

LEGALFOXES LAW TIMES

“CONCEPT OF JUSTICE VIS-A-VIS WOMEN RIGHTS IN INDIA”

By Vaibhav Dwivedi

ABSTRACT

Women from the most vulnerable groups in society have been robbed, discriminated against, exploited, and Indian society has not been a problem in this is a global problem. Women and men can have problems, in human history, and there is no other way. According to the Court, MN, Venkatachaliahu, Indian women should suffer because of their first classmates, as well as many class members, while all classes are historically marginalized, especially members of the lower classes, and among people of all classes and classes. An important event in the history of the growth of social development, that is, in the ancient imperial society, there was a woman who would live like this, because of her low social status. Ironically, it is also viewed as a symbol of the purity and innocence of the family. Sacrifice and self-denial of human dignity and integrity, but it applies to all forms of inequality, discrimination, hatred, and discrimination. Contrary to the principle of equality, that is, in the Dutch Constitution, and the formation of the family, social norms and values must be women. The system of inequality between men and women, also commonly referred to as "father" and slows down the growth of the characters, as well as their impact on psychological, social and psychological outcomes.

The purpose of this study is to examine the nature and extent of women's rights in the Indian Constitution. The purpose of this study is to implement the principles of the Constitution, which focus on women's empowerment and the protection of gender equality. Indian cuisine plays a key role in defending the constitution and international agreements and in an agreement that promotes equality between men and women and aims to protect women's rights. In this regard, efforts have been made to explain India's role in protecting women's rights, taking into account the social and political objectives set out in the Constitution. Women, human wealth, like all other world powers, and it inspires many of us. Unfortunately, in many areas of my life, women are actually complying with the law, as well as the neglected system to this day. In this context,

the purpose of this study was to examine the Indian legal system for the protection of women's rights and the identification of the problems of Indian women.

INTRODUCTION

Justice, in the broadest sense, is a system in which people get what they deserve in terms of what should be "right", and will be affected by a variety of subjects, with different perspectives and perspectives, including ideologies, ethics, education, religion and impartiality.

As a result, justice differs from culture. What were some of the original ideas of justice, developed by Greek philosophers, such as Plato, in his book *The Republic*, and Aristotle in the *Nicomachean ethics*? Many theories have changed over the centuries. Most of them seem to have worked, in order to ensure that the certificate will be stored in the cloud. In the 1600's, such philosophers as John Locke argued that justice is based on natural law. Towards the end of the contract, its performance is based on an acceptable agreement. In the 1800's, philosophers, such as John Stuart Mill, argued that justice had its place in the lives of most people. The balance of all ideas is to find out what needs to be shared, what your problem is, and what the right size is. The developers claim that justice can only be achieved within the framework of an equal partnership.¹

The concept of restorative justice, argues that companies need to be regulated to ensure fairness. The closest approach to reconciliation, and sometimes referred to as the "restorative justice" is a legal system that meets the needs of the victims and the perpetrators.

THE PROMOTION OF WOMEN AND GENDER JUSTICE

The issue of gender equality and the empowerment of women, it is a challenge for many countries and for many, many years to come. In addition to the formal elimination of institutional discrimination, "she said, as the war was based on the principle of their ignorance, which has not yet been resolved. Women continue to face multiple forms of violence and discrimination. In addition, the Head of the State, pointing out that it is not only in the making of decisions, it is necessary to focus on the concept of gender justice, but also to the concept of power, which undermines the very foundations of our society. There was a time when the women are weak,

¹ Dr. A.S. Altekar, *The Position of Women in Hindu Civilisation*, Motilal Banarsidass, 1983, pg 338

strong, and real, and it works each and every day, and you'll need to do your best to achieve satisfactory results. Everyone has to be willing to fight for this idea and make it a reality.

"And where is the fight for women's rights, it is difficult to trace back his history, but it's safe to say that there are a lot of cases, the differences and conflicts of interest that need to be in order to fight for women's rights and equality. It was a struggle for the right to vote, and in 1792 Mary Wollstonecraft wrote in her book: "the protection of The rights of women, the so-called equality, and the gender of the oppressed animals. On the other hand, is to be with someone else, and for people with disabilities. March 18, 1869, Susan B. Anthony, and said: "Now, if you are a member, the girl, and, as he says," and you'll get the same salary for the same job."

