

# SOCIAL JUSTICE AND EMPOWERMENT OF THE WEAKER SECTIONS AND GENDER RIGHTS NITYA RAO pdf

## 1: Social Justice and Empowerment of the Weaker Sections and Gender Rights - CORE

*Social Justice and Empowerment of the Weaker Sections and Gender Rights. By N. Rao. Publisher: Routledge.*

Indian society is known for its unity in diversity. But one thing, it is infamous for social inequality which has given birth of weaker section of society which is as diverse as Indian society itself, women Scheduled caste, scheduled tribes, children, poor, landless farmers etc. But one question Arises time to time- Is weaker section is in better position to access their rights and access to justice? Since Independence, there are lot of effort to strengthen the position of weaker section of society. Constitutional provisions like Article There is another improvement on social and economic level too. More access to information all around the world led to awareness about their rights and emergence of NGO give them courage to fight for their rights. Therefore, Representatives from these sections has acquired top position in Indian polity and economic institutions, India has witnessed a woman prime minister as well as president. But can we call it in betterment of position of weaker section to acquire justice and rights? Tribes are snatched off their traditional rights and culture based on forest and its resources. Differently abled people are still fighting fr a decent level of living in socio-economic frons. Child labour and human trafficking is still deteriorating conditions of vulnerable. There is no doubt that efforts for empowerment of weaker section is made in terms in polices and Infrastructure. And these efforts has brought some desirable fruits in form of awareness of rights and demand of rights. But still there is more left to desire and accomplish before India can be called as equal society in terms of rights and access to justice. Why weaker section is still not able to preserve their rights and access to justice? Though a smaller part of these weaker section has achieved considerable success. But by in large, marginalised section is still marginalised and facing socio-economic deprivation. And focus only on political and economic empowerment has forced majority of weaker section left out to reap fruit of such policies as they lacks education, resources and skills as well as face social stigmas. On the other hand, discrimination against weaker section is widely accepted in Indian society even by these section due to unawareness, cultural hegemony, apathy of police and various other instances, and length and costly judicial system of India, which discourage victims to take this route. A woman victim of domestic violence bear that violence as her duty, and when she oppose it , she is called characterless and undutiful and even if she get though such allegation she is forced to face lengthy and costly case, which bear out her courage and resources. Hence for individuals rights and justice are far dreams. And for this purpose, There is need to include other sections of Indian society in their empowerment plans after all all make a one society and have a cause and effect relationship. Awareness programs must be encouraged to sensitize societies as well as schools and colleges promote such lessons which promotes equality among human and gender and regions. These will help in building trust and bonding among various sections and work as preventive mechanism. And decentralised economic empowerment of these groups through various schemes like self help groups and stand up India mission is also a right step. Hence, it is not only duty f our government but also our society to create opportunity for marginalized and weaker section so everyone of them can preserve their rights and have access to justice.

## SOCIAL JUSTICE AND EMPOWERMENT OF THE WEAKER SECTIONS AND GENDER RIGHTS NITYA RAO pdf

2: Land rights, gender equality and household food security | Nitya Rao - [www.enganchecubano.com](http://www.enganchecubano.com)

*Nitya Rao, University of East Anglia, DEV Department, Faculty Member. Studies GENDER ISSUES IN WOMEN ENTREPRENEURSHIP DEV, Education, and Sociology.*

