

CHAPTER -II

WOMEN REPRESENTATION IN INDIA AND THE PROBLEM OF

MARGINALIZATION

The roots of women's involvement in Indian politics can be traced back to the reform movement in nineteenth century. The 19th century could be termed as an era of women, for all over the world their good and bad, their potential and capacity were the topics of heating conversation. Feminist awareness began dispersal during and after the French revolution in Europe, and by the termination of century feminist notions were being articulated by radicals in England, while India the crimes of women began to be criticized by social improvers mainly in Maharashtra and Bengal. It is usually agreed that the Indian social reforms campaign of the nineteenth century grew out of this come across.¹

This campaign occurred as an outcome of conflict within the Indian bourgeoisies, trying to seize control from the British. This sector made efforts to improve it, chiefly by agitation against caste, purdah, child marriage, and sati pantheism, worship, animism etc., professed as rudiments of primeval identity. Raja Ram Mohan Roy engrossed on two main issues, namely education of women and eradication of sati. In the initial 1850, a movement on widow remarriage was launched result into the Bill in 1856, which permit widow remarriage. This Bill helped in the circumstances of widows, several famous women reformers joined in this movement as well as spiritual reform campaign of this era. For the education of women, Pandit Ramabai, Manorama Majumdar, Sarala Debi Goshal who commenced Bharata Stree Mahamandal. Swarna Kumari Debi who commenced the women's Institution Sakhi Samiti in 1886 for widow are few instances. These events gave impetus to women's involvement in public places, which paved the mode for their entrance into the liberation struggle. Swarna Kumari Debi, one of the two representatives chosen from Bengal to signify the State at the 1890 Congress session is occasion in point.²

INDEPENDENCE MOVEMENT AND WOMEN

Independence movement's complete history is full with the story of boldness, sacrifice and bravery of thousands of women of our nation. Their involvement in the fight for struggle commenced as early as 1817 when Bhima Bai Holkar struggled against the British Colonel Malcolm and defeated him. In Indian history, no other woman combatant

has made such an influential effect on the minds of the people of India as the Lakshmi Bai, Rani of Jhansi, who remonstrated against the 'Doctrine of Lapse'. She rebuffed to surrender Jhansi and bravely fought during the Revolt of 1857 and died in the battle field fighting with the British militaries. Her bravery encouraged many Indians to fight against the alien rule.

Another woman, Hazrat Mahal Begum, who enthusiastically participated in the revolution of 1857 against the Doctrine of Lapse under which Dalhousie desired her to capitulation Lucknow. Kasturba, was one of the leading followers of the Gandhi's programmes. The first women to be captive in Transvaal, she participated in the Quit India Movement (1942) and was arrested. Women of Nehru family participated in the independence movement. Swaroop Rani Nehru, Kamala Nehru and Vijay Laxmi Pandit participated in various movements. Vijay Laxmi Pandit was imprisoned in 1932, 1941, 1942 due to the Civil Disobedience Movement. She was the first woman to become the President of the United Nations General Assembly.

Women who were strong leaders in the Independence movement were Sarojini Naidu, Anni Besant, Kamala Devi Chattopadhyay, Aruna Asaf Ali, Basanti Devi, Sucheta Kriplani, Kalpana Dutta, Rani Gaidinliu, and Raj Kumari Amrit Kaur etc. Among women freedom fighter of India Sarojini Naidu holds pride of place. She was accountable for arising the women of India. She was the first woman President of the Indian National Congress. In 1932, she was the acting President of the Congress and was popularly known as the Nightingale of India. After independence, she became the first woman Governor of Uttar Pradesh. Aruna Asaf Ali played a foremost role in the Quit Indian Movement. She unfurled the National Flag at the Gowalia Tank maidan in Bombay to show the inauguration of the Quit India Movement and became a fable for thousands of youth. She was full time activist in the Quit India Movement. She edited 'Inqilab' a monthly magazine of the Indian National Congress. She was awarded Bharat Ratna, India's highest civilian award.

Women's participation in politics is still not much impressive. Women politicians are very small as compared to men. The majority of women are unresponsive to politics. Article 14 of Indian constitution provides (article 14) equality before law and equal protection to all its peoples. It not only provides the fundamental rights and freedoms but also prohibits various types of discrimination on the basis of creed, caste, sex, colour and

religion. Women and men both are equal but in our society women are considered inferior than men. Participation of women in politics is very low.

