



A study on jurisprudence of gender law and morality in society

¹Sukhadev Ghasti and ²Dr. Narendra Kumar Singh

¹Research Scholar, Department of Law, Kalinga University, Raipur, Chhattisgarh, India

²Professor, Department of Law, Kalinga University, Raipur, Chhattisgarh, India

DOI: <https://doi.org/10.5281/zenodo.11390796>

Corresponding Author: Sukhadev Ghasti

Abstract

The definitions supplied by jurists for the term 'jurisprudence' reduce down to one thing: jurisprudence is 'knowledge of law'. However, researchers believe that this is an insufficient description because jurists merely declare that this knowledge of law would result in the formulation of laws and a legal system while ignoring the reality that these rules will apply to humans rather than machines. And humans have their own thinking process and sentiments that determine whether something is right or bad in the context of themselves as well as society, where they live as a collective. This conception of good and wrong shapes the morals and ethics of the human mind and society. Everything is fine until morals and law share the same belief system about an act such as theft, murder, or illegal possession of material goods, which are all morally and legally wrong. When one of these systems' beliefs changes, friction arises, and there are contradictions between what the law says and what society does in action. These moments of contradiction occurred when the presence of the State was made mandatory in order to conduct the community's administrative or legal affairs. When laws based on morality/religion were challenged, a conflict between morality and legality occurred.

Keywords: Jurisprudence, gender, law, morality, society

Introduction

After understanding, elaborating, and noting the terminologies required for this work in a literal sense, the researcher realized that the terms defined in the preceding chapter are merely ingredients required to prepare a dish, and what is missing here is history, such as salt, to cook up the dish to perfection, which stands out and reinforces its importance despite the presence of the best exotic ingredients. As a result, this chapter will conduct a historical analysis of the presence and use of sex and gender in order to assess their relevance in the present and future.

The scope of this chapter is expanded by jurisprudence. The term jurisprudence has long been associated with law and the legal process. So, the title of this chapter in this research may seem scary in terms of what sex and gender jurisprudence entails and how they have historically been linked. Even for the sake of argument, the former represents the rationale for law and the legal system, whereas the latter depicts the biology of the human body or the sociological structure of human society, as the case may be. To grasp the chapter's title and the connection between jurisprudence and sex/gender, a step-by-step approach is required, with the

first step being to define jurisprudence ^[1].

Definition of Jurisprudence

Globally known as the consequence of the Latin word 'Jurisprudentia', it denotes knowledge or study of law that attempts to seek or define the rationale of legislation by explanation, classification, or analysis. This categorization is problematic in and of itself because law is an ocean that, for obvious reasons, is not stable because the subject being managed here is society, which is a dynamic organism. It is always changing to meet the demands of society, and where the law has stagnated, the society's roots have begun to rot beyond repair ^[2]. As a result, attaining legal proficiency is nearly impossible. Law can be understood if the cognitive process, that is, the mind, is kept open and accepting of change. The well-known Patriarch of Jurisprudence, John Austin, described jurisprudence in an intriguing manner. He defines it as a science that is only concerned with positive

¹ Jessica Hinchy, "Obscenity, Moral Contagion and Masculinity: Hijras in Public Space in Colonial North India" Asian Studies Review (2014).

² Arvind Narain and Gautam Bhan(eds.), Because I have a voice-Queer Politics in India (Yoga Press, New Delhi, 2005)

law, or "laws strictly so called". Here, the concept of jurisprudence is solely focused on law and morality, and any other subject of what is good or wrong is fully excluded from the scope of law. What is astonishing here is that the majority of the eminent jurists after John Austin, such as Salmond, Pound, Gray, Holland, etc., have without a doubt criticized each other's work on one or more grounds, but they have collectively stated that jurisprudence is a science which deals with law and also governs the establishments which execute such law, be it sovereign, courts, or any other authority, and put together they have nothing to do with the moral system of a society or that of This simply means that jurists have ignored society and its beliefs while establishing law and structuring a legal system.

