

A Study of Women's Situation from 1981 to 2000 in Madhya Pradesh

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Abstract - After India gained its independence, the government set about the work of reorganizing the states, and on November 1, 1956, Madhya Pradesh was officially recognized as the country's most populous state, given its name because of its central position. Because of the state's geography and population distribution, it was crucial to give the people involved the attention they deserved. From 1956 to 2000, there were consistent shifts in the state's average sex ratio, which, according to the 2001 census, was 920 females for every man. The situation with women's literacy began to improve in the 1960s and continued to improve in the decades that followed. Women's political consciousness and awareness manifested themselves in just specific contexts. Women's participation remained dismally low. In the past, women faced significant barriers to entering political office. The researcher set out to analyse the position of women in Madhya Pradesh from the time of the state's independence in 1956 till the year 2000. In Madhya Pradesh, it was well understood that a woman's social and economic mobility were strongly impacted by her family's status. Even while it was thought that there had been significant efforts to better women's lot via education and socio-legal enactments, development in other areas, such as economic empowerment and political awareness and engagement, had lagged behind.

Keyword - women, Madhya Pradesh

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INTRODUCTION

Women in Madhya Pradesh saw a similar impact from pre-independence efforts to elevate women's rights and increase their participation in mass movements. The results were not the same, but the groundwork was laid for future expansion. The guys and the rest of the family were just as vital to the success of the occasion as the women. Even though mahila mandalas have been around since before independence, their popularity has declined in recent years. There was a severe lack of female voices in positions of power and on major political stages. The patriarchal and regressive forces that seemed to dominate the region had turned back the clock. Women's participation and voting rights in Madhya Pradesh's elections hardly registered as an issue. For a very long period, the issues facing women were not prioritized at the federal or state levels.[1]

One possible way to assess the development of Madhya Pradesh after independence is to compare the status of women in the state across three broad areas. When India became independent in 1947, it ended a period of British rule that lasted until 1975. Many minor but significant changes occur over this time frame. During this time, Madhya Pradesh and a few other states were established. At this time, women's education was experiencing a golden age. The mahila mandalas and women's volunteer groups

had a similar goal of advancing women's equality. There has been a dramatic growth in the number of organizations and individuals working to advance literacy, adult education, health, and rural development throughout this time period. Increased participation by women in the labour force and in rural development efforts may be seen. From 1975 until the 1990s, we saw the emergence of the subsequent era. The United Nations General Assembly designated 1975–1985 as the "UN Decade for Women," putting a magnifying glass on issues and legislation affecting women. Women's legal empowerment was a major focus. This brings attention to and understanding of the realities that women face on a daily basis. There were several new organizations established to address issues facing women. Protests against spousal abuse and dowry practises gained significant media attention at this time. The uproar shook the administrative waiting area. The most recent era covers the years 2000 and after. Many people at the period believed that sexual crimes should be punished severely, particularly rape. The rising profile of women's issues during this time period is reflected in the formation of the National Commission for Women and the State Commission for Women. The women's jail, the police, and the courts all became forums where victims of injustice could voice their frustrations and get assistance. The second factor was a visible return to patriarchal norms and a growing dread of

women's emancipation. More people than ever before made the journey from the rural to the city, and they did it on their own terms. Despite the dramatic changes, freedom and equality remained distant.[2]

The situation of women in Madhya Pradesh, therefore, might be regarded from two perspectives. The indigenous issues of the state of Madhya Pradesh posed a challenge to the efforts of both government and non-government groups to understand the position of women and create the benchmark for mainstreaming the women. The condition of women in Madhya Pradesh is currently being researched, with a variety of indicators serving as a starting point for this investigation. Indicators of crime and violence against women, as well as women's levels of literacy and education, political involvement, decision-making power, economic security, and economic independence. Such criteria were used to analyse the position of women in India and the state of Madhya Pradesh after independence. The holy grail's major purpose was to shed light on the complex issues behind the growth of violence and injustice against women, and to provide a rationale for these worries so as to advocate for policies that promote women's well-being. For this reason, the study aimed to educate and inspire a new generation of young people about various factors that affect female well-being in India and Madhya Pradesh, and to understand how women in Madhya Pradesh have changed over time on selected above-mentioned parameters and to visualize the overall situation of women in India and Madhya Pradesh. As a consequence, the research thesis has been divided into five sections

