CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

Land Rights is defined as the claim to land that can be obtained from a government through a social sanction. The term alludes to a heap of rights that mirror the diverse connection between people, society and land. These rights commonly incorporate the privilege to utilize, control, possess, acquire and execute land, and to use it as guarantee. Land rights are legitimized by various sources that offer fluctuating degrees of acknowledgment, implementation and security of rights. Distinctive constitutes and sources of land rights cooperate with each other in unique courses as per setting, making a chain of importance of covering packs of rights for various citizens.

Women in India today are effectively associated with the agrarian area, not frequently out of decision, but rather more from an absence of decision, getting little support or recognition for their work. While there has been solid promotion for change strategy to delink land titles from access to other agrarian assets, which is yet to occur eventually.

Gender imbalances in land rights are visible. Women are additionally limited to professed optional land rights, implying that they hold these rights through male relatives. Women in this manner face the hazard of losing such entitlement if there were tube an occurrence of separation, widowhood or their husband's movement. Available proof additionally demonstrates that women's packages for the most part comprise of smaller size and lower quality.

Women Farmers, in India, assume an important part in nutrition generation and training. Around 65.5% of financially dynamic women in India are occupied with farming—constituting around 37% of the aggregate agricultural work constrains. Around 60-80% of nutrition creation and 90% of dairy items are delivered by women producers. Normally, a woman spends about 3300 hours in the field in a harvest season as against 1860 hours by a man. They, likewise, take part in vital on-farm exercises that are not
exclusively development related. The undertakings of keeping mulch cattle, little ruminants and terrace poultry (which can be critical wellsprings of supplementary salary for poor farm families and agricultural workers) are regularly performed by women in the family unit. However, women are not perceived as farmers. Women's land ownership and acknowledgment as a farmer confines her access to government plans, sponsorships, agribusiness assets, credit and so on. Frequently, lawful acknowledgment shapes social acknowledgment and the other way around, and additionally constrains women farmers' interest in the agribusiness training programs, basic leadership at private and open level, and investment in the community-based establishments. Women farmers don't have control over land and basic leadership identified with farming. This study focuses on the roles, challenges and the land rights given to women.

2.2 DEFINITION OF LAND RIGHTS

Kasimbazi (2017) says that land tenure is fundamental to maintainable characteristic asset administration, and can be characterized as the way land is held or claimed by people and gatherings, or the arrangement of connections legitimately or usually characterized among individuals for land. As such, policy reflects connections amongst individuals and land straightforwardly, and amongst people and gatherings of individuals in their dealings in land and normal assets. Land policy can be a device for preservation since it includes sets of standards and directions used to control and oversee common assets, biodiversity and the general condition. The fundamental standards of land policy characterize how property rights (utilize, control, and exchange) are to be allotted inside social orders and are normally characterized through statutory or customary law. Land policy may likewise have both spatial and worldly measurements, in that the tenets can fluctuate geologically and after some time. Essentially, land policy can be diversely affected by sex, ethnicity, class, and political alliance.

According to Global Land Tool Network (2008), certain people, gatherings or foundations will typically have more grounded rights over land, regularly finished expansive and critical zones; this sets them in a position to control the designation and conveyance of land rights to others. The rights and related commitments of people, families and corporate gatherings are implanted in sets of tenure tenets and standards that are authorized by formal or casual foundations. Various groups can hold distinctive tenure claims and rights in a similar real estate parcel. These can be either,
formal/legitimate, or casual/additional lawful. Cases can be more grounded or weaker as indicated by social traditions, the law, implementation conditions, and length of ownership, political help, etc. Land rights: Socially or legitimately perceived qualifications to access, utilize and control zones of land and related normal resources. Property rights: Recognized interests in land or property vested in an individual or gathering and can apply independently to land or improvement on it. Rights may apply independently to land and to property on it (e.g., houses, condos or workplaces). A perceived intrigue may incorporate customary, statutory or casual social practices which appreciate social authenticity at a given time and place.

2.3 FRASER’S GENDER JUSTICE FRAMEWORK- RELATIONSHIP BETWEEN LAND RIGHTS AND GENDER

The important source of legitimacy for human rights and women’s rights is the universal applicability of norms of justice. Fraser (2008) defines gender justice as transpiring accomplishment of redistribution, recognition and representation of women’s rights. These three categories are inter-linked and inter-dependant, and act in different ways according to context.

**Recognition:** refers to the acknowledgement of one’s identity, essentially to someone who counts as a subject of justice. In rural context, it involves the process of challenging hierarchies of social status and cultural value that marginalise and subordinate women, along with recognising rural women as community members with entitlements to independent land rights and participation in decision making. The level of recognition of women’s rights can be played out in different ways according to context, varying by different livelihoods and systems (Table 2.1), discriminatory socio-cultural norms and institutional characteristics.

In Indian context, this requires politics of recognition, in addition of recognising a group-specific identity such as SC/ST women, it is the status of individual group members as full and participating members of society that is recognised (Fraser, 2000). Recognition also refers to rain fed zones themselves, entailing a revaluation of people and their adaptive socio-ecological systems that give rise to different types of land use and management systems such as seasonal mobility. If recognition is achieved, it is more likely that the redistribution of land rights and improved representation of women can occur.
<table>
<thead>
<tr>
<th>Particulars</th>
<th>Nature of Tenure</th>
<th>Nature of right</th>
<th>Source of Rights</th>
<th>Land relationship</th>
<th>Type of land use</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Intra Household</strong>&lt;br&gt;Age, Sex, Marital Status, Education</td>
<td>Landless&lt;br&gt;-Individual Holding&lt;br&gt;-Leasehold&lt;br&gt;-Group Titling&lt;br&gt;-Occupation in common land.&lt;br&gt;Access to commons (grazing/crop processing/accessing water for irrigation, etc)</td>
<td>Access to Use&lt;br&gt;-Control over&lt;br&gt;-Ownership of&lt;br&gt;-Inherit&lt;br&gt;-Transfer&lt;br&gt;-Protection as sustainable/future asset</td>
<td>Marital status&lt;br&gt;-Laws/policies/regulations&lt;br&gt;-Community rights enshrined in law outside of statutory law&lt;br&gt;- self acquired</td>
<td>Individual&lt;br&gt;-Family&lt;br&gt;-Joint Group&lt;br&gt;-common</td>
<td>-crop&lt;br&gt;-Grazing&lt;br&gt;-Natural product extraction&lt;br&gt;-Housing/Homestead</td>
</tr>
<tr>
<td><strong>Household</strong>&lt;br&gt;Structure, Position in household</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Community</strong>&lt;br&gt;Position in Caste Ladder&lt;br&gt;Patriarchal/Patrilineral</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Redistribution: refers to the process of administering the redistribution of land and resource rights among rural communities, and among men and women, among different social groups. This also includes managing different land tenure systems and enabling citizens to access different types of rights. It calls for a planned initiative through a policy of Gender Just Redistribution. Redistribution also emerged from reorganisation of land rights through addressing unequal distribution of resources, particularly land and benefits of resources. The outcome would be reorganisation of land rights policy in which redistribution of land rights to women is seen as fundamental to address further inequalities.

Representation: deals with the issue of who represent whom in the political decision making processes from the local level to transnational levels (Fraser 2008). It is the process of opening up political spaces and supporting women’s empowerment for greater participation of rural women in decision making with respect to land and natural resource governance and related development projects. This occurs at multiple and overlapping locations, including at the household, local, regional and national levels. For example, at household and local governance levels, women represent as holders of land rights with the ability to participate in and influence decision making regarding land and natural resources. Representation also refers to the greater capacity of women’s rights organisations and women’s movements to engage with state and customary systems to create change for greater gender equality with regard to land, importantly, such representation also includes the reframing of land rights within the political landscape to address gender injustice, socio-economic inequality and spatial disadvantage.