A historical study of sex and gender in human societies

The researcher would like to state that in order to identify with the role and speculation of sex and gender, we must first go through its historical breakdown. In other words, it is necessary to examine the evolution of sex, gender, and related sexual orientations across human history. Humans are referred described as sociable animals. There is a persistent urge to be in the company of one another. This need to be a part of a group led to the formation of society, which quickly proved to be essential for survival because it gave support. Subgroups of humans began to emerge for this reason, assisting in the initial hounding and gathering of food and providing swaying clout in the event of incursion by animals or other human subgroups ^[3]. Eventually, the coursework began, and accountability for each personage was assigned, which became a mind-numbing mission as the population increased. Biology and human anatomy came to the rescue, with testosterone doing grueling and hunting chores while delivering sperms, and estrogens bearing and rearing offspring in addition to the work of jamboree and food conservation. And as time progressed, these biological qualities became an identity in themselves, giving rise to the adhesive label of male or female. As a result, sex became the underlying formula for assigning gender roles, which eventually became the assigner/provider of status and other privileges in a community. Amy S. Whartson¹ emphasized the notion that the essential responsibility of sex in human life is to "categorically distinguish between human beings on the basis of their human anatomy." While illuminating the charge of gender, Dobash and Dobash shaped that gender is a regulated structure in itself, which assigns daily jobs based on sex to men and women and governs their interaction both personally and communally on all levels. It is vital to remember that gender as a system does not advance in a static manner. It evolves and devolves over time³. It is a path with dramatic turns that, while rigid in its definition of feminine and masculine gender, is broad enough to accept anyone who chooses to abide by these predetermined characterizations of distinction. In layman's words, sex is a medical term that evolved into gender, which is a social behavior of men and women that allows society to work smoothly and strictly. However, the history of humanity demonstrates that practical matters have never

been simplified. Wearing skirts, for example, is a female gender feature, yet in Scotland, it is a manly identify. Similarly, long locks are a sign of feminine attractiveness, yet in the West, they are associated with strong manliness. Meaning that, although just having two categories, gender does not appear to be a torpid and stiff route, but rather one with a lot of room for enjoyment. The society carefully monitored these distractions. Despite the acceptance of the fact that both sex and gender have a third facet to their relevant definitions with nomenclature of intersex and third gender in that order, both distinct as abnormal and their compass and usefulness being curtailed and denied not only in society but also by the medical fraternity as a whole, and all diversions to the set pattern were defined and swept under this tag of "abnormal" ^[4].

Jurisprudence of gender and sex

It has already been described and documented above that things or matters pertaining to society functioned perfectly when there were two distinct categories of sex and gender, and that is the end of it. When the third gender and sex are discussed, the Mount Everest of complexity emerge from the natural potential of human genitals and the social role that he or she is expected to play in society. For example, a person may be a "he" by biology but a "she" by soul or mentality, or vice versa, or a biological intersex who is certain of the social role s(he) want to play in society but uncertain about the fact of adopting a corresponding biological role through sex reassignment surgery. This defined set of (he & she) and undefined single term of (Intersex) are complicated terms within themselves and produce a poisonous set of terms and definitions to define sex and sexual orientation when used in plurals such as:

1. He and her are biologically and sociologically compatible, with He dominating the relationship.
2. She and he are biologically compatible, but he experiences social revulsion towards her.
3. He and he are both physiologically and socially identified as gay.
4. She and she are both physiologically and socially identified as lesbians.
5. Intersex is a biological and societal issue that has not been fully defined.
6. She and intersex are both biological and social issues that are not clearly defined.
7. Intersex is a biological and societal issue that is not well characterized.

It is worth noting that sociological sex, or gender, has not been taken into account when calculating the many other probability of sexual orientation ^[5]. To comprehend these issues, we must first grasp the law around sex and gender.

