

## Women Reservation Bill: An Appraisal

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### Abstract

Women are not treated equally. Women in India are still second class citizens in India. With this reservation the doors of opportunity will open for all Indian females. In this political setting the women's reservation bill deserves better treatment from the parliamentarians. An attempt has been made through this article to understand the need, the pros and cons of women reservation bill and the politics behind it.

**Key words**—*Women, Bill, Reservation, Legislature.*

### Introductory Remarks

Ever since the dawn of human civilization women have always actively participated in the evolutionary process of society and along with their other halves they have witnessed the rise and fall of civilizations.

Pandit Jawaharlal Nehru has very aptly said in 1934: "If our nation is to rise, how can it do so if half the nation, if our women, lag behind."

On the other hand, our Indian Constitution meets more than these demands, while declaring India as a Sovereign Socialist Secular Republic, it has built up its democratic ideals on four principles:

Justice (Social economic and political)

Liberty (of thought, expression, belief, etc)

Equality (of status and opportunity);

and Fraternity (dignity of individual and unity of India)

It is interesting to note that the makers of our Constitution, aware of the then prevailing weak status of women and the mindful of the need for special efforts to improve that status have added under Art.15(3):

"Nothing in this Article shall prevent the State from making any special provisions for women and children".<sup>1</sup>

An account of women's political role in India from the Independence struggle to present day gives the implications of short term benefits for women in politics. The changing political system has only worked to catapult a few women into positions of power. Nevertheless, by the 73<sup>rd</sup> and 74<sup>th</sup> Amendments on Panchayat reservation had in many places have shown good results in terms of political participation of women.<sup>2</sup> At the same time one cannot deny the existence of the fact that the female political participation and leaderships in the present politics is less and has no sustained professional career in politics.

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<sup>1</sup> P.M. Bakshi, The Constitution of India., p-26

<sup>2</sup> Supra see note 1

It is worth mentioning that Pandit Jawaharlal Nehru was instrumental in involving women in the important work of constitution making. Eminent women like Sarojni Naidu, Hansa Mehta, Renuka Ray, Durgabai Deshmukh and Begum Aizaz took part in this historical event.

Women are under-represented and there are many factors behind it- political factor, socio-eco factor, and cultural factor too.

It is necessary to consider these changes in the political scenario while discussing reservation for women. Though the feminists' demand for reservation in the legislature is understandable, it is worth considering why this is gaining support from most of the prominent political parties. For example, even a casual observer of politics will not believe that the real motive behind the BJP's demand for the Uniform Civil Code is to secure rights for the Muslim women.<sup>3</sup> Similarly when the prominent political parties support Women's Reservation Bill, one begins to wonder as to whether their agenda is actually the political empowerment of women or is there a hidden agenda behind their support.

An attempt has been made through this project to understand the need, the pros and cons of women reservation bill and the politics behind it.

### **Law reform as a feminist goal**

One of the most enigmatic words of our time is "Feminism". It is a word, a signifier that seems to denote a lot to different people. It is to be observed that a while it signifies emancipation or liberty to one set, it is a derogatory word for another.<sup>5</sup> For some it means male bashing, while for others it is symbolic of equality. So, what is feminism? The most common definition of it declares that it is the radical notion that women are people.<sup>4</sup> A feminist could be a male or a female. A feminist is someone who believes in equality of both the sexes but also accepts the inherent biological differences.

