

Women's Role In Political Development Since Ancient India To Post Modern Period Of India: A Historical Perspective.

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Abstract: This article deals with the changes in women's status from the Rig- Vedic Period to the present era. Rig Vedic Aryan women enjoyed a position of equality and were respected in family and society. The status of women deteriorated in society. Buddhism and Jainism upheld women's status to some extent, but during British rule, the condition of women in society was far from satisfactory. The Hindu women were victims of Sati, Purdah, female infanticide, child marriage, etc. This condition prevailed almost all over the country. The emergence of a renaissance in the nineteenth century opened the eye of Indian intelligentsia to the disgraceful social condition of women. Religious and social organisations like the Brahmo Samaj, The Aryan Samaj and Ram Krishan Mission were sought for the cause of women. In the twentieth century, some progress was observed in women's education which gave rise to the elevation of women's status vis-a-vis political affairs of the country.

Keywords: Women, Human Society, Socio, economic and political, Rig Vedic, Mourya, Medieval India, British, Renaissance, Arya Samaj, Brahma Samaj, Women freedom fighters, Postmodern, Elections.

I. INTRODUCTION

Women are an integral part of society. They play an essential role in determining the destiny of a Nation. Therefore, recognition of their contribution and involvement in society's socioeconomic and political affairs becomes essential. However, history reveals that women have not been given their due status in society. Socially, women are harassed and ignored a lot in India. They have been and still are the victims of various social taboos, particularly in developing countries like India. Though they enjoy equality, this equality is more in legal forms than in reality. It is ironic that in a country like India where the highest object of worship is in the feminine form, crime against women should have assumed alarming proportions. The early to modern history of human society has been characterised by divisions and sub-divisions based on Sex, Colour, Caste, Class, Creed and religion. The social implication of Colour, Caste, Class, Creed and religion, the social implication of which is that the role, Position, participation, power and authority in socioeconomic and political spheres of an individual have also been determined to more extent based on sex, caste, class and religion. The said determinants have also adversely affected the status of women. Though the status of women varies from Society to Society because of Socio-Cultural factors yet, by and large, they have always been considered inferior to men. The spheres of their social action, interaction and participation in decision-making in and outside the home have been relatively limited to that of the men.

The word 'woman' implies a long history of dependence and subordination. For centuries, women, who constitute half of humanity, have been suppressed, oppressed and treated as subordinates, not as equal to men in various fields of activity, and Politics is one among them. The status of women has recently moved to the forefront of the socioeconomic and political discussion in India. However, her current status can only be adequately understood concerning the past.

Women's political position in the Ancient period:

Rig- Vedic Aryan women were not ornamental addenda but co-partners in life, its pleasures and hazards, its joys and sorrows. They enjoyed a position of equality and were respected in the family and society. They were imparted education like men and enjoyed considerable freedom in their matters. The community as a whole showed concern and respect for them, and they played a significant role in the familial, social and political life. There is evidence of women frequently participating in Political activities. They participated in the deliberations of Vidatha (the earliest folk assembly of Indo - Aryans) and Sabha along with men.

Ordinarily, in Vedic Period, the daughter did not enjoy legal status. She had no right to hold, acquire or dispose of the property. She could not claim any share with her brothers because it was clearly stated in Rigveda that " a son born of the body does not transfer wealth to sister". Married daughters living with their husbands could inherit from their fathers only when she had no brothers. The primary disability from which the wife suffered in the Vedic age was a proprietary one. The wife also did not have any legal status. She could neither hold nor inherit property. The legal status of the widow, too, had too proprietary rights. However, there was a slight improvement concerning the legal status of daughters, wives and widows in the Post Vedic Period.

In the later Vedic Period, women's Positions deteriorated to some extent because of the undesirability of a daughter. Marriage became a compulsory notion of ceremonial purity. Women were generally considered impure and kept out of the highly clean and spiritual functions. A son was more desired as he had to perform the funeral ceremonies of his parents, in the absence of which the dead souls were feared to go to hell. The son was considered the family's hope, and the daughter was the source of trouble. These nations, while raising the Position of males, lowered the Position of females. Nevertheless, such Brahminical accounts were not so widespread. In cultured circles, a talented and well-behaved daughter was regarded as the family's pride.

