, cultural attitude and restricted norms that exist in society. In many cases, rape is linked with patriarchal norms and cultures that see women as subordinate gender and place control on women bodies in the hands of men. This unequal distribution of power creates such an environment where such acts of violence are normalized in everyday atmosphere. Rape is further made more complicated by the great influence of culture and social media, which is more popular nowadays, which shapes public perception a lot either by challenging or reinforcing harmful stereotypes about women rape. The case of Nirbhaya made a significant turning point in the discussion of rape in India, as it bought great attention of whole India to the brutality of rape and the urgent need for legal and societal reform. It highlighted misogyny and victim-blaming attitude that how it is deeply rooted in Indian society, where victims are often questioned about their cloths, behavior, and time and why they were present in that certain space. This kind of culture of blaming and name calling of victim discourages lots of women from reporting the fir or even telling their family and friends about such incidents and this way the cycle of rape continues. Fear of social status, damage to family's reputation and lack of trust in Indian judicial system, making cases unreported making the issue more complex. Rape also affects broader issue of gender inequality, where women's safety and rights are constantly negotiated in both public and private atmosphere. Along with increasing awareness of legal remedies, most women are still feeling unsafe because of traditional attitudes of people that restricts women's freedom and autonomy. The psychological impact of rape is much more not only affecting physical health of victim but also their mental health, self-esteem and most important security. Victims also face long-term trauma, isolation and feeling of socially excluded and a great fear of people, this kind of cases need a supportive and sensitive approach. Even laws are also being enhanced over and along with time to provide strict punishment to offender and better protection to victim. The number of rape cases show that legal provisions are not only alone enough but there needs a great change in culture, thinking of people, norms, values, patriarchal thinking. This will help a lot in equality of women along with men. Education to children, awareness about equality and a responsible role of media plays a crucial role in changing the minds of people. Therefore, rape in India is due to lack on legal side but also due to mindset of people living in society that reflects the current going struggle of women for justice and dignity of women. The Nirbhaya case 2012, led to great reforms in criminal law

resulting in strict punishments for sexual offences under the Criminal Law (Amendment) Act, 2013.

### **Gender Imbalance in India**

FEMALE FETICIDE- Female feticide is one of the major problem in India, which shows that discrimination for women starts even before their birth. Female feticide means killing a fetus in the womb after knowing the gender of unborn baby is female. This practice is mainly connected with the mindset of people who still prefer male child over female child. From many years, Indian society has been patriarchal in culture and in nature, so it has created a kind of thinking that male child are more important than female child and because of this way of thinking such practices are still ongoing. Before people used to kill female child by putting new born girl in barrel full of milk that eventually lead the death of small girl by chocking with milk. One of the important reason behind female feticide is the misuse of latest medical technology. Medical techniques like ultrasound was introduced to check the health of baby and mother, but later this techniques were being used to check the gender of fetus. When some people get to know that it is female fetus then some of them decides to abort it. So the technology which was made for well-being is misused by people. Another reason for female feticide is social and economic factors. Many families consider sons as support system as they will earn money and take care of themselves when they will turn old, and even continue their name and fame as sons are believed to take lineage of family ahead. On another side, daughters are considered as burden because society believes that daughter marriage should be grand and because of dowry. Due to this kind of mindset people are not happy because female child is going to be born. Female feticide has great consequences for society. If this kind of practice of female feticide will continue then it will lead to decline in number of female which will lead to imbalance between male and female. This kind of gender imbalance will give rise to serious problem such as social problem, trafficking of women, forced marriage and an increase in crime against women. Laws like the Pre-Conception and Pre-Natal Diagnostic Techniques (Prohibition of Sex Selection) Act, 1994 exist to give full stop to sex determination and female feticide. But eventually, some families find a way to practice female feticide. Female feticide is a social issue more than a legal issue, people should wake up and try to understand that female feticide is a heinous crime as they are stopping a child to enter world due to cultural norms.

