

# An analytical study of the position of women in the Indian socio-political and economic scenario

## Abstract

The author of the article under the present research aims to look to the terminology 'Women' as a social stigma used under the traditional Indian socio-cultural scenario. The gendered structure in Indian society has been directed towards the ideology of domination of women as the most sensitive socio-cultural being nurtured under the patriarchal social structure. Based on the sexual vulnerability, the terminology 'Women' creates a sensation in the patriarchal social structure dominated by the educated masses and the political personalities of the country. The term 'Woman' to them indicate a kind of politico-social and cultural reaction. The relation and the concept of comparison in between the two sexes that grew up in the modern society, in a planned fashion aims to keep the women group away from the mainstream society on the excuse of being weak and vulnerable. Thus instead of maintaining the equal entity of women with the men, the society has categorized the women community on the basis of their qualities like educated or uneducated women, working or non-working women, middle-aged or old women, girl child or adolescent women. Thus the common parlance, of the term 'Women' is categorized as a separate class identifying them under a social grouping different from the Men's world and away from the mainstream society. The present paper aims to focus on that group of women identified through their politico social entity as the class society exposed as second sex or second gender in India. Since women constituted almost the half of the population of the country, the present paper while evaluating the position of women in the modern era, aims to focus on their status in the society not as women but as the human with equal respect with that of men in the present day socio-cultural scenario in India.

**Objective of the study:** The researcher while referring to the women in the modern socio-cultural scenario analyses the system as a new trend under the human development pedagogy and considered the same as the main focus of the present day society. Based on socio-ideological and political concept, accrued by the women, the present study is considered important (under the capitalist structure) for the society where the main highlights are focused on the women community away from the mainstream society and based on this the present study would like to focus on the status of women under the present socio-political and economic perspectives.

**Research question:** The research question under the present study veers round the ideology of 'self-love' and selfish understanding of the Indian culture that raises the questions like :1.Should we appreciate the existence of capitalist paternalism as existing in the women's world?2. Should we encourage the capitalist socio-cultural mode that evolved in the society.3.Should we agree with the fact that the contemporary world follow some exceptional innovative pedagogy in handling the women in the modern society? 4. Should we agree with the present position of the women as displayed in the modern day society?

**Result:** The main findings of the study is concentrated on the theoretical analysis of the position of women and their overall understanding of the society.

**Conclusion:** The subject matter of the study therefore revolves round the impact study based on the balanced approach towards the present day scenario.

**Keywords:** gender, patriarchy, political women, sexually oriented women, women as a social stigma, vulnerability of women

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## Introduction

The author under the present study aims to look to the terminology 'the Women' as a social stigma in the traditional Indian socio-cultural scenario. The gendered structure of the society has been directed towards the ideology of domination of women as the most sensitive socio-cultural being nurtured under the patriarchal social structure. Based on the vulnerability of women, the terminology 'Women', creates a sensation to the patriarchal society, dominated by the educated masses and the political personalities spread over the country. The term 'Women' as such indicate a kind of politico-social and cultural reaction that develop in the society to erase out the women

community from the mainstream society on the excuse of being weak and vulnerable sex. Instead of maintaining, the entity of women as educated or as uneducated woman, working or non-working woman, middle-aged or old woman, girl child or adolescent woman and the woman in politics and the like, the present research aims to look to the position of women in the modern day politico social culture. The common parlance of the term 'Women' therefore indicated a social class with a separate entity not only to identify them separately from the Men's world. With the excuse of being women, the efforts being made to keep the women away from the mainstream society (as per the observation of Karl Marx, the capitalist explanation of the term Proletariat has always been categorized into a small social groupings

or into a small sect, so that they keep them away from one another and look down on them for possessing low capability and thereby looking at them as an united front unable to exert their individuality in the society.

