

Re-Thinking Gender, Equality and Development

Perspectives from Academia

Edited by

Dr. Anuradha R Tiwary

GD Goenka University

and

Mr. Tarakeshwar Gupta

GD Goenka University

Series in Women's Studies



VERNON PRESS

Copyright © 2022 by the authors.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of Vernon Art and Science Inc.

www.vernonpress.com

In the Americas:
Vernon Press
1000 N West Street, Suite 1200
Wilmington, Delaware, 19801
United States

In the rest of the world:
Vernon Press
C/Sancti Espiritu 17,
Malaga, 29006
Spain

Series in Women's Studies

Library of Congress Control Number: 2022936679

ISBN: 978-1-64889-290-5

Product and company names mentioned in this work are the trademarks of their respective owners. While every care has been taken in preparing this work, neither the authors nor Vernon Art and Science Inc. may be held responsible for any loss or damage caused or alleged to be caused directly or indirectly by the information contained in it.

Cover design by Vernon Press. Cover image created by freepik / www.freepik.com

Every effort has been made to trace all copyright holders, but if any have been inadvertently overlooked the publisher will be pleased to include any necessary credits in any subsequent reprint or edition.

Table of Contents

	<i>List of Figures</i>	<i>vii</i>
	<i>List of Tables</i>	<i>vii</i>
	<i>Preface</i>	<i>ix</i>
	<i>Organisation of the Book</i>	<i>xi</i>
	<i>Part I. Introduction Theoretical Exploration</i>	<i>1</i>
Chapter 1	Gender: How the Difference is Made Kalfa Maria <i>Aristotle University of Thessaloniki, Greece</i>	3
Chapter 2	Theorising Gender Development Moses January Ndunguru <i>Institute of Development Studies, Mzumbe University</i>	15
Chapter 3	Violence and Gender in Literature: Bidirectional Approach Dongmo Fogho Léonie Claire <i>University of Yaoundé I, Cameroon</i>	31
Chapter 4	Constructing the English Woman, Cleansing the Colonial: What Teaching Jane Eyre Taught Me About It Giti Chandra <i>GRÓ-GEST, University of Iceland</i>	47
Chapter 5	Caste Equality – A Precursor to Gender Equality Sapna Singh <i>Centre for Political Studies, Jawaharlal Nehru University, Delhi, India</i>	67

Chapter 6	Gender Mainstreaming as a Social Changer	83
	C.C. Jayasundara <i>University of Kelaniya</i>	
Chapter 7	Status of Women in India: A Socio- Legal Perspective	105
	Ramya V <i>Ramaiah College of Law, Karnataka, India</i>	
	<i>Part II. Contextual Themes on Gender, Equality & Development</i>	121
Chapter 8	A Study of Women Managers' Experiences and Perceptions of Gender Equality and Discrimination in Kazakhstan Universities	123
	Gulnar Adebietqzy Sarseke <i>L.N. Gumilyev Eurasian National University, Nur-Sultan, Kazakhstan</i>	
Chapter 9	Combatting Gender Disparity and Ushering a New Era in Higher Education in Afghanistan – Highlights from the American University of Afghanistan	145
	Dr. Enakshi Sengupta, <i>Business Department, American University of Afghanistan, Afghanistan</i>	
	Prof Nasiruddin Nezaami, <i>Law Department, American University of Afghanistan, Afghanistan</i>	
	Prof Victoria C Fontan <i>American University of Afghanistan, Afghanistan</i>	
Chapter 10	Gender Imbalances and Education: The Existence of Glass Ceiling in Higher Educational Institutions	159
	Rakhi Arora <i>GD Goenka University, Gurgaon, India</i>	

Chapter 11	Women and Decision Making within the Household: The Malaysian Indian Women Perspective	175
	Nithiya Guna Saigaran <i>University Malaya</i>	
Chapter 12	Investigating the Intersectionality of Women and the Minority Rights Discourse in India	191
	Malavika Menon <i>Christ University, Bangalore, India</i>	
Chapter 13	Disguised Dowry and the Ritualisation of Patriarchy: An Empirical Exploration of the Institution of Arranged Marriage in Urban Kolkata	207
	Sucharita Sen <i>Victoria University of Wellington, New Zealand</i>	
Chapter 14	Gender Mainstreaming in India and China: A Sub-National Analysis of Female Labor Force Participation	227
	Dr. Vaishali Singh <i>School of Governance and Public Affairs, XIM University, Bhubaneswar, India</i>	
	<i>List of Contributors</i>	247
	<i>Index</i>	253

List of Figures

Figure 10.1.	Adapted from Thi Thu Thao Tran, PhD Dissertation	162
Figure 13.1.	Conceptual Framework	213
Figure 14.1.	Labor force participation rate, female (% of female population ages 15+). Source: modeled ILO estimate	229

List of Tables

Table 6.1.	Different approaches of Gender equality policies Source: Verloo (2001)	90
Table 10.1.	One way ANOVA: Effect of gender on various statement	167
Table 10.2.	One way ANOVA: Effect of type of institution on various statements	169
Table 13.1.	Observance of Rituals [Caste-wise Distribution]	219
Table 13.2.	Correlation between the Variables	221
Table 14.1.	Variables used and their definition	234
Table 14.2.	Sub-national Clustering of Female Labor Force Participation Rate in India	236
Table 14.3.	Sub-national Clustering of Female Employment Proportion in China	237
Table 14.4.	Regression Coefficients	238
Table 14.5.	Model Summary (India)	239
Table 14.6.	Model Summary (China)	239

