

# Labour Force Participation: Measuring the Global Gender Gap Trends

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Dr. Shashi Bala



V.V. Giri National Labour Institute



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## Preface

The Indian constitution provides equal rights and benefits to men and women, as well as parallel procurement to raise the status of women in society, the rights and opportunities provided to women by the constitution are still far from being fully utilised by the majority of women. “The anti-female attitude and inequalities in society force women to revert to conventional value systems, such as taking on too much home responsibilities, which limits their ability to thrive. In the modern period, a number of other concerns, such as low literacy, unemployment, and poverty among women, are all too widespread in India due to societal gender disparities”.

The present study intends to contribute to the evaluation of policy and regulation efficacy at the national and international level, taking into account current welfare regimes and corresponding labour market disparities. It could enable in assisting the policymakers in comprehending the implications of gender disparities for framing affirmative assertive trickledown impact on the stakeholders.

**Dr. Arvind,**  
Director General  
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**Dr. Shashi Bala**

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## Chapter 1: Introduction

### 1.1. Overview

Although female labour force participation is a growth driver, participation rates suggest a country's potential for faster growth. "However, the link between women's labour market participation and larger development results is important. Women's labour force participation varies greatly among developing countries and emerging economies, substantially more than it does for men. Even while national output has recovered to pre-pandemic levels, the unemployment rate in India for people aged 15 years and above in urban areas declined to 7.6 per cent during April-June 2022 from 12.6 per cent a year ago, according to the National Statistical Office (NSO) as on 31 August 2022" (Global Gender Gap report, 2022). This is by far the lowest among all comparable Asian economies with a labour participation rate (LPR) of more than 60% of the employable population.

Despite the fact that the Indian constitution provides equal rights and benefits to men and women, as well as parallel procurement to raise the status of women in society, the rights and opportunities provided to women by the constitution are still far from being fully utilised by the majority of women. "The anti-female attitude and inequalities in society force women to revert to conventional value systems, such as taking on too much home responsibilities, which limits their ability to thrive. In the modern period, a number of other concerns, such as low literacy, unemployment, and poverty among women, are all too widespread in India due to societal gender disparities".

According to (Global Gender Gap Report, 2022) Economic involvement and opportunity, educational attainment, health and survival, and political empowerment are the indicators that make up the Global Gender Gap Index. Sub-factors include labour force participation rate, wage equality for similar job, estimated earned income, legislators, senior officials and managers, professional and technical workers, literacy rate, educational enrolment, gender ratio at birth, and healthy life expectancy. "Years with a female or male head of state, and women in ministerial roles. As a result of public-health restrictions limiting in-person work, the circumstances of the COVID-19 pandemic have profoundly transformed how men and women live and work. Reduced economic activity has resulted in more unemployment and shorter working hours, particularly in sectors more directly impacted by social-discrimination policies. Several countries have avoided mass unemployment by providing far-reaching budgetary support to businesses and limiting collective dismissals. Women have experienced a greater decline in employment than men over the world".

### 1.2. Literature review

#### *International*

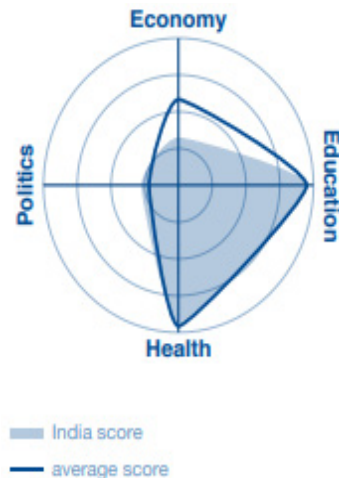
The World Economic Forum's Global Gender Gap Index was introduced in 2006 as a framework for measuring the scale and scope of gender-based inequities

keeping track of their progress. The Index compares the performance of different countries. Economic, political, educational, and health disparities exist between men and women criteria, as well as country rankings that allow for comparative analysis comparisons across areas and income levels that are beneficial, as well as throughout time (Tyson Saadia Zahidi, 2012). A closer examination reveals that greater engagement in part-time, low-paying, and precarious occupations contributed to the narrowing of the participation gap. According to research, women’s admission into professional occupations has resulted in the feminization of some positions, and vertical segregation is still an issue (Barns & Preston, 2010). The measuring and comparison of female labour market circumstances and the gender gap in employment across nations is a difficult issue, given the multidimensional nature of the problem and the many situations in terms of economic, social, and cultural aspects. Female labour market conditions are best in Scandinavian countries and Ireland, according to the statistics, while several Eastern and Southern European countries are at the bottom of the rankings (Castellano & Rocca, 2014).

### National

The Global Gender Gap Index for 2022 was released by the World Economic Forum (WEF) Wednesday, and it ranks India at 135 out of 146 countries. In 2021, India was ranked 140 out of 156 countries. Notably, the economic divide between these two countries is much bigger than it was a year ago. Therefore, India’s score dropped three percentage points. (Shrivastava & Srivastava, 2017) provides insights into study findings in the context of India, as well as highlighted some of the significant issues that need to be researched further. In both rural and urban areas, the female labour force participation (FLFP) rate is less than half that of men. Women’s work involvement is likely to be declining due to dwindling opportunities for remunerative work in rural areas. Because there isn’t enough work for women, they leave the workforce. An econometric study was used to determine the correlations and drivers of women’s participation, as well as the inequalities in participation.

Gender disparity is founded in norms, cultural and social practises, and is further consolidated by poor infrastructure and service delivery. There are no quick and effortless methods to reduce gender inequality. Perhaps the only way to change is to raise awareness, implement cultural/fundamental restructuring, transform mind-sets, and expand access to public services without discrimination based on gender. No



**Figure 1.1: Global Gender Gap Index (India)**

Source: (Global Gender Gap Report, 2022)



government, whether state or federal, can produce long-term change on its own (Sumanjeet, 2016). Gender inequality must be eliminated in India. The demands of the day are trends in which females are able to not only break free from culturally established patterns of employment, but also to provide guidance on career options that go beyond the typical job list (Venkatesan, 2019). (Amutha, 2017) suggested new types of institutions with new norms and standards to foster fair and just relationships between men and women. The only fool proof strategy for ending gender inequity is for people's mind-sets to change.

### 1.3. Research Gap

In Global Gender Gap Report, 2021 the methodology incepted in 2006 and that methodology index's has remained consistent, offering a solid foundation for cross-country and time-series analysis. There are numerous research conducted based on the statistics of factors determining gender gap. However, none of the study focused on why India has taken a U-turn in the statistics and stands on third last worst performer in the world. As a result, the current study entitled "Labour force participation: Measuring the Global Gender Gap trends" is conducted to explore the gap and findings will be illustrated thereon.

### 1.4. Justification/Scope of the study

It is encouraging that one of the most important intellectual test in contemporary social sciences, women's labour, has been designated as a Global Challenge for in-depth sustainable inclusive research for gender parity. In places where women's lives are still threatened, rigorous study and activism would assist to put issue on the policy agenda patriarchal norms and practices that restricts her options. The present study intends to contribute to the evaluation of policy and regulation efficacy at the national and international level, taking into account current welfare regimes and corresponding labour market disparities. It could enable in assisting the policymakers in comprehending the implications of gender disparities for framing affirmative assertive trickledown impact on the stakeholders.

### 1.5. Objectives of the Research Study

1. To compare the developed and developing countries gender gap index.
2. To explore the methodology adopted globally to measure the gender gap index.
3. To explore the current status of gender gap in India aligned with Sustainable Development Goal: V.

### 1.6. Methodology

The present study is a conceptual research where the research will be conducted by observing and analysing the already present information. As a result, the research design is exploratory in nature. The source of data collection will be collected using secondary sources like World Economic forum, United Nations (NITI AAYOG),



Research papers etc. Proposed objective wise methodology adopted is outlined below:

Objective	Sample	Methodology
To compare the developed and developing countries gender gap index.	From United Nations Human Development Report 2020, 5 Developed countries, and 5 developing countries based on Gross National Income, 2020.	Thorough review on four indicators of gender gap.
To explore the methodology adopted globally to measure the gender gap index.	--	Thorough review on what methodology was used.
To explore the current status of gender gap in India aligned with Sustainable Development Goal: V	India	Based on the goals targeted by SDG: V, which aims to achieve the gender equality with the India current status of gender gap.

## Chapter 2: A comparison between the developed and developing countries on Global Gender Gap Index

### 2.1. Introduction

In the following chapter a comparison would be drawn between the developed and developing countries gender gap index in section 2.2 and 2.3., a total of ten countries have been taken. For the purpose of comparison five developed countries have been shortlisted based on United Nations Human Development Report 2020, and five developing countries based on Gross National Income, 2020. In section 2.4. global gender gap trend amidst G20 nations for the year 2022 is undertaken and in section 2.5 global gender gap trends in India since the inception of the report i.e. 2006-2022 is undertaken.

### 2.2. Developed Countries

A total of five developed countries based on United Nations Human Development Report 2020 have been taken namely- Australia, Sweden, United States of America, United Kingdom and Singapore. The performance of these countries is based on the global gender gap report 2022 published by world economic forum. This section discusses the global gender gap scores across the four main components (subindexes) of the Global gender Gap index: Economic Participation and opportunity, Educational attainment, health and survival, and Political Empowerment. Individual performance of the ten developing and developed countries have been listed in the below section. In this section a comparison is drawn between the above counties in terms of the subindexes of the global gender gap index.

Table 2.1: Australia

Index and Subindex	Score	Rank
Global Gender Gap Index	0.738	43
<b>Economic Participation &amp; Opportunity</b>	0.741	38
Labour Force Participation Rate	0.865	36
Wage Equality	0.683	57
Estimated earned income	0.617	85
Legislators, senior officials and managers	0.665	37
Professional and technical workers	1.000	1
<b>Educational Attainment</b>	0.983	87
Literacy rate	1.000	1
Enrolment in primary education	1.000	67
Enrolment in secondary education	0.934	117
Enrolment in tertiary education	1.000	1
<b>Health &amp; Survival</b>	0.968	10
Sex ratio at birth	0.944	1
Health life expectancy	1.023	98
<b>Political Empowerment</b>	0.258	50



Index and Subindex	Score	Rank
Women in parliament	0.451	48
Women in ministerial positions	0.364	62
Years with female/male head of state	0.064	44

**Table 2.2: United Kingdom**

Index and Subindex	Score	Rank
Global Gender Gap Index	0.780	22
Economic Participation & Opportunity	0.733	44
Labour force participation rate	0.865	37
Wage equality	0.710	42
Estimated earned income	0.607	91
Legislators, senior officials, and managers	0.593	52
Professional and technical workers	0.992	71
Educational Attainment	0.999	33
Literacy rate	1.000	1
Enrolment in primary education	0.998	79
Enrolment in secondary education	1.000	1
Enrolment in tertiary education	1.000	1
Health & Survival	0.965	105
Sex ratio at birth	0.944	1
Health life expectancy	1.014	116
Political Empowerment	0.423	24
Women in parliament	0.527	42
Women in ministerial positions	0.313	67
Years with female/male head of state	0.413	9

