

Chapter - 6
Conclusion

Women question or Women emancipation, the problem is not confined only within the boundary of India rather it has an International perspective, as well as century back also. All scattered and spread questions on women meet at one central Theory or view i.e., 'FEMINISM', which serves to highlight women specific oppression in relation to men, actually feminism is a struggle against oppressive gender relationship.

A deep study reveals the name of hundreds of feminist thinkers, but specifically three main schools of feminism were found such as Radical, Liberal and Marxist.

The Radical feminists argued that difference in behaviour and attributes between men and women are biologically determined rather than socially acquired, and that women embody superior quality. The Radicals wanted not only individual equal right but popular sovereignty, also. Liberal feminist essentially claims that because women are rational being like men they are entitled to same legal and political rights. Liberal feminism concentrates on rights in the public sphere and does not analyse power relationship that may exist within home or private life.

According to Marxist theory in the class society rights can benefits or enjoyed only a few middle class women, most women like most men will oppressed economically until the capitalist economy replaced by communism. Marxist feel that women liberation means their entry into paid labour market and participation in the class struggle.

Most interesting subject is that though the means and thinking are may be different of each school but the target of them are one i.e., to provide women their political, legal rights and to provide them a rid from the exploitation and oppression they are facing.

Significantly women were provided education, employment etc. by the end of the 19th century; in few countries gradually they were given political rights, right to vote, as well and consequently their participation in democratic process began.

So far, Indian womanhood is concerned, a long gap is found in the standard and status of them. During the Vedic period women enjoyed a status and prestige in the society, husband and wife together constituted a unit in the

society. Women were treated as the embodiment of goddess of wealth, strength, and wisdom. Women had the freedom in different activities of the social and political life. But gradual changes took place during the later ages, as the period advanced, there was a gradual decline in female education. Consequently, there arose a tendency to curtail religious rights and privileges of average women.

Women's of the Aryan's time were crude hardy camp dweller who did not know urban luxuries. In the inter racial marriage, men were Aryan and women were non Aryans. Since the Aryan's held the view that a woman marrying below her caste or status demeans herself and family, no such stigma was there for men. This rule is valid even today to a large extent.

Gradually women were completely detached from the public life and the outer society. But because of women excellence in music, dance and poetry they began to appear on the scene to entertain men, woman became an object of men's pleasure, gradually the social evils like prostitution came into existence. Modern system of Devdasi or Murly which is being practised in south India is also a means of sexual exploitation of women. Position of Hindu Women had deteriorated in whole. They lost their ground both economically and socially due to lack of vigilance. Politically too they were isolated, so they became powerless. Being illiterate, they were unable to challenge the system and therefore submitted to it, and the system of child marriage, purdha pratha (system), sati pratha, restriction on widow remarriage etc. all social evils came into existence. The oppressive condition of women were contributed by the advent of Muslim in India too.

During the later part of the 19th century, several enlightened individuals and groups sprang up they were Raja Ram Mohan Roy, Dayanand Saraswati, Iswar Chandra Vidyasagar, etc. who mortified by the miserable plight of women. The Brhama Samaj (1882) and Arya Samaj, Ramakrishna Mission, Theosophical Society etc. were formed. Men provided leadership to these associations, while many heroic women worked hard to achieve social gains. The ultimate aim of the reform movement was to secure equal rights for women as human beings. As a result of these movement the Hindu society gradually started realising the need for giving a better deal to women. Consequently, legislations were passed validating the widow remarriage and the minimum age for a girl to marry was also increased.

In independent India, a series of legislations have had been enacted to improve the condition of women. But inspite of the laws and Acts evident have been provided that crimes and violence against women have not reduced even though they have received equality in status through the Constitution of India.

To look back again during the first three decades different women organisations , associations were emerged and had shown an active participation in the freedom movement and women emancipation. During this hot moment entry of Mahatma Gandhi into politics and his launching of Khilapat and Non-Co-Operation movement had encouraged the growth of women's movement , as Gandhiji brought out the mass, men, women every body to participate in the freedom movement. Women had participated actively in the non-co-operation as well as in the Quit India movement also. Many women were there who participated in the movement through extremist groups.

In India the conception of women's uplift or equal rights was advocated by Annie Besant, Sarojini Naidu, Maharani of Baroda, Rani of Mandi, Rameshwari Nehru etc. Women's movement in India achieved success in the field of their political representation first in 1917, the female enfranchisement were issued and by 1928 they were declared eligible for legislature also.