Preface

Since birth, *we have been* ensnared in the gendered world. Gender is so deeply ingrained in various aspects such as social, political, legal, and economic institutions and the related actions, ideas, and aspirations that it appears natural. We are surrounded by gendered experiences and the discrimination associated with the gendered roles, so much so that we passively accept the resultant gender hierarchies. Although gender equality has been declared as a human right, ironically, gender discrimination continues to mark inequalities with regard to access to opportunities and decision-making authority. From government offices to street activities, gender and gendered inequality are embedded in every aspect of society; evident at the home, the neighborhood, the church, the school, the media, walking down the street, eating at a restaurant, and even while using the restrooms. And these contexts structure the performative of gendered experiences of everyday life and its gendered division of labour. Gendered division of labour defines power and status of men and women. Historically, this divide has kept women isolated and out of the workforce. Thus, gender issues are concerned with the relationality between men and women in society, rather than with women alone.

Our social universe revolves around gender and no country has truly achieved gender equality on a national scale anywhere in the world. In present times, while a majority of women have moved to public spaces of employment, most of the opportunities remain an extension of their domestic roles as teachers, nurses, secretaries, and flight attendants and other caregiving occupations. Women and girls all throughout the world largely engage with unpaid household labour. In doing so, gender embellishes biological differences and transmits them into domains where they are entirely irrelevant.

Despite the fact that women make up more than half of the world's population, they only hold 1% of the world's wealth (Facts and Figures: Economic Empowerment, 2022). Women are underrepresented as decision-makers at all levels, both at home and in the public sector. Women outnumber males in legislatures around the world, yet their political engagement is critical for achieving gender equality and genuine democracy. Women have fewer possibilities of economic future than men, have less access to basic and higher education, face greater health and safety concerns, and have less political representation globally. Therefore, in addition to being a basic human right, gender equality is critical for the development of peaceful

societies with long-term growth. It is critical for men and women to have an equal distribution of available money, resources, and opportunities.

Women's economic and political empowerment is a key component of achieving gender equality. According to UN Secretary-General Antonio Guterres, gender equality and empowerment of women and girls continues to remain one of the most pressing human rights concern. Thus, equality does not mean that men and women will become equal, but it does mean that rights, duties, and opportunities will not be determined on the basis of their sex.

As a scholar and researcher, it is critical to reconsider these essential concerns of gender, equality, and development from a fresh viewpoint. To do so, we must put aside what we are accustomed to and challenge some of our most fundamental assumptions and understandings. The idea is to unveil and challenge the process that constructs or reasserts the naturalness of gendered reality as inevitable - to study gender not as a given, but as a feat; not simply as cause, but as effect; and not just as individual, but as societal.

The book will be a comprehensive resource that will offer a new viewpoint on gender as a crucial structuring component in society. With a focus on gendered development, it will explore the social production of knowledge, categories of difference, power and inequality structures. Our own gender thinking has evolved and altered over many years of thinking about these issues, and it will likely continue to evolve as we continue to investigate and live gender concerns. The book will be quite useful in terms of answering concerns about how gendered clothes, speech, and behaviour patterns emerge in different social classes, cultures, and historical times. In addition it also reveals how gendered power and authority systems function in academia. Readers will arrive at this book with their own set of assumptions about the origins, meaning, and equality of gender. They may believe in a certain set of religious gender ideas. The book will include narratives, empirical evidence, and opinion articles, as well as comprehensive literature evaluations relating to the book theme. It is our attempt to make sense of the information we felt needed to be shared.

Organisation of the Book

The book is divided into two parts. **Part I** of the book apprises the reader of the primary understanding of Gender. Chapter *one* discusses gender construction as basic factors & differences which influence the process. The chapter entails topics on the process of identity creation, socialization, and sociological aspect of the gender discourse in society. Chapter *two* outlines various theories on gender development, and gender inequality and concludes that gender gaps emanate from social-cultural structures created by the society can be restructured to make the world just for everyone. Further chapter *three* examines the bidirectionality of violence as an expression of domination and authority that the literary criticism contest to female violence. Chapter *four* is an interesting addition to gender and identity through teaching Jane Eyre in a classroom. The author emphasizes that the construction of Jane Eyre must be seen within the context of all the other non-English women in the text who together define the outer edges of Jane's identity as an Englishwoman. Chapter *five* debates the extent of intersectionality in Indian feminism focusing on the specific intersectional category of Dalit women because caste is the defining element of Indian society. The chapter concludes that feminism's clarion call for gender equality will not be fair unless the addresses caste-based inequalities. Further in chapter *six* the relevance of gender mainstreaming is highlighted as an effective approach to Gender equality ensuring better policy-making and better use of resources. The chapter discusses the Gender mainstream as a transformative approach with great potential for social change when adequately built and implemented. Further in chapter *seven*, the author discusses the change in status of women in India from ancient to contemporary times. The author presents the historical and sociological perspective to understand the inequality and discrimination undergone by women in various stages in India.

