

**Is the Legislation Pertaining to Women in India a Feminine Mystique? A Journey from Raja Ram Mohan Roy, Simone de Beauvoir, and towards Betty Friedan: A Socio-Legal Investigation**  
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**ABSTRACT**

The “liberalizing effect” of Raja Ram Mohan Roy’s social reform activities promotes liberal principles and reduces gender bias in Indian society. Thus, women’s rights violations are untenable. Comprehensive studies show that gender perpetuates global inequities. French novelist, feminist, social theorist, and existential philosopher Simone de Beauvoir claims that men oppress women by labelling them the “Other,” specifically in reference to men at every level. Man is transcendent, absolute, and basic; woman is broken and useless. In her 1963 book *The Feminine Mystique*, American feminist novelist and activist Betty Friedan claims that women endured many sorts of discrimination, some more explicit than others. The Indian Constitution provides equality, dignity, and freedom from gender discrimination, but without a change in views toward women, compliance is difficult. Women’s rights are essential to human rights and society’s progress, according to social science research. They promote gender equality by encouraging women’s economic, political, and social engagement. This socio-legal investigation examines India’s legislation concerning Indian women as a symbol of femininity. This study compares Raja Ram Mohan Roy to Simone de Beauvoir to Betty Friedan.

**KEYWORDS:** Raja Ram Mohan Roy, Simone de Beauvoir, Betty Friedan, Rights of Women in India, *Feminine Mystique*

**Introduction**

Systematic inequities are present in every nation, including India. Gender functions as a critical mechanism, in conjunction with caste, religion, ethnicity, and social rank that perpetuates socioeconomic disparities in Indian society. The “liberalizing effect” of social reform movements begun by Raja Ram Mohan Roy seeks to advance liberal ideas and diminish bias among socially separated individuals based on gender within the Indian societal framework. Das (2020) asserts that Raja Ram Mohan Roy, recognized as the architect of the Indian Renaissance, significantly advanced women’s rights, deeming this initiative his

foremost social reform effort as a notable social engineer in Indian culture. Raja Ram Mohan Roy, a national figure, advocated for the rights of Indian women and promoted gender equality in social status and entitlements. Consequently, the denial of women's rights is intolerable. Numerous research indicate that gender functions as a strategy for perpetuating global inequalities. Simone de Beauvoir, a French author, feminist, social theorist, and existential philosopher, asserts that men intrinsically oppress women by designating them as the "Other," defined solely in reference to men at every level. The woman is the object, the other, whereas the man holds the position of the subject. Man is transcendent, absolute, and essential, whereas woman is fragmented, unfinished, and superfluous. Additionally, Betty Friedan, the American feminist author and activist, contends in her seminal 1963 work, *The Feminine Mystique*, that women as a demographic faced various forms of discrimination, some more explicit than others. The Indian Constitution guarantees rights to equality, dignity, and freedom from gender discrimination; but, without a shift in societal attitudes towards women, compliance with this legislation remains constrained. The social science study underscores the significance of this discipline, asserting that women's rights are integral to human rights and vital for society progress. They advocate for women's participation in economic, political, and social spheres, thereby exemplifying gender equality in society. This investigation analyses the Legislation Pertaining to Women in India as an embodiment of feminine mystique. This study examines the progression from Raja Ram Mohan Roy to Simone de Beauvoir and ultimately to Betty Friedan.

## **Background**

### **Raja Ram Mohan Roy and Women's Rights India**

Ram Mohan Roy argued that practices such as Sati Pratha emerged as a consequence of the unfortunate status of Hindu women within society. He advocated for women's education, the prohibition of polygamy, and the right of women to inherit property. His support for women's rights can be seen as his most significant contribution to social reform as an Indian social engineer. Rabindranath Tagore, a distinguished Nobel Laureate poet, asserted that Raja Ram Mohan Roy initiated the modern age in India. He played a pivotal role in the emergence of the Indian Renaissance (Das, 2020). He was a social reformer who significantly influenced women's rights, education, and the various social, political, and economic issues in India. Raja Ram Mohan Roy critically examined the oppressive superstitions that existed in Indian society and the injustices associated with women's rights.

