**Gender Predisposition in Indian Society: A Study on Violence against Women**

**Halima Ali Ahmada** *Research Scholar* *Department of Psychology Lovely Professional University, Phagwara, Punjab India-*

*144411*

*Email: Id* [halimaahmada@gmail.com](mailto:halimaahmada@gmail.com)

**Tariq Abubakar Ally**

*Research Scholar* *Department of Law, Lovely Professional University, Phagwara, Punjab**,* *India-*

*144411*

*Email Id: [tariqally333 @gmail.com](mailto:tariqally333@gmail.com)*

**Dr. Rubina Fakhr**

*Assistant Professor, Department of Psychology, Lovely Professional University, Phagwara, Punjab-, India-*

*144411*

*Email Id:* rubina.27967@lpu.co.in

**Abstract**

Gender discrimination is an unequal or disadvantageous treatment inflicted on someone because they belong to a specific gender. Women around the world are facing such a kind of discrimination. This study has categorized the violence’s that the women are facing whether physically or sexually. The study had explored that women from developing countries are more susceptible or prone to such issues. However, among the developing countries a wide range of population among Indian women are facing both physical as well as sexual violence as compared to other country women. Indian women with 10% in sexual violence and 35% in physical violence, as compared to Poland women is 9.9% in sexual violence and 32% with physical violence, Australian women 8% in sexual violence and 25% in physical violence, United states with 7.7% in sexual violence and 22% in physical violence, South African women with 4.4% in sexual violence and 12% in physical violence. At the household level, women are confined to their household chores, raising children, and looking after their families, irrespective of their education degrees or job profile. The Indian constitution provides equal rights and privileges for both men and women, but most women across India do not enjoy these rights and opportunities guaranteed to them. Most of the women are unaware of their fundamental rights and capabilities. They lack a basic understanding of how the socio-economic and political forces affect them. The aim of the study is to highlight the issues of gender discrimination as the unequal or disadvantageous treatment inflicted on women in India.

**Keywords;** [*Equal Opportunities*](https://www.emerald.com/insight/search?q=Equal+opportunities)*, Gender Inequality, Patriarchy, Social injustice*

**Introduction**

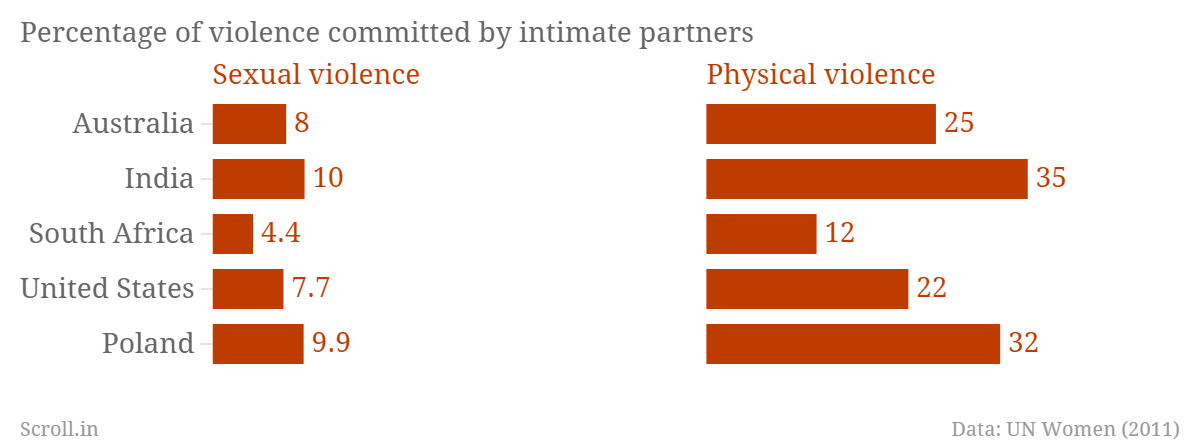
Being born as a woman in Indian society, one has to face gender discrimination at all levels.The term ‘gender’ refers to the wide range of socially constructed roles and relationships, personality traits, attitudes, behaviours, beliefs, and relative power and influence that society assigns to the two sexes on a separate basis[[1]](#endnote-1). Gender is related; gender roles and characteristics ‘The variety of socially created roles and relationships, personality traits, attitudes, behaviours, values, relative power and influence that society ascribes to the two sexes on a differential basis" is what is meant by the term ‘gender’[[2]](#endnote-2). Gender is relational; gender roles and traits are not defined independently, but rather in relation to one another and via interactions between girls and boys, women and men, and other genders (Vlassoff, 2007). Gender relates to societal distinctions, whereas sex, to put it simply, refers to biological differences. Men and women are both affected by the complex subject of gender inequality in India. Several gender equality indices, according to some, disadvantage men (Sundar, 2017). But when the entire population of India is considered, women suffer in a number of significant ways[[3]](#endnote-3). Discriminatory attitudes toward either sex have been present in India for many centuries and have an impact on both sexes[[4]](#endnote-4) lives. Despite equal rights guaranteed by the Indian Constitution, gender discrepancies still exist. The sex ratio in India, the health of women over their lifetimes, their educational achievement, and their economic circumstances are all impacted by gender inequities and their social causes (Karak, 2016). Health, education, economic, and political disparities between men and women in India are referred to as gender inequality (Karak, 2016a). India is ranked differently on each of these metrics and overall, according to a number of worldwide gender disparity indices, which are debatable (Sharma, 2015). According to studies, gender discrimination favours men more often than women in a variety of contexts, including the job. Discrimination has an impact on many facets of women's lives, including job advancement and mental health concerns[[5]](#endnote-5). Despite the fact that Indian laws on rape, dowry, and adultery have the safety of women at their core, these blatantly discriminatory actions are still occurring at an alarming rate and have a negative impact on many people’s life today[[6]](#endnote-6). Discrimination against women and girls is a prevalent, long-standing scourge that permeates all facets of Indian society. Despite experiencing reasonably strong rates of economic growth, India’s progress toward gender equality, as seen by its place on lists like the Gender Development Index, has been disappointing[[7]](#endnote-7). While India’s GDP[[8]](#endnote-8) increased by about 6 percent during the past ten years, female labour force participation significantly decreased, falling from 34 percent to 27 percent. The 50 percent male-female salary disparity has remained constant over time. Crimes against women are on the rise, especially violent crimes including rapes, dowry killings, and honour killings[[9]](#endnote-9). These tendencies are concerning since it seems to reason that with development would come knowledge and prosperity, as well as a potential fall in adherence to conventional institutions and socially dictated gender roles that restrict women’s advancement[[10]](#endnote-10).

