

Feminist Jurisprudence in India- Law, Representation, and the Struggle for Equality

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ABSTRACT

Feminist jurisprudence in India exposes the structural exclusion of women from positions of power and influence across law, legislature, and society. Despite constitutional guarantees of equality, women remain underrepresented in legislative bodies, judicial appointments, and decision-making institutions, reflecting the persistence of patriarchal norms. In the legal sphere, while progressive statutes exist, the absence of women's voices in drafting and interpreting laws perpetuates gender bias. In legislatures, token representation and limited political participation hinder substantive policy change, reinforcing male-dominated governance. Within society, cultural traditions and socio-economic barriers restrict women's access to education, employment, and leadership, thereby weakening their capacity to shape public discourse. Feminist jurisprudence critiques these systemic failures and calls for transformative reforms—such as gender-sensitive legal interpretation, affirmative action in political representation, and dismantling of patriarchal social structures. Addressing these problems requires not only legal innovation but also a reimagining of justice that situates women as equal agents in shaping law, governance, and society. Thus, feminist jurisprudence is both a critique of existing inadequacies and a vision for a more inclusive democratic order.

Supreme Court on 'Marital Rape Exception' recently gave wings to the 'feminist' approach of India-

- The Court revisited the marital rape exception under Section 375 of the IPC.
- While not fully striking it down, the judgment emphasized that consent is central to sexual autonomy, marking a feminist shift in judicial reasoning.
- This case highlighted the tension between tradition and constitutional guarantees of dignity and equality.

KEYWORDS: Feminist Jurisprudence, Gender Justice, Patriarchy and Law, Women's Rights in India, Constitutional Equality, Representation of Women in Legislature, Judicial Interpretation of Gender

INTRODUCTION

As per Encyclopedia Feminist jurisprudence asserts that “women are just as rational as men and therefore should have equal opportunity to make their own choices ,also challenges the assumptions of male authority, and it seeks to erase gender-based distinctions recognized in the law, thus enabling women to compete equally in the marketplace.”¹ Feministic jurisprudence is a philosophy of law based on the political, economic, and social issues of equality which started rising in India since 1960s. It is a

¹ Feminist Jurisprudence available at: <https://www.encyclopedia.com>

point of view that challenges the existing legal status and emphasizes the need for and importance of progressive laws with effective implementation. It contends that law must provide a platform where equality prevails rather than control or dominance. It seeks to explain how the law contributed to women's former subordination and also focuses on changing women's status through rewriting the law and widening its gender approach. Women emphasize the importance of relationships, contexts, and reconciliation of conflicting interpersonal positions, whereas men emphasize abstract principles of right and logic. The objective of this jurisprudence is to give equal recognition to women's moral voice. This includes law as a theoretical enterprise as well as its practical and concrete effects in women's lives. Though the term "Feministic Jurisprudence" was coined during 1978 events and movements occurred earlier in the French Revolution where women played a crucial role. From universal suffrage to changes in women's legal status today, feminist movements around the world have played an important role.² Feministic jurisprudence is a legal philosophy that advocates for gender equality. It challenges existing legal norms and emphasizes the importance of progressive laws. Key points include: a) Equal Opportunity: Feministic jurisprudence asserts that women are as rational as men and should have equal opportunities to make their own choices. It aims to erase gender-based distinctions recognized in the law, enabling women to compete equally in society. b) Changing Legal Status: This philosophy seeks to explain how laws contributed to women's historical subordination. It emphasizes rewriting laws and widening their gender approach to improve women's status.

Three Major Schools of Thought within Feminist Jurisprudence:-

- **Cultural feminism** – it advocates for women's contribution to society such as child rearing and care giving also promotes independence institution building and is centred on an essentialist view of distinction between man and women.
- **Liberal feminism**- it focuses on individualism which emphasizes women's ability to maintain equality through their action and choices. It believes that women must be treated the same as men in any way. This could be possible by legislating "neutral" laws in favour of men and women.
- **Radical feminism**- it emphasizes the importance of removing patriarchal norms from society. This theory believes that society fundamentally is patriarchal in which men dominate women and thus calls for social re ordering of the society to eliminate men dominance. Women's subordination as sexual practices like rape, harassment, pornography, reproductive freedoms are controlled by men.³

