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International Seminar

on

Gender and Society: A Global Perspective

**School of Liberal Arts
Noida International University**

30th September 2025

ABSTRACT BOOKLET

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MESSAGE FROM VICE CHANCELLOR

It gives me immense pride and pleasure to share the Abstract Booklet of the International Seminar on Gender and Society: A Global Perspective, organized by the School of Liberal Arts, Noida International University.

The significant academic gathering, held under the theme of fostering intellectual synergy across the humanities and social sciences, reflects the University's unwavering commitment to adopt interdisciplinary research and critical engagement with the contemporary global challenges, with reference to gender perspective. The abstracts covering diverse fields of gender, witness to the depth and breadth of the scholarly inquiry that International Seminar inspired, an effort that brings together the voices from diverse geographies, disciplines, and perspectives.

In today's interconnected world, the need for inclusive, multidisciplinary approaches to knowledge creation cannot be overstated. The abstracts demonstrate such approach, by showcasing research on gender topics is theoretically robust, methodologically diverse, and oriented towards the real-world impact. The thoughtful contributions covered herein reaffirm our belief that academia must continually evolve to remain relevant, responsive, and responsible towards the gender concerns, not only about women and men but about transgenders as well.

I extend my heartfelt appreciation to all the scholars, researchers, educators, and peer reviewers who have made this publication possible. My special thanks to the editorial team and the School of Liberal Arts for their vision and dedication, for presenting this critical work to the global academic community. I wish them all success for getting the related articles and getting them published to the standard research platforms.

As you explore the pages of this booklet, I invite you to engage deeply in the ideas presented and to carry forward the spirit of inquest, collaboration, and innovation that defines International Seminar on Gender and Society: A Global Perspective.

Warm Regards,

Prof. (Dr.) Uma Bhardwaj

Vice Chancellor

Noida International University

MESSAGE FROM EDITOR

On behalf of School of Liberal Arts, I am feeling virtuous to present this abstract booklet having Abstracts of the papers to be presented in the International Seminar on “**Gender & Society: A Global Perspective.**” The Seminar brings together a diverse group of scholars, researchers, activists, and students from around the world to engage in critical conversations revolving around gender identity, equity, and the complex social structures that shape lived experiences.

This seminar aims to explore these intersections through a wide range of perspectives like academic, personal, cultural, political, etc. shedding light on both persistent challenges and emerging possibilities.

The abstracts compiled here represent a rich assemblage of research and reflection. They span topics from gender-based violence, labour inequalities, and reproductive rights to queer identities, media representation, and transnational feminism. Each contribution is a testament to the ongoing efforts to challenge normative frameworks and to reimagine more inclusive, just, and equitable societies.

We hope this collection not only informs but also inspires deeper dialogue, critical thinking, and collective action. We extend our sincere thanks to all participants and contributors whose work continues to push boundaries and expand the global conversation on gender and society. I am thankful to our Chief Guest and Keynote Speakers for accepting our invitation and giving the participants an opportunity to have various perspectives on Gender studies and issues.

With Regards!

Editor

Aparna Sharma

Dean, School of Liberal Arts

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1. Villain or Vigilante? Deconstructing Dark Feminism and Cinematic Violence in the film Maargan

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Abstract: The representation of women's anger and violence in cinema has often been caught between two extremes- either demonized as villainy or justified as an act of moral justice. While male violence is normalized or even glorified on screen, women's acts of rage are frequently read as either excessive villainy or as desperate attempts at justice. This paper aims to examine Maargan (2025), an Indian Tamil-language supernatural crime thriller film that reimagines female rage through the character of Vennila, a woman whose violent choices unsettle both the audience and the narrative itself. She is neither celebrated nor condemned outright; instead, she is framed in ways that force the audience to confront their own unease about women who transgress through violence. The study argues that her character illustrates the contradictions at the heart of dark feminism: the desire for empowerment through destructive means, and the simultaneous fear that such actions may reinforce patriarchal readings of women as dangerous or unstable. This paper draws upon feminist film theory- to analyse how these tensions are staged on screen, trauma studies- particularly as outlined by Cathy Caruth, provides another critical entry point, since violence in cinema often emerges as an aftershock of unresolved pain, where traumatic memory returns in fragmented and sometimes destructive ways, and Dark feminism that insists on acknowledging women's anger, vengeance, and destructive impulses as legitimate responses to systemic oppression. Ultimately, by combining these perspectives, the framework highlights how the film positions Vennila not simply as a victim of trauma or an agent of empowerment, but as a troubling figure who unsettles conventional categories of villain, vigilante, and heroine. In doing so, Maargan (2025) opens a necessary dialogue about rage, morality, and women's shifting roles in contemporary cinema.

Keywords: *Dark feminism, Patriarchal Structures, Cinematic Violence, Trauma, Revenge*

2. Women Oriented Laws and their Inter section with men's Legal Rights: A Critical Reflection

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Abstract: The formulation of women-centric legislations in India reflects a constitutional vision of removing barriers of discrimination and violence based on gender. Anchored in Articles 14, 15, and 21 of the Constitution, these measures aim to ensure equality and dignity for every citizen. To counter long-standing social disadvantages experienced by women, laws such as the Dowry Prohibition Act, 1961 and the Protection of Women from Domestic Violence Act, 2005 were enacted, signifying the State's intent to strengthen women's position within family and society. Yet, the practical application of these laws has often sparked debate. Critics argue that while they empower women, they sometimes expose men to unfair treatment. Section 498A of the Indian Penal Code, meant to safeguard women against cruelty, is frequently cited in this regard. Instances of false allegations under this provision have been reported, resulting in prolonged litigation, social alienation, and professional setbacks for men. Similarly, rules on maintenance and custody are often interpreted in a manner favouring women, thereby generating concerns about the lack of gender-neutral legal frameworks. Behind these legal and policy debates are

real human experiences. Women continue to face exploitation and abuse, but at the same time, men wrongfully accused may endure severe emotional trauma, stigmatization, and reputational loss. Such circumstances demand a careful balance—ensuring that protective measures for women are not undermined, while simultaneously safeguarding the fundamental rights of men. Therefore, the path forward lies in evolving laws towards gender neutrality. Balanced reforms, preventive measures against misuse, and widespread legal awareness can create a system that is fair to all. True justice does not lie in privileging one gender, but in upholding equality as a shared constitutional commitment. Women-oriented legislations are vital, but their scope must be recalibrated within a framework that secures fairness without exclusion.

Keywords: *Women's Rights, Men's Rights, Gender Justice, Legal Conflicts, Equality*

3. Intersectional Discrimination and Violence against Women and Girls with Disabilities: A Human Rights and Policy Perspective

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Abstract: Indian women and girls with disabilities face violence and discrimination that cannot be explained by the rubric of gender or disability alone. Rather, their everyday life experiences are framed by intersecting identity factors like caste, indigeneity, age, status of migration, sexual orientation, and socio-economic status. Such overlapping factors multiply vulnerabilities and create distinctive types of marginalization that are yet to gain visibility in mainstream feminist debates, disability rights activism, and state policy-making. This paper analyses the intersectional violence and discrimination against women and girls with disabilities in India from a policy and human rights point of view. It brings out the structural hindrances in accessing protection against gender-based violence, justice, livelihood, healthcare, and education. The conversation highlights particular contexts, including indigenous women with disabilities subject to cultural exclusion, adolescent girls with disabilities at increased risk of child marriage and trafficking, migrant and refugee women with disabilities who fall beyond the scope of state protection, and LGBTIQ+ women with disabilities whose identities are erased in legal and social contexts. By means of a doctrinal comparison of India's constitutional protections, statutory laws, and judicial remedies, with international human rights commitments under the Convention on the Rights of Persons with Disabilities (CRPD), the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), and the Sustainable Development Goals (SDGs), this paper argues against the shortcomings in existing legislation and policy. It maintains that disability-blind gender legislation and gender-neutral disability legislation do not encompass the lived realities of women at these intersections. The paper ends by urging an intersectional human rights paradigm that guarantees representation, inclusive policymaking, and accountability mechanisms. It makes a call for radical reforms placing women's and girls' disabilities at the forefront, thus guaranteeing equality, dignity, and empowerment in law and practice.