**Gender-Based Violence**

Gender violence can be caused by domestic abuse, rape, and violence associated with dowries[[11]](#endnote-11); 24,923 rape cases were registered across India in 2012, according to the National Crime Records Bureau’s 2013 annual report. Out of these, 24,470 were perpetrated by family members or neighbours; hence, 98 percent of these instances, the victim was aware of the suspected rapist[[12]](#endnote-12). Gender-based discrimination across India can only be checked when girls are not denied their chance to learn and grow in life. This will help them attain economic independence and will also facilitate them to be rightly equipped to contribute towards their upliftment and that of the society they are part of.Gender inequality and notions of gender-appropriate behaviour are heavily influenced by cultural institutions in India, particularly those of patrilineality (inheritance through male descendants) and patrilocality[[13]](#endnote-13) (married couples living with or close to the husband’s parents). The cultural preference for sons stems from their value as parent’s caregivers in old age and is associated with worse outcomes for daughters. Another institution that weakens women is the dowry system, which entails payments in cash or in-kind made by the bride’s family to the grooms at the time of marriage. In order to take the dowry from the bride’s family the grooms family used different kinds of tortures against the women and it also becomes the reason of intimate patterner violence’s.

In the Table 1, we will try to explore the situation of percentage of violence’s committed by intimate partners;

**Table 1**



Source; [Gender-Based Violence table in india - Bing images](https://www.bing.com/images/search?view=detailV2&ccid=CAfuPoxb&id=9C91FC907F7CF49EAA06E6DECCFCC1A0ED890907&thid=OIP.CAfuPoxbjM4H0HnDq5rcOgHaCv&mediaurl=https%3a%2f%2fs3-ap-southeast-1.amazonaws.com%2fscrollstorage%2f1414497452-368_Percentage-of-violence-committed-by-intimate-partners-Sexual-violence-Physical-violence-chartbuilder.png&exph=444&expw=1200&q=Gender-Based+Violence+table+in+india&simid=608041123283348958&FORM=IRPRST&ck=E2229350630F2EA0EBD98D5B96401A5C&selectedIndex=5&ajaxhist=0&ajaxserp=0): <https://www.bing.com/>

The above Table-1 about the percentage of violence committed by intimate partners in the above five countries, India is the top most country in terms of sexual as well as physical violence. After India with violence against women; 10% in sexual violence and 35% in physical violence, Poland is second in number with 9.9% in sexual violence and 32% with physical violence, Australia 8% in sexual violence and 25% in physical violence, United states with 7.7% in sexual violence and 22% in physical violence, South Africa with 4.4% in sexual violence and 12% in physical violence.

Across all socioeconomic classes and regions, the prevalence of dowry payments has been progressively increasing over time; this frequently leads to dowry-related violence against women by their husbands and in-laws if the dowry is deemed insufficient or as a tactic to demand further payments[[14]](#endnote-14). These behaviours encourage parents to avoid having girl children or to make smaller investments in the health and education of girls. In India, the sex ratios are becoming more and more masculine, reflecting these parental choices[[15]](#endnote-15). The Indian economy is plagued by gender disparity, which also pervades other spheres of life such as health, education, economics, and politics[[16]](#endnote-16). These sectors have historically been dominated by men, demonstrating how deeply ingrained sexism is in India. Despite the fact that gender equality has reached new heights in the post-independence era, several efforts have been made to close the gap and raise men and women to the same standard of living. In the modern era, women have actively participated in economic activities and the labour force; for instance, 74 percent of the labour force in the agricultural sector is made up of women[[17]](#endnote-17). However, despite the active involvement of reformists and feminists who have been pushing for equal pay, there is a salary difference between men and women across the Indian economy[[18]](#endnote-18). Additionally, credit lending and property ownership discriminate against women. This situation can be traced back to the patriarchal economic system that predominates in India; women have historically been excluded from property ownership because it is thought that men are responsible for carrying their generation forward and providing for the family, while women would simply rely on the income generated by men[[19]](#endnote-19). Women also fall short in the business and public spheres. There is no doubt that a number of government initiatives have been started in an effort to give men and women equal chances. The number of employments held by women in the public sector has increased as a result of reservations. Changes in the corporate sector are also a result of this expanding tendency. In the top tier of the business world, there were no women to be found earlier, but today, there are more women working in these top sectors. Although there have been reforms and more women are working, they still make up a smaller share of the workforce overall. It is very questionable why this is the case given the growth in opportunities and affirmative action initiatives for women[[20]](#endnote-20). No distinction in status is indicated by differences in sex or physical appearance[[21]](#endnote-21). The woman is not beneath the man; rather, she completes him[[22]](#endnote-22). Women have long been disregarded in India and have been seen as an oppressed group in society. While the birth of a son is welcomed, the birth of a daughter is painful (Amutha, 2017). Girls are taught to stay at home and be reserved, while boys are encouraged to be tough and social. These are all gender-based distinctions that society has produced. It has a negative effect on development objectives and, as a result, slows down economic progress. Because preventing women from participating in social, political, and economic activities can have a negative impact on the entire society, it undermines overall wellbeing. Therefore, gender inequality is a type of inequality that is unique from other types of socioeconomic disparities[[23]](#endnote-23). In India, gender inequality is a significant reality[[24]](#endnote-24). Despite the fact that women today are excelling in a variety of fields, the majority of Indian women still experience prejudice and gender inequity (Rane, 2014). India is ranked 132 out of 187 nations according to the UNDP[[25]](#endnote-25) report's gender inequality index (GII)[[26]](#endnote-26). According to Indian official data, India’s low ranking is partially due to its lopsided ratio of just 914 females for every 1000 males[[27]](#endnote-27). According to the UNDP data, only 29 percent of Indian women over the age of 15 were employed in 2011 compared to 80.7 percent of men. According to the 2011 census, Jammu and Kashmir had a birth sex ratio of 128 boys to 100 girls, Haryana had a ratio of 120, Punjab had a ratio of 117, Delhi had a ratio of 114, and Uttarakhand had a ratio of 117[[28]](#endnote-28). The rate of female foeticide is drastically increasing in India, which has been related to the growing abuse and accessibility of foetus sex-determination tools like ultrasound scans. In some rural regions, female infanticide-the killing of girl infants-is still common[[29]](#endnote-29). For a variety of reasons, the most prevalent one being economical, girl babies are frequently destroyed. Economic factors include men’s greater earning potential as the primary breadwinners, prospective pensions since girls who marry leave their families behind, and-perhaps most significantly-the payment of dowries (Anderson, 2014). Even though it is against the law in India to ask for dowry, this practice is nonetheless widespread in some socioeconomic strata and encourages female infanticide because the infant girls are viewed as a financial burden[[30]](#endnote-30). Under the Pre-conception and Pre-natal Diagnostics Technique Act of 1994[[31]](#endnote-31); gender selection and selective abortion were made illegal in India; nonetheless, the practice still exists today. One of the most widely practiced religions in the world, Islam, strictly forbids female foeticide (Shapiro, 2014). However, the majority of Muslims, particularly those living in secular nations, choose to ignore these religious teachings by adopting other community’s customs or by using force under the threat of diplomatic pressure. Other institutional initiatives to improve the status of girls and prevent female infanticide can be seen, such as advertising from the Health Ministry of India labelling female foeticides a sin and the annual Girl Child Day (Kashyap, 2015). Gender discrimination is also going negatively in different ways such as;