Participation in politics is a method through which individuals can actively take part in political actions and Exercise their voting rights throughout the elections. Political involvement can be explained in many ways. Meaning of political participation is not only exercise the voting right but also allocation of co-policy making, co-decision making, at all the stages of politics and administration of the state. Political participation is generally delineated as the method by which one can play a character in political life in his culture.

Participation of women in politics relates to the nature of politics in common and specific in liberal democracy. Factually men have been better served than women in democracy. From the ancient Greece to the present time in 21st century as a political structure, it has constructed on the dichotomy of private-public and omitted females from the citizenship. Most of the political philosophers and thinkers such as Plato, Aristotle, lock, Hegel and Hobbes Rousseau assumed that females are fit mere for household characters in the personal domain and claimed that women are suitable only in carrying their responsibilities as mother, sister and wives so, there is no place for females in politics.

Normative political perception did not try to sightsee the political nature of the private life and this is one of the main reason that normative concept assumed private area as non-political. Women were not recognised as citizens in ancient and modern democracies. They suspended them and their anxiety in public life. But in 19th century liberal political thinkers sponsored that women also have right to vote. They are also citizens of the country. In liberal theory, feminist philosophers also defied the concept of nonconcrete individual and claimed that it is not a gender-neutral class. That's why they were not able to influence communal strategy and could not carry private scope in the preview of the public even females had the right to vote. Despite of this western democracies also left them disrupted on various fronts. Women are unable to perform a role to basically alter the sexual politics rather they mainly play political roles on terms of males when they enter politics within this patriarchal framework of contemporary democracies. In liberal democracies, the central statements need to be changed in order to generate honest political space for women within.

Representation of women and their existence in lively government are seen as a budding to certify political involvement of women. Apart from an increase in political awareness amongst women, presence of large number of women in legislatures will guarantee that women's proposal subjects are more expected to reach program schedule. It will also guarantee that extra women-friendly strategies are approved in the assembly.

Representation of women is an important issue all over the world. Most of the country whether developed or developing are facing the problem of how to increase women's participation in politics. Despite several obstacles some countries like Netherland, Costa Rica and Germany have achieved more representation of women in parliament as well in state assemblies by adopting techniques like Reservation of seats in parliament and political parties. Mainly the patriarchal structure is responsible for women's low participation.

Women around the world at every socio-political level find themselves under represented in parliament and far removed from decision-making process. Status of women in politics can be defined as the degree of equality and freedom enjoyed by women in shaping and sharing of power and in the value given by society to this role of women.³ The constitution of India considers men and women equally. In India, women constitute half or little less than half of the population but they get only small representation in politics.

The requirement to look into the prevailing official method to guarantee women's empowerment is a requirement for male-controlled cultures. In nations alike India, women are methodical kept absent from majority. Gendered places repeatedly have a habit of to shove women back to secluded places where their discernment and mistreatment is ignored. Sexual fierceness, domestic fierceness, death because of absence of dowry etc. remains in spite of having a huge numeral of laws to eradicate them. Hence having females in influential political place would support an emblematic determination to do away with mythologies like politics is the area of men. It would place women in responsibility of matters which affect them.

Indian civilization remains to characterize opposing tendencies. India has only 11 per cent women in the Legislature, UAE has 22.5 per cent and the depiction of women elites in local levels has touched nearly 50 per cent. Panchayats have been the substratum of prefiguring extra women in politics. Starving, restricted, untaught, dishonoured and

separated in contradiction of, the Indian women have the chances stacked in contradiction of them. They have come out and joined policymaking in huge numeral in the elections.

There was a universal consent that women required to get into policymaking process. The Beijing declaration (1995) says: we are convinced that women's empowerment and their full participation on the basis of equality in all spheres of society including participation in the decision-making processes and access to power, are fundamental for the achievement of equality, development and peace. Quotas for women are obviously one of the most effective device for refining representation of women in political executive provided such a system that can be accurately and cleverly applied.⁴

