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RESERVATION FOR WOMEN BUT RIGHTS OF MEN: A CRITICAL ANALYSIS OF THE LAWS WHO ENABLE SPECIAL STATUS OF WOMEN IN INDIA.

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ABSTRACT: Its very unfortunate that still even after many years of independence or democracy or universal adult franchise, at so many places, where women are facing biasness on gender discrimination. There are people, still rely on prejudice of male dominant society, Because of illiteracy or stereotype.

Infact women got 33% reservations in Panchayati raj legislation and The Constitution {106th amendment} Act,2023, reserves one-third of all seats for women Despite all this, still at some places women's names are just used to contest in elections, but their participation in decision making or execution is like "a small ant in wheat Godown".

Keywords: Panchayati raj, universal adult franchise

¹Sonal Sharma; critics on enabled laws for women in India, PIB, 2024.1

INTRODUCTION: Many women in Panchayati raj are not allowed to contest elections and many continue to work as proxies for their male family members. Many contests but just to get the reservation quota their involvement and participation may restricted by the male of their family.

Their male co-workers show insensitivity and may refuse to cooperate. Burden of household responsibilities, purdah [veil] system and domestic violence negatively affect their functioning.

Majority of women representatives enter into public life for the first time, and do not have enough knowledge and skills to handle affairs of panchayats. Training programmes conducted by the government; training agencies are unable to cover all elected representatives in time.

Women are traditionally burdened with domestic workers; they face difficulties in balancing the official work with their home. The lack of leadership skills makes it difficult for them to assert or even openly express

¹Sonal Sharma; critics on enabled laws for women in India, PIB, 2024

their opinions. Recently it has been reported that 77% of women in Panchayati Raj institutions believe they can't change things easily on the ground.

Even after getting elected most of their work in panchayat is done by their husbands.

However, although reservation has enhanced the representation of women, their participation remains an important question due to prevailing patriarchy both within and outside the household. In this background, an attempt is being made to understand and analyze the participation of tribal women in Gram Panchayat – the lowest level institutions of PRIs among the Tawas and Assam, India.

Reservations of seats has indeed enabled women to enter into local governance. However, the reservation could not alter the patriarchal nature of GP. Thus, there is a need for institutional reforms in the GP.

Hierarchical caste system in rural India makes it difficult for women of SC and ST communities to work independently and effectively.

HYPOTHESIS: families who are educated and who understand the value of education don't discriminate on the basis of gender, no matter if they are living in rural or even remote areas. On the other side the families or the male members of families who are uneducated, or not aware of the importance of education no matter where in rural or urban areas they are living they do gender discrimination even since their Wives conceive child gender diagnose [banned in India 'PNDP, Act, 1994] illegally, don't allow female child to go to school, child marriage [prohibited in India], forcefully marriage, domestic violence [Domestic violence, Act, 2005].

Government is providing or amending rights and reservations in Favour of women despite use them women are just acting as dummy to contest for the sake of reservation because of the male dominance in their families. They even don't raise their voices because of the fear of family and society or lack of knowledge of protecting laws.

LITERATURE REVIEW: Twenty-one states of India have reserved 50 percent seats in Panchayati Raj institutions [PRI's] for women.

However, legislation by itself is not enough to secure political empowerment for women as citizens, nominees, elected members, and leaders. Elected women representatives [EWRs] face many challenges, not just while filing their nominations but also when, and if, they are elected.

ANANDI- Area Networking and Development Initiatives- started work at a tribal district of Panchmahals and Dahod in Gujrat in 1995, women did not want to participate in the electoral and political process because of structural, financial, and cultural barriers. Many of these obstacles continue to exist even today. THE GLOBAL GENDER GAP REPORT 2023 RANKS INDIA AT 127 OF 146 countries.

It is challenging for women to complete in the electoral process because they carried the burden of gendered work and don't have support of their unpaid workload. according to the UNDP Gender Social Norms Index 2023, nearly half the world still believe that women are less capable than men in position of power in politics. Faced with the prejudice mindset, controlled mobility, restricted access to information, negligible access to technology, and, above all, no opportunity for community leadership, are less likely to consider themselves qualified and equipped to compete in formal elections.

Even after being elected, EWRs faced backlash not only from their opposing panels but also in the form of Intimate Partner VIOLENCE. Hostile social power structure and issues of caste and class make the system even more complex for women from Adivasi, Dalit, and other marginalized communities.

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CONCLUSION: Despite reservation, women face an obstacle race both before and after rural elections. urgent interventions in policy and practice are needed for true gender equality in Panchayati Raj institutions. With the changing of time, emergence and development, there is the need of changing of minds of people with stereotypes and prejudice, only law-making is not sufficient.