To keep a close look to the class structure in the women's world, the society makes an effort to delve how far the women are able to assimilate themselves to the divided society created under the dictation of men and for their own convenience. Though the overall purpose of keeping them divided is to deprive them from the equal share of the benefits enjoyed by the men. Hence, by pretending them to be the unequal partner in the society, the men pushes the women to the most inconvenient position by converting them into minority group and the men captured the guardianship position in the women's world. Thus men prevented the women from the equal share of the rights entrusted to them in all spheres of life on the excuse of their safety and security of survival and the women thus accept the deprivation of all opportunities starting from education, formal schooling and the like. The aim was to entrust them with the job of taking care of the children and the aged persons in the family. The men on the contrary exhibited them as the breadwinner and the protector of the family, their women and the family property. The consequences of the same are reflected in all spheres of life. Hence the division and distribution of responsibilities between the men and the women. As a result the women group grew up in India based on the ideology of division and distribution responsibility on the men. Thus the women are always pushed to the back in all walks of life (in the field of education and culture, health and social security. She lost the decision-making power not only within the house but also in the outer world.) The man's world on the contrary had compelled them to follow all negative customs like 'Sati' (committing suicide in the husband's pyre funeral), widowhood (life of a lady saint after the death of husband), and forcibly imbibed on them the negative effect of learning alphabets and learning to read and write. They had been refused nutrition, though entrusted with the risk of giving birth to the children residing at home and in the hands of 'Dai' (indigenous untrained nurse), thus the women as a whole are left mal-nourished along with their children and die at an early age. The Indian traditional history did not allow them to expose themselves to the trained medical practitioners for their malnutrition and other incurable diseases. Interestingly, all these social evils associated with the survival of women could not resist them from their enormous energy as a social being and unquenched thirst towards knowledge. Thus the traditional Indian culture speaks of their enormous energy to acquire knowledge along with their enormous sacrifice for the family, society as well as for their male counterparts. As such on the one hand, India witnessed the maestro of Gargi, Maitrayi, Khona,<sup>1</sup> for their excellent skill in their own field of expertise through their own pursuit even remaining within 'Purdah' (behind the screen).

The history of women in India also speak of the role of women folk in the war of independence and also talks of the contribution of the social reformers like Raja Ram Mohan Roy<sup>1</sup> and Ishwar Chandra Vidyasagar's<sup>2</sup> who fought against the established social taboo to dominate women. The history of the womenfolk in India appreciate the personalities for showing them the way to come out of the social superstition imposed on them during this dark age of women's entanglement under the male ego. However, in India, the effect of multifarious class and caste structure that slow down the progress of women under certain circumstances encouraged the political motivation of male chauvinists to nurture inequality and injustice against women.

Instead of all these social obligations which pushed back women

<sup>1</sup>Gargi and Maitreyee were Vedic Philosophers and Khana was an astrologer.

from the equality position, the independence of India and the women's relentless service towards the nation compelled their male counterparts to think of national policies involving 'the Women' as a part of it. The leaders of the country pretended their strongest support to democracy by adopting the equality of both men and women as a part of their broader political ideology. Thus as a recognition to the contribution of women in the war of independence, women suffrage was encouraged by the policy planners and the administrators of the country as a step forward towards women's equality, but unfortunately with a positive mind to involve women in all spheres of life the women had been allowed equality to elect and to be elected. The new constitution of independent India dates back to 26th November 1949 declared the country as 'Sovereign Democratic Republic,'<sup>3</sup> our constitution-makers (members of Draft Constitution Committee) though outwardly accepted the women's right to vote (unlike the western world) but refused the idea of reservation in women's representation in the legislature. The proposition for women's reservation was raised by Dr B.R. Ambedkar,<sup>2,4</sup> the Chairperson of the Drafting Committee of the Constitution of India while talking of the reservation for the SC and ST communities. While SC and ST reservation proposal was accepted instantly for the next ten years. But the women's reservation proposal was instantly discarded by them. Thus non-acceptance of reservation policies for women, in reality, enhanced patriarchal domination and the development of uneven relations in between men and women in India. Even after seventy years of independence, the class identity of the women still exists and hampered the unity of women to fight back and recover their position in the country could not be achieved. Thus separation in culture group among the women identified with their age, activity, their status and also their role (political) continued strongly in the society to disunite the women in reality. The arena of women are thus devised depending on their identity as a socio-economic or politico-cultural group in India identified as an academically enlightened and socio-economically committed group along with the other category of women identified as socio-economically deprived and more likely to be a non-committed politico-cultural group. This category of women in the society is though unnatural and unacceptable, but this has paved the way to social disharmony among the women group and became the cause of men's hegemony in the society. The manifestation of the same ultimately finds expression to a situation where the dominance of men over the women received social prevalence in the decision-making field. The same finds expression in uneven women's representation in the political arena by replacing the men-women equality in the socio-political field (it is a fact that in reality the equality does not mean only the equality in the enjoyment of voting right. Equality also indicates the equality in political representation.) (Table 1 represents the pattern of women representation in Lok Sabha election in India.). This inequality in the representation pushed the women to a vulnerable position in the decision-making field and deprives them from capturing an important position in the society. The demand for women's reservation for 33 and 1/3rd percent seats in Lok Sabha<sup>3</sup> could not be implemented in reality because of the lack of majority consent in the Parliament. Thus women's reservation in the Lok Sabha election became a history

