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"Media's Role In Promoting Gender Inclusivity: Constitutional Perspectives"

Psalm Dutta¹

¹ Assistant Professor, Guru Nanak Dev University, Department of Laws, Amritsar

Abstract

Media serves as a powerful tool in shaping societal norms and perceptions related to gender, with significant implications for gender equality. Under various constitutional provisions and international frameworks, there is a growing emphasis on ensuring gender equality in media representation and participation. This abstract explores the interplay between media, gender inclusivity, and constitutional provisions aimed at promoting equality. Articles 14, 15, and 16 guarantee equality before the law and prohibit discrimination based on gender. Article 19 ensures freedom of speech and expression, allowing the media to advocate for gender inclusivity, while Article 21 upholds the right to dignity and privacy. The integration of gender-related provisions into national media policies is essential for promoting inclusivity. Media in India is not merely a source of information but also a powerful agent in constructing social narratives. With its broad reach, media significantly influences public perceptions about gender roles. India's constitutional provisions, designed to promote equality and justice, offer a robust legal framework that can and increasingly does support initiatives for gender inclusivity in media practices.

Introduction

"A feminist is anyone who recognizes the equality and full humanity of women and men"-Gloria Steinem
The media environment in India significantly influences society perceptions and norms, especially concerning gender. It functions as a potent medium for both affirming and contesting conventional gender roles. The portrayal of women in media, encompassing news and advertising, frequently embodies entrenched biases and stereotypes that obstruct advancements in gender equality. Historically, Indian media has reflected the patriarchal framework of society, wherein women have been excluded and frequently assigned subordinate responsibilities. The emergence of contemporary media spurred substantial

¹ Assistant Professor, Guru Nanak Dev University, Department of Laws, Amritsar

transformations while simultaneously reinforcing preexisting disparities. Notwithstanding constitutional assurances of equality and non-discrimination on the basis of gender, the media persists in its challenges regarding gender inclusion². The Indian Constitution establishes a comprehensive foundation for advancing gender equality through multiple provisions that forbid discrimination and champion women's rights. Nonetheless, the execution of these stipulations in media activities is still variable. The matter of media and gender inclusion in India is intricately linked to constitutional measures designed to foster equality and address injustice.

Analysis of gender inclusivity in Media

Gender inclusion in media is essential for advancing equality and confronting enduring societal misconceptions. The media, including television, radio, print, and digital channels, significantly influences popular opinions of gender roles. Although media has the capacity to promote diversity, it frequently perpetuates prevailing biases and stereotypes. The representation of gender in media profoundly impacts society standards and personal ambitions³. Research indicates that exposure to stereotypical portrayals might influence children's perceptions of gender roles from an early age. For instance, girls without female role models in leadership roles may encounter less confidence and ambition. This absence of representation hinders personal growth and constrains women's presence in public discourse and decision-making processes. Gender inequality endures within the media industry. Despite an increasing number of women joining journalism and media professions, they continue to be underrepresented in leadership positions. For example, men hold roughly 73% of managerial roles in media businesses. This gap influences the content generated, as female journalists are more inclined to tackle issues pertinent to women and confront preconceptions compared to their male counterparts. To tackle these difficulties, it is imperative to implement consistent rules that advocate for gender-sensitive content and behaviours. Media organizations must implement self-regulatory procedures that emphasize gender inclusion and foster secure conditions for female employees. Organizations such as UNESCO implement initiatives to advance gender equality by establishing norms and metrics that promote equitable representation in media content⁴.

Constitutional Provisions Pertaining to Gender Equality

The constitutional provisions concerning gender equality in India are essential for advancing and protecting women's rights and ensuring their equal involvement in all facets of life. These provisions are incorporated in multiple sections of the Indian Constitution, including the Preamble, Fundamental Rights, Directive Principles of State Policy, and Fundamental Duties. The Preamble of the Indian Constitution establishes the foundational principles of the document by proclaiming a dedication to justice, liberty, equality, and brotherhood. It clearly articulates the objective of ensuring equality for all citizens, which includes gender equality as a core concept⁵.

