

## Awareness about IPR and its upcoming challenges regarding Digital Contents

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*This paper introduces the reader the idea behind protection of the IPRs; deals with their significance in the contemporary period. In the era of rapid technological advancements and the pervasive digitization of information, the awareness surrounding Intellectual Property Rights (IPR) has become paramount. This paper delves into the intricate tapestry of intellectual property rights with a specific focus on digital contents. As the digital landscape evolves, so do the challenges and complexities associated with safeguarding intellectual creations. The study explores the current state of awareness among creators, consumers, and stakeholders regarding intellectual property rights in the digital realm. It investigates the existing mechanisms for protecting digital content and analyzes their effectiveness. Additionally, the paper sheds light on the dynamic nature of intellectual property challenges arising from the continuous innovation in digital platforms and the increased accessibility of content. By synthesizing insights from legal, technological, and socio-economic perspectives, this paper aims to provide a comprehensive understanding of the awareness levels surrounding intellectual property rights concerning digital contents. The findings contribute to the ongoing discourse on policy formulation, legal frameworks, and educational initiatives aimed at fostering a robust and adaptive environment for intellectual property rights in the digital era.*

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“An idea can change your life....” is a saying in general and I know it is a sub-title of a brand too; but in general, intellectual property is nothing just an idea which may help in achieving tangible property and many more things. Many people are not aware of intellectual property rights and bear lots of losses. A common saying about intellectual property by Thomas Jefferson is “He who receives an idea from me, receives instruction himself without lessening mine; as he who lights his taper at mine, receives light without darkening me.” People usually share their ideas with others without taking care of its misuse; one who is needy, keen to work on ideas can earn name, fame and much

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more from other’s intellectual property. For example, if a person named “A” knows/discovers the use of a plant/tree and has created a formula to cure diabetes by spending many years and done in-depth research in inventing that formula. The person shares his idea/ research and formula with person “B” and person “B” having experience in the field of making ayurvedic medicines may launch a new medicinal product to cure diabetes using the idea/ research/ formula of person “A”. Here the idea belongs to the person “A”, but he never used it, person “B” has used it and made it a brand and now with that he is making money. He is using the idea without due permission of “A” and without giving him his share. In this example it is very clear that person “A” shall have full credit but his intellectual property has been stolen by person “B”. That is why the awareness regarding IPR is very much important and as we all know that the Government of India is now promoting small businesses and innovative ideas in technology and other

intersecting inequalities. However, it has not yet explored the realm of education as a distinct domain (Ferrant et al., 2020). However, by utilizing the comprehensive range of resources offered by the capacity approach, it is possible to establish a path towards addressing these challenges. This approach also allows for a critical examination of the obstacles to constructing a framework and metrics for assessing advancements in gender equality within the landscape of education. However, freedoms and opportunities can be shaped, limited, or enhanced by various factors, such as institutions, norms, and the relationships and ideas that shape national education systems. Incorporating both functions and capabilities into an indicator framework provides a more comprehensive and informative foundation.

### **The Interplay of Professional and Educational Identities of Women**

In modern times, economic sustainability is considered the most crucial part of existence. Although international trends in labor force participation largely voice out concern over economic stability since the establishment of the Millennium Development Goals (MDGs), little concern is focused on the ground realities of making professional participation equal in society. The meaning of professional participation is originally derived from labor force participation, defined as the percentage of males and females from the age group of 16 to 60 involved in active work (OECD, 2020). As the participants in the global labor force are both males and females, gender becomes an integral part of the study for the development of an egalitarian society. The high persistence of gender inequality worldwide has compelled the World Economic Forum (WEF) to rank the countries on the Gender Gap Index (GGI) in 2014 on the parameters of education, health, economy, and participation (Sumanjeet, 2016). It was the finding of the WEF that a wide gender disparity existed in every field. Hence, to bridge the gap between genders, the 5<sup>th</sup> Sustainable Development Goal (SDG) was designed to meet the global commitment to achieving an equitable society in all countries (Grown et al., 2005).

As labor force participation is closely related to the jobs available in the market, education becomes the key mechanism to achieve the ability to participate in professional labor (Psacharopoulos, 1994; Kennedy & Hedley, 2003). While countries like France, Canada, the United Kingdom, and Japan have seen growth in

women's participation in labor markets along with educational achievement in girls, the United States as an outlier appeared to continue with rising educational achievements of females but a drastic fall in female participation from 61% in 2000 to 57.2% in 2016 (Lovenduski & Hills, 2018; Black et al., 2017).