About half of India's 1.3 billion people are women, making it the world's most populous country after China. Alternatively, women should be seen as more than just half the population and given a central role in the development paradigm as a whole. The state must guarantee that female citizens have the same rights and privileges as male citizens. Data on life expectancy, literacy, political participation, and economic independence provide a clear picture of women's progress and highlight areas where more work is needed. The opportunities and support systems available to women in a nation, as well as the women's personal efforts and achievements, have a role. Madhya Pradesh, a landlocked state, has earned the nickname "The heart of India" owing to its position in the geographic center of the country. But that's not the only reason it's considered India's capital and cultural hub. It stands for so many different interpretations of Indian culture. Since the beginning of time, it has provided safety and shelter for people. It has seen the control of everyone from the legendary Bhimbetka and the Avanti Mahajanpada to the Mauryans and the Guptas, the Sultanate of Delhi, the Mughals, the Marathas, and the British. Moreover, the state has been the origin and home of several regional dynasties, such as the Bundelas, the Chandelas, the Baghel kings, etc., whose reigns were both courageous and colourful. Bundeli, Bagheli, Malwi, Nimari, Bhili, Gondi, Hindi, and many more are just

some of the languages that have flourished in this region. Local legends and stories provide light on the everyday practices and beliefs of the populace. Poets like Jagnik, Isuri, Ghaagh, Sant Singaji, and others have left behind their lively works for the public to enrich their lives with on every occasion, adorning the prosaic tasks of daily living with colour and joy. The artists like Tansen, Ustad Alauddin Khan, Kumar Gandharv, Shankar Pandit have ordained the nation with their soothing sounds. The works of authors like Kalidas, Bharthari, and Keshavdas have captivated readers all across the globe. The state has long served as a safe haven for ethnic tribal communities and tribal cultures that still survive and flourish in their purest forms. All that is important to India—its ideals, its history, its culture, its economy, its resources, etc.—has been preserved in this one state. Yet, much work has to be done in Madhya Pradesh and the rest of India to improve women's status. This state has one of the highest rates of malnourishment and has performed poorly on Human Development Index measures. It ranks 18th on NITI Ayog Health Index and is among six lowest performing states. The HDI score of Madhya Pradesh according to recent HDI rankings was 0.594 with nations like Ghana and it scored slightly above the states of Jharkhand, UP and Bihar. Demographic statistics and characteristics such as health, literacy, political engagement, economic standing, and crime against women provide a more accurate picture of women's conditions. . [3]

WOMEN AND DEMOGRAPHY OF MADHYA PRADESH

The birth of girl child and lamentation over it had been common enough in almost all households in all parts of India in the earlier decades. This phenomenon is more pronounced in some specific communities and religions. But what is ironic is that this discrimination comes not as much from the men rather older women in the house. This is owing to the fact that the women had been arch traditionalists and it is them who have established and propagated the effective ascendancy of man over woman. The *samskaras* in Hinduism or other initiation rituals in other religion are vested upon a boy since infancy whereas is case of women and *Sudras* they are barred from any religious sacrament. So eventually the whole existence of a girl had been tied to her marital utility. Still a kind of hatred is generated and propagated against her as she is some kind of object of sin, an evil force and prime reason of fall and despair. Motherhood has been regarded as the highest achievement and ensured a permanent status. This is truer in case of mother of sons. This has been traditional set up and still relevant. Despite the revolutionary social, political, economic changes over the last century India had continued to have a firm and stable family life. This has been part of its culture. But somehow it has been at the cost of submission of women and perishing her voices. These are the women who have been true carrier of any tradition

and culture.