² <http://www.indiacelebrating.com/social-issues/gender-inequality-in-india/>

³ Gauntlett, D. (2008). Media, gender and identity: An introduction.

⁴ Martin, C.L.; Ruble, D.N. Patterns of Gender Development. *Annu. Rev. Psychol.* 2010, 61, 353–381.

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The Fundamental Rights articulated in Part III of the Constitution are essential for guaranteeing gender equality. The subsequent articles hold particular significance:

Article 14⁶: This provision ensures legal equality and equal protection under the law for all individuals. It guarantees that no individual shall face discrimination based on religion, race, caste, gender, or place of birth. Article 14 of the Indian Constitution is fundamental to the right to equality, guaranteeing that all individuals are treated equally before the law and afforded equal protection under the law. This article constitutes a foundational principle that supports the legal structure of India, fostering equity and justice in the enforcement of laws.

Article 14 underscores that any legislation or action undertaken by the state must not be capricious. The Supreme Court has reaffirmed this principle in multiple rulings, stating that equality is antithetical to arbitrariness. In **AIR India v. Nargesh Meerza⁷** (1981), the Supreme Court adjudicated against discriminatory retirement regulations for female flight hostesses, underscoring that employment cannot be rejected based on sex. The court annulled regulations mandating that flight attendants retire upon marriage or at a specified age, saying that these stipulations were discriminatory and contravened Article 14. In **Indira Sawhney v. Union of India⁸**, the Supreme Court examined matters concerning reservations for backward classes in employment and education. It asserted that although affirmative action is acceptable, it must not lead to reverse discrimination against others, thereby reconciling equality with social justice. In the matter of **Navtej Singh Johar v. Union of India⁹** The recent verdict decriminalized consensual gay conduct among adults by abolishing Section 377 of the Indian Penal Code. The court ruled that discrimination on the grounds of sexual orientation contravenes Article 14, underscoring the principles of inclusion and equality for all individuals.

Article 15 forbids discrimination against any person based on religion, race, caste, sex, or place of birth. Article 15 of the Indian Constitution is a fundamental article designed to guarantee equality and ban discrimination against individuals on multiple grounds. It constitutes an essential component of the constitutional framework that fosters social justice and equality in India. Significantly, it permits the state to establish specific measures for women and children (Article 15(3))¹⁰, facilitating affirmative action to rectify historical disadvantages encountered by these demographics.

Article 15¹¹ stipulates:

1. Prohibition of Discrimination: "The State shall not discriminate against any citizen solely on the basis of religion, race, caste, sex, place of birth, or any combination thereof."

⁶ The Constitution of India, 1950, Art.14

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⁸ AIR 1992 SC 477

⁹ AIR (2018) 1 SCC 791.

¹⁰ Article 15(3) of the Indian Constitution 1950

¹¹ The Constitution of India, 1950, Art.15

2. Access to Public Places: "No citizen shall be subjected to any disability, liability, restriction, or condition solely on the basis of religion, race, caste, sex, place of birth, or any combination thereof, concerning:

- (a) access to shops, public restaurants, hotels, and venues of public entertainment; or
- (b) the utilization of wells, tanks, bathing ghats, roads, and areas of public resort maintained wholly or partially with State funds or designated for the general public's use."

3. Specific Provisions for Women and Children: "This article does not prohibit the State from enacting special provisions for women and children."

In the matter of **Vishaka v. State of Rajasthan**¹² (1997)

In this case on workplace sexual harassment, the Supreme Court established guidelines underscoring that such harassment contravenes Articles 14, 15, and 21 (right to life). The ruling underscored the necessity for safeguards against gender discrimination.

