

# ANALYTICAL STUDY ON THE WOMEN IN INDIAN POLITICS

Sayed Masroor Abbas Zaidi, Research Scholar, Deptt. of Political Science, Janardan Rai Nagar Rajasthan Vidyapeeth, Udaipur (Rajasthan)

Dr. G. S. Kumpawat, Research Supervisor, Deptt. of Political Science, Janardan Rai Nagar Rajasthan Vidyapeeth, Udaipur (Rajasthan)

## ABSTRACT

**Introduction:** Empowering women may entail providing them with equal rights, resources, and room to grow professionally and personally.

**Aim of the study:** The Main Aim Of The Study Is To Analytical Study On Women In Indian Politics

**Material and method:** The Indian Constitution assures that all of the country's residents will be treated equally before the law and would receive the same level of legal protection.

**Conclusion:** The representation of women in the lok sabha has never, to the best of my memory, corresponded to their ratio in the population of India at large.

## 1. INTRODUCTION

### 1.1 OVERVIEW

The history of politics is as ancient as human understanding and growth; whenever mankind began to organise themselves into groups, they also instituted presidential systems in which the leader's judgement was considered final. Politics is a fascinating field since not only do males participate, but women do as well; nevertheless, women's participation in politics has evolved and changed dramatically throughout India's history. From the time of British rule till independence, women in India were involved in politics. In India, feminism has challenged patriarchal institutions including the family and prevailing societal norms and structures, most notably via the implementation of legislative protections for victims of assault. There are at least three instances of feminist intervention in the field of law.

### 1.2 WOMEN'S POSITION AND SITUATION

How they deal with challenges, what skills they have, and how they experience democracy in their everyday lives. To be a democratic nation requires more than just an election system or the opportunity to vote for government officials. It may be argued that a democracy is also manifest in people's daily actions, in the decisions they make and the way they are treated by authorities and their fellow citizens. Each woman's story is unique, just as the experiences of women in India are varied. This section highlights the women's own words to show the varied kinds of difficulties they confront at different ages and phases of life. Women's roles in the home and in the classroom will be examined in the context of democratic rights.

## 2. LITERATURE REVIEW

**Biswal, Madan (2014)** Democracy is a system of governance that promotes equality for all segments of society, including women. This includes the right of women to vote. However, the situation on the ground in India is much different from the ideal state that is represented in the democracy of India. It is more obvious than ever before that women are being kept out of the political scene and the affairs of the nation.

**Varghese, Titty (2014)** Women's political engagement is widely acknowledged as a crucial component in all types of development; nonetheless, the gender equality policies of India continue to be subject to investigation. After India gained its independence in 1947, there have been several efforts made to expand the political participation of women through decentralising authority in a variety of Indian organisations that are responsible for local self-government.

**Saeed, Muhammad & Ullah, Mati & Alam, Hamid (2014)** In the Pakhtun population of Khyber Pakhtunkhwa, notably in the District Dir Upper, the presence of sex-segregated structures and traditional views create barriers for women's involvement in activities that take place in public spaces. In this part of the world, the political engagement of women and their right to vote are looked down upon as offensive acts that go against the customs of the area and should be punished.

**Tufekci, Ozgur (2013)** Since the beginning of their movement, feminists have maintained the position that there has been sufficient male predominance in major human endeavours. According to Randall (2006: 3), the actions of women and their successes in leadership positions have made the question of women's representation or political engagement a matter for debate. Arguments pertaining to participation played a crucial role in the ongoing discussions about democracy on a global scale.

**Kumar, Neha & Raghunathan, Kalyani & Arrieta (2013)** Women's self-help groups, often known as SHGs, are increasingly being used not only as a platform for the delivery of services but also as a vehicle for achieving social, political, and economic empowerment. Our knowledge of the manner in which SHGs promote awareness and use of public services is limited, despite the fact that a growing corpus of research demonstrates evidence of the beneficial benefits that SHGs have on a variety of indicators of empowerment.