*Mental health concerns*

In India, the ratio of male to female adult suicides has been rising daily. The male-to-female ratio in this instance is typical of those seen globally (Kolves, 2022). The suicide rate grew between 1987 and 2007, with greater suicide rates in India's southern and eastern states (Radhakrishnan & Chittaranjan, 2012). West Bengal, Tamil Nadu, and Maharashtra had the highest percentage of female suicides in 2012[[32]](#endnote-32). Tamil Nadu and Kerala had the highest female suicide rates per 100,000 residents among states with sizable populations in 2012. Gender disadvantages, such as attitudes against women’s empowerment, have been linked to suicidal behaviour as well as common mental illnesses including anxiety and depression, according to certain research conducted in south India. Due to the various social circumstances that, in some cases, lead to the development of mental diseases, these aspects of women's mental health can be examined in a variety of settings for women, including the family, the workplace, and educational institutions. In comparison to men in the study, women tend to suffer more from depression and somatoform and dissociative disorders, according to a 2001 study by U. Vindhya and others (Undurti, Kiranmayi, Vijayalakshmi: 2001). Additionally, the study linked depressive symptoms to interpersonal encounters at work and at home that promoted a sense of learned helplessness. This results from emotions of helplessness in various male-dominated partnerships that do not provide equality for women. Along with pressure to conform to specific conventional duties assigned to women in India, marriage, pregnancy, and family are other societal stresses that have been linked to mental diseases.

*Inequalities in politics*

The difference between men and women in political decision-making at the highest levels is taken into account when calculating gender disparity. India has consistently placed among the top 20 nations in the world on this metric, with the 9th-best ranking in 2013. This ranking reflects India having less gender inequality in its political empowerment than Denmark, Switzerland, Germany, France, and the United Kingdom[[33]](#endnote-33). Indian voters have consistently elected a sizable number of women to its state legislative assemblies and national parliament, from the prime minister to the chief ministers of various states. In the 2014 elections for India’s parliament, held in April and May, 260.6 million women in total exercised their right to vote[[34]](#endnote-34). The 73rd and 74th Constitutional Amendments in India were ratified in 1993[[35]](#endnote-35)and they set quotas of 33 percent for women's representation in local self-government institutions. In 1993, these amendments became effective. According to Ghani and collogues (2014), this has had a significant impact on Indian women's empowerment in a variety of areas. But even so, is their leadership style more useful and respectable than that of a man?

**Gender Inequality Caused by Cultural Factors**

India has maintained a high preference for male offspring due to the cultural construct of Indian culture, which perpetuates gender bias against men and women to differing degrees and in various settings (Vlassoff, 2007a). The adoption of female infanticide and sex-selective abortion significantly reflects the low status of Indian women in society. With activists estimating that eight million female foetuses may have been aborted in the past ten years, the 2011 census reveals a decline in the number of girls under the age of seven. With activists estimating that eight million female foetuses may have been aborted in the past ten years, the 2011 census reveals a decline in the number of girls under the age of seven. The 2005 census reveals infant mortality rates for males and females are 61 and 56 out of 1000 live births, respectively. Females are more likely to be aborted than males due to biased attitudes, cultural stereotypes, insecurity[[36]](#endnote-36), etc. Women have equal legal rights to own property and inherit property, but in actuality, they are at a disadvantage. Although women are protected by national laws like the Married Women Property Rights Act of 1974, rarely pursue legal action. In terms of gender disparity, do the poor differ from the rich only in that they have less money? Even when cultural influences are present, lack of development is still important since it frequently makes cultural forces favouring men worse. A lady joins her husband's family when she gets married, thereby leaving her biological family behind. Given that a boy will stay a member of their family under this system whereas a daughter will leave the home upon marriage, parents may benefit more from expenditures made in a son's health and education (Ebenstein, 2014). One reason why gender disparity is more severe in the north of India than the south is because the northern region has a stronger patrilocal (and patrilineal) system (Dyson & Moore, 1983). For instance, Chakraborty and Kim look at the 1901 Indian Census and discover that the south had a less male-skewed sex ratio, which is still the case today (Chakraborty & Kim, 2010). More generally, Ebenstein demonstrates that the rate of adult boys living with their parents, both internationally and domestically is positively connected with the male to female sex ratio (Ebenstein, 2014a).

Gender inequalities in these inputs would not necessarily result from patrilocality if parents fully internalized their daughter’s returns to education, health care, and nourishment. However, in reality, it appears that parents invest disproportionately in their sons due to the longer time they spend together and the greater amount of money they pool with them. In contrast to a sick daughter, parents are more inclined to seek medical attention for a sick son. In one study, 405 Indian parents whose children were told they needed surgery to treat a congenital cardiac issue were monitored after a year; 70 percentage of the males, but only 44 percentage of the girls, had undertaken the procedure (Ramakrishnan, Khera, Saxena, Kailash et al, 2011). An often-quoted Indian proverb states that ‘raising a daughter is like watering your neighbors' garden,’ which perfectly captures the financial mindset of investing in daughters. An old Chinese saying compares raising a daughter to ‘plowing someone else’s field’ expresses a similar attitude. The propensity to invest more in sons than in females may be made worse by poverty. Say that both males and girls experience positive net returns from surgery, with boys experiencing bigger returns. If a family had limited funds, they might just seek medical attention for their son; but, if they had more means, they might seek treatment for both their son and daughter. The marginal spending of parents need not necessarily benefit the underprivileged group, according to theory (Kanbur & Haddad, 1994). According to Oster, increased access to healthcare in India expands the gender disparity in vaccination rates at first, but subsequent advancements reduce the gender gap (Oster, 2009). Gender inequality is a historical global problem that was created by humans and is predicated on gender stereotypes (Scott, 1986). It is connected to gender norms and familial regulations that structure human social life and human connections and encourage the subjection of women in a way that resembles social strata. Although there are many cultural reasons why son preference-a significant component in daughter neglect-is so pervasive in India, the causes of gender inequality are multifaceted. In the Figure 1, we will illustrate the causes of gender inequality.