In recent years, Article 15 has been applied in multiple settings concerning gender equality and social justice. The 124th Constitutional Amendment Bill¹³ establishes provisions for reservations for economically weaker sections (EWS) within forward castes in educational institutions and government employment. It revised Article 15 to incorporate clause (6), permitting special measures for Economically Weaker Sections (EWS) without contravening existing affirmative action frameworks.

The Hathras Case¹⁴: The gang rape and murder of a Dalit lady underscored persistent concerns of caste-based prejudice and violence against women. It emphasized the necessity for rigorous enforcement of laws safeguarding vulnerable communities under Article 15. It functions as a crucial protection against discrimination inside India's judicial system. It seeks to rectify historical injustices experienced by many societal groups through the promotion of equality and the implementation of affirmative action.

Article 16¹⁵: This article ensures equal opportunity in employment or appointment to any public position. It forbids discrimination based on religion, race, caste, gender, descent, place of birth, or domicile. Article 16 of the Indian Constitution is a crucial principle that ensures equal opportunity in public employment for all citizens. It seeks to eradicate discrimination on several bases and permits affirmative action to elevate marginalized groups. Article 16 stipulates: 1. Equality of Opportunity: "All citizens shall have equal opportunity in employment or appointment to any state office."

¹² AIR 1997 SC 3011

¹³ 103rd Amendment Act 2019

¹⁴ AIR 2020 SC 5346

¹⁵ Article 16 of the Indian Constitution 1950

Prohibition of Discrimination: "No citizen shall face discrimination in employment or office under the State solely based on religion, race, caste, sex, descent, place of birth, or residence."

Exemptions:

Clause (3): Permits the state to establish arrangements for the reservation of appointments for Scheduled Castes (SCs) and Scheduled Tribes (STs).

Clause (4): Authorizes the state to establish measures for the reservation of positions for underrepresented backward classes in state services.

In **M. Nagaraj v. Union of India**¹⁶, the Supreme Court maintained the constitutional legality of reservations for Scheduled Castes and Scheduled Tribes in promotions within government services. The Supreme Court determined that the state is required to gather measurable data on backwardness prior to implementing reservations in promotions, so reconciling affirmative action with meritocratic selection. In **Jarnail Singh v. Lachhmi Narain Gupta**¹⁷, the Supreme Court determined that the state is required to establish backwardness and insufficient representation prior to granting reservations in promotions for Scheduled Castes and Scheduled Tribes. This ruling underscored the necessity of scientific evidence to substantiate affirmative action initiatives. **State of Uttar Pradesh v. Rajendra Singh**¹⁸ The Supreme Court determined that any reservation policy must be rational and non-arbitrary, ensuring it fulfills a valid objective without contravening the principles of equality established in Articles 14 and 16.

- **102nd Constitutional Amendment Act**¹⁹: This amendment constituted the National Commission for Backward Classes as a constitutional entity, granting it the authority to advise on the inclusion or exclusion from backward classes lists. It enhanced the stipulations concerning Article 16 by guaranteeing improved representation and safeguarding for marginalized sections.

- **Proposal for Private Sector Reservations**: Discussions have been held regarding the amendment of Article 16 to incorporate provisions for reservations in private sector employment. This proposal, currently under review, indicates further efforts to broaden affirmative action outside public employment. Article 16 is essential for advancing equity and social justice in India's public employment system. By outlawing discrimination and permitting affirmative action, it aims to foster a more inclusive society in which all residents can compete equitably for government employment. As India progresses socially and economically, Article 16 remains an essential tool for promoting equity and representation in public services. Notwithstanding the constitutional assurances of gender equality and non-discrimination, concerns have emerged concerning the interpretation and execution of these provisions. A critique pertains to the restricted scope of Article 15(3) and its capacity to perpetuate stereotypes and reinforce gender roles. Critics contend that gender-based affirmative action should prioritize rectifying structural disparities

¹⁶ AIR 2006 SC 71

¹⁷ AIR 2022 SLP no.31735

¹⁸ AIR 2009 SLP no.4976

¹⁹ 2018,(inserted Articles 338B and 342A)

instead of reinforcing benevolent sexism or tokenism. Furthermore, there is a necessity for intersectional methodologies that acknowledge the overlapping dimensions of oppression encountered by marginalized women due to characteristics such as caste, class, religion, and disability. Moreover, obstacles remain in the successful execution of gender-sensitive legislation and policies at the grassroots level, especially in rural and marginalized regions where patriarchal practices are firmly established.