Keywords: *Intersectionality, Women with Disabilities, Gender-based Violence, Human Rights, India, CEDAW, CRPD, Policy Gaps, Marginalization, Inclusion*

4. Shaping Equitable Futures: Gender Dynamics in a Global Society

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Abstract: This analysis of gender and the global order is presented from an equity-based perspective on the pressing necessity for systemic change to realize transformational change aimed at a just future. However, persistent, cross-cutting gender gaps remain across the globe, reinforced by historical patriarchy and social norms that define access to opportunities, positions and resources. However, the global realities today reveal that gender

equality is a far-fetched dream within the neoliberal paradigms of society, politics, and the economy. Informed by feminist futures studies and gender-transformative work, this analysis highlights the need to envision the purpose of leadership, care, and participation in communities that transcend life based on binary gender and hierarchical systems. They argue for the imagination of success and power within an intersectional framework that values a multitude of voices, particularly those bothered by more dominant narratives. This requires an end to linear and competitive models that cultivate intergenerational wisdom and collective wellbeing. The global mainstreaming of a gender lens in every aspect of policy is critical for creating equitable futures. In countries with strong leadership on gender equality, targeted women's empowerment initiatives are complemented by whole-of-government approaches that ensure gender considerations are mainstreamed across the board in changing cultural norms and institutional behavior. These approaches center on inclusive policy-making, ethical accountability, and systemic shifts in resources and responsibilities. This vision aims to eliminate systemic obstacles and instill an environment of support in which anyone, regardless of gender, can succeed without having to choose between economic involvement, caregiving, or personal growth. The future we imagine will be one with caring skills, balanced leadership, and community-based governance. In the end, creating fair futures will demand not just more but sustained collective action that actively amplifies the voices of those who are so frequently silenced; challenges power imbalances; and builds global solidarity for a world where gender equity is a central plank.

5. Digital Anxiety and Fear of Missing Out among Adolescent Girls in India: A Gendered Perspective on Emotional Vulnerability and Coping

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Abstract: The present study analyses gender specific patterns of digital anxiety among school going adolescents in Amritsar (India) with special reference to adolescent girls' experience towards Fear of Missing Out (FOMO), emotional repercussions, academic implications and coping responses. Given the pace at which social media has become part of the everyday lives of youth, there are concerns regarding its impact on adolescents' emotional well-being, social comparison and academic functioning with increased vulnerability for girls as they continue to experience heightened societal pressure in online contexts. A cross-sectional survey design was adopted after recruiting 400 adolescents (202 girls and 198 boys) from several schools. Respondents were administered standardized scales on social comparison, digital anxiety, sleep impairment, academic disruption and coping behavior. The results indicated a higher degree of emotional involvement on the internet, with girls reporting higher levels of social comparison, sleep issues, and perceived social media influence. Sports, family time, and mindfulness were among the active coping techniques that males were more likely to engage in, which represented the resilience gap. While academic disruption was unaffected by gender, females tended to internalize stress, which led to fatigue and difficulty focusing, while boys externalized stress through temporary disengagement. The findings demonstrate how digital platforms can exacerbate gendered vulnerabilities when interpreted through feminist viewpoints and frameworks such as the I-PACE model and Social Comparison Theory. The study emphasizes the need of gender-sensitive approaches, with parents, legislators, and educational institutions promoting digital flexibility, FOMO awareness, and emotional management techniques while providing helpful advice for social media use that is healthier.

Keywords: *Fear of Missing Out, Adolescent Girls, Social Media, Emotional Vulnerability, Coping Mechanisms*

6. Maya Angelou's Definition of Motherhood: Mothers in I Know Why the Caged Bird Sings

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Abstract: Motherhood carries very subjective meanings for every woman in the world and each woman acknowledges differently to its travails. Motherhood is not merely biological, but also social to a significant extent. Mothers in universe represent both creation and destruction for a larger good. In Hindu cultures, mothers are called “mata”, “ma” or “mataji” because they embody divinity in form of birthing, feeding and sustenance. In classical writings, the mother-gods have themselves sacrificed their children in hoping betterment for everyone. It is believed that mothers feel the same pain when their child gets hurt. The epic matriarchs of Indian mythologies like Kaikeyi, Gandhari, Kunti etc. are a part of Indian conscience. Maya Angelou has similar stories of motherhood to share in her autobiographies. This research article is titled “Maya Angelou’s Definition of Motherhood: Mothers in I Know Why the Caged Bird Sings” and it is an attempt to scrutinize the mothering Maya Angelou received and gave to her family. It becomes important to study given the racial and social circumstances Angelou was born in. The fact that her mother, Vivian, sent Maya Angelou to stay with her maternal grandmother at a very tender age of 3, made Maya Angelou grow up having mixed feelings about her own mother because of the prolonged absence. While growing up, she did not really understand who her mother was. She learnt to love her only after becoming a mother herself. Until then, Maya’s meaning of motherhood revolved around her grandmother’s ways.

Keywords: *Motherhood, Maya Angelou, I Know Why the Caged Birds Sing, Literature*

7. From The Atharva Veda to Modern Statutes: A Critical Legal Journey on Women's Rights and Superstition

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Abstract: “Superstition is not merely a set of irrational beliefs; it is a social practice that often legitimizes the subordination of women under the guise of culture and tradition.” - Flavia Agnes(Agnes, 1999) A critical legal journey is traced in this paper from the cultural references of the Atharva Veda to modern statutory frameworks in India, as it undertakes an interdisciplinary exploration of the intersection between superstition and women's rights. Located at the intersection of gender, cultural traditions, and the law, this study aims to shed light on the ways in which belief systems that swing between protecting and exposing women have impacted their lives throughout history. Even though the Atharva Veda talks about women's health, fertility, and welfare, harmful superstitions like faith-based healing, witch-branding, and ritual exploitation came from misunderstandings and distortions of cultural practices. These superstitions still disproportionately impact women in India today. To start, the Atharva Veda is not seen as a book that oppresses women; rather, it is seen as a spiritual and cultural text that reflects the historical context's concerns for women's welfare. Following this, the article traces the legal history from post-independence constitutional protections of equality, dignity, and health under Articles 14, 15, and 21, all the way to colonial interventions like the Sati Regulation Act and sections within the Bhartiya Nyaya Sanhita dealing with witchcraft-related offenses. The current state of law is analyzed next, with an emphasis on anti-superstition statutes at the state level, safeguards provided by the Protection of Women from Domestic Violence Act, and court rulings concerning witch-hunts and associated cruelty. This paper blends cultural insights, doctrinal legal analysis, and socio-legal perspectives to highlight the ongoing struggles women endure when trying to balance religious freedom (Article 25) with the need to protect their dignity and bodily integrity. It contends that there are still holes in enforcement, victim rehabilitation, and the harmonization of federal and state laws, despite the fact that a lot of ground has been covered through constitutional and legislative safeguards. By proposing gender-sensitive reforms that address harmful superstitions while preserving cultural heritage, the paper hopes to add to academic and policy discussions. This method permits a fair assessment of customs, ideology, and contemporary legislation in the never-ending fight for women's rights.

Keywords: *Atharva Veda, Superstition and Women’s Rights, Gender and Law in India, Anti-Superstition Legislation, Constitutional Protections for Women, Witch-Branding and Cultural Practices*

8. The contribution of global women's influences in environmental protection in the era of contemporary world

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Abstract: Indeed, we the global citizen, it is mandatory and gives rise to top priority concerning about environmental protection. The world, today, is facing various environmental issues such as climate change, global warming, deforestation, melting of ice in Antarctica, rising of sea level, various types of pollution created by the emission of smoke into air by the manufacturing industry, release of industrial waste into the canal or river to pollute water and soil that are destroying the different mineral elements of water and condition of soil fertility, are severely created to negative impact. What can you do to support women's environmental action? The significance of environmental change impacts can be overwhelming, but the words and actions can influence the tangible changes in the societies. Consider the sustainable works of local women-led organizations, businesses and cooperatives taking action on environmental change. Empower and provide platforms for the next generation of champions by reading and sharing the stories and work of women and girls on the front lines of environmental change action. Joining the conversation on social media and explain how do you support gender equality in environmental change. The objective of the study is to highlight the contribution of global level of women's influences in environmental protection in the era of contemporary world such as how does women influence about various issues related to the cause of environment in different part of the world with reference to different context of environmental protection. What are the various ways that the women's have courage to show their expressions in terms of environmental protection? Whether did they bring their influences to the higher organizations concerning about environmental protection? This study will provide a platform to showcase the influences of women's in environmental protection.