<sup>1</sup>Raja Ram Mohan Roy (22 May 1772 – 27 September 1833) was the founder of the Brahma Ram Mohan Roy's impact on modern Indian history was a revival of the pure and ethical principles of the Vedanta school of philosophy as found in the ... He successfully campaigned against sati, the practice of burning widows.

<sup>3</sup>The Hindu Widows' Remarriage Act, 1856, also Act XV, 1856, enacted on 26 July 1856, ... The Hindu Widows' Remarriage Act of 1856, enacted in response to the campaign of Pandit Ishwar Chandra Vidyasagar, provided legal safeguard

now.<sup>4</sup> (86th Amendment Bill was declared null and void, though it was raised and approved by the Rajya Sabha but it did not revive back in the Lok Sabha for majority consent.)

### Pre-independent India and the emancipation of women

Very little scope for the emancipation of women in the outer world was made possible during the pre-independent era. No steps had been taken to make space for the women to freely involve in politico-social and economic activities. The stereotype of women's reproductive activities included her household work, her reproduction and the other non-paid work falling under the category 'women's work' established under the patriarchal rules. Remaining within the adverse surroundings, the emancipation of women continued to operate along with the social taboo that surrounds her. Though many women were found to be actively involved in the war of independence and in the protection of the country from the dominance of colonial rulers, history speaks of the contribution of women like Ms Sorojini Naidu, Ms Vijay Lakshmi Pandit<sup>5</sup> together with the other women who joined hands with the Indian men in the war of independence and by using their forum a planned and structured demand for equality of women with the men was staged. All India Women's Association (1907) and All India Women's Conference (1917) were set up to work for the equality of women associated with them, the most notable organization like Bharata Mahila Parishad for the first time in the third meeting of the Indian National Congress in 1887 created the Parishad to work as a forum on the social issues. In 1886 Women Sakhti Samiti<sup>5</sup> was established in Bengal by Swarna Kumari Devi<sup>6</sup> to handle the social issues relating to women. The women's Association in the year 1923 received the assurance from the central legislature for granting the women of India the right to vote. The women organizations thus achieved success in acquiring political rights and equality with men during British rule.

### The women in independent India

Independent India's constitution-makers allowed women the equal right of representation and right to vote. To express the equality rights of women, the right to equality in the political field was conferred upon to the women in India by entrusting them the right to vote. Thus the women of India had been offered the right to vote and the right to be elected in literal terms but the support was not extended to women in contesting in the election. Thus, the patriarchal structure of the society refused to accept the equal position of both men and women, thus while constituting the Draft Committee of the Constituent Assembly for the making the constitution, 250 members had been selected as the members and as per the equality rights of women, the draft Committee of the constitution should consist of 125 women members if equality is to be adopted but unfortunately only twenty-one women members were chosen to participate in the Draft Committee of the constitution-making in independent India but out of these twenty-one members three members resigned at a later stage and consecutively, a request was placed by the women representatives to pick up other three