Notwithstanding increasing judicial rulings, gender-based discrimination and violence persist in multiple forms, revealing deficiencies in the enforcement of constitutional assurances of gender equality. The examination of constitutional provisions pertaining to gender equality, significant decisions influencing gender equality jurisprudence, and critiques of constitutional interpretations concerning gender rights offer critical insights into the intricacies of gender and legal debate in India²⁰. Although the Constitution establishes a robust framework for gender equality, obstacles persist in converting constitutional ideals into concrete results for women and disadvantaged gender identities. Addressing these difficulties necessitates a collaborative endeavour by politicians, legal professionals, civil society organizations, and the judiciary to achieve gender justice and equality for all citizens.

Media Representation and Gender Inclusivity

Media representation and gender inclusivity are pivotal aspects of promoting equality and challenging stereotypes in society. In India, despite constitutional provisions aimed at ensuring gender equality, media often perpetuates gender biases and stereotypes. Below is a detailed analysis of media representation and gender inclusivity in India, along with recommendations for improvement. Women are frequently depicted in stereotypical roles, such as being primarily responsible for domestic chores or childcare, while men are shown in leadership positions or as decision-makers. Media representations significantly contribute to the creation of social pressures. Notwithstanding advancements in civil rights, restricted gender-based

²⁰ SCOPUS. Search Results Analysis—Gender and Media Representations. 2023. Available online: <https://www.scopus.com/term/analyzer.uri?sid=e3734cb8338d18fabd92427a58d31b69&origin=resultslist&src=s&s=%28TITLE-ABS-KEY%28gender%29>

depictions remain prevalent in certain circumstances. The article examines scientific research regarding the correlation between media portrayals and gender stereotypes, objectification, and sexualization, emphasizing their prevalence within the cultural context. Results indicate that stereotyping, objectification, and sexualization remain prevalent across many contexts. Exposure to objectifying and sexualizing representations seems to correlate with the internalization of societal beauty standards, endorsement of sexist beliefs, and acceptance of abuse and body shame²¹.

Influence of Media Representation on Gender Stereotypes

Gender, as a social category, is one of the earliest and most significant means by which individuals learn to identify themselves and others, with the utilization of gender-based labels observable in infants as early as 17 months of age. Likewise, the emergence of gender-based heuristics, inferences, and basic prejudices is evident by the age of three. At this age, the development of an individual's gender identity commences, which is the process through which one identifies as male, female, or within a broad spectrum of alternatives. Media serves as a significant source of impact on gender portrayals, and its relevance may be evaluated across several phenomena. Public interest in the subject of gender has increased significantly over the past decade, partly due to social and political movements advocating for gender equality in several domains, including media representations of gender²².

The significance of media utilization on gender-related dimensions, including beliefs, attitudes, and roles, has been thoroughly studied. Gender stereotypes are defined as a highly simplified notion of attitudes and behaviours deemed normal and appropriate for men and women within a certain culture. They typically encompass several aspects of individuals' attributes, including physical appearance, personality traits, behaviours, social roles, and professions. Stereotypical ideas on gender can be categorized into descriptive (perceptions of how individuals of a specific gender are), prescriptive (perceptions of how individuals of a specific gender ought to be and act), and proscriptive (perceptions of how individuals of a specific gender ought not to be and behave). Their content differs based on the individual's cultural context; however, similar themes have been identified in Western society, including stereotypes related to communion, agency, and competence. Women have traditionally been linked to traits related to communion, such as supportiveness, compassion, expressiveness, and warmth, whereas men have been more commonly associated with agency, including ambition, assertiveness, competitiveness, and action, or competence, encompassing skill and intelligence. Both men and women may incur social and economic repercussions (backlash) if they seem to contravene these assumptions²³.