Part II of the book explores the contextual settings and environment related to gendered role, equality and development. Chapter *eight* present the issues of gender-based equality in the higher education sector in Kazakhstan Universities. Part II of the book emphasizes on the truth of inequality that lies between genders, exists in various facets of our social life and no region or country is untouched by this phenomenon. Chapter *nine* discusses the gender disparity in higher education sector in the countries recovering from conflict through a case study of American University of Afghanistan. The volume further does a deep dive into gender stereotyping at the workplace and emphasizes the transformation it has taken place through gender representation in academic positions. Chapter *ten* examines gender imbalances

in education through the existence of glass ceiling in higher educational institutions in India. The *eleventh* chapter intends to present a discussion on how women can be empowered to be decision-makers at both individual and household levels. The study enlightens various stakeholders to critically view the complicated process of household decision-making among Indian women to formulate more programmes and initiatives towards this population. Chapter *twelve* examines the marginalization of gendered perspectives in Indian legislation and state policies and how women and minority educational institutions intersect with each other. Further chapter *thirteen* investigate the impact of social rituals and religious practices on the socialisation of women and their emergence as gendered subjects. This chapter further delineate the effects of women's socialization on their attitude towards marriage rituals. Finally, the *fourteenth* chapter outlines the needs to rejigger the public policy to address the issue of gender mainstreaming. The study recommends more research at sub-national level, and targeted policy interventions.

Part I.
Introduction
Theoretical Exploration

Chapter 1

Gender: How the Difference is Made

Kalfa Maria

Aristotle University of Thessaloniki, Greece

Abstract: The identification of certain values, desires, possibilities and abilities with the respective gender has its roots in the biological reduction and in the biological basis of the sex, where it determined the corresponding course that one would follow based on gender. This way of thinking and acting used to convey different abilities and skills based on gender. The gender Discourse may have surfaced and challenged some gender stereotypes and prejudices, expanding what each gender may or may not do, but it still exists. The distinction between sex in biological (sex) and social (gender) highlights key issues concerning the formation of identity. Gender behavior, character, and inclinations are redefined in a social context in which biology does not interpret everything. How is the difference made? What factors influence this process? The categorization into male and female, in addition to the fact that it is problematic, cultivates discrimination from an early age, where growing up as a boy or girl one learns to take for granted all these cultural elements that organize the discourse around gender.

Keywords: gender, sex, discourse, society

How the Difference Is Made?

Before they even start their school life, children have learned to understand basic differences such as gender. Gender has been and continues to influence the way these children perceive how they will dress, how they will move, how they will talk, etc. “Gender, a predominantly social, economic and cultural structure, is recognized as the basis of social organization, the principle of 'relating' as mentioned by Papataxiarchis and stands equally on the side of the class...” (Vitsilaki, 2011, p.13). Gender, like social class, are factors that shape individuals' lives. More specifically, according to several studies of Gender Studies and Sociology of Education, the actions of individuals, aspirations, desires, professional and economic future, the degree of political

participation, etc. seem to change in relation to gender and social class. “The basic attitude of the state for the secondary female education until the beginning of the 20th century was the complete abstention, leaving the education of girls exclusively to individuals” (Kalfa, 2018, p.203). Apart from politics, women were excluded for years from education and consequently from professional and financial independence, since as wives their main responsibilities were the organization of housework and housework, as well as the upbringing of children. Thus, “the education system reflects the social, economic and cultural inequalities of society” (Kalfa, 2016, p.323). Access to or abstinence from knowledge delayed women's entry into the world of work and the economy, which had several consequences for their political rights. These rights were acquired over time, but even today the phenomenon of the ‘glass roof’ seems to play an important role in the professional and economic development of women.

The identification of certain values, desires, possibilities and abilities with the respective sex has its roots in biological reduction and in the biological basis of sex, which determines the corresponding course that one would follow based on gender. “In Western societies, the notion that gender is a given of nature still prevails, that is, a social theory of biological sex dominates” (Papataxiarchis, 2006, p.13). This way of thinking and acting used to convey different abilities and skills based on gender. The Gender Discourse may have surfaced and challenged some gender stereotypes and prejudices, expanding what each gender may or may not do, but it still exists. “The deconstruction of the Western belief in gender as a given of nature has been a complex undertaking and has been closely linked to the social and political struggles that focus on the issue of identity” (Papataxiarchis, 2006, p.14). The distinction between sex in biological (sex) and social (gender) highlights key issues concerning the formation of identity. According to Rubin, “the identity of the two sexes is formed, socially determined according to a 'system of social construction” (Tentokali, 2009, p. 62). Gender behavior, character, and inclinations are redefined in a social context in which biology does not interpret everything. More specifically, “the term gender was intended to challenge the reduction to nature, to the biology of gender relations and consequently to show that the subjugation and inferiority of women are social, cultural, historical and ultimately political constructions” (Laqueur, 2003, p.15). According to Vitsilaki “the adoption of ‘gender’ as an analytical tool allowed new modern approaches, opened roads to impasses” (2011, p.13). Another important parameter that comes to the surface through the distinction of biological (sex)and social gender is the Discourses that are inscribed in the body. In this context, the body ceases to be a static and passive concept, but as a society changes, so does this change through the

Discourses that define it or interact with culture. “The biological sex (sex) is therefore released from the body and its anatomy and becomes like the social sex (gender) 'a product of discourses that each time is perceived as naturalized, almost metaphysical, truth regimes” (Makris, 2015, p.61).