As a result, the focus is now on understanding how, when, and why these concepts and their relationships emerge. Thus, the studies of jurisprudence of sex and gender here have been based on the nature of known sexual orientations existent in society, which are as follows:

1. Heterosexual law concerning sex and gender.

³ John Hardwig, "Socrates' Conception of Piety: Teaching the Euthyphro", University of Tennessee (2007).

⁴ John Money and John Hampson, "Hermaphroditism: Recommendations concerning assignment of sex, change of Sex and psychologic management" Bulletin of John Hopkins Hospital (1995).

⁵ Judith Butler, Undoing gender (Routledge, London, 2004).

2. Homosexual (transgender) law concerning sex and gender.
3. Transsexual jurisprudence of sex and gender.
4. Bisexual jurisprudence regarding sex and gender.
5. Intersexual jurisprudence regarding sex and gender.
6. Feminist jurisprudence on sexuality and gender.

This categorization/analysis of sex and gender jurisprudence will describe in depth the role that sex and gender play in the lives of each individual, as well as the collective role of society and legal institutions. It will also address the following questions:

1. Why do humans require both biological "sex" and sociological "gender" to identify their identities?
2. If sex and gender are such vital aspects of human identity, why are they granted to male/masculine and female/feminine sex and gender but not to intersex/third gender?
3. What role do sex and gender play in the functioning of social and legal institutions?
4. So, beginning with the jurisprudential aspect of sex and gender research, the researcher advises focusing on one of the above-mentioned categories at a time. Hence, starting with:-

Tracing sex and gender in India's golden times

Because this research is solely focused on India and its culture, the researcher is limiting down the historical analysis to assess the impact of sex and gender in Indian society and the legal process. Positioning the history of sex and gender in India is akin to seeking for a needle in a haystack. The reason for this remark is that India was and remains a country that has never had a single major religion or a unified legal code until 1857^[6]. It had always been a place where religion was the people's culture, and whatever commanded by religion and its religious lecturers was considered land law. However, this social and legal understanding of Indians was not without its problems. Numerous theological texts, including Maanumriti, GaroodPooran, Naaradasmriti, Geetha, Ramayan, and Mahabharata, explain the ideal society and regulations for Hindus. For Muslim practitioners, the Qur'an guided both societal and legal speech. For Christians, the holy Bible defined the domain in which the law and society are intended to function. Similarly, Sikhs, Buddhists, and India's aboriginal tribes were led by their holy texts in terms of law and culture^[7].

To summarize, it is acceptable to say that the religion-based communities of Indian civilization were and continue to be centered on patriarchal ideals, with biological male sex being the preferred kid of the parents. Without a doubt, the balance of the scale was in favor of biological male sex in Muslim religion as well, but what was advantageous in Muslim religion for women was that they had written rules in their favor, which at least granted them the right to property and a status in a society, even in theory, because for some, it provided a practical relaxing breeze if things

went against them^[8]. That is, if the women chose to push for it, they had access to a well-known method of resolving disputes. However, these written regulations were used by those who had resources and sympathy for male sex on their side and did not come to the rescue of all Muslim women, therefore equality was once again missing from Islamic religion on the same concepts as Hindu religion. As a result, equality was historically a theoretical concept in both Hindu and Islamic religions prevalent in India, while inequality was maintained and glorified in the guise of religion and morality.

Morality in the society

To understand the actual influence, that is, the practical application of legal jurisprudence on society, we must first understand what morality is. And how is morality formulated? And what factors are examined while determining if a procedure is moral or immoral? And the broader question is, why do we need morals to check the execution of the law? And the answer is that humans are not robots; they do not operate using programs. Morality is something that defines their feelings and emotions, an undefined "something" that shapes who they are^[9]. As a result, the halo of morality is a critical element in determining the value of law and the systems it governs. According to renowned jurist Roscoe Pound, morality is a set of behaviors that adhere to an established standard in society as a whole. However, the underlying issue is how to determine what is acceptable and incorrect activity. What is the determining factor? Most importantly, who tells you this is true?