Women's Positions continued to be downgraded gradually due to specific internal societal changes. Compulsory marriage, the introduction of the dasi- system, the specialisation of Vedic education and the denial of religious and intellectual education to women contributed much to their degradation. The institution of marriage and family confined them to home and early marriage. Lack of education and some Brahminical notions added to their ignorance and made them dependent upon men folk in respect of Political affairs.

Buddhism and Jainism upheld the women's Position to some extent by providing an alternative position of dignity to those who wished to dissociate themselves from the usual role of women in the family and society and join the Sangha. Through Buddhism admitted women as nuns to Participate in higher spiritual life, they were given an inferior position to men in the monastic administration. Initially, Buddha was even averse to the admission of women into Sangha. However, when he was persuaded by his disciple Ananda, he agreed to the formation of the order of the nuns. However, he prescribed a unique code of rules for the nuns entitled 'Bikkhuni Patimokkha'. "It contains certain extra restrictions, which generally relate to movements and residence, and general supervision of the nuns by the monks. Like other great religions, Jainism maintained that a nun was inferior to a monk in monastic life. As Jainism generally believed in the supremacy of the celibate life, women were considered less competent for direct salvation.

The lower status of women Continued in the Mauryan and Gupta Periods. However, in Mauryan Empire, there were women spies, and women constituted the force for the personal security and safety of the King, which means that during this period, there was faith in the competence and faithfulness of women. In the Gupta age, women were not disqualified from exercising public rights. We find examples of Queen Prabhavati Gupta, daughter of Emperor Chandragupta -II, who ruled in the 4th century A.D and Princess Vajayabhatarika, who acted as Provincial governor under Vikramaditya - I of the Chalukya dynasty of Vatapi in the 7th century A.D.

Women's political position in the Medieval period:

In the medieval period, the status of women further deteriorated. The Hindu daughter was married before the age of nine or ten, and in some cases, girls were married even before they had learnt to talk. Lower age in marriage meant that girls were deprived of having any education. These circumstances led to further deterioration in the Position of the daughter. The wife's legal status, especially from the point of view of inheritance, could have been better. They were generally excluded from succession to property, leading to their dependence on men. The legal status of widows was in the worst possible condition during the Muslim period because of lower age in marriage, the ban on remarriage, the Sati system and the Purdah system.

However, despite their strict seclusion, Muslim women of the royal families actively participated in Social and Political life. Some Mughal ladies were writers of distinction and good administrators. Some famous personalities were Gulbadan Begum, Jahan-Ara, Razia Sultana, NurJahan, Zibunnisa, Begum Hazrat Mahal, Chand Bidi, Shaibji etc.

It is interesting to note that at a time when the general social Position and status of women had deteriorated in society, their high esteem and Position culminated in good administration. We find accounts of some great Rajputs when in the history of Medieval India, Didda, the queen of Kashmir, was endowed with energy and statesmanship, and dominated the history of Kashmir during the period between 958 and 1003 A.D. Kurma Devi, a queen of Brave Rajput chief Samarsi (Samar Singh) of Chitor, headed the Rajputs and gave battle in person to Kutub-d-din near Amber after her husband had been killed in the second battle of Grain in 1192 A. D. Many brave Rajput women, under the leadership of Padmini plunged into the fire of Jauhar to escape ' Pollution and captivity,' on August 26, 1003. Tarabai, daughter of Rao Surtan, chief of Bednore, who belonged to the Solanki tribes, was a Rajput woman of remarkable military skill who flourished at the beginning of the 16th century.

Rani Karnavati of Mewar took a keen interest in that state's political matters and contracted Maladministration's evils during the inefficient rule of her son Vikram Jeet, who was the son and heir to Maharana Sanga. Rani Durgavati of Gondwana was also an example of unflinching determination and selfless heroism. She repulsed the armed attack of Baz Bahadur on the Kingdom of Gondwana and fought against Mughal forces. In the true spirit of the Rajputs, she preferred death to disgrace and stabbed herself when deserted by her men after the defeat at the hand of the Mughals.

Women's political position in the Modern period:

During British rule, the condition of women in society was far from satisfactory. The Hindu women were the victims of Sati, Purdah, female infanticide and child marriage, etc. This condition prevailed almost all over the country, and princely states were no exception. The remarkable bravery of Rani Laxmi Bai of Jhansi marked a diversion in the character and talent of Indian women in the 19th century (1835-58). She was the great heroine of the Indian Mutiny of 1857, who fought the British troops bravely and met a heroic death. Her opponents even admired her bravery and administration.