2.3.1 Review of Relevant Studies on Gender and Land Rights

Apusigah (2009) says that The Working Group for Women and Land Ownership (WGWLO), a system of twenty-two NGOs working with women at the grassroots level in Gujarat, has received a double approach of training and upgrading the legitimate mindfulness and abilities of women on their rights to land (and a scope of other lawful arrangements), and also supporting male approach with the administration. Women, who have themselves attempted to get land in their names, have developed as grassroots pioneers, sorted out into sub-boards tending to inquiries of women and land in the organizations, and also supporting other women amid dialogs at the town level and consulting with square officers, if necessary, by drawing on a database of land based
plans, arrangements and income related systems. While the leagues have no formal standing, state establishments are progressively intrigued in hearing their voices, chiefly with a specific end goal to enhance efficiency and upgrade development. Another part crafted by the leagues has been training patwaris (revenue authorities), for the most part men, sharpening them to women's parts in agriculture and the authenticity of their cases. Systems of NGOs in Jharkhand have likewise been taking a shot at comparative techniques to enable women to anchor access to land, yet without restricting law, for example, the Hindu Succession Act Section 23, advance on the lawful front has been constrained. Community level preparation and the sensitization of pioneers has prompted some achievement in neighborhood transactions, however this does not resolve the issue of influencing honest to goodness claims at the state level.

According to Global Land Tool Network (2008), equal property rights for women and men are essential to social and financial gender uniformity. However, they are a long way from being powerful. Women regularly confront segregation in formal, casual and customary frame works of land tenure. For example, they access land for the most part through male relatives and exercise just subordinate rights; these are defenseless against breakdowns seeking someone, separate and to the changing needs of male land proprietors. Gender segregation in access to land and secure land rights is crooked and undermines women's human rights. Giving secure land rights to women bodes well and is vital for poverty reduction. This is the result of women's parts as sustenance makers in rustic and urban regions, their obligations regarding encouraging relatives and their more extensive parts in family administration. Female-headed family units – a huge extent of the poor – can profit tremendously from the security, status and income gaining openings which secure rights to even a small plot of land can give. There is a solid and positive relationship between women's land rights and poverty reduction; this is on account of women's control over land resources which upgrades family unit welfare, women's monetary earnings and spending on nutrition, children’s' wellbeing and instruction. Secure land rights for female farm and businesswomen can enhance venture, access to sources of credit and better land utilization and profitability, in a scenario where much of the time women are viewed as greater potential of credit default than men.

Bahadur Devika (2016) says that women's impartial and secure access to land is a fundamental precondition for their empowerment. Women's access to gainful assets is a fundamental connection between nutrition security, reasonable asset administration,
peace and security, and therefore lessening of destitution. Women with unreliable land rights include low bartering power inside the family unit and less capacity to get to different assets. They are more powerless against destitution, sickness, wellbeing and nutrition deficiencies. Conceding women’s legacy rights equivalent to men expands their access to physical and human capital and provides them with the way to get credit, innovation and other services. Apart from material advantages, particularly for rural women, land rights have huge social, economic, and financial ramifications. Having ownership of land permits women, the ability to challenge male abuse and aggressive behavior at home and have a representative feeling of one’s self. There are additional factors that show a remarkable change in women's status after gaining access to unaltering property, for example, housing and land and decline in the hazards of domestic violence. There is, consequently, a solid reason for centered consideration towards improving property rights for women, among policymakers, legislators, academicians and community at large. Women's anxiety for land rights likewise cuts over the utilization of regular land, for purposes like gathering of vegetables, greens and firewood, grass, natural products, roots, and blooms for domestic use and for trade. In the backwoods, basic land is utilized for gathering of minor timberland products, for example, tendu, sal, and mahua for handling or deal. While women accumulate these things, they are only occasionally involved in selling, as far as locating the buyer, arranging cost and gathering of offer continues. Women are the workers whereas men are in command with regards to control of cash proceeds.

2.4 LACK OF LAND RIGHTS FOR WOMEN AND ITS IMPACT

According to Heinrich Boll Foundation (n.d), even where land change strategies incorporate gender fairness objectives, these tend to blur with regards to execution. The absence of genuine consideration regarding gender balance strengthens the underestimated position of women and undermines mainstreaming endeavours to enhance women's rights. It additionally hampers, comprehensively, procedures for financial advancement. Even though the common society supports and government projects to change variations in land-tenure administrations by having evacuated a portion of the recorded lawful obstructions, land remains an unachievable goal for most of the provincial and urban poor in the landmass. Women's prospects for financial upliftment through secure tenure turn considerably vulnerable in view of the worldwide demand for land for extensive scale agriculture, mining requirements, land shortage, unprecedented
escalation in land costs and furious rivalry for control. Since land is a basic asset for achieving better living conditions and monetary strengthening, the lack of land rights for women undermines endeavours to advance gender value and balance inside a male centric culture. The insignificant change of women's financial position with respect to access and control of land occurs, as a rule, because of land change programs and related procedures whose plan or execution is "gender nonpartisan". In the most pessimistic scenarios, these lawful and institutional procedures undermine the efforts to considerably settle gender imbalances.

According to United Nations Human Rights Special Procedures (2017), without secure tenure rights, women might be launched out from their home upon the demise of the husband, little protection when a harsh accomplice shows them out, be prohibited from choices about the deal or rent of their land, have no claim to compensation when the land is taken by a financial specialist, enterprise, or the government, or lose access to kindling, strands, sustenance or medication from woodlands which are assigned as preservation regions. Since the women lack control over the land they rely upon, they are less inclined to be incorporated into basic leadership issues about land and are more vulnerable to uprooting and abuse. Whenever emergencies or wars strike, women's already tenuous right to land are further weakened, smothering access to administrations and earnings attached to land ownership or utilization. Interestingly, when women do have secure rights to land, HEAP benefits have a tendency to take a dip. The women's more grounded rights to land and profitable resources are connected to upgraded status, enhanced living conditions, better nutrition and sustenance power, enhanced wellbeing and education access, higher earnings and individual investment funds, and better access to acknowledge, and above all better protection from gender viciousness.

Without secure tenure rights, women may be thrown out from their home upon the downfall of a husband, lack of a safety net when an unforgiving assistant shows them out, be debarred from decision-making about the arrangement or lease of their land, have no claim to compensation when the land is taken by a money related expert, endeavour, or the government, or lose access to fuel, strands, sustenance or prescription from woodlands which are doled out as conservation locales. Since women lack control over the land they depend upon, they are less disposed to be fused into fundamental authority about land and are more helpless against eviction and manhandling.
Forsythe, Morton, Nelson, Quan, Martin, and Hartog (2015) say that lack of acknowledgment of women's land rights have to be seen analogous to status of men and other social connections, as community individuals and a citizen of the state. This is identified with the underestimating of women's parts and the lack of acknowledgment of women's land rights in various land tenure frameworks—both customary and statutory. Generally, there isn't one framework that can realize more prominent gender fairness for women. Lack of women's participation in the land owning family unit basic leadership and land related institutions are identified along with the lack of acknowledgment of women's land rights. These issues converge with several other different depriving factors, for example, poverty, absence of education, lack of training, poor healthcare and levels of instruction (education), which influence women's capacity to participate in basic leadership and administration forums. Furthermore, the political encircling of land rights, which joins regional space with specific originations of monetary implications, can avoid women's conventional rights and practices to land. Education and communication on dry land women's land rights is vital and ought to be a piece of all dry land improvement programmes. End-to-end support should focus on women's expanding capacity to arrange rights among customary, statutory and the other various frameworks. Endeavours should likewise incorporate working with men to challenge unfair observations and practices. Furthermore, women must be seen as operators of progress, not recipients. Vital spaces of women's impact and power are noticeably observed where women's land rights are advancing. Women's under portrayal in land administration likewise should be tended to as a necessity. At last, it is basic requirement that governments and development organisations working in the dry lands focus on enhancing information accumulation, as great quality information is lacking.