**Table 2.3: Singapore**

Index and Subindex	Score	Rank
Global Gender Gap Index	0.734	49
Economic Participation & Opportunity	0.765	28
Labour force participation rate	0.773	72
Wage Equality	0.805	5
Estimated earned income	0.714	42
Legislators, senior officials and managers	0.592	50
Professional and technical workers	0.955	75
Educational Attainment	0.9930.993	65
Literacy rate	0.972	86
Enrolment in primary education	1.000	1
Enrolment in secondary education	0.992	84
Enrolment in tertiary education	1.000	1
Health & Survival	0.963	123
Sex ratio at birth	0.932	139
Health life expectancy	1.023	80
Political Empowerment	0.217	66

Index and Subindex	Score	Rank
Women in parliament	0.410	56
Women in ministerial positions	0.188	92
Years with female/male head of state	0.098	33

Table 2.4: Sweden

Index and Subindex	Score	Rank
Global Gender Gap Index	0.822	5
Economic Participation & Opportunity	0.812	5
Labour force participation rate	0.907	5
Wage equality	0.705	14
Estimated earned income	0.827	45
Legislators, senior officials and managers	0.733	9
Professional and technical workers	1.000	28
Educational Attainment	1.00	1
Literacy rate	1.000	1
Enrolment in primary education	-	-
Enrolment in secondary education	1.000	1
Enrolment in tertiary education	1.000	1
Health & Survival	0.963	124
Sex ratio at birth	0.943	111
Health life expectancy	1.006	129
Political Empowerment	0.515	10
Women in parliament	0.855	10
Women in ministerial positions	1.000	1
Years with female/male head of state	0.006	69

Table 2.5: United States of America

Index and Subindex	Score	Rank
Global Gender Gap Index	0.769	27
Economic Participation & Opportunity	0.778	22
Labour force participation rate	0.831	53
Wage Equality	0.772	11
Estimated earned income	0.666	61
Legislators, senior officials, and managers	0.706	29
Professional and technical workers	1.000	1
Educational Attainment	0.996	51
Literacy rate	1.000	1
Enrolment in primary education	1.000	1
Enrolment in secondary education	0.983	89
Enrolment in tertiary education	1.000	1
Health & Survival	0.970	83
Sex ratio at birth	0.944	1
Health life expectancy	1.028	91
Political Empowerment	0.332	38



Index and Subindex	Score	Rank
Women in parliament	0.387	61
Women in ministerial positions	0.857	14
Years with female/male head of state	0.000	78

### 2.3. Developing Countries

A total of five developing countries have been taken for the purpose of this study. The countries are- Bangladesh, India, Maldives, Nepal and Pakistan. The performance of these countries is based on the global gender gap report 2022 published by world economic forum. Subindexes of these indicators are also covered in the following section.

**Table 2.6: Bangladesh**

Index and Subindex	Score	Rank
Global Gender Gap Index	0.714	71
Economic Participation & Opportunity	0.427	141
Labour-force participation rate	0.443	134
Wage equality for similar work	0.577	109
Estimated earned income	0.410	128
Legislators, senior officials and managers	0.120	133
Professional and technical workers	0.421	124
Educational Attainment	0.923	123
Literacy Rate	0.925	102
Enrolment in primary education	-	-
Enrolment in secondary education	1.000	1
Enrolment in tertiary education	0.772	118
Health & Survival	0.962	129
Sex ratio at birth	0.944	1
Health life expectancy	1.002	136
Political Empowerment	0.546	9
Women in parliament	0.264	92
Women in ministerial positions	0.083	127
Years with female/male head of state	1.000	1

**Table 2.7: India**

Index and Subindex	Score	Rank
Global Gender Gap Index	0.629	135
Economic Participation & Opportunity	0.350	143
Labour force participation rate	0.274	140
Wage equality for similar work	0.506	122
Estimated earned income	0.215	140
Legislators, senior officials and managers	0.214	123
Professional and technical workers	0.490	118
Educational Attainment	0.961	107
Literacy rate	0.799	121
Enrolment in primary education	1.000	1
Enrolment in secondary education	0.995	79
Enrolment in tertiary education	1.000	1
Health & Survival	0.937	146
Sex ratio at birth	0.908	142





Index and Subindex	Score	Rank
Health life expectancy	1.002	137
Political Empowerment	0.267	48
Women in parliament	0.175	118
Women in ministerial positions	0.100	126
Years with female/male head of state	0.423	8

**Table 2.8: Maldives**

Index and Subindex	Score	Rank
Global Gender Gap Index	0.648	117
Economic Participation & Opportunity	0.531	127
Labour force participation rate	0.509	129
Wage equality for similar work	-	-
Estimated earned income	0.585	95
Legislators, senior officials and managers	0.237	118
Professional and technical workers	0.827	92
Educational Attainment	0.984	89
Literacy rate	1.000	1
Enrolment in primary education	1.000	1
Enrolment in secondary education	0.930	118
Enrolment in tertiary education	1.000	1
Health & Survival	0.956	138
Sex ratio at birth	0.935	137
Healthy life expectancy	1.004	131
Political Empowerment	0.121	114
Women in parliament	0.048	141
Women in ministerial positions	0.429	53
Years with female/male head of state	0.000	78

**Table 2.9: Nepal**

Index and Subindex	Score	Rank
Global Gender Gap Index	0.692	96
Economic Participation & Opportunity	0.641	98
Labour force participation rate	0.974	6
Wage equality for similar work	0.614	93
Estimated earned income	0.733	31
Legislators, senior officials and managers	0.152	131
Professional and technical workers	0.599	106
Educational Attainment	0.916	125
Literacy rate	0.760	125
Enrolment in primary education	-	-
Enrolment in secondary education	1.000	1
Enrolment in tertiary education	1.000	1
Health & Survival	0.965	109
Sex ratio at birth	0.939	131
Healthy life expectancy	1.024	93
Political Empowerment	0.247	58
Women in parliament	0.506	45
Women in ministerial positions	0.158	105
Years with female/male head of state	0.117	28

**Table 2.10: Pakistan**

Index and Subindex	Score	Rank
Global Gender Gap Index	0.564	145
Economic Participation & Opportunity	0.331	145
Labour force participation rate	0.265	141
Wage equality for similar work	0.620	86
Estimated earned income	0.189	143
Legislators, senior officials and managers	0.047	138
Professional and technical workers	0.305	130
Educational Attainment	0.825	135
Literacy rate	0.671	133
Enrolment in primary education	-	-
Enrolment in secondary education	0.868	124
Enrolment in tertiary education	0.984	102
Health & Survival	0.944	143
Sex ratio at birth	0.920	141
Healthy life expectancy	0.999	140
Political Empowerment	0.156	95
Women in parliament	0.258	94
Women in ministerial positions	0.120	114
Years with female/male head of state	0.104	31

The global findings show that Iceland has retained its position as the world's most gender-equal country, among 146 nations on the index. Finland, Norway, New Zealand and Sweden are the top five countries on the list respectively. Afghanistan is the worst-performing country in the report. Given the scenario, overall global gender gap is closed by 68.1%. At the current rate of progress, it will take 132 years to reach full parity. Although no country achieved full gender parity, the top 3 economies closed at least 80% of their gender gaps, Iceland (90.8%), Finland (86%), Norway (84.5%), South Asia will take the longest to reach gender parity, which is estimated to be likely in 197 years.

#### 2.4. Country Profile of G20 nations<sup>1</sup>

The G20 or Group of Twenty is an intergovernmental forum comprising 19 countries and the European Union. The G20 is composed of most of the world's largest economies, including both industrialised and developing countries. As of 2022, there are 20 members in the group: Argentina, Australia, Brazil, Canada, China, France, Germany, India, Indonesia, Italy, South Korea, Japan, Mexico, Russia, Saudi Arabia, South Africa, Turkey, the United Kingdom, the United States, and the European Union. In the Gender Gap analysis of the G20 nations-European Union has not been added due to the Global Gender Gap Index's lack of covering European Union as a separate entity.

<sup>1</sup> The results from Global Gender Gap report 2022 has been used.

**Table 2.11: G20 nation's performance in the Global Gender Gap Index (2022)**

Countries	Rank	Score	Economic Participation		Education		Health		Political Participation	
			Score	Rank	Score	Rank	Score	Rank	Score	Rank
			Argentina	33	0.756	0.635	102	1.00	1	0.977
Australia	43	0.738	0.741	38	0.985	87	0.968	90	0.258	50
Brazil	94	0.696	0.669	85	1.000	1	0.980	1	0.136	104
Canada	25	0.772	0.736	23	1.000	1	0.968	94	0.386	31
China	102	0.682	0.741	37	0.936	120	0.940	145	0.113	120
France	15	0.791	0.737	40	1.000	1	0.970	81	0.457	20
Germany	10	0.801	0.695	75	0.988	81	0.972	70	0.550	8
India	135	0.629	0.350	143	0.961	107	0.937	146	0.267	48
Indonesia	92	0.697	0.674	80	0.972	102	0.970	77	0.169	90
Italy	63	0.720	0.603	110	0.995	59	0.965	108	0.319	40
Japan	116	0.650	0.564	121	1.000	1	0.973	63	0.061	139
Republic of Korea	99	0.689	0.592	115	0.976	97	0.976	52	0.212	72
Mexico	31	0.764	0.597	113	0.994	60	0.975	54	0.490	15
Saudi Arabia	127	0.636	0.524	128	0.979	93	0.964	116	0.077	132
South Africa	20	0.782	0.649	92	0.998	41	0.979	32	0.502	12
Turkey	124	0.639	0.493	134	0.973	101	0.966	99	0.123	112
United Kingdom	22	0.780	0.733	44	0.999	33	0.965	105	0.423	24
United States	27	0.769	0.778	22	0.996	51	0.970	83	0.332	38

## 2.5 India's performance in the Global Gender Gap Index (2006-2022)

**Table 2.12: Performance of India in the Global Gender Gap Index from 2006-2022**

Year	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2020	2021	2022
Rank	98	114	113	114	112	113	105	101	114	108	87	108	108	112	0.32640	135
Score	0.601	0.594	0.606	0.615	0.615	0.619	0.644	0.655	0.646	0.664	0.683	0.669	0.665	0.668	0.625	0.629
Economic Score	0.397	0.398	0.399	0.412	0.403	0.396	0.459	0.446	0.410	0.383	0.408	0.376	0.385	0.354	0.326	0.350
Economic Rank	110	112	125	12	128	131	123	124	134	139	136	139	142	149	151	143
Education Score	0.819	0.819	0.845	0.843	0.837	0.837	0.852	0.857	0.850	0.896	0.950	0.952	0.953	0.962	0.962	0.961
Education Rank	102	116	116	121	120	121	121	120	126	125	113	112	114	112	114	107
Health Score	0.962	0.931	0.931	0.931	0.931	0.931	0.931	0.931	0.937	0.942	0.942	0.942	0.940	0.944	0.937	0.937
Health Rank	103	126	128	134	132	134	134	135	141	143	142	141	147	150	155	146
Political Participation Score	0.227	0.227	0.248	0.273	0.291	0.312	0.334	0.385	0.385	0.433	0.433	0.407	0.382	0.411	0.276	0.267
Political Participation Rank	20	21	25	24	23	19	17	9	15	9	9	15	19	18	51	48

The Global Gender Gap Index (2022) ranks India at 135 out of 146 countries. In 2021, India was ranked 140 out of 156 countries. Although an improvement over its 140th position out of 156 in 2021, it is a sharp deterioration from the 105th rank out of 135 countries in 2012. In 2006, when the gender gap report was first released, India ranked 98th among 115 countries. India's **overall score has improved from 0.625 (in 2021) to 0.629**, which is its **seventh-highest score in the last 16 years**.