As the result of enfranchisement of women they had participated in the 1923, 1926, 1930, 1934, 1937 elections. During 1923 turnout of women were higher in the provinces where the women movement were most active. During 1926 three women were nominated , Dr. Muthulakshmi Reddy in Madras, Mrs. Ahmed Shah in United Provinces and Mrs. A. Kale in Central Province. The election of 1930 held during the Congress Civil- Dis- obedience movement, and naturally the female turn out was lower than 1926. Which was again increased remarkably during 1934 election. During 1937 election to provincial legislature both the male and female electorate were greatly expanded. Though female turn out was lower to the educationally backward areas such as in Bihar, Orissa etc. During 1937, 56 women were entered into legislature, and 41 seats were reserved for women in the Provincial Legislative Assembly also. The party affiliation of the candidates were as 36 Congress, 11 Independent, 3 Muslims League, and 1 Unionist. Women who were actively associated with A.I.W.C. as well as elected as Congress candidates were Hansa Mehta, Lakshmi Ammal, Vijaya Lakshmi Pandit, etc., women in the provincial legislature also participated in legislations.

After the independence a new chapter began, the framers of the Constitution acted on the principle, to provide every citizen Justice in social, economic and political field, Liberty of self expression and belief, Equality of status and of opportunity irrespective of caste, class and gender, and also signifies the dignity of 'each' individual. Thus the constitution of India granted to the women the right to vote and be elected and thereby govern a right which was traditionally denied to her through out the history of India.

In spite of the constitutional and legal provisions, women have not been able to get adequate and proportionate representation in the Lok Sabha, the top legislative body. The low percentage of women representative in Lok Sabha as well as the various factors behind it had already been explained in supra pg. 304.

1950 onwards till 1994 women parliamentarian happened to introduce almost 209 Bills in the both houses of the Parliament, (169 in Lower House, 1950-1994; 40 in Rajya Sabha till 1989). Out of all, 21.5% bills only were passed, 50.75% bills were lapsed and the fate of 27.75% bills were not known.

Significantly the Bills may be divided into 77 categories, which include 25 categories of women bills also. Few bills were (woman) introduced in connection with CSWI's report.

Women had taken active initiative in legislations were, (such as) Basav Rajeswari, Renu Chakraborty, Vidya Chenupatty, Usha Chowdhury, Pramila Dandavate, Bibha Ghosh Goswami, Susheela Gopalan, Subhadra Joshi, Miera Kumar, Indira Anant Mayadeo, Sumitra Mahajan, Gita Mukharjee, Uma Nehru, Manibhen Ballabh Bhai Patel, Jayanti Patnaik, Jayshree Raiji, Krishna Sahi, Kamalendu Matishah, Uma Bharti, Rajendra Kumari Bajpayee, Dil Kumari Bhandari, Bhavna Bhen Chikhalia, Girija Dr. (Smt.) , Bonily Khongmen, Lakshmi Kantamma, Dr. Susheela Nayar, Pratibha Devi Singh Patil, Susheela Rohatgi, Sushma Sen, Rajkumari Amrit Kaur, Shila Kaul, Parvati Krishnan, Dr. Sarojini Mahishi, Sharda Mukherjee, Mohsina Kidwai, Sushila Adivarekar, Margaret Alva, Seeta Parmanand, Radha Kumud Mukherjee, Veena Varma, Lakshmi N. Mennon, Chapla Kanta Bhattacharya, Kusum Krishna Murthy, Sharda Bhargava, Era Sezhian, Saroj Khapade, Tara R. Seth, Nandini Satpathy, Lakshmi Kumari Chundawat and Nazma Haptulla and few others.

66 Bills were on women issue, all of them were important but had passed only very few, government has also been taking initiative time to time to uplift the condition and status of women in India. The Committee on the Status of Women in India (CSWI) was appointed by the Government of India in 1971, to make an overall study of the condition of all section's women, and to make suggestion on the women to play their role in the building up of the Nation. The committee submitted its report in 1974, December 1st. Consequently the National Perspective Plan for Women (1988-2000 A.D.) was formulated by a core group constituted by the Development of Women and Child Development, under the Ministry of Margaret Alva, Minister of state for Youth Affairs, Sports and Women and Child Development in 1988, but still the previous table (see pg. 302) have shown the gradual increase in violence and crimes against women in India, some strong steps and amendments in the existing laws are needed to resist the ever increasing crimes, that can be supplemented to some extent by filling up the loopholes in the existing laws, which could be possible, if parliament would have passed the Bills on Women, introduced by the women parliamentarian, as far the Bills were introduced according to the requirement of the women folk in general.