Women encounter multifaceted contextual circumstances, encompassing inadequate literacy rates, discriminatory societal norms and practices, restricted time availability for training and employment, as well as limited exposure and unfamiliarity with emerging technologies. In addition to this, there is a prevailing devaluation of girls' education within society, whereby girls are regarded as secondary earners, and hence, less emphasis is placed on providing them with adequate training for career opportunities. According to Malhotra, Schulte, Patel, and Petesch (2009), one essential approach to promoting women's empowerment and achieving gender equality involves the integration of policy and institutions at the grassroots level. There exists a pressing imperative to advance the development of a training policy that incorporates a gender perspective while also taking into consideration the nuances of local customs and traditions. Additionally, it suggests a prioritization of enhancing girls' access to education and training, which may involve the implementation of various support systems such as transportation, accommodations, scholarships, and other incentives aimed at encouraging female enrolment in educational and training programs.

### **Theoretical Perspectives Comprehending Inequalities**

Beyond education, there are various inequalities that exist in the socio-cultural context of Indian society. The Oxfam Inequalities Report indicates that violence in the form of physical, sexual, or mental harassment is the most normatively practiced inequality (Ahmed et al., 2022). The perception of violence as inequality is considerable here because the right to freedom of life is a fundamental right that equally empowers every citizen of our country to live without external oppression. However, the prevalent social norms have regressively privileged the exhibition of masculinity by curbing freedom rights and increasing the dependency on women. The biggest reason for the existing disparity between males and females is the continued presence of oppression of women in different forms in Indian society. Womanism theorizes female oppression not just in terms of gender and sex but also in terms of

gender identity, sexual orientation, class, ethnicity, and abilities that are individually experienced every day (Maparyan, 2012). It was spearheaded by Alice Walker, who described the essence of womanism as feminism: “Womanism resembles feminism just as purple is to lavender”. It indicates the presence of a very thin line of difference between feminism and womanism. It is seldom skeptical to accept womanish theory to be more hyped than others, but the real importance lies in the amount of sociological significance it carries.

Feminist theories have been foundationally supportive of reflexivity, i.e., the influence of an individual’s social position in comprehending the world, but the womanist perspective has been instrumental in extending the phenomena of reflexivity to create multiple identities i.e. combination of race, class, ethnicity, gender, sexuality, age and abilities. Therefore, the significance of the womanist perspective lies in the fact that it covers oppression as a socially distorted phenomenon originating from global experiences all over the world, irrespective of the colour and social position to which women belong. However, for ease of understanding in this paper, we have tried to comprehend only Indian females of Rajasthan with the diversity of social position, rural/ urban settlement, class, ethnicity, age and abilities. Drawing on this perspective, it becomes easy to understand that social institutions like marriage and family are perceived as tools of oppression in an already existing patriarchal society in Rajasthan. The womanist perspective sees the oppression of women worldwide in reaching out to education as quite a common and frequent phenomenon. Studies in this context show that approximately 65 percent of females aged under 24 years are married before turning 18, and 46 percent of females are married before turning 15 years old (Dubey, 2016). Other studies have related early marriages to drop-outs in secondary schooling by 15 percent of 15- to 17-year-old girls in rural areas (Dubey, 2016).

A deep social analysis is followed through various levels, namely micro-level, meso-level, macro-level, and global level, for understanding the identities of women. At the micro level, unique, individual experiences are focused upon, such as daily social interactions in class or social gatherings. At the meso-level, experiences from various groups, communities, and organizational interactions are focused. At the macro level, interactions between national power bodies

in the form of government policies and cultural ideas in the form of media and educational ideologies are focused on. At the global level, transnational trade, production, and migration are focused on. The massiveness of reflexivity and multiple identities tend to grow with the levels.

Another reason for favoring womanism here is its significant process of encompassing socially-lived theorizing, which pertains to shaping feminist theories and related knowledge out of the daily experiences of traditionally marginalized groups like women, people of color, immigrants, indigenous people, gay, lesbian, queer, and trans people, poor and working-class people, and the disabled. Thus, the significance of womanism truly lies in the most initial and crude level of individual experiences, proving that any problem or oppression at this level would only tend to grow through the other social levels in the hierarchy, irrespective of the country that the oppressed population belongs to.

When examining gender inequalities in education through the lens of capabilities, it is crucial to consider the intricate dynamics of the physical, political, and social context, as well as the allocation of resources. Additionally, it is important to acknowledge the variations in how these factors can influence an individual’s access to education, personal freedoms, and opportunities. Gender exerts influence on various aspects, including the intricacies, allocations, and transformations, in multiple ways. It manifests as a characteristic of the societal, economic, and political milieu, as well as through the mechanisms of resource distribution. Gender also plays a role in discussions pertaining to liberties and opportunities, and it shapes individual values and interests, which can be influenced by societal factors.

In order to comprehend gender inequalities in education through the lens of the capability approach, it is imperative to direct attention towards the concept of freedoms and how they are restricted by gender and other forms of inequalities. This approach emphasizes the need to move beyond a narrow focus solely on gender disparities as a component of educational results. Figure 1 illustrates the interrelated layers of analysis that necessitate a measurement framework to consider the individual freedoms and agency associated with gender and intersectional equality within the realms of education, social relationships, and institutional structures that influence these opportunities. Additionally, it highlights the

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