

GENDER INEQUALITY IN UCHANA KHURD VILLAGE: A CASE STUDY OF HARYANA

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Abstract: Gender inequality remains one of the most persistent socio-economic challenges in developing countries, significantly affecting women's empowerment, social justice, and inclusive development. In India, despite constitutional safeguards and targeted welfare schemes, deep-rooted patriarchal norms continue to influence gender relations, particularly in rural areas. This study examines the nature, causes, and manifestations of gender inequality in Uchana Khurd village of Jind district, Haryana, with a focus on community perceptions and everyday socio-cultural practices. The research is based on primary data collected through a structured questionnaire survey administered to households in the study area. The analysis highlights multiple interlinked factors contributing to gender inequality, including illiteracy, limited awareness of women's rights, son preference, unequal access to education and healthcare, patriarchal cultural norms, poverty, and entrenched gender stereotypes. The findings further reveal that women's roles are largely confined to domestic responsibilities, while decision-making power, economic resources, and social mobility remain predominantly controlled by men. The study underscores that gender inequality is not merely a women's issue but a broader development concern that constrains human capital formation and socio-economic progress. To address these challenges, the paper emphasizes the need for effective implementation of government flagship programmes, gender-sensitive education, awareness campaigns, and community-level interventions aimed at transforming social attitudes and promoting women's participation in education, employment, and local governance. Strengthening grassroots institutions and fostering gender-inclusive development policies are essential for reducing gender disparities in rural Haryana.

Key words: Gender Inequality, Rural Society, Women Empowerment, Socio-Economic Development

Introduction

Gender inequality is defined as the disparity between men and women in all sectors of life, like the educational sector, health care sector, political sector, economic sector, etc. This phenomenon is also known as the gender biasness. The roots of gender inequality mostly have been spread in developing countries of the world. India is the foremost country where this phenomenon is seen in every field of life. Many such factors are prevalent that promote the gender biasness in India, such as the patriarchy system, dowry system, property rights, lack of education and health care facilities, son preference, sexual assault, etc. These factors hinder the progress of women as well as the nation. We can say that these factors stop women from becoming empowered (Jha. P, Nagar. N, 2015). Discrimination refers to the absence of equal opportunities in different social categories (Schiller, 1971). Millennium Development Goal: 4 (2000) and Sustainable Development Goal: 5 (2015) also talk about gender equality and empowering women. It aims to end gender discrimination against women and girls in all fields of life and to empower the women.

According to Giddens, social perspective promotes the gender inequality in which women are considered to be domestic workers and men work as the head of the family. This separation hinders the women from making independent decisions and limits their access to resources. This type of mentality is destroying the progress of women. Women do two-thirds work of the world but receive only 10 percent of the income (Robbins, 1999). Poverty is the major component for gender discrimination and 70 percent poverty rate is filled up by women (Santi, 2006). Poverty and inadequate health facilities promote women's illness and premature death (Albelda, 1999). In Haryana, prevailing patriarchal system keeps women in an inferior position in society. After the birth of a girl child, she would be considered a burden on her family because parents give a huge dowry to the groom's side at the time of her marriage (Dhillon M, 2017). Haryana is criticized for the lowest sex ratio that is 877 as per the census of 2011. Gender inequality index is developed by the United Nations Development Programme to measure the gender biasness in 2010. It is a part of Human Development report. It measures the inequality on three bases: disparity in health, empowerment, and labour market participation.

Objectives

- To know the viewpoints of people based on different castes.
- To find out the causes of gender inequality.

Methodology

This study concerns about gender discrimination among different castes of Uchana Khurd village, Jind district. To fulfil the objectives, primary data has been collected with the help of a questionnaire method. 150 questionnaires are prepared to know the perspectives of different caste people. In this study, only six caste respondents' viewpoints have been taken to understand gender inequality. After the collecting of respondents' viewpoints, the collected data has been analysed with the help of MS Excel and MS Word.

Study Area

Uchana Khurd village is located in Uchana block of Jind district, Haryana. It lies between the 29.4692°N and 76.1175°E. Its distance from the Jind City is 29 kilometres. It is surrounded by the five village namely: Chatter, Sedha majra, Kakrod, Daroli Khera, and kheri masania. Total population is 7287. Male and female population is 3897 and 3390. Its literacy rate is 57.35 percent according to the 2011 census.

Result

Table 1 represents the social categories in Uchana Khurd village. Out of total respondents, 26.6 percent are Jat, 20 percent are Brahmin, 16.6 percent are Valmiki and Chamar, and 10 percent -10 percent are Nai and Jhimar.

