

Original Article

# Intersecting Inequalities: Gender, Culture, Stereotypes, and Economic Justice

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**Abstract:** This research examines the ways gender, culture, stereotypes, and economic justice combine to create unequal systems. Our standard gender norms and cultural traditions operate so deeply in society that they make stereotypes that stop people based on gender identity. Gender stereotypes at work produce an unequal economic system that keeps women earning less than men and locks different jobs and opportunities apart. This research looks at how cultural standards affect gender perceptions and block women and minority genders from controlling money and resources. The study reviews institutional frameworks for their part in setting policy and implementing community action to resolve these issues. Using worldwide examples and targeted analyses, this document shows why we need cultural changes and fair systems to overcome gender stereotypes and make a balanced economy work. Our proposal demands a new perspective to analyze combined social identifiers, including race, social status, and sexual identity, since they enhance economic inequities. Our research combines leading theory with research data to build a complete system for studying how gender, culture, and economic fairness interact. This work helps build fairer societies where everyone can participate.

**Keywords:** Gender inequality, Economic justice, Cultural norms, Gender stereotypes, Intersectionality.

## I. INTRODUCTION

Despite successful worldwide progress in human rights and economics, gender inequality still affects society deeply. Gender minorities and women must face difficult rules that stop them from getting quality education or professional positions and stop them from having their say in government. The society promotes gender stereotypes within cultural practices to keep them in place while controlling who has what power. We need to solve these challenges by looking at how culture affects society and how economics works together. A culture defines how society thinks about different gender roles. Culture limits men and women to defined duties in many groups, making females serve as caregivers and confining them within their home territory. The social traditions block women's full potential while giving official approval to widespread workplace inequality. Research on cultural norms that create gender inequality helps us build better ways to achieve equal rights for all.

Having fair opportunities in the economy helps us achieve real equality for women. An economic justice system needs to offer everyone fair access to economic materials and chances to lead. But women meet many obstacles at work, including their assigned roles in separate job categories and care at home, plus unequal treatment at their jobs. We need policies that help distribute resources fairly and let women build financial power. Our multiple social identities combine with race, class, and gender to create distinct social inequality experiences. Women of color encounter double layers of discrimination beyond what one lens reveals. Studies of social identity intersections help us build better systems that solve the special problems marginalized people encounter.

## II. LITERATURE REVIEW

Research now centers on gender, cultural and economic justice topics to explain women's complex inequality worldwide. The fundamental works of Kimberlé Crenshaw, especially her development of intersectionality, form our basic way of studying how different aspects of identity, including sex, race, and wealth, strengthen discrimination. In her authoritative publication *Demarginalizing the Intersection of Race and Sex*, Crenshaw demonstrates how traditional antidiscrimination models exclude the experiences of female minorities[1]. She builds on this discussion in *Mapping the Margins* to show why scholars and activists must use robust approaches that accept multiple forms of identities and identity-based violence. The field needs to adopt a new approach that examines multiple identity categories together rather than separate them.

In her original work, *Black Feminist Thought*, Patricia Hill Collins shows how multiple identities influence how knowledge is made and reality is lived. According to Collins, our culture long ignored Black female voices in textbooks and everyday conversations. Through this work, Collins shows how race, class and gender create social inequality together and



expand both feminism and social justice movements. She defends the value of lived experiences to guide us toward more inclusive and empowering ways to study intersectionality[5].

Research such as Pal et al.'s Global Gender Gap Report of 2024 uses numbers to show economic and political gender differences along with educational and healthcare inequalities. The report shows worldwide inequality remains consistent and points out which problems need to be solved quickly[3]. This 2019-2020 UN Women evaluation studies how families evolve to affect women's work choices and parental tasks. The report shows how labor market rules work together with cultural norms to create gender inequality, so it recommends framework changes to help women participate effectively[2].