In India the globalised political economy has had its impact upon gender issues: there is widening chasm in feminist awakening and increasing violence against women. Feminism is yet to take off and acquire the required 'perspective' in getting its priorities straight. Feminism in India suffers from the constraints of late growth and operates in a somewhat hostile environment. The increase in female literacy by about 15 per cent during 1991-2001, or impressive economic growth, has had no effect in mitigating the entrenched hindrances.<sup>5</sup> The internal barriers, which lie in women's imagined social typecasts and their acquiescence in the inheritance of recipient status, persist in varying degrees and show no promise of

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<sup>3</sup> [http://advice.cio.com/usha\\_ramanathana/10186/case\\_study\\_women\\_empowerment/](http://advice.cio.com/usha_ramanathana/10186/case_study_women_empowerment/)

<sup>4</sup> Gokulesh Sharma, *Feminine Jurisprudence in India*, p-8

<sup>5</sup> *Id.*, p-9

any major change. In this environment, the essential values of feminism cannot thrive. Moreover, the caste and community politics as it is structured now, has an inherent tendency to thwart attempts at consolidation of women for a united struggle against gender inequality and female oppression. And, with the exception of the Left, no political formation has concern for feminism and feminist entitlements. However, a powerful section of the Left leadership does not seem eager to redesign the party organisation to provide for increased representation of women in the leadership role.

While a liberal discourse of equality ensued upon Independence in 1947, by 1974 the Committee on the Status of Women in India produced a commissioned report titled towards equality which evaluated and acknowledged the enduring plight of Indian women and also observed that only token numbers of women participate in “formal” politics, many of which were from higher class and caste backgrounds and had been supported by liberal progressive families.

In this political setting, the women's reservation bill deserves better treatment from the parliamentarians. So that women can raise voice against the growing disparities. Had the bill been passed, the national legislature would have been at variance with the mainstream parties in terms of internal gender ratio, thus creating a riddle in national politics. There could, however, be some possibility of the ground situation for women being eventually improved if the bill could muster the required support.<sup>6</sup>

In the recent years the situation has worsened to look perilous. In the post - reform period all the known ills like female infanticide and dowry deaths, rape and molestation, flesh trade and prostitution, female suicide and drug abuse have experienced a phenomenal rise. The female of poor family is beaten at night by her drunkard husband as well as a female police officer is beaten at home by her IAS husband or unemployed husband. This is the truth of India and position of Indian females. Regarding this it does not matter she belongs to which caste or religion the story is same. Every home has same kitchen and same fire and each female is burned in that, it does not matter she is educated or uneducated, she is rich or poor. Neither high literacy in Kerala nor high growth as in Punjab could stem this trend. Both the States in fact have excelled in some of these evil practices. There must be something basically wrong with our development process which needs to be probed in depth.

Women, therefore, need to bestir themselves to agitate against growing sex violence in some form or the other. However, no sustainable security for them can be ensured unless support of the civil society can be mobilized to resuscitate the

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<sup>6</sup> [http://advice.cio.com/usha\\_ramanathana/10186/case\\_study\\_women\\_empowerment/](http://advice.cio.com/usha_ramanathana/10186/case_study_women_empowerment/)

value of human decency. This long-term perspective should be kept in view, while pursuing immediate objectives by women's groups.

Women are not treated equally. Women in India are still second-class citizens in India. With this reservation the doors of opportunity will open for the all Indian females. This may or may not empower them as only opportunity does not empower them, it needs hard work and study but currently in India problem is that Brothers, males are not ready to give her this opportunity. So without this chance how can anyone say this will empower her or not ?In fact women in politics, almost without exception and cutting across political lines, are supporters of women's reservation because their own experience, however brief, must have shown them the enormous difficulty to sustain activism and compete successfully in a patriarchal setting. Why are some of the more successful women not sympathetic to the aspirations of the women in politics for some positive discrimination in their favour? Patriarchy, after all, is an ideology and it operates at complex levels.<sup>7</sup> This indeed makes life difficult for women, even for those who have become successful in a world dominated by men. This difficulty is best captured in the Union Railway Minister's comment made on the day the women's reservation bill was passed in the upper house: "Though I am supporting the bill, I am not a feminist".<sup>8</sup> It can be assumed safely that nobody asked the Minister whether she is a feminist. Yet she asserts that she is not one. Are all the other parties and individuals supporting the bill feminists? Thus in a way this Women reservation bill is necessary for feminist awakening in India.