Indian women are exploited physically, mentally, economically through different process, which are contributed in the rise of crimes against women. To check the crimes and discrimination different Acts were made, though amendments were also made in the existing Acts, such as:

- (1) The law commission had its 84th Report on Rape and Allied offences proposed certain changes in the I.P.C. and Cr. P. C. on the basis of the recommendation the government amended the law on rape and introduced the Criminal law (amendment) Bill in 1980, which was ultimately passed as an Act in 1983.
- (2) To protect women victim, the law against the practise of widow burning or Sati, The Sati Prevention Act was made in 1987.
- (3) The Immoral Traffic (prevention) Act was first enacted in 1956, in 1986 some amendments were made in the existing laws.
- (4) Dowry prohibition Act was made in 1961, to fulfil the loopholes in the existing laws amendments were made in 1984 and again in 1986.

- (5) To protect the image of women in degrading and undignified ways the Indecent Representation of Women (prohibition) Act was made in 1986.
- (6) The Hindu Succession Act 1956, provides equal share to women in the properties of their father. Section 14 of the Act gives women the right to acquire absolute ownership of property.
- (7) On the recommendation of the CSWI, Family Court Act was made in 1984, with a view to promote conciliation in and secure speedy settlement of disputes relating to marriage and family affairs and for the matters connected there with.
- (8) The Equal Remuneration Act was passed in 1976, this Act provides equal pay for men and women for same work.
- (9) Maternity Benefit Act was made in 1961 to provide for maternity leave to women working in factories, mines and etc.
- (10) The contract labour (regulation and abolition) Act 1948 has been amended upto 1976, provided for the establishment of a creche where 30 women are employed (including casual and contract labour).
- (11) The Suppression of Immoral Traffic in women and girls Act was first made in 1956 and in 1986 few amendments were made.

The Acts are not upto aspiration and desire, therefore, the necessity to put women's right on the National agenda was reflected in the enactment of the National Commission for Women Act 1990, by the Parliament of India, consequently the commission (NCW) was constituted on 31st of January in 1992. The formation of NCW was recommended by CSWI. Subject to note that the amendments and enactment which were made after 1975, were recommended by CSWI.

However the commission (NCW) was set up with the main objective of safeguarding the interest of women, gaining for them equality of status and opportunity and eliminating as far as possible any discrimination against them.

Interestingly, though it is the high powered autonomous apex body for women, along with the active help of the non government organisations and commissions legal units, the commission reviewed certain laws effecting

women and only '*RECOMMENDED*' amendments thereto and '*SUGGESTED*' remedial measures to meet the lacuna, inadequacies and shortcomings in such laws, which included the Dowry (prohibition) Act 1961; cognizance of offences relating to bigamous marriage; sale of minor girls including child marriage Act 1929.

The commission has also organised different seminars, workshops, conferences etc. and made some recommendation also to the government, such as seminar on child rape, on medical legal psychological and rehabilitation aspect; national workshop on women employment, equality and impact of economic reforms; workshop on gender perspective for the electronic media; workshop on infant feeding practices and the law; conference of Inspector General of Prisoners for the custodial justice of women prisoners; workshop on tele news and information values and perspectives; conference on women's study centre etc., even if it has given the power of a civil court trying suit, but it has hardly done such type of work rather recommendation and suggestions to the government, perhaps due to this most of the parliamentarians are not happy with the performance of the commission. To signify, recommendation can not fulfil the loopholes of the existing laws, but it need legislations, which is possible by creating pressure on government from and within the parliament.

Actually, maximum involvement of people at the grass root level is needed to make successful the development and democracy. Local Self Government (Panchayat Raj) is an important political instrument and a vital conduit for popular participation in democratic development. It serve as a forum for the promotion of local initiative, and a modality for enhancing people's political consciousness and awareness, as well as their direct participation in self rule. Women's participation in these institution assumes vital significance in the context of their viability in local decision making process.