Table 01: Social Category

| # | Social Category | People's Perception | Percentage |
|---|-----------------|---------------------|------------|
| 1 | Jat | 40 | 26.6 |
| 2 | Brahmin | 30 | 20 |
| 3 | Valmiki | 25 | 16.6 |
| 4 | Chamar | 25 | 16.6 |
| 5 | Nai | 15 | 10 |
| 6 | Jhimar | 15 | 10 |
| | Total | 150 | 100 |

Table 2 shows the reasons behind gender inequality. Out of 100 percent of respondents, 21.8 percent Jat, 25.4 percent Brahmin, 10.9 percent Valmiki, 23.6 percent Chamar, 7.2 percent Nai, and 10.9 percent Jhimar talk about sex discrimination on the basis of patriarchy. While 35.2 percent Jat, 19.6 percent Brahmin, 13.7 percent Valmiki, 9.8 percent Chamar and Nai, and 11.7 percent Jhimar agreed to poverty for sex discrimination. 22.7 percent Jat, 13.6 percent Brahmin, 27.2 percent Valmiki, 15.9 percent Chamar, 13.6 percent Nai, and 6.8 percent Jhimar believe that illiteracy is also a major component of the gender inequality.

Table 02: Reason of Gender Inequality

| # | Social Category | Patriarchy Percent | Poverty Percent | Illiteracy Percent |
|---|-----------------|--------------------|-----------------|--------------------|
| 1 | Jat | 21.8 | 35.20 percent | 22.7 |
| 2 | Brahmin | 25.4 | 19.6 | 13.6 |
| 3 | Valmiki | 10.9 | 13.7 | 27.2 |
| 4 | Chamar | 23.6 | 9.8 | 15.9 |
| 5 | Nai | 7.2 | 9.8 | 13.6 |
| 6 | Jhimar | 10.9 | 11.7 | 6.8 |
| | Total | 100 | 100 | 100 |

Table 3 demonstrates the biggest barriers to achieving gender equality in the workplace. In the Jat community, 16.6 percent of people consider that cultural norms are the biggest barrier, 26.5 percent of people agree to lack of awareness, and 39.4 percent of people agree to gender stereotypes. In the Brahmin community, 27 percent of people consider that cultural norms are one of the barriers which hindering gender equality, 17.1 percent of people agree to lack of awareness, and 15.7 percent of people agree to gender stereotypes. In Valmiki, 16.6 percent, 20.3 percent, and 10.5 percent of people agreed that cultural norms, lack of awareness, and gender stereotypes are responsible for hindering gender equality. In the Chamar community, 20.8 percent, 10.9 percent, and 21 percent of people say that cultural norms, lack of awareness, and gender stereotypes hinder gender equality. In the Nai community, 10.4 percent of people agreed to cultural norms, 14 percent agreed to lack of awareness, and 2.6 percent of people agreed to gender stereotypes. In the Jhimar community, 8.3 percent of people agreed to cultural norms, 10 percent of people agreed to lack of awareness, and 10.5 percent agreed to gender stereotypes.

Table 03: Biggest Barrier to Achieving Gender Equality in Workplace

| # | Social Category | Cultural Norms (%) | Lack of Awareness (%) | Gender Stereotypes (%) |
|---|-----------------|--------------------|-----------------------|------------------------|
| 1 | Jat | 16.6 | 26.50 percent | 39.4 |
| 2 | Brahmin | 27 | 17.1 | 15.7 |
| 3 | Valmiki | 16.6 | 20.3 | 10.5 |
| 4 | Chamar | 20.8 | 10.9 | 21 |
| 5 | Nai | 10.4 | 14 | 2.6 |
| 6 | Jhimar | 8.3 | 10 | 10.5 |
| | Total | 100 | 100 | 100 |

Table 4 shows the most affected areas by gender inequality. In the Jat community, 13.3 percent of people say that education is the most affected field, while 30 percent of people talk about how employment is the most affected field by gender bias. In the Brahmin community, 23.3 percent of people agree to the education field discrimination, while 19.1 percent of people agree to employment discrimination. In the Valmiki community, 16.6 percent of people agree to education and employment biasness. In the Chamar community, 20 percent of people agree to education field biasness, while 15.8 percent agree to employment biasness. In the Nai community, 20 percent of people agree to education field biasness, while 7.5 percent relate to employment biasness. In the Jhimar community, 6.6 percent of people agree to education field biasness, while 10.8 percent agree to employment biasness.