In pre-State communities, where religion governed individual life and society, the concept of right and wrong was founded on society's collective or majority belief system. And this foundation was built first on tribal life experiences, then on becoming accustomed to beliefs that eventually took the form of natural law, and finally on good and wrong being defined by religion, which evolved in phases across human society. So, the subject that has been argued throughout history is whether religion describes and defines the morality of human civilization.

As a result, morality and religion have been divided based on gender, with males receiving preferential treatment. Famous Harvard psychologist Carol Gilligan suggested in her work that the presence of a sense of power and dominance over the human body caused men and women's morality to differ. Men were more concerned with individual rights, laws, and justice, but females were more concerned with maintaining their connections, particularly with males who served as providers, such as fathers or husbands, caring for them, and compassion for all. The author went on to suggest that men and women have distinct moral thinking as a result of their social positions in society. She also totally refutes the work of Sigmund Freud and Lawrence Kohlberg, who claimed that men are capable of proper moral reasoning due to their psychological development, but women are immature and incapable of

⁶ Karl Marx and Friedrich Engels, *The German Ideology* (International Publishers, New York, 1947).

⁷ Lord Patrick Devlin, *The Enforcement of Morals* Oxford University Press, (1959).

⁸ Ted Cohen, *Metaphor and the cultivation of intimacy* Critical Inquiry (1978).

⁹ Barbara J. Risman, *Gender as social structure-Theory wrestling with Activism in Joan Z. Spade and Catherine G. Valentine (eds.), The Kaleidoscope of Gender* (Sage Publications, London 3rd edition, 2011).

correct moral reasoning. As a result, according to researchers in society, morality is separated and defined based on a person's sex and gender. So, for that reason, it appears there is a category in morality, which is as follows:

Male only morality

With the help of patriarchy and violence, the male sex was able to maintain its pre-religious dominance and complete control over production resources and social relationships. Male sex was viewed as a source of resources, which might be in the form of tangible goods or for the purpose of reproduction, as in semen, which corresponds to the popular adage "planting the seed of life in the womb of a woman" ^[10]. A drive was made to regulate the body and sexuality in order to define and identify gender relationships in the interest of maintaining societal law and order. Morality was created equivalent to religion in order to limit sexual behavior. It was stated that a normal and moral male has active sexuality, but a normal and virtuous woman's sexuality is passive. A patriarchal hierarchy emerged in the social order, which was based on the sex of the human body. It became critical that the human body be strictly male or female in order to avoid ambiguity in gender roles granted in the form of obligations, which would otherwise disrupt the pattern of social structure. The most essential task was birthing for both girls and boys, which is a natural gift given only to women ^[11]. So, in terms of sexuality, women had and continue to have the benefit of giving birth without even realizing the seed of their procreation. And this triggered a red signal, because the manufacture was unable to guarantee authenticity until watched. As a result, control was required to manage 'her' sexuality because complete independence would trigger an identity problem for her masculine romantic partner. As a result, politics of power and control over human bodies emerged, thus commencing the gendered process of human sexuation. The biology, or sex of the human body, was formerly a battleground of gender roles, with the goal of fulfilling pure societal requirements rather than individual necessities in the heterosexual partnership supported by male sex to preserve their dominance since the time of one sex theory.