## Chapter 3: Methodology

### 3.1 Introduction

The goal of the Global Gender Gap report is to offer a consistent annual metric for the assessment of progress over time. Using the methodology introduced during 2006, the index and the analysis focus on benchmarking parity between women and men across countries and regions. In this chapter a detail of the methodology used in assessing the global gender gap is discussed.

### 3.2 Computation and Composition of the Global Gender Gap Index

The methodology of the index has remained stable since its original conception in 2006, providing a basis for robust cross-country and time-series analysis. 2022 edition of the global gender gap report introduces a minor but required update to an indicator under the Educational Attainment sub index. The change is explored in detail in Section 3.3.

There are three basic concepts underlying the Global Gender Gap Index, forming the basis of how indicators were chosen, how the data is treated and how the scale can be used. First, the index focuses on measuring gaps rather than levels. Second, it captures gaps in outcome variables rather than gaps in input variables. Third, it ranks countries according to gender equality rather than women's empowerment. The report has three underlying concepts forming the basis of how indicators are chosen, how the data is treated and how the scale can be used. These three underlying concepts are listed below-

#### 3.2.1 Gaps versus levels

First, the index is constructed to rank countries on their gender gaps not on their development level. The Global Gender Gap Index rewards countries for smaller gaps in access to these resources, regardless of the overall level of resources.

#### 3.2.2 Outcomes versus inputs

Second, the Global Gender Gap report evaluates countries based on outcomes rather than inputs or means. Indicators related to country specific policies, rights, culture or customs – factors that are considered “input” or “means” indicators – are not included in the index.

#### 3.2.3 Gender equality versus women's empowerment

Third, the report ranks countries according to their proximity to gender equality rather than to women's empowerment. The index rewards countries that reach the point where outcomes for women equal those for men, but it neither rewards nor penalizes cases in which women are outperforming men in particular indicators in some countries.

### 3.3 The Four Sub indexes

The Global Gender Gap Index examines the gap between men and women across four fundamental categories (sub-indexes): Economic Participation and Opportunity, Educational Attainment, Health and Survival, and Political Empowerment. Table B1 displays all four of these sub-indexes and the 14 indicators that compose them, along with the sources of data used for each.



## B1: Structure of the Global Gender Gap Index

Subindex	Indicator	Source
Economic Participation and Opportunity	Labour-force participation rate	International Labour Organization (ILO), <i>ILOSTAT</i> database, modelled estimates
Economic Participation and Opportunity	Wage equality for similar work	World Economic Forum, Executive Opinion Survey (EOS)
Economic Participation and Opportunity	Estimated earned income	International Labour Organization (ILO), <i>ILOSTAT</i> database (accessed March 2022); International Monetary Fund (IMF), <i>World Economic Outlook</i> (October 2020); World Bank, <i>World Development Indicators</i> database (accessed March 2022)
Economic Participation and Opportunity	Legislators, senior officials and managers	International Labour Organization (ILO), <i>ILOSTAT</i> database (accessed March 2022)
Economic Participation and Opportunity	Professional and technical workers	International Labour Organization (ILO), <i>ILOSTAT</i> database (accessed March 2022)
Educational Attainment	Literacy rate	UNESCO, <i>UIS.Stat</i> Education statistics data portal. When not available, data is sourced from United Nations Development Programme, Human Development Reports, most recent year available between 2012 and 2022.
Educational Attainment	Enrolment in primary education	UNESCO, <i>UIS.Stat</i> Education statistics data portal
Educational Attainment	Enrolment in secondary education	UNESCO, <i>UIS.Stat</i> Education statistics data portal
Educational Attainment	Enrolment in tertiary education	UNESCO, <i>UIS.Stat</i> Education statistics data portal
Health and Survival	Sex ratio at birth	World Bank, <i>World Development Indicators</i> database
Health and Survival	Healthy life expectancy	World Health Organization (WHO), <i>Global Health Observatory</i> database
Political Empowerment	Women in parliament	Inter-parliamentary Union
Political Empowerment	Women in ministerial positions	Inter-parliamentary Union
Political Empowerment	Years with female/male head of state (last 50)	World Economic Forum's calculations

Source  
World Economic Forum, Global Gender Gap Index 2022.



## Economic Participation and Opportunity

This sub-index contains three concepts: the participation gap, the remuneration gap and the advancement gap. The participation gap is captured using the difference between women and men in labour-force participation rates. The remuneration gap is captured through a hard data indicator (ratio of estimated female-to-male earned income) and a qualitative indicator gathered through the World Economic Forum's annual Executive Opinion Survey (wage equality for similar work). Finally, the gap between the advancement of women and men is captured through two hard data statistics (the ratio of women to men among legislators, senior officials and managers, and the ratio of women to men among technical and professional workers) (WEF, 2022).

## Educational Attainment

This sub-index captures the gap between women's and men's current access to education through the enrolment ratios of women to men in primary-, secondary- and tertiary-level education. A longer-term view of the country's ability to educate women and men in equal numbers is captured through the ratio of women's literacy rate to men's literacy rate (WEF, 2022).

## Health and Survival

This sub index provides an overview of the differences between women's and men's health using two indicators. The first is the sex ratio at birth, which aims specifically to capture the phenomenon of "missing women", prevalent in countries with a strong son preference. Second, the gap between women's and men's healthy life expectancy is used. This measure provides an estimate of the number of years that women and men can expect to live in good health by accounting for the years lost to violence, disease, malnutrition and other factors (WEF, 2022).

## Political Empowerment

This sub index measures the gap between men and women at the highest level of political decision-making through the ratio of women to men in ministerial positions and the ratio of women to men in parliamentary positions. In addition, the ratio of women to men in terms of years in executive office (prime minister or president) for the last 50 years is also included. However, data at local government level is not included.



## Chapter 4 : The current status of gender gap in India aligned with Sustainable Development Goal V

### 4.1 Introduction

The Sustainable Development Agenda, adopted by UN Member States in 2015, set a 2030 deadline for the achievement of gender equality and the empowerment of all women and girls. The achievement of gender equality is the fifth of 17 Sustainable Development Goals (SDGs) laid out in the Sustainable Development Agenda. This chapter looks at the progress India has made in pursuit of achieving gender equality.

The NITI Aayog launched its index in 2018 to monitor the country's progress on the goals through data-driven assessment, and foster a competitive spirit among the States and Union Territories in achieving them. NITI Aayog has the twin mandate to oversee the adoption and monitoring of the SDGs in the country, and also promote competitive and cooperative federalism among States and UTs. The index represents the articulation of the comprehensive nature of the Global Goals under the 2030 Agenda while being attuned to the national priorities. In 2015, the UNs General Assembly adopted the 2030 Agenda for Sustainable Development. The 17 SDGs are a bold commitment to finish what the Millennium Development Goals (MDGs) started, and tackle some of the more pressing challenges. The SDG India Index 2020–21 is also live on an online dashboard, which has cross-sectoral relevance across policy, civil society, business, and academia. The SDG India Index computes goal-wise scores on the 16 SDGs for each State and Union Territory. These scores range between 0–100, and if a State/UT achieves a score of 100, it signifies it has achieved the 2030 targets. The higher the score of a State/UT, the greater the distance to target achieved. States and Union Territories are classified in four categories based on their SDG India Index score: Aspirant (0–49), Performer (50–64), Front-Runner (65–99), Achiever (100).

### 4.2 Status of Gender Gap in India

India ranked 135 among a total of 146 countries in the Global Gender Gap Index 2022 and is the worst performer in the world in the “health and survival” sub-index where it is ranked 146. India also poorly ranks among its neighbours and is behind Bangladesh (71), Nepal (96), Sri Lanka (110), Maldives (117) and Bhutan (126). Only Iran (143), Pakistan (145) and Afganistan (146) perform worse than India in South Asia (WEF, 2022).

**Table 4.1: India's performance in the Global Gender Gap Index (2022)**

Parameters	Rank
Global Gender Gap Index	135
Economic Participation and Opportunity	143
Educational Attainment	107
Health and Survival	146
Political Empowerment	48

Source: World Economic Forum, Global Gender Gap report, 2022



The report notes that India's score of 0.629 was its seventh-highest score in the last 16 years. India also "recovered" ground since 2021 in economic participation and opportunity though the report goes on to add that the labour force participation shrunk for both men (by -9.5 percentage points) and women (-3 percentage points). The gender parity score for estimated earned income improved because even though the values for both men and women diminished, the decline was more for men. India recorded a declining score on political empowerment due to the diminishing share of years women have served as head of state for the past 50 years, says the report.

### 4.3 Gender Gap in labour force participation rate

According to the Union Budget 2022, the overall workforce participation rate in India is 20.3%, of which 18.2% is in Urban India presently. In 2022, Women's employability is at 51.44 per cent for 2022, compared to 41.25 per cent in 2021. With less than a third of women, India has one of the lowest female labour force participation rates in the world, as per the World Bank. When we say women, they are 15 years or older, working or actively looking for a job. It further states that the female labour participation rate in India was at 19% in 2020 from over 26% in 2005, even lower than in Bangladesh (35%) and Sri Lanka (31%).

The Covid-19 pandemic worsened the situation as more urban women quit or lose their jobs during the time. It was a record low of 15.5% in April-June, the first quarter of the lockdown. However, an improvement is also recorded in terms of the urban female participation rate. As per the Periodic Labour Force Survey (PLFS) by the Ministry of Statistics and Programme Implementation, female labour force participation recorded a slight increase over the years before the pandemic hit our country and stood at 22.8% in FY20.

According to Deloitte India, over 65% of women wanted to leave work during the pandemic and a year later. Talking about overall employment, even today women are in large numbers in labour force sectors like agriculture. Their participation is much higher than that of white-collar jobs in big cities. It has also been seen that as households become richer, they prefer not to allow women to work outside the home.

In the World Economic Forum's Gender Gap Report 2021, India was ranked 140 out of 156 countries. India is now one of the worst performers in South Asia while Bangladesh ranked 65, Nepal 106, Pakistan 153, Afghanistan 156, Bhutan 130 and Sri Lanka 116.

### 4.4 Gender Gap in Political participation of women

As per the report of the Election Commission of India, women represent 10.5 percent of the total members of the Parliament. The plight of women in the state assemblies is even worse, where they nearly account for 9 percent of the leaders. Women's representation in the Lok Sabha has not even grown by 10 percent in the last 75 years of independence. Women workers abound in India's main political parties, but they are often marginalised and refused a party ticket to run in elections. However, there are several factors responsible for the poor representation of women in Indian politics such as gender stereotypes, lack of political network, financial strains, and unavailability of resources, etc. but one prominent factor that





hinders the inclusion of women in politics is the lack of political education amongst women in the country.

According to Global Gender Gap Report 2020, India ranks 112th in educational attainment out of 153 countries, which reveals a stark involvement of education as a factor that determines women's participation in politics. Women's social mobility is influenced by their education. Formal education, such as that given in educational institutions, provides an opportunity for leadership and instils critical leadership abilities. Due to a lack of political knowledge, women are oblivious of their basic and political rights.

Studies show higher numbers of women in parliament generally contribute to stronger attention to women's issues. Women's political participation is a fundamental prerequisite for gender equality and genuine democracy. It facilitates women's direct engagement in public decision-making and is a means of ensuring better accountability to women.