The first ever world conference on women was held in Mexico in 1975 to address the issue of gender inequality. It was followed by a second world conference on women at Copenhagen in 1980 and a third in Nairobi in 1985. At the UN Conference on Environment and Development in Rio de Janeiro (1992), world leaders accepted women's vital role in achieving sustainable development. At the World Conference on Human Rights in Vienna (1993), governments acknowledged that women's rights are human and headed the evidence of widespread violence against women. At the International Conference on Population and Development in Cairo (1994), women's empowerment was recognized as a cornerstone for effective population policies. At the World Conference for Social Development in Copenhagen (1995), gender equality was recognized as a prerequisite for the achievement of productive employment, social integration and poverty eradication. The fourth world conference on women took place in Beijing in September 1995 followed by Beijing + 5 held in Geneva in 2000.⁵

Women in all around the world poorly represented in national and state legislature. Women constitute nearly half of the population. But their representation in both the houses of Parliament, has always been very insignificant. The operative empowerment of women in India is still very marginal. In all the election, the representation of women in both the houses of Parliament is found between 3.4 percent to 11.5 percent of the total seats. However, in comparison to 1952, the percentage of women in 2014 has been upsurge but is still inconsequential. The representation of women at both the level is very low.

At the world level average for women in parliament stood at 19.5% in 2011, 0.5 percentage point increase from the previous year. Though we have witnessed the rise of great women leaders like Indira Gandhi, Margaret Thatcher, Benazir Bhutto, Chandrika Kumaratunga and Khalida Zia etc. who have ruled their respective countries as successfully as any men leaders would, yet the world has always had a hard time dealing with these women in politics. According to the millennium development Goals Report 2012, released by the United Nations, the percentage of women ministers worldwide also improved only slightly, from 14.2% in 2005 to 16.75 in 2012. Thus, the ideal of parity between men and women in national legislatures still remains distant. According to the UN's 2008 survey of women in politics, India falls in the lowest quartile with respect to the representation of women in parliament (9.1%, 14th Lok Sabha). Even Rwanda (56.7%), South Africa (44.5%), Mozambique (34.8%) and many others have much more women representatives. An article of The Times of India (2012) said that, on November, 2011, India, the world's largest democracy, has only 60 women representatives out of 544 members in Lok Sabha while there are 26 female MPs in the 241 members Rajya Sabha. According to data released by Inter parliamentary Union (IPU), India ranks 96 in the world for proportion of parliament seats held by women. After Indira Gandhi's demise, there was no big woman's name in the Indian Political arena for almost a decade. But now-a-day's Indian politics is defined and governed by quite a good number of women politicians. The current parliament has seen the highest number of female candidates in its history.⁶

All the major parties have strong 'women wings' which allures women to join the political parties. Mrs. Sonia Gandhi is now an inspiration for millions of Indian women leading the Indian National Congress successfully. It is by her sheer hard work and dedication that she manages the Congress party to such perfection that today she is the epitome of Indian Politics. Other women who have made their name in politics of India are Sheila Dixit, Uma Bharti, Jayalalitha, Vasundhara Raje and Mamta Banerjee. J. Jayalalitha, the Chief Minister of the state of Tamil Nadu, is called Amma ('Mother') and Puratchi Thalaivi ('Revolutionary Leader') by her followers. She is the incumbent general secretary of All India Anna Dravida Munnetra Kazhagam (AIADMK) and was a member of the Rajya Sabha elected from Tamil Nadu during the period of 1984–89. Soon after the death of Ramachandran, Jayalalitha proclaimed herself as his political heir. In the 1991 Assembly Elections of Tamil Nadu, Jaya Lalitha came to power with a thumping

majority. She is the first elected female Chief Minister of Tamil Nadu. Smt. Sushma Swaraj is another big name in the Indian Politics who influentially holds the key position in Bhartiya Janata Party. Smt. Pratibha Devi Singh Patil the first women President of India and is actively worked for the upliftment of Indian women. The year 2009 witnessed the History written moments when Smt. Mira Kumar became the first Indian women to hold the office of the Lok Sabha Speaker. Indian Women are also now actively handling big portfolios in the Indian cabinet.⁷

All over the world India is the biggest democratic nation it has very slight representation of women in the politics. In key holding position and policymaking position lesser women are visible in the political ground. Indian Women's marginalization in political field is as old as the Indian civilization. One of the main reasons for the elimination of the curiosity of women in governance and advance paradigms is their low representation in political sphere. Since their infantile they have been kept aside from the field of politics. Towards the development of nation both Men and women have always equally contributed their devotion. Before independence as well as post-independence Indian women have worked shoulder to shoulder with their male counter parts. But their work was never observed.