Keyword: *Women, Environment, Protection, Contemporary, Contribution,*

9. Women education and imperial hypocrisy in the 19th century British India

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Abstract: This paper examines the intertwined histories of women's education in nineteenth-century Britain and colonial India to expose the contradictions and hypocrisies at the heart of imperial discourse. In Britain, parliamentary debates and reformist campaigns increasingly framed women's education as a hallmark of national progress and moral improvement. Institutions such as Queen's College (1848), Bedford College (1849), and later the admission of women to the University of London (1878) symbolised this slow but tangible expansion of women's access to knowledge. In India, however, the same rhetoric of benevolence and civilisation was invoked to justify policies that deliberately restricted women's education to elementary literacy, religious training, and domestic instruction. This divergence underscores the imperial logic by which Britain projected progress at home while reinforcing subordination in India. The paper is structured around three dimensions of this problem. First, it highlights the gap between parliamentary rhetoric in Westminster and actual policy implementation in India. Thomas Babington Macaulay's Minute on Indian Education (1835) and Charles Wood's Despatch (1854) exemplify this contradiction: while framed as progressive, they either ignored women altogether or reduced their education to a narrow, moralising agenda. The Indian Education Commission (1882) similarly reinforced this restricted vision, leaving responsibility largely to missionary societies while absolving the colonial state of sustained commitment. Second, the paper offers a comparative analysis of women's educational trajectories in

Britain and India. In Britain, feminist reformers such as Emily Davies and Frances Buss spearheaded campaigns for women's access to secondary and higher education, and despite resistance, progress was undeniable by the late century. In India, by contrast, women's schooling remained exceptional, socially stigmatised, and underfunded, with only isolated figures such as Pandita Ramabai or Kadambini Ganguly breaking through structural barriers. This comparison lays bare the imperial double standard: Britain celebrated reformist achievement at home while using cultural relativism and fiscal caution to justify withholding comparable opportunities in the colonies. Finally, the paper situates education within the broader framework of imperial control. Missionary initiatives, including the work of the Church Missionary Society and the Church of England Zenana Missionary Society, illustrate how schooling for Indian women was designed to produce "docile wives and mothers" who would stabilise patriarchal households and support an English-educated male elite. This domestic ideology, shared with Victorian Britain, acquired a specifically colonial function in India, embedding loyalty and discipline within the most intimate spaces of family life. Yet, as the careers of Ramabai and others show, education also produced unexpected spaces of critique and resistance. This study demonstrates that nineteenth-century women's education was never simply about learning but about power, ideology, and the maintenance of empire. By juxtaposing Britain's domestic reforms with colonial policies, it reveals the duplicity of imperial rhetoric and the enduring significance of education as both a tool of subordination and a site of contestation.

10. Hidden Victims: Gender Bias in Legal Responses to Pedophilic Crimes

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Abstract: Pedophilic crimes continue to present one of the most disturbing forms of violence against children. Yet, legal frameworks across jurisdictions remain embedded with gendered assumptions that obscure the full extent of victimisation. Prevailing narratives in law, policy, and forensic practice construct the "typical victim" as female, reinforcing long-standing stereotypes of vulnerability and passivity. This narrow construction not only marginalises the experiences of boys and non-binary children but also leads to systemic underreporting, judicial invisibility, and inconsistent sentencing practices. Male victims, in particular, are often silenced by societal norms that equate masculinity with resilience, resulting in their exclusion from legal recognition and rehabilitative mechanisms. At the same time, female victims frequently confront gendered scrutiny during evidentiary evaluation, where credibility is undermined through stereotypes concerning sexuality, morality, and consent. This paper critically examines the intersection of pedophilic crimes and gender bias through a comparative lens, drawing upon statutory frameworks, judicial precedents, and empirical studies from India and selected international jurisdictions. It highlights how prosecutorial discretion, evidentiary thresholds, and sentencing patterns are influenced by entrenched gender ideologies, ultimately producing unequal outcomes for child victims. The analysis also considers the role of forensic psychology and victimology in either reinforcing or challenging these biases, with particular attention to risk profiling, victim testimony, and pre-sentencing evaluations. By exposing these structural inequalities, the paper argues for a recalibration of child protection laws and courtroom procedures to ensure a gender-sensitive and inclusive approach. It calls for reforms that dismantle binary assumptions of vulnerability, strengthen reporting and support mechanisms for underrepresented victims, and incorporate forensic practices that prioritise the lived realities of all children subjected to pedophilic harm. In doing so, the study advances an urgent agenda for equity, inclusivity, and rigour in legal responses to pedophilic crimes, ensuring that no victim remains hidden within the shadows of judicial bias.

11. Rewriting History through a Feminist Lens: Memory and Resistance in Assia Djebar's *L'Amour, la fantasia*

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Abstract: Assia Djebar's *L'Amour, la fantasia* (1985) offers a powerful reimagining of Algeria's colonial past by placing women at the center of its story. Blending autobiography, historical documents, and oral traditions, Djebar gives voice to women who were long silenced in both colonial and nationalist accounts. In doing so, her work transforms history into a space where memory and resistance come together. This paper draws on feminist literary criticism and postcolonial theory to explore how Djebar challenges dominant narratives of history. A feminist reading brings to light the ways her female characters endure silence, yet use memory and storytelling as forms of resilience. A postcolonial approach reveals how Djebar rewrites Eurocentric versions of Algeria's past and reclaims it through women's perspectives. By combining these approaches, the paper argues that *L'Amour, la fantasia* not only documents women's struggles but also reframes them as agents of historical change. Djebar's work broadens our understanding of feminism by moving it beyond Western frameworks, showing how Francophone literature can open new paths for thinking about gender, identity, and justice. In highlighting these themes, the study underscores the continuing relevance of Djebar's novel in today's discussions of memory, representation, and the power of literature to recover silenced voices.

Keywords: *Assia Djebar, L'Amour, la fantasia, feminism, postcolonial theory, Francophone literature*

12. Study on Gender discrimination in personal and Workplace

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Abstract: Gender discrimination remains a persistent issue worldwide and is deeply engrained in both domestic and workplace environments. In India, traditional patriarchal norms and societal expectations often reinforce inequalities, limiting equal opportunities and autonomy for women and marginalized genders. Gender bias manifests through unequal division of household responsibilities, limited decision-making power in families, wage disparities, occupational segregation, and workplace harassment (Gupta & Kothe, 2024). Despite legislative frameworks aimed at gender equality, social and cultural barriers continue to challenge women's empowerment and participation in public and private spheres (Kumari, 2023). A comprehensive examination that bridges personal and professional contexts is necessary to fully understand the multifaceted nature of gender discrimination and its consequences. This study aims to assess the gender discrimination experienced by individuals in their domestic settings and workplaces. Main objective includes identifying key dimensions of bias such as role division, resource allocation, emotional impact, workplace safety, and organizational responsiveness. The study further seeks to analyze gender-based differences in experiences and perceptions and provide evidence-based recommendations for interventions and policy improvements. A descriptive research design was employed using a structured questionnaire comprising Likert-scale and multiple-choice questions. The sample consisted of 40 participants, selected through purposive sampling to include diverse genders, ages, and occupational backgrounds. Data collection was conducted online and ensuring confidentiality and encouraging honest responses. Preliminary data analysis reveals distinct patterns of gender bias: disproportionate domestic burdens on women, limited participation in household decision-making, wage gaps in workplaces, and varying degrees of perceived harassment and discrimination. These findings resonate with earlier studies underscoring systemic inequalities hindering gender parity (Sharma, 2024).

Keywords: *gender discrimination, domestic role, inequality, professional*

13. Patriarchal Control of Sexualities, Crisis of Masculinity and Gendered Violence in India

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Abstract: While examining the existing discourse of ‘honour crimes’, the article addresses the question of familial and community violence against individuals for their courtship or marriage in India. Based on the extensive and in-depth qualitative field research of selected twelve villages in the state of Haryana (India), the research provides a comprehensive understanding of violence by highlighting multiple actors, processes, forms, and dimensions of such violence. The research findings point to the contextual and structural nature of such violence and the shifting understanding of masculine identities and roles. The study enriches the existing discourse of masculinity by throwing light on the constant interplay ‘crisis of masculinity’ in the private and public sphere and ensuing violence. While recognizing the dynamism and complexity of masculine behavior, the study unfolds how the structural problem of unemployment and male marriage squeeze and power reversal can lead to a crisis of masculinity in the private sphere and ‘masculine’ assertion through violence at the community level. Again, in the cases where violence is inflicted by the male family members in the private realm, the community always remains a symbolic audience. The constant invalidation of such men for their inability to control the sexualities of their female family members by ‘hegemonic’ men in the community leads to violence against women which is conceived as an act of redemption. Hence, the article unfolds various nuances of patriarchal control of the sexuality of individuals and its challenges, shifting understanding of masculinity and the nature of gendered violence in India in the context of choice marriage or courtship.