Female-only morality

The morality of a female as a human body is more influenced by her social environment and experiences than by biology. Kolodony argued in her work that a woman's morality is generated from her value system, which impacts not only her but all members of society. These experiences differ from those of men since women's are the product of imposition, whereas men's are self-adopted, making willingness and acceptance a major consideration and influencing element. As a result, both of them are unable to understand/decipher the context of morality that these opposing sexes are discussing, and as a result of their dissimilar upbringing, despite living under the same roof, both biological sexes struggle to agree on morality. Friedman maintained in her work that the labor zones of both sexes varied, resulting in two spheres in society. The

one is public, governed by men, while the second is private, dominated by women but with male consent ^[12]. To summarize the issue of morality from a male and female perspective, the researcher would like to state that it is true that both male and female from historical to contemporary times have different experiences and situations in society, which is one of the major contributing factors in determining their stand on morality and how they link it to their lives, specifically their sex, gender, and sexual orientation ^[13]. Yes, restraint is sought on women's sexuality by the opposite sex, but feminists have come to the rescue of their sisters, releasing their moral burden by arguing that the control sought on their sexuality by male counterparts is not to protect them from harm, but to label and know their offspring as pure and not the work of others (males only), and shall not be the sole basis of morality. Until recently, the study has focused on two sex models, one for men and one for women. It has been considered that, unlike ambiguous nature, there is no such problem with sex and gender, which are clearly recognized as male and female both medically and socially. But that was the absolute ignorance by the human society, and there is a presence of third sex and third gender in the framework of the human body. Abnormality and ambiguity are observed in both medical and social science. The third biological sex is recognized as intersex, and the third gender is mainly identified as transgender, but it also goes by many other names around the world, including Eunuchs, Kinnar, and Hijras in India, Sissy, gay, lesbian, and fags in the American and European continents. Then we have Queer, LGBTI, and so on. In India, the term 'transgender' is now used to refer to both intersex and third gender people.

Transgender and intersex only morality

This third sex or gender has not received any recognition, let alone a respectable introduction in history texts. However, there is documented evidence of third sex in major religious and social institutions in Asian countries such as India, Pakistan, and Sri Lanka known as hijras, Kinnars, or eunuchs, but no such evidence of third sex or gender can be traced in Europe or the American continent. However, in some tribal areas of the American population, intersex people are revered as mystics with divine powers to converse with God ^[14]. During the Mughal era in India, eunuchs had a strong 'being there' presence in society, and if they were not well-liked, they were not even criticized. They were successful in finding positions ranging from adviser to the crown to guards of the royal harem and palaces. However, things changed dramatically, and their presence in society became a source of happiness. Gradually, belonging to the third sex or gender became not only unnatural, but also immoral by priesthood classes of all religions, and based on the rule of majority, it became law even for individuals of the third sex and gender who were negatively affected by it. This not only discouraged men and

¹⁰ Catherine Hall, *White Male and Middle Class: Explorations in Feminism and History* (Polity press, United Kingdom, 1992).

¹¹ Deborah E. Bouchoux, *Legal Research & Writing for Paralegals* (ASPEN Publications, New York, 2006).

¹² Deborah Tannen, *Language and culture in Ralph W. Fasold, Jeff Connor-Linton(eds.) An Introduction to Language and Linguistics.* (Cambridge University Press, 2006).

¹³ Dr. Avtar Singh and Dr. Harpreet kaur, *Introduction to jurisprudence* (Lexis Nexis Butterworths, gurgaon, 3rd edition, 2009).

¹⁴ F. Dostoevsky, *The brothers Karamazov* (Pevear R. & Volokhonsky L., Trans.) (NY Farrar, Straus & Giroux, New York, 1990).

women from crossing social roles, that is, shifting the limits of gender in the form of transgender, but it also contributed to the biological component of being intersex, over which the human body had virtually no control. The practice was the same regardless of where we were on the planet. In India or England, a biologically differentiated woman who dared to adopt a masculine identity other than her defined gender role of being delicate and feminine was branded a witch, and Dayan was sentenced to death by burning alive in public. Similarly, biological men who chose a feminine identity for their masculine gender were mocked as sissies, fags, hijras, Kinnars, and other similar labels all across the world.