Political accountability to women begins with increasing the number of women in decision-making positions, but it cannot stop there. What is required are gender-sensitive governance reforms that will make all elected officials more effective at promoting gender equality in public policy and ensuring their implementation (UN Women, 2022).

Article 243D of the Constitution ensures participation of women in Panchayati Raj Institutions by mandating not less than one-third reservation for women out of total number of seats to be filled by direct election and number of offices of chairpersons of Panchayats. However, data at local government level is not included is not captured in the global gender gap report.



## **Chapter 5 : India: A nation trying to address gender gap since ages: a contemporary take on understanding the gender disparities prevalent in various spheres of our life**

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India is known to be a land of festivities where goddesses have been celebrated at par with that of their male counterparts. Having said and experienced that, it is only the unseen and divine which has been solemnized as powerful and omnipresent but this sentiment does not take logical or spiritual transit when the common are in question. India has unfortunately served itself a patriarchal tag and is fighting to shed it off with the mental and societal transformation that has taken place in the backdrop of social schemes, gender equality campaigns, government aided programs like Beti Bachao Beti Padhao, Sukanya Samridhi Yojana, etc. to name a few. This had led to an ideal yet unprecedented surge in the presence of women folk in the field of policy making, research & development, corporate, etc. Such an induced increment in the participation from the second gender in social commitments has opened the doors for the third gender to venture and get considered irrespective of the so called social stigma that they are invariably attached to [1]. But the last couple of years have witnessed some terrible low in terms of gender disparities and the doors of hope have been shattered drastically.

Keywords: *India, Gender, Government, Social, Women*

### **1.1 Introduction**

Gender disparities in children's lives and the lives of adults who care for them prevent every child from realising their full potential. Girls and boys in India experience gender inequality every day in their families, communities, and in the media, as well as among the men and women who care for and support them. This is true regardless of where they live in the country. In India, gender disparity leads to unequal chances, and while it affects both genders' lives, statistically speaking, females are more disadvantaged than boys. In the world, females have greater survival rates at birth, are more likely to have healthy development, and are just as likely to attend preschool as boys, yet India is the only developed nation where girls die at a higher rate than boys. Additionally, girls are more prone to leave school early[3].

In India, adolescence is not the same for boys and girls. Girls typically confront significant restrictions on their freedom of movement and their capacity to make decisions that will affect their employment, education, marriage, and social ties, whereas boys typically have greater freedom. The gender gap widens as girls and boys get older and persist into adulthood, when only 25% of women are employed in formal jobs.



## 5.2 India's Current Stature in Terms of Gender Gap

According to the World Economic Forum's ranking of 146 countries for gender parity, India has dropped to the 135th spot globally (WEF). This indicates that it is only 11 positions above Afghanistan under the Taliban, where women are not allowed to attend schools. Other Indian neighbours with far higher rankings include Nepal, Bangladesh, Myanmar, Bhutan, China, and Sri Lanka. This is particularly concerning considering that India was rated 87th in the world in 2016, which was six years ago. The WEF estimates that it will take about 200 years for the South Asian region, which includes India, to actually close the gender gap.

*Why is this gap enhancing like never before?*

India's position in the world when it comes to women's political empowerment is a major factor in the gap's increasing. India is now ranked 48th in the world.

Although it may seem positive, the nation ranked ninth globally in 2016. Following that, the position dropped to 15 in 2017, 19 in 2018, and finally 51 in 2021. According to the most recent assessment, "Political Empowerment shows a dropping score (in India) due to the diminishing percentage of years women have served as head of state for the past 50 years."

## 5.3 Causes of Gender Inequality in India

India is a country where gender inequality is a problem that affects women and girls in many different ways. Though there are many reasons for gender inequality, some of the most widespread ones are as follows:

### i. Poverty

Given its recent rise to prominence and rapid progress, we frequently forget that India remains one of the world's poorest nations, which is one of the main contributors to gender disparity in India. One of the main drawbacks is that, despite the availability of education in rural areas, families prefer to send their sons to school instead of the family's daughters.

### ii. Indian society's Patriarchal Structure

India has a very patriarchal culture that dates back in time. The underlying disparity between men and women was a result of Indian society's patriarchal structure [8]. Women had no voice in decisions affecting their own growth or the development of the community as a whole because they were viewed as belonging to their father's or husband's household.

### iii. Illiteracy or a lack of education

In India, there is a well-known problem with the gender gap in literacy rates. While some states in the region have better inequality, some have more discrepancy. In India, the issue is not a lack of literate women; rather, it is a lack of awareness among women to know the importance of education and their rights.

### iv. Establishment of Patriarchy in Indian Society

India has long been known for having a very patriarchal culture. The underlying disparity between men and women was exacerbated by the patriarchal structure of Indian society. Women were not allowed to participate in decisions affecting their own growth or the development of the community at large since they were viewed as belonging to the family that belonged to their father or husband.

### v. Women’s Lack of Awareness

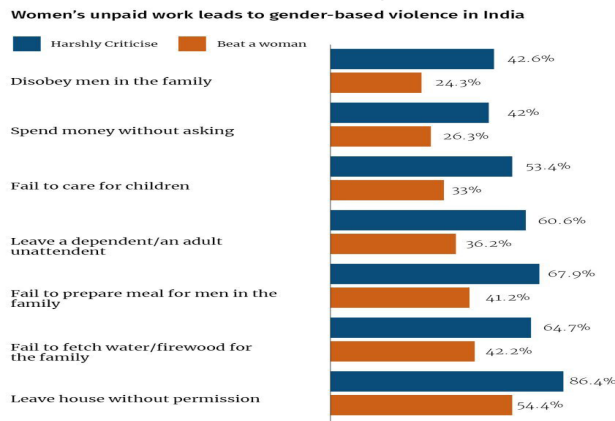
Women’s ignorance of their rights and limitations on achieving equality is one of the main contributors to gender inequality. The prevalent cultural and social conventions, which state that women should be obedient to men, are frequently to blame for this lack of awareness. It’s crucial to dissect.

### vi. Social Practices, Beliefs, and Customs

Women are often denied opportunities that are typically given to men, who are widely regarded as the dominant ones in India. This is largely due to the beliefs of society, norms, and cultural practices.

Although the majority of Indians support gender equality, a recent Pew Research Center survey reveals that many citizens of the nation still adhere to conventional gender standards. Furthermore, despite the fact that gender roles in many facets of family and public life are traditionally more heavily weighted toward males than women, women and men have similar views on these topics [6]. One illustration is how Indians perceive husband-and-wife interactions. Women in India (86%) are only marginally less likely than males in India (89%) to say they either entirely or largely agree with the statement that “a wife must always obey her husband.”

**Table 5.1: Women’s unpaid work leads to gender-based violence in India**



Source: <https://www.careindia.org/blog/gender-in-inequality/>

## 5.6 Gender Gap in the Back Drop of Indian Social Phenomena

When it comes to Indians’ opinions on the ties between children and their parents, gender differences are likewise negligible. Sons have traditionally taken the lead in caring for elderly parents in Indian society and have also received the majority of inheritances. Families have a tendency to regard and support their boys more highly than their daughters in accordance with these and other traditions, a set of attitudes and behaviours known as “son preference.” Despite the fact that the majority of Indian people now think sons and daughters should share equal responsibilities for taking care of their parents as they age, women (37%) are almost as likely as men (40%) to feel that sons should be in charge of this in the main. When asked whether daughters or sons should be prioritised more, Women (62%) are almost as likely as men (64%) to respond that sons should be in charge of a parent’s funeral or burial customs when the question of who should be in charge of such matters is

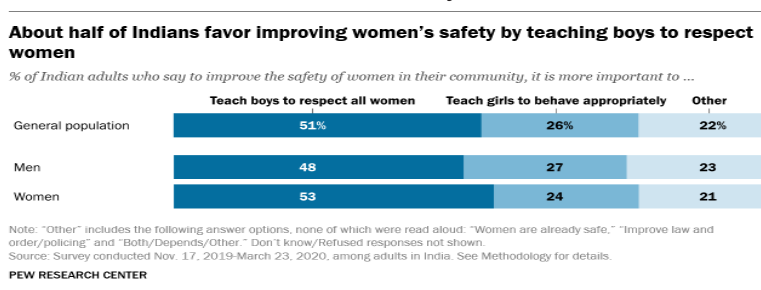


put to them. A third of both women (33%) and men (34%) believe that sons should have more inheritance rights than daughters. The majority of Indians also believe that sons and daughters should have equal rights to inherit from their parents. Three-quarters of Indian men and women agree that violence against women is a “very major problem” in their nation, which is in contrast to the fact that violence against women in India has garnered both national and international attention. Respondents were also questioned if they thought that more needs to be done to ensure the protection of women in their community.

*Which is more crucial: teaching females appropriate behaviour or teaching guys to respect all women?*

Teaching males to respect women is more vital, according to about 50% of Indians, including 53% of women and 48% of men. However, women (24%) are almost as likely as men (27%) to place responsibility for improving women’s safety on women’s own behaviour, contending that training girls in appropriate behaviour is a superior strategy. A quarter of both men and women are unsure of their positions; some believe that both approaches are critical, that women are already safe, or that the problem is more related to law and order than to gender norms.

**Table 5.2: % of Indian adults who say to improve the safety of women in their community**



## 5.7 Bridging the Gap on Gender Inequality in India

The fight for gender equality and closing the gap between men and women is a protracted and challenging one. With India ranking 135th out of 146 nations in the Global Gender Gap Index for 2022, which was issued by the World Economic Forum on Wednesday, there is yet another potential for India to significantly improve conditions for its female population. India’s position in 2021 was 140 out of 156 countries, according to new data, but this is hardly cause for celebration since India performed poorly across the board, placing last in at least one of the metrics, “health and survival.” The Global Gender Gap Index measures gender parity in four areas: economic opportunity, educational attainment, health and survival, and political representation.

India does poorly compared to its neighbours and trails Bangladesh, Nepal, Sri Lanka, the Maldives, and Bhutan in the rankings. In the area, only Iran, Pakistan, and Afghanistan fare worse than India. After a pandemic, a war, and an economic crisis in 2022, the gender gap has decreased by 68.1% globally, meaning that full parity would require 132 years to achieve. South Asia will need the most time to achieve the goal of all the regions, taking 197 years, “owing to a broad stagnation



in gender parity ratings... in the region.” With India ranking 135th out of 146 nations in the World Economic Forum’s Global Gender Gap Index for 2022, there is yet another potential for India to significantly improve conditions for its female population. The new data, however, which shows that India came in at position 140 out of 156 nations in 2021, is hardly encouraging given that India performed the poorest in at least one of the metrics, “health and survival,” in which it came in lowest place.

*Global Gender Gap Index:* The Global Gender Gap Index measures the progression of gender parity in four areas: political empowerment, health and survival, educational attainment, and economic involvement and opportunity. The GGG index assigns scores between 0 and 1 to each of the four sub-indices as well as the overall index, where 1 indicates full gender parity and 0 indicates total imparity. India does poorly compared to its neighbours and trails Bangladesh, Nepal, Sri Lanka, the Maldives, and Bhutan in the rankings. In the area, only Iran, Pakistan, and Afghanistan fare worse than India. After a pandemic, a war, and an economic crisis in 2022, the gender gap has decreased by 68.1% globally, meaning that full parity would require 132 years to achieve. South Asia will need the most time to achieve the goal of all the regions, taking 197 years, “owing to a broad stagnation in gender parity scores in the region.” There are enough statistics from the ground to show that India, which has almost 66 crores women, has made little progress toward achieving gender parity.