²¹ The Power of Representation – Why Diversity and Inclusion in Media Matters
January 26, 2025|[Nicole Wood](#)|[ARCC Blog](#)

²² Media and the Development of Gender Role Stereotypes
[L. Monique Ward](#), and [Petal Grower](#)Vol.2 December2020

²³ Koenig, A.M.; Eagly, A.H. Evidence for the social role theory of stereotype content: Observations of groups' roles shape stereotypes. *J. Pers. Soc. Psychol.* 2014,107, 371–392

Gender stereotypes seem to be adaptable and responsive to shifts in the social milieu: collective perceptions on the characteristics of men and women have transformed over the decades, mirroring alterations in women's involvement in the workforce and higher education. Perceptions of gender equality regarding ability and intelligence have markedly increased, and stereotypical views of women have undergone substantial transformation. Perceptions of women's competence and intelligence have exceeded those of males, although the communal aspect seems to have been increasingly polarized as characteristic of women. Other factors, such as the belief that agency is more characteristic of males, have persisted unchanged. Numerous evaluations of television programs have demonstrated that depictions of men and women frequently align with gender stereotypes. Females were frequently depicted as prioritizing their beauty and facing judgment based on it²⁴.

The emphasis on aesthetics was evident in sports news coverage, which varied significantly by gender, often concentrating on the looks of female athletes and employing overly simplistic descriptions. Moreover, the representation of female athletes was more prevalent in sports deemed to be more feminine or socially acceptable for women. Women in video games are similarly underrepresented and less frequently portrayed as playable characters, often being stereotyped as individuals in need of rescue, romantic interests, or as cute and innocent figures. Advertising representation notably showcases gender stereotypes, with males frequently portrayed in professional roles and women depicted in non-working, recreational capacities, particularly in nations exhibiting significant gender imbalance. Gender-unequal representation has been shown to inhibit political and career aspirations, while also promoting organizational prejudice. Intensive media use may reinforce belief in gender stereotypes and is associated with a heightened support of conventional gender roles and norms, which may consequently be related to numerous adverse health impacts²⁵.

Implications of Gender Identity Policies on Sports Inclusivity

Gender identity policies in sports have significant implications for inclusivity, fairness, and the promotion of diversity. While ensuring fairness in competition is essential, it is equally crucial to respect individuals' rights to self-identify and participate in sports without fear of discrimination or exclusion. Policies that focus solely on binary notions of gender may inadvertently perpetuate discrimination against transgender and non-binary athletes. Inclusive policies should consider the diverse experiences and needs of transgender athletes, acknowledging the intersections of gender identity, race, class, and ability. Creating safe and supportive environments for all athletes requires collaboration between sports organizations, policymakers, athletes, and advocacy groups to develop and implement inclusive policies and practices.

Transgender athletes often face significant challenges and discrimination when participating in sports. Case studies from around the world highlight the complexities and injustices transgender athletes encounter. For

²⁴ Id.

²⁵ Id.

example, Dutee Chand, an Indian sprinter, faced scrutiny and controversy after revealing her same-sex relationship, raising questions about privacy and discrimination in sports²⁶.