He aimed to free women from irrational beliefs. In reaction to cultural conservatism, Lord William Bentinck, the Governor-General, along with others, made the practice of Sati-Daha illegal. Furthermore, he has aimed to eradicate child marriage and polygamy. Raja Ram Mohan Roy, a prominent figure in Indian history, advocated for the rights of women and sought to establish gender equality in social status and entitlements. Therefore, the violation of women's rights is intolerable. Ram Mohan Roy advocated for women's equality and aimed to enhance girls' education. He criticized the practice of viewing women as property and challenged the prevalent belief in their moral or intellectual inferiority to men. He criticized polygamy, inflexible Indian caste systems, and the practice of underage marriage. He advocated for women's rights to inherit and own property as a means to enhance their societal standing.

### **Women, the Second Sex: Simone de Beauvoir**

“A woman isn't born a woman, rather she becomes one,” as articulated by the esteemed French author, feminist, social theorist, and existential philosopher Simone de Beauvoir. Simone de Beauvoir's thesis asserts that women do not have a singular mode of existence, that femininity is not predetermined, and that there is no universal ideal that all women are required to conform to. The notion of womanhood extends beyond fundamental biological realities, being primarily shaped by social dynamics that are significantly influenced by male viewpoints. A woman embraces femininity by striving to meet beauty standards set by men, often positioning herself as a passive object in society, and from a feminist perspective, this can lead to a significant loss of potential. In her analysis, de Beauvoir presents the case that women have been consistently marginalized throughout history, a process that has enabled their continued exploitation. She supports their freedom. In *The Second Sex* (1949), de Beauvoir cites numerous biblical passages and ancient origin myths to support her assertion that women are viewed as the “Other” and regarded as “inferior to males.” In these biblical narratives, women frequently represent the malevolent or vulnerable traits of a person. de Beauvoir articulates a persuasive case concerning the relationship between myth and history, underpinned by literary evidence. She posits that this relationship resulted in men categorizing women as the Other, viewing them as the darker, inferior segment of humanity, which in turn led to the conclusion that they were unfit for leadership roles. de Beauvoir analyses the obstacles that women encounter in achieving sexual, political, and economic independence in *The Second Sex*. de Beauvoir's main argument posits that men

systematically oppress women by categorizing them as the “Other,” a notion that is entirely fabricated in opposition to men in every aspect (Butler, 1986). The woman is viewed as the object, the other, whereas the man assumes the role of the subject, representing himself. He transcends the commonplace, possesses a clear and distinct nature, and holds fundamental importance. She displays indications of being impaired, unfinished, and devoid of direction. A woman demonstrates an orientation towards immanence, indicating a reflective inward focus, while he exhibits an outward projection, actively exerting his will on the external environment. She awaits his rescue, whereas he is involved in action, development, and creation. de Beauvoir posits that although it is common for individuals to establish their identities in relation to others, this viewpoint is fundamentally misguided when examining the issue of gender. Man methodically undermines the humanity of woman by defining her exclusively as the Other. de Beauvoir initiates her inquiry by analysing biology, psychoanalysis, and historical materialism to explore this question and attain a more profound comprehension of her own identity. The data in these areas reveals notable disparities between men and women; however, it fails to support the assertion that women have inferior intelligence compared to men. The assumption exists that women are inherently assigned a role of diminished importance relative to men. She analyses the early stages of female development, including adolescence and the beginning of sexual activity. Her objective is to demonstrate that various external factors influence women rather than inherently categorizing them as “feminine.” She delineates the mechanisms by which a girl is shaped to accept passivity, dependence, repetition, and introspection during her developmental stages. Various societal influences are collectively undermining her sense of self, reducing her to an object lacking agency. The woman is required to navigate a life defined by repetitive household tasks, responsibilities associated with raising children, and a subordinate position in her relationships, all while lacking avenues for creative expression.

### **Betty Friedan - *The Feminine Mystique***

Betty Friedan, the American feminist, argued that women faced various forms of discrimination, some of which were more apparent than others. She highlighted that they were especially vulnerable to a widespread system of misleading beliefs and ideals that promoted the notion that their identity and personal fulfilment should derive from their roles as devoted wives and mothers. Betty Friedan conducted a thorough analysis of existing constraints and advocated for equitable opportunities for women. She coined the phrase “the