According to USAID (n.d), women's accepted access to, and control of land is limited by lack of recourse to existing laws, by standard law, customary and social practices, norms and power structures inside communities and family units, and by a lack of lawful security frameworks to protect women from land grabbing and so forth. Women's entitlement to land and property is integral to women's financial empowerment, as land is a base for food security and income generation, as insurance for acknowledgement and as a methods for holding investment funds for what's to come. In the urban and semi-urban setting, land and property rights are vital. Land is likewise a social resource that is essential for social character, political entity and cooperation in basic leadership. Women's ownership of property broadens their capacities, expands their
managing acumen, and upgrades their capacity to address weakness. It is additionally filling in as a basic factor of social insurance against gender-based violence.

2.5 WOMEN AND LAND USE PATTERN

Quisumbing, and Maluccio (2003) also say that, rights to land and different assets in matrilineal communities are more diffused. Land and other riches have the tendency to be circulated and redistributed among individuals through the component of ancestral legacy. This legacy and riches appropriation pattern might be the aftereffect of the more distant family feature of matrilineal social orders. As the market economy leaves its impact by making real estate business highly profitable and publicity oriented, there is a propensity for matrilineal families to wind up not so much expanded but rather more microscopic, for property rights. The intent of families is not so much on being diffused but rather compact to receive enhanced patrilineal legacy. Privatization encourages changing land rights from aggregate or mutual rights to private individual rights. In Eastern Europe mass privatization of state homesteads, aggregates, and agreeable farm farms occurred amid the 1990s. In sub-Saharan Africa privatization of shared land has been and keep on being the consequence of both market powers and state endeavors, (for example, tenure change and land titling). Similarly, as with other state programs, for example, agrarian change and resettlement, the training has been to privatize land to men family unit heads. Whenever Albania, for instance, privatized and disseminated aggregately possessed land, the state took after man centric customs and titled land planned for the family overwhelmingly to men family heads. The same pattern of allowing land rights to men and overlooking women's rights can be found in state leasehold and market helped land change programs. Land dispersion patterns in standard frameworks might be exceptionally skewed, and some local gatherings, for example, women and ethnic minorities, might be denied access to land.

Namubiru - Mwaura (2014) says that statutory land changes have been instituted in numerous developing nations with the point of engaging all land buyers, including the women. In spite of the fact that they have a tendency to be gender non-partisan and accommodate rights to the two people, these are regularly not actualized successfully and can be ineffectual where customary administrations win. Gender-impartial directions can be insufficiently actualized even where there are no clashing customary administrations. Customs and norms keep on limiting rural women's
ownership and control of land. Regardless of some positive strides toward improving land laws and approaches in numerous developing nations, women's rights to land presently can't seem to wind up completely acknowledged and the truth for women is still portrayed firmly in patterns of avoidance. Therefore, numerous rural women still don't claim, control, or acquire land. No single land arrangement or procedure can address land tenure issues for women in rural territories. Strategy changes and some other intervention must be custom-fitted to the physical, social, and monetary settings. The test is to discover suitable changes or intercessions that contemplate financial elements, issues of value, and less unmistakable concerns, for example, the social or religious convictions that individuals relate to land. There is a scarcity of focused and incorporated information on women's land rights, particularly in provincial zones. While a few interventions appear to be encouraging, insufficient data is available to affirm their viability in tending to women's land rights in rural areas. Besides wherever, albeit a wide range of contextual analyses on creative methods for anchoring women's land tenure in country territories has been completed, they have a tendency to be disconnected and unclassified. Data on new and viable methods for tending to land tenure security for rural women is vital if past lapses are not repeated and promising methodologies are taken up.

Enwelu, Morah, Dimelu, and Ezeano (2014) say that ownership structure in chosen communities of Anambra State of Nigeria was controlled by posting diverse land ownership structures or patterns, for example, singular legacy, mutual legacy, and so forth and asking for the respondents to demonstrate the ones existing in their communities. Additionally, women land ownership pattern was found out by requesting that the respondents demonstrate the current pattern from the rundown of patterns, for example, possess land in husband's name, and claim land while buying and so on. The level of women farmers' access to cultivate land was dictated by requesting that the respondents rate their level of access on a three-point Likert-type scale of high get to (3), low access (2) and no access (1). Respondents with mean esteem equivalents to 2, or more noteworthy than 2 were viewed as having high access to cultivate land while those with mean esteem under 2 were viewed as having low access to cultivate land. The condition for women’s access to land was gotten by requesting that the respondents demonstrate such conditions that include husband, income, land rate and so on. On the basis of investigation it is discovered that larger part (98.8%) of women claim land in their husband's name. An unimportant extent of the respondents to be specific 3.8%, 3.8%, 3.1% and 1.2% revealed that women possess land in community’s name, in their father’s
name, while buying the land and in Women Association's name separately. The implications of this finding are that women have no issue in land matters as long as they are cheerfully hitched, however when their marriage is undermined; their ownership right might be compromised. Women's entitlement to the husband's land is secure as long as the marriage keeps going and unmarried women are not permitted to acquire landed property in male-centric culture like Anambra state despite the fact that they are effectively engaged with agricultural exercises. This view was buttressed by British Council of Nigeria which detailed that howsoever numerous women are engaged with subsistence agribusiness and off-farm exercises, men are five times more likely than women to claim land. In the event of buying land, women don't have enough money to purchase land which might with the concurrence of husband or male relations regardless of whether the capital is accessible.

2.6 WOMEN CONTRIBUTION TO THE SUSTAINABLE USE OF LANDS

According to the UN Women, women make noteworthy commitments ordinarily from conveying an income to her family unit as a utilized worker, to making employments as a business person, to care taking of her family and older folks. In any case, a women farmer, for example, will be unable to influence her products to flourish like a man can claim, she doesn't have a similar access to seeds, credit, and innovation and extension services. She is probably not going to possess her land—just 20 for every penny of landowners comprehensively are women. There may be some cases where she wants to acquire family property at one time or another in her life, the law may deny her of an fair offer, or social tradition may just support her male relatives. Women have a privilege to level with access to all roads to end destitution, from social security wellbeing nets to utilization of the most recent innovation. Completely understanding that a correct course will be critical to accomplishing the primary SDG.

According to UN Women (2014), today, crop biodiversity is supported by agriculturists in the worldwide South; however they get no pay for this immensely significant social and environmental administration. Repaying farmer’s loan in the worldwide South for their commitments to long haul sustenance security should speak to green economy advocates, however it likewise straightforwardly addresses inquiries of improvement and supportability in financially just and pro-poor ways. Expressly joining women's conventional work in farming, for instance, in seed choice and environmental protection to maintain biodiversity, is imperative in these examinations. In addition, gender imbalance in land rights and access to assets, and also in the weight of unpaid care
work, postures generous hindrances to greening agriculture in maintainable and pro-poor ways. Farmers, especially women, have a tendency to have shaky rights to land, which their families may have developed for ages. This is attributable to lack of enlistment or ambiguities about the idea of land rights that are frequently translated as restricted to usufruct (FAO, International Fund for Agricultural Development and International Labour Office, 2010). Vast scale interests in agricultural land may have positive advantages for total GDP development, national nutrition generation and business creation. They could likewise open up new markets and advances for the rural part that would have overflow consequences for smallholders.