The emphasis on the role of women, the Ralph Waldo Emerson was a famous American boy, who said that "the influence of a beautiful woman is one of the best tools that you can use to find you." Alex De Tocqueville wrote: "When I was asked to do this ... and with the wealth and power of the American people, we are united. I'll give you the answers to all these questions and will tell you about the women's on the spot."²

King Denning, in his book, " In The Proceedings of the Advisory also states that, as a woman, you need to sound as deep and sincere as a person. He had done his work, and it was a great honor for me to work independently and on my own. You have the right to move and live freely in any EU member state. If she is married, then she is a slave, but not as a lover. His goal is to play an important role in the life and work of the church, and he has become a very important part of the family. You can't live with no one else. No more than one or less. It's the same thing.

Lord Denning, in his book, "A Fair Trial," refers to a woman's need to feel a deep sense of belonging, or to such a person. I work in this field, and she has the same human rights. At the time of her marriage, she and her husband were friends and business partners. is very important in the field of health care, and its function has grown into a very important part of the family. You cannot do this without their help. Not more than a year, maybe less. It is the same.

At one point, UN Secretary-General Kofi Annan stated: "Gender equality is more than one goal. To achieve this, it is necessary to address the problem of poverty reduction, sustainable development and achievement. That is, to ensure that women's empowerment is at the forefront of all progress. social. "

² Pandharinath. H. Prabhu, Hindu Social Organisation, Popular Prakashan Bombay, 1979, pg 258.

The preamble of our Constitution states: "The key to the development of constitutional ideology, each of which can be seen in the application of the Law. Declaration of the rights and freedoms of the Indian people, and the protection of civil society. According to many politicians, and in all sectors of mental health, social, health and employment, the most important thing is to ensure the protection of the constitution, rights and dignity of women. Member, constitutional, legal and gender resources in this process.³

The Constitution of India, is not only based on equality of women's rights, but also proclaims that the State has the right to take any action that discriminates against women, where there are economic, educational and political problems. I would like to have a constitutional position on this matter:

(i) Equality before the law (article 14)

(ii) The State does not discriminate between citizens on the basis of religion, race, sexual orientation, age, sexual orientation, place of birth or any of these characteristics, see chapter 15, where (I).)

(iii) The government has issued a special statement on the situation of women and children (article 15 (3)).

(iii) if the policy provides equal access for men and women to adequate livelihoods (see Chapter 39); and equal pay for equal work for men and women (Section 39 (d)).

(C) the state is obliged to ensure the protection of employment and the rights of the man and the release of the pregnant woman (section 42)

(vi) that the State pays close attention to the educational and economic interests of victims in order to protect themselves from social injustice, and from other forms of technical expertise (Section 46).

(vii) to promote harmony and brotherhood among all Indians, and the level of sexual orientation of women (see section 51 (A) - (f)

(viii) at least one third (including the number of seats reserved for the bride's children, or the total number of data points) A specific selection of Panchayat passenger, women's and rear seats is available at various locations in Panchayat (article 243 D (3)) (x) A third of the total number of presidential addresses, for Panchayat at each level will be reserved for women (Article 243 of the Constitution; and (4) one-third of the total address for the President, Panchayat at all levels.

³ S.T.Desai(ed), Mulla's Principles of Hindu Law, Bombay: N.M.Tripathi (1994) (16thedn) pg 163- 169

(x) at least one third (including the number of seats reserved for organized women and the United Nations), the number of seats to be filled on instagram for all Women in local councils, and at other places designated by the local municipality Section 243 T (3))

(xi) a municipal planning meeting of the municipality and organized by men and women in such a way that the legislature can make official contributions (article 243 T (4)). Book Art Gallery 243 D (3) D (4), N (3) N (4) focuses on empowering women in the political process.