problem that has no name” to describe the feeling of personal worthlessness that arises from adopting a role that requires a woman to be intellectually, financially, and emotionally reliant on her partner. The limited role of wife-mother, frequently idealized by marketers and other organizations, has resulted in a prevalent sense of disconnection or a pervasive spiritual dissatisfaction arising from the lack of authentic, creative, and self-affirming activities (Bowlby, 1987). She advocated for a variety of interrelated issues affecting women, such as the legalization of abortion, the eradication of sexual harassment in the workplace, and the quest for equal pay for equal work. Friedan’s work played a crucial role in the development of the second wave of feminism in the West, serving as a pivotal source of inspiration for women around the world. The feminist movement in India has utilized these concepts to critically examine patriarchal norms, advocate for legal rights, and facilitate social change, particularly concerning domestic violence, workplace harassment, and reproductive rights. Betty Friedan’s *The Feminine Mystique* is a critical resource for analysing women’s issues, emphasizing themes of identity, autonomy, and societal expectations. In the Indian context, it promotes continuous dialogue regarding women’s rights and empowerment, prompting women to analyse established norms and strive for their aspirations. The diverse cultural and social dynamics present a compelling landscape, while the fundamental message of pursuing fulfilment outside conventional roles is crucial, highlighting the necessity for ongoing efforts in advocating for gender equality.

### **India’s Legislation Concerning Women and Their Interests**

Every day, unmarried women, female children, young girls, mothers, and women from various backgrounds experience incidents of attacks, molestation, and different forms of abuse. Streets, public transportation, and open spaces are being examined more closely. The occurrence of different crimes against women is substantial, including rape, dowry killings, sexual harassment in workplace and domestic environments, kidnapping and abduction, spousal and familial cruelty, assaults on women, child sexual exploitation and trafficking, physical attacks, and underage marriages, among others. India has implemented legal frameworks aimed at safeguarding women’s rights across multiple domains, such as family law, criminal justice, workplace regulations, and property rights. The constitution specifies rights designed to protect and enhance the position of women. The Indian Constitution ensures that all individuals are afforded rights concerning equality, dignity, and safeguards against gender discrimination. The effectiveness of this legislation depends on a significant transformation in societal perceptions of women, given that the current recognition of these

rights falls short. In analysing women's rights in India, it is essential to evaluate the Constitutional Rights alongside the relevant Legal Rights. The term "legal right" refers to the freedoms safeguarded by the statutory framework created by state and federal legislators via diverse Acts.

### **Rights of Woman enshrined in the Constitution of India:**

- *Article 15(1) establishes that the state must not engage in discriminatory practices against any citizen of India on the grounds of sex.*
- *Article 15(3) empowers the state to enact special provisions for women, facilitating affirmative discrimination in their favour.*
- *Article 16(2) specifies that discrimination on the grounds of sex shall not serve as a criterion for disqualifying any citizen from employment or office within the state.*
- *Article 23(1) delineates a clear prohibition against the trafficking of human beings and the practice of forced labour.*
- *Article 39(a) requires the state to guarantee equal rights to sufficient means of livelihood for both men and women.*
- *Article 39(d) requires the state to guarantee equal pay for equal work for all Indian men and women.*
- *Article 39(e) establishes the obligation of the state to ensure the safeguarding of the health and strength of women workers, preventing them from being forced by economic circumstances to take on roles that do not align with their abilities.*
- *Article 42 establishes the state's obligation to guarantee equitable and humane working conditions, in addition to providing maternity relief.*
- *Article 51-A (e) stipulates that it is the duty of every citizen of India to reject practices that compromise the dignity of women.*
- *Article 243-D (3) mandates that a minimum of one-third of the total seats to be filled through direct election in each Panchayat are to be reserved for women.*
- *Article 243-D (4) mandates that at least one-third of the total positions of Chairpersons in the Panchayats across all levels are to be reserved for women.*
- *According to Article 243-T (3), it is mandated that one-third of the total seats designated for direct election in each Municipality are to be reserved specifically for women.*

- *Article 243-T (4) specifies that the roles of Chairpersons in the Municipalities are to be allocated for women, in accordance with the regulations established by the State Legislature.*