Modernity has put even more burden on her as she has dual pressure of being the retainer and transmitter of traditional values as well of taking up educational and economic pursuits in form of a full or part time career. The character of Indian family is sacramental and the onus of its harmonious sustenance is primarily on woman. These women who for most of their lives are bound exist in the confines and perimeters of only women's world. The association with man guaranteed her honour, status and security. This belief made it impossible for her to have an individual identity. Though in metros and bigger cities as Delhi, Mumbai, Bangalore etc. the women forged ahead and marked their presence but this was not true for the rest of their sisters in other parts of country. Hence the position of women cannot be considered a static phenomenon, it is rather volatile and at work under stress of multifarious factors as social, economic, ideological, political etc.[4]

LITERATURE REVIEW

Divya Jyoti Thakur, Dr. Dipanker Sharma (2020) A great deal has changed in the previous several millennia regarding the position of women. From antiquity until mediaeval times, the position of women has deteriorated dramatically. As a result of the invasion of India by foreign rulers, particularly Muslim rulers, the position of women was lowered. The arrival of Muslims brought with them their culture, which resulted in a decline in the status of women in society. Women were seen as second-class citizens in Muslim society at the time. They see women as only the property of their fathers, brothers, and husbands, and treat them as such. This viewpoint threatens the very survival of women as a species. Without studying the role of women in the family, community, and country, as well as how women are treated as equals in terms of education, freedom of choice in marriage, and the ability to practice their constitutional rights, the study of any civilization is incomplete. India is often said to be a country with a strong sense of national identity despite its vast cultural and linguistic diversity. Status of women varies by area in India. The Bundelkhand area is the primary emphasis at the moment. The Bundelkhand region encompasses parts of both Madhya Pradesh and Uttar Pradesh, making it a large geographical area. Our study's goal is to look into how women's status has changed since independence and how that status has changed over time, as well as the various steps taken by the constitution to empower women, shifts in society's attitudes toward women, and changes in women's economic standing since independence.[5]

Bora Ripunjoy (2019) India's women's movement, based on the social reform movement of the 19th century, moved through the time of nationalism and freedom fight to the democratic environment that was built in India after its independence. Indian women's movement gained fresh impetus with the passage of a

constitutional guarantee of equal rights for women, but it did not attain its full potential. As a result of the new women's movement, there are now many more organizations and groups, as well as many more agitations and campaigns, aimed at achieving women's equality. It is in this context that this study tries to explain the many facets of the women's movement and monitor the changes that have occurred since the country became independence.[6]

Radhika Kapur (2019) on "Status of Women in Post-Independence India" Post-independence India saw significant progress in a number of areas that benefited women's status in society. Many plans and initiatives were developed with the primary goal of advancing the status of women. Women's empowerment is best achieved through encouraging them to pursue higher education and to participate in the workforce. Women are still treated as second-class citizens in certain rural areas, despite the fact that regulations and safeguards have been put in place. Unfortunately, women and girls are still abused and mistreated in many parts of the nation. In contrast, women are benefiting from the rise of globalization and industry. Women in metropolitan areas are able to improve their standard of living in large part because they pursue higher education and find better job prospects. Gender issues in post-independent India, political engagement of women, and the difficulties faced by working women are some of the primary topics addressed in this research study.[7]

Thanavathi C. (2018) After the country's independence, Indian women acquired a significant amount of influence in both the social and political arenas. The majority of women were still uninformed at the time of independence, but they refused to let the fire that had been burning in their souls die. For example, they organized themselves to fight for a new set of objectives, which was a progressive choice. Gender parity, equal pay for equal work, overhauling outdated laws that disadvantaged women, and building a society where women could thrive without being subjected to intellectual, physical, or emotional abuse were all part of the plan. No matter how long it took for women activists and concerned organizations to have a genuine impact, their conservative viewpoint did not stop them from raising awareness among working-class and upper-class women alike. It began to trickle down to the lowest echelons of the political hierarchy. When they first realized that their old self-concepts and identities were no longer serving them, they vowed to find a new way to express them. Analyzing the Indian women's movement since the country's independence is the best way to get a sense of their current status, India's post-independence organizations and schools of thought will undoubtedly be included here.[8]

