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PROJECT WORK

CORE-14

WOMAN

EMPOWERMENT

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Both Central and State government of India, vehemently, aspires for a Society which is forward-looking, bias-free and radical-thinking. Every authority yearns to have a reformist vision. A revolutionary enterprise is expected with a tolerant perspective. Thus different programs and schemes are launched by the government to pacify the Society from the fiery discord that recall the progress towards any unexpected social catastrophe. The government operating both in pre-independence and post-independent phases has also taken necessary steps to introduce new regulations that reduce the social hostilities towards women. Social issues like inequality in sex ratio and lower literacy rate are prioritised. These inequalities have compelled the government to recognize the issue related to women and introduced different schemes and acts to fight with the atrocities against the women and uplift their spirit greater opportunity for contribution in country's economy and development.

Abstract

Indian women are struggling for equality and the acceptance in a society which still hails men at the pinnacle of social hierarchy. A negative sex ratio and lesser work participation and literacy rate as reported in census data are the confirmation of the gender discrimination which both actively and passively influences the demography. Government of India has taken enough initiative to promote women empowerment by introducing different schemes and policies, which not only improves the social status of the female population, but also as a solution of different social plights like maternal mortality, female infanticides, female foeticide. Apart from government schemes, different bill and acts from both pre and post-independence period.

Introduction The Progressive contemporary society is profoundly backed by the government

Unlike many of the modern nation states in the world, India has adopted the path of democratic decentralisation to realise the Principle of equality, fraternity and Prosperity. Especially, since 73rd constitutional Amendment Act 1992. Such process develops more people centric approach with incorporation of women participation in all development programmes say water, sanitation health, education, child development environment, etc under three tier Panchayati Raj System of local governance. District Block and village level. A study of a village panchayat located in scheduled area of backward Sundargarh district, Odisha, India reveals that tribal women participate in any development activities as manipulative rather than 'authentic' because of centralised bureaucratic system, influence of remote controlled political master and above all domination of patriarchal structure in sociocultural system.

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Introduction of women Empowerment

We live in the world's largest democracy. It has been enshrined in the Preamble to our constitution that the basic objective of our democracy is the upliftment of the people. Every citizen of our country, irrespective of his sex, religion, community, place of residence, caste, creed or economic status, shall be provided with equal opportunity to develop economically, politically and socially without any exploitation.

India is an agricultural country and 70% of its population lives in the villages. Unfortunately, the rural population does not have the same resources for development as the urban population has in the absence of literacy, awareness, resources and communication facilities the rural populace can not easily access the government officials, courts or banks and financial institutions. In this context, Mahatma Gandhi opined that the growth and development of rural people can be facilitated.

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only by their inclusion in the governance.
He wrote in 1946 in Harijan that "independence should start from below. Every village should have Gram Panchayat. It will have complete powers and role. This means that every village should be self-reliant" This hypothesis of Gram Swaraj postulated by Gandhiji is the actual manifestation of an ideal Panchayat. Gandhiji wanted Panchayat to be the autonomous units of local self-government. In order to realize Mahatma Gandhi's dream of Gram Swaraj the constitutional committee mentioned this in the Article 40 of the directive principle.

According to Article 40 state shall take steps to organize Panchayat and endow them with such powers so that they can properly implement the rural development programmes.

In accordance with this the Government of India constituted Panchayats and Nagar Palikas and endowed them with powers by bringing about the 73rd and 74th amendments to the constitution. Under these amendments 29 subjects have been brought under

the Panchayat. The Panchayat have been empowered to formulate plans for social and economic development.

One of the main features of the 73rd constitutional amendment is that it has been paved a new way for the development of women, so that the rural folk and especially the poor one can come into government through reservation. At every level of Panchayat Gram Panchayat, Taluk Panchayat and Zila Panchayat $\frac{1}{3}$ rd of the posts of Panch / Sarpanch have been reserved for the women. Thus the women have been provided with an opportunity to take active part in the overall development of their areas.

Posing a new challenge to the society, this has been viewed as a new norm for women empowerment.

Although the issue of gender equality and women's empowerment have long been

debated and demanded world wide. The declaration of the MDGs in 2002 provided a new urgency to education and women's issues. With the deadline set at 2015, the eight MDGs - which range from halving extreme poverty to halting the spread of HIV/AIDS and providing universal primary education - bring together the entire world community to form a blueprint to meet the needs of the world's poorest, and fight inequality and injustice.

While many advances have been made by women, their inferior status to men continues to be a global phenomenon. As one of the 191 member states of the United Nations, India is also bound by MDGs and is accountable to fulfill these goals. Globally, India is one of the fastest growing economies and a knowledge super-power, yet it has the largest number of illiterate women in the world and is ranked 101 among 136 countries in the Global Gender Gap Index. Within India, literacy figures show a significant gender gap: 82.14% of men as compared to 65.46%

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women are literate. Maternal mortality is the second - highest in the world and its negative sex ratio is among the worst in the world. In the Education for All Development index, India is among the lowest 22 on the scale of countries. A 2004 United Nations Educational, Scientific and Cultural organization report puts India high in gender disparity.