***The legal rights of women have been established through a range of Indian legislations.***

- *The Protection of Women from Domestic Violence Act (2005) establishes a comprehensive legal structure designed to protect women in India from different types of domestic violence inflicted by their spouses or family members. Domestic violence includes multiple forms, such as physical, sexual, mental, verbal, and emotional abuse.*
- *The Immoral Traffic (Prevention) Act, 1986 (PITA) functions as a revision to The Immoral Traffic (Suppression) Act, 1956 (SITA). This Act functions as the main legal framework designed specifically to combat trafficking for commercial sexual exploitation, with a concentrated emphasis on preventing and ultimately banning prostitution that involves women and girls, thus rendering sex work illegal. In 2006, the Ministry of Women and Child Development proposed an amendment bill titled the Immoral Traffic (Prevention) Amendment Bill, 2006, which has yet to be passed.*
- *The Indecent Representation of Women (Prohibition) Act (1986) provides a structured legal framework that prohibits the indecent depiction of women in multiple mediums, such as advertisements, publications, writings, paintings, figures, or any other form of expression.*
- *The Commission of Sati (Prevention) Act (1987) is designed to improve the measures in place to prevent the practice of Sati, which encompasses both voluntary and forced burning or burying alive of widows, and aims to ban the glorification of these actions through any form of ceremonial observance.*
- *The Dowry Prohibition Act (1961) creates a legal structure that prohibits the exchange of dowry in any context related to marriage involving women.*
- *The Maternity Benefit Act (1961) provides protection for women's employment during maternity leave and ensures they receive maternity benefits along with other entitlements. The Maternity Benefit (Amendment) Act, 2017, which revises the Maternity Benefit Act of 1961, has been enacted. The Act encompasses women*

*employees, including those who are contractual or consultants, as well as those on maternity leave at the time the Amendment Act is implemented.*

- *The Medical Termination of Pregnancy Act (1971) delineates the criteria under which registered medical practitioners may terminate certain pregnancies, taking into account both humanitarian and medical factors.*
- *The Pre-conception and Pre-Natal Diagnostic Techniques (Prohibition of Sex Selection) Act (1994) creates a legal structure that forbids sex selection at both pre-conception and post-conception stages. This legislation seeks to mitigate the potential misuse of pre-natal diagnostic techniques that may enable sex determination, thus tackling the problem of female foeticide.*
- *The Equal Remuneration Act (1976) establishes the requirement for equal pay for men and women performing the same work or work of a similar nature. It also provides protection against discrimination based on sex, especially regarding recruitment and service conditions for women.*
- *The Muslim Women (Protection of Rights on Divorce) Act (1986) establishes protections for the rights of Muslim women who have undergone divorce, whether initiated by their husbands or themselves.*
- *The Hindu Succession Act of 1956 delineates that women possess equal rights to men regarding the inheritance of parental property. The Hindu Succession (Amendment) Act 2005 was enacted, granting daughters the right to inherit ancestral property alongside their male counterparts.*
- *The Minimum Wages Act (1948) establishes a framework that prohibits discrimination based on gender among workers, mandating equal minimum wage provisions for both male and female employees.*
- *The Mines Act (1952) and the Factories Act (1948) set forth regulations that restrict the employment of women during the hours of 7 P.M. to 6 A.M. in mines and factories, thereby prioritizing their safety and welfare.*
- *The Sexual Harassment of Women at Work Place (Prevention and Protection) Act (2013) creates a structured approach to protect women from sexual harassment in various workplace environments, including both public and private sectors, irrespective of their organizational frameworks.*
- *The Child Labour (Prohibition and Regulation) Amendment Act, 2016 enforces a ban on the employment of children across all occupations and imposes restrictions on*



*adolescents engaging in hazardous jobs and processes. In this context, individuals under 18 years of age are categorized as adolescents, whereas those under 14 years of age are classified as children.*

- *The Protection of Children from Sexual Offences (POCSO Act) 2012 was enacted to methodically address the challenges associated with sexual abuse and exploitation of children. A child is characterized as any person below the age of 18 years, and this framework provides safeguards for all individuals within this age category against violations including sexual assault, sexual harassment, and pornography.*

**In addition to the rights previously outlined, it is crucial for every woman to comprehend the following fundamental laws:**