Ahmad Bhat Rouf (2015) Education for women in India is a key concern of both government and civil society, since educated women may play a critical

part in the country's future growth and advancements. When women are given the opportunity to learn, they are able to face problems, dispute their roles as mothers or wives, and transform their lives. As a result, given the rise of India as a global powerhouse and the necessity of educating women, we cannot ignore the value of education. The most effective way to improve women's status in society is via education. India has a pressing need for women's education since education is the cornerstone for women's empowerment. A decrease in disparities is also achieved via education, since it serves as a method of strengthening their standing in the family and developing the notion of participation.[9]

Sarju Narain, Shobhana Gupta and Surat Singh (2015) There is an important role for women in agricultural growth, but they fall behind males when it comes to participating in market visits, farmer education, and organizational activities. The majority of family management tasks are handled by women. As a result, the Women Empowerment in Agriculture Index (WEAI) demonstrated a disempowered status in agriculture and home activities. To put it another way, women in the UP Bundelkhand region require special attention in areas like production and resources, income and credit, as well as leadership and time.[10]

G. R. Gangle and P. B. Reddy (2014) Gender equality and women's empowerment have been widely hailed as essential to the country's social and economic progress in the last decade. Millennium Development Goal 8 focuses on gender equality and the empowerment of women (MDG). Over a long length of time, women and men have been socially built to have different social, economic, and power statuses. The statistics on education, health, and employment in the Indian state of Madhya Pradesh are used to try to understand demographic trends and gender disparity in the state. Secondary data from Census of India 2011 reports and other available papers forms the basis of the technique. Gender inequality in Madhya Pradesh (M.P.) is shown in a comprehensive demographic and gender inequality picture by this comparative research. Through planned interventions by block level studies, government should promote female literacy by increasing social infrastructure, focusing especially on health infrastructure, creating more employment opportunities for workers in the industrial and tertiary sectors, and providing innovative forms of water irrigation to marginal or small farmers. In-depth research is also recommended in order to address the issue of school dropouts and other members of society who are at a disadvantage.[11]

Udai Bhan Singh and Nripendra Kishore Mishra (2013) It was found that in Uttar Pradesh, women's work involvement is lower than that of males, according to researcher. Geographic location and socioeconomic status have a significant impact on the labour force participation rate. A large percentage of the Hindu SC/ST and Muslim OBC castes participate in WPR. Women between the ages of 15 and 59 are

more likely to participate in the workforce. There is a lack of engagement by women in both eastern and western cultures. Women's participation in the workforce (WPR) is also influenced by education, since they have more options for employment after finishing 12 years of schooling. Most low-caste women are employed in low-skilled jobs. Manufacturing, tailoring, grocery stores, and other retail businesses are among the most popular jobs for women in the nonfarm economy. In the nonfarm sector, around a third of women are reported to be wage workers. However, the wages of women are lower than those of males.[12]

Srivastva (2010) Even though rural women's employment rates have risen steadily in recent decades, the research by researcher shows that, despite their high levels of education and talent, many still face prejudice that forces them to choose low-paying jobs. When women are well-educated, more employment engagement doesn't always lead to better results. For women in the non-agricultural sector, education does not boost involvement in the labor, but it does provide more chances for them to do so. Women's autonomy is assessed by their ability to manage their own destinies, their access to land, and their willingness to participate in self-help organizations, all of which allow them to work in fields other than agriculture. It is argued that rural women should be given more possibilities to work and earn more money.[13]