How is the difference made? What factors influence this process? “The term biological sex refers to the biological differences between males and females: the visible difference of the genitals and the consequent difference in their reproductive functions; while gender refers to culture and social categorization into 'male' and 'female'” (Laqueur, 2003, p.10). The categorization into male and female, in addition to the fact that it is problematic, cultivates discrimination from an early age, where growing up as a boy or girl one learns to take for granted all these cultural elements that organize the world around gender. The dipoles constructed by culture seem to work suffocatingly and magnify when imbued with hate speech and identification with the inhuman. “According to Guillaumin, it is culture that constructs 'natural' differences” (Laqueur, 2003, p.16). Laquer also states that “Butler, based on Foucault's theory of Discourse, argues that gender is the result of discourse and biological sex is the result of gender” (2003, p.18).

But when did the term gender begin to be used in scientific discourse? What did such a change imply? “The term gender was first used in 1950 by sexologist John Money to distinguish the biological from the executive sex, but only in 1970 was it adopted by sex theorists and then prevailed in everyday language” (Kolyri, 2017, p.13). Since words are important and often convey meaning or construct the truth, it is important to dwell on who is speaking this truth. The person, who speaks, influenced by his own point of view and his own worldview, forms a completely different point of view, which may conflict with reality. Similarly, when we learn history in our compulsory education we learn the history of the winners, we do not learn about the victims, about those who contributed to the victory, what was sacrificed in the name of victory and what interests the respective 'victory' served.

What Factors Influence This Process?

How is gender created? What is the position of the body in relation to gender? The myth of femininity seems to function as a Western model of female behavior. Gender, as well as femininity, are built, they do not pre-exist. An important concept for understanding this thinking is the role that socialization plays. During socialization we acquire basic skills such as speaking, walking, etc. so with socialization we acquire the appropriate behavior according to gender. This process continues in the secondary socialization bodies, most importantly the school. If a girl is aggressive, she is a 'boy', if a boy is aggressive he is acting 'in his nature'. This is how action frameworks and appropriate gender behaviors

PAGES MISSING
FROM THIS FREE SAMPLE

List of Contributors

EDITORS BIO

Dr. Anuradha R Tiwary is Professor of Economics and Program Chair for undergraduate program in the School of Humanities and Social Science, G.D. Goenka University (India). She has two decades of teaching and holds a research experience in various academic institutions. Before joining G.D. Goenka University, she worked as an Assistant professor and Area Chairperson (Economics) at G.D. Goenka World Institute (Lancaster University (India). Her research interests are focused on Gender Studies, microfinance, Social Entrepreneurship and Foreign Direct Investment. She served as an Academic Consultant for The Global Alliance for Sustainable Employment (GASTE) research initiative in India by UNDP Istanbul International Center for Private Sector in Development (IICPSD). Her current research interest is in exploring the intersectionality of multiple dimensions of marginalization experienced by women in the global south.

Tarakeshwar Gupta is a Visiting Faculty and Research Scholar at the School of Management of G.D. Goenka University (India). He has a Master's in Business Administration from Pondicherry University (India) and has completed a course on Strategic Management from Indian Institute of Management Calcutta. He is also Six Sigma Green Belt Certified, and has conducted communication and employability skills enhancement programs at post graduation level in Management Institute (Noida – India). He has also acquired around 10 years of work experience in the Corporate sector; primarily in operations and training and development. His current research interests include organization behaviour, gender studies, training & development, business communication, and strategic management.

CONTRIBUTORS BIO

Dr. Maria Kalfa is a Social Anthropologist (University of the Aegean). She has four masters. The first one is in Gender Studies (University of the Aegean), the second one is in Multicultural Education (Aristotle University of Thessaloniki), the third is in Management and Organization of Educational Units (International Hellenic University), and the fourth in Social Policy (Democritus, University of Thrace). She has just finished a PhD program in Political Science from Aristotle University of Thessaloniki, Greece, and

another Master in Semiotics. She has a scholarship from ELIDEK. Maria Kalfa participated in many conferences and now she is also a review critic.

Dr. Moses January Ndunguru is a Lecturer in the Institute of Development Studies at Mzumbe University. He holds a PhD in Development Studies from the University of Dar es Salaam; MSc. in Urban Management and Development - specializing in Urban Governance from HIS Erasmus University Rotterdam; and a BA with Education from the University of Dar es Salaam. He teaches development studies, governance for development, development planning, managing urban and rural development, political system and socio-economic development, international trade and development, international cooperation and development financing, international relations and cross-cutting issues such as gender for development. His area of research anchors on health systems, gender relations and community participation in development. He has published several book chapters and journal articles in his area of expertise. He is currently the head Center for Gender Development at Mzumbe University.