2. INDIAN HISTORICAL PERSPECTIVE IN RESPECT TO FEMINISTIC JURISPRUDENCE-

2.1 VEDIC PERIOD- In Indian context, the Vedic period is conceived the best from the point of view of women. This is substantially in terms of access to education, relatively high age of marriage, monogamy, the absence of seclusion and sati, possibilities of widow remarriage. As per Altekar's references to women seers in the Rig Veda are regarded as an indication of access to education, this does not take into account the number and the nature of compositions attributed to them. As per Horner, women within Buddhism in 1927 BC had advanced which could be called predominantly woman centred community. Hence it can be said that Buddhism was opened up a certain space for women.⁴

² Dr. Kalpana Devi & Prof. Dr. S.N. Sharma, *Feminist Jurisprudence and women rights in India*, 47, *Bharti Law Review*, April-June, 2018.

Also available at: www.manupatra.com

³ Ibid.

⁴ Dr. Shivani Verma, "Feminist Jurisprudence in India: Manifestation of Judicial Will to create A Gender-neutral Legal Regime in India" 1-2 *Law colloquy Journal of Legal Studies (LCJLS)*, 1, 1 January 2021.

2.2 MEDIEVAL PERIOD– This period was a period of transition towards the status of women. In this period the position of women began to decline. The level of female education in the Vedic period became very low in post-Vedic period. During this period, scriptures were composed to add religion to the inferior and secondary status to women. Manu Samriti was also composed in this period and due to its influence status of women deteriorated in this period. Women only became a mean of procreation and sexual gratification. Due to the transformation of caste system, this period of women’s life is considered to be the “dark period” It is in this period practice of Purdah , Jauhar, child marriage were introduced and widow remarriage was banned.⁵

2.3 MODERN PERIOD- This phase of feministic jurisprudence in India could be divided into two parts:

- In Pre- independence era, popularity of women’s right started to grow women were becoming aware of their rights and came forward to demand their rights. It was in this period, the wave of Indian Feminism started with the wipe-out of an age old practice of Sati. Indian social reformer Raja Ram Mohan Roy enacted the Prohibition of Sati Act, 1829 with the help of Lord Bentick. In 1848, Mahatama Jyotiba Phule started the first school for girls in Pune. A war was initiated against the evil of prohibition of widow marriage and as a result, Widow re-marriage Act was passed in 1856. Sarojini Naidu, pioneer of women’s right in India, collaborated with Annie Besant women’s India Association and travelled throughout India to propagate women’s literacy and education. In this era, many women joined Indian movement to fight against patriarchy and Britishers. Three significant organizations, the Women India Association (1917), All India Women’s Conference (1927) and the National Council of Women in India (1925) emerged during this period.⁶
- Post- independence, feminist jurisprudence in India played a significant role in advocating for women’s rights. It led to legislative changes, such as the Constitution of India and other legislative provisions in respect to women’s matter of right in India. Additionally, laws raised awareness about issues like gender based violence, discriminations, access to education and employment, cultural norms that perpetuate gender discrimination. Addressing such issues remains a central focus of feminist activities in India.⁷

Hence it could be said that the Feminist legal theory emerged in the **1960s** and seeks to explain how the law historically contributed to women’s subordination? It questions male-centric narratives in history and highlights women’s often overlooked roles in shaping society. The language, logic, and structure of legal systems have traditionally reinforced **patriarchal power**.⁸

3. LAWS DEALING WITH WOMEN’S RIGHTS IN INDIA

In India, legislation has been a powerful tool in advancing women’s rights. Laws related to suffrage, employment, property, divorce, and child care have all been influenced by feminist perspectives. These legal reforms not only impact individual lives but also shape societal values and structures.

⁵ Ibid.

⁶ Ripunjoy Bora, “Indian Women’s Movement after Independence: An overview” 1242-44, *Pramana Research Journal*, 9, 6, 2019, ISSN NO.: 2249-2976.

⁷ Loca Rashmika Reddy, “Feminist Jurisprudence and women rights in India”, 896-97, *Journal of Legal Research and Juristical Sciences*, 2, 3, ISSN (O): 2583-0066.

⁸ Ibid.