For the majority of the women living in the rural areas and belonging to the weaker section of the society, participation, initiative and leadership in rural political institutions would be of immense help not merely for their own empowerment but also in bringing to bear a feminine perspective to the process of planning, policy formulation and execution of rural development programmes. With this in mind legislation was passed for revitalising these grassroots representative bodies and providing for 30% reservation of seats

for women. By reserving seats and removing co - option, women can contest these elections, putting an end to the 'nomination of favoured persons by male political bosses'.

Though reservation has been given at the grass root level, but this level is not the ultimate body to make legislation. Eradication of social evils and economic inequality against women can be better removed by the legislation made by the parliament and state wise by the state legislature, Women's economic and social oppression could be removed well by if they would be able to participate in the political process of the country, which could be possible if women will be given 33% or more then that reservation of seats at State Assembly and at Parliamentary level.

Women's reservation Bill was introduced in parliament on 12th September 1996, one day before the session was closed; again the Bill was moved on 16th May 1997 repeatedly one day before the session was closed. Even if the election manifestoes of almost each party declared the reservation of seats for women at State Assembly and Parliamentary level, but inspite of that a storm of opposition had appeared violently on the part of few political parties. Most painful incident was appeared on 16th May 1997 when the Bill was moved by Prime Minister Sri Inder Kumar Gujral who was humiliated and insulted by Janta Dal working president, Mr. Sharad Yadav who opposed the Bill and forced a postponement. Mr. I. K. Gujral's humiliation began when he stood up to introduce the Bill. Member of parliament of government side (United Front) mostly from the OBC's and Minorities headed by Mr. M. A. Fatmi (JD) and Mr. R. K. Yadav , immediately began shouting slogans, demanding reservation for their communities. The Prime Minister continued to stand with a sheet of paper in hand as arguments moved back and forth, and he was silent since no help came from treasury benches to help and rescue him, ultimately he asked for National debates on the Bill, because if the Bill would pass, a new chapter of social justice will be include in the Indian Democracy.

Though according to the ICSSR - CDS, India Today nation wide survey of 10,000 respondent published recently, 73 percent of the men and women believed that women should be more active in politics and 80 percent of them supported reservation.

So far the views of politicians and important personalities are concerned, it's

found that a clashing difference is persisting which have gone beyond the party line.

Janta Dal chief party whip Mr. Ram Kripal Yadav argued-we won't allow the Bill to pass until the OBC's are included; Uma Bharti (BJP) also wanted the same.

Jaipal Reddy of Janta Dal on the other hand had says- it will address the important issues of literacy and morality. Without the involvement of women in policy making we can make no progress even with, population explosion or dowry deaths.

On the one hand where former Maharashtra chief Minister & Congress leader Mr. Sharad Power supports the view of former Chief Election Commission of India Mr. T.N. Seshan that, we had more women in politics and that women are less excitable and more objective, they will make politics more sober.

On the other hand , congress M.P. and former bureaucrat Ajit Jogi, openly opposed the Bill and said , let women come up naturally like Indira Gandhi and Uma Bharti; by Mr. Jogi's deplorable comment it seems that he is not aware about the socio - economic condition of our women.

Where as the Bill was opposed by Ms. Uma Bharti at the same time it was supported by Mr. Jaswant Singh of BJP. He said that, women must be able to have a say in their own destinies.

Renuka Chowdhary of TDP said that - There are quotas on the basis of caste, why not on Gender? but Miera Kumar of congress said that she would not like to pass the Bill until quotas for SC/STs.

Arrangement for the face-to-face interview with the women member separately with everybody of 10th Lok Sabha made. Out of 39, interview of 26(67%) women member could become possible by myself. 70% respondent were in favour of reservation of seats in Lok Sabha and State Assemblies.,8% were indifferent (Obeys parties view), and 23% had opposed the reservation.

Those who supported were Smt. Basav Rajeshwari, Smt. Malini Bhattacharya, though they think that some minimum educational qualification is necessary for the membership of parliament to promote efficiency and promptness but still they are in favour of reservation . Smt. Bibhu Kumar Devi said that

