



5 GENDER  
EQUALITY



10 REDUCED  
INEQUALITIES



16 PEACE, JUSTICE  
AND STRONG  
INSTITUTIONS



**CHRIST**

(DEEMED TO BE UNIVERSITY)

BANGALORE | DELHI NCR | PUNE

# FLUID

*Newsletter #5*



*Gender & Family*



**SLCU**

**Gender Studies Committee**



# Acknowledgement

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# *School of Law*

School of Law is a part of CHRIST (Deemed to be University), Bangalore. The parent University, an educational institution, is an academic fraternity dedicated to the motto of 'Excellence and Service' and has an already proven history of success in education. CHRIST (Deemed to be University), formerly Christ College, is the first institution in Karnataka to be accredited by the National Assessment and Accreditation Council (NAAC), UGC, and currently has an A+ grade as accredited in 2022 for quality education. School of Law is an institute imparting legal education not only to students from various parts of the country but also from the Middle East and Mauritius. The courses are approved by the Bar Council of India.





# *Gender Studies Committee*

The Gender Studies Committee at the School of Law, CHRIST (Deemed to be University) endeavors to create safe spaces for students to have healthy and well-informed discussions on gender, feminism and intersectionality. In a society that is continuously changing, so too does our understanding of gender, identity, and its expression, and in recognition of this, the committee aspires to foster inclusivity and sensitisation among the student body.

Through the conduction of monthly reading circles, educational panel discussions and open forums, credit certificate courses, and the publication of the annual newsletter Fluid, it has engendered a community of progressive and broad-minded individuals.



## FLUID: *the* GSC e-newsletter

FLUID is an effort towards exploring one's openness, adaptability and willingness to break down traditional binaries, and discovering the complexities and nuances of gender. In this mutable world today, individuals, no matter what their identity, can have the choice to stand out or blend in. Staying true to its concept, it aims to provide a space that goes beyond the confines of academic curricula to freely express opinions, views, beliefs, and conceptions regarding the world that is exceptionally gendered; where everything is associated with a stereotype, binding individuals to boxes to fit into. GSC is devoted to understanding the versatile nature of identities, using this Newsletter as a medium to expand common views regarding the gender spectrum. This initiative of the team underscores its commitment to personal autonomy when it comes to defining oneself, in consort with a resistance to predetermined labels.



## *Suggested Themes*

### **i. Division of Labour and Domestic Spaces: The Interplay of Gendered Labour and Dual Burden of Women Under Capitalism**

The present-day capitalist economy manipulates the precarious notion of women's liberation, replacing it with a dominating emphasis on profit-maximising goals. Glorified portrayals of the “strong all-rounder woman” who is a model for both the professional hustle and domestic caretaking, rather ignore the dual, often competing, burdens imposed on women. The absence of efficient labour laws in educational institutions and workplaces usually works in contradiction to the legislative effort that is taken to educate and protect women. Therefore, exploitation has become shadowed by illusory financial independence. This topic examines how the existing framework of labour laws influence a




woman's ability to make autonomous choices in her family and at work. It is necessary to consider the implications of intersectionality, of gender, caste, disability, etc., on the degree of this autonomy and the manner in which they are woven within the larger issue.

## ii. Women as the Pallbearers of Culture: The Burden of Morality, Devotion, Duty and Denial in Indian Traditions

Indian traditions often portray women as the custodians of culture and morality, tasked with preserving *sanskara* through religious observance and obeisance to ritual expectations. Instead of representing a cultural liberation, it is a sign of both prestige and restriction. Women are revered with one hand as embodiments of purity and devotion, and are excluded by the other from certain religious spaces and ceremonies, not entrusted with responsibility in a like manner as men in the same family. The antagonism between the two is exemplified by






practices like *kanyadaan*, menstruation-based exclusions, widowhood stereotypes, and male-centric ritual leadership. The reinforcement of the moral guardianship through religious norms, and customary practices often clash with constitutional guarantees due to their scope lying outside direct legal reform. This topic explores the paradox of empowerment through devotion and the ways legal interventions can dismantle these exclusions without eliminating cultural identity.