2.7 INTERNATIONAL EFFORTS

Odeny (2013) says that the current gender imbalance in access to and control over land and common assets is a hindrance to the reasonable administration of normal assets and financial improvement. Land is one of the foundations of financial advancement on which farmers, pastoralists and different communities base their employments. Land is additionally a critical part of business resources, which assume huge share in business speculation techniques. Therefore, anchoring land rights can profoundly affect monetary improvement. Land in country zones is both a means for agricultural production, livestock and a place for social and community based activities that assume an imperative part in neighbourhood economies, for example, woodcutting, wild reaping, touching, fishing, chasing, and so on. Besides, land is a wellspring of identity and social legacy. Land is a critical source of security against destitution over the mainland and developing world, unequal rights to land put women at disadvantage, prolong destitution, and settle in gender imbalance in Africa. Gender has turned into a basic issue in women's land rights owing to the reality that there is an immediate connection between getting to land assets, having anchored land rights, accomplishing sustenance security and fighting poverty. Women deliver over 80% of the sustenance in Africa, yet they claim just 1% of the land. Hence, enhancing women's access to and control over land is essential to financial advancement of Africa. The worldwide network has expanded financing efforts towards aptitudes building and reinforcing of foundations that work in the field of women's land and property rights. There has additionally been interest in educational proliferation to reinforce awareness on women's land rights. IFAD has built up the Women's Land Rights Project that brings issues to light and capacity building/training for IFAD central command and field staff; mainstreaming the fortifying of women's land rights through approach exchange at national level; participatory
research and investigation at nation/venture level; guiding and recording of suitable strategies which reinforce women's land rights; and, sharing of exercises learned at nation, territorial and worldwide levels.

Pallas (2011) says that the International Land Coalition (ILC) is a worldwide partnership of more than 80 individuals, including intergovernmental associations, investigative establishments, agriculturists' associations, NGOs, people’s group based associations and grassroots developments that offer a shared objective of advancing secure and fair access to and control over land for poor women and men. ILC's exercises incorporate promotion, discourse, capacity building, and information trade, with the point of fortifying the part of common society actors in impacting basic leadership forms at national and neighbourhood level. The ILC has local hubs in Africa (Rwanda), Asia (Philippines), and Latin America (Peru). In a progression of local gatherings in 2007, the coalition individuals distinguished women's land rights as a need theme that cuts over ILC's work. Women have a key part in guaranteeing sustenance security and maintainable normal asset administration, the capability of which can't be satisfied without secure and impartial access. All along the recent years, ILC is engaged with focused exercises to advance women's land rights and is presently moving towards tending to a gender appraisal in the entirety of its exercises.

2.8 LAND RIGHTS OF WOMEN IN INDIA

According to FAO (2012), National laws in India, especially the Constitution cherishes equality with fairness and no discrimination to gender, on the basis of abode or individual faith. Be that as it may, the vast majority of the post-Independence land reform strategies in India were silent about gender value regardless of being centered on distributive equity. Inheritance /progression acts like Hindu Succession Act, 2005 (Amendment), which is relevant over a greater part of nation's territory and populace has expanded the space for upgraded women’s land rights. Recently, Planning Commission insisted programs like land grant programs in women’s independent title or joined ownership has begun reflective in some of the state programmes like Orissa and Andhra Pradesh. The broad land reforms embraced all through India since Independence have introduced the formalization of community land, to which women for the most part have user rights, whereas the men have title. The Government of India and some of the state governments have likewise implemented policies to enhance women's land tenure
security. For example, the Schedule in Andhra Pradesh includes: (1) the Andhra Pradesh Scheduled Caste Finance Corporation, which gives sponsored credits to landless women to support buying of agricultural land to be titled in their names; and (2) the Indira Kranthi Patham program, which already incorporated a land purchase scheme that helped poor rural women buy a -micro-plot estimating 1/2 to 1 acre of land (or 1/4 to 1/2 hectare).

Jindal (n.d) says that despite the fact that the legal framework has been changed for women as late as 2005, with the removal of the gender bias provision on farming land, women often forego their rights in anticipation of getting support from their natal families in the event of conjugal issues or their matrimonial separation, despite the fact that such help may not really materialise. Women likewise confront obstacles in operationalizing the statutory codes and getting their names incorporated into the records. Likewise, ownership does not generally convert into control, just like the experience of matrilineal social orders of Meghalaya where control is practiced by the maternal uncle. Notwithstanding when women have land records in their names, they might not have genuine control over that land. Basic leadership in planning, deal, contract, and the purchase of land or the instruments of creation stays in the hands of the men of the family. Along these lines, the issue isn't just legal, it is equally social. As women's control over credits, wage, and resources goes down, their access to social assets, for example, learning, power, and reputation also decreases. Divergence in gender status gets heightened with the rise and development of different types of stratification. Subordination and alienation of women is more frequent in communities where social stratification and ownership lineage customs are more pronounced. Rural women might know about the need of getting separate legal rights over land, yet they lack the wherewithal to assert their rights through the monotonous and bothering procedure of approaching the administration and the courts. They are tricked by their husbands and even by their children however they won't think about testing them. They for the most part enjoy the chance to see their husbands as confidants and companions whose great wishes and exhortation they will cherish as good fortune.

Agarwal (2003) says that the topic of women's land rights in India, and all the more for the most part in South Asia, has a moderately nascent history. In the mid-1980s, there was hardly any focus and grassroots spotlight on it, and it evinced even less scholarly attention. Among the best-known grassroots interventions were two labourer
movements: the Bodhgaya movement in Bihar, catalysed by the Chatra Yuva Sangharsh Vahini in 1978, and the Shetkari Sangathana's development for farmer's rights propelled in Maharashtra in 1980. In the two cases, the demand of women's right to land was raised, with some success in restoring land rights to women. The issue of women's land rights isn't just critical today, it is probably going to wind up progressively so after some time. Specifically, India's agrarian progress has been moderate, uneven and much gendered. There are likewise genuine gender disparities in intra-family unit factions from assets controlled by men, and a striking potential for creation wasteful aspects with gender unequal land conveyance.

According to Dhaatri resource Centre for Women and Children, Samata (2010), the Hindu caste chain of importance ruled the land ownership and control where upper caste primitive landlords possessed dominant part of the land. The dalits, remained marginal farmers or landless agrarian workers. Not long after Independence, land reforms initiatives were undertaken through the Agrarian Reforms Committee that gave titles on land. Of the social developments on land rights, the Tebhaga movement and the Telangana movements were most prominent battles by workers against rich agriculturists and feudal land lords. In spite of the fact that women assumed an unmistakable part there was no demand for women's land rights. It was just later in the Chatra Yuva Sangharsh Vahini that women voiced their worries and declared their rights on land. The Bodhgaya battle in Bihar articulated the worries of women's ownership to land. Earlier, issues encompassing land rights were land distribution and reclamation to landless poor from feudal land lords, from the State and land restoration to inborn (indigenous) communities whose lands were falsely estranged by dominant castes. The State brought about the reforms through distribution of surplus lands and government waste lands to landless poor. Be that as it may, the sustenance crisis and later the globalisation process influenced the State to abandon its land reform initiatives. Post-1990s land issues revolved around privatisation of vast regions of agrarian and forest land for different improvement and modern activities, consequently impacting, landless and marginal farmers, as well as small and medium operational holders. Enumeration 2001 likewise uncovers how the quantity of cultivators has diminished altogether and landless/unorganised work has expanded multi field.
Pande and Jha (2016) say that collective farming is a dynamic technique utilized by the women, particularly Dalits as it engages them through interest in basic leadership in connection to agrarian practices whether it is about seeds, land development, harvesting and so on. They are not dependant on any outer source or specialist, no governmental or state apparatus bolster is required by them in the working of this sort of cultivation. They additionally encounter monetary control in the circle of residential family unit with no help required from their husbands or male head of the family. This upgrades the extension and field of rural economy by acquiring the energies of women who were generally simply bounded to local family unit assignments and exercises. This highlights the importance of the production of food sovereignty, upholding its strong presence, utility and continued importance. The requirement for such control is felt all the more in the light of exhausting monetary and money related state of Dalit families who are influenced by the stagnation of customary strategies due to increasing costs for cultivating on one hand and the changing natural conditions on the other. A corresponding exertion is pretended by the Tamil Nadu Women’s Collective (TNWC) in supporting and advancing the acts of food security through collective farming initiatives, nutrition experts and women agriculturists of Tamil Nadu.