The emergence of a renaissance in the nineteenth century opened the eyes of Indian intelligentsia to the disgraceful social conditions of their People, especially that of women. They realised the shameful Position of the Indian woman, which was nothing but a tale of suffering and humiliation from the cradle to the grave. Religious and social organisations like the Brahmo Samaj, The Arya Samaj, the Prarthana Samaj and the Ram Krishan mission were sought for the cause of women. Raja Ram Mohan Roy, also called the father of the Indian Renaissance, opposed the inhuman custom of Sati and raised a strong public opinion against it. He urged the British government to abolish by law the cruel practice of burning the widow on her husband's funeral pyre. On December 4, 1829, Sati was declared " The crime of culpable homicide," punishable with fine, imprisonment or both. The efforts of Keshab-Chandra Sen against the early marriage Act, Known as the Civil Marriage act of 1872. To remove the apparent evils of child marriage and help the cause of female education, the child marriage Restraint Act was passed in 1929, fixing 14 years as the minimum age for the marriage of girls. Later, special marriage facilitated the enactment of the Native Marriage Act of 1954 fixed 18 years as the minimum marriage age for girls.

In the 18th century, at the dawn of British rule, the status of women in India presented a tragic spectacle. The Vedic liberties enjoyed by women were a thing of the past, now all forgotten and flown. The attitude of the British government was not in tune with the religious sentiments of the local people. They bade a good bye to all social reforms for about a century, and it was only in the nineteenth century that social reformers made strenuous efforts to give women an honourable position in society.

In the 20th century, some progress was observed in the field of women's education, which gave rise to the development of consciousness among the educated woman, and this manifested itself in the emergence of some women's organisations, i.e. The All India Women's Conference, The National Council for Women and Women's Indian Association of Madras, etc. Margaret Cousins founded the Women's Indian Association of Madras under the inspiration of Annie Besant. Under the auspices of this organisation, a deputation led by Sarojini Naidu, with the support of Mahatma Gandhi, met Lord Morley when he visited India in 1917. It demanded equal voting rights for women along with men. That was indeed the first attempt by women for Political rights.

In 1919 under the Montague- Chelmsford Reforms, 10 Lakh women obtained their voting right. However, women exercised their franchise for the first time in 1932. Only in 1926 women got into any legislature. Muthulakshmi Reddy of Madras, a dedicated social worker, was the first woman nominated for the Madras Legislative council and elected as the Deputy Chairperson.

It was Mahatma Gandhi's revolutionary call to women to join the freedom struggle that a new era dawned. He recognised the importance of women's role in the freedom struggle. Gandhi appraised the women's potential for Satyagraha and social reconstruction as higher than men's. He said, " In the nonviolent struggle, women have an advantage over men, for women are in any way superior to men in their religious devotion. Silent and dignified service is the badge of her sex. A woman's sacrifice is personified. When she does a thing in the right spirit, she moves mountains.

In 1931, at the Karachi session of the Indian National Congress, Nehru piloted the ' Fundamental Rights Resolution' of the council. Devadasi Bill was introduced by Sarojini Naidu, which saved these women's lives from degradation. Kamla Devi Chattopadhyaya, a pioneer in the women's movement was the first to contest a seat from the South Kanara constituency in 1926. Radha Bai Subbaraya, Renuka Roy, and Annu Swaminathan were the earliest women who got into the central legislature.

In the 1942 'Quit India Movement', when all the top leaders were arrested, and the movement became Practically leaderless, women Joined hands with others and carried it on by taking out processions, holding meetings, demonstrations and organising strikes. Aruna Asaf Ali, Kalpana Joshi, Preeti Waddadar, Kanaklata, Baura, Roopvati Jain, Durga Bai, Sushila Devi and Usha Mehta were the famous figures of the Quit India Movement. Kasturba Gandhi died in Jail during the quit India movement. In July 1943, in response to the clarion call of Subhash Chandra Bose, a women's regiment named 'The Rani of Jhansi Regiment' was formed in Singapore with Laxmi Sehgal as its captain.