For gender equality supporters, it is compulsory to focus on the gendered nature of growth and challenge the commercial model of global development which generates gender inequalities, while at the mean time working in the direction of generating a permitting atmosphere for the involvement of women in development. Only involvement of women in mainstream progress cannot mechanically lead to gender equality and their development unless the illogicality in the progress privilege for justice and equality and the practice is eradicated. The type and stage of involvement is very essential to regulate whether women are talented to share progress advantages.

Various Constitutional Provisions:

The constitution of India came into existence in the year 1950. This provides assurances of equality, liberty and justice to all its peoples. The preamble of the constitution also dedicated to secure to all its citizens social, economic and political justice, liberty of thought, expression, belief, faith, equality of status and the unity of nation. To achieve

this, constitutions fundamental rights under part three of the constitution. Special articles and provision have been made by the constitution of India. All over the world constitution of India which has taken maintenance of the deprived and the minorities classes. All the acts and laws in India get their authorization from this constitution and any law which interrupts a constitutional provision is stated illegal. The following are the various provisions in the constitution which ensures equality to both women and men.

Article 14: “It provides equality before the law and equal protection within the territory of India and prohibits discrimination on grounds of religion, race, caste, sex, or place of birth”.

Article 15: “It states that state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.”

article 15(3): “It makes special provisions only for women and children for safeguarding their interest.”

Article 16: “It states equality of opportunity for all citizens in matter of employment.”

Article 39(a): “Deals with equal justice and free legal aid. The state should promote justice on a basis of equal opportunity and provide free legal and by suitable legislation or scheme or any other way to ensure that opportunity for securing justice are not denied to any citizen by reason of economic or other disabilities.”

Article 39(d): “Equal pay for equal work both men and women.”

Article 42: “The state to make provisions for securing just and humane condition of work and maternity relief.”

Article 51(a) e: “To promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women”

Article 243(d)3: “Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a Panchayat.”

REPRESENTATION OF WOMEN IN PARLIAMENT

It is assumed that women are inferior to men in every sphere of life. They are not considered as equal to men in India. Women constitute half of the total population of the country, but they are not visible in political and economic realm. Women's representation in state assemblies and in parliament shows the very low political participation. Women members occupy only 66 seats in the present Lok Sabha. The statistics shows, that the political participation of women till today has never crossed 11.5 percent of the total member in Lok Sabha. Representation of women in both houses of parliament is shown in table 1 and table2.

Those women who want to join politics they find that political environment is unfavourable and not suited them. Though it is notable that we have seen women as prime minister, president, speaker of Lok Sabha, member of the constitute assembly and on other administrative posts. Besides this, women do not actively and optimistically come frontward in the course of decision-making process in the factual and right sense.

The existence of women in the Rajya Sabha has been only somewhat advanced overall, perhaps due to nomination and indirect elections of few women members. In 1990, it was maximum at 15.5 % and displays a decreasing trend afterwards. However, this representation does not even come near to the 33 %. It is important to note that the Deputy Chairperson of the upper house of parliament has been a woman at least for more than 25 years, yet women face upsurge competition from male representatives for nomination. The numeral of women contesting election has continuously been very small, which can be seen from Table 1.

Table 1: Percentage of women members in and Rajya Sabha ⁸

Rajya Sabha Election	Year	Percentage of women Members %
1	1952	6.94
2	1954	7.83
3	1956	8.62
4	1958	9.52
5	1960	10.25

6	1962	7.62
7	1964	8.97
8	1966	9.82
9	1968	9.64
10	1970	5.85
11	1972	7.40
12	1974	7.53
13	1976	10.16
14	1978	10.24
15	1980	11.98
16	1982	10.16
17	1984	10.30
18	1986	11.52
19	1988	10.59
20	1990	15.05
21	1992	7.29
22	1994	8.36
23	1996	7.98
24	1998	7.75
25	2000	8.97
26	2002	10.2
27	2004	11.47
28	2006	10.37
29	2008	9.79
30	2010	11.15
31	2012	10.65
32	2013	11.52
33	2014	11.83

In order to increase more participation of women in parliament women reservation bill was first proposed in September 1996 by Dev Gowda led national front, as the 81st amendment bill. But this bill does not offer sub-quota for the minority and backward class so, various political parties opposed the bill. Due to opposition of various political parties bill was sent to the joint session of parliament, but this was not passed due to request of sub quotas. This bill has been introduced thrice but failed always. 84th amendment bill was presented in Lok Sabha in 1998 by Atal Bihari Vajpayee's government for the reservation of 33 per cent for women. Also in 1999, it was again presented in lower house of parliament but rejected due to lack of consent of different political parties. No political party seriously want to give reservation to women because they know that if 33 per cent seat will be reserved for women then only women representatives will work on that post and male seat would be less than the present. Participation of women in politics is necessary to strengthen the democratic practices. From beginning, Women representatives at minister level were also very less in number. Only few women were present on the post of minister in various cabinet in all over India since 1952 to 2014 election.