Diane Elson studies labor markets as institutions controlled by gender to show how economic systems keep systematic inequality alive. Elson proves that modern labor markets work according to unequal social rules which harm women in particular[8]. Her research shows that including women alone does not solve unfair system problems so we need new policy changes. Through her research, Naila Kabeer shows how agency empowers women to make lasting improvements in their lives. According to Kabeer, empowerment requires more than resources because it means women should retain their right to make independent choices. A complete approach to gender justice helps us design effective long-term solutions[14].

Dr. S. Maha studies how multiple forms of discrimination make it harder for disadvantaged women to escape domestic violence situations. She outlines the multiple ways these aspects influence victim experiences to show why help must include all support groups[6, 9]. Through their research of Chitra Banerjee Divakaruni's works, Suresh Kumar and Thatchanamoorthy (2016) uncover how literature shows gender inequality and society's breakdown. The authors show how art reveals social norms and helps us talk about gender unfairness through their story selections [4, 7].

Through their commentary, Maha and Jayakumar [12, 13] show why examining multiple social identities improves our understanding of characters in literature. Through their analysis of Jones's Corregidora, the authors show how racial stereotypes connect to sexual oppression within society. Their examination of these stories builds our understanding of how stereotypes fuel inequality and construct our larger social institutions.

### III. ANALYTICAL FRAMEWORK AND THEORY

#### A) Conceptual Framework for Analyzing Gender Inequality

Looking at how gender interacts with culture and stereotypes requires us to create a method that combines society's operations with the impact of individual choices. Through this research we study how different kinds of identities combined with cultural rules and network restrictions make gender inequality happen. Our framework recognizes different influencing elements, which include cultural values and standards alongside workplace processes with government involvement and personal decision power. The different parts of these systems combine to form systems of power and disadvantage, which determine how people actually live within them.

**Table 1: Dimensions of Gender Equality and Their Impacts**

Dimension	Key Components	Impacts on Gender Equality
Cultural Norms	Gender roles, traditional practices, stereotypes	Reinforce discrimination and limit women's opportunities
Labor Market Dynamics	Occupational segregation, wage gaps, unpaid labor	Perpetuate economic disparities
Policy Interventions	Legal frameworks, affirmative actions, social protection	Address systemic barriers and promote empowerment
Individual Agency	Decision-making power, access to resources, self-efficacy	Shapes personal and collective pathways toward equality

#### B) Cultural Norms and Gender Stereotypes

Culture creates basic expectations about men's and women's proper behaviors in society through its accepted beliefs about gender. Culture defines traditional gender-based rules that block women from real power over choices in both home and work life. Multiple cultures assign women a major caregiving role that remains unacknowledged and free of financial reward. These fixed standards from society promote harmful, incorrect ideas about women's place in business systems.

**Table 2: Regional Stereotypes and Their Impact on Women**

Region	Prevalent Stereotypes	Impact on Women
South Asia	Women as primary caregivers	Limited access to education and formal employment
Sub-Saharan Africa	Women as agricultural laborers and homemakers	Economic contributions undervalued

Western Europe	Women as secondary earners in households	Slower career progression, wage gaps
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### C) Labor Market Inequalities

Economic justice battles take place in labor market spaces. Women who work experience several problems like lower pay compared to men, workplace separation and lower chances to lead. Women from these marginalized communities suffer extra barriers because of different types of discrimination that combine together.

### D) Intersectionality and Economic Justice

Social intersectionality helps us understand how different social identities combine to create unique inequalities in our lives. Discrimination against women from underserved groups needs many different policies because their issues cannot be solved with one solution. Barriers in both racialized and gendered work environments create specific challenges for women of color, which demand unique solutions.