In 1942, during the Quit India Movement, women cooperated with men. The Indian women had succeeded in Establishing themselves as equals to men. Mrs Sucheta Kriplani went underground along with Jai Prakash Narayan, Ram Manohar Lohia and Aruna Asaf Ali and organised anti-British resistance. Finally, she was arrested in Patna in 1942 and kept in solitary confinement for more than a year. Kamala Chattopadhyaya, after being elected the president of the All Indian Congress working committee, was arrested in 1942 and was later taken to Vellore, where she was released after two years in 1944.

In 1942, the women's wing of the All India Congress came into being. Arun Asif Ali, Jugal Kishore Khanna, general secretary of the Delhi Provincial congress committee and K.C. Nair were declared 'absconders' under the special ordinances, and their properties were confiscated. Shimla Raj Kumari Amrit Kaur took a leading part in the protest meetings and processions, which were subjected to ruthless Lathi-charges about fourteen to fifteen times between the 9th and 10th August. Girls students who participated in protest meetings were also arrested and assaulted by police officers. Raj Kumari Amrit Kaur was arrested along with other workers. The girl students showed remarkable courage. Shakuntla Sharma, a first-year student of Allahabad University, succeeded in hoisting the tricolour flag on the top of the 'Kachehri' building. The collector and Superintendent of Police, A.d. Dixon, ordered a lathi charge in which Shakuntla Sharma was seriously injured. Many more women of Ahmedabad were at the forefront of the freedom struggle. In Indore, Gandhi Jayanti was celebrated in Schools. Rukhmaniben, who was to conduct the prayer, was arrested on her arrival and the silent and nonviolent crowd was lathi-charged. However, after the arrest of Gandhi, many active men during the Quit India Movement were arrested, and women Congress volunteers went underground.

Women needed to catch up in making the constitution for a complimentary India. The constituent Assembly was formed in December 1946, and as many as fourteen women members were included. They were Ammu Swaminathan, Dakshayani Velayudhan and Durgabai Deshmukh from Madras; Hansa Mehta from Bombay; Malti Chowdhary from Orissa; Suchita Kriplani, Vijaya Laxmi Pandit, Pumima Banerjee, Kamala Chaudhary and Begum Resul from Uttar Pradesh; Sarojini Naidu from Bihar; Begum Jahanara Shah Nawaz from Punjab and Lita Ray and Begum Ikramulla from Bengal.

The Indian women had been asking for franchises, and the constitution of India granted them willingly. It brought women on an equal footing with men. The adult franchise dealt in Article 326 proved to be an excellent assist for the constitution makers to remove sex discrimination.

Women's political position in Post Independence period:

The framers of the constitution made provisions for equal rights for both men and women. The fundamental rights enshrined in Articles 14,15 and 16 guarantee equality before the law, equality of sexes and equal opportunities in all walks of life. Article 15 prohibits discrimination on the grounds of religion, race, caste, sex, and place of birth. At the same time, clause three of the same article provides that "nothing in this article shall prevent from making any special provision for women and children" in order to maintain a balance in the Position and status of males and females under the fundamental duties. Article 51A(e) provides that it shall be the duty of every citizen in India, 'among other things,' to renounce practices derogatory to the dignity of women. The four enactments viz. The Hindu Marriage act 1955, the Hindu Succession act 1956, the Hindu Adoption and Maintenance act 1956 and the Hindu Minority and Guardianship Act 1956 brought a definite change in the people's legal perception of women.

Article 325 makes no special electoral on religion, race, caste and sex. Article 326 deals with the elections to the legislative assemblies of the state based on adult suffrage. In consonance with the right of universal adult franchise and all other Political rights were conferred by the constitution. Women's role in Political activities has increased and improved besides, with the process of modernisation and increasing education, which free India opted for, their mental horizon has broadened, and they have come to know the outside world. Consequently, they have started taking part in politics actively. Scholars working on the statutes of Indian women opine that many changes have occurred in the traditional conception or role and status of women through new opportunities for education and role of women, new approximate for education and employment, the emergence of new socioeconomic patterns, and privileges of equal legal and political rights. Women are competing with men on an equal footing and have entered into occupations considered men's domain. However, the pressure of traditional customs and norms continues to determine society's attitude towards women. The institution of caste and the patriarchal family system, in conjunction with religions and dominant value systems, are still surcharged with the spirit of male domination. Several scholars have found an increasing gap between men and women in literacy, education and training and an accelerated decline in women's employment since 1951, starting disparities between men and women.