**Figure 1- Causes of Gender Inequality;**



Source: [Gender Inequality Caused by Cultural Factors - Bing images](https://www.bing.com/images/search?view=detailV2&ccid=iiucfEru&id=D4DECBFC5D78472246122B43AB46244CD08FCDA1&thid=OIP.iiucfEruQJM7Lc-7nZWdqgHaED&mediaurl=https%3a%2f%2fwww.omicsonline.org%2farticles-images%2farts-social-sciences-causes-gender-inequality-7-229-g005.png&exph=382&expw=698&q=Gender+Inequality+Caused+by+Cultural+Factors&simid=608030347189424995&FORM=IRPRST&ck=11863ECF9B4C50226906606E4729A74B&selectedIndex=1&ajaxhist=0&ajaxserp=0)

The above Figure:1 taken from internet sources, shows several causes of gender inequality but the main among them are male child factor, economic dependency, forced marriages, illiteracy and so on. Below, including those few main causes and many other causes will be explained in a detailed manner;

**Literacy**

Education and learning opportunities: gender-wise literacy rates in India showcase the wide gap between men and women.The female literacy rate in India is lower than the male literacy rate, despite continuously increasing (Singh, 2015). Female literacy rates are 65.46 percent and male literacy rates are 82.14 percent, respectively, according to the Census of India 2011. Girls enroll in schools at a much lower rate than boys, and many of them leave out. Only the states of Kerala and Mizoram have female literacy rates that are close to universal, according to data from the National Sample Survey from 1997. The majority of academics agree that literacy is a key component in Kerala women’s better social and economic standing. Between 2006 and 2010, the percentage of women who at least completed a secondary school was roughly half that of men, at 26.6 percentage versus 50.4 percentage (Sundar, 2017). The difference appears to be widening at the secondary level while narrowing for the present youth generation. As shown by the National Family Health Survey-3, which found that girls aged 15 to 17 in Punjab are 10 percent more likely than boys to drop out of school, the differences between girls and boys in school enrollment widen drastically with age. Even though this disparity has largely closed, issues still exist about the level of education for girls, with boys from the same household being sent to private schools with higher standards while girls are assigned to the village’s government school.

**Patriarchal culture**

A societal structure of privilege known as patriarchy places men in positions of power over women and children, as well as positions of moral leadership, property control, and political leadership (Peter, 2014). With a few exceptions, much of India adheres to strict patriarchal and patrilineal traditions, in which men are given parental power over female family members and are entitled to inherit family wealth and titles[[37]](#endnote-37). Examples of patriarchy in India include the practice of passing down inheritance from father to son, having newlyweds move in with the husband’s family, and paying a bride price or dowry. This intergenerational agreement offers significant societal and financial benefits for raising sons while offering disadvantages for raising daughters. ‘Vulnerable Daughters in India: Culture, Development, and Changing Contexts,’ edited by Mattias Larsen (Routledge, 2011). The woman’s parents effectively lose everything they have spent on their daughter to her husband's family, which discourages them from spending money on their daughters when they are young. Sons are also expected to care for their parents in old age, and women have extremely limited capacity to do so.

**Son preference**

The preference for sons, as they are thought to be more useful than girls, is the main cause of gender inequity (Pande & Malhotra, 2007). Boys are granted the only right to inherit the family name and assets, and they are seen as adding extra status to their family. Sons are thought to have a higher economic utility because they can give additional work in agriculture, according to a survey-based study from the 1990s. Religious rituals, which are only conducted by men for the afterlife of their parents, are another element. All of these elements increase the appeal of boys. Having daughters is further discouraged by the possibility of losing them to the husband's family and the high cost of the daughter’s dowry. Sons are frequently the only ones permitted to conduct funeral ceremonies for their parents. Therefore, a variety of variables have combined to create India's unbalanced perception of gender. According to a 2005 study conducted in Madurai, India, son choice was mostly driven by concerns about old age security, economic motive, and to a lesser extent, religious duties, the continuation of the family name, and assistance with the farm or company. The key factors influencing daughter preference were, in turn, emotional support and retirement security. According to the report, having a daughter is a liability.

**Prejudice against women**

Despite the fact that most women say they would prefer to have at least one son, there is conflicting evidence of discrimination against girls once they are born. Less evidence of systematic discrimination in feeding practices between young boys and girls or gender-based nutritional discrimination in India was discovered in a 1990s survey conducted by academics. These researchers discovered that daughters in low-income families experience prejudice when seeking medical care for illnesses and receiving vaccines against dangerous childhood diseases. These behaviours contributed to health and survival disparities for girls. A 2005 UN[[38]](#endnote-38) study discovered that gender inequality in India is caused by societal norms-based gender discrimination, despite the fact that it is a universal occurrence in developing countries.

**Dowry**

In India, dowry refers to the gift or cash payment made to the bridegroom’s family in addition to the bride. Across all social groups, economic classes, and religious affiliations, the practice is common. The belief that girls are a financial burden on families is influenced by the dowry system in India, which adds to gender inequality. Such ideas restrict the resources parents can devote to their daughters and their ability to bargain with their parents. The 1961 Dowry Prohibition Act in Indian civil law, as well as Sections 304B[[39]](#endnote-39) and 498a[[40]](#endnote-40) of the Indian Penal Code (IPC), forbade the payment of dowries. Numerous studies reveal that although public perceptions of dowries are shifting, the institution itself has barely evolved and even still holds sway.

**Entrepreneurship**

Numerous studies have looked at the attitudes and results related to women in entrepreneurship roles and their involvement in this unofficial economic sector. Less than 5 percentage of enterprises are owned by women, according to a 2011 study by Tarakeswara Rao and colleagues. Despite the fact women make up over 50 percentage of the population in India. As a matter of fact, only 7 percentage of all Indian entrepreneurs are women, with a whopping 93 percentage of all entrepreneurs being men. Women entrepreneurs confront a number of obstacles in the growth of their businesses due to several reasons, according to a 2011 study by Colin Williams and Anjula Gurtoo. Lack of institutional financial access is one of these obstacles, and it has detrimental effects on growing firms. Additionally, because of their more visible presence in society, women working in this field may not have a formal defined area for their occupation and may experience gendered violence. The nature of the tasks carried out in their professional roles presents another significant obstacle for female entrepreneurs. These occupations, which frequently relate to conventional gendered roles and are fairly constrained, prevent women entrepreneurs from developing their businesses further than a certain point. Examples of these activities include selling fruit or flowers at Indian temples.

**Scientific professions**

Despite the fact that things have changed through time, there may be a number of variables that contribute to the obstacles and discrimination that women encounter in science. According to 2003 research of four science and technology higher education institutes in India, 40 percent of the female faculty members experienced some kind of discrimination on the basis of gender, favouring male faculty members. In terms of hiring procedures, the interview panels of these organizations also questioned female applicants about how they would manage work and family life and why they weren't just looking for homemaking jobs. Because it was thought that women would be less committed to their jobs after marriage, discriminatory recruiting practices were also pursued in favour of men. The challenges and discrimination that women encounter in science may be caused by a variety of circumstances, yet things have changed for the better throughout time[[41]](#endnote-41). In a 2003 survey of four science and technology higher education institutes in India, it was discovered that 40 percentage of the female faculty members experienced some type of discrimination on the basis of gender, with male faculty members being given preference[[42]](#endnote-42). The interview panels of these organizations also questioned female applicants about their plans to manage work and family life and their motivations for seeking employment as opposed to staying at home. Due to the notion that women would be less dedicated to their jobs after marriage, discriminatory recruiting practices in favour of men were also undertaken[[43]](#endnote-43).