Keywords: *Masculine, crisis, violence, gender, community.*

14. Gendered Dimensions of Cyber Abuse and Cyber Security in India

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Abstract: The rise of digital technologies in India has transformed social interaction, communication, and access to opportunities. However, this digital expansion has also intensified the prevalence of cyberabuse, particularly against women and marginalized genders. Cyberabuse manifests in diverse forms such as cyberstalking, trolling, doxxing, non-consensual dissemination of intimate images, deepfake pornography, and gender-based hate speech. These harms go beyond immediate psychological distress, often silencing victims, eroding trust in digital platforms, and restricting women’s participation in public discourse. The gendered nature of cyberabuse highlights deep-rooted social inequalities that have extended into cyberspace, making cybersecurity not only a technical necessity but also a gendered concern. India has introduced several legal and institutional measures to address online abuse, including provisions under the Information Technology Act, 2000, and BNS, along with mechanisms such as the National Cyber Crime Reporting Portal. Despite these frameworks, challenges persist due to gaps in enforcement, a lack of gender sensitivity among law enforcement agencies, underreporting driven by stigma, and limited awareness of digital rights. Moreover, rapid technological advancements such as artificial intelligence-driven deepfakes and anonymous online spaces create complex threats that existing legal tools struggle to address. Cybersecurity in India has predominantly been interpreted through the scope of national security, data privacy, and the resilience of infrastructure. Nonetheless, there is an urgent need to expand this viewpoint by Integrating a gender-sensitive approach that acknowledges and addresses the distinct vulnerabilities that women and marginalized genders encounter online. This paper provides a critical analysis of the interplay between cyberabuse, gender, and cybersecurity in India, exploring current challenges and responses while suggesting strategies for creating an inclusive and resilient digital environment. Situating cybersecurity within a gender-centric dialogue emphasizes the importance of comprehensive approaches that merge legal frameworks,

technological progress, educational efforts, and societal awareness to tackle cyber abuse and encourage equitable participation in India's digital future.

Keywords: *Cyberabuse, Gender, Cybersecurity, Online Harassment, Cyberstalking, Digital Safety, India*

15. Forfeiture of existentialism in Arun Joshi's The Strange Case of Billy Biswas and The Last Labyrinth

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Abstract: Forfeiture of existentialism in Arun Joshi's; The Strange Case of Billy Biswas and The Last Labyrinth concerns about the society which has forgotten their culture, traditions and religious values and separated them with their own religion, they have put themselves into the new modern separate world, simultaneously, it works upon how atheism leads a person to the path of existential crisis and bit irritated from their own lives. The protagonist emerges as an emblematic figure whose repeated encounters with joblessness, rejection, and familial pressures give rise to frustration and disillusionment, mirroring the collective consciousness of a generation burdened with shattered aspirations. The study applies qualitative methods of literary analysis, examining how Gangopadhyay's text reflects socio-economic realities such as mass unemployment, migration, corruption, and the widening gap between personal ambition and societal expectation. The research also explores how the text negotiates issues of gender and changing roles, particularly through the feminine figure which represents independence and the shifting position of women in a patriarchal society. The analysis demonstrates that Pratidwandi is more than a personal story; it is a sociopolitical commentary on postcolonial India, where unemployment not only shaped economic conditions but also destabilized emotional well-being, fantasies of rebellion—symbolizes a form of resistance against both structural oppression and the erosion of values. The novel thus situates anger as both a destructive and constructive force: while it often leads to impulsive outbursts, it also exposes the urgent need for social and political reforms. The research further considers Satyajit Ray's cinematic adaptation of the novel, which expanded its reach and emphasized its realism by depicting everyday struggles such as poverty, rationing, and the refugee crisis. Through this, the study underscores the interplay between literature and cinema in shaping public discourse about youth identity and anger in the postcolonial context. The study concludes that Pratidwandi stands as an enduring text of realism and social criticism, offering valuable insights into the challenges of middle-class youth navigating a society riddled with inequality, instability, and unmet expectations.

Keywords: *Forfeiture Existentialism Orientalism Marginalized*

16. Evolving from Feminism to Post-feminism: Mapping Women's Agency in Manju Kapur's Novels

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Abstract: Evolving from Feminism to Post-feminism: Mapping Women's Agency in Manju Kapur's Novels Dr. Sapna Sharma Assistant Professor, Amity School of Liberal Arts Amity University Haryana Feminism began in the 19th century and gained momentum in the 20th century with the demand to uplift the status of women and secure for them various rights. It highlights the strategies by which women have been marginalized and denied their due rights. It addresses the political, social, and cultural ramifications of gender and sexual repression, while emphasizing the need for equality between men and women. The diversification of feminist thought, and the increasing empowerment of women led to the emergence of post-feminism in the 1980s. This phase arose from images of strong, financially independent women. Post-feminism assumes that equality between men and women

has already been achieved and that feminism, to some extent, has fulfilled its purpose. Consequently, it often regards feminism as an outdated movement and challenges its ideological assumptions. While it continues to engage with the idea of equality, post-feminism redefines it in broader terms. Equality, it argues, should not be determined solely based on gender. Biology is important, but it is not the ultimate criterion for equality. Men and women may share values or embody differences, but these are often entangled within personal identities as much as within gender roles. Many writers have compellingly depicted the hopes and desires, frustrations and failures of individuals in their literary works, especially in the novel form. Among them, Manju Kapur stands out for her nuanced exploration of traditional Indian families and the modern sensibilities of her characters. The present paper, *Evolving from Feminism to Post-feminism: Mapping Women's Agency in Manju Kapur's Novels*, seeks to examine the shifting images of women and men in Kapur's fiction—from tradition to modernity and the postmodern era. Her female protagonists embody the idea of the "new woman," striving to shed the burden of inhibitions carried across generations. At the same time, Kapur's portrayal of men who support and stand beside their female counterparts underscores a key feature of post-feminism—mutuality and shared agency between genders.

Keywords: Feminism, Post-feminism, Equality, Support

17. Hilda as the Absent Subject: Intersectional Feminism in Marie NDiaye's Theatre

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Abstract: The paper reviews *Hilda* (a play by Marie Ndiaye) with the prism of intersectional feminism, anticipating how gender, class, and race intersect to create the effect of systematic silencing of the protagonist of the play. *Hilda*, a domestic servant of working class, is never seen on scene, never heard and lives only by the words of other people. This dramaturgical decision makes of her what we call the absent subject, or, the body, labour, and identity of a person whose body is constantly negotiated yet never accorded any self-representation.

Based on the original idea of intersectionality developed by Kimberlee Crenshaw, it holds that the case of *Hilda* cannot be viewed as either a case of gender or class oppression. Rather, she is exploited because of her racialization, economic precarity, and gendered expectations. The bourgeois employer, Madame Lemarchand, enforces a policy of domination over the looks of *Hilda*, her reproduction and her mood - she is forced to cut her hair, is told what to wear, is not allowed to have another pregnancy and is expected to remain always on a happy face. These are the examples of what Michel Foucault terms biopower: the control of lives and bodies by authorities. Another aspect of domestic labour that the analysis shows is the fact that *Hilda* transforms it into a theatre of domination, indicating its emotional and psychological expenditures. The motherhood position that *Hilda* holds is obliterated when she is sent to a crèche to give birth to the children that Lemarchand does not have. The paper places *Hilda* in the context of the larger theatrical project of NDiaye and briefly makes parallel to *Papa doit manger* and *Les Serpents* where absence and silence respectively conduct the story. Lastly, the ethical duty to the audience who needs to actively rebuild the subjectivity of *Hilda* and address his/her involvement in structures of silencing. Turning absence into a locus of both political and emotional controversy, *Hilda* also makes the viewers reexamine the concept of equality and freedom, and encourages a further feminist vigilance that aims at letting the invisible seen and the silent heard.