### 3. RESEARCH DESIGN

The Indian Constitution assures that all of the country's residents will be treated equally before the law and would receive the same level of legal protection. It is built on the ideals of equality, liberty, and brotherhood.

### 4. RESULTS

#### 4.1 Women's Empowerment Through Panchayats

There has been a rise in the use of the phrase "women's empowerment" in discussions of global progress. The term "women's empowerment" refers to both the process and the result of women gaining political, economic, and social power and challenging patriarchal ideologies and discrimination based on gender at all levels of society. Changing the dynamic of power in society is at the heart of the empowerment movement.

#### 4.2 Measurement and Evaluation of Women's Participation in Panchayat

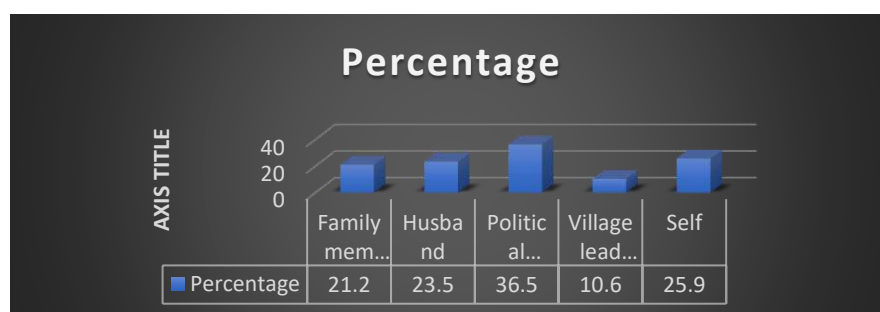
In this research, the ways in which empowerment may be assessed along various key axes—including knowledge, agency, control, and influence—were explored.

##### 4.2.1 Awareness:

Understanding one's place in society, one's obligations, and the many opportunities for personal growth is the first step on the path to empowerment. Women's participation in panchayati raj institutions for over a decade has given them insight into the system and its role in Indian society.

**Table 4.1 Table showing the sources of inspiration**

Source of inspiration	Number	Percentage
Family members	54	21.2
Husband	60	23.5
Political party	93	36.5
Village leaders	27	10.6
Self	66	25.9

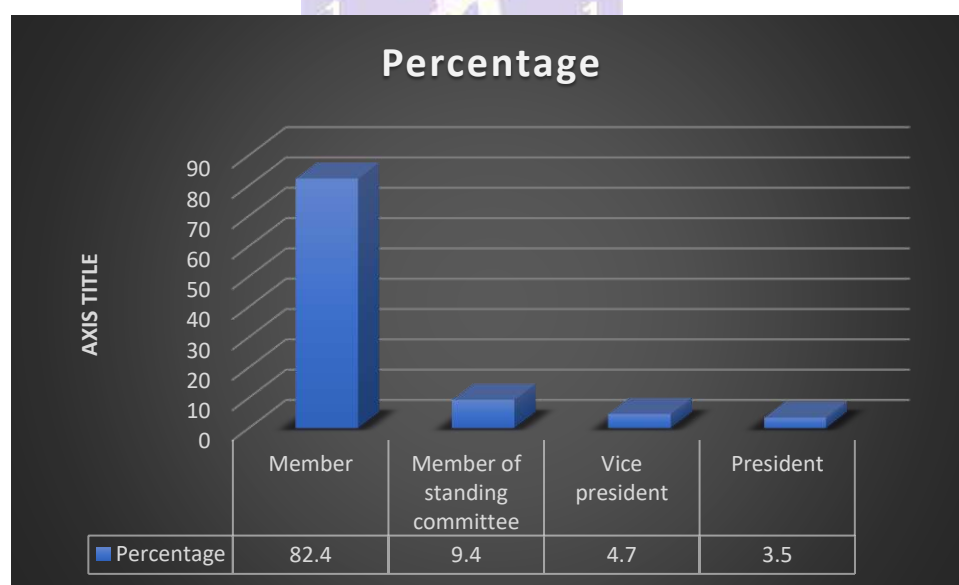


**Figure 4.1: Sources of Inspiration Percentage**

As can be shown in Table 4.1 and Figure 4.1, many different variables, including respondents' own self-interest, their families' pressure, and the support of their political party, influenced respondents to enter public life.