**Economic Underdevelopment as a Cause of Gender Inequality**

As was previously said, women in India (a developing nation) do worse in comparison to men than women in industrialized nations on a range of criteria, including college enrolment and life control. Not simply gender differences in earnings patterns, but also in other outcomes that are influenced by earning potential, could be explained by lower labour productivity. For instance, if the primary benefit of education is the ability to command a better wage in the labour market, then male labour force participation may encourage parents to make greater educational investments in their sons. Agriculture delivers high educational returns while being more physically demanding than other sectors (Foster & Rosenzweig, 1996). Boys will have access to more schooling than girls in the early stages of development if men specialize in physically demanding jobs while women specialize in mentally demanding jobs. Girls should catch up as the brain-based industries expand. In reality, girl’s education may surpass that of boys if the returns to education are greater for brain-based than for brawn-based vocations (Pitt, Rosenzweig, Hassan, 2012). Doepke and Tertilt (2009) propose a method by which greater returns to education may, in turn, have spillover effects on gender equality in other domains. Men are shown as seeking more legal protections for their daughters but fewer protections for their wives. According to the model, women are more concerned with children’s welfare than men are, so if a man's daughter gains more rights than his son-in-law, one of the main benefits to him will be that his grandkids will have a better education. As a result, men tend to support women’s legal rights as the benefits of education rise. In her concept, fathers and mothers share an equal concern for children, and rising income and declining fertility serve as the driving forces rather than increasing returns to education to encourage males to support women's rights (Fernandez, 2014). Variation in agriculture provides some of the finest evidence regarding the impact of gender differences on labour productivity. Variation in agriculture provides some of the finest evidence regarding the impact of gender differences on labour productivity. Qian researches the late 1970s economic reforms in China that increased the profitability of growing cash crops (2008). She claims that because tea leaves are fragile and grow on small bushes, women have a comparative advantage in picking them, but men’s height and power give them an advantage in collecting fruit from trees. She contrasts the effects of economic changes in fruit orchard districts, where male labour productivity should have increased the most, to tea-growing regions, where female labour productivity should have increased significantly. The reforms reduced the number of ‘missing girls’ in tea-growing areas, which is consistent with fewer families aborting female foetuses based solely on their sex or abusing or killing young girls. The mechanism she proposes is that women’s income contributions to households grew, they had more negotiating power inside their families, they had a weaker son preference than men, and they were more influential in household decision-making due to their gender preference. Carranza uses variations in soil type and its suitability for deep tillage to evaluate the relative need for female labour in agriculture within India (Carranza, 2014). Deep tillage, which requires more male work, is suited for coarse soil with low clay density. Deep tillage, which requires more male work, is suited for coarse soil with low clay density. She discovers that the FLFP is lower and the sex ratio is more male-skewed in areas of India with soil suitable for deep tillage, supporting the female-bargaining-power effect noted by Qian (2008). In a similar vein, Alesina and colleagues (Alesina, Giuliano, Nunn, 2003) examined variations in agricultural production to study the consequences for gender inequality in other spheres (2013). Their use of historical labour division variations to demonstrate how they affect current gender attitudes and outcomes sets their work apart. Goldstein and Udry demonstrate that in Ghana, those with less social and political clout, particularly women, run a higher danger of having their land taken away, making them less likely to leave their agricultural plots fallow (Goldstein and Udry, 2008). The soil fertility and agricultural output on women's land are decreased by this restriction. The aforementioned research focuses on gender disparities in the possible profits from working, but non-financial considerations also play a role in whether or not someone chooses to work. Changes in the makeup of jobs and income growth may have an impact on women’s willingness (or freedom of choice) to work throughout time.

Building on Boserup, Goldin suggests that the U-shape results from the intimate integration of the home and workplace at low levels of development and the unpaid labour that women perform on family farms and in family companies (Boserup, 1970; Goldin, 1995). Because of the social shame that men experience from having their wives work in such positions, as manufacturing moves to factories and businesses, women stop working, especially in manual labour jobs. The household can skip the woman's salary because of higher income. The descending portion of the U is explained by this transition. The sectoral shift toward services and rising female education, which drive women to re-enter the labour, enable female wages to rise at even higher levels of development. Business process outsourcing (BPO; e.g., call centers), which has expanded in various cities in India and worldwide, is one example of the appearance of new forms of ‘excellent jobs’ for women. Jensen (Jensen: 2012) demonstrates that women who would not have otherwise worked accept BPO positions using random variation in the locations of BPO recruitment drives and job placement services. The intervention also increased the employment aspirations of young women, encouraged them to enroll in English and computer training programmes, and postponed marriage and childbirth. Meanwhile, the possibility of these occupations increased school attendance significantly among the younger generation. More broadly, since the 1990s, India's economic liberalization has produced white-collar employment, many of which are well-paying, and slowly but surely attracted women to the labour force. Ironically, women may be better able to take advantage of these new career prospects than males can because they lack the robust professional networks that men have and are therefore not directed into traditional occupations (Munshi and Rosenzweig, 2006). Better physical infrastructure, more cutting-edge technology, and increased household income are the hallmarks of economic development. This confluence of variables means that when a country develops, domestic production becomes more labor-efficient. Electrification is one example of a technological advancement that lessens domestic work because turning on an electric furnace takes less time than gathering wood for a wood-burning fire. The majority of household work is done by women, hence improvements in home production primarily free up women’s time.

As an exploratory study this paper is based primary sources of data through observations and also reviewing of published as well as unpublished study materials accessed from different sources in the area of gender prejudice: in order to fulfill the aim of the study by highlighting the issues of gender discrimination as the unequal or disadvantageous treatment inflicted on women in India.