The dismal condition of women does not however, mean that the government of India has been silent over these issues. The constitution of India enshrined very progressive rights for women and stipulated free and compulsory education for girls and boys. There is also provision for affirmative action for women and other disadvantaged groups. In fact it has adopted ambitious targets related to development that are in line with, and at times more ambitious than, the MDGs. For example, the reservation of 33% seats for women in Panchayats is a bold step by the government

for the political ^{Main body} representation of women.
Historical background of Panchayat Raj in India:

"Panchayat" is not a new word for this country. Giving Priority to public good over Private interests by rising above Petty issues has been an ancient tradition of this great nation. Panchs are considered as Parameshwar are God. The word "Panchayat" has originated from the Sanskriti word "Panchayatam" meaning collective decision of five people.

The modern Panchayat system has its roots in the "Chaufals" caste. "Panchayat" and family "Panchayat" sacrificing self-interest for the family, family interests for the village, village interests for the region and regional interests for the world have been a university accepted rule since the Vedic period, it has been our tradition to resolve disputes through mediation.

and discussion based on the principle of non-violence.

Thus our usual life prospered through a feeling of mutual co-operation and co-ordination, Rigveda mentions an institution called "vidath" in which every body used to sit together. Active participations of women was considered necessary in the vidath in the post-vedic era Samiti and Sabha and in the ages of epics, Parishad replaced vidath. As the society became more and more male dominated. The importance of women became limited and their role in the affairs of the villages became less and less. In the Gupta period the role of Panchayat was mainly reduced to that of "Nary Panchayat" Government usurped the areas of social good and development over the years village Panchayat were properly established again when the British realized that only the local institution can carry out the execution of local works properly. But the Panchayats during the British Raj were not

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True representatives of the people. Panchayats became a medium of exploitation of the poor and lower casts by the higher casts and the rich. By the mid period of British rule Gram Panchayat were also dead. But the freedom movement gave impetus to the demand for local self rule.

The growth of Panchayat Raj after Independence Great personalities like Mahatma Gandhi Jawaharlal Nehru and Jai Prakash Narayan stressed upon the need for Gram Swaraj and tried to give it its rightful importance. Ultimately on 19th November 1948, clause 40 regarding the Panchayat was added to the directive Principle in the constitution. But there being no boundation on the state to implement directive Principles and no mention of Panchayat and Zila Panchayat in the constitution; Panchayat Raj couldn't grow in the country for 45 years. After independence Although attempts were made based on the recommendations of various committees

Like Balwant Raj Mehta committee, Ashok Mehta committee, GVK Rao committee etc to re-organised panchayat, but there was not much improvement in their conditions. Thus it's become necessary to bring about constitutional obligations to consolidate the Panchayati Raj

Seventy third constitutional Amendment:

A Revolutionary change

The Need for 73rd constitutional Amendment: In order to have a uniform structure of Panchayat all over the country to conduct independent timely elections and to invest responsibility and authority along with sufficient financial resources coupled with adequate representation to the dalits and women in the Panchayats. 73rd amendment act was passed.

Following important provisions have been made under this Act:

* Three tier System:

Gram Panchayat.
village level.
Tampal Panchayat at block level.
Zilla Panchayat at District Level.

- i) An independent election for free and fair election.
- ii) A tenure of 5 years for panchayati Raj institutions in every state and compulsory organizations of new panchayats within 6 months of the end of tenure.
- iii) Reassessment of financial conditions of Panchayat every 5 years by the finance commission.
- iv) Reservations for SCs and STs at every level of Panchayati Raj based on their proportion of their populations to the total population in the Panchayati area. $\frac{1}{3}$ rd of these reserved posts will be reserved for the SC/ST women.
- v) $\frac{1}{3}$ rd reservation for women in the post of Sar Panch. in Gram Panchayat and President of Zilla Panchayat/Taluk Panchayat.
- vi) State Election commissions have been empowered to reserve for backward classes (Articles 243D, 243E)

Hence, 73rd constitutional amendment not only attempts to bring uniformity among Panchayati Raj institutions, but also ensures participation of weaker section in these institutions.

Panchayati Raj in Madhya Pradesh:

In accordance with the Balwant Rai Mehta Committee recommendations, Madhya Pradesh Panchayati Raj Act 1962 was passed to bring about uniformity in the Panchayati Raj system in the state. Three tier Panchayati Raj institutions were formed and their first general election held. However, Zilla Parishads / Jampad Panchayats couldn't be formed. Second general elections to Gram Panchayats were held in 1970, election to Jampad's at block level, were conducted, for the first time in 1971. In 1978 second election to Jampad's and third election to Gram Panchayat's were held, but ZP₃ could still not be formed.