Keywords: Marie NDiaye, Intersectionality, domestic servitude, women's silence, class and race.

18. Fractured Selves, Reconstructed Voices: A Psychological Reading of Living Smile Vidya's Autobiography

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Abstract: *I Am Vidya: A Transgender's Journey* by Living Smile is not simply a memoir but a bold expression of identity. Vidya represents one of the earliest autobiographical narratives of a Dalit trans woman in India. The text resists easy categorization: it is at once a story of pain and protest, vulnerability and defiance, stigma and survival.

Woven through this layered narrative are four psychological frameworks that do not merely explain but complicate its meanings: Bandura's self-efficacy, the Big Five's account of neuroticism, the minority stress model, and the lens of post-traumatic growth. Rarely appearing as isolated milestones, Vidya's journey through higher education, her insistence on gender-affirming surgery, and her reclamation of self through theatre unfold, in Bandura's (1997) terms, as living affirmations of efficacy. There are fewer acts of accomplishment than repeated refusals to be undone—moments in which belief in her own capacity defies the weight of structures designed to fracture it. Vidya, who duels between self-doubt and resilience, is an indicator of the traits of neuroticism as defined by trait theory (McCrae & Costa, 1992). This reveals intricacy rather than weakness; strength is intertwined with fragility, rejecting simplistic classifications. Analyzed through the minority stress paradigm (Meyer, 2003), her experiences become clearer: the dual constraints of caste and gender intertwine, rendering exclusion systematic and stigma internal, a confluence of both external and personal factors. Despite this, growth always comes from the deepest pit of suffering. Viewed via the framework of post-traumatic growth (Tedeschi & Calhoun, 1996), her narrative is interpreted not merely as endurance but as transformation—injuries converted into instruments, scars reconceptualized as reservoirs of strength. Consequently, the autobiography is not merely a testimonial; it is a form of cultural resistance that reframes trans identity as both a lived truth and a political critique. This analysis emphasizes the dynamism of marginalized voices by integrating psychological theory with literary reading, illustrating how selfhood is negotiated, fractured, and reconstituted within oppressive structures.

Keywords: *Trans identity, Dalit literature, Autobiography, Self-efficacy, Post-traumatic Growth*

19. Glass Ceiling v/s Glass Escalator: Different barriers/opportunities for men and women.

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Abstract: The concepts of the glass ceiling and the glass escalator highlight distinct gendered barriers and opportunities within professional environments, significantly shaping the career trajectories of women and men. The “glass ceiling” is a metaphor for the invisible yet robust barriers that hinder women and minorities from reaching top managerial and executive positions, even when possessing equal qualifications and experience. This phenomenon is particularly pronounced in male – dominated sectors such as finance, technology, and construction. Conversely, the “glass escalator” describes the relative advantage men enjoy during career advancement when entering female-dominated professions like nursing, teaching, or social work. Coined by Christine L. Williams, the term encapsulates how men in these fields frequently receive quicker promotions, higher compensation, and preferential treatment compared to their female counterparts, even when starting with similar or lesser qualifications. While existing research thoroughly documents wage gaps, promotion barriers, and workplace cultures, key gaps remain. The glass ceiling and glass escalator are often studied separately, with little attention to how they intersect across race, class, or sexuality. Evidence beyond North America and Western Europe is scarce, leaving underexplored how cultural context, digital labour, and remote work shape these gendered dynamics today. Addressing these gaps, this paper analyses, how these invisible barriers and boosts (Ceilings C Escalators) play out in different cultures and in modern job settings especially in India. It also investigates how emerging work models like remote leadership, platform-based employment, etc. either reinforce or disrupt these invisible mechanisms of advantage C exclusion. In conclusion, while the glass ceiling restricts women's upward mobility in male-centric industries through invisible barriers, the glass escalator accelerates men's progress in female-centric fields, reinforcing gendered disparities in professional advancement and compensation. Both phenomena underscore the ongoing need to address structural inequalities and to foster genuinely meritocratic and inclusive workplaces.

Keywords: *Glass Ceiling, Glass Escalator, Barriers, Boosts, Intersection*

20. Patriarchy Revisited: How Women's Struggles against Oppression Shapes the debate on Male Victimization

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Abstract: Throughout history, women have endured persistent discrimination in social, economic, legal, and political arenas. Patriarchal institutions, discriminatory laws, and limiting cultural practices built walls that blocked women from enjoying equal rights and opportunities. From education and work restrictions to exclusion from leadership and decision-making, women's quests for justice have had long historical roots. Yet, current gender equality debates have also widened to encompass the plight of men. Among these are false allegations, custody bias in disputes, domestic violence against men, and the cultural pressure that men should be strong and emotionally controlled all the time. All of these issues, although less noticeable, have profound impacts on men's health and should be heard. However, such issues cannot be isolated. They need to be considered in the larger historical context where women have been subject to systemic inequality for generations. Without such a frame of reference, there is the danger of exaggerating men's disadvantages in a way that undercuts women's on-going struggles. Men might well face special difficulties, but these cannot eliminate the reality that women's struggle for equality is still incomplete in most societies. The struggle for gender justice, thus, should not be reduced to a competition between men and women about who are worse off. This paper argues that true equality requires a fair approach: 'One that acknowledges women's long history of exclusion while also recognising the challenges men face today.' Real equality can only come from understanding the struggles of both genders and finding solutions built on fairness, compassion, and respect. Instead of treating gender issues as a fight between men and women, societies should move toward a shared vision of justice where the dignity and rights of everyone are protected and valued.

21. "Trapped Voices: Postpartum Depression, Patriarchal Medicine, and the Struggle for Female Autonomy in The Yellow Wallpaper"

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Abstract: Despite extensive scholarship on Charlotte Perkins Gilman's "The Yellow Wallpaper" as an indictment of patriarchal control and its damaging effects on women's mental health, significant gaps remain in how literary critics and medical historians interrogate the intersectionality of postpartum depression and the lived experience of medicalized oppression. Existing readings often frame the story as either a feminist critique or a cautionary tale about psychiatric misdiagnosis, but rarely do they address the nuanced ways the narrator's identities—as mother, patient, writer, and wife—interact under late nineteenth-century patriarchal medicine, nor how medical treatment disregards these intersecting roles. Most notably, standard analyses frequently overlook the implications of the narrator's treatment for modern clinical research, which continues to struggle with under-representation and a lack of intersectional consideration in its study designs. This paper addresses these gaps by offering a close reading of "The Yellow Wallpaper" informed by intersectionality theory, arguing that the protagonist's decline reflects both a failure of medical empathy and a broader systemic neglect of women's diverse psychological and social needs. By situating Gilman's narrative within historical practices and contemporary debates, the paper highlights the dangers of universally applied, gendered treatments like the "rest cure," which ignore individual identity and context. The analysis further contends that current conversations about postpartum depression and patriarchal medicine must be reframed to recognize patient perspectives and varied social experiences, so as to avoid repeating the harm shown in Gilman's work. Ultimately, this research calls attention to ongoing deficiencies in both literary scholarship and clinical practice, advocating for the inclusion of intersectional frameworks and patient voices when addressing postpartum mental health. Such shifts are vital to achieving nuanced, effective care and fostering genuine autonomy for women in both literary and medical fields.