Other texts may also play a major role in women's liberation. Section 15 (3), gives you the power to make special arrangements for them. As a woman, a good spirit, is a matter of public interest and must be achieved through the conservation of strength and vitality of the race. This arrangement allows you to make some rules for women.⁴

Section 39 (a), the government must have a policy to ensure that citizens, men and women have an equal right to life. In accordance with Article 39 (d), the State will continue to have a policy of equal pay for equal work for men and women. This document will be based on the provisions of Articles 14 and 16, with the main objective of building welfare and coexistence in the Indian Union. For the purposes of this article, Parliament passed the "Equal Equality" Act of 1976, which allows for the equality of equal pay for men and women and prohibits discrimination on the basis of sexual orientation. In addition, under section 39 (e), it aims to protect the health and strength of workers, men and women alike.

And the most important and beneficial for the welfare and welfare of women, which must be enshrined in terms of Article 42 of the Constitution. It is important that member states regulate employment and working conditions, as well as the freedom of motherhood. Some of the laws, which served the purposes of this section, were the Compensation Act, 1923, and the Employee's State Insurance Act 1948, Minimum wages Act, 1948, the maternity benefit Act, 1961, the Premium and Fee Act (1965), and so on. . .

Consistency

In his speech, in the Republic, Plato uses Socrates to oppose the justice, which contains the right and just heart of the Council. Justice is the right relationship, and the relationship between the conflicting personalities of a person, even if they are in the city. Plato's definition of justice, therefore, is that justice should be sold, done. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. and

⁴ Ibid

an evil man out of the evil treasure bringeth forth evil things. This is true both individually and globally. The human soul is made up of three parts: the spirit, the soul, and the desire. The city is made up of three parts - Socrates uses car simulation to make his point that the car will work perfectly, because the power of the horses is controlled by the driver.⁵ Philosophers, in one sense, philosophers should rule, because they are the only ones who know best. When a person is sick, they will go for treatment, rather than to the farmer, because the medicine is a doctor. Also, you need to have confidence in your city and the experts in this matter, the good news is, not only about politicians who are trying to gain power by giving people what they want to be, not what is best for them. Socrates' use of the image of a ship illustrates this point: one of the most unjust cities is like a ship at sea, surrounded by a powerful but drunken captain (ordinary people), a cunning group of advisers trying to be the captain of a ship (politicians), and social philosophy).

For Socrates, this is the only way to put it where it goes, and if the crowd behaves well.

The Divine Order

Most of them seem to have worked, in order to ensure that the certificate will be kept online. Murder is bad and needs to be punished, for example, because God says so. Some doctrines say that God is famous for his relationship with mankind, while others say that God should listen to him because he wants to do what he says is right for everyone.

The instagram text about God and Plato can be found in his conversations at Euthyphro. This is often referred to as a problem, via Instagram, and then go something like this: "This is not a life, predestined by God, because it is morally right, well, as God has declared." and it is a measure, that, apart from God, what this means depends on the decision of the Gospel of Jesus Christ to men. The answer to one of the following statements is well known, by Immanuel Kant and C. S. Lewis, and it is fair to say that moral existence is the existence of God, and vice versa.

Natural law

For those of you who want to make the impression that the legal system is part of natural law (e.g., John Locke), and the justice system contains the human condition.

Fatigue, and uncertainty

Good situation, this is an indication of That being said, the Department of Justice is very committed - just a name for the games it has created for the people.

⁵ Monmayee Basu, Hindu Women and Marriage Law, Oxford Publication, 2002, pg126.

Agreement between the two

Proponents of social contracts, however, oppose the justice system, which is based on acceptable principles and conditions; or that, in most cases, it is a move, depending on what is right and wrong. This report will be discussed below in the "Truth and Justice" section, as indicated below. Conflict, however, means that equality belongs to all parties to the dispute (or, in some cases).⁶ According to the authors, like John Stuart Mill, honesty is not as important as we think it is. Instead, based on the basic level, the level of fidelity and fidelity of the right, is the only one that provides the best results, usually measured at full cost of ownership, or the total value of all of the above. Therefore, it is legal, and the principles of justice, that is, those that give the best results are the ones that get the best results. With these recipes it can be fictional, or contractual; however, in reality, the results are real. In any case, these results are very important to you and impartiality is very important, because they are based on a low level. Mill tries to explain our false belief that justice is so important that it contradicts public sentiment: the desire for revenge on those who have hurt us, or alone, and our ability to respond to the right state of mind, the power of compassion. Therefore, when we see someone suffering, show him that we are what we are, by what we have done to him. They are the source of our sense of justice, and we should not diminish our confidence in them.