Today, we can see women taking an active part in Politics and holding high offices. Their number is low, but their administrative and political capacity is well recognised. The Position of our women now is enviable to their counterparts throughout the world. Vijay Laxmi Pandit was the first woman to rise to the high office of the president of a session of the United Nations Assembly. Indira Gandhi, the iron lady of India, led the country for nearly seventeen years. There have been women governors of the state, women ambassadors and delegates to international bodies, women chief Minister, women state legislative speakers, women legislative and members of the central and state council of ministers who have shaped the history of India.

Sarojini Naidu and Sucheta Kriplani served with distinction as the Governor and chief minister of Uttar Pradesh, and Vijay Laxmi Pandit distinguished herself as a successful ambassador of India to the USSR. Sushma Swaraj, Mamta Banerjee, Uma Bharti, Menka Gandhi as the central minister and Sheila Dixit (Chief Minister of Delhi) J. Jai Lalita (Chief Minister of Tamil Nadu), Maya Vati (Chief Minister of Uttar Pradesh),,,, on a towering personality, have paved their competence in the Power Politics V.S. Rama Devi was appointed to the high office of chief election commissioner of India.

In the first general election held in 1952, there were 489 seats in the Lok Sabha, and 51 women contested. Of these 51 women contestants, 23 were elected to the Lok Sabha. The women's representation in the Lok Sabha was 4.70 per cent. Then it increased to 5.46 per cent in the 1957 Lok Sabha election, 6.60 per cent in the Lok Sabha election 1962, 5.18 per cent in 1967, 3.87 per cent in 1971, 3.50 per cent in 1977, 5.51 per cent in 1980, 7.93 per cent in 1984, 5.18 per cent in 1989, 7.40 per cent in 1991, 7.37 per cent in 1996, 7.92 per cent in 1998 and 9.02 per cent in 13th Lok Sabha elections held in 1999. These figures reveal that the maximum representation of women in the Lok Sabha is 9.3 per cent. However, it has increased from 4.70 per cent to 9.3 per cent from the first general election to the 13th general election of the Lok Sabha. However, their representation could be higher as compared to the representation of as compared to men. Moreover, keeping view that women constitute almost fifty per cent of the total population. The analysis suggests that the strength of women is much less in Lok Sabha. They are at a significant disadvantage in Power Politics.

Yet, there needs to be a deliberate and consistent policy to ensure an adequate role of women in central legislative and other Political institutions. Some cosmetic steps have been taken by centre and state governments, not so much to improve the conditions of women but to win their support for election purposes. Reservation of thirty-three per cent of seats for women is just one electoral plank. The government introduced a women's reservation bill, which seeks the 33 per cent reservation of seats for women in Parliament and State Legislature Assemblies to ensure effective participation and empowerment of women in democratic institutions. However, the Political Parties came far from the promised 33.00 per cent reservation of seats for women in Parliament and State Legislative Assemblies.

The United Nations' decade of women's development (1975-85) generated much interest in this country towards women's problems. Many women's groups came into being and started fighting for women's causes. They forced the government to look severely at women's problems. Politically, their approach was different from similar approaches made in the past. They thought that women should no longer stand as passive spectators. They should participate actively in political as well as developmental activities. They should be perceived as participating dignified human beings, not objects of pity.

Representation of Women in Parliament in 2019:

Parliaments and state legislatures "establish laws and hold the government accountable, but also make a representative claim" to represent various communities, identity groups, and interests." In parliamentary democracies such as India, participation in the government as a minister also requires membership in the legislature. Despite a significant increase in the number of women who vote in elections, the figures on women's representation in the Lok Sabha and Rajya Sabha indicate that the proportion of women legislators has remained low compared to their male colleagues (see Tables 1 and 2). In the 2019 elections, the most significant proportion of women elected to the Lok Sabha to date was less than 15 per cent of the overall membership. The number of female candidates and representatives varies considerably between states and parties. In the current Lok Sabha (17th), Uttar Pradesh and West Bengal states have the most significant proportion of female members. Fourteen per cent of all Lok Sabha members in Uttar Pradesh are women, compared to 26 per cent in Bengal. In 2019, the Congress fielded 54 women candidates (12.9 per cent of all candidates it fielded that year), while the Bharatiya Janata Party (BJP) fielded 53 women candidates (12.6 per cent). Uttar Pradesh, Maharashtra, Tamil Nadu, West Bengal, and Bihar fielded many women that year. In terms of percentage, Goa and Manipur had the most significant number of female candidates, with 17 per cent of the total candidates in each state. Parties such as the Biju Janata Dal (BJD) in Odisha and the Trinamool Congress (TMC) in West Bengal fielded more women candidates in the Lok Sabha elections in the same year: BJD nominated 33 per cent of women candidates in Odisha, and TMC, 41 per cent in Bengal.

