

Political Participation of Women

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Abstract:

Women participation in Indian politics is an important factor. Panchayat system is one of the administrative functions of women's participation in political system. The main center for local economic and political development is now system of Panchyat. The amendment of the constitution encouraged women participation in local administration. Empowering Panchayat and empowering women become complementary to each other. Presently, women's participation in Panchayat system is one of the topics discussed in Indian politics. Women did not get political power during the colonial period and after independence, but after the 73rd amendment to the constitution, women get political power through Panchayat system. Controversy about reservation for seats of women among political institution of India is coming out of the colonial period. In the Panchayat system women's empowerment can be seen in their opposition role against male domination. Women's participation in panchayat system against male domination was political revolution. The women members of the Panchayat used to solve the every local problem by applying their knowledge and rationality. Women members of Panchayat played a very important role increasing women's consciousness in the overall society. They play a vital role in the creation and distribution of Panchayat resources. Panchayati Raj brought the change to the rule of decentralization in India.

Key Words:

Women participation in Panchayat is an important radical revolution in Indian politics.

Introduction:

The question of women participation in the Panchayat system for the last two decades of the last century has become the center theme of India's political dialogue because the Panchayat has become the centre of local economy and social development. Panchayat has become the most important topic in the discussion of women's empowerment of Panchayats as they have been removed for progress. It is further noticed that offer the 73th constitutional amendment. This constitutional amendment legislation empowered the Panchayat to move towards development on one hand and on the other hand, women's participation encouraged participation in local government. The objective is to make local development dynamic by using the women resources as a result; the process of women's empowerment with the empowerment of the Panchayat was tied in some social and political thread. In other words, empowerment of Panchayat and empowerment of women becomes complementary to each other. On the other hand, the question of using municipal development and women resources has also been added to the 73rd Constitutional Amendment Act. However, the question of empowering women in the Panchayat has become the subject of discussion but it did not become the case of empowerment of women in political development of municipality.

Objective:

The purpose of the topic is to analyze the women's participation process in the Panchayati system and see how much women's political empowerment actually took place.

Limitation:

Conservation of rights in the power of the constitution in the power of the constitution is hindrance step. This means that the reservation of women is weak so it is not possible to for them unity of family life will be disrupted if women are

elected. Women cannot work in Panchayat with independent entity. If women are elected, they will not any change in the power equation in rural society. There is no provision for training of women members in Panchayat.

Delimitation:

Due to participation in politics through Panchayat, women's status has increased in the house and outside. Elected women in society have emerged as important groups. Women's issues did not get importance in the Panchayat meeting, now women's issues are highlighted by women members against the male members can be seen and their protest. Most of the female members of the Panchayat have come from farming societies as a result they are much more aware of the right of poor women. In the overall development of the local administration, the women members of Panchayat play as active role.

Hypothesis:

The participation of women in Panchayat has gradually spread the socio-economic and political power to them through the Panchayati Raj. Deprived women's right will be recognized in our discriminated society. The patriarchal society will be forced to respect women. Removal of women will be eliminated. The social evils including dowry against women will be removed. Equality of men and women will be established.

Position of Women in Panchayat System:

The main area of empowerment of the women of the independent Indian level is the Panchayat but before the 73rd Constitutional Amendment, the question of empowering women by participating in the Panchayat system was not significant. In the colonial period the rural self governance system was formed, but women's representation was not an issue. In order to give importance to rural Swaraj thoughts of Gandhiji in the formation of nation state, in the 40th paragraph of the Constitution of India, pledged to introduce system of system of local government in Panchayat. The matter was listed in the state.

In the Meheta Committee in 1957, the states recommended for the introduction of the three tiers Panchayat Raj. However, the importance of joining women was not important. It was recommended to co-opt two women to block and district level Panchayat Structure. On this basis, two women will be given opportunity to participate in the Panchayat as a member but in the numbers it was very fewer. Based on the report of the Meheta committee, the chairman K. Santhanam of the committee optioned for reviewing the Panchayat system in different states submitted a report in 1964. In this report, the participation of women on the basis of direct election in the three tiers Panchayat system is a diminutive importance. States consent to conservation of two seats in the level of Panchayat for women. K. Santana said in the mentioned report that women's power will be higher at the local level. No state government has actually implemented this recommendation without Andhra Pradesh. After Nehru's death (1964) the Panchayat system of this country became weak for some time, because the higher leaders of this Congress do not share power with local level leaders.

In 1947, 'The Committee of the Status of Women in India' attracted attention to women's participation in politics. When the Janata Government was established in the centre in 1977, the new idea started to protect the electoral promise of Panchayat Raj. 'The Committee on the Panchayat Raj' was formed in 1978 under the leadership of Ashok Meheta. The new formed committee recommended that there will be two seats reserved for women on the basis of Panchayat for women. The question of Co- Option will come if the candidate is not available through the election. The Ahok Meheta committee emphasized on adding women to the local level in the process of policy making but these were no clean direction in it. However, according to the recommendation of the committee, three tiers Panchayat system was established throughout the country. Nevertheless, different states adopted different policies regarding the reservation women seats, for example, Andhra Pradesh's Telegue Desam Party maintains seven present seats for women. If there are

no adequate members of female candidates in the other states except West Bengal, the administration has to emphasize on the Co- Option policy. On the basis of significant Co- Option the female members associated with the Panchayat were hesitant to think that they were their full members. In castes and party one effect was that the members of the Panchayat management were prevented from working independently

Conservation Debate:

Debate over reservation issue for women among political institution in India has come from the late nineteen century. Women's Sub Committee of 'The National Planning Committee' offers this reservation. In 1950' the constitution of independent India pledged to protect equal rights of men and women and the matter was re accepted by the committee on the Status as 'Women' in 1974, many years later. The report emphasizes the important of their political status to the overall changes in women socio-economic problems. Conservation of rights in the power of the constitution of is a backward step.