**Table 3: Key Challenges and Policy Recommendations for Marginalized Groups**

Group	Key Challenges	Policy Recommendations
Women of Color	Wage discrimination, limited access to leadership	Targeted affirmative action, mentorship programs
Women in Rural Areas	Lack of infrastructure, unpaid caregiving burdens	Investments in childcare, rural development programs
LGBTQ+ Women	Workplace discrimination, lack of legal protections	Antidiscrimination laws, inclusive workplace policies

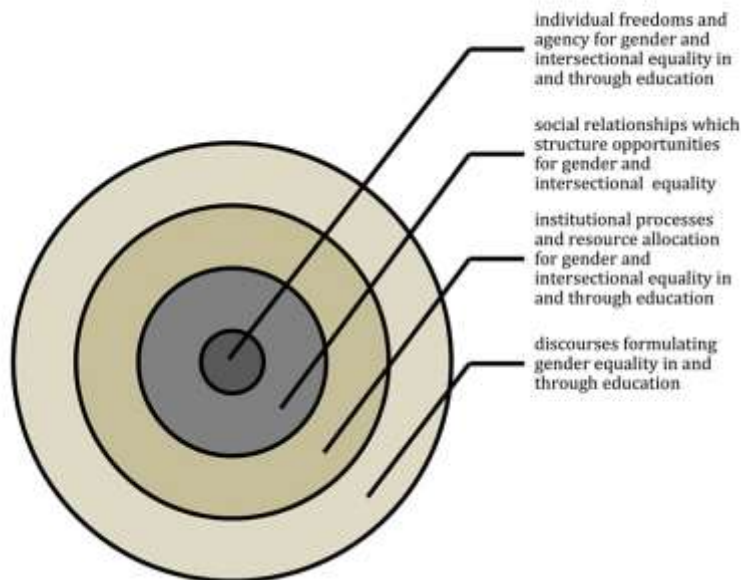
### E) Toward a Holistic Analytical Framework

The study shows we must combine various methods to overcome gender inequality issues. Public leaders and social justice defenders who combine these factors build programs that destroy unfair systems and create equal economic opportunities. The framework establishes the basic groundwork to examine how intersectionality makes lasting gender equality possible.

### F) Theoretical Framework

An exploration of the gendered and interconnective dimensions of equality within the barrelled framework of education. The framework rests on the premise that the discourses that constitute gender equality, and more broadly, the discourses of equality, are constituted through and in education. Understanding equality is defined, interpreted and implemented in educational systems, these discourses shape the foundational model of the use of equality. This ideological basis is the central layer that gives an outlook on developing educational practices and policies.

**Fig. 1 Framework of Gender and Intersectional Equality through Education**



Moving further out, the second layer focuses on institutional processes and resource allocation to gender and intersectional equality through and in education. All of this was connected to the ways in which institutions, schools and universities, for

instance, allocate resources and provide opportunities. Prevailing discourses impact institutional processes deeply, so much so that institutional processes are essential for translating ideals of equality into real actions that are equal access to education, gender-sensitive curricula and the distribution of resources.

The third layer is concerned with social relationships and how they structure opportunities in gender and intersectional equality. It describes the mediated effects of societal moods, relationships and interactions on my lived experience. In many of these cases, access to education and economic opportunities depends on social relationships and whether institutional policies are successfully advancing equality. At this level of interaction, the complex interaction between individual agency and structural constraint is shown.

In and through education, this reveals gender and intersectional equality but also places the emphasis on individual freedoms and agency outside the outermost layer. This layer represents the ultimate goal of the framework: that empowers individuals to choose and make agency within contexts constructed by gender, and intersectional factors. In spite of the significance of education as a tool for increasing agency, the power of education hinges on resolving barriers affecting the institution, the social and discursive.

### **G) Intersectionality Theory**

In intersectionality theory, conceived by Kimberlé Crenshaw, different social identities, like gender, gender, race, and class, develop in ways and to an extent that intersect to create their own experiences of oppression and privilege[11]. Intersectionality differs from typical approaches to the study of identity, which analyzes each axis independently by focusing on the compounded effects of segregated systems of inequality.

For example, we might consider a woman of color trying to find a job and the additional discrimination she might face beyond gender discrimination because of her race and attendant disadvantages. Intersectionality teaches us that there are many organizations whose needs we can't address in standard ways and that this requires policy focused on targeted interventions that meet the needs of marginalized groups. For the analysis of economic justice, this theory has particular relevance because it reveals how the processes of overlapping oppressions appear in wage gaps, occupational segregation and access to resources.