In 2014, the maximum number of women participants has been only 636. Whereas the numeral of men participants has continuously been in 1000, the maximum being 13,353 in the year 1996. Yet it is inspiring to note that the proportion of winners among females has consistently been extra than that of the male. Anyhow the element that more frequently than not, the losing chairs are presented to women aspirants by the particular political parties. For instance, only 3.8 % of male contenders won, in contrast to 6.7 % of women candidates in 1996. Similarly, in 1998 the proportion of winners was 11.2 % for male and 15.7 per cent for women, in 1999 12.3 per cent and 17.3 per cent, 6.44 per cent and 10.61% in 2009 and 6.39 per cent and 9.74 per cent, correspondingly in 16th Lok Sabha election in 2014. This situation is also distinctive at the state level. There are just a few examples of women holding groups of finance, engineering, etc., and are chiefly downgraded to what are measured as women specific divisions.

Table 2 percentage of women members in Lok Sabha ⁹

Lok Sabha elections	Year	Percentage of women Members
1	1952	4.4%
2	1957	4.5%
3	1962	6.7%
4	1967	5.8%
5	1971	4.9%
6	1977	3.8%
7	1980	5.7%
8	1985	7.9%
9	1989	5.2%
10	1991	7.6%
11	1996	7.4%
12	1998	8.1%
13	1999	9.2%
14	2004	8.7%
15	2009	10.7%
16	2014	12.15%

2014 general elections have seen the top growth in the elective percentage of females in comparison of men. In the last two general elections voting percentage of women has increased from 55.8 per cent to 65.71 per cent, increased voting percentage of women over dissimilar elections specify the increasing interest and confidence of women in the voting. Better participation of women in voting does not advise enhancement in the candidature of women in Lok Sabha. In the previous election of Lok Sabha the proportion of women aspirant never cross 12 % of the total applicants. The total women applicants remained only 3 to 4% of the total candidates from 1952 to 1989. One main outcome is there was supplementary numeral of men applicants in 2014 elections alone than the total number of women candidates to Lok Sabha from 1957 to 2014. In the 2014 election there were 7590 men applicants which is approximately dual of total women applicants composed in all general elections.

Table 1 and table 2 shows the very low representation of women in Lok Sabha and Rajya Sabha. Low representation of women in parliament and state assemblies has been the significant area of anxiety of various government and non-government agency. No practical effort has been taken by government to give more participation to women even after 70 years of independence. Reservation for females in politics is the decisive key of triumph. Without the provision of reservation access of women to politics is very threatening. Therefore, request for reserved seat in national and state assemblies has become a most important demand of various women's organization.

Table 3 Women as participant during various Lok Sabha elections¹⁰

Years	Males winning %	Females	Total	Female %	Males winning %	Females winning %
1952	1831	43	1874	2.30	26.08	51.16
1957	1473	45	1518	3	31.7	60
1962	1915	70	1985	3.50	24	50
1967	2302	67	2369	2.80	21.3	44.8
1971	2698	86	2784	3	18.5	24.4
1977	2369	70	2439	2.8	22.1	27.1
1980	4478	142	4620	3	11.5	19.7
1984	5406	164	5574	2.9	9.2	25.6
1989	5962	198	6160	3.2	8.5	13.6
1991	8374	325	8699	3.7	5.9	12
1996	13353	599	13952	4.2	3.8	6.7
1998	4476	274	4750	5.7	11.2	15.7
1999	3976	278	4254	5.8	12.3	17.3
2004	5050	355	5405	6.5	9.8	12.6
2009	7514	556	8070	6.8	6.4	10.7
2014	7851	402	8251	4.8	6.2	15.2

Table 3 shows the women contestant during various election of Lok Sabha. Since 1952 percentage of women contestants is very low. From the first general election to tenth general election the percentage of women contestants never cross 5 percentage. In the 14th general election of Lok Sabha 12.6 per cent woman participants won the elections. Total percentage of women contestants in 15th Lok Sabha was 10.6 per cent and 15.17 per cent in the 16th Lok Sabha elections. Political parties refuse to give tickets to female applicants and assume that women candidates are not talented to win elections. These outcomes demonstrate that the proportion of females winning elections is supplementary than the percentage of males winning.