- **Right to receive complimentary assistance** - A woman who visits the police station on her own and without legal representation should be informed of her right to legal assistance and encouraged to pursue it.
- **Right to individual privacy** - A woman who has undergone sexual assault has the right to deliver a statement to the magistrate in a private environment, guaranteeing that her words remain confidential, or she may opt to do so in the company of a female constable or police officer. The police must ensure the victim's privacy is maintained and refrain from applying pressure on her amidst a large crowd, in accordance with section 164 of the Criminal Procedure Code.
- **Right to Zero FIR** - The Supreme Court's ruling permits a rape survivor to initiate a police report at any police station by utilizing the Zero FIR procedure.
- **Right to be free from arrest** - A Supreme Court ruling establishes that a woman cannot be held in custody during the hours of dusk and dawn. The police must obtain a written justification from the magistrate for any night-time arrest, unless the woman has committed a serious offense.
- **Right to refrain from being called to the police station** - Section 160 of the Criminal Procedure Code delineates a clear prohibition on the summoning of women to police stations for questioning purposes. The police have the power to conduct an interrogation of a woman in her home, with the presence of her family and a female officer.
- **Right to privacy** - The identity of a rape victim is frequently safeguarded from being revealed. The disclosure of the victim's name to the public is restricted for both the

police and media. Section 228-A of the Indian Penal Code explicitly outlines that revealing a victim's identity constitutes a criminal offense.

### **Recent changes to particular regulations:**

- The incident of gang rape on the evening of December 16, 2012, prompted significant national outrage, culminating in the eventual enactment of the Criminal Law (Amendment) Act, 2013. The Act includes the following sections: Section 354A delineates the regulations concerning sexual harassment and the associated penalties for these offenses.
- Section 354B pertains to the act of assault or the use of criminal force directed at a woman with the specific intention of disrobing her.
- Section 354C examines the matter of voyeurism.
- Section 354D pertains to the matter of stalking.
- The definition of Rape as specified in section 376 has been amended.
- The Muslim Women (Protection of Rights on Marriage) Bill 2017 clearly states that Instant Triple Talaq, in any manifestation, is prohibited and deemed null and void. The recent legislation empowers the mother to formally request a living stipend from a magistrate, intended to provide financial support for both herself and her dependent children.

The execution of laws designed to safeguard women in India faces a variety of obstacles, despite the existence of several legal frameworks that seek to promote gender equality and protect women's rights. Several significant challenges exist:

- **Patriarchal values:** Patriarchal values are ingrained in societal structures, often lead to resistance against the progress of women's rights. Societal perceptions can significantly undermine the effectiveness of protective laws.
- **Stigmatization:** Stigmatization arises when women seeking justice face social ostracism or stigma, especially in cases of domestic violence or sexual assault.
- **Limited Understanding:** A considerable portion of women lacks awareness of their legal rights and the protections available to them, which restricts their ability to seek help.
- **Language and literacy barriers:** Language and literacy barriers pose considerable obstacles for women from marginalized communities, particularly for those who lack

literacy skills or use regional languages, making legal documents and processes more difficult for them to access.

- **Insufficient Training:** The training provided to law enforcement and judicial personnel appears to be insufficient in terms of gender sensitivity, which may lead to ineffective responses to incidents of violence against women.
- **Corruption and Bureaucratic Postponements:** Corruption within law enforcement and inefficiencies in bureaucracy can obstruct the timely processing of cases, potentially discouraging women from seeking justice.
- **Lengthy Judicial Processes:** The lengthy duration of judicial processes may deter victims from pursuing justice, leading to a widespread sense of helplessness.
- **Bias in the Legal System:** The presence of bias among legal practitioners and judges can significantly affect the outcomes of cases involving women.
- **Financial Constraints:** The dependence on male family members for economic support may deter women from seeking legal remedies, as they could be concerned about compromising their financial security.
- **Marginalized Communities:** Women belonging to lower castes, religious minorities, or economically disadvantaged backgrounds face a range of challenges in their quest for justice and protection.
- **Rural and Urban Contrast:** The difference between rural and urban settings indicates that women living in rural regions often face restricted access to legal resources and support services compared to those in urban areas.

### **Conclusion and Suggestions**

India has established a range of provisions and laws designed to safeguard women's rights across various aspects of life, encompassing both criminal offenses and family matters. The enactment of these laws has played a significant role in safeguarding women from discrimination and violence, while also advancing gender equality. However, particular obstacles persist in obstructing the execution of these regulations. The challenges consist of a lack of awareness, prevailing societal and cultural norms, and inadequate enforcement mechanisms. It is crucial to continue our efforts to address these challenges and ensure that all rights and laws for women in India are available to them without the risk of violence. The progression of women's rights is essential to the structure of equality and justice in the context of societal development. Women have continually encountered constraints, ranging