Keywords: *Post-partum depression, Patriarchal medicine, Intersectionality, Female Autonomy, Rest cure*

22. From Atharva Veda to Modern Statutes: A Critical Legal Journey on Women's Rights and Superstition

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Abstract: "Superstition is not merely a set of irrational beliefs; it is a social practice that often legitimizes the subordination of women under the guise of culture and tradition." - Flavia Agnes(Agnes, 1999) A critical legal journey is traced in this paper from the cultural references of the Atharva Veda to modern statutory frameworks in India, as it undertakes an interdisciplinary exploration of the intersection between superstition and women's rights. Located at the intersection of gender, cultural traditions, and the law, this study aims to shed light on the ways in which belief systems that swing between protecting and exposing women have impacted their lives throughout history. Even though the Atharva Veda talks about women's health, fertility, and welfare, harmful superstitions like faith-based healing, witch-branding, and ritual exploitation came from misunderstandings and distortions of cultural practices. These superstitions still disproportionately impact women in India today. To start, the Atharva Veda is not seen as a book that oppresses women; rather, it is seen as a spiritual and cultural text that reflects the historical context's concerns for women's welfare. Following this, the article traces the legal history from post-independence constitutional protections of equality, dignity, and health under Articles 14, 15, and 21, all the way to colonial interventions like the Sati Regulation Act and sections within the Bhartiya Nyaya Sanhita dealing with witchcraft-related offenses. The current state of law is analyzed next, with an emphasis on anti-superstition statutes at the state level, safeguards provided by the Protection of Women from Domestic Violence Act, and court rulings concerning witch-hunts and associated cruelty. This paper blends cultural insights, doctrinal legal analysis, and socio-legal perspectives to highlight the ongoing struggles women endure when trying to balance religious freedom (Article 25) with the need to protect their dignity and bodily integrity. It contends that there are still holes in enforcement, victim rehabilitation, and the harmonization of federal and state laws, despite the fact that a lot of ground has been covered through constitutional and legislative safeguards. By proposing gender-sensitive reforms that address harmful superstitions while preserving cultural heritage, the paper hopes to add to academic and policy discussions. This method permits a fair assessment of customs, ideology, and contemporary legislation in the never-ending fight for women's rights.

Keywords: *Atharva Veda, Superstition and Women's Rights, Gender and Law in India, Anti-Superstition Legislation, Constitutional Protections for Women, Witch-Branding and Cultural Practices*

23. Maternal Health Care Myths in Rural Pregnant Women: A qualitative Study

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Abstract: Women's healthcare-seeking behaviors during pregnancy are shaped not only by access to services but also by deeply rooted cultural and social beliefs. This study was aimed to address the cultural views and misconceptions about pregnancy care in rural women of Gautam Budh Nagar Uttar Pradesh. And further explored how these beliefs influence maternal health behaviors. A qualitative study using semi-structured, in-depth interviews with 15 pregnant women carried out in rural communities. Data were analyzed theme based and six major thematic areas were identified i.e., emotional and psychological beliefs including fears about fetal well-being (86.6%), stress and anxiety related to everyday behaviors (60%), and fear of caesarean birth (26.6%); cultural and traditional beliefs such as avoidance of death rituals (60%), distrust in modern medicine (60%), and reliance on traditional healers; dietary and nutritional beliefs involving restrictions on certain foods (66.6%) and fears of harm to the baby (66.6%); physical activity and posture with restrictions on posture (80%), travel (46.6%), and general activity (46.6%); gender and social concerns including anxiety over bearing a girl child (26.6%) and increased workload during pregnancy (40%); and clothing and comfort where a majority of women suggested wearing loose and comfortable clothing (86.6%). Elder family members such as mothers-in-law reported as strong enforcers of these beliefs and focused on intergenerational continuity of cultural norms. Addressing maternal health in such contexts requires culturally sensitive health education, community-based interventions, and active involvement of family members, particularly influential elders, to promote safer and healthier pregnancy care practices.

Keywords: *Pregnancy Misconceptions, Maternal Health, Rural Women, Cultural Beliefs, Qualitative Research*

24. The Inimitable Legacy of Baiza Bai Scindia: A Feminist Perspective

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Abstract: In ‘A Vindication of the Rights of Women’ Mary Wollstonecraft wrote, “I do not wish them [women] to have power over men; but over themselves.” Seen as the founder of Feminism, Wollstonecraft argued equal rights for women. However, the word “feminisme” was used for the first time by French philosopher, Charles Fourier in 1837 and the word “feministe” was used for the first time by Alexandre Dumas in 1872, with reference to men who supported equal rights for women. France has a long-standing history of Feminist writers including Simone de Beauvoir, Olympe de Gouges and Helene Cixous, who defined and re-defined the word in their own ways and gave different dimensions to it. However, Indian society continues to boast of women who have continuously pushed the boundaries of what a woman should do, and made a significant contribution in the society. This paper is an effort to examine the role of Baiza Bai Scindia, wife of Daulat Rao Scindia, who acceded to the regency of the Gwalior state upon the death of her husband, under the light of various concepts and theories of Feminism which have evolved over the centuries. British writer, traveller Fanny Parkes wrote, “On the death of Scindia, by his appointment the Baiza Bai, having become the Queen of Gwalior, ruled the kingdom for nine years.” However, the fierce and strong nature of Indian queens is often discussed, but the indelible mark which Baiza Bai Scindia left on her kingdom is seldom brought to light. Maratha women have always been fierce warriors, and how Baiza Bai managed the affairs of her kingdom after the sudden demise of her husband is both, noteworthy and extraordinary. If her life is examined under the light of various theories of Feminism, which have been handed down over centuries, then her remarkable life appears more unique and arresting. In this paper, Baiza Bai’s life will be discussed with the help of different theories of Feminism.

Keywords: *Baiza Bai Scindia, Feminism, Maratha History*

25. Women and Resistance in Palestine A Critical Analysis Through the Lense of Mbembe Concept of Suicide Bombers and Martyrdom

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Abstract: This Research paper titled “Women and Resistance in Palestine a critical Analysis Through the Lense of Mbembe concept of suicide bombers and Martyrdom” explores the Role of Palestinian women in the resistance movement against Israeli occupation through the lens of Achille Mbembe's concept of NecroPolitics, particularly focusing on Martyrdom and suicide bombings. It examines how Palestinian women, often marginalized in dominant narratives of conflict, are effecting a transformative change by redefining traditional notions of sacrifice, agency, and heroism. By engaging in both armed and symbolic forms of resistance, these women challenge established gender roles and contribute to reshaping collective identity within Palestinian society. The study connects Mbembe's theoretical framework with the lived realities of these women, offering a nuanced understanding of how gender and political violence intersect in the context of ongoing occupation.

Keywords: *Suicide Bombers, Martyrdom, Resistance Movement, Palestinian Women, Israel, Gendered Roles, Political Violence, Armed Struggle.*

26. Media, Gender, and Representation: Negotiating Identities in a Globalized World

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Abstract: Media functions as a cultural mirror, shaping and reflecting societal values around gender. From print journalism to cinema, television, and digital platforms, representation in media plays a pivotal role in constructing gender identities, reinforcing stereotypes, and at times, offering spaces for resistance. This paper examines the complex intersections of media, gender, and representation through a global lens, interrogating how traditional and new media negotiate power, visibility, and agency.

Historically, mainstream media has often perpetuated patriarchal ideologies, portraying women as passive, dependent, or objectified, while valorizing men as active and dominant. Such portrayals not only influence public perceptions but also contribute to institutionalized gender inequalities. With the advent of digital and social media, however, counter-narratives have emerged—feminist campaigns like #MeToo and #HeForShe demonstrate the power of media as a tool for advocacy, solidarity, and global mobilization. Simultaneously, challenges persist in the form of online harassment, algorithmic biases, and unequal access to digital spaces, which reflect deeper structural inequities.

The paper also highlights representation beyond the binary, analyzing the visibility and erasure of LGBTQ+ and non-binary identities across different cultural contexts. By adopting an intersectional approach, it underscores how class, race, ethnicity, and geography mediate media's portrayal of gender.

Ultimately, the study argues that while media remains a contested site of struggle, it also holds transformative potential. Through critical media literacy, inclusive policies, and ethical practices, media can move beyond stereotypical constructions toward more equitable and diverse gender representations.

27. Roots and Resistance: Eco-feminism and the intersections of Women, Land and Ecological Degradation in South Asian Literature

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Abstract: This paper explores eco-feminism in South Asian literature, examining how women's oppression and ecological degradation are interconnected within the region's cultural, political, and historical contexts. Drawing on the theoretical frameworks of Vandana Shiva, Maria Mies, and Carolyn Merchant, the study argues that South Asian literature offers a distinct eco-feminist consciousness that critiques patriarchal, colonial, and capitalist structures of domination. Through close readings of Mahasweta Devi's *Draupadi*, Amitav Ghosh's *The Hungry Tide*, Arundhati Roy's *The God of Small Things*, and Indira Goswami's *The Moth-Eaten Howdah of the Tusker*, the essay demonstrates how women's bodies and ecological landscapes function as parallel sites of exploitation and resistance. Devi's *Draupadi* embodies the inseparability of gendered and ecological violence in Adivasi

struggles; Ghosh's Kusum articulates belonging to the threatened tide country; Roy's Ammu mirrors the polluted Meenachal River; and Goswami's widows reflect ecological and social decay.