METHODOLOGY

The methodology of research is defined as the different processes and methods utilized by the researcher to do the task. It is a comprehensive plan of action including research objectives and points. It addresses the current and long-term goals to be achieved via research. The style of thinking, design, strategy, methodology, and methodologies was taken into consideration to lead the study. In this distinct approach, strategies were have been explored. It was also explore the different methods of classifying the information and examining equivalency. The ethical concerns that must be met for the study are also taken into account. The research limitations will be guided by a proper report. In this study was study about the condition of women in pre-Independence in Madhya Pradesh. The study was based on secondary data; an additional researcher was review the data in earlier studies. Secondary data such as business history, surveys, yearly accounts, etc. are collected in many methods. A secondary data collecting method is utilized when the time needed to execute the data is limited. Given that data are previously gathered by someone else in this category, the researcher should not spend further time collecting the information and would benefit fully from the observations of the prior researcher. To analyze previous corrections and trends, secondary data from specialists and scientists were also be essential, since no fresh survey was carried out in this scenario. Books,

papers, journals, and periodicals examined for research are secondary sources that were used for this study.

DATA ANALYSIS

Literacy and Educational Status-

Education is an important indicator of empowerment. It indicates towards the efficacy and intellectual level of an individual and denotes ones level of knowledge. The levels of education of its citizens indicate towards development of any nation. Therefore education, more importantly female education is very important. Improving the educational level of girls has shown to positively impact the health, wellbeing, decision making capacities and socio-economic status as a consequence of girls as well as their families.

Table 1: Literacy rate and Gap in Male-Female Literacy Rate

India			
Census Year	Literacy Rate		Gap in Male-Female Literacy
	Male	Female	
1981	46.9	24.8	22.1
1991	64.1	39.3	24.8
2001	75.3	53.7	21.6
2011	80.9	64.6	16.3
Madhya Pradesh			
1981	49.6	20.2	29.4
1991	58.5	29.4	29.1
2001	76.1	50.3	25.8
2011	78.7	59.2	19.5

Source : Analytical Report on Primary Census abstracts Madhya Pradesh, Census of India 2011.

Though the absolute literacy percentage has increased in India and also in M.P. but the gap in literacy has not been tamed. In 1981 the male literacy stood at 46.9% in India and female literacy was 24.8% and the gap in literacy was 22.1%. In case of M.P. the male literacy rates stood at 49.6% and female literacy rate were 20.2% and the gender gap in literacy was 29.45. The national policy on education was implemented in 1986 hence the gender gaps started declining post 1991. In 1991 the gender gap stood at 24.8% with male literacy being 64% and female literacy being 39.3% in India whereas in M.P. the gender gap in literacy was 29.1% with male literacy being 58.5% and female literacy at 50.3%. In 2001 the male literacy rose to 75.3% in India and female literacy was 53.7%.

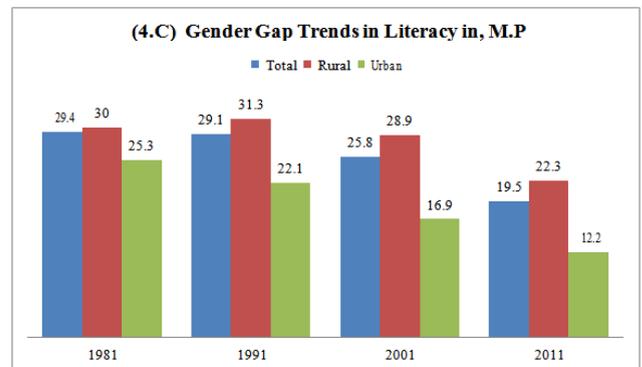
Table 2: Literacy Rate and Literacy Gap in India and Madhya Pradesh 1981-2011

India						
Census Year	Rural			Urban		
	Male	Female	Gap in Literacy	Male	Female	Gap in Literacy
1981	40.8	18.0	22.8	65.8	47.8	18.0
1991	57.9	30.6	27.3	81.1	64.0	17.1
2001	70.7	46.1	24.6	86.3	72.9	13.4
2011	77.1	57.9	19.2	88.8	79.1	9.7
Madhya Pradesh						
1981	40.9	10.9	30.0	77.8	52.5	25.3
1991	50.5	19.2	31.3	81.0	58.9	22.1
2001	71.7	42.8	28.9	87.4	70.5	16.9
2011	74.7	52.4	22.3	88.7	76.5	12.2

Source : Analytical Report on Primary Census abstracts Madhya Pradesh, Census of India 2011.

