

A STUDY ON WOMEN RESERVATION IN URBAN LOCAL GOVERNMENT IN TAMIL NADU IN WITH SPECIAL REFERENCE TO ATHOOR BLOCK

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Abstract

In ancient time to modern time the women have a lot of problem like, domestic problem, social, cultural, economical problem to facing the women. Because of the society was defined by women as a weaker section. Not only these problems are main reason, financial problems also created by problem of one of the women development. So for the women reservation scheme was very useful to the development or empower of the best level of status also creating by this women reservation scheme. The women problem bases various leader have a more straggle again women discrimination in our country and then there bases lost of straggle to emerging so the women get a reservation.

Mahatma Gandhi fasted in protest against it but many among the depressed classes, including their leader, B. R. Ambedkar, favored it. After negotiations, Gandhi reached an agreement with Ambedkar to have a single Hindu electorate, with Dalits having seats reserved within it. Electorates for other religions, such as Islam and Sikhism, remained separate. This became known as the Poona Pact.

Key Words : Women Reservation in Urban Local Government

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Introduction

The scheme of **Reservation in India** comprises a progression of affirmative action events, too recognized as 'positive bias in the UK, such as reserving contact to seats in the various legislatures, to government jobs, and to enrolment in higher educational institutions. It is intended to favour historically disadvantaged castes and tribes, listed as Scheduled Castes and Scheduled Tribes by the Government of and women discrimination its biggest problems in India. The reservation is undertaken to address the historic oppression, inequality and discrimination faced by members of those communities. It is intended to realise the promise of equality enshrined in the Constitution.

The Constitution prohibits equality under article 14 and untouchability under its Article 17, and obligates the state to make special provisions for the betterment of the scheduled castes and scheduled tribes, also that such special provisions would not be considered discriminatory, as it would address existing inequality.

Over the years, the categories for affirmative action have been expanded beyond the lists of Scheduled castes women and tribes women to include a special category of Other Backward Classes (OBC) women. Consideration has also been given to economically backward in providing reservations.

Reservation is governed by constitutional laws, statutory laws, and local rules and regulations. The Scheduled castes (SC), scheduled tribes (ST) and Other Backward Classes (OBC), and in some states Backward Classes among Muslims under a category called BC(M), are the primary beneficiaries of the reservation policies under the Constitution – with the objective of ensuring a level playing field.

"The Indian woman has established equality with men in all walks of life and will never return to her former status of a painted doll, child bearing Machine (or) a mere hanger on" **Mahatma Gandhi**.

The **Sachar Report** was fully explain the and women development fully women right and women empowerment to focused in the committee this committee to submitted a report for the women.

Objective

- ❖ Indian reservation system is to enhance the social and educational status of underprivileged communities and thus improve their lives.
- ❖ A study on women political participation in urban bodies in Tamil Nadu.
- ❖ To analysis the gender bias in Town Panchayat based on ward members.

Before Independence

Quota systems favoring certain castes and other communities to capture the women right and our right fully control to men existed before independence in several areas of British India. Demands for various forms of positive discrimination had been made, for example, in 1882 and 1891. Shahu, the Maharaja of the princely state of Kolha`pur, introduced reservation in favour of non-Brahmin and backward classes, much of which came into force in 1902. He provided free education to everyone and opened several hostels to make it easier for them to receive it. He also tried to ensure that people thus educated were suitably employed, and he appealed both for a class-free India and the abolition of untouchability and women discrimination. His 1902 measures created 50 per cent reservation for backward communities.

The British Raj introduced elements of reservation in the Government of India Act of 1909 and there were many other measures put in place prior to independence. A significant one emerged from the Round Table Conference of June 1932, when the Prime Minister of Britain, Ramsay Macdonald, proposed the Communal Award, according to which separate representation was to be provided for Muslims, Sikhs, Indian Christians, Anglo-Indians, and Europeans. The depressed classes were assigned a number of seats to be filled by election from constituencies in which only they could vote, although they could also vote in other seats. The proposal was controversial: Mahatma Gandhi fasted in protest against it but many among the depressed classes, including their leader, to find struggle to against gender bias.

After independence

India's affirmative action programme was launched in 1950 and is the oldest such programme in the world. After the independence of India in 1947 there were some major changes in favour of the Scheduled Tribes women (ST), Scheduled Castes (SC) women and Other Backward Classes (OBC) women. A common form of women discrimination in India has been the practice of inequality. Was fully abolished based to formed and introduced the women reservation and women protest to make laws in the Constitution of India.

In 1954, the Ministry of Education suggested that 20 per cent of places should be women reserved for the SC and ST in educational institutions with a provision to relax minimum qualifying marks for admission by 5 per cent wherever required. In 2010, it was specified that reservation based on the population and the sacrk committee based to give a women reservation. A significant change began in 1991 and 1992 when the 73rd and 74th constitution amment ment act to was established to assess the situation of the socially- economic development and women empowerment besed to form.

The Supreme Court of India ruled in 1992 that reservations could not exceed 50 per cent, anything above which it judged would violate equal access as guaranteed by the Constitution. It thus put a cap on reservations. However, there are state laws that exceed this 50 per cent limit and these are under litigation in the Supreme Court. For example, in the State of Tamil Nadu the caste-based reservation stands at 69 per cent and applies to about 87 per cent of the population.

Reservation Elected Bodies

In parliament, caste and tribe based reservations are provided to make it more representative. Today, out of 543 seats in India's parliament, 84 (15.47%) are reserved for SC/Dalits and 47 (8.66%) for ST/Tribes. Allocation of seats for Scheduled Castes and Tribes in the Lok Sabha are made on the basis of proportion of Scheduled Castes and Tribes in the State concerned to that of the total population.