### **History of women reservation bill**

The history of the Bill can be traced back to 1996 when H.D.Deve Gowda led United Front Government was in power. The Bill was 1<sup>st</sup> drafted and introduced in the Lok Sabha on September 12, 1996. Though it has been introduced in the Parliament several times since then, the Bill could not be passed because of the lack of political consensus. The history of the Bill can be summarised as follows:

1996 -The Deve Gowda government introduces the women's reservation bill as 81st Constitutional Amendment Bill.

1998 -the bill is re-introduced in the 12th Lok Sabha as the 84th Constitutional Amendment Bill by the National Democratic Alliance (NDA) government headed Atal Bihari Vajpayee.

1999 -The NDA government re-introduces the bill in the 13th Lok Sabha.

2002 -The bill is introduced in parliament but fails to sail through.

2003 -Bill introduced twice in parliament.

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<sup>7</sup> [http://advice.cio.com/usha\\_ramanathana/10186/case\\_study\\_women\\_empowerment/](http://advice.cio.com/usha_ramanathana/10186/case_study_women_empowerment/)

<sup>8</sup> Hindustan Times,10<sup>th</sup> march,2010

2004 -The United Progressive Alliance (UPA) government includes it in the Common Minimum Programme.

2008 -The government tables the bill in the Rajya Sabha so that the legislation does not lapse.

2009 -The Bill had been referred to the Standing Committee on Law and Justice, and Personnel which gave its Report in December, 2009. It recommended passage of the Bill in its present form and suggested that the issue should not be left to the discretion of political parties.

2010 — The Cabinet clears the Bill on 25<sup>th</sup> February, 2010, for taking it up in the Rajya Sabha. And on 8th March mother India was again made to cry by some political parties, just like Draupadi of Mahabharat. The house was adjourned for the sixth times.<sup>9</sup>

### **On 9<sup>th</sup> august 2010**

The women's reservation Bill was finally passed in the Rajya Sabha with 186 members voting for it and only one voting against it. Trinamool Congress Members remained absent when the Bill was put to vote. The Bahujan Samaj Party Members boycotted the voting Now the bill will be introduced in the Lok Sabha.<sup>10</sup>

### **What is Women Reservation Bill**

Women's Reservation Bill has become a contentious subject in the Indian Parliament. While most of the prominent political parties are in favour of passing this bill, there is stiff opposition to it from other political parties. To understand the full significance of this bill on the socio-political scenario, it is important to analyze the factors that contributed to the demand for this bill.

Since the mid eighties, there have been many important changes in the political scenario as well as in the constitution of the Lok Sabha in India. It was noted that women did not have 'enough space in the political representation' and their 'participation in decision making' was negligible.

The proposed Women's Reservation Bill: Four conclusive points :

One third seats will be reserved for women in Lok sabha and Vidhan sabha.

Women's reservation will be applicable in the same way to seats reserved for dalits and tribals.

Constituencies reserved for women will be changed by rotation.

A particular constituency will be reserved only once in three consecutive elections so that it is declared reserved by lots and the same will be rotated regularly.

Reservation for women at each level of legislative decision making, starting with the lok sabha down to state and local legislature. If the Bill is passed, 1/3<sup>rd</sup> of total

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<sup>9</sup> [www.countercurrent.org](http://www.countercurrent.org)

<sup>10</sup> <http://perry4law.com>

available seats would be reserved for women in national, State, or Local government.<sup>11</sup>

### **Arguments in favour and against Women reservation Bill**

#### **Arguments in favour:**

Those who are favouring do not see anything bad in this reservation; there are more chances that India will get something good from this women reservation bill 2010. Empowerment does not happen automatically it needs the opportunity, so first giving them opportunity is important, then females of India have to do hard work and prove themselves and in Panchayats many females have shown their capabilities successfully. This is not scam, just this is how one have to look at the reservation.<sup>12</sup>

Females easily do not get election tickets . Even Educated males do not get tickets normally who get the election ticket everyone knows it in India. When qualified males do not get the opportunity and election ticket .How do you think females will get the election ticket. With this woman reservation , opportunity is created for females. After getting this opportunity female have to do hardwork , understand the politics and show their capacities to nation and society. Without experiment how can one say that this will not empower her?