Any comments on the distribution of justice of

The concept of capital allocation, it is necessary to answer three questions:

1. What assets should be shared? Wealth, power, fame, opportunity, or a combination of these.
2. Should these companies be divided? Men (dead, alive and happy, his emotional creatures, as members of the same society, and nation?)
3. What is the right separation? Is it honest, accurate, and fair about human rights and non-violence?

The allocation of large sums of money and ideas, in general, will not be able to answer any questions about who has the right to set certain distribution options. "On the other hand, it should be based on each graph, that is, the results are correct, the level of contact or activity (i.e. unauthorized transactions.)⁷

⁶ A.K. Bakshi, Women's Right to Property, pg 30, Dacca, 1939.

⁷ Kulwant Gill, Hindu Women's Right to Property in India, Deep & Deep Publications (1986), pg 105-107

The story will focus on some of the most popular ideas about justice, fertility, and their efforts to answer these questions.

Social justice

Social Justice: This should be done in order to have a proper relationship between people and society, and in many cases, it will determine how the protection of rights, opportunities and resources will be shared individually. Social justice is associated with a social organization, especially the freedom that individuals and families can enjoy within the framework of society. Social justice is different from cosmopolitanism because all people belong to a shared society. Social equality differs from equality, which means that all people are equal in terms of status, value, or rights, as notions of social justice do not require equality at all. For example, social scientist George S. Homans suggested that the reason for this idea was the capital, and that everyone should be equally rewarded for their role. "Economist Friedrich Hayek argued that the concept of social justice is not important, and that justice is the result of people's behavior and unpredictable market forces.

Justice

In his book Theory of Justice, John Rawls used the issue of civil contract to show that justice, especially justice, is a means of self-justification: the purpose of the distribution of property. Rawls asks us to reflect on what happens behind the veil of ignorance, namely to go to a deeper level of knowledge, ownership, social status, morality, wealth, skills, and life plans, and to ask what justice we have chosen to do for our society when the veil is removed. We do not know who we are, and we cannot make a decision that will benefit us. This decision is taken without knowing the modeling justice system, because you will be in a state of self-centeredness. Rawls says that each of us should be a doctrine of justice, which means we need to increase the welfare of the form.

Everyone has the right to equal access to public service in his country. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.⁸

Social and economic inequalities must be addressed temporarily

- the great advantage of the most developed countries, in terms of prices, cost savings, and guaranteed access

⁸ .P. Jain, Outlines of Indian Legal History, Wadhwa & Company Law Publishers, 2001, p 641

- with this response, and with an open mind to anyone, and that can change at the same time and in the same way.

It is in this area of thinking that you choose, how the laws apply, the principles of justice, and that we are in the process of making the right decision. In Rawls' view, a distinction is made between the two types of assets: (1) for the purpose of freedom, and (2) social and economic benefits associated with wealth, income and power, and, in the case of equitable distribution of all members of society (1) equality; and the worst part (2).

In the sense that they do not agree with the idea of sharing, it can be said that everyone should get what they deserve. Opinions differ on their understanding of the meaning of "worthy." The main difference between the views, that is, the foundations of the rule of law should and should be respected by all, hence the equality of beliefs held in the administration of justice, and the notion that, the foundation of justice, does not mean, for example, they work hard, therefore, one. Depending on the merit, it is good, especially for wealth and social status, each allocation, which is often understood as a combination of talent and hard work. Based on needs-based ideas, goods, especially goods such as food, shelter, and medical care must be available to meet their basic needs. There is a theory, based on needs, short and clear, expressed in Marx's motto "from each one according to his ability, each according to his ability." In terms of donation, it is actually a theory, and is well positioned to be in line with the unit's contribution to the benefit of the general public.⁹

Details

In Anarchy, State, and Utopia, Robert, Logic, said the service, as a whole, is not a matter of absolute decay in the proper sense, but of a person's right to a proper record. It is common for a person to have many rights, especially patents, if, and only when published, their history has two types of events:

It's easy to buy, especially if you're dealing with any unnecessary things; and

* Just before the transfer, that is, without cost, income or other contract, but not a crime (e.g. power or fraud).