**Conclusion**

By concluding the aforementioned text, we can state that it is obvious that legislative actions to empower women are required, as gender inequities in India continue despite the country's economic success. Both men and women are on an equal footing and are vital to the formation and advancement of both their families and society at large. Indeed, one of the main issues facing the women's movement around the world has been the fight for equality. The most recent literature offers guidance from previously successful policy adjustments. A novel policy experiment in village administration that required a minimum of one-third female representation in positions of local leadership has produced encouraging outcomes. According to evaluations of this affirmative action strategy, female resident’s preferences are better represented in villages governed by women, and women are more confidence in reporting offences that they may have previously thought would be too stigmatizing to bring to light. Female leaders act as role models for young women and their parents, inspiring them to pursue education and careers. According to behavioural studies, the unfavourable perception eventually fades away; despite a short-term backlash by men as established gender norms are questioned. This emphasizes the value of ongoing affirmative action as a strategy to lessen gender bias. Responses to a second policy adjustment to equalize land inheritance rights between sons and daughters have been more conflicted. While it raised girls' educational attainment and age at marriage on the one hand, it also increased spousal conflict, which led to an increase in domestic violence on the other hand. Women may become more independent if employment chances improve. An important randomization study discovered that young women’s participation in the labour market and enrollment in professional training increased as a result of informational visits by job recruiters to communities. Recent efforts to train and hire young women from rural regions for factory work in cities give them the social and economic independence they were unused to in their family homes. Reaching parity more coordinated efforts at the local, state, and national levels, as well as by the private sector, are required to bring women up to parity with males if India is to continue its position as a global growth leader. While increasing the number of women in public positions is necessary and might be achieved by some type of affirmative action, a change in attitudes is required before women can be treated equally in their homes and in larger society. A significant first step in that approach would also be to teach Indian youngsters early on the value of gender equality. Despite the fact that every child has the right to realize his or her full potential, gender disparities in their lives and the lives of those who provide for them make this reality difficult to achieve. Wherever they live in India, girls and boys encounter gender inequality on a daily basis in their families, communities, textbooks, movies, and other forms of media, as well as among the men and women who look after them and support them. In India, gender disparity leads to unequal chances, and while it affects both gender’s lives, statistically speaking, females are more disadvantaged than boys. The only major country where more girls die than boys is India, despite the fact that girls worldwide have higher survival rates at birth, are more likely to be developing normally, and are equally as likely to attend preschool. Additionally, girls are more prone to leave school early. In India, boys and girls also go through puberty in quite diverse ways. Girls typically confront significant restrictions on their freedom of movement and their capacity to make decisions that will affect their employment, education, marriage, and social ties, whereas boys typically have greater freedom. The gender gap widens as girls and boys get older and persist into adulthood, when only 25 percentage of women are employed in formal jobs. Due to strongly ingrained patriarchal attitudes, customs, traditions, and systems, most women and girls in India do not fully enjoy many of their rights. However, some Indian women are worldwide leaders and influential voices in a variety of sectors. Girls endure hazards, abuses, and vulnerabilities simply by virtue of being female. The majority of these dangers are directly related to the disadvantages girls experience on a daily basis in terms of economy, politics, society, and culture. During crises and natural disasters, this gets worse. This review-based study shows that gender gaps in several domains are large in developing countries. Should we expect these gender gaps to shrink and disappear over time? However, we also describe certain cultural practices that could make gender inequality in today’s poor countries persist even in the face of economic growth, such as patrilocality and male-centered funeral rituals. The cultural institutions favoring males might themselves fade naturally with economic modernization, enabling gender gaps to close, but there is also scope for policy makers to expedite the process.

1. (See, Gender Differences in Determinants and Consequences of Health and Illness by Vlassoff Carol.

   Retrieved from; <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3013263/> [↑](#endnote-ref-1)
2. Gender Terminology: Retrieved from; <https://pdf.usaid.gov/pdf_docs/Pnadl089.pdf> [↑](#endnote-ref-2)
3. (See, ‘Gender Issues in Society: Myths, Reality and Responsibility edited by Mr. Jantu Das: Retrieved from;

   <https://books.google.co.in/books> [↑](#endnote-ref-3)
4. Gender Equality in India – Empowering Women, Empowering India: retrieved from;

   <https://hindrise.org/resources/gender-equality-in-india-empowering-women-empowering-india/> [↑](#endnote-ref-4)
5. 181 Women Helpline Tailnadu

   <https://twitter.com/whl181/status/1498313799975436289> [↑](#endnote-ref-5)
6. Gender Equality in India – Empowering Women, Empowering India: retrieved from;

   <https://hindrise.org/resources/gender-equality-in-india-empowering-women-empowering-india/> [↑](#endnote-ref-6)
7. Achieving Gender Equalty in India: What Works, and What Doesn’t: retrieved from;

   <https://unu.edu/publications/articles/achieving-gender-equality-in-india-what-works-and-what-doesnt.html> [↑](#endnote-ref-7)
8. GDP stands for ‘Gross Domestic Product’ and represents the total monetary value of all final goods and

   services produced (and sold on the market) within a country during a period of time (typically 1 year).

   <https://www.worldometers.info/gdp/what-is-gdp/> [↑](#endnote-ref-8)
9. ‘Gender Pay Gap in U.S. held steady in 2020: retrieved from;

   <https://www.pewresearch.org/fact-tank/2021/05/25/gender-pay-gap-facts/> [↑](#endnote-ref-9)
10. Gender inequality in employment in India: retrieved from;

    <http://www.madhusudanacademy.odisha.gov.in/workshop5.php> [↑](#endnote-ref-10)
11. Violence Against Women: retrieved from;

    <https://www.ohchr.org/sites/default/files/Documents/Issues/Women/WRGS/SexualHealth/INFO_VAW_WEB.pdf> [↑](#endnote-ref-11)
12. The numbers on sexual assault in India keep mounting: retrieved from;

    <https://www.safecity.in/the-numbers-on-sexual-assault-in-india-keep-mounting/> [↑](#endnote-ref-12)
13. ‘Gender Equality in India: A Work in Progress: retrieved from;

    <https://qrius.com/gender-equality-in-india-a-work-in-progress/> [↑](#endnote-ref-13)
14. The long road to gender equality: retrieved from; <http://dev.thecitizen.in/en/NewsDetail/index/7/15818/The-Long-Road-to-> [↑](#endnote-ref-14)
15. ‘Achieving Gender Equality in India: What Works, and What Doesn’t: retrieved from;

    <https://unu.edu/publications/articles/achieving-gender-equality-in-india-what-works-and-what-doesnt.html> [↑](#endnote-ref-15)
16. The Economic Dimensions Of Gender Inequality In India: retrieved from;

    <https://jgu.edu.in/blog/the-economic-dimensions-of-gender-inequality-in-india/> [↑](#endnote-ref-16)
17. Women in labour markets: Measuring progress and identifying challenges: retrieved from;

    <https://www.ilo.org/wcmsp5/groups/trends/documents/publication/wcms_123835.pdf> [↑](#endnote-ref-17)
18. Closing The Gender Pay Gap: A Review Of The Issues, Policy Mechanisms And International Evidence: retrieved from;

    <https://www.ilo.org/wcmsp5/groups/public/dgreports/gender/documents/publication/wcms_540889.pdf> [↑](#endnote-ref-18)
19. ‘We Are All Victims of a Patriarchal Society: Some Just Suffer More Than Others: retrieved from;

    <https://www.cordaid.org/en/news/we-are-all-victims-of-a-patriarchal-society/> [↑](#endnote-ref-19)
20. Gender Inequality in India: retrieved from;