Léonie Claire DONGMO FOGHO is a PhD student and a Teaching Assistant at the University of Yaoundé I, Cameroon. She completed her Master's degree at the University of Yaoundé I, Cameroon. Her research interests include Gender Studies, with a particular emphasis on violence, women and professional career, African literature and Black American literature, feminism and Marxism.

Giti Chandra is Senior Researcher and Lecturer at the UNESCO-affiliated Gender Equality Studies and Training programme (GRÓ-GEST) at the University of Iceland. She has been Associate Professor at the Department of English at St Stephen's College, Delhi, India, and has taught and been a Fellow at Rutgers University, New Jersey, USA. Dr. Chandra is the author of *Narrating Violence, Constructing Collective Identities: To witness these wrongs unspeakable* (Macmillan UK/US: 2009) and co-editor of *The Routledge Handbook on The Politics of the #MeToo Movement* (Routledge UK: 2021).

Sapna Singh is an M.Phil. research scholar at the Centre for Political Studies, School of Social Sciences, Jawaharlal Nehru University, Delhi. Her research interests are in the domain of caste, social networks, and the Gramscian concept of hegemony and counter-hegemony. She completed her Masters from the Centre for Political Studies, Jawaharlal Nehru University, Delhi, and a B.A. (H) from Miranda House, University of Delhi.

Dr. C. C. Jayasundara is currently at the University of Kelaniya. He completed his MSc at the University of Sheffield in UK, and DLitt at the Unisa. In addition, he did postgraduate qualifications in English Linguistics at the Birmingham City University and he explored different cultural differences in communication based on gender in sociolinguistic arena.

Ms. Ramya V is currently working as an Assistant Professor (Sociology) at Ramaiah College of Law, Bangalore. She has completed her B.A. (Sociology) from Maharani Lakshmi Ammani College for Women, Bangalore University. She is an alumna of Department of Sociology, Bangalore University where she completed her master's in Sociology, and also obtained second master's degree in History from University of Mysore. Ms. Ramya also earned P.G. Diploma in Industrial Relations & Personnel Management from Bhavan's Rajendra Prasad Institute of Communication & Management. She has worked for Maharani Lakshmi Ammani College for Women teaching pre-university and under-graduate courses.

Gulnar Adebietqzy Sarseke is a professor in the Department of Kazakh Linguistics at L.N. Gumilyev Eurasian National University, where she teaches grammar of Kazakh, the recent developments in Kazakh Language, the language and gender, the discourse theory, and research skills. Her research interests focus on functional grammar of Kazakh Language, computer-mediated communication and gender, higher education leadership and gender. She has published *an article entitled 'Under-representation of Women in Science: From Educational, Feminist and Scientific views'* in *NASPA Journal About Women in Higher Education*.

Dr. Enakshi Sengupta works with the American University of Afghanistan as the Chair of the Business Department and Director – Centre for Teaching and Learning and Associate Professor. Dr. Sengupta brings 25 years of experience working both in the corporate world and in the academic environment. She is a Ph.D. holder from the University of Nottingham and has completed her MBA from the same university. Enakshi also has a master's degree in English Literature from Calcutta University and two undergraduate degrees in English literature and Education. She has several professional diplomas in marketing and public relations from the UK. Enakshi also works as the Associate Editor of the book series *Innovations in Higher Education Teaching and Learning*, Emerald Publishing, and has till date worked as the lead editor and lead author of 30 books under this series. She is also the Managing Editor of the *Journal of Applied Research in Higher Education* from Emerald Publishing.

She has contributed several journals and book chapters for Routledge, Springer, Palgrave, and Cambridge Publishing. She is the recipient of several prestigious awards such as CIES -Outstanding Faculty Award 2021, Most Influential Women Academics 2021, AMP, India, Best Female Researcher, IICSR, India, Editor's Choice Award 2019 - Journal of International Students, Emerald Literati Award 2017: Outstanding Reviewer for Journal of Applied Research in Higher Education and India CSR Author Award 2016 for the book "Essentials of Corporate Social Responsibility" and also for Outstanding Contribution in the field of Corporate Social Responsibility in India.

Nasiruddin Nezaami is currently Chair of the Law Department at the American University of Afghanistan. He has been teaching at AUAF for the past 4 years and has been Chair of the department since fall 2019. He started his career as an assistant professor of law at Kabul University in 2012 and has served as Vice-Dean for the Faculty of Law and Political Science at Kabul University. He has an LLM from the University of Washington, and an LLB from Kabul University. He is Country Director for Afghanistan for the Higher Education Teaching and Learning (HETL) Association and serves as a peer reviewer for some prestigious international journals. Currently, He has acquired four book contracts as a co-editor of the Innovation in Higher Education Teaching and Learning (IHETL) series from Emerald Publishing. Previously, he has been a member of the Afghan Penal Code Commentary committee where he wrote the commentary on cybercrimes and environmental crimes of the Afghan Penal Code. He has worked with a number of organizations as an independent consultant. He has contributed in several chapters, journals under well-known publishing groups and participated in international conferences as key speaker

Professor Victoria C. Fontan is Professor of Peace and Conflict Studies and Vice President of Academic Affairs at the American University of Afghanistan. She is also a visiting professor at the Western Institute of Technology and Higher Education (ITESO), Guadalajara, Mexico; at the Institut Supérieur des Techniques de Développement, Kalehe, République Démocratique du Congo; and the University of Duhok, Iraq. Her original academic specializations have been twofold, first, critical terrorism studies from a peace studies perspective, focusing on the role of humiliation in relation to the emergence of insurgencies, mostly in a Middle Eastern context, and second, post-liberal peace studies, from a decolonial perspective. Her research is now focused on higher education in emergencies. Prior to her appointment to Afghanistan, she coordinated the establishment of the quality framework for HPass, the LinkedIn-type platform for humanitarian workers and volunteers. She is also

engaging in selected academic activities within the fields of peace education, peace-building research, and critical terrorism studies.