Women faced obstacles in every area during the pandemic years, including work, food, health, and education for female children. Incomes also declined.

According to the most recent NFHS data (2019–2021), 57% of women in the 15–49 age group are anaemic, an increase from 53% in 2015–16. Despite the fact that 88.7% of married women are involved in major household decisions, only 25.4% of women in this age group who worked in the past 12 months (2019–2021) were paid in cash. 78.6% of women now have active bank accounts or savings accounts, thanks to programmes like the Pradhan Mantri Jan Dhan Yojana which is helpful, but the proportion of women in the labour force has decreased.

Approximately 15% of women were working or seeking for work in 2016–17, according to data from the Centre for Monitoring Indian Economy (CMIE); this figure fell to 9.2% in 2021–22.

*What should be done?*

- i. **Increased Representation:** In order for the Women’s Reservation Bill 2008 to pass in Parliament, an exemption must be created. Political parties should begin nominating women for one-third of the seats while this is still pending.
- ii. **Gender-responsive innovation:** A renewed focus on innovation that emphasises a gender-responsive approach to the innovation process, promotion of ideas by women, assistance with innovations for the impoverished, etc.
- iii. **PPP collaborations:** Promote public-private collaborations in this area and



honour companies that support national gender parity targets. Adopt sound public-private partnerships to assist new methods, ideas, and products that will increase the economic participation of women in business.

**iv. Implement the many announced plans in a sincere manner:** The government might begin by fully utilising the budgets allotted before holding district collectors accountable with measures such to the Aspiring Districts initiative. (The Nirbhaya fund's use was woefully inadequate.) The phrase "Beti-Bachao-Beti-Padhao" needs to be changed to "Beti-Padhao-Beti-Kamao." Start-up India has to create programmes to create an environment where female entrepreneurs can prosper.

**v. Independent body promoting gender equality:** Establish a gender parity independent authority, like to the UIDAI, that can serve as the focal point for scaling up at the district level and with transparent goals, measurements, and targets.

It can cover a wide range of topics, including education, skill development, and safety, openness about employment in the unorganised sector, salary equity, and entrepreneurship prospects for women.

**vi. Easy access to credit:** Data have shown time and time again that women who have financial literacy are Perhaps India Post might take the place of the predatory microfinance and give women business owner's better financing.

**vii. Accepting government programmes and directives:** Businesses must support government efforts and inclusionary policies that support women's professional advancement, including up-skilling and "return-to-career" programmes, Flexi-work, special leave, wage parity, hybrid working models, and others.

**viii. CSR funding for women-focused projects:** Spend the CSR monies more wisely on localised women's community involvement and skill development. It might be done in collaboration with district governments. Encourage the government to prioritise CSR efforts that specifically benefit women. Doing right by women is the best approach to raise India's appalling standing. For their contribution to the "other (better) half," both the government and business have made their entry staggered into the 5 trillion economy so that women have greater access to employment and resources, it is critical to enhance the representation of women in leadership roles at all levels.

It is the responsibility of the government to go beyond symbolic efforts and support women in overcoming exorbitant economic and social obstacles [10].

## 5.8 Conclusion

The best approach to raise India's pitiful rating is to treat women fairly. The \$5 trillion economy objective is something that both the government and business owe to the "other (better) half." So that women have greater access to employment and resources, it is critical to enhance the representation of women in leadership roles at all levels. The government must go beyond symbolic gestures and support women in overcoming exorbitant economic and social obstacles.



## Chapter 6 : Social Construction of Identity: Intersectionality in the Life -World of Muslim women in Prayagraj District

Husna Bano

### Abstract

*In this research work, an attempt has been made to look at the problems related to the life –world of Muslim women on three levels. Gender inequality, community and religion interplay an interjectionally shaping the life-world of Muslim women in India. Gender inequality exists in some form or the other in every society but community and religious status are seen in different forms in the same society. In this work it has been seen that how effective these three dimensions are in connecting and keeping Muslim women away from the mainstream society. Under gender identity, every woman is expected to fulfill her social and cultural role well. Women should maintain their ideality and purity. When it comes to Muslim women, these ideal rules add up. The Muslim community is expected to maintain its feminist identity through community and religious norms. Social acts are emphasized to be performed on the basis of religious rules. The life of Muslim women is seen to be embedded within the community and religious landscape. This study revealed that the life -world of every Muslim woman is not the same. Religion and community rules, regulations play an important role in their lives, but economic and educational factor also play an important role in changing the realities of their lives. Education plays an important role in removing the darkness of their life and giving them economic empowerment, self-esteem and confidence.*

*Key Words: Muslim Women, Intersectionality, Patriarchy, Religion, Community.*

### Introduction

Patriarchy, community and religion play an important role in the life of any woman. Amidst all these facts, the woman's own life becomes invisible. He is ignorant of his own sense of self. The life of a woman is always trapped in a complete form of conflict between multi-dimensional ideologies. She considers it her duty to play each character. Through the analytical facts of this research work, my aim is to make you aware of the social aspects of the life of women and Muslim women. An attempt has been made to portray the life situations of most of the women of the Muslim community through the life experiences of Muslim women. Combining the three sided grounds, it is known that Muslim women in India are not seen as mere women. Rather their existence is seen as a religious identity. These women are not only suffering from conservatism and traditionalist views but also from the curse of social backwardness. If all these facts are studied separately then perhaps this problem will not end even in the next fifty years, so I have tried to understand the realities of the life of Muslim women with limited aspects. It is therefore necessary to understand the perspective of these Muslim women to understand the realities of inequality, discrimination, community complexity, real values of religion and changed discourses in the patriarchal system. There is a discrepancy between the interviewed Muslim women's lectures and the standard institution. I have tried to know these facts as to how the identity of Muslim women is seen in relation to the social and cultural world. In this research, women and their lives, the role of their work, patriarchy, second citizen's identity, etc. have been discussed in the literature related to gender inequality. In the literature based on community life, the aspects of socialization, work division, role bearing etc. have been considered.

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Literature related to religious ideology gives a feeling that the basic texts of Islam do not have inequalities on the basis of men and women. It has been told in these literature that according to the responsibilities of men and women in Islam, their functions have been divided, but this division never means that women cannot do men's and men can't do women's tasks. An attempt has been made to throw light on this misleading cover. To understand the myths and realities related to the life of Muslim women in India, it needs to be understood minutely. The realities of a society cannot be known just by saying that Muslim women and community are conservative and traditionalist. Unless these sensitive issues are studied objectively and logically, this community cannot be thrown out of dogmatic beliefs. The progress of any society can be judged by the status of the women of that society. The status of women reflects progress. Issues related to the status of women are seen as very sensitive. In this document, an attempt has been made to look at the sensations of the life of Muslim women on three levels. Attempts have been made to expose the myths and real problems of Muslim women through gender inequality, the interrelationship of community and religion. This work suggests that the cause of Muslim women's problems is not just religion, but also their gender identity and community, which make their lives limited and painful. Due to these factors, it lags behind in the field of development. An attempt has been made to understand the problems of Muslim women through many subtle factors.

**Gender Identity-** Gender identity in every society operates through patriarchal society or masculine ideology. The work division of women in India is determined through social and cultural roles. The person who determines this cover considers himself supreme and worthy. Menon (2012), The patriarchal system works on women. What does a woman follow these rules because the thread of ideality and purity is tied in her lap. Women are seen by the society as an idol of love and kindness. This cultural practice creates differences between men and women and this different behavior threatens the identity of women's lives. Due to these dual identities, women live in the illusion that they are the queen of their home and family, but when it comes to making decisions, they are given the impression that they are not capable of taking decisions. This structure of the sky is created by the patriarchal system. Similarly, the day-to-day life of every woman is created through masculine thoughts. Due to this their day-to-day life-world is created. Women will come out of these problems only when they realize their own self. She knows her rights but unfortunately many women do not realize these facts. Such a structure is created by the family, community and society in which emphasis is placed on making the role of women altruistic / renunciation. Muslim women are also suffering from these problems. She is a woman before she is a Muslim, and for every woman in every society, there are only one malevolent ideas that work. In India, Muslims being a minority are more concerned about the safety of the women of their community. In the name of security, they impose many rules on the women of their community. By citing Hadith and Quran, one-sided things are exposed in the society. All the rules and methods are suggested for women only. Whereas in Islam the same things have been said for men and women. Islam does not speak of inequality, but the role of men and women is done equally Thanvi, (2002). The security threat to Muslim women has increased more since the partition of the country. More concern is expressed by the community regarding Muslim women. Due to this the Muslim woman is facing the threat of her identity. The political heat, media and communal tensions generated by the people give some distinctive identity to the Muslim community and women. Whose basis is considered to be religion, which is not absolute truth?



Such thoughts create sensitivity. Due to such views, Muslim communities try to distance themselves from the non-Muslim environment. Women use niqab and hijab to go to public places. To do so is pressured by their community. Women accept these pressures as per their wish. It is her compulsion to obey these restrictions, because only after doing so she can go out. On the other hand, the women who live in the houses forget their self. Considering the responsibilities of the house as her duty, she does it. While performing their duties, women forget their own identity. The role of women is displayed by linking it with religion, most of the rules and beliefs are social and cultural rather than religious. Muslim communities have many problems like poverty, illiteracy and unemployment etc. Due to these problems she is afraid to go out of her community entrance. Therefore, in the majority areas, it is such that due to lack of mobility in community and ideas, the path of progress suffers, the reason for all these social and communal believed to be religion, which is not absolutely truth.

The identity and identity of women and Muslim women in India are seen to be linked to the complex of religion and culture. All this reason is social. In Islam, women and men have been given equal rights. In matters of sexuality, it has been said in the Qur'an to take precautions for both men and women. The feminist side of these rules is harshly exposed in the community environment. The work of making a woman a woman is done by the women themselves, but things related to men are not exposed. There is a concession in this. In the same society, the rules of the same religion are socialized in this way. The things of Islam religion are presented in a wrong way. Islam religion gives many rights to the women of its society, such as the right to property, the right to divorce, gives many rights to education and business. Most of the women are not aware of these rights. Even women who have knowledge, they do not want to get it because of the fear of patriarchal system. Thus the fundamentals of Islam which gives women rights are not socially exposed. All these problems arise due to sky socialization. In the process of socialization, women have to strictly discharge the duties of women. In this way the surface of inequality is created.

According to Hurtle R, (1974) gender inequality is prevalent everywhere in the world. The structure of equality is incorporated into the individual's brain during childhood socialization. This system establishes the nature of bilateral equality and inequality in the society. This socialization determines the gender division of labor. These divisions of labor play an important role in building the feminine of women.

**Socialization of Muslim Women** - Being a minority community in India, Muslim women have to deal with the process of two-way socialization. Family, community and education play an important role in their socialization. To know the realities of all these facts, I have done a case study of six Muslim women. The experiences of women under this study have been meticulously collected. The process of socialization of Muslim women can be understood by several factors.

**Family Structure-** The institution of family is found in every society. It performs the functions of socialization and social control. My family experience and meaning are different for educated, semi-educated and uneducated respondents. The women of the uneducated class understand the meaning of the Rubina and Noorjahan family as personal unity. Professor Ikhtiyar of the educated class says that the family is the institution that teaches the values. How the personality of the person will be, it determines the family. The semi-educated Amina and Abresam say that the family does the work of making us poor. It was seen in this study that the type of family environment of the woman was related to the same thoughts.