These narratives resonate with grassroots of eco-feminist movements such as the Chipko and Narmada Bachao Andolan, where women resisted ecological devastation through embodied activism. By situating women as both custodians and victims of ecological crises, South Asian literature foregrounds resistance, reclamation, and the urgent need for more holistic models of development. Ultimately, this paper contends that healing ecological wounds and liberating women's voices are inseparable projects. Literature functions not only as a mirror of oppression but also as a site of protest, reimagining just and sustainable futures rooted in eco-feminist principles.

Keywords: *Eco-feminism, literature, culture.*

28. The Representation of Women in the Khmer Novel-Phka Srapoun

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Abstract: Phka Srapoun (Wilted Flower), a novel by the Cambodian author Nou Hach, is more than a tragic love story; it serves as a mirror reflecting the position of women in Cambodian society at a time when tradition outweighed personal freedom. At the heart of the novel is Vitheavy, a young woman whose beauty, modesty, and gentleness embody the cultural ideals of femininity. Her character represents the archetype of the virtuous woman who safeguards family honor through obedience, even at the expense of her own happiness. The novel also powerfully portrays the silent struggles of the women in Cambodia. The character Vitheavy must suppress her desires and accept the marital arrangements imposed on her by her family. Her endurance is revealed not through open resistance but through quiet suffering. An attempt has been made in this paper to illustrate how traditional gender expectations valued women in the Khmer society. The paper examines the space given to women for their personal choices as compared with their conformity to ideals of purity, loyalty, and sacrifice. The paper also explores the cultural expectations and societal pressures that made women endure in silence. It also touches upon the intertwining themes of love, duty, and sacrifice with respect to the women characters portrayed in the novel.

Keywords: *Cambodian literature, women, tradition, sacrifice.*

29. Gender and its role in *Two Lives* by Vijay Dan Detha: A critical analysis of an imposed truth turns as an eye-opener

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Abstract: This attempt explores the nuances of the select narratives, "Two Lives" by Vijay Dan Detha that may be viewed through the concepts of *heimlich* and *unheimlich*. The analysis emphasis through the lens proposed by Freud in his essay entitled "The Uncanny" discusses the concept of the uncanny for the first time claiming that

the uncanny: “is undoubtedly related to what is frightening—to what arouses dread and horror; equally certainly, too, the word is not always used in a clearly definable sense, so that it tends to coincide with what excites fear in general” (193). In his essay, Freud explains the idea of the uncanny precisely focusing on the concepts of *heimlich* and *unheimlich*. *Heimlich* and *unheimlich* are the German terms used by Freud, translated as homely (not strange or familiar) and strangely familiar respectively. He unravels the way *heimlich* turns into *unheimlich*, when the: “concealed, kept from sight of others is revealed” (198). The narrative seems to showcase the ways in which the *heimlich* and *unheimlich* function in a textual universe. The major event of the narrative is the marriage between the two girls. The secret of identity gets revealed to the two (girls) after their marriage on their first night. Here, throughout the narrative, the consistent occurrence of the uncanny experiences not only changes the characters’ perspectives regarding the gender identity and its dominance but also challenges the concept of conventional marriage, familiar truths, values and morals, all of which constantly refer to the pluralistic nature of the universe. Firstly, gender and its attributed identity play a major role in making the characters experience the uncanny. Secondly, the reasons which make the uncanny more discernible in the narrative is the uncertainty swirling around the truth of gender identities of the characters.

Keywords: *Gender, Identity, Heimlich and Unheimlich, Society*

30. Negotiating Work and Self: Gendered Labour and Women’s struggle in the Television Industry in Irawati Karnik’s Satellite City

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Abstract: The play *Satellite City* offers a critique of the male-dominated workspace of the television industry. It highlights the personal and professional struggles of women navigating a career in the television industry. The play explores the dynamics of women in new workplaces, auditions, production meetings, and a popularity-driven industry. It focuses on the experiences of the female creative head and an actress, reflecting the systemic constraints that limit women’s agency both on-screen and behind the scenes. The play also shows how professional pressures affect personal identity, emotional well-being, and self-image. This study examines the play through the feminist and socio-cultural lens. It also employs the concept of gendered labour to highlight how structural inequalities, stereotypical representation, and workplace hierarchies shape women’s experiences. The study analyses harassment and the exploitative nature of the TV industry as depicted in the play. It explores how social and power dynamics intersect in shaping women lived experiences as they negotiate between dignity and survival. Finally, this study highlights theatre as a space for critiquing and reflecting on broader societal inequalities and positions *Satellite City* as a significant cultural text by a woman playwright that exposes systemic discrimination and reimagines women’s agency.

Keywords: *Women playwrights, Modern Indian Drama, society, gender discrimination, Women in workplace*

31. Gender Discrimination in Personal and Professional Spaces: A Critical Look at Women Prisoners

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Abstract: This paper critically examines gender discrimination as experienced by women prisoners, highlighting its pervasive impact across personal and professional spheres. It argues that incarcerated women face compounded injustices stemming from societal, legal, and institutional biases. In their personal lives, many women enter the criminal justice system as a result of gendered vulnerabilities such as domestic violence, poverty, and coercion. Professionally, they are disadvantaged before incarceration due to limited economic opportunities and face significant barriers during and after imprisonment, including inadequate vocational training and employment discrimination. The study explores how structural discrimination within the justice system including lack of gender-sensitive sentencing, poor prison conditions, and inadequate healthcare disproportionately harms women. It also underscores the intersectionality of discrimination, with race, class, and other factors intensifying the marginalization of women prisoners. The broader impact on families, particularly children, is also addressed, revealing how women's incarceration contributes to cycles of trauma and poverty. The paper concludes with a call for gender-responsive reforms across legal, correctional, and social systems. Recommendations include gender-sensitive sentencing, improved prison conditions, non-traditional vocational training, robust post-release support, and public awareness campaigns to combat stigma. By centering the experiences of women prisoners, the paper advocates for a justice system that is equitable, inclusive, and truly rehabilitative.

Keywords: *Gender, Discrimination, Women Prisoner, Law*

32. Feminism in the Digital age: women's rights and the challenge of cyber abuse and bullying

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Abstract: The digital age has created new opportunities for women's empowerment, giving them platforms to voice opinions, challenge stereotypes, and participate in global discourse. At the same time, it has opened avenues for gendered hostility in the form of cyber abuse and bullying. Women across the world are disproportionately targeted through online harassment, ranging from verbal attacks and trolling to stalking, exploitation, and character assassination. These harmful practices are not isolated incidents but manifestations of entrenched patriarchal norms that continue to portray women as inferior, fragile, or unworthy of public visibility. Cyber abuse and bullying not only threaten women's personal dignity but also undermine their professional participation, as online harassment frequently discourages women from leadership roles, public expression, and workplace equality. This intersection of digital violence and gender discrimination highlights how stereotypes are reproduced both in personal and professional spheres, restricting women's full and equal engagement in society. This paper situates cyber abuse and bullying within the framework of feminist theory, emphasizing that such acts are more than personal attacks they are structural mechanisms that silence women and reinforce existing gender hierarchies. By reproducing traditional stereotypes in digital spaces, cyber violence undermines women's rights, dignity, and participation in public life. Feminism in the digital age therefore demands a dual response: resisting the cultural narratives that devalue women and securing safe online spaces where equality can be practiced. Drawing on global case studies and interdisciplinary perspectives, this research highlights the urgent need for comprehensive strategies to counter digital gender-based violence. These include robust legal protections, stronger accountability for digital platforms, educational interventions, and collective social responsibility. Safeguarding women's rights in cyberspace is not merely about online safety but is integral to achieving gender justice in the twenty-first century.

Keywords: *Feminism, Women's Rights, Cyber Abuse, Cyberbullying, Gender Stereotypes, Digital Violence, Gender Discrimination*

33. RE-ENVISIONING AUTHORITY: DECONSTRUCTING THE PARADOX OF WOMEN'S LEADERSHIP IN CONTEMPORARY INDIA

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Abstract: This paper critically investigates the enduring tension between the visibility of powerful women leaders and the persistence of entrenched patriarchal norms in modern India. Moving beyond celebratory narratives of historical and contemporary female success, the study employs a mixed-method approach, integrating historical analysis with contemporary qualitative evidence, to dissect the structural, cultural, and institutional barriers that restrict women's authority and agency across public and professional domains.