One of the civil society organisation LAFTI (Land for Tiller’s Freedom) initiative in east Thanjavur of Tamilnadu to restore nearly 500,000 acres through non-violent and negotiation with landlords and the state authorities helped many landless agricultural working women to access land. In the year 1987, LAFTI negotiated with land owners in 19 villages to transfer 1,112 landless families with the central government sanction of Rs. 3,333,000 as subsidy for the land transfer project. LAFTI also negotiated with officials for converging various rural development programmes to get milch animals, bulls, bullock carts, goats, poultry and so on. This experience shared during the Seminar on Land Reforms and Rural indebtedness organised by Gandhi Gram Rural Institute during 1994, and the seminar report also has the recommendations to re-open of ceiling cases, removal of exemption for Stridhana Land, Disregarding family partitions, preventing judicial trespass by creating watchdog mechanism, fixation of fair rent, etc. (Thangaraj.M, 2003)
Sustenance power is the need of great importance in Tamil Nadu as well as different parts of the Indian sub-continent which confront the test of non-execution or low execution by the state and local government and consumption in the accessibility of regular assets. A huge piece of this power is achievable and encouraged through the collectives of women who have been fruitful as far as their strength and nearby authenticity inside the neighbourhood financial, political and social environment. Additional support by the Women Panchayat leaders and Self Help Groups has prompted a good standard of living other than giving social empowerment (Palanithurai, G, 2004).

2.10 ROLE OF RURAL WOMEN IN AGRICULTURE

Khyade and Khyade (2016) say that the loss of biodiversity in India and particularly food nutrition crops is a genuine worry of sustenance, security and supportability of the agrarian area in India. The association between women farmers and natural wellbeing isn't just for subsistence and survival. It likewise comes from a long existing social valuation of India's agrarian fruitfulness in custom and practice. Women's association with land is reflected in their chronological registry like learning of plant varieties and seed collections. Customs and services in different parts of the nation demonstrate this cosy relationship. There is Lohri, the harvesting celebration of Punjab or navadhanya puja, which mean the love of nine oats, festivities that occur in southern India. The two services praise the role of women in agriculture and fruitfulness and significance of condition and biodiversity. Besides, conventional rural techniques vigorously used by women, subsistence farming reveal ecologically sensitive methods, for example, seed conservation, regular manures and shifting cultivation methods that don't debilitate fragile soil. In the wake of Green Revolution's changes, unmistakably a large number of the high return crops had extreme natural effects. The negative ecological effects of the Green Revolution are already starting to demonstrate their full effect. The boundless synthetic contamination in chemical-based agriculture that uses pesticides and herbicides is making a general medical issue, which has excessively affected women. Cooperatives have been for quite some time seen as a social organization giving association, solidarity and assets to women farmers and additionally handle gender imbalance. In numerous cases in which women are excluded from investment, women run cooperatives are instrumental in enabling and instructing. However female investment in cooperatives is still generally low and some contend in light of the fact that men are still observed as essentially accountable for agribusiness and earning age. Just 7.5% of women take an interest in cooperatives when contrasted with 92.5% of men. Of India's 450,000
cooperatives with an enrolment of 204.5 million, there are just 8,171 women cooperatives with an aggregate participation of 693,000 women.

According to Agricultural Development Economics Division the Food and Agriculture Organization of the United Nations (2011), Women make fundamental commitments to the farming sector and rural economies in every single developing nation. Their roles shift significantly between and inside districts and are changing quickly in numerous parts of the world, where monetary and social powers are changing the rural segment. Rural women often oversee complex family units and seek after various work methodologies. Their exercises normally incorporate delivering agrarian yields, animal husbandry, handling and managing food for family nutrition, working for compensation in farming or other rural works, gathering fuel and water, participating in exchange and promoting, nurturing relatives and keeping up their homes. A large number of these exercises are not characterized as "monetarily dynamic business" in national records yet they are basic to the prosperity of rural family units. Be that as it may, the correct quantum of their contribution both in terms of value and significance is often hard to survey and demonstrates a high level of variety crosswise over nations and locales. Be that as it may, this figure veils extensive variety across the locales and inside nations as per age and social class. Time utilisation studies, which are more far reaching yet regularly not broadly illustrative, include understanding into the considerable heterogeneity among nations and inside nations in women's commitment to agriculture. They demonstrate that female timeinput in agriculture fluctuates likewise by unpaid care work, generation cycle, age and ethnic gathering. A couple of time-utilisation reviews have studied the phenomenon and these demonstrate that by and large weeding and reaping were prevalently female exercises. In general, the work load of rural women surpasses that of men, and incorporates a higher extent of unpaid care work in family unit, duties identified with getting ready sustenance and gathering fuel and water.

The commitment of women to farming and food productivity is noteworthy, yet it is difficult to check experimentally the services delivered by women. Women's cooperation in rural work markets differs impressively across the districts, yet constantly women are being engaged in unpaid, regular and low maintenance work, and the available data suggest that women are often paid not as much as men, for a similar work. Available data on rural and agricultural feminization shows that this is not a general trend but mainly sub-Saharan Africa phenomena as well as observed in some sectors such as
unskilled labour in fruit, vegetable and cut-flower export sector. The women make fundamental commitments to agriculture and rural undertakings across the developing world. However, there is much diversity in women's roles and over-speculation undermines strategy relevance and order. The setting is vital and strategies must be founded on sound information and gender investigation.

Satyavathi, Bharadwaj and Brahmanand (2010) opine that women assume a significant role in all homestead related exercises from land readiness to showcasing. They contribute a higher extent of work in rural part than men. In any case, they are not dynamic in basic leadership. Women have played and keep on playing a fundamental role in each circle of farming action. Activities that include less physical work and more drudgery, for example, weeding, are left to women, and women attempt these activities notwithstanding their essential capacity as maids and home makers. Women work harder and for longer hours than men. Above all, they additionally take a shot at a larger number of activities than men. Along these lines, for a financially reasonable and biologically manageable agriculture, the inclusion of women during the time spent modernization of cultivation is an unquestionable requirement. In India, around 74 percent of the whole female workforce is occupied with agrarian activities, yet the nature and degree of women's association in farming tasks shifts enormously from locale to area. Further, male homestead specialists are generally free amid off-season; nevertheless, women cultivators work amid these periods as well.