The act of 1962 was amended 20 times between 1962 and 1978, to overcome many of the practical difficulties. Madhya Pradesh Panchayati Raj Act 1981 was enacted to remove the faults and limitations of the 1962 Act. In this way necessary amendments were made from time to time to improve and empower the Panchayati Raj system in Madhya Pradesh and in

1993 — a new Panchayati Raj Act was created.

Madhya Pradesh Panchayati Raj Act 1993:

Madhya Pradesh is the first state, where a new Panchayati Raj Act was passed in accordance with the 73rd Amendment on 30th December 1993 to establish a three tier Panchayati Raj. 4,52,507 Panchs, 30,772 Sarpanch and UPSarpanch in 30,922 Gram Sarpanch, 8779 members in USG (JPS). Get elected in the election held on 25th May 1994, out of this in 10,656 that in almost 1/3rd Gram Panchayats, Sarpanch Post were reserved for women and only women got elected for them. All the three tier of Panchayat were provided with their respective responsibilities, duties and authority under the Madhya Pradesh Panchayati Raj Act 1993. Requisite training have been organised in order to enable all the office bearers, Sarpanch, Panch and officials of the Panchayats to carry out their responsibilities properly and ably.

On the completion of the tenure of first 5 years. The second elections the 3 tier Panchayats were held on 28th January 1 Feb and 7th

Feb 2000 in three phases as a result of which 22029 Gram Panchayats, 313 Gram Panchayats and 15 Zilla Panchayats were formed.

On 21st January 2001, The Madhya Pradesh Government amended the Madhya Pradesh Panchayati Raj Act to replace Panchayati Raj with Gram Panchayati Raj and G. Swaraj. This is a revolutionary turn in the basic principle of the Govt of Madhya Pradesh. The concept of Gram Swaraj in Madhya Pradesh is based on direct authority and power to the rural populous; without any intermediaries. This concept believes that the villages are capable to carry out their development and resolve their problems on their own. The Gram Sabhas have been empowered with financial resources and to levy taxes. In order to make them financially self-reliant Gram Sabhas have also been given powers and responsibilities for formulating and executing plans for social justice and development.

Formation of standing and Adhoc committee has been provided for execution of the sessions taken by the Gram Sabha. The participation, usefulness and interests of SCs, STs, OBCs and women has been ensured in these committee.

Thus the Panchayati Raj in Madhya Pradesh has been successful in the direction of implementation of three tier Panchayati Raj system and accordance with the 73rd Constitutional Amendment realization of rural self-government, consolidating participatory development plans, execution of plans relevant to the subject enumerated to 11th schedule of the constitution for economic development and social justice, proper guidance and training to the Panchayati office bearers and fostering fast paced rural development by making Panchayats aware of their right, duties and responsibilities.

Participation of women in Madhya Pradesh Panchayati Raj:

The Government of Madhya Pradesh has taken the historical steps of increasing

the Percentage of reservation for women from 33% as envisaged in the 73rd Constitution Amendment to 50%. This is an extremely significant positive attempt to bring the women leadership at par with the men. Most of the parts of Madhya Pradesh are in the grip of superstition and ignorance, where women are considered as slave. Although the participation of women in the work force is more than that of men, but still they are almost entirely dependent on men, getting no opportunity to develop an ability to take independent decisions. But the situations are changing with the growth of means of communications and spread of literacy.

SR	Panchayat	Post	Total post	SC	ST	OBC	Unites covered	Women				
								Total	SC	ST	OBC	Unites covered
1	2	3	4	5	6	7	8	9	10	11	12	13
1	District President		45	7	8	13	17	17	3	3	5	6
	Panchayat Member		734	120	184	156	274	248	42	62	52	92
2	Jampad President		313	40	115	61	97	111	13	41	24	33
	Panchayat Member		6456	1006	1722	1264	2464	2159	324	583	443	809
3	Gram Sarpanch		22029	3171	7343	4095	7420	7384	1053	2461	1384	2486
	Panchayat Panch		31427	49448	85639	57008	122752	106491	16865	29181	19707	40740
Total			344424	53792	95011	62597	133024	116410	18298	32331	21615	44166

Even though the challenges are not yet over but almost 20 years after the 73rd constitutional Amendment there is a ray of hope for the improvement of leadership abilities and political emancipation of the rural women in Madhya Pradesh.