⁹ Poonam Pradhan Saxena, Succession Laws & Gender Justice in Redefining Family Law in India , Archana Parasar, Amit Dhanda (ed), Routledge, New Delhi, 2008)

When a series of events that lead to a person's mind about something meets this standard, and they have a right to do that to do that, well, and to someone else what they look like or not, it doesn't matter.

On the basis of the concept of equality, redistribution, and Logic states that in all attempts to redistribute property, in an orderly manner, without the written consent of the owners, theft. Mostly, tax evasion.

Other property rights theorists (such as Logic of Application for postal justice, as well as local justice, also contribute to the increase in wealth in the economic system Explain that voluntary practice (voluntary) always has a place called Pareto to work. It is better and better, and no one will be there It has been said that when goods are promoted, the value of Pareto's trade in the world, and the reduction of Pareto's incomplete trade in the world (that is, trade when one grows and becomes worse, resources are available in the world today, and should be made without taking anything from anyone.

How to increase your well-being

In terms of trade, private investment is needed to promote the overall or intermediate well-being of all relevant sectors. It may be necessary to make some contributions for the benefit of others, for in the welfare of all, nothing is regarded as a neutral group. While living in it parents are often referred to as the level of support of organizational activities, or globally, indiscriminately, and indirectly, if so, related to rights, property, or needs, or other non-commercial means. This, in turn, can have a detrimental effect on their quality of life.¹⁰

1. Why are you punishing?
2. Who should be punished?
3. What punishment should he receive?

This chapter discusses two of the most important aspects of criminal justice, and their answers to these questions. The ideas used, expect future consequences of punishment, while criminal ideas look back on some administrative action, and in an attempt to compensate for their just punishment.

My parents are still alive

¹⁰ Maitrayee Mukhopadhyay, *Legally Dispossessed: Gender, Identity and the process of Law*, Calcutta : Stree, 1998, p 99.

In commercial terms, private investment is needed to promote the overall or intermediate well-being of all relevant sectors. Punishment fights crime in three ways:

1. Prevention goal. The real threat of punishment, can force people to make decisions, make well-thought-out threats to force people to make decisions that increase well-being. This is in line with many powerful, accurate ideas of just a sentence: what everyone needs to be in equality with crime.
2. Illness. This sentence can appear as "bad man", "better". A tool, whatever it is, a "bad person" is someone who can lead to negative consequences (such as grief). This way, while the parents are still alive, you can pay a life-changing fine, so that they are less likely to lead to bad things.
3. Safety / Disability Status. Perhaps there are people who do not hope for the worst. If so, bind them in order to improve their well-being, which has resulted in them being able to do evil and, therefore, in the protection of society.

Therefore, this is the reason why the penalty for increasing the welfare of the penalty is foreign, no matter where, in any size and size, it is not necessary to achieve this goal. This can sometimes allow for the punishment of innocent people, or their punishment in a different way, which can have a significant impact, often, perhaps, on the release of many North American suspects on live TV, which could be a practical barrier to shoplifting, for example). It is also thought that the penalty may be unfair, depending on the actual consequences.¹¹

Revenge

A retributivist may think that consequentialism is false. When someone does something wrong, we need to respond to the punishment for the best act, no matter what the consequences of the events you bring. The case will need to be amended or rectified, which means the offender must be punished. He says everyone is guilty of it, and only guilty people deserve to be punished. This goes hand in hand with the instagram post and therefore the appropriate punishment, which should be in line with the criminal situation, and what it meant to be alone, with the criminal. However, it is sometimes called revenge only by revenge. There is, however, a difference between revenge and revenge: the first is impartial, and there is a moral standard, and the last is personal, and power is not limited.

Restorative justice

¹¹ Kusum, Towards Gender-Just Property Laws, Journal of Indian Law Institute, vol. 47, 2005, p. 98

Sustainable justice (sometimes called "restorative justice") is a form of justice that focuses on the needs of prosecutors and perpetrators, rather than talking about incomprehensible things, rights, or punishing the perpetrator. Victims play an active role in the process, while criminals invite you to take action against them, to cover up the damage they have caused by apologizing, recovering stolen money, or helping the community to do so. "According to the teaching of the police, they are convinced that crime, crime, and crime against individuals or communities, not the State.