After a brief analysis of shifts in both international and national policy discourse and practice in terms of control over land as vital for food security, it seeks to analyse the implications of this for gender relations. The paper argues that in a context of diversified rural livelihoods, the contribution of agricultural production to household subsistence has been declining. This trend has been reinforced by a decline in public investment, stagnant growth and fluctuating prices for agricultural products. Men have been able to access the better paid, non-farm jobs, while leaving women behind to manage agricultural production. The renewed link between production and food security in agricultural policy has however meant allowing men not to have responsibility for household food security. While a right to land for women is a positive development, it appears also to be leading to an enhancement of work burdens, without much change in terms of status or decision-making authority. The transformation of women from equal, productive members of society to dependent wives was linked to the shift from community ownership and production for use to private ownership under the control of men and production for sale. While the division of labour itself remained unchanged, the valuation of roles changed, prioritising men who generated surpluses over women engaged in housework. Engels therefore called for the abolition of private property and for women to join the labour force, along with a socialisation of housework and child-care responsibilities, in order to emancipate women. Her conclusion is based on ethnographic studies of four social groups in sub-Saharan Africa, where she found that private property was not the only source of male supremacy, as not all males owned property and some women too owned land. The other strand from Engels relates to the shift in the meaning and nature of ownership, from communal to private tenures. The promotion of individual titling by the World Bank since the mid-1980s, in a context of growing land scarcity and consequent competition, has in fact had negative implications for women. It has led to the invisibility of multiple uses and users of land, while at the same time denying access to other services now linked to land-holdings. The UN Convention on the Elimination of All Forms of Discrimination Against Women CEDAW, had included specific clauses on the equal treatment of women in agrarian reform as well as similar rights for both spouses in the ownership, management and disposition of property. This led to titles being exclusively in male names. Until the 1980s, the issue of food security was exclusively linked with food production. Following the occurrence of a series of famines in the 1970s and 1980s, Sen attempted to explain the links between people and food through a focus on a range of entitlements: So, starvation can result from a fall in endowments such as land alienation, unfavourable shifts in exchange entitlements as seen in food price and wage fluctuations and the difficulties of implementing legal rights, rather than just the result of production constraints. In a joint paper with Dreze and Sen later pointed out that chronic under-nutrition is related not just to food intake, but also to access to education and health care, employment opportunities and the provision of social security. The difficulties posed for women due to the legal framework of individual titling followed in most countries has in fact led to a rethinking of this strategy, with the Bank now recognising the importance of flexible and locally managed systems for guaranteeing secure access on the ground. Deisinger, State of India, and Juliana Lakra vs. State of Bihar, cases, awarding land to two tribal women in Jharkhand. Rao, Kili-manjaro continued to determine land rights through the local lineage-neighbourhood complex. Similar is the case of Ethiopia, where despite the Civil Code of that invalidated customary law, communities continued to apply them to negotiating personal relationships. Gopal, The major lesson seems to be that legal systems too operate simultaneously at multiple levels and within a web of social institutions, hence to be practicable, legal rights have to be moored in the cultural context of communities and address the underlying justification of the custom they seek to replace. Further, male-female biases in intra-household resource allocations vary by region and income group. Based on survey data from Burkina Faso, Haddad and

## SOCIAL JUSTICE AND EMPOWERMENT OF THE WEAKER SECTIONS AND GENDER RIGHTS NITYA RAO pdf

Reardon In the case of the Philippines, Estudillo et al. This understanding of food security and well-being outcomes is particularly crucial as in most rural societies of Asia and Africa, with rising populations and growing pressure on land, diversification of livelihoods has become essential both for survival and for spreading risk. Contextual factors, at the local and global levels, be they shifts in macro-policies or changes in livelihood opportunities, driven both by markets and the state, play a major role in shaping gender relations, by differently valuing different forms of work. I briefly examine the changes in the socio-economic and political context, particularly household livelihood portfolios as well as public investment and policy, taking place in rural India, as a case study to examine the implications for gender relations. The importance of context With the onset of neo-liberal reforms in the early 1990s in India, there have been declines in the provision of agricultural credit and public investment in agriculture. Available evidence [such as National Sample Survey NSSO data] seems to suggest a re-evaluation of worth of different forms of work in terms of their contribution to household livelihoods. Cash cropping, trade, services and industrial production, dominated and controlled by men, seem to be contributing much more to household livelihoods than foodgrain production. This is evident from the ICRISAT longitudinal village studies that show a drastic reduction in the share of agriculture to household incomes between 1980 and 1990. Similarly, in a study of income distribution based on a survey of five rice-producing villages in the Philippines in central Luzon and Panay Island, Estudillo et al. Livelihood diversification is clearly a global trend, but what is interesting here is the shift in balance away from land and agriculture in terms of household survival and well-being. Given the disadvantage faced by women in terms of lower literacy levels, lower waged jobs in the labour markets, restrictions on mobility and responsibilities for children and household maintenance, men have generally moved into non-farm activities, leaving women behind in rural areas to tend the land. Younger women in fact preferred to look for socially valued work in the industrial sector, rather than staying on in the villages and tending the land. There is evidence from several parts of the world to show that inheritance patterns can change in response to demographic pressure, occupational diversification, migration and shifts in state priorities,<sup>10</sup> all having implications for the construction of provider roles, control over income and in turn gender equality. In the rest of this paper, I would like to examine this emphasis on resource control by women as a key element of household food security to highlight possible implications for gender relations, using the national policy in India as an example. The total work days available in agriculture for women in fact seem to be declining. A part of this faith comes from the history of independent India that committed itself to a form of socialism through planned development. The best institution to manage land reform was seen as the village panchayat. Right through till the Fourth Five Year Plan, this emphasis on land reform, village management, and support to small and marginal farmers, persisted. Women were never mentioned separately, it being assumed that as members of beneficiary households, they would automatically benefit. This was the first public document to recognise the importance of land to women in India. For married women, joint titles to productive assets, houses and house-sites were seen as desirable. The importance of social equity objectives, however, is also mentioned. I highlight below a few key points from the NAP before turning to an analysis of their implications for gender equality. This is because generally women <sup>11</sup> See Corbridge and Harriss for further discussion on this issue. Women will be given preference in the allotment of ceiling surplus lands section 4. Implications for gender relations Current thinking within gender analysis would tend to argue that a rigid separation of male and female roles and spheres of decision-making is too mechanical and simplistic, the household being an arena of both cooperation and conflict. Sen, While gender asymmetry in resource control and use does persist, this is being constantly contested and renegotiated in view of changing contexts, be it resource scarcity, commercialisation, the growing profitability of the non-farm sector or cutbacks in state funding. Individual men and women are not free agents, but rather embedded in a social milieu made up of a host of family and kinship ties, apart from interactions with the markets and state systems. While state policies then do contribute towards changing relative bargaining power, they do not work in isolation. The various ways in which national policy could impact gender relations at a local level are discussed below. Additional