2.11 WOMEN FARMERS AND THEIR LAND RIGHTS

Rao (2006) says that the small farmer custom of India can be stepped back to the primary land reforms of free India known as the Laws of Divided Inheritance, the changes were intended to restrict the mixture of land, by mandating redistribution as land was separated among male inheritors from the earlier age. The propagation of these laws limits cultivator estimates as well as bars women from ownership or legacy. Besides, as small farmers confront the expanding rivalry with bigger farm activities a large number of men move to town and city areas for higher wages and business. Women are thus left to bolster the family structure and bolster small farm way of life. In 2011, the farming division workforce in the subcontinent was 75% women. In provincial India, the level of women who rely upon agribusiness for their business is as high as 84%. Women make up around 33% of cultivators and around 47% percent of agricultural workers. These figures
try not to represent labour in animal husbandry, fisheries and different other subordinate types of livelihood options in the nation. In 2009, 94% of the female farming work constrain in farm development was in grain production, while 1.4% worked in vegetable production, and 3.72% were occupied with organic products, nuts, drinks, and zest crops. Women's investment rate in the farming divisions is around 47% in tea gardens, 46.84% in cotton development, 45.43% developing oil seeds and 39.13% in vegetable generation. While these crops require escalated work, the work is considered very incompetent. Women likewise vigorously take an interest in subordinate agrarian exercises. As indicated by the Food and Agriculture Organization, Indian women represented a share of 21% and 24% including fishers and fish farmers, individually. In spite of their strength of the work force, women in India still face outrageous handicap as far as pay, land rights, and portrayal in neighbourhood farmers associations. Besides, their lack of recognition of farm labour often brings about negative circumstances, for example, lower level of educational accomplishment for their children and poor familial wellbeing.

Brown, Ananthpur and Giovarelli (2002) say that rural women all through India contribute enormously to agricultural production and are invariably dependant on rural sources of income. However, these women, who both add to and rely upon agriculture, don't have secure rights to the most vital agricultural resource: land. The reason for this report and the exploration whereupon it was based, to assess women's access and ownership to land in Karnataka State and to give policy recommendations for improving the situation of rural women. Very few women in the villages of Karnataka possess land. This is because of various reasons. To start with, numerous women in Karnataka belong to households that possess no or almost no land. Around 7.2% of women live in that are totally landless and another 24.8% in families that possess under 0.2 hectares. Second, past government policies that allowed land to occupants or regularized encroachments assigned land exclusively for the sake of the male head of family. Third, albeit intestate succession laws in Karnataka give Hindu and Christian (yet not every single Muslim) widows and daughters the privilege to possess land, these laws are for the most part disregarded or obscure, and can be dodged by drafting a will. Fourth, in situations where women have some legal claim to possess land, they are often hesitant to exercise this claim in view of the hardship their families endured in raising assets for their endowments and wedding costs. While women are hesitant to affirm their rights as a result of these costs, they themselves have no influence over share paid for their sake. At long last, separated or isolated women don't have the claim to any part of their husband's
self-acquired or hereditary land. This lack of secure rights to agricultural land is particularly detrimental to women outside of customary families, for example, women who are abandoned, widowed, or whose husbands have various spouses.

In spite of this abnormal state of contribution to rural economy, rural women in Karnataka possess just around 10% of rural household landholdings, either independently or together with their husbands. Around 7.2% of rural women in Karnataka live in family units that claim positively no land. Another 24.8% of rural women live in families that claim under 0.2 hectares of land. Women who are part of a family unit that owns land often approach land, however not very few have genuine ownership rights. This leaves them with no legal provision to take an interest in the choice to put to use such land. Women outside a customary family unit, for example, women who are isolated, separated or widowed (particularly those without children), often completely lose access to land. In Karnataka, 9.5% of the aggregate populace of women is widowed and 18.3% of women who have been married are presently widowed. Karnataka has executed some land reform measures to benefit poor inhabitants and landless or absolute landless households. However, these projects have not focused on women. The government has just as of late initiated somewhat known and minimal executed order of giving all government-distributed land in the joint names of husband and spouse or independently to women.

According to Oxfam India Policy Brief (2016), women's land rights in India are interceded through different personal laws and customary practices. The Hindu personal law in its present shape permits women the privilege to possess land and independently deal with its affairs. Presently, the law incorporates ownership of rural land by women, because of the Amendment in 2005. Be that as it may, even now states like Uttar Pradesh and a couple of others have not adopted the Amendments. The Muslim personal law does not consider women's share in farming land, besides a couple of states which have as of late revised this. Muslim women get 33% of the share of the residential property, while men get 66% of it. Under the Indian Succession Act (ISA) 1925 Christian daughters get 33% of the residential property and the male and female lineal relatives get 66% of it, equally shared among them. The tribals have their own particular customs and traditions, which regularly deny women their land share, once more, notwithstanding a couple of outstanding circumstances. While the personal laws and tenurial land laws influence unequal arrangements for women's land to share, the societal practices
independent of these laws, deny women their land share notwithstanding wherever it is allowed under law. A few research studies have demonstrated that families are well on the way to deny the wedded daughter, widows, unmarried women their land share in home and tenurial land. The other two components, in particular, state assignment of land as joint title to women and men, and market boost for women in purchasing land are of extremely constrained extension in India. Any restorative activity either through the state or market is, in this way, fundamentally restricted. It’s essential to note here that plainly disaggregated information on women’s land ownership and operational access to various types of land - residence land (rural-urban) and tenurial land is still not displayed in our national measurements. There are gigantic definitional issues and information holes related with them.

2.12 CHALLENGES FACED BY THE WOMEN FARMERS

According to Jiggins (1986) rural women are once in a while considered the essential customers of agricultural innovative work projects, or agents of enhanced innovation. Specialized agricultural training and extension programs are often focused at men, in these manner women are being denied a chance to enhance their aptitudes and access new channels of communication and state-sponsored mechanisms. In addition, when sustained through customary frameworks that cut off women's access to assets and enforce a gendered division of work, that leaves for women the most repetitive, labour intensive, and scantily paid work, the introduction of innovation has the propensity to expand the work load of a portion of the poorest rural women without essentially expanding their contributions. It is obvious from an examination of gender-related effects of innovative reforms in agriculture that one needs to sustain as the main priority, the intra-family distributions of work, wages, and access to land as elements obliging women or influencing their capacity to profit by change.

Ndwiga (2014) writes that women agriculturists were all the while working under more prominent imperatives than men as they had less access to information, innovation, land, sources of info and credit. Their multiple household roles additionally restricted their opportunity and versatility with a higher extent of them being unskilled and taking part in subsistence agriculture without being fully informed regarding current advancements. Customarily, farming expansion systems in Embu have been like those offered in Kenya, for the most part. They have concentrated on expanding production of
cash crops by giving men training, data, and access to sources of info and administrations. This male predisposition has been shown in agricultural programmes and trainings, which are set up to give private training on specialized subjects. Like most other areas where farmer training is provided, they are not given separate facilities like lodging, which had kept women away from attending various agriculture related trainings. Further, extension service administration of the Government were and still are staffed predominantly by men as there are presumably insufficient qualified women who can take up these responsibilities at the field level. Due to the non-inclusive structure of the Public Delivery System, this framework has not given careful consideration to the distinctive augmentation needs of women farmers and the challenges confronting women farmers in getting to Agricultural Extension Services, have not been tended to. This framework has been negligent of the literacy challenges of women and additionally restrict women’s access to assets that may empower them to avail the Agricultural Extension Services, for example, title deeds and different prerequisites important to be a piece of gatherings where these administration offer.

Adeniyi (2010) says that the continuous worldwide economic crisis has aggravated the food insecurity by the powerlessness of numerous sustenance makers, particularly women farmers, to keep up their productivity level and by additionally compelling developing nation’s ability to give up essential help with terms of livelihood choices and support to sustenance makers. There is enough evidence prove that the gender discrimination exists in terms of quality and quantity in food consumption during the times of crisis. Further, the combined impact of these effects largely imposed on women and their wards.