Mixed ideas

Some modern philosophers have suggested that commercial and economic considerations are incompatible. For example, Andrew von Hirsch, 1976

Ideas

Introduction

They will tell you that "Western, Western philosophy, political science, and ethics:" is not in a sad state, but the question is, "What is justice?" Many modern theories of fairness, impartiality, and most importantly: John Rawls states that "justice, from the beginning, is a good public policy, because the truth is, it is simply a matter of making fair decisions." These methods provide a few examples of injustice, such as the challenges that must be met in order to achieve a sense of justice. However, many post-World War II approaches are approaching, a way to open dialogue between the two groups. Justice can be seen as a unique combination of kindness, compassion, understanding, mercy, generosity, or empathy, even though the lines are often seen as equal. Honesty is the essence of all good qualities, and that is one thing. Naturally, justice is often associated with the idea of predestination, that is, from the east, or provided by God, that is, a life associated with the cosmic system.¹²

Equality, equality, non-discrimination, historical and cultural names.

Equality

Politically, however, there is a traditional collection of traditional elements of freedom and equality. Many modern theories of justice will emphasize the concept of equality, including Rawls' view of justice. For Ronald Dworkin, the difficult notion of gender equality is an

¹² 174th Report on —Property Rights of Women: Proposed Reforms under the Hindu Law, under the Chairmanship of B. P. Jeevan Reddy vide D.O.No. 6(3)(59) / 99-LC(LS), dated 5th May,2000

independent feature of American politics. Dvorkin, leads to the question of whether the community has a right to help those in need. Problems can be caused by selected time, astrology, fortune-telling, and money for future generations, as well as the distribution of medicines, that is, they are also very important.

Equality before the law

The law raises important and complex issues of justice, equality and equality. An old saying goes: "Everyone is equal before the law." The concept of equality before the law is called legal equality. Criticizing this view, author Anatole France stated in 1894, "In the broader sense of the word, the law does not allow for that, rich or poor people, people sleeping under bridges, gathering on the streets, and stealing bread and bread."¹³

Capital review

Research in the field of human relations, with a strong focus on personal relationships and how that relationship can be established and maintained. Usually, this is done to hunt down the person so that he or she can better understand the relationship he or she should be in. From a political point of view, they will be directed to the social security system. According to Rawls, the status of assets, liabilities, and equitable distribution of goods, equals the benefits of the poor and needy in society. However, the distribution system, as well as the various distribution systems, does not focus directly on power relations within and between groups. They say you are not in the meeting, but also in the various decision-making bodies, such as the culture of segregation of workers and the formation of social definitions. Even the Rawls' basic trust may not be called to be controlled. Iris Marion Young argues that companies, on the basis of accounting systems that do not have the proper means to ensure political, justice, and therefore, will not comply with the law. The young, with whom he was in a position to tell the court, however, Iris Marion Young, and the political representation in the European group that focuses on the individual and on the ethical aspects of the justice system. We talked about the ethical issues, and said that the plant wants to be an admin, and the controllers and the actions taken are based on the smart, independent, and ethical organisation, and to the person or entity has control, rights, and responsibilities. The policy emphasises that, in the context of the rule of law, human nature,

¹³ The Law Commission of India, Report No. 204 titled Proposal to Amend the Hindu Succession Act, 1956 as amended by Act 39 of 2005; submitted on 5th February, 2008, p13. 94 Ibid, p16

freedom, and the traditional values of freedom and equality, as well as the concept of diversity and tolerance.