women as a replacement to the representative of the draft committee. Thus majority males put a deaf ear on the same proposal and thereby out of the 248 members only 15 seats were occupied by women in India. The ratio, therefore, became 233:15. Since this became a crude reality scenario in India, a country where the patriarchal ideology has been adopted with pride. As a result, the women's participation in elections to become the leaders of the country was considered unusual. Thus, India though constitutionally proved itself as the strongest democratic country in the world, the women community never enjoyed equality in the decision making power as the citizen of the country and unlike the other western countries, the women did not fight for her emancipation by claiming equality in enjoying voting rights as the citizens of the country but the aim of the democracy was partially achieved because most tactfully women's participation in decision making was tactfully avoided. Under the patriarchal social structure. The women were refused to offer the same to the women community, the term 'We' though outwardly indicate both men and women but in reality, the same is ignored.<sup>7</sup> Hence with the inclusion of the term Socialist and Secular along with the term the Sovereign Democratic Republic. Hence the five positive vibes, on the one hand, encouraged the participation of women equally with the men but actually the concept equality is ignored in regard to the equality of power of the women. As a result, inequality of women continued in all spheres of life and even after seventy years of independence, the same continued to exist even in the highest representative body like Lok Sabha. The proposal was though made to adopt reservation of 33/1/3 reservation of seats for women but failed in reality. The strongest representative body under the Parliamentary democracy failed to adopt the same provision in reality. The same policy on the reservation of women, in reality, was approved at the Municipality and Panchayat level<sup>8</sup> the same was refused in the highest democratic body, like Lok Sabha. A similar proposition was adopted in the British parliament too. While the women demanded equal voting rights with the men, the same was never refused by women were offered equality in the enjoyment of voting right in the municipal election. Since the women strictly refused to accept the same in the lower level election the women refused to enjoy voting right at the municipal level. The strong tenacity of women community to accrue voting right by the women, the demand continued until the same was entrusted to the women in 1917. Thus the story of their continuous struggle for gaining voting rights by going beyond the male chauvinist attitude. The women's movement in UK ultimately compelled the women to enjoy equal voting right by offering them the right to vote at the Municipal Level only ( Indian patriarchal structure followed the same line while asking for 33 and 1/3rd percent reservation of seats for women under the 86th amendment bill, the women in India had been offered 33 and 1/3rd percent reservation in the Panchayat and Municipal level only and our women though accepted the proposition but failed to proceed further on the line to achieve success in getting reservation of seats in the Parliament.) However, the history of India records the irresistible tenacity of Ms Indira Gandhi, the then Prime Minister of India and the first woman in the world to shoulder the administrative responsibility of the country in 1966 and to run it in flying colours for 18 years with a gap of about 9 months in 1978 as a negative response

<sup>4</sup>The Making of the Indian Constitution: 9 December 1946 - 26.... Dr B.R. Ambedkar, Chairman, Drafting Committee, Constituent Assembly (1946-1949).

<sup>5</sup>The Preamble to Indian constitution is based on "Objective Resolution" of Nehru. ... The committee adopted the expression 'Sovereign Democratic Republic' in ... of the new Constitution should be emphasized by special mention in the Preamble. ... The term 'Preamble' means the introduction to a statute.

<sup>6</sup>The Making of the Indian Constitution: 9 December 1946 - 26.... Dr B.R. Ambedkar, Chairman, Drafting Committee, Constituent Assembly (1946-1949).

<sup>7</sup>108th Amendment Bill proposed for 33 and 1/3rd percent reservation of women in Lok Sabha proposed in 2008.

<sup>8</sup>PRS Legislative Research. Commonly known as the Women's Reservation Bill, it seeks to reserve one-third of all seats for women in the Lok Sabha and the state legislative assemblies. Introduced by the UPA-I government in May 2008, it also provides that one third of the total number of seats reserved for Scheduled Castes and Scheduled Tribes shall be reserved for women of those groups. Similar Bills have been introduced thrice before in the late 90's but lapsed with the dissolution of their respective Lok Sabha.

to the declaration of emergency in which turned her to be despotic and compelled her to accept defeat in 1977 election. However, by the country people's support, she was able to revive her power in 1979 and her thoughtful development plan for economic solvency of the country has enabled the people of India and the history of the country still remember as the irreparable loss incurred by the assassination of Indira Gandhi in 1984. The story of her undeniable energy has enabled the country people to believe that in India a woman with her singular effort could bring innumerable changes in the socio-political and cultural scenario of the country. Thus in reality the women power in India rejuvenates the traditional belief ingrained in worshipping the women power as Shakti (All pervasiveness /power). The critics of women power though analyzed Indira Gandhi's rule and declaration of her emergency as an expression of her despotic authority and the administrative experiences incurred by her from the family legacy as the daughter of the then Prime Minister Jawaharlal Nehru, the first Prime Minister of India, but there was no undeniable fact that her administrative tenacity was responsible for pushing up the country as a competitor in the international scenario.