    <https://jgu.edu.in/cpgls/the-economic-dimensions-of-gender-inequality-in-india-2/> [↑](#endnote-ref-20)
21. What is the difference between sex and gender? Retrieved from;

    <https://www.ons.gov.uk/economy/environmentalaccounts/articles/whatisthedifferencebetweensexandgender/2019-02-21> [↑](#endnote-ref-21)
22. Are women inferior to men in Islam? Retrieved from;

    <https://www.alislam.org/question/are-women-inferior-to-men-in-islam/> [↑](#endnote-ref-22)
23. Inequality, Gender Gaps and Economic Growth: Comparative Evidence for Sub-Saharan Africa: Retrieved from;

    <https://www.imf.org/external/pubs/ft/wp/2016/wp16111.pdf> [↑](#endnote-ref-23)
24. Gender Inequality: A Culture that has dominated the entire Human Civilization: retrieved from;

    <https://www.legalserviceindia.com/legal/article-5194-gender-inequality-a-culture-that-has-dominated-the-entire-human-> [↑](#endnote-ref-24)
25. The United Nations Development Programme is the global development network of the United Nations. It promotes

    technical and investment cooperation among nations and advocates for change and connects countries

    to knowledge, experience and resources to help people build a better life for themselves: <https://www.undp.org/> [↑](#endnote-ref-25)
26. The GII is an inequality index. It measures gender inequalities in three important aspects of human development-reproductive health, measured by maternal mortality ratio and adolescent birth rates; empowerment, measured by proration

    of parliamentary seats occupied by females and proration of adult females and males aged 25 years and older with at least

    some secondary education; economic status, expressed as labour market participation and measured by labour force

    participation rate of female male populations aged 15 years and older: <http://hdr.undp.org/en/content/gender-inequality-index-> [↑](#endnote-ref-26)
27. Gender inequality: retrieved from; <https://indiancc.mygov.in/wp-content/uploads/2021/06/mygov-> [↑](#endnote-ref-27)
28. Census of India: retrieved from; <https://nhm.gov.in/New_Updates_2018/Report_Population_Projection_2019.pdf> [↑](#endnote-ref-28)
29. Centuries of killings of girl child: retrieved from;<https://www.tribuneindia.com/news/archive/features/centuries-of-killing-girl-child-667841> [↑](#endnote-ref-29)
30. ‘Dowry- The Leading Cause of Female Infanticide in India. Retrieved from; <https://www.rightsofequality.com/dowry-the-leading-cause-of-female-infanticides-in-india/> [↑](#endnote-ref-30)
31. The Pre Conception And Pre-Natal Diagnostic Techniques (Prohibition Of Sex Selection) Act, 1994: retrieved

    from;<https://ruralindiaonline.org/en/library/resource/pre-conception-pre-natal-diagnostic-techniques-act-1994/> [↑](#endnote-ref-31)
32. Suicides in India: retrieved from; <https://ncrb.gov.in/sites/default/files/suicides-11.pdf> [↑](#endnote-ref-32)
33. Global Gender Gap Report 2021 Insight Report March 2021: retrieved from;

    <https://www3.weforum.org/docs/WEF_GGGR_2021.pdf> [↑](#endnote-ref-33)
34. (See, ‘Women in Differential Fields - Issues and Challenges by Dr. P. Thavitha Thulasi: retrieved from;

    <https://books.google.co.in/books?id=w-> [↑](#endnote-ref-34)
35. 73rd Constitutional Amendment Act 1992 is covering provisions from Article 243 to 243(O). This amendment implements

    the article 40 of the DPSP which says that ‘State will find a way to organize village panchayats and invest them with such

    powers and authority as might be important to empower them to work as units of self-government’ and have overhauled

    them from non-reasonable to reasonable piece of the constitution and has put constitutional obligation upon states to

    sanction the Panchayati Raj Acts according to arrangements of the Part IX. In any case, states have been given enough

    opportunity to take their geological, politico-managerial and others conditions into account while embracing the Panchayati

    Raj System: <https://advocatespedia.com/73rd_and_74th_Constitutional_Amendment_Act> [↑](#endnote-ref-35)
36. (See, *Declining Child Sex Ratio in India: Evidence from Census 2011,* By: Dhananjay W Bansod. Retrieved from; <https://geographyandyou.com/declining-child-sex-ratio-in-india-evidence-from-census-2011/> [↑](#endnote-ref-36)
37. Human Rights, Women and Violation by Dr Mamta Chandrashekhar: retrieved from; <https://books.google.co.in/books>? [↑](#endnote-ref-37)
38. The United Nations University provides a unique educational opportunity unavailable anywhere else in the world. UNU

    enjoys an unparalleled position within the global academic community as the only United Nations organ mandated by the

    General Assembly to grant degrees: <https://unu.edu/admissions/study#overview> [↑](#endnote-ref-38)
39. The payment of dowry has long been prohibited under specific Indian laws including the Dowry Prohibition Act 1961

    and subsequently by Sections 304B and 498A of the Indian Penal Code. The law was widely abused, and in 2014, the

    Supreme Court ruled that arrests cannot be made without a magistrate's approval: <https://blog.ipleaders.in/dowry-deaths-india-/> [↑](#endnote-ref-39)
40. The Indian Penal Code (IPC) is the main document which governs all criminal acts and the punishments they ought to be charged with. The objective of enacting the IPC was to provide a general and exhaustive penal code for crime in India:

    <https://www.animallaw.info/article/introduction-criminal-law-india> [↑](#endnote-ref-40)
41. (See, Challenges and coping strategies faced by female scientists-A multicentric cross sectional study by Fathima, F N

    et al: 21, 2020. Retrieved from; <https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0238635> [↑](#endnote-ref-41)
42. (See, To Choose or Not to Choose Science: Gendering of Higher Education by Shravya Shruti-October 30, 2019:

    Retrieved from; <https://feminisminindia.com/2019/10/30/choose-science-gendering-higher-education/> [↑](#endnote-ref-42)
43. (See, Gender, Marital Status, and Hiring Practices in the United States by Olivia Hu-2016: retrieved from;

    <https://www.stern.nyu.edu/sites/default/files/assets/documents/Olivia%20Hu_Thesis_Honors2015.pdf>

    **References**

    1. Ajit, D., Donkner, H., Saxena, R(2012) ‘Corporate Boards in India: Blocked by Caste?’ *Economic and Political Weekly*- 47, no. 32 (2012): 39-43.