reservation at ministerial level is not necessary but for Lok Sabha there must be it is. Smt. Santosh Chowdhury also supported the reservation. Smt. Saroj Dubey said that, along with the seat reservation there should be 30% reserved seats in jobs also for women. She made clear -"Long plan have been made on women, 50% of its implementation would be enough to bring a massive change in the Indian Society," therefore, more women should be brought in decision making bodies. Najma Heptullah the Dy. Chairperson of the Rajya Sabha said, The National Perspective Plan for Women had provided an in-depth study of the problem of women. The holistic approach advocated by the plan is indeed laudatory. But how far the could go to ameliorate the condition of women and prepare them for meeting the challenges of development depends, as rightly commented by the National Commission on Self Employed Women and Women in Informal Sectors, in its Report entitled 'Shramshakti', that, the presence or absence of a political will is a very crucial factor in determining the success or failure of a programme. Where anti women tradition are perpetuated, and the various mechanism, specially the delivery mechanism, is consciously and unconsciously, working against women, the presence of a strong political will perhaps, becomes the single most important factor to bring about a change in the status of women. Dr. (Prof.) Girija Devi said, if backwardness dominates the scene, the women is generally tortured. In the working field, she works at lower pay, therefore, women should be brought more and more in decision making bodies, which requires reservation of seats. Smt. Susheela Gopalon supports the reservation in her view that parliament decides the fate of the nation that include women, Smt. Kshirsagar Kesharbai, supports the reservation but at the same time she said that economic independence of women is also equally important. Prof. Savitri Lakshman wanted improvement in women literacy, economic and political emancipation, and reservation at all levels. Smt. Sumitra Mahajan, Dr. Padma had same view about requirement of reservation. Smt. Pratibha Devi Singh Patil, said though 30% seat are needed to be reserved but at least 25% seats should be reserved for women. Smt. Surya Kanta Patil said for the proper emancipation of women though political reservation is needed but education should be given to them and they must be economically independent with their financial assistance to their family. Smt. Puspa Devi Singh said that reservation is the only way to bring more women in parliament, which is evident from the reservation at grass root level. Smt. K.S. Soundaram, illustrated that along with mass education, specific opportunity to women at

50% seats should be reserved for them at state and parliamentary level. Smt. Chandra Prava Urs and Dr. Girija Vyas also wanted reservation of seats for women. Significantly, Dr. Vyas said after the Bill was introduced and negative attitude of few male members that the men are scared of losing 180 seats in the parliament- cited from India Today. Smt. Geeta Mukherjee opined that women must be emancipated economically, socially and then politically. Political emancipation had a great role in the re-structuring the social and economic system. She also favoured women's education, and finally supported the reservation of women at parliamentary and state legislative levels.

Two women were completely indifferent regarding the question of reservation they were Smt. Frida Topno and Ms. Kamla Karidulla.

Those who opposed the reservation were Ms. Vimla Devi said that reservation had given at panchayat level and women can enter through there to state legislature or to parliament. It is felt that the comment, is an absurd issue.

Rita Verma, said that reservation will make women weak, Shila Gautam does not believe in political emancipation but wants economic emancipation fully. Smt. Bhavna Chikhallia said, deserving candidates should get ticket, therefore, no need of reservation. Smt. D.K. Bhandari and Smt. Shila Kaul also had not supported the policy of reservation, Smt. Vasundhara Raje had opined same as to Smt. Bhavna Chikhalia.

Looking into the matters of women it is really surprising that why and how the above few members of Lok Sabha were not in favour of reservation, knowingly the existing socio political and economic structure of the society and the role of women in that. Perhaps Smt. Pramila Dandavate has rightly remarked that- Man alone can not decide the future of the country. (India Today)

A group of scholar also have supported the policy of reservation and attached their view with 'Towards Equality' that :

The process of Indian women coming in to their own 'politically' has been slow and halting because Indian political culture is political, and the force of tradition has been particularly against participation of women in politics. Improving the political status of women is an integral aspect of the overall problem of socio economic change and 'broadening the political elite structure'. At a later stage of development changes in the socio economic

order may buttress changes in the political status of women but “it has to be other way round in present day India”.

The failure of Indian society to “look upon women’s participation with sympathy and understanding” is an exceedingly retarding factor in political socialisation of both men and women. A 30% reservation of seats in the legislative bodies for women will alter the very character of our legislature and will compel the political parties to change their strategies and tactics and induce them to give women their due. Reservation of seats for women cannot lead to their becoming ‘isolated pockets in the nation’ because ‘women are not marginal to society as a minority group might be’. It could, instead lead to increase in women’s participation and motivate them to shoulder their political responsibilities.

If ‘access to policy making powers and facilities is a component of social status’ then the presence of more women in the legislature will help to direct the rate and type of changes in the position of women. Only a system of reservations, increasing the number of women representatives will help to broaden the base of women’s representation in the legislative bodies.