**Table 4.2 Position of Respondents in Their Local Gram Panchayats as of 2016**

Present position	Number	Percentage
Member	210	82.4
Member of standing committee	24	9.4
Vice president	12	4.7
President	09	3.5
<b>Total</b>	<b>255</b>	<b>100</b>



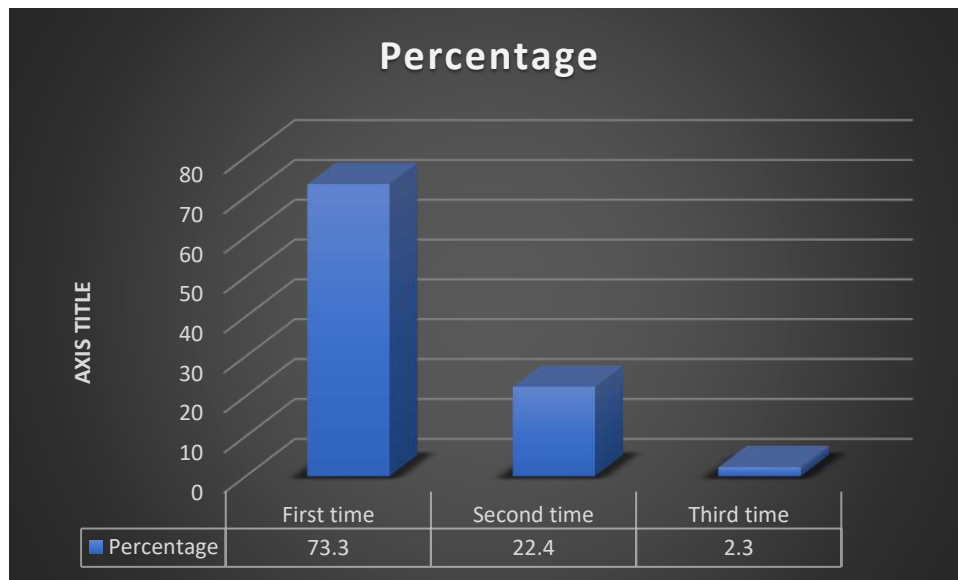
**Figure 4.2: Present Position**

Members' current roles within their gramme panchayats are detailed in Table 4.2 and Figure 4.2, respectively. The vast majority of gramme panchayats (82.4 percent) consist only of members, while just a tiny fraction (3.5 percent) has the privilege of serving as presidents.

**Table 4.3 number of times Respondents elected to panchayats**

No of times elected	Number	Percentage
First time	192	73.3
Second time	57	22.4
Third time	06	2.3
<b>Total</b>	<b>255</b>	<b>100</b>

Based on the data shown in the table and the graph above, we may deduce that 75.3% of respondents are serving in this capacity for the first time, 22.4% are doing so for the second time, and 2.3% have done so for the third time. The vast majority of Panchayat members, then, are newcomers with little prior experience.