### Irresistible women power in India during post- Indira Gandhi era

The highly patriarchic social structure of India also bears the history of some more women who came up from middle-class families and captured the prime position by virtue of their merit and by their own capability. They could capture the administrative authority of the constituent units of the country and were able to run the welfare administration of the State with high tenacity and zeal instead of being severely mal handled by the male-dominated society with the aim to obstruct them from capturing the authority of the State. The country remembers the name of Ms Nandini Satpathy,<sup>9</sup> the then Chief Minister of Orissa, J. Jayalalitha,<sup>10</sup> the then Chief Minister of Tamil Nadu, Ms Mayawati<sup>11</sup> the then chief Minister of the Biggest state of India i.e. Uttar Pradesh and Ms Mamata Banerjee<sup>12</sup> the continuing Chief Minister of West Bengal are some such personalities that captured the power by virtue of their own initiative and hardship. Being the leader of the Constituent units all of them could run the administration of the country with authority. Chief Minister of West Bengal, a personality who by her personal effort could come up to capture the power of the Government in West Bengal. She needs to be appreciated for her commendable achievement in capturing the authority from the hands of thirty-four years old administrations like the Leftist Government by her initiative and as a lone personality, she could capture the power of the state of West Bengal, where the people of the State are known for their Highly political attitude and political culture with high range of specificity in capturing the power of the Government. However, Capturing of power by Ms Mamata Banerjee in 2011 has not only brought a significant change in the West Bengal political scenario, but the development accrued by her in the social stature has proved the strength involved in women power. Not only she had captured power in 2011, her popularity in the administrative field again proved that the women power and the tenacity of the women can result in manipulation of the political scenario by defeating the opportunist male group who has enjoyed the political position by establishing their position under the patriarchic social structure of the state. In the field concerning the development of women, her Kanyashree project has paved the way towards the improvement of the position

<sup>9</sup>Women freedom fighters .in India Sarjini Naidu was also the first Governor of Dtateabd First President of Central Legislature in 1923.Vijjiya Lakshmi Pandit was also the President of UNO

<sup>10</sup>J. Jayalalitha CM of Tamil Nadu 2002-06 and 20011 -20016.

<sup>11</sup>Mayawati 2007-2012 CM of Uttar Pradesh India.

<sup>12</sup>Mamata Banerjee CM of West Bengal India from 2011-till date.

of women. Her project as such received appreciation in the world scenario. She was awarded by the UNO by her Project 'Kanyashree' (The Beautiful Daughters) has paved the way to establish and extend the same kind of support to the women power in the patriarchal nations of the world, if at all, the balanced development in the socio-cultural and the economic field is the motto of the Nation. The Kanyashree<sup>13</sup> project aims at offering financial support to the women at three phases for the purpose of fulfilment of educational pursuits of the girls of different age groups. Kanyashree 1 includes an annual grant for the girls' students belonging to the age group of 13-17, Kanyashree 2, includes a one-time grant for the women involved in higher studies under the age group of 18-22 years and Kanyashree 3 also includes those joining the Post Graduate studies. The plan aims to discourage women from getting married instead of going to school. Her opinion in the case of 'Kanyashree' is crystal clear; she has rightly argued that uneducated women could rarely offer education to her child. The project Kanyashree<sup>6</sup> however worked as an impetus to those women groups who could not go against the family wishes for higher studies.

In India, instead of the Child Marriage Act 2006, the legally determined age of marriage of a girl though marked at 18 years, the same law is not always observed. According to District Level Household Survey 3(DLHS 3, 2006-07), 54.7 per cent of girl children go for marriage before they complete 18 years of age. The position is no better in urban centers, where more than a quarter of girls are married before they reach adulthood. According to the Census 2011, the percentage of women married below the age of 18 was almost 30.21% in India (Census 2011). Kanyashree project has brought about a significant change in their position, there are Districts in the State where the percentage of women in the field of higher education has bypassed the percentage of men in the academic field in the rural areas of Bengal. Thus the women to women initiative to improve the position of women has brought about a significant change in the position of women in India.