The numeral of women participant has mainly shown growing tendency, as compared to the total participant the ratio of women participants has improved marginally. 556 female participants (about 6.9 per cent) contested for the Lok Sabha election in 2009, this is a marginal upsurge from the 6.5% who was stood in 2004 election of Lok Sabha. Total voters have increased from 9.6 crore in 1952 to 43.6 crore in 2014 election, on another hand women voters also enlarged from 7.7 crore in 1952 to 39.6 crore in 2014 election. Conventionally the involvement of women in the election was less compared to men due to dissimilar socio-cultural matters highlighted by masculinity despite of better women voters. There's a stable growth in the voting percentage of women. In the present election women have increased their voting percentage as compared to the general election of 1957. Previous election witnessed the rise in the women's elective fraction.

Table 4: Number of women ministers in various cabinets of the government of India¹¹

Numbers	Year	Number of women ministers
1	1952	3
2	1957	3
3	1962	5
4	1967	5
5	1971	3

6	1977	2
7	1980	8
8	1984	5
9	1989	1
10	1991	5
11	1996	5
12	1998	4
13	1999	9
14	2004	10
15	2009	9
16	2014	7

The table 4 displays the representation of women representatives in the various cabinet ministers, since 1952. In the ministries women's representation is very low that were formed by government of India. Less significant work or department is assigned to women like welfare, health, education etc. The same situation is found in the state governments as well.

It was observed that the females who remained active in politics belonged to prosperous and reformist families. Husbands or other family members who were active in Congress support the female of their family to join the politics. This practice is still existing even after independence. But huge number of unfamiliar women who participated in the freedom struggle were there. An opportunity was provided by this to huge number of women to come into lively politics which was not visible prior. They were ready to join parades, and to go to jails. Women amalgamated with innovative groups, and helped them in apportioning newspapers and also helped in bombs manufacturing. Countless number of women helped freedom fighters by looking after their relatives and families.

73rd Amendment:

The query of reserved seat was left to the National Perspective Plan for females to take up. It accepted that political contribution of females is strictly limited and advised that a

30 per cent quota for women be announced at all stages of elective bodies. The procedure of reservation was introduced throughout the prime minister ship of Rajiv Gandhi. The whole issue took on a political kind as it became a debatable point whether the starter of reservation at the stage of rural local level and urban local level was actually inevitable to give enlarged representation to females or was a general measure pointing to generate a women's electorate at a period when the Congress Party required to revive its image. These qualms nevertheless, the 73rd and 74th Amendments to the Indian Constitution in 1992 and 1993, which granted for 33 % reserved seat for women in rural level and urban local bodies. These amendments, as a policy of favourable action, helped as a major innovation towards guaranteeing women's equal admittance and enlarged participation in political power system.

73rd amendment ensures 33 percent reservation for women at local level. This was a great and effective step taken by the government of India. But these constitutional provisions had not much helped the Indian women to play a direct role in political area. In India, the old discerning of people towards women accepts that the place of women is mainly attentive to the household activities and upbringing of their children. 73rd amendment act has provided an opportunity to women in the politics at local level with 33 percent seat reservation. It is a correct step towards gender equality. This amendment act allows such conditions for women which assist to empower them. After the advent of 73rd amendment a great variation has been occurred at grass root level, by this a huge number of women have entered into politics first time. About 40 percent of women got elected and also got the chance to represent the marginalized part of the society. But still they are facing a number of obstacles. Various social restrictions and problems are still present in our society before women.

The contribution of women in political field is very vital for the growth of a nation but numerous problems like lack of education, gender bias, inequality and sexual exploitation produces many problems in the way of women's empowerment. Empowerment is a procedure which permits women to gain entry to and control of physical and human possessions. In actual sense of the term political participation is a main route to empowerment and participation of women in decision making process and will lead to women's empowerment. In other opinion, increased policymaking power provides superior capability to impact issues that affect our lives in the society and community at large.