Intersecting with intersectionality allows policymakers and advocates to create inclusive frameworks that recognize the varied realities of women and gender minorities. It tears down simplistic categorizations, calling for a deconstruction of how coordinated systemic inequalities work together throughout many societal spaces[15].

### **H) Feminist Economic Theory**

The feminist economic theory challenges the main economic paradigms for ignoring the gendered dynamics from the labor market, households and economic policies. This theory asserts that traditionally, economics tends to underplay women's unpaid labor for caregiving and domestic work that are crucial to society and the economy's functioning.

Feminist economics by Diane Elson and Nancy Folbre that the labour markets are not neutral places; rather markets are shaped by the norms and power structures with which systematically disadvantage women. For instance, occupational segregation often traps women in lower-paying, less prestigious roles and continues economic inequality. Feminist economic theory challenges existing economic success to include less than GDP by incorporating no measured labour and its impact on the quality of life in society.

Under this theory we need both economic policies that help women reach work opportunities equally and gender-sensitive employment standards. Neoliberal thinking needs challenges because state action should help solve market problems that make men and women unequal in the workplace.

### **I) Cultural and Social Constructivism**

Cultural and social constructivism studies how our community's expected ways of life and shared cultural stories affect how we understand gender roles and stereotypes. Experts say gender differences result from social beliefs and cultural behaviors that people maintain through institutions.

The theory shows us why established social rules maintain gender disparity. Currently, many cultures maintain traditional roles for men and women by showing them as family providers first while making women responsible for child care, which bars women from economic opportunities. The way society establishes these norms then roots them in education, media and work environments until they become permanent systems of inequality.

Through social constructivism methods, we can better understand how resistance and transformation take place. When people question traditional gender norms and build new roles, they build systems that help erase unfair treatment and break down

harmful myths. By sharing caregiving tasks between men and women instead of assigning them based on gender, we can better challenge old beliefs that lead to economic unfairness.

#### J) Integration of Theories

There are differences in these theories, each with its own particular insight; however, these theories are connected when they are applied to gender, culture and economic justice. Intersectionality occurs by framing identities interrelated to each other in oppressive systems; feminist economic theory studies the structural economic imbalances; cultural constructivism convicts the societal customs that support these inequalities. Combined, they represent a thorough theoretical base from which to approach gender inequality, and to design economically empowering strategies that are inclusive.

### IV. ANALYSIS AND FINDINGS

#### A) Gender and Economic Disparities

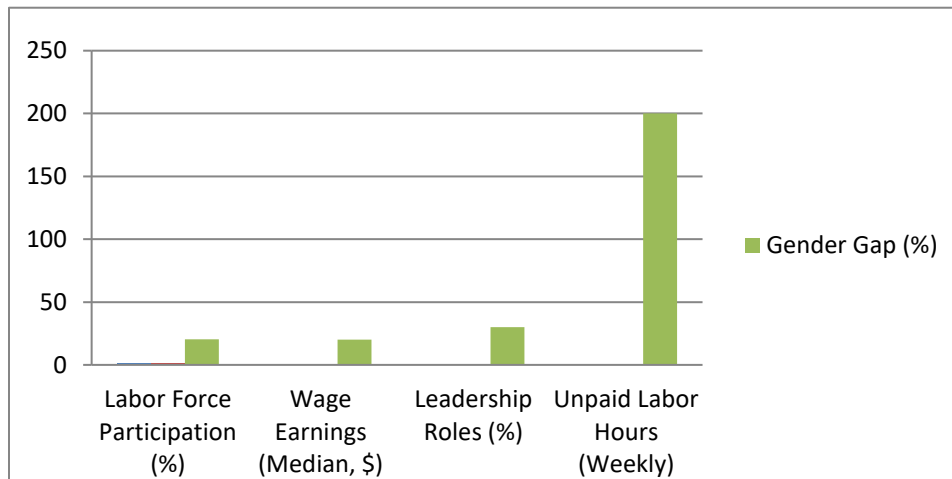
Gaps in income and resources, occupational segregation, and pay inequality are all hallmarks of the unequal economic forces that persist around the world for and against women. Gender-based inequalities in labor force participation, earnings, and leadership see strong statistical support. Just as an example, the Global Gender Gap Report 2024 says that women earn, on average, 20 percent less than men for the same work. On top of that, women get paid less in jobs where they are also more segregated by gender, areas like caregiving, education, or an administrative role.