Table 04: Most Affected Area by Gender Inequality

| # | Social Category | Education Percent | Employment Percent |
|---|-----------------|-------------------|--------------------|
| 1 | Jat | 13.3 | 30 |
| 2 | Brahmin | 23.3 | 19.1 |
| 3 | Valmiki | 16.6 | 16.6 |
| 4 | Chamar | 20 | 15.8 |
| 5 | Nai | 20 | 7.5 |
| 6 | Jhimar | 6.6 | 10.8 |
| | Total | 100 | 100 |

Table 5 shows that boys and girls receive equal educational opportunities. Out of total respondents, 25 percent of Jat, 20.2 percent of Brahmin, 20.2 percent of Valmiki, 22.2 percent of Chamar, 11.2 percent of Nai, and 11.2 percent of Jhimar agree that they receive equal educational opportunities, while 33.3 percent of Jat, 23.5 percent of Brahmin, 13.7 percent of Valmiki, 9.8 percent of Chamar, 9.8 percent of Nai, and 9.8 percent of Jhimar do not agree that boys and girls get equal educational opportunities.

Table 05: Boys and Girls Receive Equal Educational Opportunities

| # | Social Category | Yes (Percent) | No (Percent) |
|---|-----------------|---------------|--------------|
| 1 | Jat | 25.80 | 33.30 |
| 2 | Brahmin | 20.20 | 23.50 |
| 3 | Valmiki | 20.20 | 13.70 |
| 4 | Chamar | 22.20 | 9.80 |
| 5 | Nai | 11.20 | 9.80 |
| 6 | Jhimar | 11.20 | 9.80 |
| | Total | 100 | 100 |

Table 6 represent that men and women receive equal health care facilities. In Jat community, 30.9 percent agree that they get equal health care facilities while 15 percent says that their access is biased towards health care facilities. In Brahmin community, 18.1 percent say that they get equal health care facilities while 25 percent say that their access is biased towards health care facilities. In Valmiki community, 16.3 percent say that men and women get equal health care facilities while 17.5 percent do not agree it. In chamar community, 17.2

percent respondents are agreeing that men and women receive equal health care facilities while 15 percent do not agree it. In Nai community 9 percent say that their access is equal towards health care facilities while 12.5 percent say that their access is biased towards health care facilities. In Jhimar community, 8.1 percent agree that they get equal health care facilities while 15 percent do not agree that they get equal health care facilities.

Table 06: Equal Healthcare Access for Men and Women

| # | Social Category | Yes (Percent) | No (Percent) |
|---|-----------------|---------------|--------------|
| 1 | Jat | 30.9 | 15 |
| 2 | Brahmin | 18.1 | 25 |
| 3 | Valmiki | 16.3 | 17.5 |
| 4 | Chamar | 17.2 | 15 |
| 5 | Nai | 9 | 12.5 |
| 6 | Jhimar | 8.1 | 15 |
| | Total | 100 | 100 |

Table 7 represents that earning women members feel any discrimination in the wages. 25.7 percent of Jats say that earning women members feel discrimination in wages, while 28.8 percent do not agree that they feel any discrimination in wages. 20 percent of Brahmins agree that earning women feel discrimination in wages, while 20 percent disagree with it. 18 percent of Valmiki agree that they feel discrimination, while 13.3 percent do not agree with it. 13.3 percent of Chamar say that earning women feel discrimination, while 24.4 percent say that earning women do not feel any discrimination in wages. 10.4 percent of Nai agree that they feel discrimination, while 8.8 percent do not agree with it. 12.3 percent of Jhimar say that earning women feel discrimination in wages, while 4.4 percent say that earning women do not feel any discrimination in wages.

Table 07: Earning Women Member Feel Any Discrimination

| # | Social Category | Yes (Percent) | No (Percent) |
|---|-----------------|---------------|--------------|
| 1 | Jat | 25.7 | 28.8 |
| 2 | Brahmin | 20 | 20 |
| 3 | Valmiki | 18 | 13.3 |
| 4 | Chamar | 13.3 | 24.4 |
| 5 | Nai | 10.4 | 8.8 |
| 6 | Jhimar | 12.3 | 4.4 |
| | Total | 100 | 100 |

Table 8 demonstrates that women should participate in such works that promotes the empowerment of women. Out of total respondents, 19.5 percent of Jat, 25.2 percent of Brahmin, 18.3 percent of Valmiki, 16 percent of Chamar, 10.3 percent of Nai, and also 10.3 percent of Jhimar agree that they should participate in such works to enhance their empowerment, while 36.5 percent of Jat, 12.6 percent of Brahmin, 14.2 percent of Valmiki, 17.4 percent of Chamar, 9.5 percent of Nai, and also 9.5 percent of Jhimar do not agree with this perception.