Legal and Constitutional Protections Against Gender Inequality

The Indian Constitution mandates proactive measures to eradicate gender disparity; its Preamble articulates the objectives of attaining social, economic, and political justice for all, as well as ensuring equality of status and opportunity for every citizen. Moreover, women possess equal voting rights inside our democratic framework. The Constitution prohibits discrimination based on sex, in addition to other factors such as religion, ethnicity, caste, or place of birth. The Indian Constitution empowers the State to establish specific provisions for women and children. Furthermore, the Directive Principles of State Policy includes certain clauses designed to assist women and offer protections against discrimination. In India, the right to life is an expansive concept and is the most fundamental of all rights. The Constitution acknowledges that "No person shall be deprived of his life and personal liberty except according to procedure established by law."²⁷ The right to abortion is considered one of the most vital and fundamental rights available to women. India has ratified several international agreements and human rights forums to ensure women's equal rights, including the adoption of the Convention on the Elimination of All Forms of Discrimination Against Women in 1993. Women have secured positions in local governing organizations, surmounting gender biases. Since the 1993 amendment to the Indian Constitution mandating the reservation of one-third of elected seats in local governing bodies for women, nearly one million women have been elected to local panchayats. In addition to these Constitutional provisions, the Parliament has enacted many protective legislations to eradicate the exploitation of women and to ensure their equal status in society.

For example, the Sati (Prevention) Act of 1987 was established to eradicate and penalize the barbaric practice of Sati; the Dowry Prohibition Act of 1961 aimed to abolish dowry practices; the Special Marriage Act of 1954 conferred legal recognition to couples marrying across caste or religious lines; and the Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Bill, introduced in Parliament in 1991 and enacted in 1994, sought to prevent female infanticide, among numerous other legislative measures. Moreover, Parliament periodically enacts amendments to existing legislation to safeguard women's rights in response to societal changes; for example, Section 304-B was incorporated into the Indian Penal Code, 1860, designating dowry death or bride burning as a distinct offense subject to a maximum penalty of life imprisonment. Although there are numerous legislative safeguards and protective procedures for women, the actual situation on the ground is markedly different. Notwithstanding these provisions, women continue to be regarded as second-class citizens in our country; men objectify them to satisfy their carnal desires; crimes against women are at an alarming level; the practice of dowry remains widespread; and female infanticide is a common occurrence in our households. The Indian Judiciary plays a crucial role in safeguarding women against gender discrimination. In **Air India v. Nargesh Mirza**²⁸ the Supreme Court

²⁶ "Dutee Chand's coming out, and the challenges of being a lesbian athlete in India," Scroll.in, August 2019.

²⁷ Article 21 of the Indian Constitution 1950

²⁸ 1981 AIR 1829, 1982 SCR (1) 438

invalidated the regulation mandating the dismissal of an air hostess upon her first pregnancy, deeming it arbitrary and contrary to the principles of a civilized society. In the case of **Gita Hariharan Vs. Reserve Bank of India**²⁹, the court interpreted Section 6 of the Hindu Minority and Guardianship Act of 1956, ruling that the mother could serve as the natural guardian of the minor during the father's lifetime if the father was not managing the minor's affairs. In the significant judgment of **Pratibha Rannu v. Suraj Kumar**³⁰, the Supreme Court determined that the Sridhan property of a married woman must be entrusted to her custody, granting her full authority over it. The simple circumstance of her cohabitation with her spouse and the joint utilization of dowry things does not alter or impact her unequivocal ownership rights over them. The Supreme Court, in an upcoming judgment, delineates several significant criteria. This case is **Vishaka and Others v. State of Rajasthan**³¹, whereby Vishaka is a non-governmental organization. The Supreme Court determined that sexual harassment of employed women in the workplace is a breach of gender equality rights and the right to life and liberty, thereby infringing upon Articles 14, 15, and 21 of the Indian Constitution. The Court additionally noted that the interpretation and substance of the fundamental rights enshrined in the Constitution of India are broad enough to include all aspects of gender equality, including the prevention of sexual harassment or abuse. The Supreme Court stated that there is no legislation addressing sexual harassment in India. Consequently, the stipulations of International Conventions and standards must be considered, and recommendations adhered to in all workplaces and institutions, until comprehensive legislation is established to maintain gender equality from a human rights perspective.