The analysis identifies interconnected challenges rooted in persistent patriarchy. Women leaders routinely face the mobilization of traditional femininity ideals to undermine their competence and legitimacy. In professional life, the glass ceiling and the motherhood penalty significantly impede upward mobility in corporate hierarchies. Political leaders are subject to intense, gendered scrutiny of their personal and professional lives. Furthermore, the pervasive "double burden"—the disproportionate responsibility for domestic and professional duties—constrains career advancement and the scope of influence. These overlapping societal and structural impediments underscore the complex interplay between gendered expectations and leadership trajectories.

This research posits that enhanced representation and visibility are necessary but insufficient for achieving genuine gender parity. Transformative change mandates a dual approach: rigorous institutional reform and fundamental cultural shifts that dismantle the patriarchal assumptions underpinning traditional notions of leadership and authority. By examining the nuanced complexity of India's experience, the study offers a comparative framework for understanding women's leadership in transitioning societies, illustrating how localized resistance can challenge global patterns of patriarchy.

Ultimately, achieving meaningful gender equality necessitates a systemic and cultural paradigm shift that fully affirms women's agency, expertise, and leadership potential. This paper illuminates the central paradox of women's leadership in India—the simultaneous existence of substantial visible progress and deeply rooted structural inequities—arguing that genuine empowerment requires the dismantling of entrenched norms, not merely the elevation of individual visibility.

Keywords : *Women's Leadership, Patriarchy, Gender Equality, Glass Ceiling, Motherhood Penalty, Double Burden, Political Participation, Corporate Leadership, Feminist Institutionalism, India.*

34. Wages of Women Workers in Ancient India- A Study

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Women had always played an important role in Indian economy right from the ancient ages in India. There are various evidence which refer to self supporting women who were engaged in a trade or profession. The female workers had to fulfill large number of duties. The association of women with productive & creative work is a significant feature of Indian society. A large section of women was involved in textile industry, administrative service, royal attendants, entertaining maids, courtesans etc. The other section of women was playing an important role in craft occupations & agriculture activities. Both the groups have been hardly recognized they were undervalued when compare to men work. The invisibility of women labour force from academic writing has made me to write this paper which intends to focus on wages paid to women workers. The paper is an attempt to review whether women were paid, underpaid or unpaid. Do we find any indication towards the existence of disparities between the wages rates of male of female workers?

35. Critical Legal and Social Analysis of Men Trapped in the Web of Discrimination and False Abuse Allegations

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Abstract:

Debates around gender justice in India have largely centred on protecting women from patriarchal violence and systemic oppression. While such protective laws remain crucial, a parallel discourse has emerged where men increasingly claim to be victims of false or exaggerated abuse allegations. This paper seeks to examine whether men are now entering a discriminatory zone where misuse of gender-specific laws has begun to affect their rights, dignity, and access to justice.

The discussion begins with an overview of statutory provisions such as Section 498A of the Indian Penal Code (Section 85 and 86 BNS), the Protection of Women from Domestic Violence Act, 2005, and the 2013 law on prevention of workplace sexual harassment. These enactments were framed to safeguard women from domestic cruelty, harassment, and exploitation. Yet, their one-sided design raises questions of balance, particularly when complaints are filed with mala fide intent. The Supreme Court itself has cautioned against such misuse, as seen in *Sushil Kumar Sharma v. Union of India* (2005), where it was observed that while the law must shield women, it cannot be allowed to become a tool for harassment.

From a social standpoint, men accused under such provisions often face immediate stigma, loss of reputation, and psychological distress, regardless of the eventual outcome of proceedings. At the same time, the reality cannot be ignored that the overwhelming majority of cases filed by women are genuine and rooted in actual suffering. The dilemma, therefore, lies in reconciling two truths: the need for robust legal protection for women and the necessity of safeguards against the occasional misuse of these very protections.

This paper will argue for a more balanced framework, one that neither dilutes women's rights nor leaves men vulnerable to false accusations. It calls for gender-neutral domestic violence legislation, preliminary screening of complaints, and support systems that treat abuse as a human rights issue beyond the binary of male and female. By situating the issue within both legal doctrine and lived social realities, the paper highlights the importance of fairness, accountability, and equity in the evolving discourse on gender justice.

Key words: Gender Justice, False Allegations, Section 498AIPC, Discrimination Against Men, Gender - Neutral Laws, Abuse of Legal Provisions

36. Wheels of Equality: Assessment of Women's Accessibility and Safety in Urban Public Transport in India

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Abstract

Urban transport systems in India are not merely channels of mobility but also critical sites where questions of equity, inclusivity, and safety unfold. Women's accessibility to public transportation remains a global concern, as structural, social, and cultural barriers restrict their freedom of movement and participation in economic and social life. This research paper critically examines the intersections of gender, mobility, and urban infrastructure. It explores how women's commuting patterns are shaped by affordability, availability, safety perceptions, and systemic exclusion.

Drawing upon empirical analysis, policy documents, and global case examples, the paper highlights that women disproportionately face challenges such as sexual harassment, inadequate last-mile connectivity, poorly lit transit hubs, and gender-insensitive design of vehicles and spaces. These issues result not only in reduced mobility choices but also in broader social consequences, including restricted workforce participation and limited educational opportunities. The study also underscores that urban public transport planning often adopts a gender-neutral stance, inadvertently reinforcing inequalities by overlooking women's differentiated needs.

The research adopts a multidisciplinary lens, engaging perspectives from gender studies, urban planning, and public policy. It argues for mainstreaming gender-sensitive policies in transportation systems, such as improved surveillance, women-centric reporting mechanisms, equitable fare policies, and inclusive infrastructure design. The paper stresses upon the importance of participatory approaches where women's opinion and transport choices are integrated into decision-making processes or urban mobility planning. By situating women's mobility as both a right and a prerequisite for inclusive urban development, this paper advances the discourse on sustainable and equitable transport. It emphasizes that achieving the transport inclusivity necessitates transformative policy interventions, technological innovations, and social awareness campaigns that together reimagine urban transport as a safe and empowering space for women.

Keywords: Gendered Mobility, Public Transport, Accessibility, Safety, Urban

37. Dharma and Everyday Ethics: Understanding Gender in Magahi Folk Literature

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Abstract

The study of folk traditions has historically been integral to India's intellectual history; nevertheless, their ethical aspects, especially concerning gender, are still insufficiently investigated. This paper analyses the convergence of dharma and quotidian ethics in Magahi folk literature—via *saṁskār gīt* (songs including *sohar*, *bidaai*, and *kohbar*), proverbs, and narratives—to investigate the gendered nature of moral frameworks and their negotiation and transmission throughout generations. Utilising the *Bhartiya Gyan Parampara*, the study positions Magahi oral traditions as vessels of ethical knowledge that both align with and differ from the Sanskritic canon.

In traditional Indian philosophy, dharma encompasses not only a religious or legal obligation but a holistic ethical ideal that upholds societal peace and cosmic order (Radhakrishnan, 1927). *Stridharma* mandates chastity, loyalty, and sacrifice for women (Doniger, 1991).

Scholars like Kapila Vatsyayan (1996), Dharampal (1983), and Daya Krishna (1991) assert that India's lived traditions—songs, proverbs, and tales—represent concurrent streams of knowledge that both reinforce and challenge canonical authority. In traditional Indian philosophy, dharma encompasses not only a religious or legal obligation but a holistic ethical ideal that upholds societal peace and cosmic order (Radhakrishnan, 1927). *Stridharma* mandates chastity, loyalty, and sacrifice for women (Doniger, 1991). Scholars like Kapila Vatsyayan (1996), Dharampal (1983), and Daya Krishna (1991) assert that India's lived traditions—songs, proverbs, and tales—represent concurrent streams of knowledge that both reinforce and challenge canonical authority.

The study synthesizes indigenous concepts of dharma, nīti, and nyāya with contemporary Indian academia. The notion of loka-dharma—dharma practised within communal settings— shapes the understanding of Magahi ethics. The research utilizes textual-interpretive analysis of Magahi saṁskār gīt, proverbs, and stories, in conjunction with contextual examinations of performance. The study reveals that Magahi folk literature represents a vernacular dharma— distinct yet harmonious with Sanskritic ethics—where gendered morality is formulated, challenged, and experienced.

Key Terms: *Magahi folk literature, Dharma, Stridharma, Indian Knowledge Systems, Ethics*