### iii. Reimagining Family: The Structure of Familial Belonging in Hijra and Transgender Households in India

Dominant ideas that surround the cultural and legal structures of family remain tied to a heteronormative—and strictly biological—lens. Yet, the specific culture of the chosen family or kinship for transgender persons in India, within the various self-identified groups of *Hijras*, *Kinnars*, and *Jogappas*, have long developed alternative family structures built on principles of care, protection




and economic support, through practices of adoption within the community itself. These communities become the only haven for a large majority of transgender persons in India, often because they are forced to leave their natal homes. The *guru-chela* relationship in this community somewhat resembles and aspires to traditional familial hierarchies, operating to ensure survival in the face of the general systemic exclusion from employment opportunities, housing, and state-recognised benefits for families. This topic aims to explore how “family” can be reimagined to include the various social and legal aspects of this arrangement and how it functions as a central pillar of support and organisation for the community. Further examination of this theme includes how family-related laws interact with, or are ignorant of, this structure, and whether it can inform the path towards progress for the protection of transgender communities in India.



#### iv. Parenting Beyond Binary: Socialization and the Erasure of Gender Diversity, How Gendered Upbringing Impacts Perception, Identity and Inclusivity

This topic explores the role of parenting in gender awareness and inclusivity. From birth, the ideas of masculinity and femininity shape a child's development, influencing their own identity, self-expression and the manner in which they navigate through a society where being queer is considered a deviation from the norm. At times, this can erase the rich spectrum of gender diversity. This framework not only marginalises the diaspora of queer individuals but also makes it difficult for them to come out because of the difficulty in conforming to the “normal” standard, and therefore, resorts to support for harmful practices like conversion therapy. Moreover, it also looks into how being taught a binary perspective of the gender spectrum makes it harder for heterosexual individuals to interact with members of a community that views gender in more fluid terms. For both sides, this




limits emotional expression, relationships, and inclusivity in a world that is far more fluid than it was, posing an unchecked problem in today's world. One's awareness, understanding and acceptance of gender diversity inevitably begins from the ways in which we are parented.

**v. Constructing Families Through Law: A Strive by Queer Individuals for a Structure Within Society**

Some queer persons are told that they do not belong; others, find that their articulations of love, marriage, or partnership, fall outside the sanctioned script of heteronormative propriety, and are met not with curiosity, but dismay. However, the desire for structure, to be bound to another in mutual care, does not dissipate so easily and immediately. To examine the manner in which queer persons desire and create the structure of family, is to be caught in the tension between the state's commitment to protect individual choice, and the





continuing force of familial, communal and moral authorities in restricting the exercise of that choice. In the absence of familial recognition, conferred through ceremony and by the community, queer couples rely on the recourse to legal frameworks, covering marriage, adoption, inheritance, cohabitation, etc. This topic covers how the law so concerned is appropriated, resisted or repurposed, whether as a bureaucratic obstacle, a protection against erasure or the foundation on which alternative forms of kinship are wrought. Therefore, the desire for recognition, is not simply for legal validity, but to reimagine the very architecture of family.



# *Contributor's Guidelines*

## **Presentation Format:**

Font style: Garamond, Size: 12, Line spacing: 1.5

Spacing: Justified, Citation: 20th ed. Bluebook

We invite submissions in the form of **articles, poems, artwork, photographs**, and any other form of expression. Co-authorship is permitted.

If any contributor wishes to maintain anonymity for the purpose of publication, kindly inform the Editorial Board at the time of submission and the same will be duly noted and respected.

All submissions must be emailed to the Editorial Board at [newsletterteamgsc@gmail.com](mailto:newsletterteamgsc@gmail.com) with the following details: **Author(s) Name, Course Name, University Details.**



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The Editorial Board shall consist of the Members, Conveners and Faculty Coordinators of the Gender Studies Committee, School of Law, CHRIST (Deemed to be University). The acceptance of submissions is subject to approval by the Editorial Board of the Committee. All decisions taken by the Board will be final.

The Editorial Board retains the **exclusive right to reject** any submissions it deems necessary. While all forms of creativity are encouraged, student contributors are expected to adhere to the **ethics and guidelines** of the University.



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# *Plagiarism*

All contributors must ensure that their submissions are original and free from plagiarism. A leeway of up to 10% is given for quotations and relevant citations.

The use of AI tools is strictly prohibited, and the inclusion of any AI-generated content will result in the immediate rejection of the submission.

**Being able to produce original work is a gift.**



*“At the end of the day,  
everything is gendered and  
it is our responsibility to, if  
nothing else, see it.”*