To make matters worse, medical science is also to fault for this problem regarding sex on a person. When an intersex kid is born, it is labeled a medical emergency, and steps are taken to assign a normal sex to the child as quickly as feasible^[15]. Because many intersex children can identify as themselves, that is, have a gender identity, sex reassignment surgery, which is based on best guesses by professional doctors and ignorant parents, most of the time causes a moral and spiritual problem when the wrong biological sex is assigned or when the child is not in favor of or is unable to cope with the scientifically assigned sex. After comprehending and establishing what morality is and how it arose, as well as the relationship between morality and religion and how morality is perceived and taken by different sexes, the researcher is proceeding with the investigation of jurisprudence and morality when taken together.

Homosexual (transgender) jurisprudence on sexuality and gender

To begin, this area of law is as convoluted as the term "transgender" itself. The term transgender does not operate as a sole representation. It refers to all varieties of sex, gender, and sexual orientation. It encompasses gays, lesbians, transvestites, transsexuals, intersex, and any other variation from 'normal' sex, gender, and sexual orientation, all of which are heterosexual by definition^[16]. This analysis of transgender people's lives as human beings in law is a significant difficulty because the word puts the study of cultural views and morality into the field of law, which Austin, Salmond, and other jurists believe will be overlooked.

Transsexual jurisprudence of sex and gender

As previously established in the preceding chapter, a transsexual is someone whose body has one medically determined sex, whether male or female, but they believe their anatomy is incompatible with the social sex/role/gender they perceive for themselves. Until now, their definition has been identical to that of a transgender person, but one step farther is taken: 'Sex Reassignment Surgery', which makes sociology and biology identical. Medical science has determined that transsexuals suffer

from gender identity disorder and require treatment based on how it impacts their quality of life. It was an illness that needed to be diagnosed and treated immediately.

Bisexual jurisprudence on sex and gender

As discussed in the previous chapter, being bisexual refers to a person's sexual orientation rather than a biological variant of human DNA. The individual whose sexuality is being discussed here is always a physically and medically normal male or female. Intersex human bodies, which are a variation of human biological sex, are excluded from this sexual orientation for unknown reasons. Hence, jurisprudence of bisexuality is founded on biological sex, which must be male or female. Bisexuality, as a sexual orientation, denotes a biological sex's sexual attraction to both sexes. That is, a biological male can be attracted to both biological males and females, and a biological female can be sexually stimulated by both male and female partners.

Intersexual jurisprudence regarding sex and gender

Many theorists and jurists contend that there is no distinct branch of law that explains the behavioural aspects of intersex. Actually, the term "intersex" is defined and comprehended in its umbrella term "transgender" as indicated in the preceding examination of transgender jurisprudence, therefore it is assumed that their ideology is comparable to that of homosexuals. Intersex is defined as a person who is not a distinct biological man or female in the eyes of medical science and society. It is an anomaly that has been dealt with as something "abnormal" by both. In terms of history, there are no clear records that show that the presence of intersex people was encouraged in society; rather, they were medical amusements and social wonders that needed to be avoided in order to maintain the purity of humanity. Being intersex was the darker side of sex and gender, and it required constant intervention and correction. Suzanne Kessler was the first person to openly discuss the sex and gender of intersex people in 1990. In her book, the author argued that when a newborn is born, its body undergoes a medical examination in which the initial biological sex is identified using the concept of social gender. And all of this is dependent on the idea of one or two people, which is a completely erroneous way of defining an opinion.

Feminist law on sex and gender

We have already looked at the heterosexual, homosexual, transsexual, and bisexual approaches to sex and gender jurisprudence. So, why do we need to assess sex and gender based on biological female or feminine gender? Whatever the answer to the above question, it is undeniable that female sex or femininity was the first sex or gender to revolt against the domination and control of male sex imposed through heterosexuality. True, women were and are heterosexual, but they are more or less a subordinate, a helper in societal system, rather than a free individual with complete control over their bodies and thought processes.