from suffragettes who campaigned for voting rights to modern activists who champion workplace equity. The established norms have been rigorously analysed to confirm their suitable function within society. This challenge is intrinsically connected to laws designed to protect and improve the standing of women, particularly in workplace settings. Understanding these laws is essential, as they guarantee equality and fairness, which are vital elements for sustainable development. The Indian government has enacted laws designed to safeguard women's rights. It is essential for women to comprehend these rights and to implement them with thorough analysis. It is crucial for individuals to comprehend and effectively express their rights. Raja Ram Mohan Roy was a perceptive thinker who illuminated the stagnant Indian civilization of the nineteenth century. Bengal is recognized as an important contributor to the development of the Renaissance. His contributions to Indian society, culture, and education receive consistent recognition and commendation. Foreign biographers often describe Ram Mohan Roy as a significant figure in the emergence of modern India. His contribution to the overall advancement of society will be regarded as significant and impactful. His objective was to enhance the economic and health conditions of India. The emergence of a new viewpoint regarding Bengali society, culture, and religious reform is closely associated with her beliefs concerning women's rights and education. He embodies the aspirations of India for future generations, characterized by a pursuit of enlightenment. The influence of Ram Mohan Roy on the 21st century can be assessed from various angles. Social reform, women's rights, and education represent critical areas of focus in India and globally. Simone de Beauvoir's literature methodically examines the challenges women face in overcoming their designation as the "Other" in economic, political, and sexual spheres. The prevailing scepticism regarding women's roles in society presents significant challenges to the attainment of women's freedom. Simone de Beauvoir posits that a woman ought to value both her femininity and her humanity. Each person asserts their entitlement to human rights. The rights encompass safeguards against violence and discrimination, the pursuit of optimal physical and mental health, access to education, property ownership, voting rights, and the assurance of a sustainable income. In "The Feminine Mystique," Betty Friedan identifies a phenomenon as "the problem that has no name." Friedan emphasizes that this societal expectation limits women's opportunities for education, career progression, and personal growth. The investigation examines the psychological effects of confinement, revealing that many women felt a sense of entrapment in their roles, struggling with feelings of emptiness and frustration. Friedan highlights the necessity for women to actively shape their identities and goals, advocating for social transformation that encourages freedom and

equality in both personal and professional spheres. Women should be acknowledged as essential components of society, rather than as exceptions. Although advancements have been made, a significant proportion of women and girls continue to encounter sexism and gender discrimination worldwide. Numerous challenges disproportionately impact women and girls, such as domestic and sexual violence, wage disparities, restricted educational opportunities, and inadequate healthcare, all stemming from underlying gender inequality. A progressive nation must conduct a thorough evaluation of essential matters such as gender equality and women's economic empowerment, acknowledging their significance as crucial components for achieving sustainable development. The empowerment of women significantly contributes to the improvement of wellbeing and socioeconomic advancement across families, communities, and nations. Women possess the ability to achieve their highest potential by engaging in secure, fulfilling, and productive lives, while effectively applying their skills in the workforce. They have the ability to foster robust economies, promote societal progress, and provide advantages for all of humanity. India displays a comparable pattern. The subsequent measures merit careful evaluation –

- Integrate gender studies and women's rights topics into educational curricula at both school and college levels to improve young people's comprehension of gender equality.
- Facilitate community workshops and seminars that focus on women's rights, legal protections, and the available resources.
- Develop initiatives centred on community engagement through the use of posters, pamphlets, and local media to inform women about their rights and legal protections.
- Employ social media platforms to share information, showcase success stories, and enhance awareness about women's rights and the support services that are accessible.
- Develop Mobile Applications that provide detailed information about legal rights, accessible support services, and emergency hotlines for women in distress.
- Utilize street theatre and performances as a strategic method to convey messages about women's rights in an impactful manner.
- Improving understanding of the Indian Women's Rights Act among local communities.

- Investigating additional avenues for enhancing women's employment prospects.
- Encouraging the involvement of women in decision-making and leadership roles.
- Allocating resources in both expressive and financial dimensions to support the initiatives of female entrepreneurs.
- Allocating substantial resources to initiatives aimed at women's empowerment to enhance their well-being, enabling them to challenge gender stereotypes and transcend traditional roles.

Enhancing awareness of women's rights in India necessitates ongoing initiatives through various platforms. The integration of education, community participation, legal awareness, and the proactive involvement of all societies can lead to the development of a society that is increasingly informed and empowered. This method enhances the status of Indian women while simultaneously fostering the development of a more just society as a whole.

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