3.1 CONSTITUTIONAL LEGAL PROVISIONS IN INDIA THAT AIM TO UPLIFT WOMEN AND PROMOTE GENDER EQUALITY:

The Indian Constitution enshrines the principle of gender equality in various sections:

- Article 14: Ensures equality before the law for all citizens.
- Article 15 (3): Empowers the state to make special provisions in favour of women and children.
- Article 16: Guarantees equal opportunity in matters of employment.
- Article 39 (a): Directs the state to ensure an adequate means of livelihood for both men and women.
- Article 39 (d): Advocates for equal pay for equal work.
- Article 42: Mandates provisions for maternity relief.
- Article 46: Focuses on the educational and economic interests of weaker sections, including women.
- Article 47: Aims to raise the nutrition and standard of living of the people.
- Article 51 (A) (e): Encourages promoting dignity and harmony, renouncing practices derogatory to women.⁹

3.2 LEGISLATIVE MEASURES

Various laws have been enacted to support women's empowerment:

- **Equal Remuneration Act (1976):** Ensures equal pay for equal work.
- **Dowry Prohibition Act (1961):** Addresses dowry-related issues.
- **Immoral Traffic (Prevention) Act (1956):** Combats human trafficking.
- **Maternity Benefit Act (1961):** Provides maternity benefits. Regulates the employment of women for certain periods before and after childbirth and to provide maternity benefit. Maternity Benefit Act (MBA), 1961 and Maternity Benefit (Amendment) Act, 2019:
 - S. 5: Provides all the maternity benefits available to a woman working in an organised sector and the amount of leave available to her.
 - S. 9: Provides for paid leave in case of miscarriage.
 - S. 12: States that it is unlawful to discharge/dismiss a woman absent from work due to her pregnancy in accordance with the Act.¹⁰
- **Sexual Harassment of Women at Workplace Act (2013):** Protects women from workplace harassment.
- **Indecent Representation of Women (Prohibition) Act, 1989:** Prohibits indecent representation of women through advertisement or in publication, etc.
- **Industrial Disputes Act, 1947:** Provided for same wages and other facilities to women workers and provision of creches, feeding intervals, etc. at the workplace.
- **Equal Remuneration Act (ERA), 1976:** S. 4: States that the employer has to pay equal remuneration to men and women workers for same work or work of a similar nature.
- **The Companies Act, 2013:** As per the second Proviso to Section 149(1) read with Rule 3 of the Companies (Appointment and Qualification of Directors) Rules, 2014, every listed company, every public company having paid-up share capital of Rs. 100 crore or more, and every public company having a minimum turnover of Rs. 300 crore or more, makes provision for at least one woman director.

⁹ The Constitution of India, 1950

¹⁰ Raashida Gull & Aneesa Shafi, "Indian Women's Movement after Independence" 46-48, *International Research Journal of Social Science* 3, 5 May 2014.

- **Indian Penal Code (Bhartiya Nyay Sahinta, 2023)** S.370: Trafficking of Persons: (1) Whoever, for the purpose of exploitation, (a) recruits, (b) transports, (c) harbours, (d) transfers, or (e) receives, a person or persons, by - firstly, - ... secondly, - ... thirdly, - ... fourthly, - ... fifthly, - ... sixthly; S.370A: Exploitation of a Trafficked Person: Whoever believes that a minor has been trafficked, engages such a minor for sexual exploitation shall be punished. (2) Whoever has reasons to believe that a person has been trafficked, engages such a person for sexual exploitation shall be punished.¹¹
- **The Immoral Traffic (Prevention) Act (ITPA), 1956:** This Act makes trafficking and sexual exploitation of persons for commercial purposes a punishable offence.
- **The Representation of the People Act, 1951:** Every state, (except the ones mentioned in A. 243M) has enacted State legislature providing for the reservation to women in the Panchayat in furtherance of A. 243D of the Constitution e.g., the Rajasthan Panchayati Raj Act, 1994. Every state, (except the ones mentioned in A. 243ZC) has enacted its own legislature providing for the reservation to women in the local bodies in furtherance of A. 243T of the Constitution e.g., the Delhi Municipal Corporation Act, 1957.¹²
- **The National Commission for Women Act, 1990:** S.10 (h): undertake promotional and educational research so as to suggest ways of ensuring due representation of women in all spheres.¹³