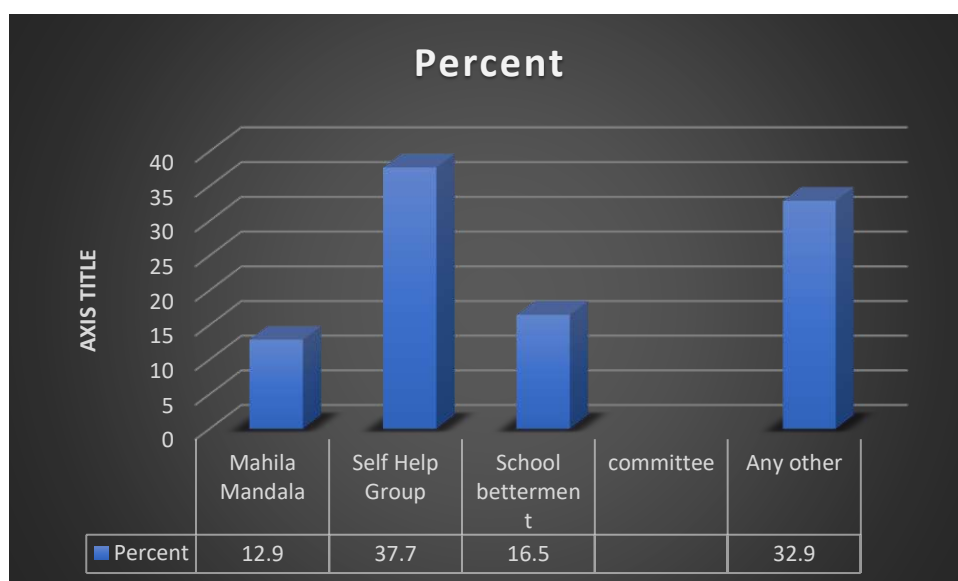
**Figure 4.3: Number of times respondents elected to Panchayats**

#### 4.2.2 Participation:

Panchayati raj, when bolstered by the active engagement of women, has the potential to become a potent instrument for the advancement of women's rights. Women's empowerment may be achieved by their active engagement in outside economic and political activities.

**Table 4.4 Table displaying Respondents' Membership in Other Social Organizations**

Member of local organization	Number	Percent
Mahila Mandala	33	12.9
Self Help Group	96	37.7
School betterment committee	42	16.5
Any other	84	32.9
Total	255	100

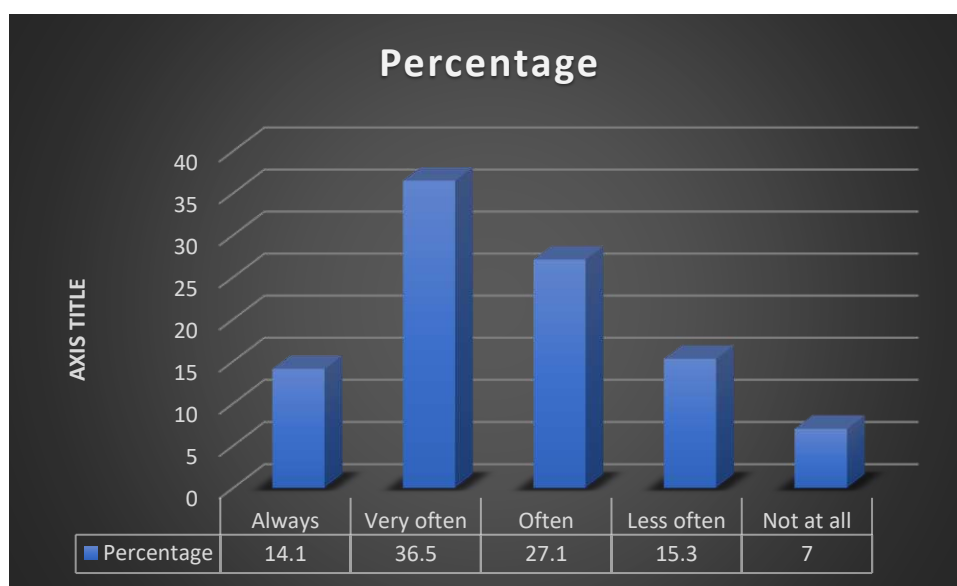


**Figure 4.4 Member of local organization**

Data from table 4.4 and figure 4.4 show that 37% of respondents are active in some kind of self-help organisation. While 32.9% belonged to some kind of club, society, or organisation such as a Bajana Mandali, cooperative, Rotary, Lions, etc.