Such a transitional measure to break through the existing structure of inequalities will not be retrogression “from the doctrine of equality of sexes and the principle of democratic representation” and may serve the long term objectives of equality and democracy in a better manner than the present system where inequalities get intensified. As compared to the situation before independence when with a system of reservation women constituted 3.3% of the membership of the central legislature, the average proportion of women in parliament since 1952 without reservation has been roughly 4%. The existing limitations on the role being played by this minority of women legislator may increase if their number decline further with the continuation of the already recognised trend in this direction.

The CSWI had submitted their report in 1974, in which recommendation for the reservation at grass root level were made, no recommendation was made for the reservation at the parliamentary or State Assembly level. Smt. Indira Gandhi was the Prime Minister of India for 16 years, even after the report was submitted she was elected for 7th Lok Sabah in 1980 and was the Prime Minister again but, she could not attracted any such necessity, Smt. Margaret

Alva in her Article 'Indian Women Her Ascendency in politics' in C.K. Jain's W.P.I. said that-In spite of all the constitutional and legal guarantees and galaxy of outstanding leaders including a Prime Minister for 16 years women in India could not get proper representation in the Indian Parliament. But Smt. Gandhi in an interview said "I am at self-reliance for my country. We must be self sufficient in food and at basic needs of our people. These includes education, health, service and employment opportunities. We must modernise our society but without alienating our people from their ancient culture.

She made more clear that during pre independent India politics means freedom movement, but later it means to consolidate freedom by taking the country toward self reliance, and ensuring that the fruits of freedom reach down to all our people. Otherwise freedom can not be secure, nor can there be social, economic justice or condition in which people can live and work in harmony.

Looking back to all the factors, evidence , opinion , performance of women parliamentarian, fate of the bills, different Acts and Laws for women this can be sketched out that, " the contribution of women parliamentarian are in no way less significant than those of their male counterparts in the Indian Parliament. For, evident, women parliamentarian have pioneered social legislation which have important bearing on the structural aspect of Indian Society . They have tried in protecting the rights of Indian women and in promoting their interests in general welfare. Though their natural preferences were and are for women upliftment, children's welfare and social reforms, they also have evinced keen interest in politics and administration.

In fact recognising the limitations in using law as an instrument of social change, policy makers have adopted positive discrimination in favour of women in certain areas. They have tried to identify the powerlessness of women and to remove or at least to reduce them. Recognising the enormous burden which women carry within and outside the family, they have sought to reduce their oppression through a series of welfare and economic policy pronouncement. In the policy making the ministers have a significant role, and if the token preference of women in Government (see Annexure B) as against their numbers as voters is to change, then it is utmost important that we all have to formulate institutional mechanism and work out concrete measures to ensure and enhance women's involvement and representation in position of power

and decision making. Women must be inspired to enter legislative bodies at all levels. The more women we have in position of decision making the more hope they will generate for the rest, because it is presumed that it is the fact of non sufficient representation of women in various position at present, is responsible for their low status of share in development.

Actually, parliament is not only a symbolic fighting ground at varying view points, it also symbolise unity within diversity. India is a vast country inhabiting people of different castes, religious faith, each having customs, traditions, history and culture of their own. In parliament they intimately get to know all those when they meet, interact and make friends, which help to develop the concept of oneness of the country. Parliament is a great uniting force and a place of learning. The action and interaction leads to new horizon of learning. All this inspire a concept of an all round development of the country, of collective responsibility of commitment to a common cause of building a better India for the citizen of tomorrow. : said Phul Renu Guha

Though the study has been concluded with the words that women must get reservation at the Parliamentary and state Assembly level, their performance in the house had shown active and positive, women parliamentarian are quite careful about the problem of women folk in general.

But, the above principle writing and assessment do not allow us to escape from the critical assessment of the study.

It is agreed that the women ministers in each house were in below average percentage (see Annexure/B), but still there were many women misters who had not played any significant role in the House, nor introduced any bill, for instance Dr. Girija Vyas, Ms. Mamta Banerjee, Chandrasekhar Margatham, Chowdhury Rasidha Hoque, Shila Dixit , Sukhbuns Kaur, Sumati Oraon, Ms. Selja, Kumudbhen Joshi, Jahanara Jaipal Singh etc.

About the last seven ministers excluding Dr. Vyas, Ms. Benarjee and Smt. Margatham much were not known, but they had good reputation in the government. Two of them purely from Rajya Sabha, and 5 from Lok Sabha.