Conclusion

The reason for this is because society only identified those sexes capable of reproducing and contributing to the

¹⁵ Friedman and Marilyn, "Beyond caring: The de-moralization of gender" in Marsha Hanen and Kai Nielsen, (eds.) Science, morality and feminist theory (University of Calgary Press, Calgary, 1987).

¹⁶ Lilla Maclellan, "Sweden gender neutral schools producing kids who are more likely to succeed" Quartz, June 18, 2017.

physical population of the civilization. Because the assumption is that the more hands there are, the greater the chance of accumulation, ultimately resulting in capital, and guarding against raiders, which is critical for endurance. Those that aided and contributed to this were expressed and Honored as normal human beings, whilst those who did not satisfy the terms of biology and sociological setup or acceptance of human anatomy were referred to as abnormal people who welcomed intersex and third gender persons. Based on Latin mythology, in the lexis of Hyperdies, male sex is always sexually full of zip and central, and any form of sexual submissiveness by 'him' is deviance and flagrant refusal of nature's gift. Diogenes 4, in his unadorned tone, reminded young biological males in his country who were professional cross-dressers that by impersonating a woman, they bring shame to their male sex and identity.

This indicates that history, for no apparent reason, has already established man as the dominating sex and female as the docile one. To support this viewpoint, the researcher used the work of observers such as Hipocratic and Peripatetics, who felt that sexual inactivity in females/women was caused by genetic elements specified by nature. The debate over the meekness of female biological sex professed by these historians has its roots in the work of Lucian and Plutarch, who stated that dominance of male sex and tameness of female sex is determined by Mother Nature and may be seen in the universal practice of other species as well. This means that in order to be branded as a perfectly standard human being, a set of conspicuously identified genitals classifying a human body as fe(male) is required, which in turn is inextricably linked to the gender assigned by human society as a whole, where male is a contributor and female is a beneficiary. Now, after analyzing the definition of sex and gender, the way and order in which it developed in history or rather aided in the formulation of historical concepts, and then how jurisprudence and its concepts were developed around it, the researcher is moving on to the Indian legal system in order to analyze the presence of sex and gender in its functioning and the effect which is laid down on the Indian society and legal text and process as such in the research.

References

1. Bernice Louise Hausman, Review of Changing Sex: Transsexualism, Technology and The Idea of Gender Duke University Press, Durham; c1995.
2. Blanken horn and David, The Future of Marriage Encounter Books, New York, 2007.
3. Bonnie Spanier, Impartial Science; Gender Ideology in Molecular Biology, Race, Gender and Science (Indiana University Press, Bloomington; c1995.
4. Candace West and Don Zimmerman, I Doing Gender, Sage Publication, USA; c1987.
5. Carol Gilligan, In a Different Voice Harvard University Press, USA; c1982.
6. Catherine Hall, White Male and Middle Class: Explorations in Feminism and History Polity press, United Kingdom; c1992.
7. Deborah E. Bouchoux, Legal Research & Writing for Paralegals ASPEN Publications, New York; c2006.
8. Deborah Tannen, Language and culture in Ralph W. Fasold, Jeff Connor-Linton (eds.) An Introduction to

Language and Linguistics. (Cambridge University Press; c2006.

9. Dr. Singh A, Dr. Kaur H, Introduction to jurisprudence Lexis Nexis Butterworths, Gurgaon, 3rd edition; c2009.
10. Dostoevsky F. The brothers Karamazov (Pevear R. & Volokhonsky L., Trans.) NY Farrar, Straus & Giroux, New York; c1990.
11. Fisher, Terri D, *et al.* Handbook of Sexuality-Related Measures Routledge, USA; c1988.
12. Frank Schmullager, Criminology Today Prentice hall, New Jersey; c2008.
13. Friedman and Marilyn, Beyond caring: The demoralization of gender in Marsha Hanen and Kai Nielsen, (eds.) Science, morality and feminist theory (University of Calgary Press, Calgary; c1987.

Creative Commons (CC) License

This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY 4.0) license. This license permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.