3.3 POLICIES:

1. The Committee on the Status of Women in India, 1971: Undertook a comprehensive review of women's status in India in all spheres. 'Towards Equality,' its report made extensive recommendations to address discrimination and marginalization of women.
2. National Policy for the Empowerment of Women, 2001: The goals of the policy are Advancement, development and empowerment of women; Equal access to participation and decision making for women in social, political and economic life of the nation.
3. Draft National Policy for Women, 2016: the empowerment of women can only be achieved when advancement in the conditions of women is coupled with their ability to influence the direction of change through equal opportunities in all spheres of life, including political life.
4. Report of the High-Level Committee on Status of Women, 2015: The Committee's mandate was to undertake a comprehensive study on the status of women since 1989, and to evolve appropriate policy interventions based on a contemporary assessment of women's economic, legal, political, educational, health and socio-cultural needs.¹⁴

3.4 SCHEMES:

1. **Ujjawala Scheme:** The Scheme was launched in 2019 for the prevention of trafficking, rescue, rehabilitation, reintegration and repatriation of victims of trafficking for commercial sexual exploitation. The objective of the scheme is to prevent the trafficking of women and children for commercial sexual exploitation through social mobilization and involvement of local communities, awareness generation programmes.

¹¹ National Human Rights Commission, *Women's Rights in India: an analytical study* of "The United Nations Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)" & "The Indian Constitution, Legislations, Schemes, Policies & Judgements" 2021.

¹² Ibid.

¹³ Ibid.

¹⁴ Ibid.

2. **Mahila E- haat:** Launched in 2016 by the Ministry of Women and Child Development is an online marketing platform that leverages technology to help aspiring women entrepreneurs, self-help groups, and NGOs to showcase their products and services.
3. **Swadhar Greh:** Launched by Ministry of Women and Child Development in the year 2015 Supports the women victims, in need of institutional support for rehabilitation.
4. **Mahila Shakti Kendras:** Started in 2017 under the Ministry of Women and Child Development to empower rural women with opportunities for skill development, employment, digital literacy, health and nutrition.
5. **Nai Roshni Scheme:** Launched by Ministry of Minority Affairs in 2012, the scheme is targeted to cover women belonging to all minorities notified under Section 2 (c) of the National Commission for Minorities Act 1992 for empowering women.
6. **Beti Bachao Beti Padhao:** Launched in 2015 to make girls socially and financially self-reliant through education. It was unleashed with an objective of addressing the declining Child Sex Ratio (CSR) and other issues related to the women empowerment.
7. **Sukanya Samridhi Yojana:** A saving scheme launched in 2015 as part of the Government initiative Beti Bachao, Beti Padhao campaign, in which accounts can be opened in post offices and designated banks in the name of the baby girl for the purpose of education and marriage.
8. **CBSE Merit Scholarship Scheme for Single Girl Child:** The objective of CBSE merit scholarship scheme is to provide scholarships to the meritorious Single Girl child Students.
9. **Post Graduate Indira Gandhi Scholarship for Single Girl Child:** In order to achieve and promote girls education, UGC introduced a post graduate scholarship with an aim to compensate direct costs of girl education to all levels especially for such girls who happen to be a single girl child in their family.
10. **National Scheme of Incentives to Girls for Secondary Education:** The centrally sponsored scheme was launched in May 2008 under the Ministry of Education, to give incentive to girls students. The objective of the scheme is to establish an enabling environment to promote enrolment and reduce drop out of girls belonging to SC/ST communities in secondary schools and ensure their retention up to the 18 years of age.
11. **Ladli Scheme:** Affected by how the girl child is treated in the society, the Government of Haryana came up with the Ladli scheme to bring changes in the attitude of people towards girl children, while eliminating cases of female foeticide. The scheme offers Rs. 5,000 per year for a time period of 5 years as financial incentive to all the residential parents of Haryana.
12. **Sabla:** The Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RGSEAG) Sabla is a centrally sponsored program of Government of India initiated on April 1, 2011 under Ministry of Women and Child Development.
13. **Kasturba Gandhi Balika Vidyalaya Scheme for Girls Education:** It is a scheme launched in July 2004, for setting up residential schools at upper primary level for girls belonging predominantly to the SC, ST, OBC and minority communities. The scheme is being implemented in educationally backward blocks of the country where the female rural literacy is below the national average and gender gap in literacy is above the national average.
14. **Scheme of Strengthening Education among Scheduled Tribe (ST) Girls in Low Literacy Districts:** Launched by Ministry of Tribal Affairs in 2008, the scheme aims to bridge the gap in literacy levels between the general female population and tribal women. The scheme facilitates

100% enrolment of tribal girls in the identified Districts or Blocks, more particularly in Naxal affected areas and in areas inhabited by Primitive Tribal Groups (PTGs), and reducing drop-outs at the elementary level by creating the required ambience for education.