    <http://www.jstor.org/stable/23251799/>

    1. Alesina A, Giuliano P, Nunn N. (2013) ‘On the origins of gender roles: women and the plough’. *Q. J. Econ.* 128:469–530.
    2. Boserup E. (1970) ‘*Woman’s Role in Economic Development’.* London: George Allen & Unwin.
    3. Carranza E. (2014) *‘Soil endowments, female labor force participation and the demographic deficit of women in India’.* *Am. Econ. J. Appl. Econ.* 6(4):197–225
    4. Chakraborty T, Kim S. (2010) *‘Kinship institutions and sex ratios in India’*.  Demography 47:989–1012.
    5. Dasgupta, Jashodhara (2015) ‘*Gender Gap: Men Get Away with Too Many Privileges.’* [Accessed:2015, September 14]. Available: <http://www.dailyo.in/politics/gender-equality-men-get-too-many-privileges-no-country-for-women-india-gender-gap-index/story/1/1478.html/>
    6. Dhar, Aarti (2012) ‘42 per cent of Indian Children is Underweight*.*’ *The Hindu*. October 10.
    7. Doepke M, Tertilt M. (2009) ‘Women’s liberation: What’s in it for men? Q. J. Econ. 124:1541–91
    8. Dyson T, Moore M. (1983) *‘On kinship structure, female autonomy, and demographic behavior in India.’* Popul. Dev. Rev. 9:35–60
    9. Ebenstein A. (2014) ‘*Patrilocality and missing women’*. Work. Pap., Dep. Econ., Hebrew Univ., Jerusalem
    10. Foster AD, Rosenzweig MR. (1996) ‘Technical change and human-capital returns and investments: evidence from the Green Revolution’. *Am. Econ. Rev.* 86:931–53
    11. Gandhi, Rajat (2015) ‘Women in Business: Can P2P Lending Bridge Gender Gap in Access to Capital.’ *The Times of India*. June 19.
    12. Gani, Ejaz, William R, Kerr and Stephen D. O Connell (2014) ‘Political Reservations and Women Entrepreneurship in India’ *Journal of Development Economics 108 (May-14)138-153*
    13. Ghosh, R. ‘*Human Rights and Sexism in Indian Education.’* India International Centre Quarterly 13, no. 3/4 (1986): 57-76. <http://www.jstor.org/stable/23001437/>
    14. Goldstein M, Udry C. (2008) ‘The profits of power: land rights and agricultural investment in Ghana’ *J. Polit. Econ.* 116:981–1022
    15. Health Canada (2000) *‘Ottawa: Health Canada’s gender-based analysis policy*; 2000. p. 14.
    16. Jensen R. (2012) ‘Do labor market opportunities affect young women’s work and family decisions? Experimental evidence from India. *Q. J. Econ.* 127:753–92
    17. Jensen R, Oster E. (2009) ‘*The power of TV: cable television and women’s status in India’*. *Q. J. Econ.* 124:1057–94
    18. Kabir, Naila (2014) ‘*What Works in Reducing Gender Inequality.”* Available: overview-from-naila-kabeer/ [Accessed 2015, January, 12]: <https://oxfamblogs.org/fp2p/what-works-in-reducing-gender-inequality-great/>
    19. Kanbur R, Haddad L. (1994) ‘Are better off households more unequal or less unequal? *Oxf. Econ. Pap.* 46:445–58
    20. Lal, Neeta (2016) ‘India Needs to Save its Daughter’s Through Education and Gender Equality.’ *Inter Press Services*, March 4.
    21. Lawrence W, Skinner C, Haslam C, Robinson S et al (2009) ‘Why Women of Lower Educational Attainment Struggle to make Healthier Food Choices: The Importance of Psychological and Social Factors*.*’ *Psychological Heath.* 24 (9): 1003-20.
    22. Malhotra, Sarika (2015) ‘India in the World Economic Forum Global Gender Gap Report 15’. *Business Today*, November 23.
    23. Munshi K, Rosenzweig MR. (2006) ‘*Traditional institutions meet the modern world: caste, gender and schooling choice in a globalizing economy’* *Am. Econ. Rev.* 96:1225–52
    24. Nair, Shalini (2015) ‘More Gender Inequality in India than Pakistan and Bangladesh: UN’. *Indian Express.* December 15.
    25. Parashar, A. (2008) ‘Gender Inequality and Religious Personal Laws in India.*’ The Brown Journal of World Affairs-* 14, no. 2 (2008): 103-12. <http://www.jstor.org/stable/24590717/>
    26. Pitt M, Rosenzweig MR, Hassan MN. (2012) ‘Human capital investment and the gender division of labor in a brawn-based economy’. *Am. Econ. Rev.* 102:3531–60
    27. Pulugurtha, Shamala (2008) “*How a Lack of Education Adversely Affects Girls.”* Available: [http://empowermentinternational.org/2008/08/01/how-a-lack-of-education- adversely-affects-girls/](http://empowermentinternational.org/2008/08/01/how-a-lack-of-education-%20adversely-affects-girls/) [Accessed 2015, January 12].
    28. Tavares, Rebecca R. and Yamini Mishra (2016) ‘Budget 2016: To Really Transform India, Focus on Women First’. *The Times of India*. March 1.
    29. Qian N. (2008) *‘Missing women and the price of tea in China: the effect of sex-specific earnings on sex imbalance’*. *Q. J. Econ.* 123:1251–85
    30. Ramakrishnan S, Khera R, Jain S, Saxena A et al. (2011) *‘Gender differences in the utilisation of surgery for congenital heart disease in India’.* *Heart* 97:1920–25
    31. Reserve Bank of India (2013) ‘*Outstanding credit of scheduled commercial banks according to organizations*. Reserve Bank of India. July 22.
    32. Sen, Kalyani and Shiva Kumar (2001) ‘*Women in India: How Free; How Equal. Report Commissioned by the Office of the United Nations Resident Coordinator in India*,’ UNDP.
    33. Sundar (2017) ‘Gender Equality and Women Empowerment’ *International Journal of Humanities and Social Sciences*- ISSN 2250-3226 Volume 7, Number 1 (2017), pp. 7-21 © Research India Publications <http://www.ripublication.com/>
    34. Undurti V, Kiranmayi A Vijayalakshmi V (2001) ‘Women in Psychological Distress: Evidence from a Hospital-Based Study’ *Economic and Political Weekly-*January 2001-36(43):4081-4087-DOI:[10.2307/4411294](http://dx.doi.org/10.2307/4411294)
    35. Vlassoff C. (2007) *‘Gender differences in determinants and consequences of health and illnesses*. J Health Popul Nutr. 2007 Mar;25(1):47-61. PMID: 17615903; PMCID: PMC3013263.
    36. Wodon, Quentin (2014) ‘*Eliminating Child Marriage to Boost Girls’ Education’-*The World Bank. Available: http://blogs.worldbank.org/education/eliminating-child-marriage-boost-girls-education [Accessed 2015, January 6].
    37. Zimmerman J, Tosh N, and McClellan Nick(2012) ‘*Map: What Countries Have the Worst Gender Gaps?* Slate. March 6. Available: <http://www.slate.com/articles/news-and-politics/map-of-the-week/2012/10/international>

    [↑](#endnote-ref-43)