**Cultural Process and Clothing Style Pattern** - At present, the culture of any individual is judged by the process of dressing. Diversity and distance between



different communities arise due to the coexistence of many cultures. My uneducated grandfather says that we should wear the same clothes that our religion has made for us. Rubina and Noorjahan say never to wear hijab and niqab, say we work hard.

**Islamic rights of marriage** -In Islam, marriage is called a compromise. The permission for Nikah has been granted without any coercion from both the parties. Islam gives women the right to ask their consent at the time of marriage. Islam also allows women to marry of their own choice, but the man must be of his own business. Even after giving so many rights, women are socially deprived of their rights. Among my respondents, women from the educated class were married at the age of 10, which is against Islam. Some were married when they were adults but their consent was not asked. It is assumed by the family that our decision is right for them. We don't need to ask our girls. Thus the disparity between Islamic rules and social rules is visible.

**Area of Muslim majority** - Butalia (1998) says that after the partition of the country, there was a voice of Muslims in India and Hindus in Pakistan. Because of this problem each started to form their own separate community and live in it. Women had to accept and tolerate whatever community rules were made due to the segregation situation. Most of the Muslims in India prefer to live in Muslim dominated areas. The community spirit gives them a sense of security. There is a community belief that children socialize easily by living together. When asked these thoughts to her respondent, she says that there is a Hindu settlement where we live. Here people stare at my daughter. The second respondent says that we are treated with inferiority complexes and as untouchables. There are two reasons for this- one we are poor, second we are Muslim. Women of religious ideology say that our entire family is spread within two-three kilometers. We enjoy staying here. We make all the festivals together. Women of the educated class have also supported these things. These women are able to see equality, unity but are unable to feel the ideology of inequality. Due to being attached to the same ideology, the mobility in these societies is seen in slow pace. These communities do not adopt new ideas and changes by themselves, but they adopt the provisions by law under compulsion like the issue of triple talaq.

**Fear of security**- Many strict rules and laws have been made in the society regarding the safety of women. Khan (2018) says that the thinking of Indian society is that we have to protect the things of women which do not belong to them. Therefore, as soon as a girl is born, her family members become sensitive. A woman from uneducated class says that we are concerned about the safety of our daughters. We are poor if something wrong happens to us then both law and society will not help us. A woman from the educated class says that if we do our business then no one enjoys harming us. The reason for their confidence is to be educated. Those who know their rights. Women of Islamic thought say that we go anywhere with the men of our house. That's why we feel safe. So they also wear veils so that they can be protected from non-men.

## Islamic Right to Education

Education serves to make every living being social. Education is of great importance in Islam. It describes how to live life to the fullest. Which can be understood by reading? There are two types of educational institutions in Islam, first is Maktab and second is Madrasa. Primary education was provided in Maktab and higher education was provided in Madrasa. Both men and women were trained through these means. Thus, in the early period of Islam, women were provided with all kinds of education. Women knew all their rights and inequality was negligible. Due to



the loss of power after the arrival of the Muslim British in India, Muslims opposed English education. Because of which it went backward. Very few people started reading Islamic education with the pattern. Due to these reasons the Muslims lagged behind both their religious education and social education. My respondents have taught their daughters. She wants our daughters to move with the times and progress. For all these reasons, it is known that the life of Muslim women is less affected by religious restrictions and more by the social and patriarchal system. Due to not changing themselves according to the demand of the society, today the women of the Muslim community remain the subject of discussion. Unless these women are not concerned with education, awareness, self-reliance, then they will continue to be victims of exploitation. They have to think for their own development and come out of the traditional ideas and work.

**The Social Relationship of Islam and Patriarchy-** In Islam, men and women have been given equal rights (Qur'an 9:71) Their functions have been divided so that both can lead your life well (Al-Bukhari 21:60) The patriarchal ideology took the process of this division. Exposed as one sided. Socially, this process of division has been made a way to show dominance among men. Women fulfilled their responsibilities well. The men understood their dedication and sacrifices as their weakness and started considering them as dependent on themselves. Due to this the future of women started going into darkness. All these problems have arisen due to distance from Islamic education and culture. The religion of Islam is kept under suspicion due to limited knowledge. Due to which Muslim women have to face many social problems. Due to social depravity, Muslim women get away from their entitlements.

### Muslim women Rights in Islam

Muslim women have been given many rights in Islam, but here the main rights have been discussed. Property right in Islam- Muslim women are given rights and participation in the property of each man (father, son, grandson) on a different percentage basis (Al-Nishai 4:7) It is said in the hadith that you should pay the dues of women so that they do not fall prey to anyone. Don't ask them for their property. Despite giving all these rights, the condition of Muslim women seems pathetic. These women are afraid to demand their rights because of the patriarchal system. My respondents told that if we ask for our property right then our relation with our family members will get spoiled. Thus the distance between Islamic and social rights arose. This is also happening because at present, instead of reading the meaning of the Quran, it is mostly read in Arabic language. Many misconceptions have spread about Islam due to lack of realization of religious rights. Due to these misconceptions women keep getting away from their real rights.

After analyzing the data and narratives of their lives one major fact appears in life -world of Muslim women is guided by a community, dominance of patriarchy, fear of minority identity the questions of maintain purity of blood by putting their women under veil, the idea of Ideal women, make Muslim women triply vulnerable. Patriarchy is fuelled with cultural taboos supplemented by religion. Their identity created a gap and push them back Muslim women due to their conservative Life -Word could not move forward in the field of education even if they are educated due to social and cultural dogmas there did not get exposure.

Thus the intersectional identity created by gender, community and religion create a life -word of Muslim women which do not permit liberative spaces and make them more vulnerable.



## Chapter 7 : Gender Gap Outlook of Tribes: A village Level study in Kerala

Muhammad Rishad K.P.

This article focuses on the nature and dimensions of the gender gap and socio-economic life of Paniya and Kurichya tribes in a village in Kerala. Lack of proper knowledge, awareness, and rigid cultural beliefs with traditional systems introduced gender gaps in the attainment of education, health, and income. However, tribal women have lost the earnings of education, health, and income in their daily life compared to men. Of the tribes, only the Kurichya tribe has more benefits in gender equality and developmental lifestyle than the Paniya tribe. In the above background, this paper examines tribal education, health, and income in Kerala in 2022. Examining the educational, health, and income status lead to issues in intra and inter s gender disparities in tribes. The study revealed primary data through interview schedules and observations and secondary data from tribal governing bodies and other sources.

**Keywords:** Gender gap, Education, Health, Employment, Tribes, Kerala

### 7.1 Introduction

The gender gap is not one homogeneous phenomenon but a collection of disparate and interlinked problems (Sen., 2001). The gender gap is the difference between women and men as reflected in social, political, intellectual, cultural, or economic attainments or attitudes. The global gender gap index aims to measure this gap in four key areas: health, education, economics, and Politics (Society, Gender Gap Report 2021). In India, the gender gap is not in a Progressive manner because, per the 2021 gender report, India's position is 140 out Of 150 nations. In the area of economic Participation, which includes: labor force participation, wage equality for the same work, earned income, legislators, senior officials and managers, and professional and technical workers, the contribution of women is meager as compared to men (Global Gender Gap Report, 2021). Examining gender relations reveals the many conditions men and women experience and the different results of policies and programs on individuals due to their situation. Gender analysis is concerned with gender disparity, which shows discrimination against women based on gender.

### 7.2 Gender Gap: Terms and Concepts

**Gender Gap:** Unequal difference between men and women and boys and girls, mainly as led in fulfillment of development goals, access to resources, and levels of participation. A gender gap indicates gender inequality, **Gender balance:** This is a human capital problem calling for equal participation of all genders in all areas of work (international and national staff at all levels, including at senior positions) and programmers that agencies initiate or support (e.g., food distribution programs). Earning a balance in staffing methods and building a working nature that is apt to a different workforce improves the overall effectiveness of our policies and programs and will enhance agencies' capacity to serve the entire population better. **Gender-based Barriers:** Barriers that women or men face result from their

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gender. Examples of constraints women farmers face might be not having title to their land, male-dominated cooperative membership, and being more tied to their homes, preventing access to extension services. Constraints that are not to as general constraints, **Gender-based violence (GBV)**: An umbrella term for any harmful act that acted against a person's will and that leads to generally established (gender) disparities among females and males. Acts of Violence such as body violence, which includes sexual abuse and forced prostitution, domestic violence, trafficking, forced/early marriage, harmful traditional practices such as women genital mutilation, honors killings, and widow inheritance, **Gender equity**: Which is being fair to men and women, boys and girls, and notably the Equality of outcomes and results. Gender equity may involve temporary special measures to compensate for historical or systemic bias or discrimination. It refers to fair differential treatment that positively addresses a bias or disadvantage due to gender roles, norms, or differences between the sexes. Equality indicates the interests, needs, and priorities of both women and men and girls and boys, recognizing the diversity of several groups and that all people are quickly developing their abilities (UNICEF, 2017).

### 7.3 Tribes Education

Government planners see education as vital for helping tribal people. Copes with national integration and education will also decide their welfare and credibility in life. The tribes that remain marginalized or negligent in education will suffer the consequences. Compared with the literacy rate of 21.34% for the general population, literacy among tribal peoples in India is almost 6%. The union and state governments have spent considerable sums on tribal youths' education. However, scheduled caste and tribes assert that unless exploitation among the tribals is combated and eliminated through education, no improvement in tribal welfare occurs within tribal areas; education can be a basis of both governments in the federal system and argues there are no lacking factors to implement tribals' education and scheme. Most tribal youths find these incentives unattractive. However, consequently, the government's dream to assimilate the tribes remains unfulfilled and raises fundamental questions about implementing such policies and strategies. The educational schedule – the school year, daily classes, and holy days – is organized with little understanding of tribal cultures, tribal festivals and celebrations, and the seasonal pursuit of agriculture and gathering are not considered when planning an educational timetable. All too often, teachers hold classes as they would in cities or towns, ignoring the daily or seasonal habits of tribal peoples.

### 7.4 Tribes Health

Without health, wisdom cannot reveal itself; strength cannot fight, intelligence cannot be applied, art cannot manifest, and wealth becomes useless (Halophiles, 270-BC). Health is the most precious thing in human life, especially with the emergence of the most modern communicable diseases in the current scenario. As per scientific studies power of human immunity is decreasing day by day as well diseases are discovered generally in the world.

In 2011, while 40.6 percent of tribals were below the poverty line, the proportion among the rest was 20.5 percent. In the health area, the critical indicators among tribes remain very poor. For example, according to the National Family Health



Survey 4 (NFHS-4) (2015-2016), the under-5 mortality among the tribal population was 57.2 per 1000 live births compared to 38.5 among others, and the infant mortality rate (IMR) was 44.4 per 1000 live births versus others of 32.1. A child born to an ST family in India has a 19 % more risk of not surviving in the neonatal time and a 45 % greater risk of dying in the post-neonatal period than other social classes. One telling example of disparity for tribals relative to the rest of the population comes from Kerala State, where in 2013, as per calculations, the lowest IMR of 7 per 1000 live births. According to a UNICEF-assisted study, the rate in the tribal community of Wayanad, the district with the most significant tribal population in Kerala, was 41.47. This study takes over in the comptroller and auditor general (CAG) of India 2014 report.