Qualitative studies help fill in some of the gaps of lived experience among women making their way through the minefields of economic inequalities. Discriminatory hiring practices, lack of access to opportunities for professional development and society's expectations that mothers prioritize caregiving over professional advancement are just some of the barriers many women report. For example, the double burden of juggling home with work does not play in favor of career promotion as women in managerial positions are often interviewed.

Also, when other identities such as race, class, and geography merge with economic disparities, the magnification is only increased. For example, women of color suffer greater wage gaps and lack representation in higher-charging roles. Because of infrastructure and access to resources, economic opportunities for women are further limited in rural areas. This highlights the need to move toward intersectional approaches to achieving gender-based economic inequalities.

**Table 4: Gender-Based Economic Indicators (Global Averages)**

Indicator	Men	Women	Gender Gap (%)
Labor Force Participation (%)	75.6	55.3	20.3
Wage Earnings (Median, \$)	50,000	40,000	20
Leadership Roles (%)	65	35	30
Unpaid Labor Hours (Weekly)	10	30	200



**Fig. 2 Graphical Representation of Gender Gap (%)**

The results show that gender inequalities in pay need immediate multitier solutions, including equal pay rules alongside childcare subsidies and programs that foster more women in top positions. Solving these challenges requires business and social transformation through cultural changes that weaken societal rules about gender roles.

### **B) Cultural Dimensions**

A cultural tradition helps keep gender norms active, which then supports unjust systems. Social traditions define expected gender behavior throughout society, including organizational structures. Many societies support outdated beliefs that direct men to be household providers and women to care for families, which blocks women from regular jobs and important money decisions.

In South Asia, cultural customs, including early marriage and dowry systems, block women from achieving education and employment goals. Traditional African societies grant men better inheritance rights, which makes women rely entirely on others for financial security. These social customs block women's development even though they support organized unfair treatment of women.

Society upholds harmful gender views through daily stories. Media images show women doing household tasks at home as if they cannot lead successfully or participate in technical fields. They shape how companies pick employees and run their offices, which harms women's opportunities at the office.

Cultural principles can lead to better possibilities for improvement in this field. Organizations that support gender equality rely on cultural principles of fairness and equal treatment when they battle against unfair practices. These marketing efforts succeed because they link proposed care-sharing and female leadership concepts to familiar sociocultural values of each community.