The gender gap in literacy in rural India in 1981 was 22.8% and in urban India it was 18%. Whereas, in M.P. the gender gap in literacy in rural regions in M.P. was 30%. In 1991 the gender gap in literacy increased to 27.3% in rural India and in rural M.P. it increased to 31.3%. In urban India the gender gap in literacy was 17.1% and in urban M.P. it was 22.1%. The gender gap in literacy in 2001 reduced to 24.6% in rural India and 13.7% in urban India. Whereas, in case of rural M.P. the gap has reduced to 28.9% and in urban M.P. it has reduced to 16.9%. The gap had narrowed down rapidly after this phase but the progress in M.P. had been slow and it has been one of less developed states on various socio-economic indicators.

The literacy gap in rural India as well as rural Madhya Pradesh has been higher as compared to urban regions for obvious reasons like better infrastructures, availability of resources and qualified personnel plus greater awareness in urban atmosphere. However the trends have constantly improved and indicate towards reducing literacy gap between male and female in both rural and urban areas. The graph clearly represents the trend.



Source : Analytical Report on Primary Census abstracts Madhya Pradesh, Census of India 2011.

A further breakup can be made for the better

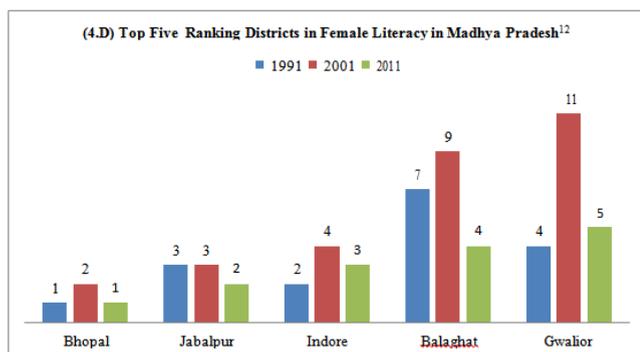
understanding of the trends with respect to literacy in the state on the basis of literacy levels on divisional basis.

Table 3: Division wise Status of Female Literacy in M.P. (1981-2011)

S. No.	State/Division	Persons%				Females %			
		1981	1991	2001	2011	1981	1991	2001	2011
	M.P.	28.3	44.7	63.7	70.6	16.0	29.4	50.3	60.0
1	Bhopal	28.1	46.1	66.0	73.6	16.5	31.2	53.2	63.9
2	Chambal	28.1	44.6	64.3	71.7	12.0	23.9	47.1	58.0
3	Gwalior	28.0	42.8	63.9	70.2	14.8	25.8	48.3	57.8
4	Indore	28.5	42.5	58.4	64.4	17.9	29.9	46.5	55.2
5	Jabalpur	33.4	51.5	68.9	75.8	21.1	37.6	57.2	66.8
6	Narmadapuram	31.8	49.4	67.7	73.1	19.7	35.8	56.2	64.0
7	Rewa	22.7	39.8	59.8	70.5	10.1	23.1	45.1	59.3
8	Sagar	26.1	42.4	60.6	69.4	14.2	27.5	46.7	58.8
9	Shahdol	19.6	34.3	57.8	67.7	8.6	19.5	43.4	56.6
10	Ujjain	29.3	45.7	68.0	71.2	215.2	27.5	53.6	58.3

Source : State Resource Centre, Madhya Pradesh.

The maximum literacy has been in the divisions of Jabalpur, Narmadapuram and Bhopal whereas the least literacy levels were visible in Indore, Shahdol and Chambal divisions. However, only Jabalpur division remains above the national average of 64.6 for female literacy during 2011 census. This says a lot needs to be done to improve the educational status of women in the state. "The district wise figures of total literacy rate of Madhya Pradesh elucidate that the rankings change in different decades. Indore, Jabalpur, Gwalior and Narsinghpur occupy the top five ranks in 1991. Narsinghpur, Jabalpur, Indore, Bhopal and Raisen districts are top five ranking districts in 2001 whereas Jabalpur, Indore, Bhopal, Balaghat and Gwalior are the top ranking districts in 2011(in terms of total literacy). Jabalpur, Indore and Bhopal remained among the top five districts in three census.