The term of women empowerment has mainly become an emphasis on political involvement. The last in turn in the situation of the argument on the 81st Legal Amendment Bill about women reservation in Parliament, has develop a controlled discourse on the role of woman in official representative organizations of policymaking, whether it is Parliament or PRIs. In the course, empowerment of women occurs as a really restricted concept. The fact that empowerment should indicate a power to take part in the policymaking in all domains of society, with no parting of the public and private and in entirely political, economic, social and cultural procedures in society is entirely obfuscated. The capacity of females remains mainly unnoticed and their helps and contributions are often ignored. Numerous factors are accountable for low participation of women. The most significant ones are illiteracy, conventionalism, prejudices, economic dependency and the unfavourable political system, with its high amount of chiefly male tenure and slow incomings. The terrible need nowadays is to eliminate the inequality between women's official political parity and their expressive exercise of political power. In all over the world 2001 year was the year of "Empowerment of Women" and was celebrated everywhere. We are now into the advanced century. Before us the challenge is now not to mere talk about the "gender parity" and consciousness, but to recruit the process of altering societies to turn away from "gender discrimination". "Empowerment" includes complete progress in relations of education, employment, legislative powers, executive power, health and consciousness.¹²

Women empowerment states to the procedure of solidification the hands of females who have been anguish from various infirmities, disparities and gender discrimination. It is a procedure in which females gain switch over their own lives by knowing and demanding their privileges at all levels like: domestic, local, national and international. It is nil but a cultural, religious, and authorized struggle against domination, unfairness and discrimination. In short, it is the capability to establish and mobilize for transformation and enable the specific group to direct their particular life and reach a level where they are additional likely to prosper in whatever they attempt to do. It is a continuing process and not a termination by itself. The concentration of women empowerment is preparing women to be parsimoniously independent, self-reliant, have an optimistic self-confidence to enable them to face any tough condition and they should be able to take part in the process of policy making.

Women's entry into political institution is a subject of equality. For a strong political structure, it is very important that women must come forward and play an important role in political actions. Since, at all level of governance women are globally underrepresented. Thus, in order to strengthening the democratic institution, participation of women is very important in the political process. Constitution of India provides women a life with full honour and self-respect. But the patriarchal structure of society and norms of society always treats women as inferior to men. Indian society does not allow women to come out their homes and participate in politics. They are generally barred from working outside the homes. Policies which are made are generally gender blind because of male dominance over policy framing. So, there's a wide need to spread awareness among women who are marginalized since many years. And make women conscious about their rights so that she also can enjoy their rights provided by the constitution. Women are deprived from every rights and facilities which men are getting.

In India, women have made main inroads in several male conquered occupations. In the arena of commercial, art, medicine, manufacturing, law and culture, women are given chance to demonstrate their skills. But they have unsuccessful to obtain field in the ground of politics. All these tendencies specify that representation of women in politics needs distinct attention. These days, even best women politicians feel suspended and incapable inside their parties excluding a few. Male party élites have revealed slight will to comprise women in party policymaking frames or assistance to produce a favourable atmosphere for women's involvement in their personal administrations. So, distinct procedures are essential. Otherwise our democracy will continue extremely defective if it flops to provide suitable place for females. Political parties and additional administrations should inspire women's participation in policymaking and in the workout of political tasks. The policy should be to encourage a still larger numeral of women in policymaking authority. In this contextual the claim for 33% reservation for women in assembly becomes significant.

It is stupidity to think that only reservation can solve the entire problems which are faced by women. Increase the number of women in legislature cannot bring instant change in the status of women. Reservation and awareness both are very essential to increase the status of women. Few women are very strong leaders in our politics but

they are also unsuccessful to do much to the females in India. The 73rd Amendment to the Constitution of India provides 33.33% reservation to women. A large number of women who were socially marginalized enter into the local organisation. This is just because of the reservation which has been given to them by the 73rd amendment. This gives a route to convey a sense of equality in gender.

Ranking of India in the percentage of women MP is 110th. Only 12% women are in parliament. This is not a good picture of women. The number of women contestant increased but their participation is still very small in parliament and state assemblies. Reservation for women has been pending in parliament. After passing this reservation it would lead to gender equality in legislature, resulting in the empowerment of women as a whole. Thus, women reservation will fight against discrimination, inequality and other problems which they suffer. Reservation is necessary for the better future of nation. Reservation provided at local level is not enough for the upliftment of a nation. Reservation should be at all the levels of government.