A similar percentage of exclusive seats has been provided for members of designated castes and tribes in each state legislature. Local self-governments have caste, tribe and gender based reservation system in place.

In Tamilnadu urban bodies to give a women reservation 33% now the day 2017 the women's have a 50% reservation on the urban bodies.

Present Scenario

The reservation system in Tamil Nadu is much in contrast to the rest of India, not by the nature of reservation but by its history. When the first reservation protest hit New Delhi in May 2006, a contrasting quiet serenity was noticed in Chennai. Later, as the anti-reservation lobby gained in visibility in Delhi, Chennai saw quiet street protests demanding reservation. Doctors in Chennai, including doctors association for social equality (DASE) were in the forefront expressing their support for reservation in institutions

At present, reservation works out to somewhat less than 69%, depending on how many non-reserved category students are admitted in the super-numerary seats. If 100 seats are available, first, two merit lists are drawn up without considering community (reserved or unreserved), one for 31 seats and a second for 50 seats, corresponding to 69% reservation and 50% reservation respectively. Any non-reserved category students placing in the 50 seat list and not in the 31 seat list are admitted under super-numerary quota (i.e.) seats are added to the 100 for these students. The 31 seat list is used as the non-reserved open admission list and 69 seats are filled up using the 69% reservation formula (30 seats obc, 20 seats mbc, 18 seats sc and 1 seat st). The effective reservation percentage depends on how many non-reserved category students figure in the 50 list and not in the 31 list. At one extreme, all 19 (added from 31 to make the 50 list) may be non-reserved category students, in which case the total reservation works out to about $(50+19)/119$ or about 58%. At the other extreme, none of the 19 added to the 31 list may be from the non-reserved category, in which case no super-numerary seats are created and reservation works out to be 69% as mandated by the state law.

I am focused women reservation in the urban local bodies election in special reference in the Athoor block in Tamil Nadu

I am focused 250 responded on my study in the Athoor block 50 % respondent fully say the women reservation its important but there is no us my explain.

It is evident that Women Reservation has not improved the status of women. When investigated in the villages. The fact the people is that women reservations have not created among remarkable change. As by women reservation women are not empowered. As the get prezy power and they use the power is a wrong way. And gain benefit through it. The status of women is sub-dude.

And another focused 250 responded say in the women reservation its important the develop a women an dour staturse will be increasing it third hand to help for women. The reservation to promote the women and the women survey to all aspect and to get development based on the reservation.

Reservations of Education

The University Grants Commission (UGC) provides financial assistance to universities for the establishment of Special Cells for SC/STs. The cells help universities implement the reservation policy in student admission and staff recruitment processes for teaching and non-teaching jobs. They also help the SC/ST categories integrate with the university community and help remove the difficulties SC/ST individuals may have experienced.

Beneficiary of the Reservation System

The quota system sets aside a proportion of all possible positions for members of a specific group. Those not belonging to the designated communities can compete only for the remaining positions, while members of the designated communities can compete for either reserved or open position.

Caste

In central-government funded higher education institutions, 22.5% of available seats are reserved for Scheduled Caste (SC) and Scheduled Tribe (ST) students (7.5% for STs, 15% for SCs). This reservation percentage has been raised to 49.5% by including an additional 27% reservation for OBCs. This ratio is followed even in Parliament and all elections where a few constituencies are earmarked for those from certain communities (which will next rotate in 2026 per the Delimitation Commission).

The exact percentages vary from state to state:

In Tamil Nadu, the reservation is 18% for SCs and 1% for STs, based on local demographics and tamil nadu women reservation in 33%, And the day the urban government increasing the women reservation pre centage .

Gender

The Women's Reservation Bill was passed by the Rajya Sabha on 9 March 2010 by a majority vote of 186 members in favour and 1 against. As of March 2013, the Lok Sabha has not voted on the bill. Critics say gender cannot be held as a basis for reservation alone other factors should also be considered e.g. economic, social conditions of woman candidate especially when applying reservation for educated women. There also is a growing demand for women reservation in pre-existing reservations like OBC, SC/ST, physically handicapped etc. Some groups still demand that reservation for women should be at least 50 per cent as they comprise 50 per cent of the population.

In Gujarat, 33% of posts are reserved for females in all government departments and services, such as police, health, education and general administration.

Tamil Nadu;

The Tamil Nadu government was passed one women reservation bill in june 6 it is 50% reservation bill that is 33% to increasing the 50% bill to introduce the tamilnadu government.

Religion

There is no reservation granted on the basis of religion in the Central educational institutions at the national level, although reservation has been extended to religious minorities in some states. The Tamil Nadu government has allotted 3.5% of seats each to Muslims and Christians, thereby altering the OBC reservation to 23% from 30% (since it excludes persons belonging to Other Backward Castes who are either Muslims or Christians).

The Government of Andhra Pradesh introduced a law enabling 4 per cent reservations for Muslims in 2004. This law was upheld by the Supreme Court in an interim order in 2010 but it constituted a Constitution bench to look further into the issue. The referral was to examine the constitutional validity of quotas based on religion. Kerala Public Service Commission has a quota of 12% for Muslims. Religious minority (Muslim or Christian) educational institutes also have 50% reservation for Muslim or Christian religions. The Central government has listed a number of Muslim communities as backward Muslims, making them eligible for reservation.

Conclusion

The concept of gender bias untouchability was not practiced uniformly throughout the country. The practice of segregation and untouchability prevailed more in the northern parts of India than in the south. Furthermore, certain communities, considered "untouchable" in one area were not thus in others.

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