**Table 5: Cultural Norms and Their Impact on Gender Roles**

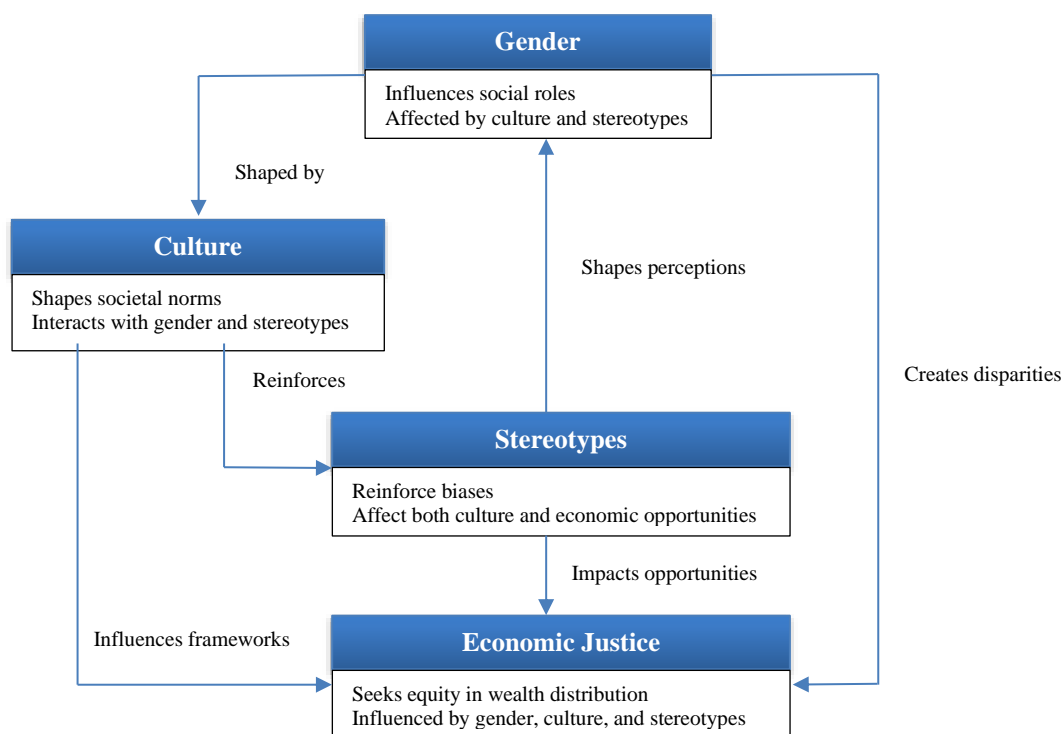
<b>Region</b>	<b>Cultural Norms</b>	<b>Impact on Women</b>
South Asia	Early marriage, dowry systems	Limited education and economic independence
Sub-Saharan Africa	Patriarchal inheritance laws	Restricted access to land and financial resources
Western Europe	Women as secondary earners	Slower career progression and persistent wage gaps
Middle East	Gender-segregated spaces and roles	Limited workforce participation and mobility

### **C) Interconnections of Gender, Culture, Stereotypes, and Economic Justice**

The intricate relationships among four key constructs: Gender, cultures, common beliefs, and fair pay all work together to create justice issues. This chart shows how these four areas of study work together to create unbalanced systems. Our culture both makes us act as men and women and sets the rules for what their social places are. What we think about gender and appearance changes from one culture to another, and these common ways of thinking keep the unfair situation going.

Culture includes the rules that shape how we act in our society while also working together with attitudes towards gender and stereotypes of what roles people should perform. Social ideas constantly change according to how people learn from living together. These changes typically support already present prejudices and common pictures of who's who in society. These negative ideas about people only look at how they must act, which limits what opportunities they can have when it comes to money. The way stereotypes fit into our daily cultural patterns keeps harmful unequal systems going for a long time.

Stereotypes connect all the parts of the foundation, working simultaneously with and through both our culture and our economy. By staying only with what we know, we make it harder for some people to get what they need and achieve success. Social beliefs about different groups influence how companies hire, pay people differently, and distribute economic wealth. Gender-based economic unfairness stays strong because stereotypes keep showing us the same cultural beliefs and social patterns.



**Figure 3: Interconnections of Gender, Culture, Stereotypes, and Economic Justice**

Linked-up system of things depends on economic justice. The diagram shows how economic justice works alongside and helps fix gender, culture, and stereotype problems. We reach true economic fairness when both wealth and work possibilities become equal for everyone, and we need to handle the combined impact of these different forces. The chart shows that getting real economic fairness involves looking at how social, cultural, and economic factors work together.

#### **D) Intersectionality and Justice**

##### **a. Case Study: Female Domestic Workers in Urban Settings**

Female domestic workers within cities expose how different forms of inequality structure their workplace reality. Most women domestic workers from underprivileged communities suffer from multiple obstacles linked to worker status, migration background and gender. These workers are mainly Black or Hispanic female immigrants who face double barriers because of both their ethnic backgrounds and immigration status.

Women suffer forced labor when their jobs pay too little, provide no job stability, and force them to face harassment and mistreatment from their bosses. Research shows that average hours for domestic workers remain high, and they often get paid less than they should and can't do much about it. Because they face multiple forms of discrimination - as females, poor, and sometimes foreign they feel too scared to report mistreatment because they worry they'll be punished severely or deported. What we learn from this study is that being defined by more than one identity group leads to stronger inequalities. Most existing worker safety laws don't see or cover the problems that domestic workers deal with, making their issues hidden from bigger discussions around fair labor treatment.