But one cannot deny the best benefit Indian society will get from this reservation, is that every home will start to talk about politics and this will at home from the young age Indian kids will start to learn about the politics. This will change the main topic of discussion in majority homes. The benefits will go to the next generation of India. Currently in India at which age normally youth talk about politics whose family is not into the politics. Majority families in India have only one topic and dream, get the education, become doctor and engineer get the job and forget the India and Indian politics, reason is that they do not understand the ABCD of politics also. Female empowerment will happen with this reservation but it will depend on the female it's our duty as a brother, as a male to give her that opportunity and see that she gets success in this. Women Reservation is an opportunity for the females of India and when they will get the chance, after that Indian society will know the benefits of this women reservation. Without giving opportunity and taking the examination, how can you say student is intelligent, he got empowered with the education. Like this how can one say Women Reservation will not empower the females or how much it will empower them? First let's give the females of India a chance, an opportunity and then after five years one can review the performance and empowerment of society.

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<sup>11</sup> [www.countercurrent.org](http://www.countercurrent.org)

<sup>12</sup> B.N.Singh, and Sanjay Prakash Sharma, Women Education and Women Rights in India.,p-83

So when we talk about women reservation in India, do not think about the empowerment, first think about the laws and ideas about this reservation, after five years one will know the benefits of this reservation to the females as well as to the Indian society.<sup>13</sup> but this is not right time to discuss the empowerment ,now we have to think how this Reservation bill is drafted , what should be the provisions of Reservation Bill ?Then and only then one can say clearly how much Indian society is empowered and how much Indian female is empowered. It is wrong to say Women Reservation bill will not empower females of India.

Division of labour between women and men has been an age-old tradition. Women are assigned duties in the family which is considered a private space while men most take care of duties outside the family in the social sphere. It is argued that this division of labour should be changed and women should participate more and more in the legislature, and so the reservation.<sup>14</sup>

Women hold inferior positions in the society. Whichever stratum of the society they belong to, their status is inferior to men. In that case, all the women experience discrimination and therefore they have a better understanding of the issues of women. So, a woman can represent women better than a man. Since women are considered secondary to men, it is difficult for a woman to get elected against a man. So, there should be reservation in the legislature for women so that a woman will contest only against another woman. Women have special qualities, like women do not normally indulge in violence and corrupt practices. A greater representation of women in the parliament would help to up hold these values. Women also have a more practical approach to life. If women get a higher representation in the legislature through reservation then the political scenario will have a human face and it will be broad and democratic. In order to make this change possible, at least 33% seats must be occupied by women.<sup>15</sup> These views may be expressed by the genuine supporters of the Women Reservation Bill. But one may question the true motive of political parties that support Women Reservation Bill. The question is that whether this support is for increasing women's participation in the politics or to gain an upper hand over certain other groups in politics. It is necessary to verify whether the support for women's bill is a method to reduce the number of OBCs and Muslims in the elected bodies. The following questions will make the position clear :

How many women were given tickets by these political parties and how many of them have got elected?

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<sup>13</sup> Usha sharma, Indian Women From Tradition to Modernity – Vol.3,p-211

<sup>14</sup> B.N.Singh, and Sanjay Prakash Sharma, Women Education and Women Rights in India.,p-83

<sup>15</sup> [http://advice.cio.com/usha\\_ramanathana/10186/case\\_study\\_women\\_empowerment/](http://advice.cio.com/usha_ramanathana/10186/case_study_women_empowerment/)

How many women are able to take an active part in the decision making of these parties?

How are the women's fronts of these parties run and what is their position in the decision making?