## SOCIAL JUSTICE AND EMPOWERMENT OF THE WEAKER SECTIONS AND GENDER RIGHTS NITYA RAO pdf

responsibilities for women While the explicit recognition of women in the policy statement appears to be a positive step overall, what is somewhat worrying is the move away from social equity or justice to purely instrumental reasons for granting women rights to land. With every right comes a responsibility. Here, the right to land is clearly accompanied by an expectation of improved household food security and the nutrition of children. What results then is that women start working harder, without necessarily getting higher returns. Most of the non-agricultural work is low paid tamarind processing. The nature of alternative employment available to women has meant harder work for more days, but earning less. If employment opportunities for women expand, accompanied by fair wages, it is assumed that household income, hence consumption, will improve. Case study evidence however seems to suggest increasing work burdens of women, without increasing returns. Lack of time would necessitate the replacement of home-processed foods with more expensive purchased foods, hence without a sufficient increase in food expenditures, the nutritional quality of the diet would suffer. Senauer, Regeneration of wastelands and poverty reduction Agarwal emphasises that even a small plot of land can reduce the risk of poverty, by acting as a bargaining point for attracting further resources from the State and from within the household. Lipton, early on, found the links between ownership of land, particularly poor quality land and poverty reduction to be tenuous. Heyer found landless labour women in Tamil Nadu preferring to invest in the education of their children, or in social networks, rather than land, as this could in fact restrict their mobility in search of work. Their main resource is their body, and not land, hence a focus on improving their skills and capacities could be more worthwhile than giving them a small plot of bad quality land. This is visible in attempts by upper caste groups or men to stake control over wastelands painstakingly regenerated by women. Land is then a marker of social status, prestige and identity, mediating power relations at the local level and not just a productive asset. Given their embeddedness in family and kinship ties, women too therefore take pride in land as a family resource, rather than considering it either a group resource or an individual resource. Collective farming, whether of men or women, has hardly been a success in India, precisely because of this reason. Further, in situations of restricted mobility, leading to restricted choices, as in large parts of northern India, women may prefer to abide by the rules and regulations of marriage, as survival and protection is better assured by doing so. They often prioritise stability over autonomy. Women in Rajasthan, for example, prefer to forego their land claims keeping in mind the considerably lower status and power their husbands would then enjoy in their natal villages relative to their own. Sjoblom, Sharma, in her study of land and work in Northwest India found that though dependent on their relations with men for control over land, rather than feeling excluded, women continued to see land as a joint resource, with their contribution leading to male prestige and in turn their own. Perhaps this perception is also related to the fact that women are more vulnerable to poverty in the absence of a wealthy adult male than men are in the absence of a wealthy adult female. Dreze, In a recent study of Mexico, where the end to agrarian reform is being seen as a highly retrograde step by gender-progressive organisations, Hamilton found that women were not too concerned about the shift in the legislation. They felt confident about their position and status within families, not only because of their role in production, but also the recognition of their work in caring for the home and family. The solution then appears to be not to withdraw from patriarchal institutions and move to the individual level, but rather to try to make these institutions more gender-equitable. Women themselves take a somewhat ambivalent position on land rights and this seems to highlight their effort to retain some degree of cooperation and shared responsibility at the household level. They are not keen to independently take over and manage land not just because of the opposition this is likely to evoke, but also the implication, as in the NAP, that they take over complete responsibility for household food security and child nutrition. When I questioned women in villages of Dumka district, Jharkhand, about the taboo on women ploughing, they seemed relieved that this was one task they were not expected to do, as they were performing, often single-handedly, practically all the other operations involved in rice production. To understand the longer-term consequences of particular entitlements on gender relations, one needs to expand the frame of analysis to take account of mutual rights and obligations at the household level. In my study in Dumka too, it