'The National Perspective Plan' (1986) democratic institutions at the local level highlight the recommendation of women participation. According to the recommendations of the committee, 30 percent seats are reserved for women in all local autonomous institutions. One of the members of the committee, Nirmala Despandy, however, opposed the proposal saying that the meaning of the protection means that women are weak so they can not accepted the protection. There was another group who opposed the preservation, mainly from the feudalistic view point. They think that if the women are elected, the unity and peace of family will be interrupted. They cannot work in the Panchayat with the independent entity. Moreover, they thought that if women were elected they would not have any change in the power equation in the rural society. On the other hand, according to Jaina, the hardships of method are necessary to save seats for women in India. In the case of a women Panchayathead of Burdwan district of West Bengal, the statement is that half of the society except for protection will be excluded from the Panchayat system. For those who want to preserve them, the argument is that when political empowerment and opportunities for direct participation of women in the collection and distribution of local resources will spontaneously transform the social status of women.

Constitutional Changes:

In the 69th Constitution Amendment Bill, it is said reserved seats for women are to be fulfilled by the 30% of seats in every Panchayat and reservation will be specified in the rotation of the election field. The Bill did not become a law for the failure to support the ruling party in all the countries and in the Rajya Sabha. However, in principle all of them accept the reservation of 30% seats for women. In 1993, the 73rd the Constitution Amendment Bill was a change form of the previous Constitution Amendment Bill.

1. The main clause of this Act is that at least 1/3 seats of the total number of seats in three tiers Panchayat will be reserved for women and will be filled on the basis of direct election. Within this section, reserved seats for the Scheduled Caste and Scheduled Tribe women will be held.
2. The 1/3 seats of the total seats on the level of the Panchayat will be reserved for women. With this, the posts reserved for the Scheduled Caste and Scheduled Tribes women have been captured.

Panchayat Women's Dignity:

It is undoubtedly a historic step for the experts to judge. After the amendment of the constitution, the number of women members in Panchayat level increased to 988106 in the direct election of 1998 in all India, that is, 35.92% of the total numbers are women and 40.14% was in taluk Panchayat. Total number of elected women members in the district council was 6106, that is 39.37%. After the implementation of the protection policy, the Government and private sector audit conducted as the Panchayat in different states reflected the change in the socio and political situation of women. In 2001, the report from the National Commission on women survey conducted on women members of

Haryana, Madhya Pradesh, Rajasthan, Tamil Nadu and Panchayat of Uttar Pradesh reported that due to participation in politics through Panchayat, Women's status has increased in the house and outside. Selected women in society have emerged as important groups.

Another study shows that there was considerable influence of male-dominated women in Tamil Nadu, Rajasthan and Madhya Pradesh. The training of women members is not adequate. The assault on selected Dalit women was not uncommon in Tamil Nadu. On the other hand, the presence of female members in Kerala is very high in Panchayat meetings and their educated rates are more than enough. The importance of women in the Panchayat meeting is important and their protesting role is seen against male domination. There are training arrangements for selected women members.

Organized protests are heard against male domination among Rajastani female members and Oriya, men's heads often oppose the voice of the voice of the female members of the Panchayat and in every case, and they were the victims of the domination men. Since 1993, 34% of the total member of members in three tiers Panchayat in West Bengal is female. The survey carried out on Gram Panchayat firing revealed that most of them came small and marginal agricultural families. The Indian statically institute, which surveyed the Bankura and Midnapore districts in 1999, indicates that women's Panchayat members apply their own judgments to identify local problems in order to solve it and to take the appropriate role. To protect wealth and marriage rights, they empower women in the area. The Panchayat administration of these two districts made agricultural welfare campaign. Environment Protection, self-help projects and rural health services expansion in the interest of the Scheduled Caste and Scheduled Tribes, women members played an active role because are in the decision making place, women's problems in the area have emerged and the ways of solving them are greatly appreciated.

A study of Kulki Gram Panchayat of Midnapore district revealed that all its 28 members were women and educated. They took a very important role in the creation and distribution of Panchayat resources and 90% of them attended the meeting of Panchayat. There is no present of gender discrimination. Field studies of Burdwan Memory Gram Panchayat revealed that all the female members came from the peasant family. They were associated with social and political movements in the area. They believe that half of the women members could not be a member of the Panchayat unless there was a conservation system.

Empower Women:

It is worthless to say that the Panchayati Raj brought the revolutionary change to India under the rule of decentralization. Growing political power, social power, and economic power has gradually spread through the Panchayat. Women's participation is the 33% share of the 100% capacity of the local government. In the case of all India cases, the two fields of reverse trends have been observed from the above field survey. According to the first section, the mostly share has been selected by the relatives of choose relatives and their empowerment base is weak. After the elections they are controlled by masculinity or local groups. There is no arrangement for those who have selected training. In terms of education, they are much less backward than men and their inability to peak up in every case. Looking at Haryana, Jaipur and Uttar Pradesh, it is seen that women's statement are not important in meeting. If the training is taken then second section will come, following this trend, West Bengal, West Bengal and Kerala have been benefitted. The newly elected women have been encouraged by the law.

Conclusion:

The real thing is that the main obstacle to empowering women of the grass root level is that it is a co-existing environment and the situation of capitulation and feudalism. Only after amending the constitution, women will not be able to complete their empowerment process if they save seats. This is the primary step in the way of empowerment.

Land Reform and Progressive Women's Movement to reach target, which will create a suitable environment for reaching the grass root level.

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