##### **b. Impact on Economic Justice**

Financial consequences for these women are serious and widespread. When workers are blocked from fair jobs, this directly harms their ability to stay financially secure and traps people living nearby in long-lasting poverty. Working in homes doesn't give domestic employees the same protections as regular workers, like medical care, retirement benefits, and paid holidays, which make big wealth differences even worse.

The failure to count domestic work in financial recordkeeping creates mistaken beliefs that women's work is worth less than it is. Missing workers in studies causes big mistakes when measuring their impact and stop us from fixing unequal pay in our job market systems.

### c. Policy Implications

To really improve conditions for domestic workers, governments need to put together a set of policies that understand their different types of problems. Officials who make laws need to look at how different groups relate to one another when crafting rules about work and social support to prevent leaving anybody behind. Key policy recommendations include:

- **Legal Recognition:** The law needs to decide that formal job work at home counts as work. This way, home workers will know they deserve basic work rules and safety protections.
- **Access to Services:** Governments must make sure that community servants have free and fair access to health care, schools, and legal help, with no risks of being punished by their employers. We need to develop ways for undocumented workers to receive safety assistance.
- **Empowerment Programs:** Teaching domestic workers how to handle money well, helping them learn new job skills, and showing them how laws work will give them the strength they need to fight for fair treatment and better working options.
- **International Collaboration:** International rules on work connect different countries' worker standards while giving workers ways to fight back when their rights are broken.

## V. DISCUSSION

The study shows that female leaders face multiple kinds of inequality linked to culture, what people think is true, and fair economic treatment. This paper looks at what these results mean, focusing on why unequal systems keep going and how fair treatment for everyone might work.

### A) Understanding Intersectionality in Practice

This study shows how the intersectionality theory helps us see how different forms of discrimination build on each other. In cities, the hardships experienced by female domestic workers come from where gender, social level, and immigration status overlap. Employees facing both economic abuse and social exclusion prove that solving a single issue does not solve all their problems when various types of discrimination overlap.

When working with intersectionality, you must look at all dimensions of a person's existence when making plans and pushing for change. We must see economic justice as something that goes beyond just making sure everyone has equal chances; we also need to get rid of systems that have been keeping people down and creating unfair differences. Intersectionality asks us to develop plans that directly help the marginalized groups who face discrimination from multiple directions.

### B) The Role of Culture in Sustaining Inequalities

Society's standard ways to think and behave about men and women keep pushing women to follow older ways of living and working rather than joining the modern world. Looking at our culture's different parts shows strong ways people see what women can do and what jobs are right for them, which puts women in busy work that doesn't pay enough or gets ignored. Because our culture expects women to do housework and care for others, they are frequently kept from earning their own money.

Need to switch how we tell our stories about gender and fight for fair equality between men and women. The way media shows us, how we learn in schools, and how people in our communities work together can greatly help us break down wrong ideas about people and make room for everyone to be equal at all times.

### C) Economic Structures as Gendered Institutions

The study shows that economic systems work differently for women than they do for others because of long-held societal beliefs that hold women back. Women struggle with both less pay than men and unequal access to most types of jobs. Women get paid less than they deserve because feminist economic research shows how current economic systems don't count unpaid housework and childcare as valuable jobs.

Society needs laws that make sure men and women get equal pay, better family support at work, and better community services to fix these problems. Changing what we use to measure success in the economy to include things like unpaid labor and how people feel about their own lives will help make our economy count for everyone.

## VI. CHALLENGES AND LIMITATIONS

This part talks about the analysis issues we met and notes what limitations our study contained.

### A) Methodological Challenges

Understanding how intersectionality works was our biggest difficulty when we conducted this analysis. The connections between gender, culture, and economic inequality were so strong that it was hard for us to study one without also looking at the others. Our findings call for better research methods that can fully understand how different types of discrimination interact with each other.