Rakhi Arora is a specialist in the field of Economics and Finance with multiple years of experience in teaching and research. She is a gold medalist from Punjab Technical University and was awarded the Roll of Honour distinction for her consistent academic excellence during graduation. After completing her BBA, she did her Masters in Economics from Punjab University followed by MBA in Finance; MPhil in Economics from HP University, Shimla and is pursuing PhD in Economics. Prior to joining GD Goenka, she worked with the Government of Punjab on various Socio-economic research projects and published many reports and research papers in leading journals and publications. She has presented numerous papers in national and international conferences and seminars.

Nithiya Guna Saigaran is Senior Lecturer at the Department of Indian Studies, University of Malaya. Her research focuses on marginalised populations, ethnic minorities, poverty, Malaysian Indians, Malaysian Indian women, and the capability approach theory. She has book chapters and journal articles to her name.

Dr Malavika Menon has a PhD in Political Science from Jawaharlal Nehru University. She has previously been associated in research and teaching capacities at the Jawaharlal Nehru Memorial Fund (2012-2018) and the School of Humanities and Social Science at GD Goenka University (2018-2022). Her teaching and research interests include Indian politics, political theory and multiculturalism. She currently holds the position of Assistant Professor at Christ University in Bangalore.

Sucharita Sen is a PhD student and a Teaching Assistant at Victoria University of Wellington, New Zealand. She completed her graduate degrees in Kolkata, India. Sucharita was the college topper in undergraduate degree and the university gold medalist in postgraduate degree. She has presented papers in national and international conferences and have published papers in books and peer-reviewed journals. Sucharita's research interests include Gender Studies, with particular emphasis on Women and Spaces, Identity Politics, South Asian History, Colonial and Post-Colonial Studies, Political Thought and Theory and Research Methodology.

Dr. Vaishali Singh is currently working as an Assistant Professor in Public Policy at Xavier University Bhubaneswar. She is an alumna of Miranda House in DU where she completed her BA Honours in Political Science. She has a Masters in Political Science from Hindu College, DU and has also spent two years at the prestigious Peking University (PRC) for a second Masters in Public Policy. Dr. Singh has qualified UGC-NET with JRF and earned her PhD in East Asian Studies (specializing in China studies) from the University of Delhi. She has taught at UPES, Dehradun and NLU, Ranchi and has also worked in think tanks and non-governmental organizations. Her research interest lies in India-China comparative studies, comparative political economy and public policy analysis.

Index

A

active participation, 182, 228
activism, 31, 38, 41, 42, 45, 61, 81
Afghanistan, 145
Alice Walker, 31, 45
Allyship, 70, 74, 79
Altar, 49
Alter, 49
Alterity, 49, 50, 51, 52, 55, 65
Animal, 52, 53, 215
anti-caste framework, 68
Anu Ramdas, 69
Ardhangini, 108
arranged marriages, 209, 224
Article 30, 191, 199, 200, 202
autonomy, 79, 149, 176, 188, 189, 209

B

bargaining power, 180, 188
behaviour, 18, 20, 21
bell hooks, 77
Bengali matrimony, 212
bhatkapor, 216
bidirectionality, 31
binary framework, 69, 71, 78, 80
biological (sex), 3, 4
biological, 17, 19, 22, 24, 27
black feminism, 23, 25, 31, 32, 38, 40, 44, 45
boubhat, 214, 215
Brahmanism, 68, 69, 72, 74, 79

C

Cabinet Mission Plan, 197
capability, 179, 251
capacity building, 242
categorization, 3, 5, 197
Chandra Kukathas, 197
classism, 22
cognitive, 18, 19, 26
Cognitive learning, 19, 26
Committee on Girls' Education, 201, 204
Committee on the Status of Women in India, 194, 195, 199
Constituent Assembly, 193, 196, 197, 198, 204
Constitutional Amendment Bill, 2004, 200
constitutional provisions, 202
crimes, 94, 100, 112, 150, 200, 250
Cultural and Educational Rights, 193, 199
cultural, 16, 19, 22, 24, 27
cultural beliefs, 111, 125, 128
cultural perceptions, 125