MISSING WOMEN- The concept of 'missing women' gives us deep understanding about gender inequality in India highlighting the absence of women who would have been alive if they would have got equal care, importance and opportunities as men. It is not about women disappearing from society but about how the numbers of women are reduced over time due to continuous and unnoticed discrimination. In normal conditions women have better survival chances than men if both men and women are given equal care, resources and medical facilities. However in India, this natural pattern is far different and opposite which shows that women are not treated well by society. Because society feels that female is 2<sup>nd</sup> gender and is tend to believe that they should adjust in all situations even in medical situations. This shows the discrimination against women even if it affects their health. In Indian context it shows that how social thinking and traditional beliefs influences the treatment with women. In many families, women are not receiving the same level of care, attention and nutritious food as men. This differences are so small and even not noticeable but creates a great impact on health and well-being of women. The problem is not limited to one stage of women life but throughout her life. This all factors together creates this concept important is that it does not only focus on individual action but on whole system of society. It explains how different factors give more importance to men and expect women to sacrifice in name and sake of brother, children, family etc. Therefore, the concept of missing women in India is not just about numbers of population but about the reality of unequal treatment provided by society.

### **Socio-Economic Discrimination**

In India, discrimination against women in social and economic context occurs due to many connected problems that limit their freedom, choices, thoughts and participation in society. One of the important aspect of this discrimination is lack of access to education. This is not only about whether the schools are available or not, but it connected to patriarchal thinking and gender expectations. Feminist views on education explain us that schools and educational institutions are not completely neutral but there are still continuing social inequalities that are supporting traditional gender roles. Women are often taught to accept lower position and settle in less in society. This thought affects their independence, confidence and ability to take decisions. Due to limited education women face problems in area like health, nutrition and overall well-being. In the same way, the lack of proper nutrition and healthcare for women is also rooted in deep social beliefs which gives more importance to men than women in Indian society. The gender inequality in society portrays that access to basic facilities like healthcare

depends on cultural beliefs and family power structure where women's health is often treated less important or sometimes even ignored. This shows the pattern where women's bodies and life are controlled, undervalued and not given proper importance in patriarchal society. These problems are very closely connected to economic exclusion of women. This is not only because of economic condition but from strong social attitudes and expectations from women. Even when women are educated their participation in financial decision is limited because they are expected to take care of their household chores. Studies show that economic systems in India are influenced by cultural beliefs that restricts the role of women in property and financial decisions. This continuing cycle make women dependent on others and keep their position weak in family and society. Socio-economic discrimination becomes strong due to social stigma and marginalization. This happens because of mixed effect of factors like gender, class, caste and cultural identity. The concept of intersectionality helps us to understand more that how different types of discrimination works together and make the situation even more worse for women. Women from marginalized community faces lots of difficulties because of the social structure that limits their voice, visibility, participation and even sometimes their existence in society. Therefore, issues like lack of education, poor healthcare and nutrition, economic exclusion, and social marginalization are all interconnected, they are not separate but a part of large system of gender inequality in India.

### **Protection of Women's Human Rights under the Constitution of India**

In context of women's rights in India, the constitution plays a very crucial role in providing a secure legal foundation for equality, dignity and protection. The idea of women's human right is deeply interconnected with constitutional guarantees that ensure equal, fair treatment and freedom for all individuals. Among these articles, Article 14, 15 and 21 are significant as they are main framework for protecting and encouraging women's rights in Indian society. These provisions reflect the broader vision of justice, equality and human dignity.

ARTICLE 14- Article 14 guarantees equality before the law and equal protection of laws to all human-being. This means women are to be treated equally without any kind of discrimination. It guarantees that the state does not reject any women's equal legal status and protection. This principle is important in addressing gender based inequalities as it sets that women have same legal rights and remedies which men have. It provides a basis to women to challenge and question when there are unfair practices and laws which are made or practiced. In *Air India vs.*

Nergesh Meerza 1981, the Supreme Court stopped down discriminatory service conditions against women and reinforcing gender equality.