Gender Inequality from a Human Rights Perspective

The human rights framework establishes that the idea of social justice is fundamental to rights and underpins the objective of gender equality. Women comprise over fifty percent of the global human population. Women have been crucial in the reproduction of humanity. However, they are regrettably seen as the inferior sex. Sex prejudice is pervasive in all communities. Women are perceived as weaker and are exploited in several aspects of life, both individually and collectively. Women are equally entitled to human rights. The infringement of women's human rights manifests in several forms, including sexual and physical assault, dowry-related deaths, and female feticide and infanticide. The lamentable status of women has garnered attention from the human rights perspective. The economic, social, and cultural dependency of women diminished their status and rendered them vulnerable to exploitation and abuse. The incursion of scientific and technological advancements exacerbated their situation, marked by the widespread infanticide of female infants. An issue of human rights, particularly impacting women, is crucial for sustaining societal peace and prosperity.³² The literal interpretation of "Right to life" signifies the entitlement to be born and to exist, constituting one of the inherent, fundamental, and inalienable basic human rights of women. The denial of fundamental human rights to the girl commences within the confines

²⁹ AIR 1999, 2 SCC 228

³⁰ 1985 AIR SC 628

³¹ AIR 1997 SC 3011

³² Kandi Kamala, G. Kamalakar. Gender Equality and Human Rights: A Contemporary Analysis. Int J Pol Sci 2024;10

of her household through the prompt avoidance of her birth. The protection of women from abuse, especially concerning the girl child, has become a central focus of legislative and governmental policy over the past two to three decades. The elimination of female feticide is not just the responsibility of the government. The general population, medical community, NGOs, and all stakeholders must collaborate to combat this issue³³.

Conclusion and Recommendations

1. **Policy Implementation:** Media organizations should adopt and enforce policies aligned with constitutional provisions to promote gender equality and inclusivity. This includes implementing guidelines for gender-sensitive reporting and ensuring equal opportunities for women in hiring and promotions.
2. **Training Programs:** Implement gender sensitivity training for media professionals to combat stereotypes and promote inclusive reporting practices. Such programs can help journalists recognize and challenge biases in their work.
3. **Monitoring Mechanisms:** Establish frameworks to monitor gender representation in media content and track progress toward inclusivity. Regular audits can help identify areas where improvement is needed and measure the effectiveness of policies.
4. **Increased Female Representation:** Encourage more women in leadership roles within media organizations to ensure diverse perspectives are represented. This can lead to more balanced reporting and better coverage of women's issues.
5. **Collaboration with Civil Society:** Engage with civil society organizations to raise awareness about gender equality and promote inclusive media practices. Partnerships can facilitate workshops, campaigns, and research projects aimed at enhancing gender inclusivity.
6. **Legislative Reforms:** Consider legislative reforms that extend affirmative action principles to the private sector, including media, to enhance gender inclusivity. This could involve amending laws to require private media companies to implement diversity and inclusion policies.

The exploration of gender within Indian laws and cases underscores the need for ongoing commitment, collaboration, and advocacy to advance gender equality, justice, and human rights for all. By building on the findings and recommendations outlined in this research, stakeholders can work together to create a more inclusive and equitable legal framework that upholds the dignity and rights of every individual, regardless of gender. The government has launched several initiatives, such as Beti Bachao, Beti Padhao, and the Sukanya Samridhi Account, to promote the birth rate and education of the girl child, as well as to eradicate gender discrimination practices. The government must ensure the correct implementation of these initiatives, and the Central Advisory Board and Appropriate Authority should adhere closely to the court's

³³ Id.

directives for the prevention of female foeticide. Indeed, both men and women must alter their mindsets, as cultural conditioning has led women to participate in the exploitative patriarchal system, so facilitating men's aim of subjugating women. A comprehensive plan involving legal, economic, and social reforms is necessary. "Woman is the equal companion of man, endowed with identical intellectual faculties." She possesses the entitlement to engage in the most intricate parts of human activities and holds an equal right to freedom and liberty as he does.