Child malnutrition rates are also significantly higher, and poverty is more common for tribal populations than for other populations. In a cross-sectional study conducted in 2015, three-fourths (76.6%) of the 2926 under-5 children surveyed in the tribal district of Melghat in Maharashtra, India, were found to be severely or moderately undernourished. The situation of under nutrition is hugely worrisome in most tribal areas. The prevailing situation is primarily since the ST population has for centuries suffered from neglect from a policy point of view. Even today, in areas where tribals live, the health services remain grossly underdeveloped, and population access to good quality health services is at best abysmal.

## 7.5 Tribes Income

Millions of tribals continue to inhabit our forested landscapes and depend on forests for food, fodder, firewood, and water. Subsistence agriculture and minor forest produce (MFP) are the two primary sources of income; employment under MGNREGS also provides temporary incomes. While on the one hand, families are trying to get back home, on the other, the lockdown has left many like Inder Singh, from the Kamar tribe (PVTG), stranded in the forests with no income and food. He says, “We started eating rice and salt after 3-4 days into lockdown. We usually sell bamboo products in Manipur market, which gave us cash incomes, but markets are now closed”. The conditions of such communities are no different from the migrants stranded on roads. Approximately 70 percent of tribal incomes come from MFPs such as *mahua*, *tendu*, *chironjee*, *chaar*, and bamboo. Unfortunately, the lockdown, which began in March, coincided with the MFP harvesting season. It was a double whammy for tribals this year. Erratic weather initially delayed the normal flowering and fruiting of trees like *mahua* and *chaar*; by the time people started collecting them, the lockdown shut the markets. These products provide the much-needed cash income. A window of sale of MFPs is short and time-bound; if not procured and stored, the products have no value. Communities from Odisha and Chhattisgarh are already reporting income loss. If the collection and sale of *tendu* leaves (used for making *bidis*) also get hit in the coming months, people will be utterly dependent on Public Distribution System for food. Two critical needs at this juncture are cash in hand and food. Minister for Tribal Affairs has already written to the Chief Ministers of 15 States and State Nodal Agencies suggesting procuring MFPs at Minimum Support Price (MSP). The Tribal Cooperative Marketing Development Federation of India (TRIFED) has also written to the Chief Secretaries of States and Union Territories and all state-level nodal agencies to find ways to reduce the impact of COVID-19 on MFP-based trade.



## 7.6 Tribes of Kerala

There are 36 notified tribal communities in the State, numbering 484,839. Each community is heterogeneous in terms of culture, belief, livelihood strategies, social organization, economy, and developmental perspectives. Major tribal communities in Kerala are Paniya, Kurichchya, Kuruma, Kattunayakans, Uraliese. In Wayanad, Irulas of Attapady, Muthuvans, Malayarayan and Uralies of Idukki and Kottayam and Kanikkar of Thiruvanathapuram. Five tribal communities are notified as primitive, considering the transition stage into modern society. They are Kattunaikans of Wayanad, Koragas of Kasaragod, Cholanaikans of Nilambur Valley and Malapuram district, Kurumbar of Attappady and Palakkad districts and Kadars of Cochin. So there is no proper definition of Adivasi. Generally, they were the original inhabitants of a region or locality, leading an isolated life and having minimal contact with the rest of the population. Several characteristics have also related to Adivasi communities of India. These include: They have firm ethnic boundaries based on kinship and have their dialect instead of languages. They lead a life based on a subsistence economy; their customs and traditions are distinct from that of other communities; unlike castes, which form part of a complex and inter-related local economic exchange system, tribes traditionally were self-sufficient economic units. However, many of these criteria may not apply in specific instances, in defining an Adivasi, particularly in Kerala. For instance, language does not always form a criterion for many Adivasi communities of the State, as most speak Malayalam or a dialect close to Malayalam. Similarly, they cannot always be available as people living apart as the degree of isolation of various Adivasi communities of the State is varied depending on the localities in which they inhabit. However, an Adivasi community of the State typically consists of lineages whose extended families provide the basis for social organization and control. They were the aborigines of a region before the arrival of any settler peasantry in the locality they inhabit today. Tribes residing in Kerala were primarily engaged in agriculture or allied activities. Among all Tribes, Adiya, Irulas, Paniya, Kurichchian, and Kanikkars are leading cultivators (Luiz, 1962). Their principal crops include rice, ragi, cholam, tapioca, ginger, and cardamom. Tribes have a headman named 'Muppan' and his wife as 'Mooppathy'. Mooppan is known for finalizing marriages and having the power to attend all weddings and funerals within his territory. Each community has different customs and traditions relating to the authority and jurisdiction of mooppan. For Irula community, they permit mooppan to have two wives, and Mannans provide spacious hut with coat to sleep for mooppan. Most tribes followed Makkathayam, i.e., 'succession through male line' (patrilineal rule), except Kurichchians, Kunduvadias, and Malayarayas. Taboos are relevant in the conditions of tribal societies, and essential taboos show puberty and woman in menses and childbirth. Thirty-five communities are on the Scheduled Tribes list of the State. Most of these communities distribute in the Wayanad, Palakkad, and Idukki districts, which account for more than 62 percent of the total tribal population. Most of the Adivasi communities of the State inhabit the Western Ghats in proximity to the forest ecosystem.

## 7.7 Kurichiya Tribe

kurichians are inmates of the Kannur and Kozhikode Districts. The Kurichian is one of the Scheduled Tribes of Kerala and stands fourth in the position. The Kurichian



are situated into four subdivisions, viz. Kristian of Wayanad, Kunnam Kurichian of Kannavam forest, Ancilla Kurichian of Tirunelly, and Pathiri Kurichian. The Kurichian speak and write Malayalam within the family and with others, though with a distinctive accent and intonation. The economy of Kurichian depends on agriculture sector. The Kurichians are Hindu tribal religionists who worship are Bhagawati, Malakkari, Athiraplan, and Munnan daivam as their family and Kulam deities. The Kurichians have a reputation, no fear, and trust. According to the 2011 census, Kurichiyas population is to be 35,171 (KIRTADS, 2017).

### 7.8 Paniya Tribe

Most tribes in Kerala state hail from the Paniya tribal community. Paniyas people in the regions of Wayanad and the neighboring parts of Kannur and Malappuram. Paniyas, tribes, Wayanad, Kerala, in Colonial rule, the Paniyas were once sold along with plantations as the landlords. They were also interested on to be coffee thieves by higher castes. The word ‘Paniyaan’ means ‘worker’ who were to have been the workers of non-tribes. Dictatorship appears to be the general rule among the Paniyas. In marriage bride price is the same as in other tribal communities, and remarriage of the widow is applicable. There is no practice of pre-puberty marriage, which have only a crude idea of religion. Their principal deity is called ‘Kali.’ They also worship the Banyan tree. They hesitate to cut such trees, and if anyone attempts to cut them, they fall sick. Paniyas daily life is changing nature as an after effect of policies and programs by the central and state Governments.

### 7.9 Review of Literature

Sl. No.	Authors	Year of Study	Area of Study	Findings
1	Sabu Ulahannan, Sundari Ravindran T. K, Srinivas Prashanth	2020	Wayanad District of Kerala	<i>The disparities in child nutrition among tribal communities indicate the lack of effective targeted policies and initiatives among Paniya and Kurichya groups to ensure food security and women empowerment.</i>
2	Gosh Kumar Arun	2007	Jharkhand & West Bengal States	The female literacy and gender gap are high in tribes in Jharkhand as compared to West Bengal.
3	Shah Reena, Belanger Daniele	2011	General study on India	Tribal women in India’s northeastern states are more likely to use maternity health care facilities than women in the nation’s central states.
4	Khan Sadia, Hasan Ziya	2021	General study on India	Tribal women experience discrimination in terms of work, education, health care, and political representation all over India.



Sl. No.	Authors	Year of Study	Area of Study	Findings
5	Jama Aamir	2014	General study on Pakistan	The Pashtun tribes in Pakistan are not friendly with gender equality because of a lack of alliances with influential community leaders, especially religious leaders, exploiting existing institutions like the mosque, Jirga (council of leaders), etc.
6	Ghosh Biswajit, Chouduri Tanima	2011	Tripura State	Modern economic policies negatively affected rural tribal women. But urban tribal areas improved education, work, and personal mobility with lacking Some traditional values.

### 7.10 Statement of the problem

The study of tribes or indigenous people has been one of the essential elements of anthropology. Not only important for anthropology but also crucial in terms of policy formation of the national government to achieve broad goals of these types of micro study will not come out. It is challenging for the government to formulate particular policies for backward communities. Gender equality is very much an essential factor anywhere in society to accelerate human development as well as economic wellbeing. The current research studied Kurichya and Paniya tribes in Vanimel village Kozhikode district, Kerala, trying to rectify the three factors influencing the gender gap and the standard of living for tribal people Education, Health, and Employment. Government planners see human development as indispensable for helping tribal people cope with national integration. Gender equality will also determine their life's prosperity, success, and security.

### 7.11 Objectives of the study

- To identify the influential factors for the gender gap

### 7.12 Database and Methodology

A comparative analytical study facilitates among *Kurichya* and *Paniya* tribal communities in northern Kerala. The study involved the utilization of various tools for information. Primary data emphasizes through primary data sources with the help of a structured Questionnaire in variables like family size, gender, age, education, occupation, Health facilities, Size of dependents, service of scheduled tribe promoters, and service of tribal development officers. Additional information captures from secondary sources through discussions and literature review. Some of the tools described below:

### 7.13 Primary Sources

Individual Interviews: women and girls in both Paniya and Kurichya tribes were individually interviewed to seek personal opinions. Fifty such individual interviews were conducted. The selection was made on a random sample basis. Individual interviews were also conducted with tribal promoters and tribal development officers, who are the representatives of the Government for the upliftment of tribal people. Focus Group Discussions (FGDs): FGDs helped extract qualitative

information and cross-checked the same to have a concrete understanding of the situation. Although it consumed much time, it gave an excellent outcome. Moderating and leading the discussion as per the objectives is essential. It was necessary to keep the discussions focused and cautiously make the participants give the information sought. Each tribe had at least one FGD, and there are two such FGDs in the sample area. Observations: the researcher was careful and verified facts through his observations. It was found to be another successful methodology, which enabled the researcher to compare two tribes' respondents.

### 7.14 Secondary Sources

They collect relevant documents from scheduled tribe promoters, tribal development offices, and State Government bodies like Kerala Institute for Research Training and Development Studies of Scheduled Castes and Scheduled Tribes (KIRTADS), Central Ministry of Tribal Affairs, research papers, articles, journals, etc.