ARTICLE 15- Article 15 further strengthens the protection by specially restricting discrimination on the grounds of sex. It clearly states that no human shall be discriminated only because of being a woman. Simultaneously, it allows the state to make special provisions for women and children. This is important because women had faced historical disadvantages and now they need additional support to achieve real equality. Thus, Article 15 not only stops discrimination but also promotes positive actions enabling the government to introduce new laws, provisions and policies to protect women and improve their social and economic conditions.

ARTICLE 21- Article 21, which guarantees the right to life and personal liberty that has been interpreted in a large and progressive manner by Indian judiciary. It goes beyond just survival and includes the right to live with dignity, privacy and autonomy. For women, this means the protection of their bodily integrity, their freedom of choice and overall well-being. It plays an important role in safeguarding women against violence, abuse, exploitation and ensures that their primary human rights are respected in all ways. In case of Maneka Gandhi vs. Union of India 1978, the Supreme Court elaborated the scope of Article 21 to include the right to live with dignity which is important for women's rights.

Together, this all constitutional provisions together create a comprehensive framework that supports and strengthens women's rights in India. They all together serve a foundation for various laws related to issues such as domestic violence, sexual harassment and dowry prohibition. Thus, Articles 14, 15 and 21 are not isolated provisions but are deeply connected with broader legal system in India which works collectively to promote equality, justice, dignity and peaceful life to women.

### **Strategies for Women Empowerment**

Women empowerment in India needs a comprehensive and practical approach that goes beyond providing legal rights and should focus on ensuring that that this rights are actually been applied in everyday life. One of the most essential strategies for women empowerment is education as it plays an important role in shaping the thoughts, confidence and decision making ability of women. Education not only helps women to become independent but also makes them aware

of their available rights, responsibilities and opportunities. It helps them to question discrimination and informative decisions regarding their personal and professional life. Yet, education alone is not sufficient if women are not known of their legal rights and remedies available to them. Thus, legal awareness is also important. Many laws have been made and enacted in India to protect women from discrimination, abuse and exploitation, but a great number of women are still not aware of this rights or hesitate to use them due to fear, pressure of society and lack of support. Creating awareness about legal rights to women makes justice accessible to them and help them to seek protection under law. Another significant aspect of empowerment is economic independence. Financial stability to women gives them power to make decisions, makes them independent and allows them live their own life with dignity. When women have access to their own economic resources they are more likely to participate in family decisions and contribute to society. It also helps to escape from abusive relationship and situations where they are treated unfairly. Despite, economic empowerment there must be equal and proper opportunities in employment, fair and equal wages, and encouragement for women entrepreneurs. Also, the role of government is also important. Although lots of policies and schemes are been made for welfare of women their impact is limited due to poor implementation, lack of accessibility and lack of awareness majorly in rural and marginalized areas. Thus, proper execution of policies, transparency and accountability are needed to make sure that the benefit is received by each and every individual. Along with to institutional efforts a great transformation is needed in social attitude of people in Indian society. Deeply rooted patriarchal beliefs and traditional norms continues to limit the freedom and opportunity of women. Social attitudes that favors son, to blame women for any misfortune, or limits their personal choice and restricts their freedom, opportunities and participation in society. To achieve real empowerment we need to change mindset of people which can be done through awareness programs in local language of each people so that they can understand properly. And we also should provide advance education to new generation about equality. If media also start sharing positive stories of women, starts discussing harmful stereotypes against women and also portray about promoting fair treatment across all aspects of life, as media plays an important role in shaping the thoughts of people in today's life. Men's involvement is also equally important because supporting women's rights and treating them equal in family, workplace and community will boost confidence in women's life and will give positive insight to new generation. When both men and women work together with equality it will create a culture of respect, dignity and fairness. By connecting together equality, awareness of legal rights, financial independence, effective policy implementation, fair social attitudes,

responsible media and active participation of men in society, India can progress towards a society where women are valued and provided with equal opportunities in all phases of life.