Which women's issues were agitated by these women's fronts?

What was the priority given to the agenda of the women's front when their party was in power? In case it was implemented, what results/effects did it have on the women in the country or the state?

What is the analysis of the concerned political party in this regard? There are two schools of thoughts among those who oppose the Women's Reservation Bill.<sup>16</sup>

In the beginning this reservation benefits will be enjoyed by rich masses and females including politically connected females, but with the passage of time , more and more females will come into the politics. Reserving seats for women are necessary to break the vicious circle of male dominance in Indian politics. In current situation if political parties start reservation in India, then only we will find that all brother and sisters are standing in elections. So reservation in political parties is useless as today political parties have become a business house just like any other multinational. We already know that most of the politician has made his son or daughter an MP in last elections. Every political party run like a privately owned business , the son of ceo become ceo, the son of political party workers remains a party worker .Pawar, Gandhi, and Patil so many.<sup>17</sup> If as per Germany our political parties start reservation just think who will get the election tickets?

A combination of husband and wife, then brother and sister and then grand mother and daughter. Even Pakistan has more females as Member of Parliament than India .We cannot compare Germany with India as the ground reality of India and Germany is different. In European nations leaders are literate and educated and in India our leaders are uneducated, corrupt or criminals or belong to born rich families.<sup>18</sup>

The women reservation bill is required because in last sixty years we have seen that political parties in India are not willing to give tickets to the females. And as such political and social progress of India is very slow. We Indians waste more time on debate rather than experimenting with it. It is better that this bill is passed and now we can test this bill and something positive will come from that.

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<sup>16</sup> [www.countercurrents.org](http://www.countercurrents.org)

<sup>17</sup> [http://advice.cio.com/usha\\_ramanathana/10186/case\\_study\\_women\\_empowerment/](http://advice.cio.com/usha_ramanathana/10186/case_study_women_empowerment/)

<sup>18</sup> Hindustan times,14<sup>th</sup> march,2010



**Arguments against it**

The opposition to the women's reservation bill today is couched in three distinct but inter-related threads. Let us consider them by turns. The most vocal and steadfast opponents of the bill within the political class have termed it as anti-OBC, anti-dalit and anti-Muslim. They have demanded sub-quotas for women from these categories.

**There is a serious opposition to the women's participation in politics on the following ground :**

Since time immemorial, women have been mainly looking after the family duties. Therefore they have no 'experience' of the public life. So, they cannot shoulder the responsibility of Governance. It is therefore not proper to give them reservation. The qualities most needed for politics are capacity to take decisions, firmness and a stern attitude which are not specially found in women. Therefore women are unfit for active politics.

The place of women is at home. If they take active part in politics, they will compete with men and that will affect the family life in a negative way. However, the present bill is not all inclusive as far as women are concerned, and so it needs to be opposed. There is another group which is of the opinion that due to the thoughtless provisions in the bill, the democratic system followed so far can be affected and it will not at all benefit the common woman.

**There is another group which is in favour of women's political participation but opposes the present Women's Reservation Bill on the following ground:**

If the present Bill is accepted, only those upper class and upper caste women who are already enjoying special privileges, will benefit. The lower caste and lower class women will be nowhere in competition against them. (in Maharashtra politics, for example, during the last sixty years, there was just one OBC woman MP who was elected four times. All the other women MPs elected belonged to upper caste-class.) According to the new policy on reservation, women will have to contest against women during elections. OBC and Muslim women will find it difficult to face the competition against an upper caste woman, for the competition between the two will undoubtedly be an imbalanced one. It means that though the proposed bill will make the legislative bodies accommodative of women, their structure will definitely be confirming the dominance of upper caste.<sup>19</sup> There is no constituency with only women voters. Similarly, there are no gender based groups in any of the constituencies. So, being a 'woman' cannot be an important criterion to elect a representative. Though in certain areas the interests of women and men are different, they cannot be completely separated from the economical and political interests. e.g. in 1973, Mrs. Mrinal Gore got elected against all male