As indicated by the United Nations Food and Agricultural Organization (FAO), female-headed families are more helpless against livelihood security as they have a tendency to spend more on nutrition than male-headed families. Further, the rural women’s unpaid domestic work, primarily on food production is the major coping mechanism in the times of global economic crisis. For the most part these are the survival areas of parallel economy, which are produced in the midst of a crisis, and which are mainly dominated by women. The effects of the crisis are not uniform across and inside nations; a few groups are hit harder than others. In view of the unpredictability of returns on farm produce, the families engaged with agricultural production are probably going to endure negative effects.
Mpandeli and Maponya (2014) say that lack of market accessibility was noticed in the study focusing upon the primary issues affecting production. Farmers concur that, regardless of whether they were effective producers, if there was no formal market, they would in any case keep facing misery because their items would rot in their storehouses in any case; similar observations were made in other areas, for example, Eastern Cape of South Africa. Amidst the gathering of farmers at the investigation sites, over 70% of the farmers complained about the lack of market access and the lack of market information. Albeit the greater part of the producers in the investigation areas produced good quality products, these agriculturists get inadequate price for their merchandise besides struggling to get access to market and market data. There are instances when farmers are insufficiently trained in marketing their produce, it is difficult for them to take an interest in formal market exercises. A large number of farmers are likewise, deprived from taking part in the formal market process, because of the accompanying reasons: (a) Lack of transport; (b) Poor access to advertise data; (c) Lack of formal training by the organisations of farmers. Notwithstanding, other than the variables that were featured here issues, for example, extraordinary climatic occasions, environmental change, atmosphere fluctuation, lack of guarantee exert an extra pressure on most of these farmers who strive to work viably and proficiently. Macro-and micro-structural limitations, including those related to and exacerbated by chronicled, characteristic and money related components are a portion of the numerous factors confronting marginal farmers. The challenge is to co-outline approaches to successfully deal with these limitations with improvement strategies. Marginal farmers in South Africa are as yet confronting real challenges in the farming area.

2.13 FACTORS INFLUENCING GENDER INEQUALITY IN LAND RIGHTS

Mwagae (2013) says that this must be looked from inside the present laws and policies, the weaknesses in the usage of important enactment and in the socio-political states of mind that keep on governing individuals' dealings with land. The guarantees and great aims of the Constitution of Kenya (CoK), are yet to be acknowledged practically speaking since what considers fairness is substantive equity. Where the law has been comprehensive of women rights to claim title to land, social bent of mind have disallowed such ownership in this manner restricting the advantages that are promised out of such constitutional arrangements. Retrogressive mind sets have undermined endeavours to
address disparity in land ownership between the genders. Likewise, the Law of Succession Act 67 gives young girls an inalienable right from children to acquire their folks' property. Anyway, the Act does not require the impartial circulation of a parent's property among his or her children and especially, it doesn't commit a father to accommodate a daughter. This gives space for fathers to proceed with the customary routine with regards to bequeathing land to their children on the presumption that a daughter after her marriage will get such access from the husband's side. The choice on whether to gift the land to a daughter is exclusively at the prudence of the father even where access to land through marriage isn't assured for the girl. This specific legitimate arrangement for a girl's entitlement to acquire land from her parents remains non-functional for the lack of an eagerness to deviate from established social customs and the provisions that there is nothing in the law that urges a parent to share their land with their daughters.

Wangari (2016) says that it has emerged from their studies that majority of respondents said marriage and inheritance were the significant empowering agents of women land ownership with 44% and 32.5% separately. A smaller percentage of people believe that land can be purchased, obtained or procured through prolonged stretch of time settlement in a place. This implies individuals should be instructed of alternate methods for owning land with the goal that they don't depend on just marriage and legacy. Respondents specified various advantages emerging from women’s land ownership including: food security, opportunity, well-being and earning age. It was likewise perceived that women who are common labourers and earning independently had more ability to purchase land than those looking out for their husbands to give. A total of 73.3% respondents told that their household produce was not adequate enough to nourish their families and they depended on relatives' help, life partners or companions for cultivating exercises, notwithstanding their engagement in easy going employments to supplement their income.

It was inferred from the study that 78.7% people acknowledged that women should claim community land proposing that there is no unrivalled gender. However, in numerous cases it goes against women’s claim on community land due to the fact that such claims are exercised at the behest of husband or other male members of the family, who ultimately take advantage of such claim. The individuals who supported that women should possess community land highlighted reasons as: sustenance security, freedom,
safety from violence and in the event that one has just young girl children. Freedom from male yolk accounted for highest rate (55.7%) in the survey. It was likewise found that elderly men in the town still hold to retrogressive culture prohibiting women from owning land, some people condemn such mind set, whereas others say it was a forbidden. Just 15.5% people said it was satisfactory for women to claim land. Half of the widows got to their life partner’s land while the rest didn't inherit such land or attempted to get to. The agricultural produce was controlled by others than the farmer himself consequently one couldn't consume benefit of one’s labour. Social practices and low wages are the two main considerations to prevent women from owning land. Four factors are considered favourable to women’s land ownership including; training on women land rights, legitimate relational unions (accomplishing a marriage endorsement), purchasing and acquiring land.

Marbourg (2015) says that a woman's capacity to acquire land is hampered by what activists call the great sister disorder, wherein women don't guarantee their due inheritance rights, trusting that their kin will then help them if necessary. Women in Bangladesh regularly don't guarantee their property except if it is openly given and their inheritance is upheld by their whole family. Women as often as possible abandon their inheritance so they can be permitted to visit their natal home or demand their kin's help whenever required. As indicated by the Qur'an, widows with children are qualified to acquire one-eighth of their husband's property, and widows without youngsters are qualified for one-fourth of their husband's property. Regardless of whether women are entitled for land, they as often as possible don't acquire it, either in light of the fact that they don't know about their entitlement to the land or, in the event that they know about their rights, but they lack the social and monetary capacity to assert their ownership. Women without children or with adolescent children who can't battle for their mother's rights have little plan of action if their deceased husband’s kin and/or father refuse(s) to give the women their land. To sue for land requires money, which a considerable lot of women don't have. The Muslim Family Law Ordinance was passed in 1961 to implement laws that gave more rights to women, to guarantee they acquired their share of property. However it has not influenced most Bangladeshi women (Subramanian, 1998). Another conceivable reason for women in Bangladesh to possess lesser land than men is that customary South Asian marriage is exogamous, with women leaving their home town and moving into their husband's town upon marriage. This is the prevailing type of marriage in Bangladesh, which can leave women without an emotionally supportive community in
the event that they require help guaranteeing their acquired land in their natal town. This arrangement also implies that women are not locally available to regulate any property they claim from their folks.