### Position of women in India in the employment sectors

Beyond the political scenario, Indian women have also excelled in the employment field too. In the financial sector, the Chair Managing Director of India's biggest bank State Bank Of India was a lady and a leading role model to the top women of the country. Besides her country, other leading banks like the ICICI Bank, the Axis Bank, and the top positions are occupied by women. All of them have proved as successful pillars of the retail bank business in India. There are also a few more women involved in the committed administrative management of the country and all of them are capable of gaining the confidence of the authority.

Though the women are allowed to compete for all those topmost cadres like Indian Administrative Service, Indian Foreign Service, Indian Forest Service and Indian Police Service it seems that in these cadres women are not accepted without hesitation by their male colleagues and political personalities. The author quotes the comments of a lady IAS Officer who states her feeling about her Job as the highest cadre, "Even though the number of women getting into the services increased over the years, the stereotype ideas of considering women as inferior to men is not changed. Even now, women officers are not preferred for sensitive, crucial, important and heavy money transacting postings". She explains the discrimination in postings, "Mostly, politicians do not feel comfortable with lady officers and do not like women to occupy the top-most positions. As such men do not like to share power with women. Moreover, women are not power-

<sup>13</sup>Kanyashree Prakalpa Implementation Guidelines Department of Women Development and social Welfare Government of West Bengal 16.05,2016.

oriented and money minded and they do not usually go for political influence or other measures to get plum postings and favour. Men go for these things as they are familiar with the ways and means to achieve the targets. Women do not bother much about the post allotted and they perform their duties and excel in their given postings. Women are streamlined in administrative services even if they are meritorious and competent enough as men have been holding so-called plump postings for years together and rarely women get such postings".<sup>14</sup> The comment of the lady IAS officer mentioned in this article presents the real indication of the position of women in Indian society even today. Thus it is claimed that the discrimination of women is presently existing not only among the uneducated population of the country. The reality scenario has become clear from the above-mentioned comment of a lady IAS officer.

### Representation of women member of parliament

The average representation of women MP's (12.15%) is higher than the national average of women MLAs in state assemblies, which stands at a dismal 9%. While the numbers have increased over the years, the percentage of women that make up the Lok Sabha even today is not a figure to be proud of, especially when the ideal number should be at 33% at least. We still have a long way to go (Table 1).

**Table 1** Represents the pattern of women representation in Lok Sabha election in India

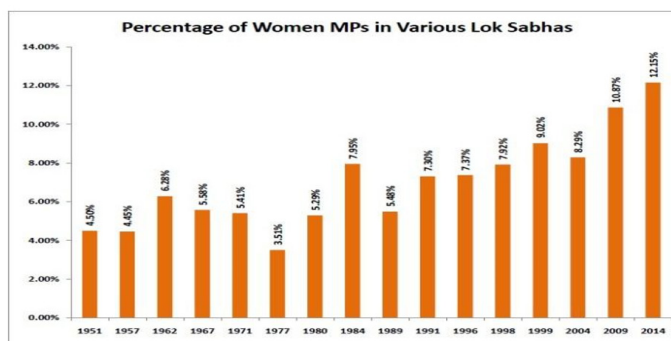
S no.	Year	Number of women MPs	Percentage of women MPs
1	1951	22	4.50%
2	1957	22	4.45%
3	1962	31	6.28%
4	1967	29	5.58%
5	1971	28	5.41%
6	1977	19	3.51%
7	1980	28	5.29%
8	1984	43	7.95%
9	1989	29	5.48%
10	1991	39	7.30%
11	1996	40	7.37%
12	1998	43	7.92%
13	1999	49	9.02%
14	2004	45	8.29%
15	2009	59	10.87%
16	2014	66	12.15%

Source: Data compiled by faculty team from the statistical reports of the election commission of India.