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competitors. She was elected by the voters in Goregaon as a suitable representative.<sup>20</sup>

On the other hand, in the 2009 Parliamentary elections, the voters in Hatkalangane turned down Nivedita Mane and elected Raju Shetty. This shows that the voters consider the prevailing issues and elect those whom they find fit for solving the same. Here, the women do not suffer any electoral disadvantage because of their being women. On the contrary, Madhu Kishwar has shown that electability of women candidates is better than men.<sup>21</sup> In a number of countries in Europe, the participation of women in the Legislature is more than 30%. (Spain, Netherlands, Germany, Sweden, Norway, Finland, and Denmark). In Sweden, this participation had gone up to 47% in the 2006 elections. Comparatively, in the 2006 elections, it was 16% in America, in the 2002 elections in Pakistan it was 21%, while in India it was 11% in 2009. Those Western European countries where the participation of women in the Legislature has increased considerably, there is no reservation for women. However, the local political parties voluntarily offer tickets to women and get them elected.<sup>22</sup>

When Indian constitution accepted the democratic rule based on adult franchise, the right to elect a representative was given to all the citizens. It is assumed thereby that each voter will take into consideration, his interests from time to time and vote accordingly. Each constituency has about 50% women voters, so when their interest becomes a subject of active politics, their identity will automatically be formed.<sup>23</sup> To have such an identity, it is necessary to politicize women's issues. If the agenda of the program is attractive for a common woman, she can get attracted towards politics. Moreover, they can come forward and vote. Since each constituency has fifty per cent women, they can get women with a distinct gender identity and agenda elected through women's organizations. Of course, it is necessary that the political parties allot the seats to women. If that is done, then it will not be necessary to force women on others through reservation. Reservation of seats for women is against strict democratic principles and in a way, an expression of lack of faith in the rationality of women voters. In contrast, increasing the participation of women in politics by increasing their membership in and allotting them seats by each political party the democratic process can be made more inclusive and healthy. This will definitely be in the interest of women in the long run.

#### **Main Drawbacks of the Women Reservation Bill:**

1. Rotational reservation of one-third seats is the most serious flaw in the Bill. The pre-election nursing of a Lok Sabha or State Assembly constituency involves a

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<sup>20</sup> Ibid

<sup>21</sup> Hindustan times. March 12, 2010

<sup>22</sup> [www.countercurrents.org](http://www.countercurrents.org)

<sup>23</sup> <http://perry4law.com>

very heavy investment on the part of the political parties and individual aspirants. Rotational reservation of one-third of the seats exclusively for women would lead to a grave uncertainty for sitting male MPs eroding their meticulously developed political base and leaving them no scope to pursue politics as a life-long mission or career.

2. This is harmful for the political career of an individual politician as well as for the process of the development of national level leaders with towering personalities. This would dwarf the popularly elected political leadership and strengthen the bureaucracy.

3. The Bill also ignores an important recommendation of the Joint Parliamentary Committee on the 81st Amendment Bill about extending reservation to Rajya Sabha<sup>1</sup> and Legislative Councils that was incorporated in the Clause 21 of its Report.

4. The Bill turns women's quota into a zero sum game where women would get seats only if male MPs were removed from one third of the constituencies.

Passing the Bill in its present form would mean a political suicide for the sitting male Members of Parliament but in spite of all its drawbacks many women's organizations are treating it as non-negotiable and are refusing to consider alternate proposals. A proposal emphasizing nomination of 33% women candidates instead of reserving the constituencies for women is being advocated by a senior feminist activist scholar Madhu Kishwar and a proposal for converting 50% constituencies into dual-member constituencies is being advocated by Rami Chhabra. But the former has grave drawbacks and the latter is more expensive than the July 2003 proposal of dual-member constituencies as discussed.