2.14 IMPORTANCE OF LAND RIGHTS FOR WOMEN

Agarwal (2002) says that powerful and independent land rights for women are critical on no less than four counts: welfare, efficiency, equality, and empowerment. It is universally acknowledged that land access can considerably lessen a household’s danger of poverty, yet for a few reasons land exclusively in men's hands may not ensure female welfare. To start with, there are steady gender disparities and an inclination favouring men in the conveyance of assets inside family units, including designations for fundamental necessities, for example, social insurance, instruction, and, in a few districts, even nutrition. Inclinations in nutrition and social insurance are uncovered particularly in anthropometric measures (e.g., weight and tallness for age, weight for stature, and so forth.), dismalness rates, and most unmistakably in female-unfavourable sex proportions. Conversely, land transfers to women are probably going to profit women as well as their children. Notwithstanding welfare measures, more gender-based awareness to land rights could likewise improve profitable efficiency. In the first place there is a motivator impact. In spite of the fact that it is broadly perceived that security of tenure can be basic for persuading farmers to make profitability upgrading investments in their fields, the requirement for comparable impetuses inside the family has been generally disregarded. Some on-going investigations propose that motivations could be as vital inside families. Land can give women both immediate and long term advantages. Coordinate points of interest can originate from developing not simply care work, but rather nurturing trees, a vegetable garden, or grass for milch cattle. It can create a safeguard whenever adverse circumstances emerge in different ways: possessed land can fill in as insurance in adversity or as a mortgage worthy or saleable resource amid an emergency. Land (regardless of whether possessed or controlled by women) likewise expands the likelihood of women finding supplementary wage business, and fills in as a critical resource base for rural non-farm undertakings. For example, those with land are found to produce substantially higher rural non-farm income from independent work than the absolutely landless.
According to USAID (n.d), land is the most basic monetary asset for by far most of the people who rely upon agribusiness for their livelihood. Specifically, women's land rights are central to rural development indicators, as women's ownership and control over land can influence what families create and how the returns from rural generation are utilized inside the family. However, all through a significant part of the production cycle women have less access, control, and ownership of this key resource, and their land rights are less secure. This regularly restrains women's financial status and abandons them more defenceless against destitution, hunger, gender-based violence and relocation. Endeavours to formalize and reinforce women's land tenure and property rights are narrowing these gaps, prompting positive change in women's empowerment, food security and family sustenance, occupations, monetary development, and more extensive provincial and urban improvement.

At the point when women have secure land rights, they are better of financially. In Tanzania, women with solid land rights were three times more prone to work off-cultivate, earned up to 3.8 times more money, and were 1.35 times more inclined to have singular reserve funds. In India, gender-sensitive allotment of micro plots expanded women's utilization of credit. In India, more secure land rights prompted an eleven percent expansion in women choosing whether to offer products delivered on such land. At the point when women have secure land rights, women's empowerment increases. Secure access to land goes about as a source of empowerment by expanding women's monetary security and expanding their control over household choices. For instance, in Nepal, 37 percent of women who possessed land had the last say on a family choice, contrasted with 20 percent of women who did not possess land. In Ethiopia, a family land confirmation program prompted a 44 percent improvement in the probability of a spouse choosing which crops to grow on lands under her control.

At the point when women have secure land rights, land is utilized all the more proficiently and agricultural venture had better improvement. In Rwanda, women with formalized land rights were 19 percent more prone to take part in soil protection, contrasted with 10 percent among men. In provincial Benin, women were truly more unlikely than men to put resources into soil fertility by leaving their land decrepit, however this gender role vanished in communities where female-headed family units exist. At the point when women have secure access to land, profitability picks up resulting into prompt and more extensive family benefits. Research demonstrates that if
women had an indistinguishable access to assets for agricultural production from men, they could expand yields on their farms by 20 to 30 percent. This could bring absolute farming yield up in developing nations by 2.5 to 4 percent, a significant increment at national level and thus lowering the number of undernourished individuals on the planet by 12 to 17 percent. At the point when women have secure access to land, nutrition results move forward. In Ethiopia, an expansion in land apportioned to women diminished family unit nutrition instability by 36 percent. It was learnt that increments in female landholdings are related with increments in family sustenance use and youngster instructive fulfilment. In Vietnam, kids in family units where women claim land are up to 10 percent more averse to mortality. In Nepal, in households where women possess land, kids are 33 percent more averse to be seriously underweight.

According to the Gender advisory and knowledge services (2016), secure land rights are likewise imperative for the prosperity of families, regardless of whether a woman is leader of her family or lives in a family headed by a man. Family units where women have rights to land are probably going to spend a bigger segment of family wage on nutrition an expansion in female landholdings is related with increments in family unit sustenance use and children’s education and offspring of mothers who possess land are less inclined to be extremely underweight on the grounds that women have control over family unit choices. Secure land rights for women, is additionally basic to address environmental change alleviation and adjustment. Women's obligations are probably going to be more troublesome in view of environmental change, yet additionally their part with respect to utilization of land and regular assets position them well to add to occupation methodologies adjusted to changing ecological substances. Despite the fact that a significant number of these studies are over 10 years old, recent research does not show much deviation. Policy initiatives that focus on enhancing land rights regularly take the household or the community as the objective unit. This has the inclination of barring women, since women have truly been deprived from land ownership and portion of rights to land are regularly coordinated towards men as the leader of the family unit; women's rights to land are frequently increased through an association with a man (father, husband) as opposed to individual identity; and land exchanges inside families (legacy, endowments on marriage) are commonly done between male relatives.
2.15 CONCEPTUAL FRAMEWORK AND RESEARCH HYPOTHESIS

The following figure illustrates the conceptual framework for the land right utilization in the empowerment of rural women.

![Conceptual Framework Diagram]

**Figure 2.1** The conceptual framework for land right utilization in the empowerment of rural women.

**Source:** Evolved from the work of Agarwal, B. (2003) and Pilot study on Dalit Women Land Rights instituted by Action Aid India with the support of European Union and published by Books for Change (April 2013)
Research Hypothesis

1. **Hypothesis 1: Access to the land rights results in empowerment of women residing in rural areas of Tamil Nadu**

   H1.1 Access to the land rights enhances the level of food security and nutrition of women residing in rural areas of Tamil Nadu.

   H1.2 Access to the land rights enhances the socio-cultural capital of women residing in rural areas of Tamil Nadu.

   H1.3 Access to the land rights enhances the economic capital of women residing in rural areas of Tamil Nadu.

   H1.4 Access to the land rights helps towards the political empowerment of women residing in rural areas of Tamil Nadu.

2. **Hypothesis 2: Social Group of Women moderates the relationship between access to the land rights and empowerment**

3. **Hypothesis 3: Land Ownership characteristics moderates the relationship between access to the land rights and empowerment**

   H3.1 Size of land holding moderates the relationship between access to the land rights and empowerment.

   H3.2 Source of land moderates the relationship between access to the land rights and empowerment.

   H3.3 Landholding status moderates the relationship between access to the land rights and empowerment.

2.16 **RESEARCH GAP**


Gender is seemingly the most key element that supports the association of social orders, and gender-based segregation the most pervasive type of drawback. Despite the fact that there is a growing concern that gender disparity has become quite widespread, this concern has still not converted into significant changes for women. Men and women's, young women' and young men's encounters of destitution contrast in imperative ways and it is critical to understanding this for handling the more prominent levels of hardship and weakness that young women and women routinely face, and for ameliorating poverty more comprehensively. Women's land rights are especially pivotal, as secure access to land and other common assets is a reason for sustainable management of resources and a key factor in guaranteeing livelihood security. It additionally adds to the personality, dignity and social status of the poorest and most marginalized communities, whose property rights remain casual and unprotected by the prevailing laws. Indeed, even where poor women and men access formally perceived tenure rights, different variables may successfully deprive them of formal regulatory and legitimate administrations by different elements. The Indian system of caste based society is one example in which poor men and women from most marginalised sections have difference in access to land and related resources due to their caste status (Thangaraj.M, 2004).

From the above literature review, certain research gap emerges from larger policy perspective of land governance, particularly in India. How land rights policy has been evolved and women’s contribution as farmers connected to land rights, not only from ownership of land, but also from their needs, roles, relationship with land and related resources. While ample research has been done on the subordinate position of women in farming and farm household level, the gender gap in enabling policy and
governance environment needs further exploration along with the need assessment of local conditions, enabling and disabling conditions of women farmers from socio-economic and political empowerment perspectives. This assessment is aimed at providing possible ways and means to look at rural women’s livelihood needs connected with land rights utilisation and potential path ways for future study areas.

Further, the research gap identified here focuses on the need for establishing women’s role, particularly rural women as farming community in the public policy making and their inalienable contribution towards food security, fighting hunger and poverty, while participating in development and empowerment programmes, which keeps land rights at a distance.