According to data from 2020, women's representation in the Rajya Sabha has been slightly lower than in the Lok Sabha, at most 13 per cent of the overall membership of the chamber. In state legislative assemblies, also known as Vidhan Sabhas, the average representation is typically below 10 per cent.

Table 1: Women's Representation in the Lok Sabha

Year of Election	Number of Women Representatives	Percentage of Women Representatives (%)
1951	22	5
1957	22	5
1962	31	6
1967	29	6
1971	28	5
1977	19	4
1980	28	5
1984	43	8
1989	29	6
1991	39	7
1996	40	7
1998	43	8
1999	49	9
2004	45	8
2009	59	11
2014	66	12
2019	78	14

Source: Election Commission of India

Table 2: Women's Representation in the Rajya Sabha

Year of Election	Number of Women Representatives	Percentage of Women Representatives (%)
1952	15	6.9
1954	17	7.8
1956	20	8.6
1958	22	9.5
1960	24	10.2
1962	18	7.2
1964	21	8.9
1966	23	9.8
1968	22	9.6
1970	14	5.8
1972	18	7.4
1974	18	7.5
1976	24	10.1
1978	25	10.2
1980	29	12
1982	24	10.1
1984	24	10.3
1986	28	11.5
1988	25	10.6
1990	24	10.3
1992	17	7.2
1994	20	8.3
1996	19	7.8
1998	19	7.7
2000	22	9
2002	25	10.2
2004	28	11.4
2006	25	10.2
2008	24	9.8
2010	27	11
2012	26	10.6
2014	31	12.7
2016	27	11
2018	28	11.4
2020	25	10.2

Source: Election Commission of India.

Conclusion:

Thus, the article deals with the changes in women's status from the Rig- the Vedic Period to the present era. Rig Vedic Aryan women enjoyed to Position of equality and were respected both in family and society. The status of women deteriorated in society. The status of women deteriorated in Vedic Period. However, there was a slight improvement regarding the legal status of daughters, wives and wives in the Post-Vedic Period. The Position of women continued to fall in the epic period. Women became a condemned section of society in the PostVedic period. The introduction of the dasi-system and denial of religious and intellectual education contributed much to their degradation. Buddhism and Jainism upheld women's status to some extent, but during British rule, the condition of women in society was far from satisfactory. The Hindu women were victims of Sati, Purdah, female infanticide, child marriage, etc. This condition prevailed almost all over the country. The emergence of a renaissance in the nineteenth century opened the eye of Indian intelligentsia to the disgraceful social condition of women. Religious and social organisations like the Brahmo Samaj, The Aryan Samaj and Ram Krishan Mission were sought for the cause of women. In the twentieth century, some progress was observed in women's education which gave rise to the elevation of women's status vis-a-vis political affairs of the country. It was in 1917 that women started an agitation for setting franchises under the leadership of Sarojini Naidu. Many women joined the freedom struggle, which ushered in a new era of women's active participation in politics. In the 1923 elections, women were enfranchised in Madras, Bombay and United Provinces. Women were then considered political equals of men. All these changes in the status of women might have made us anticipate a considerable number of women representatives in the Lok Sabha and State Legislative Assembly. However, to our surprise, even the constitutional provision of equal rights to

women culminated in meagre results; women's representations in Lok Sabha from 1952 - 1999 did not exceed the number 49, which is only 9.02 per cent of the total representation.

As the movement for women's political emancipation gets momentum, women's organisations and networks within political parties and civil society must continue to assist them in asserting their presence in the broader political and social environment. Women's political mobilisation can be intensified to force immediate institutional reform toward a more excellent representation of women in India's Parliament and state assemblies. To shift the debate on governance and policymaking and push India closer to becoming a truly inclusive and representative democracy, more women are required on these forums.

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