Table 08: Women should Participate in Works to Increase Empowerment

| # | Social Category | Yes (Percent) | No (Percent) |
|---|-----------------|---------------|--------------|
| 1 | Jat | 19.5 | 36.5 |
| 2 | Brahmin | 25.2 | 12.6 |
| 3 | Valmiki | 18.3 | 14.2 |
| 4 | Chamar | 16 | 17.4 |
| 5 | Nai | 10.3 | 9.5 |
| 6 | Jhimar | 10.3 | 9.5 |
| | Total | 100 | 100 |

Table 9 represents the domestic violence that occurred in the locality. Out of total respondents, 26.2 percent of Jat, 20.2 percent of Brahmin, 18.1 percent of Valmiki, 15.1 percent of Chamar, 11.1 percent of Nai, and 9 percent of Jhimar agree that women face domestic violence in day-to-day life in our locality, while 27.4 percent of Jat, 19.6 percent of Brahmin, 13.7 percent of Valmiki, 19.6 percent of Chamar, 7.8 percent of Nai, and 11.7 percent of Jhimar do not agree that domestic violence occurs with women.

Table 09: Domestic Violence in Your Locality

| # | Social Category | Yes (Percent) | No (Percent) |
|---|-----------------|---------------|--------------|
| 1 | Jat | 26.2 | 27.4 |
| 2 | Brahmin | 20.2 | 19.6 |
| 3 | Valmiki | 18.1 | 13.7 |
| 4 | Chamar | 15.1 | 19.6 |
| 5 | Nai | 11.1 | 7.8 |
| 6 | Jhimar | 9 | 11.7 |
| | Total | 100 | 100 |

Table 10 represents whether women receive adequate maternal care in their community. Mostly Jat, Brahmin, and Jhimar say that women get proper maternal care, while Valmiki, Jhimar, and Nai do not agree that they receive adequate maternal care.

Table 10: Women Receive Adequate Maternal Care in Your Community

| # | Social Category | Yes (Percent) | No (Percent) |
|---|-----------------|---------------|--------------|
| 1 | Jat | 28.5 | 24.2 |
| 2 | Brahmin | 20.2 | 19.6 |
| 3 | Valmiki | 15.4 | 18.1 |
| 4 | Chamar | 15.4 | 18.1 |
| 5 | Nai | 7.1 | 13.6 |
| 6 | Jhimar | 13 | 6 |
| | Total | 100 | 100 |

Suggestions

- Government should provide equal educational opportunities to boys and girls.
- For women empowerment, policies and planning should implement for effectively.
- Women should promote to participate in such works which empowered the women like decision making, social work, politics and leadership.
- Equal wages should be provided for equal works.
- Such works should be discouraged to promote gender biasness.
- Social norms and belief that encouraged gender inequality should be changed.

Conclusion

This study conclude the opinions of different caste people about gender inequality in Uchana khurd village. And also, to find out the causes which is responsible for gender biasness. Table 1 shows six social categories: Jaat, Brahmin, Valmiki, Chamar, Nai and Jhimar. Table 2 shows the reasons of gender inequality among different castes. 25.4 percent of Brahmin blame to patriarchy system, 35.20 percent of Jat blame to poverty and 27.2 percent of Valmiki blame to illiteracy. Table 3 shows the biggest barrier to achieving gender equality. Jat, and Jhimar claim to gender stereotypes, 27 percent of Brahmin claim to cultural norms, 20.3 percent of Valmiki and 14 percent Nai blame to lack of awareness gender equality in workplace. Table 4 shows the most affected areas by gender biasness. 30 percent of Jat and 10.8 percent of Jhimar say that employment is the most affected areas while 23.3 percent of Brahmin, 20 percent of charmar, 20 percent of Nai claim to education is most affected. But Valmiki say the both fields

are equally affected. Table 5 shows the equal educational opportunities received by boys and girls. Jat, Brahmin claim that boys and girls do not receive equal educational opportunities while Valmiki, Chamar, Nai and Jhimar agree it. Table 6 demonstrates that men and women have equal access for health care facilities. Jat and Chamar say that men and women access is equal towards health care facilities while Brahmin, Valmiki, Nai and Jhimar do not agree it. Table 7 shows discrimination feel by earning women member. Jat and Chamar say that women do not feel any discrimination while Brahmin, Valmiki, Nai and Jhimar say that earning women member feels discrimination in many fields. Table 8 shows that women should participate in works to increase empowerment. Jat and Chamar do not agree it while Brahmin, Valmiki, Nai and Jhimar agree it. Table 9 talks about the domestic violence occurred in your locality. Jat, Chamar and Jhimar say that there is not occurred domestic violence while Brahmin, Valmiki and Nai say that women suffer from domestic violence. Table 10 talks about adequate maternal care. Jat, Brahmin and Jhimar say that women receive adequate maternal care while Valmiki, Chamar and Nai say that women do not receive adequate maternal care.

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