## SOCIAL JUSTICE AND EMPOWERMENT OF THE WEAKER SECTIONS AND GENDER RIGHTS NITYA RAO pdf

was interesting to find that the differential classification of land by quality was closely tied to signifying both gendered roles and identities as well as gendered control over the resource. The paddy-growing lowland, classified as dhani is owned and controlled by men, while homestead land or bari is controlled by women though owned by men. Male status and identity here derives from producing rice to feed the family. In a context where home production is insufficient for food security, women then migrate in search of seasonal work, while men stay back to tend their fields and harvest the paddy crop Rao, Chowdhry, in the case of Hariana, makes a similar observation, where men as food-providers tend their land and send their women out for wage-work. Men appear to draw a conceptual boundary between money and subsistence Whitehead, While providing the staple food is part of their obligation as household head, and a central aspect of male gender identity, cash income is often used for other purposes. But this is not necessarily happening. Women, left on the land, are being made responsible for providing the staple food, yet because of power inequalities their access to male income earned from non-agricultural activities is limited. Migrant men often fail to send regular remittances, enhancing not just the physical burdens on women, but also the psychological and emotional stress of ensuring household survival Karlekar, The statements quoted from the NAP seem to reinforce the view that women are solely responsible for household maintenance and food security and not men. This is problematic as not only does it ignore the mutuality and cooperation between men and women in household agricultural production, but gives cause for men not to contribute. Based on evidence from Tanzania, Zambia, Zaire and Uganda, Pottier suggests that men are losing status and power due to a loss of economic control, while women have at the same time been gaining economic autonomy, albeit in low-earning, labour-intensive sectors such as beer brewing.

### 3: Nitya Rao | University of East Anglia - [www.enganchecubano.com](http://www.enganchecubano.com)

*Social Justice and Empowerment of the Weaker Sections and Gender Rights Nitya Rao 7. Managing the Anti-Corruption Rhetoric: The NDA, transparency and corruption Gurharpal Singh 8. Indian Education Policy Under the NDA Government Marie Lall Section 3.*

### 4: Gender Justice and Food Security in India A Review | Nitya Rao and Mamata Pradhan - [www.enganchecubano.com](http://www.enganchecubano.com)

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

### 5: Coalition Politics and Hindu Nationalism: 1st Edition (Paperback) - Routledge

*~!/: 1;, 1;1 !/ viii Contents 6 Social justice and empowerment of the weaker sections and gender rights NITYA RAO 7 Managing the anti-corruption rhetoric: the National.*

### 6: Schemes and Programmes : Ministry of Social Justice and Empowerment - Government of India

*This article contributes to the debates around food and nutrition security from a perspective of gender justice, central to which is the recognition of men and women as having equal rights and.*

### 7: Items where Author is "Rao, Nitya" - UEA Digital Repository

*The socially disadvantaged and weaker sections of the society needed to be uplifted by bringing in measures and affirmative actions by the state coupled with constitutional safeguards. A balance of social justice and equality needed to*

**SOCIAL JUSTICE AND EMPOWERMENT OF THE WEAKER SECTIONS  
AND GENDER RIGHTS NITYA RAO pdf**

*be struck in order to truly establish an egalitarian social order.*

## **SOCIAL JUSTICE AND EMPOWERMENT OF THE WEAKER SECTIONS AND GENDER RIGHTS NITYA RAO pdf**

*The chronicles of narnia Imaging of the cervical carotid artery for atherosclerotic stenosis Alex M. Barrocas and Colin P. Derdeyn A wartime president Reviving the English Revolution Medieval pharmacotherapy-continuity and change Plank frame barn construction Graphing Calculator Manual to Accompany College Algebra, College Algebra and Trigonometry, and Precalculu A Reader in Latina Feminist Theology School Business Executive Tuesday by david wiesner Bladder cancer : epidemiology and risk factors Chapter 10. Pierre, The Little Flower Sacristan and Guardian of Her Tomb Tales and Poetry of Edgar Allan Poe Literature and the writing process 11th edition Body in bioethics The MIND of the KING Every familys guide to computers Animal Ark Press-Out Book Book of Caloric fireless cook stove recipes Dho health science 8th edition VII. pt. I-II. The Catalan school in the late Middle Ages. Category management in retail Teaching techniques and insights for instrumental music educators Mission impossible sheet music on piano Heartlights Guided Tape A friendly introduction to numerical analysis brian bradie Searching For the Hudson Bombers Lads, Love and Death in World War Two Look at the sea animals Food culture in Germany Lie down with lions Chronology of Black suffering : images and notes, 1992-2007 Kara Walker. The verbal affixes in Akan : time, tense, aspect and mood L.A. Boadi Senator from Maryland Burn, killer, burn! Algebra and trigonometry ron larson 6th edition Subjective well being theory We have come home A. L. Waldron Plantronics voyager 510 manual From Berlin to Jerusalem The mediaeval spirit and the revival.*