- Old School

Equality before the law is one of the most fundamental rules of both the old and the new freedoms of individuals. Liberty, equality before the law, not equality of results. In the old way, and svoboda, is in conflict with the party's nomination, and for the protection of the rights of man, as well as for the violation of individual rights. In addition, a person shall have the right to act in accordance with one of the most fundamental concepts in the area of freedom, the past and the new one. In the pages of 'freedom', and an Englishman, born to a religious, political scientist, philosopher, and theologian, Isaiah Berlin, and the liberation of France and the liberation of the theory of human freedom and the existence of the ideas of the free, the freedom from interference by the government. And, when it does happen, it is also unfair to the idea of freedom, which John Stewart Mills, 'the adoption of the rules of the destruction.'" The only thing a person can do, individually and collectively, is the undermining of freedom."¹⁴

Religious and spiritual issues

The Righteousness of Abraham

Jews, Christians, and Muslims traditionally believe that justice is more important, and that is the reason and love to rule, just as justice is actually going on, and supported by God. In the Bible, or in the organizations, which adhere to the Law of Moses, for example, and they will be able to be carried out, so that the people of Israel to fulfill the requirements of God, and in compliance with the requirements of relevant standards.

In the Hebrew Bible, in which God heard the voice of the Patriarch Abraham, and said, "No, but I went with him to the command of his sons, and upon his house, and in the way of the Lord, and that he was doing well and doing good" (Genesis 18: 19, NRSV). The Psalmist describes God as a justice, and in righteousness, and in judgment, and strength" (Psalm 89: 14, NRSV).¹⁵

In the New Testament, "God is not God, and that Jesus is the Christ, the only God, in the use of the argument".

CONCLUSIONS

¹⁴ Bina Agarwal, A Field of One's Own: Gender and Land Rights in South Asia. Cambridge University Press, 1994

¹⁵ P. Chowdhry, Gender Discrimination in Land Ownership, Sage Publications, 2009

Thus, on the basis of the above information, we can conclude that, from the very moment of creation, the purpose of the activity is associated with the emergence of the idea that it is developing at a rapid pace. This is an area that can be reached by taking a series of actions by the European Parliament, as well as a special base.

However, in spite of all that has been done and it will have an impact on the design concept of the rule of law, which have been analyzed in the context of India, it cannot be said that it is used in the strict sense of the word. Often, there are cases in which the application of the law in the public interest, and in the creation of this law, as it is done in accordance with their own ideas about what is right and wrong, and it is in conformity with the opinion which they have to support.

REFERENCES

Agnes, Flavia, 'The Anti-Rape Campaign: The Struggle and the Setback', in Chhaya Datar, ed., *The Struggle Against Violence* (Calcutta: Stree, 1993), pp. 99-150.

Agnes, Flavia, 'Women's Movement within a Secular Framework: Redefining the Agenda', *Economic and Political Weekly*, May 7, 1994, pp. 1123-1128.

Bald, Suresht Renjen, 'From Satyarthi Prakash to Manushi: An Overview of the Women's Movement in India', in Dilip K. Basu and Richard Sisson, eds., *Social and Economic Development in India* (New Delhi: Sage, 1986), pp. 194-214.

Barry, Brian, *A Treatise on Social Justice, Vol 2: Justice as Impartiality* (Oxford: Clarendon Press, 1995).

Cavarero, Adriana, 'Equality and Sexual Difference: Amnesia in Political Thought', in Gisela Bock and Susan James, eds., *Beyond Equality and Difference* (London: Routledge, 1992), pp 32-47.

Chakravarti, Uma, 'Conceptualising Brahmanical Patriarchy in Early India: Gender, Caste, Class and State', in *Economic and Political Weekly*, April 3, 1993, pp. 579-585.

Dhanda, Meena, 'Representation for Women: Should Feminists Support Quotas?', *Economic and Political Weekly*, August 12, 2000, pp. 2969-2975.

Dietz, Mary, 'Citizenship with a Feminist Face: The Problem with Maternal Thinking', *Political Theory*, Vol. 13, No. 1, February 1985, pp. 19-37.

Evans, Judith, *Feminist Theory Today* (London: Sage, 1996).

Everett, Jana Matson, *Women and Social Change in India* (New Delhi: Heritage, 1985)

Gilligan, Carol, 'In a Different Voice', in Sandra Kemp and Judith Squires, eds., *Feminisms* (Oxford: Oxford University Press,1997), pp. 146-152.

Harding, Sandra, 'Is there a Feminist Method?', in Sandra Kemp and Judith Squires, eds., *Feminisms* (Oxford: Oxford University Press,1997), pp. 160- 170.