### A comparison with 2019

According to data provided by the Election Commission, in 2019, 726 women had contested in the elections. Of them, 78 women - 10.74 per cent of total women candidates - were elected (Figure 1). In 2024, a total of 797 women contested the elections, with 74 of them getting elected. That means that 9.7 percent of the women who were in the electoral race won. Only 13.6% of the 543 members of the Lower House of the Parliament are women 2019.<sup>8</sup>

<sup>14</sup>Municipal Franchise Act 1869 offered women the Right to vote in the Municipal Election.



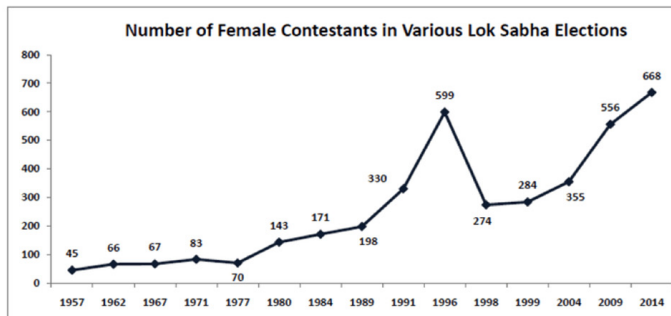
**Figure 1** % of women MPs in various Lok Sabha.

Source: "Women MPs in Lok Sabha: How have the numbers changed?"<sup>16</sup>

### States/UTs with best women representation you may like

In 2024, a total of 797 women contested the elections, with elected women candidate came down to 74 getting elected. That means that 9.7% of the women who were in the electoral race won. Only 13.6% of the 543 members of the Lower House of the Parliament are women.<sup>9</sup>

Following the 2024 Lok Sabha elections, 74 women have been elected as Members of Parliament (MP) (Figure 2). This means that only 13.6% of the 543 members of the Lower House of the Parliament are women. Despite the fact that they form roughly 50% of India's population. The number is slightly lower than the record-high seen in 2019, when 78 women (14.3% of the total 543 MPs) were elected to the Lok Sabha.<sup>10</sup>



**Figure 2** Number of female Contestants in various Lok Sabha Elections.

Source: "Women MPs in Lok Sabha: How have the numbers changed?"<sup>16</sup>

Ref: Shreya Mundhra. June 6, 2024 08.17.03 IST

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### Women contestants in elections to the Lok Sabha

Central to the question of women's representation in Lok Sabha refers to the appetite of women to take the political plunge and jump into the fray along with and against male candidates. Getting tickets from their respective parties to contest elections and finally winning the seats they contest are the main motto of the present research. While popular perception might be that few women are willing to or have taken the political plunge.<sup>11</sup> The number of women contestants tells an interesting story. Between 1957(the earliest data available) and 2015, the total number of women contestants has increased from 45 to 668. That is a whopping 15 fold increase in the number of women contestants. If we looked at the data for male contestants for

the same years, the number has increased from 1474 to 7583, a five-fold increase. The 15 fold increase in women contestants is of course an indication of the growing appetite for women to enter the political fray and their willingness to be part of political decision-making. However, women still have a long way to go if at all they want to occupy an equal position in society as well as equal participation in political decision making.<sup>12</sup>

### Concluding remarks

The author of the article likes to indicate that instead of so many obstructions on the way of women to come to the forefront even in a democratic country like India, women still remained to exist as an irresistible personality in the men's world. It is still difficult to keep them away in the digitalized world too. To refer to the few women personalities serving as the head of the IT sectors in India and are found to be managing the companies like IBM, HP, Capgemini India, Face book India, Intel and the like and all of them have proved to be the most powerful businesswomen and top boss of banking services in India. Hence gaining the position of these women have already proved that given the real opportunity the women can play the role of an efficient leader of India and in pushing Indian society to the top. The need of the time is to remove all obstruction on their way and to allow them to bloom uninterrupted by removing the patriarchic domination. Let us hope for some more cooperation from Indian society so that the women get the 86th amendment Bill in their favour and this will enable them to capture the power first. Automatically, making space in the political scenario through the reservation of seats might enable them to capture a permanent position in the country's topmost representative body.

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### Conflicts of interest

The author declares that there is no conflicts of interest.

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