D

Dalit women, 67, 68, 70, 71, 72, 73, 74, 75, 77, 78, 79
Dark Age, 109, 150
decision-making, 16, 92, 175, 176, 177, 179, 181, 183, 185, 187, 188, 189
decolonial, 64, 251
Delhi University, 48, 247

dependency, 32
determination, 31, 32, 38, 41, 42, 45, 115, 116
 development, 15, 16, 17, 18, 21, 22, 24, 25, 27
 dipoles, 5, 7, 10, 11
 disciplinary power, 207, 211, 216
 discrimination, 89, 91, 94, 99, 100, 124, 127, 128, 132, 133, 134, 135, 137, 138
 discriminatory attitudes, 123, 132, 138
 disguised dowry, 208, 209, 210, 211, 213, 214, 215, 217, 219, 221, 223, 225
 distinction, 3, 4, 7, 8, 9, 11, 17, 23, 26, 48, 61, 79
 divinity, 209
 division of labour, 16, 18, 20, 27, 107, 118, 178, 244
 dominant caste women, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80
 dowry, 94, 109, 112, 116, 117, 194
 domestic violence, 99, 100
 dysfunctional, 21, 22

E

economic independence, 112, 145, 207, 208, 213, 222, 223, 229
 education attainment, 232, 240, 241
Emmanuel Dongala, 31, 45, 46
 emphasized femininity, 179, 186, 188, 189
 empowerment, 85
 Englishmen, 53
 Englishwoman, 50
 entrepreneurship, 100, 154
 equal opportunity, 97

essentialism, 25
 Experiential learning, 153

F

faith in God, 31, 45
 female, 124, 125, 129, 130, 132, 135, 139, 143
 female labor force participation, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 238, 239, 240, 242, 244, 245
 female literacy, 227, 228, 234, 235, 238, 239, 240, 241
femininity, 5, 9, 10, 17, 31, 32, 38, 44, 45, 179, 186, 188, 189
 feminist, 84, 87, 88, 89, 91, 92, 93, 98, 102
 feminist thinking, 22
 fertility, 231, 232, 243, 244
 financial security, 180
 focus group, 212, 213, 214, 220, 221
forgiveness, 31, 38, 45
 Foucauldian, 207
 functionalist, 17, 20, 26

G

gayehould, 214
 gender, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 29, 124, 125, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143
 gender biases, 6, 159, 167
 gender discourse, 3, 4, 28, 242
 gender discrimination, 127, 135
 gender entrenchment, 241
 gender equality, 83, 85, 86, 95, 96, 99, 100, 102, 103, 124, 125, 128, 130, 131, 132, 138, 140, 141

gender gaps, 16, 26, 27
 gender identity, 6, 19, 87, 89, 102, 224
 gender inclusivity, 241
 gender inequality, 17, 18, 24, 25, 26, 27
 gender mainstreaming, 83, 85, 86, 87, 91, 93, 94, 101, 103, 104
 gender perspective, 83
 gender policies, *127, 131, 140*
 gender roles, 6, 7, 8, 17, 21, 22, 128, 133, 180, 187, 188
 gender socialization, 180, 224
 gender stereotypes, 3, 4, 10, 19, 20, 32, 45, 136, 160, 162, 163, 173
Gender violence, 31
 gender-based feminism, 68
 Gender Perspective, 83, 90, 184, 187
 Gilbert and Gubar, 47, 49, 61
 glass ceiling, 160, 161
 glass roof, 4
 gross regional product, 235, 239, 240

H

hard work, 31, 32, 38, 41, 45, 137
 Hathras, 71, 74, 76
 hearth, 128, 137, 210, 217
Hegemonic masculinity, 31, 33, 34, 147, 186, 188
 higher education, *124, 125, 127, 128, 129, 130, 134, 135, 138, 140, 142, 143*
 household income, 231, 232
 household size, 230, 234, 235, 238, 239, 240, 241, 243

I

inclusion, 96, 103
 Indian Constitution, 111, 115, 192, 194, 199
Indian households, 185
 Indian National Congress, 194
 individualism, 209
 inequality, 84, 85, 86, 89, 90, 91, 97
 informalization, 231
 Injustice, 27, 61, 106, 113, 118, 187, 201
 Instagram reel, 74, 79
 institutionalization, 242
 inter-generational, 211
 international forums, 154
 interview, *132, 133, 134, 137, 138*
 intra-generational, 211

J

Jane Eyre, 47, 48, 49, 56, 62, 63, 65

K

K.T. Shah, 196, 197
 Kamala Bhasin, 75
 kankanjali, 216
 kanyadan, 216
 Kazakhstan, 125, 127, 129, 134, 135, 136, 137, 138, 140, 141, 142, 143
 Khairlandji, 76, 77, 79
 Kimberlé Crenshaw, 68

L

labor market, 229, 230, 231, 232, 233, 235, 242
 leadership, *125, 131, 133, 136, 140, 143*

legal education, 151, 152, 153
 legislation, 85, 96, 111, 114, 126,
 214
 liberal arts, 149, 151, 152
 liberal feminists, 24, 26
 local economy, 240

M

mainstream feminism, 68, 75, 79
 Malaysian Indian women, 176,
 187
 males, 129, 132, 133, 137
 management, 124, 129, 131, 132,
 133, 134, 137, 138
management positions, 124, 130,
 131, 142
 marginalization, 231
Marxist feminism, 31, 38, 44
 masculinity, 17, 19, 20
 materialism, 209
 minority within minorities, 193,
 196
 moot courts, 154
multidirectional gender violence,
 31