15. **The National Mission for Empowerment of Women:** was launched by the Government of India in 2010 with the aim to strengthen overall processes that promote all-round development of women.¹⁵

3.5 INTERNATIONAL COMMITMENTS:

A. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), adopted by the UN General Assembly in 1979, is often referred to as an international bill of rights for women. It outlines principles and obligations to eliminate discrimination against women and promote gender equality. India, as a signatory to CEDAW, has incorporated its provisions into national law and jurisprudence. India ratified CEDAW in 1993. The treaty's provisions have influenced Indian legal frameworks, including:- Article 14, Article 15 (3), Article 16, Article 39(a), Article 39(d) and Article 42.

B. Effects on Indian Feminist Jurisprudence:

- Normative Influence: CEDAW has diffused into India's normative jurisprudence. It has been incorporated as part of the basic law under Article 21 of the Indian Constitution.
 - Gender Sensitivity: Courts increasingly interpret laws through a gender-sensitive lens, addressing discrimination and promoting women's rights.
 - Landmark Judgments: CEDAW principles have influenced landmark judgments related to violence against women, reproductive rights, and gender equality.
 - Legal Reforms: Advocacy for legal reforms aligns with CEDAW's objectives, leading to changes in laws and policies. India ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) in 1993. CEDAW commits to securing equal rights for women and eliminating discrimination.
- C. Women's representation in international organizations and diplomacy remains a critical issue. Diplomacy and Foreign Ministries: As of October 2023, women are still underrepresented in diplomacy, foreign policy, and public policy, particularly in senior positions.¹⁶
- Only one in five ambassadors to the United Nations (UN) in New York are female. While there are more female foreign ministers than ever, they still constitute less than a quarter of the total.
 - International Organizations: Some international organizations are currently led by women, including the European Commission, the European Central Bank, the International Monetary Fund, and the World Trade Organization. However, representation remains patchy across international organizations at senior levels.
 - Challenges and Goals: Achieving diversity in foreign ministries, global decision-making processes, and international organizations is crucial.
 - Peace Processes: In peace processes worldwide, women have represented: 13% of negotiators; 6% of mediators; 6% of signatories.¹⁷

¹⁵ Utsav Mandal, The West Bengal National University of Juridical Sciences, "Feminist Jurisprudence & Indian Perspective", 1-3 *Indian Journal of Integrated Research in Law*, III, II, ISSN: 2583-0538.

¹⁶ Ibid.

¹⁷ Dr. Ramesh H. Patil (Dept. of Sociology, India) "The Social Status of Indian Women of Different Periods in the Patriarchal Society" *Research Ambition: An International Multidisciplinary e-Journal*, 5, 4, pp-1-10, 2021.

4. THE REPRESENTATION OF WOMEN IN INDIAN POLITICS REMAINS A CRITICAL ISSUE -

1. Lok Sabha (**18th Lok Sabha, 2024–2029**)- Lok Sabha's total Member are 543 and Women Members are 74 and then Percentage: ~13.6%. Despite being the highest ever in India's history, it remains below global averages (~26–27%).
2. Rajya Sabha (Council of States): In the Rajya Sabha, women's representation is slightly higher but still inadequate. Total Women Members are ~28–30 and their Percentage: ~11–12%
3. Across India's State Assemblies- Average women representation: ~9–10% and in some states cross 14–15%, but several remain below 7%. This demonstrates significant regional disparity.
4. Global Comparison: India ranks 148th globally in terms of women's participation in executive government and parliament. European countries have 22.5% women representation, America stands at 25%, and Nordic countries lead with 43.5%.
5. Challenges and Progress: Despite increased participation of women as voters, the pace of female representation in Parliament remains slow. Advocacy, legal reforms, and awareness campaigns continue to push for greater gender equality in politics.
6. Ongoing Efforts: Government Initiatives: Schemes such as Beti Bachao Beti Padhao, Pradhan Mantri Matru Vandana Yojana, and Mahila E-Haat aim to empower women.
7. Civil Society: NGOs, activists, and grassroots movements continue to work toward gender equality.¹⁸

In summary, while progress has been made, there is still a long way to go to achieve true gender parity in Indian politics.