Mere reservation in Parliament therefore does not warranty the best representatives for the womenfolk in our country. As witnessed in several Panchayats in rural India, most women elected through the reserved category merely act as pawns of either their husbands or other powerful menfolk in the village. The Women's Reservation Bill is another attempt at 'tokenism', which has become characteristic of Indian policy-making.

### **Various alternative proposals**

To reserve 33% seats for women in the candidature of political parties , It should be mandatory for all the recognized political parties to give tickets for one third of the total number of seats to women.

Each political party should take care to see that women get enough chance every time there is an election and this reservation should be according to the region. There should be an amendment in the Representation of People Act to the effect

that if a recognized political party does not allot tickets in this way, two of their candidates in the other regions will not get to use the party symbol.<sup>24</sup> This will result in 33% women contesting in each election. Finally, they may get elected or not, but they will be active in politics and those who remain active, will have better chances of getting tickets. Otherwise, if a male MP's seat gets reserved for women, he will tend to project his wife, daughter or daughter-in-law and keep his seat secure. So, if there is a reservation in the party seats itself, the political parties will have to get all the seats elected in order to retain power. If there is a reservation within the party, there will be no question of rotation. Anyone can contest an election anywhere (except for seats reserved for SC and ST candidates). Since the seat is not reserved, the bureaucracy too will not get undue importance. Moreover, the bureaucrats will not get a chance to play tricks in order to shunt someone for the sake of a particular candidate in the name of reservation. So, the candidates will enjoy free elections and it will increase the political participation of women.

To pass the Women's Reservation Bill it is also necessary to make an amendment in the Indian Constitution. However if we look at the example set by the Western European Countries, then this amendment would not really be necessary. In these countries women's political participation has increased owing to the political parties spontaneously giving large number of tickets to women candidates. Through the same process desired effect can be achieved in India.

In 1996, Mulayam Singh Yadav had recommended that every political party gives one third of its tickets to women candidates, there by automatically the representation of women in the Legislative bodies would rise considerably. But this would entail a small change in Peoples' Representation Act to make this provision for women candidates compulsory for all political parties. Thinkers and activists like Yogendra Yadav and Madhu Kishwar have prepared an alternative bill incorporating the above mentioned reform. This alternative bill was supported by the Election Commission as the simplest method for achieving a higher representation of women in the Legislative bodies. In all probability this would not be opposed by the Muslims and the OBC groups. It is, therefore, very necessary for the Central Govt. to think of this alternate method which would increase women's representation in the political forum without opposition from certain groups that have been stalling the Women's Reservation Bill so far.<sup>25</sup>

### **Conclusion**

Undoubtedly, women had played a dynamic role in all spheres of life in post-independence India. Over the years they have made their entry into civil services and other professions in large number and are showing their talents and

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<sup>24</sup> Competiton Wizard, April 2010, p-135

<sup>25</sup> Competiton Wizard, April 2010, p-135

contributing to nation building activities. To talk of a truly egalitarian ethos it is essential not to close any door of opportunity to women. This requires political will and resolute action..Political revolution is important. It depends on the person how he or she wants to utilize the given opportunity and empower oneself and the society. Furthermore currently we can see that what empowerment politicians are doing it.With the reservation female empowerment will also happen, but slowly not in a one day or one year or few years. But for me I think and go into the deeper and think that this reservation will empower the complete Indian society, then not only women will get their rightful representation which has been denied to them so far, but our democratic system would also become healthier and strong. Finally a day will come when not just a handful of women but every home and every female will talk about the politics.

So something is better than nothing. It is better to move forward than thinking on ideals. And dreaming that one day magic will happen and everything will happen great way. It is better to experiment with something rather than waiting for thousand years. It is the biggest socio political news since Independence for the feminist.

“All this will not be finished in the first hundred days. Nor will it be finished in the first thousand days, nor in the life of this administration, nor even perhaps in our lifetime on this planet. But let us begin.”

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