## **Conclusion**

Women's rights in India have gone through a major transformation over time, starting from a position where there was severe inequality and social restriction to one where legal protections and constitutional provisions that are firmly established. The historical analysis shows that the status of women was not constant but has changed due to social, cultural and political influences. However, the progress made by laws and policies there were many deeply rooted issues such as domestic violence, dowry deaths, rape, gender imbalance and socio-economic discrimination which was still ongoing in different forms. These challenges portrays that the problem is not legal in nature but actually that is deeply embedded in the social structure and mindset of people in society. The constitutional framework, especially the provisions guaranteeing equality, non-discrimination and the right to life with dignity plays an important role in protecting women's rights in India. It provides strong legal foundation for ensuring injustice and promoting gender equality. Nevertheless, the existence of laws alone is not enough to bring real change unless they are efficiently implemented and supported by social awareness.

In my view, the journey of women's rights in India is inspiring and challenging both at a time. Laws and policies have laid important foundations, real progress that depends on how society views and values it and encourages women in daily life. I believe that students should be taught about equality and respect for every gender from very young age. As India is progressing we should also progress our mind and should support women in every field. We should stop questioning and judging a women and should let live her own life. India has evolved a lot and has introduced reservation for women in politics. I feel that the small help from government like reservation is encouraging a women a lot. At last, I believe that every gender should be treated equally and we should start that from our own home because we say that every change starts with our own home.

## Reference

1. Ten 'impressive progress alongside persistent problems': Rape law, policy and practice in the United States rape law, policy and practice in the United States from international approaches to rape on JSTOR, <https://www.jstor.org/stable/j.ctt9qgkd6.13>
2. The history of feminism and doing gender in India on JSTOR, <https://www.jstor.org/stable/26538500>
3. Women's rights in India: Problems and prospects - NBSE, <https://nbse.in/super/linkdoc/5be92fc90bc14WOMEN'S%20RIGHTS.pdf>
4. International Journal of Innovations & Research Analysis (IJIRA) 25, <https://www.inspirajournals.com/uploads/Issues/23205084.pdf>
5. Religion and philosophical research E-ISSN: 2667-6583 haziran | June 2020, <https://dergipark.org.tr/en/download/article-file/1170035>
6. Sati: A journey from implementation to abolishment by Afreen Afshar Alam, Suranya Sengupta :: SSRN, [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=4691814](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4691814)
7. PhD B Suresh Lal, Child marriage in India: Factors and problems International Journal of Science and Research (IJSR) (2025), [https://www.academia.edu/20537218/Child\\_Marriage\\_in\\_India\\_Factors\\_and\\_Problems](https://www.academia.edu/20537218/Child_Marriage_in_India_Factors_and_Problems)
8. (PDF) Child marriage in India: Factors and problems, [https://www.researchgate.net/publication/278022723\\_Child\\_Marriage\\_in\\_India\\_Factors\\_and\\_Problems](https://www.researchgate.net/publication/278022723_Child_Marriage_in_India_Factors_and_Problems)
9. Admin, Causes of domestic violence in India - Legal Vidhiya Legal Vidhiya - (2024), <https://legalvidhiya.com/causes-of-domestic-violence-in-india/?amp=1>
10. Nehaluddin Ahmad & Eric Y.J. LEE, Dowry deaths (bride burning) in India and abetment of suicide: A Socio-legal appraisal Journal of East Asia and International Law (2015), [https://www.academia.edu/115281904/Dowry\\_Deaths\\_bride\\_burning\\_in\\_India\\_and\\_Abetment\\_of\\_Suicide\\_A\\_Socio\\_Legal\\_Appraisal](https://www.academia.edu/115281904/Dowry_Deaths_bride_burning_in_India_and_Abetment_of_Suicide_A_Socio_Legal_Appraisal)
11. (PDF) rape, popular culture, and Nirbhaya: A study of India's daughter and Delhi crime, [https://www.researchgate.net/publication/360806273\\_Rape\\_Popular\\_Culture\\_and\\_Nirbhaya\\_A\\_Study\\_of\\_India's\\_Daughter\\_and\\_Delhi\\_Crime](https://www.researchgate.net/publication/360806273_Rape_Popular_Culture_and_Nirbhaya_A_Study_of_India's_Daughter_and_Delhi_Crime)