4.1 JUDICIAL INTERVENTION AND FEMINIST JURISPRUDENCE

All provisions of the constitution and all laws enacted by the legislature get their real meaning through the process of judicial interpretation. Indian Courts have played a crucial role in the up-liftment of women in India. Particularly, Supreme Court of India, has made a significant contribution to the development of feminist jurisprudence in India. The recent judicial trend reflects a strong judicial will to evade the suppression women have been facing in personal and social space, and the courts have not shied away to intervene in personal laws when the question of the equality of genders.

1. Safety at workplace is a matter of concern for women in India. In *Vishakha V. State of Rajasthan* (1997),¹⁹ the court framed guidelines for the safety of women at workplace had also directed the employers to ensure not only the safety to women against sexual harassment but also to provide an unbiased mechanism for the redressal of such grievances. The guidelines of the court were eventually transformed and formalized in legislation, enacted by the name: The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013.
2. In *Shayra bano V. Union of India* (2017)²⁰, court took cognizance of a matter that defined the deep-rooted gender bias in the society from ages and ruled that practice of instant triple talaq (talaq-e-biddat) is against the Quran's core teachings. The court ordered the government to enact legislation in this area, which resulted in the Muslim women (Protection of Marriage Rights) Act, 2019.

¹⁸ Ibid.

¹⁹ *Vishakha & Ors Vs. State of Rajasthan & Ors*, 13 Aug 1997, (1997) 6 SCC.

²⁰ *Shayara Bano vs. Union of India* (2017) 9 SCC 1.

3. In 2018, Court in *Joseph Shine V. Union of India* (2018)²¹, affirmed women's right to exercise her sexual freedom in the personal sphere, relying on the right of privacy derived from Article 21 and declaring unconstitutional, section 497 of Indian penal Code.
4. In another landmark judgment in the way of development of progressive feminist judgment, the court decided to intervene into the matter belief and opined that devotion and belief should not be a matter of advantage confined to any specific gender. In rendering its decision in the *Indian young Lawyers Association V. State of Kerala (Sabarimala case)*²², the court broke its tradition of reluctance in pronouncing judgments in the matters of faith. Despite a centuries old custom prohibiting menstruating women from entering the Sabarimala temple, the court held that devotion cannot be subjected to gender discrimination and allowed women of all ages to enter.
5. In *The Secretary, Ministry of Defense V. Babita Puniya and Others* (2020)²³, the court broke the stereotypes and pre- conceived notions. It was held that all women army officers are eligible for permanent commissions, allowing them to be in commanding roles, making all the women officers at par with their male counterparts when it comes to promotions, rank, benefits and pensions, thereby fortifying their position in the defence sector, an institution with rigid gender norms.

CONCLUSION

Representation is not merely a matter of numbers; it influences interpretative approaches, policy priorities, and institutional culture.

The recent constitutional amendment reserving one-third of seats for women in legislatures signals a structural shift, yet its delayed operationalization demonstrates the gap between constitutional promise and political execution. Similarly, the judiciary's gradual inclusion of women judges is significant but insufficient to dismantle historically male-dominated legal discourse.

Thus, feminist jurisprudence in India must move beyond corrective legislation toward transformative constitutionalism—where equality is measured not only by formal access but by lived realities, institutional participation, and redistributive justice. The future of gender justice lies in combining doctrinal reform, intersectional sensitivity, and empirical accountability. Only then can the legal system transition from a site of historical subordination to an instrument of substantive equality.

Though trajectory of feminist jurisprudence in India is marked by a multifaceted approach encompassing legislative reforms, government policies and the proactive role of judiciary in advancing gender equality and women's right. Key legislations such as Protection of Women from Domestic Violence, the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act and amendments to criminal laws have provided crucial legal frameworks for addressing gender- based discrimination and violence. Additionally, government initiatives such as *Beti Bachao, Beti Padhao* and schemes promoting women's entrepreneurship have aimed to empower women economically and socially. In India Feminist jurisprudence has developed at its own pace. But there are still some gaps which need to be filled, some bridges to cover the distance between the government and the underprivileged. Advancing feminist jurisprudence in India requires not only legal reforms but also broader societal changes and a more inclusive understanding of gender justice.

²¹ *Joseph Shine vs. Union of India* (2019) 3 SCC.

²² Writ petition (civil) no. 373 (2006).

²³ (2020) 7 SCC 469.