**Table 4.5 Respondents' Types of Involvement in Panchayat Deliberations**

Nature of participation	Number	Percentage
Always	36	14.1
Very often	93	36.5
Often	69	27.1
Less often	39	15.3
Not at all	18	7
<b>Total</b>	<b>255</b>	<b>100</b>

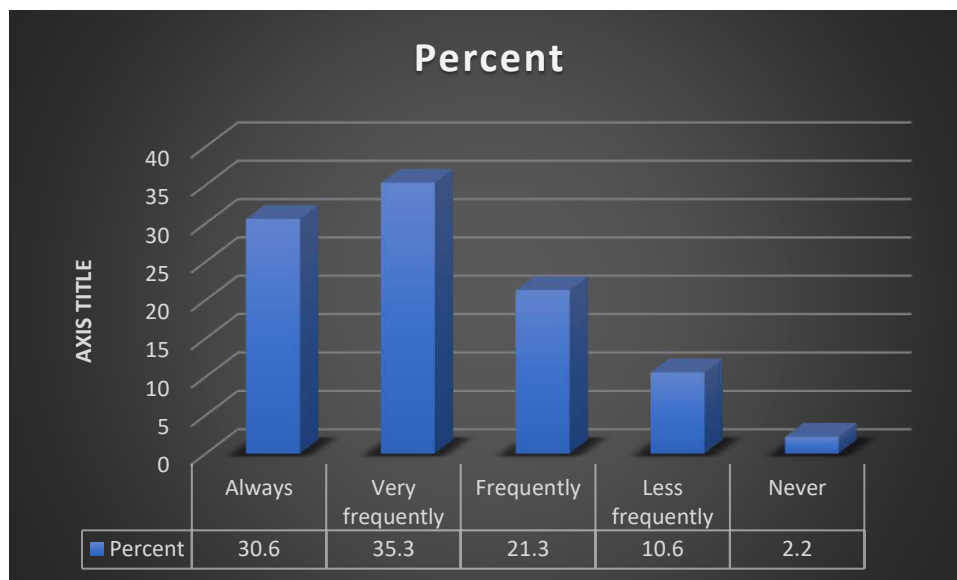


**Figure 4.5 Nature of Participation of Respondents in Panchayat Proceedings**

Respondents' active engagement in the Panchayat meeting and their ability to articulate concerns regarding their ward are detailed in Figure and Table 4.5. Approximately 36.5% of the membership participates in the meetings on a regular basis, with 14.1% of those people always speaking.

**Table 4.6 Table showing Frequency of visit by the Respondents to their wards**

Visit the ward	Number	Percent
Always	78	30.6
Very frequently	90	35.3
Frequently	54	21.3
Less frequently	27	10.6
Never	06	2.2
<b>Total</b>	<b>255</b>	<b>100</b>



**Figure 4.6 Frequency of visit by the Respondents to their wards**

The respondents' ward visitation patterns are shown in table and figure 5.9. Sixty-five percent of members visit their wards regularly or all the time, twenty-one percent visit less often, and two percent never do so. From this, we might infer that the vast majority of respondents understand their place and function within their local panchayats. In order to determine what the ward's issues are, they go there and talk to patients and staff.

## 5. CONCLUSION

The representation of women in the lok sabha has never, to the best of my memory, corresponded to their ratio in the population of India at large. We haven't quite gotten there yet, but there are more women than ever before serving in the Lok Sabha. And numerous plans are laid out for increasing the number of women in positions of power. An effort has been made in this chapter to describe the leadership characteristics, abilities, and services offered by the women chief ministers in India, beginning with Sucheta Kriplani, the first woman to hold the position of chief minister of the Indian state of Uttar Pradesh from 1963 to 1967. From 1972 to 1976, Odisha was led by Nandini Satapathy as its chief minister.

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