12. 3 life after rape: Narrative, theory, and feminism narrative, theory, and feminism from Borderwork: Feminist engagements with comparative literature on JSTOR, <https://www.jstor.org/stable/10.7591/j.ctt207g6sk.7>
13. NBU, <https://ir.nbu.ac.in/server/api/core/bitstreams/40334e16-8687-4bf0-9cd2-9d6001d0c5ad/content>
14. Female foeticide in india- a bitter truth of the modern society by Sakshi Sharma :: SSRN, [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=4715462](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4715462)
15. (PDF) “Missing women”: Revisiting the debate, [https://www.researchgate.net/publication/24081265\\_Missing\\_Women\\_Revisiting\\_The\\_Debate](https://www.researchgate.net/publication/24081265_Missing_Women_Revisiting_The_Debate)
16. Sakshi Sharma, Female Foeticide in India- A Bitter truth of the modern Society Social Science Research Network (SSRN) (2024), <https://ssrn.com/abstract=4715462>.
17. IJFMR | Volume 4, issue 3, 2022 ISSN: 2582-2160, <https://www.ijfmr.com/papers/2022/3/583.pdf>
18. (PDF) gender inequality in India: A comprehensive analysis and implications for sustainable development, [https://www.researchgate.net/publication/371815621\\_Gender\\_Inequality\\_in\\_India\\_A\\_Comprehensive\\_Analysis\\_and\\_Implications\\_for\\_Sustainable\\_Development](https://www.researchgate.net/publication/371815621_Gender_Inequality_in_India_A_Comprehensive_Analysis_and_Implications_for_Sustainable_Development)
19. A study of gender inequality in India, [https://www.researchgate.net/publication/344973852\\_A\\_Study\\_of\\_Gender\\_Inequality\\_in\\_India](https://www.researchgate.net/publication/344973852_A_Study_of_Gender_Inequality_in_India)
20. (PDF) gender, power and intersectionality in India: A comprehensive literature review section: Literature, linguistics & criticism, [https://www.researchgate.net/publication/395474759\\_Gender\\_power\\_and\\_intersectionality\\_in\\_India\\_A\\_comprehensive\\_literature\\_review\\_Section\\_Literature\\_Linguistics\\_Criticism](https://www.researchgate.net/publication/395474759_Gender_power_and_intersectionality_in_India_A_comprehensive_literature_review_Section_Literature_Linguistics_Criticism)
21. (PDF) evolution of gender equality laws in India: Legal protections and their impact on women's rights in the 21st Century, [https://www.researchgate.net/publication/392505502\\_EVOLUTION\\_OF\\_GENDER\\_EQUALITY\\_LAWS\\_IN\\_INDIA\\_LEGAL\\_PROTECTIONS\\_AND\\_THEIR\\_IMPACT\\_ON\\_WOMEN'S\\_RIGHTS\\_IN\\_THE\\_21ST\\_CENTURY](https://www.researchgate.net/publication/392505502_EVOLUTION_OF_GENDER_EQUALITY_LAWS_IN_INDIA_LEGAL_PROTECTIONS_AND_THEIR_IMPACT_ON_WOMEN'S_RIGHTS_IN_THE_21ST_CENTURY)
22. (PDF) a study on women empowerment in India, [https://www.researchgate.net/publication/356782233\\_A\\_Study\\_on\\_Women\\_Empowerment\\_in\\_India](https://www.researchgate.net/publication/356782233_A_Study_on_Women_Empowerment_in_India)

23. (PDF) women's empowerment in India and its various dimensions, [https://www.researchgate.net/publication/393019934\\_Women's\\_Empowerment\\_in\\_India\\_and\\_its\\_various\\_Dimensions](https://www.researchgate.net/publication/393019934_Women's_Empowerment_in_India_and_its_various_Dimensions)
24. Maneka Gandhi vs. Union of India, AIR 1978 SC 597.
25. Vishaka vs. State of Rajasthan, AIR 1997 SC 3011.
26. Mukesh vs. State (NCT of Delhi), 2017, 6 SSC 1.
27. Air India vs. Nergesh Meerza, AIR 1981 SC 1829.