Duration and position of these seven ministers are given below in nutshell-

CHODHURY, SMT. RASHIDA HAOQUE,

a graduate, social and political worker; became the member of congress party in 1950; in 1977 she was elected to Lok Sabha. For few months in 1979-1980 she was Union Minister of State in the Ministry of Education Culture and social welfare also.

DIXSHIT, SMT. SHEILA,

educationally completed M.A., professionally was a political and social worker; Smt. Dixshit was a member of 8th Lok Sabha (1984-89); From 1986 to 1988 she was the Union Minister of State of parliamentary affairs; from June 1988 to December 1989 she was the Union Minister of State of Parliamentary Affairs and in the Prime Minister's Office.

KAUR, SMT. SUKHBUNS,

a graduate, social and political worker. Elected to the Lok Sabha for consecutively four times (7th, 8th, 9th & 10th). Smt. Kaur became the Minister of State, in the Ministry of Civil Aviation and Tourism, (Under the Department of Tourism)

ORAON SMT. SUMATI,

not much qualified (Matric) was by profession an Agriculturist and Social and Political Worker, was elected to Lok Sabha in 1980, 1984 and 1989.

Smt. Oraon was the Union Minister of State of environment and forest from February, 1989 to July 1989; and from July 1989 to December 1989 she was the Union Minister of State, Environment and Forest.

SELJA Ms.,

An M.Phil qualified lady professionally an Agriculturist, social and political workers. She was elected to Lok Sabha during 10th general election in 1991, and became the Union Deputy Minister in the Ministry of Human Resource Development (Department of Education and Department of Culture) from July of 1992 onwards.

JOSHI, Ms. KUMUDBHEN M.,

professionally was an Agriculturist and educationally completed graduation. Ms. Joshi was elected thrice to Rajya Sabha (1973, 1976 and in 1982)

From October 1980 to January 1982 she was the Union Deputy Minister in the Ministry of Information and Broad Casting, and from 1982 to 1984, She was the Union Deputy Minister in the Ministry of Health and Family welfare.

Ms. Joshi was the former General Secretary of D.C.C. (bulsar) in Gujrat and P.C.C. in Gujrat. She had also organised different party programmes.

SINGH, SMT. JAHANARA JAIPAL,

a social worker by profession. She was the member of Rajya Sabha from 1958 to 1970; and re-elected in 1972. Smt. Singh was the Union Deputy Minister in the Ministry of Transport and Civil Aviation from 1966-67; From 1967-1969 she was the Deputy Minister in the Ministry of Tourism and Civil Aviation; from 1969-70 she was the Union Deputy Minister in the Ministry of Education and Youth Service.

Altogether 61 women representatives in Lok Sabha, who could not show any performance. During each Lok Sabha except 10th, a good percentage of women could not participated in the debates (according to available Lok Sabha debates), and in average the percentage of silent members were nearly 35%. Therefore if the reservation is allowed then the assumption is made that out of 181 almost 63 women members will remain silent.

Not only this but Reservation also have certain drawbacks that we must not overlook:

1. Separate Constituency for women would narrow their outlook.
2. Such system of special reservation may precipitate similar demands from various other interests and communities and threaten national integration.
3. Once the privilege of reservation is granted, it is difficult to withdrawn.

But, this is also true that the exploited and oppressed class or category or minority get safeguard through reservation in all aspects, and so far records revealed the fact that exploitation, oppression and violence against women

are increasing day by day, and even after the 50 years of independence it could not resisted.

Although, Prime Minister Rajiv Gandhi had a high admiration for the qualities of women, He wanted to empower the women and wanted these qualities to be used in the personal development and in the development of the Nation. For these purpose he took several steps too. Such as the announcement of New Education Policy, establishment of the Department of Ministry of Human Resource Development, separate Department of Women and Child Development, etc. But his sudden assassination could let him to fulfil his dreams in respect of women. He was an exceptional supporter of Women's right. Now hardly anybody who can fulfil his vacuum.

Therefore, the demand of Women in Indian Society for their reservation have rationality in the question of it self, and if the reservation can be given at Grassroots level, simultaneously to pointed that the assurance of particular number of seats might make all women active to perform their role properly, and also can legislate some important laws such as to stop the 'Devdasi System' legislation like equal pay for equal work at unorganised sectors too and etc.