### 7.15 Results and Discussion

**Table-7.1. Educational Qualifications of Respondents**

Educational Qualifications	Paniya Tribe		Kurichya Tribe		Total	
	Male	Female	Male	Female	Male	Female
Not Studied	2	6	4	1	6	7
Lower Primary	4	2	3	4	7	6
Upper Primary	5	2	6	2	11	4
High School	1	0	2	1	3	1
Higher Secondary	1	0	0	1	1	1
Under-Graduation	0	0	1	0	1	0
Post-Graduation	1	0	0	0	1	0
Post-Graduation & Above	0	0	0	1	0	1
<b>Grand Total</b>	<b>15</b>	<b>10</b>	<b>15</b>	<b>10</b>	<b>30</b>	<b>20</b>

Source: Primary Data

As per primary data, out of 50 respondents, 25 belong to the Paniya tribe, and the other 25 belong to the Kurichya tribe. In identifying the gender gap in the respected study, the role of education is significant. In both communities, male respondents are more educated than female respondents. Out of 25 respondents in the Paniya tribe, 15 male respondents are educated, ten female respondents are educated, and the highest educational qualification also belongs to one of the male respondents. In the case Kurichya tribe, the situation is the same in numbers out of 25 respondents; 15 males are educated and ten females at different levels. However, in Kurichya, the high-level educated respondent is a female, and female respondents have narrow differences in primary education compared to male respondents. In both Paniya and Kurichya tribes in the study area, educational factors mostly favored male respondents, especially in the Paniya tribe.

**Table 7.2: Availability of Health Amenities**

Health Amenities	Paniya Tribe		Kurichya Tribe		Total	
	Male	Female	Male	Female	Male	Female
Health Insurance	7	2	8	2	15	4
Medical Camp	5	3	7	1	12	4
Availability of Government Hospital	4	4	2	5	6	9
<b>Grand Total</b>	<b>16</b>	<b>9</b>	<b>17</b>	<b>8</b>	<b>33</b>	<b>17</b>

Source: Primary Data

The health factor is mainly discussed and distinguished in tribal daily life. Generally, tribal people have to face several issues to attain health facilities because, ordinarily, their livelihood system is far away from familiar places. This particular study assumes that respondents achieve the health amenities. In the Paniya tribe, out of 25 respondents, 16 male respondents enjoy all health amenities, whereas nine female respondents have this. On the occasion of Kurichya, out of 25 respondents, 17 male respondents facilitated all health amenities were eight female respondents only got it fully. So the health amenities and availability is essential in any area without gender difference in human life. In the particular case of tribes, health facilities are the necessary arrangement for women and children, which is depleted in the current study.

**Table 7.3 : Income Aspects of Respondents**

Income Aspects	Paniya Tribe		Kurichya Tribe		Total	
	Male	Female	Male	Female	Male	Female
Wage from employment	8	3	9	4	17	7
Income from owned properties	3	0	3	1	6	1
Financial Aids from Government	4	2	2	3	6	5
Availability of Financial Institutions	3	2	1	2	4	4
<b>Grand Total</b>	<b>18</b>	<b>7</b>	<b>15</b>	<b>10</b>	<b>33</b>	<b>17</b>

Source: Primary Data

Income is an essential factor in surviving any livelihood in human life to attain basic needs like food, cloth, and shelter. In anthropology, tribal livelihood and income sources are not every days because they are not living with ordinary people and typical environment. Mainly the sources of income related to agriculture and allied activities or forest products or heritage places etc., as if the current issue focuses on the source of income and its availability among Kurichya and Paniya tribes in the study area. 7 Paniya tribe females attaining the income were 18 males attaining this. 10 Kurichya females acquired income through various sources were 15 male respondents got it. Despite this, the focus on income reveals that female respondents got the slightest chance to meet income compared to males, whereas Kurichya tribe females got opportunities as good ration Paniya give fewer chances to females.

### 7.14 Way Forward

Tribal is also a part of the society, but they are categorized as a back word community compared to others. The overall view of educational, health and income aspects varied based on gender disparities in their self which should be want to undergone in the future to create remarkable socio-economic developments. The outsider’s view on tribes has not changed, and which factors influence improving tribal education, health, and income developments. Authorities of government, especially local bodies, should ensure that women’s participation in education and income generation activities want to monitor the availability of health facilities among tribes without any gender difference. If there is a compact governing body with tribal settlements, it will emphasize the achievement of income and education between males and females equally in tribes. Government can also check the



accessibility with the availability of policies and programs without the gender gap and create opportunities for entrepreneurship among tribal women to avoid income-related gender disparities.

### 7.15 Conclusion

This study attempts to show the gender gap in the availability of education, health, and income in an area in a village on the northern side of Kerala. The tribal culture of the area and its traditional practices prevailed in almost all aspects of Indian culture and civilization. Likewise, the Tribal population is also very much varied and diversified. This Paper analyses and exposes both tribal communities that Paniya and Kurichya, in the aspects of education qualification, availability of health amenities, and income sources which are less favorable to women and more to men. However, the clear-cut data shows that the Paniya tribe had more gender disparities than the Kurichya, which means the attainment of education, health, and income is favorable in some amount for women in the Kurichya tribe. Among both categories, the Kurichya tribe is more developed regarding the gender gap. The government provides different policies and programs to tribes that are satisfied with suitable manner except for equal participation of women. The development, as well as gender equality, is maintained only Kurichya tribe because the Paniya tribe is trying to maintain their traditional and unique culture and believes the Kurichya tribe is trying to follow the mainstream and modern life methods.



## Chapter 8 : Conclusion

### 8.1 Summary of Findings

The report intended to contribute to the evaluation of policy and regulation efficacy at the national and international level, taking into account current welfare regimes and corresponding labour market disparities. The report has envisaged to enable assisting the policymakers in comprehending the implications of gender disparities for framing affirmative assertive trickledown impact on the stakeholders. In this chapter briefly each chapter is summarised.

In chapter two, a comparison was drawn between the developed and developing countries gender gap index in section 2.2 and 2.3., a total of ten countries were taken. For the purpose of comparison five developed countries were shortlisted based on United Nations Human Development Report 2020, and five developing countries based on Gross National Income, 2020. In section 2.4. Global Gender gap trend amidst G20 nations for the year 2022 were undertaken and in section 2.5 global gender gap trends in India since the inception of the report i.e. 2006-2022 was undertaken.

In chapter three, an analysis of the methodology was undertaken. The goal of the Global Gender Gap report is to offer a consistent annual metric for the assessment of progress over time. Using the methodology introduced in 2006, the index and the analysis focus on benchmarking parity between women and men across countries and regions. In this chapter a detail of the methodology was given which is used in assessing the global gender gap.

In chapter four, the state of gender gap in India is undertaken vis-à-vis goal V of the SDG. The Sustainable Development Agenda, adopted by UN Member States in 2015, set a 2030 deadline for the achievement of gender equality and the empowerment of all women and girls. The achievement of gender equality is the fifth of 17 Sustainable Development Goals (SDGs) laid out in the Sustainable Development Agenda. This chapter looked at the progress India has made in pursuit of achieving gender equality.

Chapter five, titled- India: a nation trying to address gender gap since ages: a contemporary take on understanding the gender disparities prevalent in various spheres of our life explores the best approach to raise India's pitiful rating is to treat women fairly. The \$5 trillion economy objective is something that both the government and business owe to the "other (better) half." So that women have greater access to employment and resources, it is critical to enhance the representation of women in leadership roles at all levels. The chapter concludes with an understanding that the government must go beyond symbolic gestures and support women in overcoming exorbitant economic and social obstacles.

Chapter six, titled- Social Construction of Identity: Intersectionality in the Life -World of Muslim women in Prayagraj District attempts to look at the problems related to the life -world of Muslim women on three levels. Gender inequality, community and religion interplay an interjectionally shaping the life-world of Muslim women in India. Gender inequality exists in some form or the other in every society but community and religious status are seen in different forms in the same society. In this work it has been seen that how effective these three dimensions are in connecting and keeping Muslim women away from the mainstream society. Under gender identity, every woman is expected to fulfill her social and cultural role well. Women should maintain their ideality and purity. When it comes to



Muslim women, these ideal rules add up. The Muslim community is expected to maintain its feminist identity through community and religious norms. Social acts are emphasized to be performed on the basis of religious rules. The life of Muslim women is seen to be embedded within the community and religious landscape. This study revealed that the life-world of every Muslim woman is not the same. Religion and community rules, regulations play an important role in their lives, but economic and educational factor also play an important role in changing the realities of their lives. Education plays an important role in removing the darkness of their life and giving them economic empowerment, self-esteem and confidence.

Chapter seven, focused on the nature and dimensions of the gender gap and socio-economic life of Paniya and Kurichya tribes in a village in Kerala. Lack of proper knowledge, awareness, and rigid cultural beliefs with traditional systems introduced gender gaps in the attainment of education, health, and income. However, tribal women have lost the earnings of education, health, and income in their daily life compared to men. Of the tribes, only the Kurichya tribe has more benefits in gender equality and developmental lifestyle than the Paniya tribe. The paper examined tribal education, health, and income in Kerala in 2022. Examining the educational, health, and income status lead to issues in intra and inter s gender disparities in tribes. The study revealed primary data through interview schedules and observations and secondary data from tribal governing bodies and other sources.

## 8.2 Policy Recommendations

- More jobs and better quality in work Employment creation and the existence of demand for workers will directly influence the decision to participate in the labour market. Such demand depends on a combination of the general macroeconomic situation and the underlying functioning of the labour market as well as on promoting an environment favourable to business creation and self-employment. The quality of the jobs offered will have an influence on entry into the labour market, but more particularly on the decision to stay in a job and in the labour market. Improving quality in work to provide a safe, attractive and adaptable work environment is a crucial requirement for older workers to remain longer at work and for women to enter or return to the labour market.
- Choosing to participate in the labour market depends, inter alia on individual financial circumstances and the alternatives available. Income from work is balanced against other sources of income and any costs involved. The different effect of tax-benefit and wage formation systems on men and women should be reviewed for their impact on the decision to take up work and to remain in employment, particularly in family income situations involving means tested benefits. Attention should be focussed on the overall eligibility rules of benefits, including the level and duration, the conditions for benefit receipt and job availability requirements. Making work pay requires an examination of the interaction of wage levels, particularly at the lower end of the pay scale, and the incentives and disincentives built into the tax/benefit system. The relationship between minimum wages, social benefits and taxation on labour affects the decision of many low-skilled workers to participate in the labour market.
- Ensuring a good match between the jobs available and the skills and competencies of the population through life-long learning is essential if labour force participation is to be maximised at all stages of working life. Making education and initial training systems more responsive to the needs of the labour market. Much effort should be placed on developing non-formal learning, particularly at the workplace and emphasis given on related issues of access, equal opportunities



and non-traditional learners to take up and/or remain in learning. Continuing to update skills during working life to respond to the changing needs is critical for raising participation and keeping older workers in work longer. Increased attention must also be given to opening access to training to people who are at higher risk of early exit from the labour market, such as low skilled workers and women. Public authorities and companies need to invest more in training for these workers. Increasing training opportunities is particularly important for raising participation in Member States and regions lagging behind. Access to relevant training for unemployed as well as inactive persons (e.g. potential women returnees) should be promoted via a stepping up of active labour market policies targeted to the needs of individuals and employers.

- The availability and attractiveness of jobs may not be sufficient to make work a real option for all. A number of other important conditions have to be fulfilled, creating a supportive environment for all. This includes the existence of modern and efficient Employment Services and would require strengthening their role in job information and job matching for both the inactive and the unemployed, adapting methods and procedures to the needs and circumstances of women, older people and the disadvantaged. Much attention should be given to cover the needs of disabled and migrants with special difficulties in job search and in accessing the labour market. There is a challenge for working parents and in particular single parents to find quality, safe and affordable day care facilities for children. Similarly, there is a need for care services for other dependants. Getting to and from work is a major problem for many to take up an offer of work. Provision of appropriate affordable transport facilities for low income and disadvantaged groups would also have a positive impact on labour force participation

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