Women empowerment

Methodology

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Women empowerment is empowering the women to take their own decisions for their personal development as well as social development. Empowerment of women would mean encouraging women to be self-reliant, independent, have positive self-esteem, generate confidence to face any difficult situation and incite active participation in various socio-political development endeavors. In the ancient times, women were treated very badly by family and society, they were not given education and were only restricted to doing household tasks. They were kept completely oblivious of their right and development. Women make up half of the country so in order to make the country an entirely powerful country, women empowerment is very necessary. These are various ways in how one can empower women. The individuals and government must both come together to make it happen. Education for girls must be made compulsory so that women can become literate.

to make a life for themselves.

Women must be given equal opportunities in every field, irrespective of gender. Moreover, they must also be given equal pay. We can also empower women by eliminating child marriages in India, which is commonly conducted in village areas. Various programs must be conducted where they can be given the ability to defend themselves in case they face financial crisis. Most importantly, the shame of divorce and abuse must be thrown out of the window. Many women stay in abusive relationships because of the fear of society. Parents must teach their daughters, it is okay to come home divorced rather than in a coffin.

Women empowerment in the truest sense, will be achieved only when there is attitudinal change in society with regard to women folk, treating them with proper respect, dignity, fairness and equality.

Conclusion



Women can be empowered in various ways. It can be done through government schemes as well as on an individual basis. At the individual level, we should start respecting women and start giving them opportunities equal to men. We should promote and encourage them for jobs, higher education, business activities etc. Respect them, Respect their emotions.

① Bhardwaj R.K., "Parliamentary Democracy and Legislators National Publication.

② Chakrabarty Dr. Bidyut & Rasendra Kumar Pandey; Indian Government & Politics Sage Publication.

③ Chatterjee Somnath S. "Keeping the Faith Memories of a parliamentarian" Harper collins 2010.

Firstly: Article 356 and related provisions were regarded as a bulwark of the constitution an ultimate assurance of maintaining or restoring representative government in states responsible to the people.

Secondly In a fairly large number of cases the invocation of article 356 has been found to have been not only warranted but inevitable.

Thirdly: if this article is deleted article 356 would lose relevance and use of article 355 in the absence of 356 might bring a drastic change in union - state relations which may be worse from the point of view of both the state and the union. The ultimate protection against the misuse of article 356 lies in the character of the political process itself. The commission is therefore for generating a constitution culture that relies on conventions and treats them with some respect as a constitutional provision. The commission therefore recommends, in the spirit of the framers of the constitution that article 356 must be used sparingly and only as remedy.

of the last resort and after exhausting action under other articles like 256, 257 and 355. Though the constitution provides for the imposition of the President's Rule in the case of failure of constitutional machinery in the state, yet unfortunately even this power has been misused again for partisan ends large number of state governments have been dismissed so far and the state assemblies have been suspended or dissolved keeping in view the interests of the ruling party at the centre and that too in certain cases without the recommendation of the Governor. This has undermined the constitutional structure on the one hand and the federal system as well a parliamentary system on the other.

Suggestion



Women empowerment plays an important role in the development of the country. Empowerment of women particularly in rural areas is the necessity today. Basic rights like education, nutrition and health are like luxuries for millions of girls across the globe even today. There are a lot of girls in the rural areas who drop out from the school and end up in employment or doing household chores.

Female foeticide, domestic violence, early marriages, gender based discrimination, discrimination at work place are some of the challenges women are facing even today.

We must ensure that each and every

girl: gets her. sight of education, proper nutrition and good health facilities. There should be proper law and enforcement for the safety of women, women should get the freedom to take their own decisions.

When girls are educated and empowered families become happier. When women are educated they help the families financially. This helps to break the cycle of poverty for families around the world.

Empowering the women is one of the simplest things we can do to promote a healthier and a more prosperous world.

Women empowerment refers to making women powerful to make them capable of deciding for themselves, women empowerment made up of two words, women and empowerment. Empowerment means power or authority to someone, so, women empowerment means power in the hands of women. It signifies that women should be given equal opportunity in every field. irrespective of any discrimination. Women empowerment is the process that

create power in women to live a happy and respected life in society, women are empowered when they are able to access opportunity in a variety of fields, such as in education, profession, lifestyle etc, without any restriction and limitation.

Women empowerment is the most critical point for the overall development of a country, history says that women were ill treated. The soft Pratha in the ancient time to the girl child oblation in the present scenario, women continues facing such violence. Not only this heinous crimes against women system, honour killing, domestic violence etc, are still happening in India.

Women can be empowered in various ways. It can be done through government schemes. as well as on an individual basis, At the individual level, we should start respecting women and start giving them opportunities equal to men. we should promote and encourage them for jobs, higher

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education, business activities.

various The government has come up with
Pachao schemes such as Beti Bachao - Beti
yo Jana, Mahila - e - Haat, Mahila
Shakti Kendra, working women Hostel,
to empower women.

Apart from these schemes we are indi-
viduals can also empower women by aboli-
shing social evils like dowry system, child
marriage, These small steps will change the
situation of women society and make them
feel empowered.

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Thank you