MARGINALIZATION OF WOMEN

Women's marginalization is an ancient tradition. Women have been regarded as obedient to men since ancient time. Even great thinkers and philosophers have observed that women are inferior to men. Aristotle who was the great philosophers also believed that women are defective by nature and incomplete in comparison to men. He said that women are mentally and physically weaker than men. Even Aristotle who was great political philosopher does not provide citizenship to women or slaves. According to him women does not have political virtues so, women should acquiescently allow men to dominate.

Since ancient times gender prejudice was not limited to hypothetical level, rather in every sphere of community women were considered under the subjugation to men. The place of women in family and society was considered secondary and marginalized. Men play the role of head of family and women play the roles only of house-keeping and child rearing, which is still exist. Thus, marginalization of women begins from family or private field and spread across the public sphere. Hence, women were confined to the domestic spheres and fulfil the duties like mother, sister, wives. They were not allowed to go outside the home. They lived inside the four walls of houses. They are not allowed to the

work of their own choice. Women since ancient time were fully dependent on men whether economic or socially.

Only few women are in the forefront of politics in India like Sonia Gandhi, Jay Lalita, Mayavati, and Mamta Banerjee. The presence of women in governance is very small. Their participation is also very less. The gender equality is preserved in the constitution. But women are not getting equal participation in politics or other field of life. Women are facing number of obstacles in the way of their participation. A number of obstacles like poverty, dependency on men and illiteracy have limited their involvement in politics. Various constitutional articles have been made for the women's equal participation by the government of India

Equal Participation of women in India is a need of the day. Without the equivalent involvement of men and women in politics no nation or society can progress. After 70 years of independence women perform very slight role in policymaking process. There are many obstacles in the way of women's political participation. Women plays different-different roles during various stages of their life. They are having unique position in the society. In spite of their best contribution in the life of every human being they live in very bad position in the society. Sometimes they are worshiped like goddess Devi 'LAXMI'. While on the other side, they are oppressed and discriminated in every sphere of life. Women continue to be subjected under the control of her father from birth to before marriage, under husband in her marriage life and under son after demise of her husband. She always discriminated since she opens her eyes in the world.

In most of the developing countries, women have the right to vote, as well as other rights but they are not aware about their rights because of low level of education. Women spend most of her time in child care or another household work. All around the world the under representation of women in legislation bodies including India is reality. The gap between the men and women percentage of representation is very wide, strong measure should be adopted to remove this gap. In Indian background, since the society is male-controlled with low literacy rate and even lower female literacy rates. Women are equal to men but in our society women are considered inferior to men. Women plays a significant role in every field of life. But they are totally neglected. But the government has made various types of provision to confiscate the gender imbalances which is still exist in the society.

73rd amendment of the constitution of India provides 1/3rd reservation to women at local level.

But it must be comprehended that only quota system does not assurance effective involvement of women. In addition to electoral quotas of women, approximately other supportive measures must be introduced to make sustainable representation for women. Also, the empowerment of women is not increased just by extending number of women in legislative bodies. They have to be inspired to make an applicable strategy difference whether through parliamentary arrangements or prompting the policy method behind the scenes.

The issue that increasing the numerals of women will carry qualitative variation, or that expressive representation will mechanically lead to practical representation, depends upon the presence of underlying variances in the values and attitudes of the clusters concerned. Even though the communal face of politics becomes feminised, but the political values and the substantive strategy agenda remains unaffected, growing numbers will have no effect. Quantitative variation will follow qualitative variation only if female representatives vary meaningfully from men, for instance if they give more importance to public expenditure on education rather than defence, or if they raise additional parliamentary queries about child labour, violence against women and equal chances and pay at workplaces. To summarise, it is essential to guarantee that women's welfares are sufficiently characterized in the representative bodies not just in figures but in thought and action. To attain this purpose confirmatory action is obligatory at all levels of polity, including representation in legislature; therefore, the planned bill of women reservation may be used as an instrument for future women empowerment. It will also offer new extents to the notions of democracy and progress.

It has been stated that the personality traits and the socio economic and cultural environment is to a great extent responsible for women's marginal participation in politics. The culture which puts maximum premium on the males, the political environment of instability, criminalization and absence of political ideology are factors which influence the extent of political participation. Socio-political environment determines the participation and involvement of women in politics.¹³

Endnotes

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