Source : State Resource Centre, Bhopal, Madhya Pradesh.

Women in Decision making and Political Participation of Women in Madhya Pradesh

Extent of Involvement in decision making and participation in household or governance is an important indicator of status of women and level of empowerment. It encompasses all the activities ranging from meager decisions as what to cook in

household, decision or liberty to purchase precious jewelry, autonomy regarding financial decisions to more encompassing roles as electors, contestants, leaders or policy makers. The scale and frequency of decisions is an indicator of the equation of dependency or autonomy with others. They are an indicator of how empowered the women folk are with respect to small and big decisions impacting their lives. These factors also throw light on the level of confidence and liberty possessed and enjoyed by them.

Table 4: Women's Autonomy in India and Madhya Pradesh

State	% Not Involved in Decision Making	% Involved in Decision Making				% who do not Need Permission		% with Access to Money
		What to Cook	Own Health Care	Buying Jewelry etc.	Staying	Go to Market	Visit Friends/Relatives	
M.P.	12.5	81.7	36.6	44.3	38.1	21.0	19.5	49.3
India	9.4	85.1	51.6	52.6	48.1	31.6	24.4	59.6

Source : National Family Health Survey-II, 1998-1999.

There were 9% women in India who had no say in any sort of decision making in day to day life and the percentage of such women in M.P. was 12.5%. Though, they were involved in decisions about kitchen and cooking, but not in their own health, liberty or financial autonomy. 85% women in India and 81.7% in M.P. made decision about what to cook. However, only 51.6% women in India and 36.6% women in M.P. could make decisions about their own health. The trivial decisions as visiting friends or going to market had not been entrusted to women. Only 19% women did not need permission to visit friends and 21% could go market on their own will 49.3% had access to money and these are statistics of M.P.

Table 5: Average Sex Ratio of Voters and Electors in State Elections during 1990s and 2000s

	Average Sex Ratio of the Voters		Average Sex ratio of Electors	
	1990s	2000s	1990s	2000s
Madhya Pradesh	730	804	937	906

Source : Economic and Political Weekly.

Elector is someone who is eligible to vote and be elected however a voter is someone who actually votes. The sex ratio of voters show the numerical strength *vis a vis* male voters. the there were 937 women electors per 1000 male electors but there were only 730 women voters per 1000 male voters in 1990s. However, in 2000s there were 906 women electors per 1000 male electors and 804 women voters per 1000 male voters. Thus fewer

women had been voting as compared to men.

Table 6: Details of Male and Female Voters over the Years in State Legislative Assembly of Madhya Pradesh

Source : Statistical Reports, Election Commission of India.

The election to the state legislative assembly of M.P. in the year 1990 total ,18215748 female electors and 8520649 actually voted the male polling percentage were ,58.04% whereas female polling percentage were 46.78%. The polling percentage improved in 1993. There were 19482669 female electors and 10199039 females actually, voted. The male polling percentage was 61.16% and female polling percentage was 52.53%. The elections in the year 1998 witnessed similar trend. In 2003 there were female 18139480 electors and 11271686 female voters. The male polling percentage rose to 71.94% and female polling percentage rose to 62.14%. The 2008 elections 72.30% of polling by male voters and 65.91% females took to polls.

CONCLUSION

Women's empowerment can't be achieved until they are included in the legislative bodies and structures of institutions. For the time being, males hold the majority of leadership roles in these organizations, and they create, rule, legislate, and carry out policies on behalf of numerous women with little or no input from those women. Even though involvement is there, in certain circumstances the male in the home has the upper hand and power, and this is de jure rather than de facto. Since how a society treats its women is the most powerful sign of growth, prosperity and health of that society, it is vital to integrate women into the active socio-cultural, economic or political spheres.

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