The absence of specific information was a major problem in our research. Most available data does not properly combine information about race, ethnic background, living standards, and immigration status. Most studies study pay gaps between male and female groups but fail to show how these gaps vary when looking at women from specific racial and immigrant backgrounds. The missing data prevented us from creating a complete numeric study.

#### ***B) Conceptual Limitations***

The two primary theories used in the study intersectionality and feminist economic theory - work well in general but don't fully cover all the possible situations. Social scientists find it tough to adapt intersectionality principles into how they study and gather evidence. While its wide usefulness helps create ideas, it often leads researchers to draw universal conclusions that ignore how diverse situations play out locally and within specific contexts. The way feminist economic theory looks at gender inequality helps us see broader patterns in money and work, but its focus often ignores important cultural differences and daily life barriers.

#### ***C) Cultural Sensitivity and Representation***

Cultural concerns set up major difficulties for the team, mainly because they needed to capture the varied opinions of many groups. Generation rules affecting women may be very different in different areas of the world, making simple general rules hard to apply. Getting a range of viewpoints was made harder because there wasn't enough good-quality data available, especially for rural and low-income populations who are often marginalized.

#### ***D) Policy and Practical Challenges***

The study makes good advice, but putting it into practice in real life has many difficulties. People in mostly male-led societies often oppose and actively oppose attempts to create fair rules for men and women. In developing nations and countries with a medium income level, practical limitations often make large reform plans very difficult.

#### ***E) Scope and Generalizability***

The research covers many different kinds of inequality. While this approach gives us a complete picture, it stops us from studying details within certain topics deeply. The report looks at domestic workers but doesn't explore the specific difficulties that differently affected women encounter, like those with disabilities or LGBTQ+ identities. The things this study learns don't fully work everywhere where groups with more than one type of identity meet.

#### ***F) Limitations in Case Study Analysis***

The research on female domestic workers can teach us much, but it doesn't cover the full scope of the challenges that workers across different groups face. Because the study happens only in cities, it misses important issues that house cleaners in rural areas face. Because the case study uses only data from books and academic research, it might miss important details from the lives of these workers.

#### ***G) Future Research Directions***

To address these challenges and limitations, future research should consider the following:

- **Localized Studies:** Our research should dig deep into local regions to understand how different societies work and how norms vary within them.
- **Disaggregated Data Collection:** Support efforts to collect data that shows how race, ethnicity, social class, and immigration position all work together to impact workers.
- **Broader Representation:** Add women with disabilities and LGBTQ+ people to your studies to show better how inequalities intersect.
- **Policy Implementation Studies:** Research how well intersectional policies work in real-life situations and discover ways to overcome cultural resistance to these policies.

### **VII. CONCLUSION**

In conclusion, this study emphasizes the significance and often overlooked contribution that intersecting inequalities, such as gender, culture and economic differences, have had in societies that have marginalized groups, in particular, women. The examination of gender-based economic disparities, cultural dimensions, and intersectionality framework shows beyond the mere replacement of the superficial policies that, these issues demand an approach beyond surface policy changes. Applying this to the case study of female domestic workers may help us understand how the confluence of class, race, and immigration status personalizes injury and renders the worker currently sidelined by first-world labor law, traditional economic policy, and class-specific concerns. The broader significance of the study is in the emphasis that a holistic methodology of identity, which recognizes how these identities are collectively interconnected, is necessary for the creation of true economic justice and equality.

Despite significant advancement towards gender equality, there are still deep-seated systemic barriers perpetuated by cultural norms, economic structures, and policy frameworks. The study shows, therefore, that one cannot create inclusive policies that address the particular needs of marginalized women without using an intersectional approach. We can develop stronger,

more targeted interventions to ensure equal opportunities and protect against exploitation while empowering women to exercise their agency in their personal and economic lives if we acknowledge the complexity of these identities. The next steps are to integrate these insights into the policymaking process and the social advocacy space such that social change and economic justice would be permanent for everyone.

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