N

Nancy Fraser, 79
 National Commission for
 Minorities Act, 1992, 200
*National Commission for Religious
 and Linguistic Minorities*, 201
 National Commission for Woman,
 117, 196, 199
 National Commission on Minority
 Educational Institutions, 192
 National Institute of Open
 Schooling, 203
 National Minorities Commission,
 200

National Perspective Plan for
 Women, 194
 Niyoga, 108
 non-dominant caste men, 68, 70,
 72, 78

O

oppressions, 47, 150
 Other Backward Classes, 196, 201

P

participant observation, 212
 passive participation, 182
 patriarchal, 125, 128, 132, 133, 136
 patriarchal beliefs, 128, 132, 137
 patriarchal system, 15, 24, 118,
 176, 179, 181, 185, 186, 187
 Personal barriers, 148
 philosophy, 25
Photo de groupe au bord du fleuve,
 31
 Pinjra Tod, 73, 74, 78, 81
 policy measures, 229, 242
 policy-making, 83, 84, 85, 92, 98,
 101
 post structuralism, 25
 Postcolonial, 64, 65
 postmodern, 25, 27, 29, 104
 power relations, 7, 9, 10, 11, 13, 95
 prejudices, 4, 6, 128, 131, 143, 147,
 161, 165
Pride and Prejudice, 48, 58, 65
 primary industry location
 quotient, 227, 238, 239, 240, 241
 productive jobs, 231, 240, 241
professional careers, 31, 40, 43
 Prohibitions, 6, 7
 promotion, 125, 132, 133, 138
 psychodynamic, 18, 19, 26

psychological violence, 31, 34
 psychology, 19
 public and private space, 7, 9, 11
 public sphere, 9, 68, 79, 80, 178,
 183
 purposive sampling, 177, 212

R

racism, 22, 25
 radical feminist, 24
 Rajinder Sachar, 201
 red room, 51, 53, 54, 55
 regional variation, 240
 religiosity, 209
 Report of the Sub Committee on
 Women's Role in Planned
 Economy, 194
 reproductive rights, 23, 115, 119
 right to education, 100, 109, 146,
 149
 ritualization, 211
 rule of law, 89, 94, 100, 151
 Rural women, 241

S

Sachar Committee Report, 199
sampradan, 215
 Sarah Baartman, 76, 79, 81
 SARDC, 16, 28
 secularism, 209
 selection, 134, 138
self-determination, 31, 32
 senior, 126, 129, 130, 132, 133, 138,
 140
 senior management, 126, 138
 sensitization, 242
 sex, 17, 18, 19, 27, 29
 sex ratio, 227, 233, 235, 238, 239,
 240, 243

sexism, 18, 21, 25
 sexist division of labour, 107, 118
 sexuality, 9, 12, 13, 16, 58, 71, 72,
 78, 84, 95, 138
 Shabistan Gaffar, 203, 205
 Shah Bano, 193
 Shailja Paik, 70
 Sisterhood, 68, 72, 74, 75, 78, 79
 snowball sampling, 166, 212
 social, 15, 16, 17, 18, 19, 20, 21, 22,
 23, 24, 25, 26, 27
 social attitudes, 101
 social context, 3, 4, 19
 social construct, 17
 social gender, 7, 13, 146
social groups, 15, 20, 21, 26, 31, 44
 Social identity, 19, 20, 26
Social Media, 67, 73, 77, 78, 80
 social learning, 18, 26
social organization, 7, 106
 social stratification, 16
 social structure, 15, 20, 26, 36, 68,
 93, 105, 106, 107, 119
 Social, Economic and Educational
 Status of the Muslim
 Community of India, 200, 205
 socialist legacy, 241
 socialization, 5, 6, 18, 118, 180,
 224
 Societal Change, 83, 86, 91, 93, 96,
 97, 99, 101
 state feminism, 92, 93
 stereotypical, 33, 71, 95, 117, 118,
 127, 209, 212
 Subaltera, 118
 sub-national, 227, 234, 235, 236,
 237, 241
 subsistence, 240
 Sujatha Surepally, 77
 Susan L. Meyer, 53, 55

T

tatwa, 214, 217
 Tenet, 22, 23, 24, 26
 TGNP, 16, 28
 The Case of Higher Education
 Institutions in NCR Region, 166
The Color Purple, 31, 45, 46
 The Dalit-Bahujan feminist
 perspective, 72
 Tokenism, 69, 74
tolerance, 31, 32, 38, 45
 traditional, 128, 133, 136, 139
 traditional societies, 93, 176

U

UNDP, 17, 28
 United Progressive Alliance, 200,
 202

universal, 17, 25, 27
 universal categorisation, 25
 universities, 124, 128, 129, 130,
 131, 132, 133, 134, 135, 137, 138,
 139
 university management, 139

V

vulnerable groups, 192

W

weakness, 32, 41, 94, 101
 White women, 47, 58, 68, 69
 women, 124, 125, 127, 129, 131,
 132, 133, 134, 135, 136, 137, 138,
 139, 140, 141, 143
 women managers, 132, 138
 women students, 146, 150, 151,
 154, 155