CHAPTER-6

POLITICAL IDEOLOGY OF WOMEN ORGANIZATIONS
Now we come to the last objective of political ideology of women's organizations. There are two divergent views regarding the current position and relevance of women's movement and women's organizations in India. Tawale (1979) points out that in the post-independence period, there has been meagre political writings relating to women. Although periodicals devoted to women's matters have been mounting in number, they hardly pay any attention to the political aspects of women's lives. Most writers agree with the view that the radicalism and militancy which was characteristics of the women's movement in the pre-1950 period has substantially come down. According to Kamat (1976), the powerful women's movement of the pre-independence period based on social and political work among women has lost both its vigour and sense of purpose afterwards. He finds the retrogression of the movement at two levels—(a) organizational; and (b) ideological. The former, he attributes in terms of the change in the ideological base and weakening of AIWC, the pioneer organization and the main organ of radical women in the pre-independence period. Kamat, however, fails to see that splits and formation of new organizations are an ultimate results of the ideological war, which is a natural accompaniment of the growth of a movement. His argument that many of the rights mentioned in the Constitution and other enactments remain unimplemented due to the weakness of the movement, has the tone of a reformist illusion. The social role of a radical women's movement is not only to gain the rights specified in the Constitution but to strengthen a movement which can even challenge the legitimacy of a constitution which only makes slight scratches on the women's question. For instance, the very slogans raised for women in the Alleppey coir worker's struggle such as, "Destroy Capitalism" was indicative of a high level of class consciousness.

Kamat (1976) also points out that there is evidence for a definite regression at the ideological level with inevitable consequences for social
practice as compared to the radical thrust of the pre-independence period. According to him, a large majority of the new generation of educated women appear to be willing victims of this ideological regression and setback. The elite leadership of most organizations seems to prefer to work for official schemes under official patronage rather than to organize them on their local, sectional or common interests.

Another line of argument relating to the declining radical fervour of the women's organizations has been the change in the objective base that led to their formation. The organizational base of the radical movement in Kerala was the traditional industries. For instance, in Kerala's traditional industries as decentralization of production became widespread in the 1950s, the workers gradually lost this base. Work in the decentralized sector gradually dispenses the militancy of the workers and declasses them. In the coir industry, the trade unions could withstand such a process to some extent by taking strenuous efforts to organize the workers of the decentralized sectors through constant struggles against decentralization itself. In the cashew industry, on the other hand, while concentrating on issues relating to wages and bonus, the unions failed to take proper care of the overall economic interests of the workers defined in terms of annual earnings through continuity in employment and conditions of work. Kannan (1981) points out that any meaningful economic gain due to trade union activity has gone mainly to male workers. The employer's response to wage bargaining was such that the women workers lost even the national benefits of the factory sector. The failure of the unions to prevent this hastened a process of depoliticisation among women workers and they began losing their faith in the unions themselves.

In the context of the coir industry in Kerala, Meera (1983) attributes this retrogression to the moving away of women activists and their loss of
contact with the trade unions. Pauperisation has made them extremely difficult to participate in any active struggle in a sustained manner. Moreover most women activists of the coir goods weaving sector shifted their base of political activity to the women's organizations which operate at an all-Kerala level. In the struggle of the pre-independence period, in industries such as coir, women's participation was possible because of the specificities of the struggle which involved women from a particular class, the ideological orientation and forms of organization of which has an impact on women's productive and reproductive roles. They had a chance to articulate organizationally the identity of their interests at three levels—(a) within the trade union where they recognised their identity with other workers against another class whose interests opposed to theirs; (b) in the women's organization; and (c) through the interaction of the latter with the trade union and political party. This multi-level participation opened up new prospects for the future for the destroying in practice the value systems which relegate them to an invisible and voiceless role in society.

In the agricultural sector also diverging levels of class consciousness exist. Mencher (1978) points out that despite forty years of struggle, the rice bowls of Kerala State, remain far from good. Their had been a steady decline in the real wages of agricultural labourers in Kuttanad from 1944-45 to 1967-68 despite increases in the price of paddy (Panikkar, 1971). Palghat was more affected by the land reforms of the 20th century than in Kuttanad. The disappearance of the feudal type of relations that existed in Palghat for a long time has improved the position of labourers in terms of wages and working conditions. However, as Mencher points out, the trade union consciousness of the workers, especially women workers remain far from satisfactory. She attributes this to the inadequate care taken by the Communist Party to organize the workers in this region. Though a considerable section of labourers supported the Party from early 1930s, the Party started organizing
them later by mid-1960s only. As a result most people do not like joining the union because of fear of retrenchment.

Contrary to the experience of Palghat, though the material conditions have changed considerably against the agricultural labourers of Kuttanad, their militancy remains satisfactory. Mencher (1987) admits that workers, especially women workers, of this region have attained a satisfactory level of consciousness. She writes—

"Now-a-days during the harvest seasons, the workers measure the amount of time employed in minutes; not in hours or days. Over and again women would talk about getting forty-five minutes or one hour and twenty minutes in a day for a harvesting a field. This would always be accompanied with tales of the number of days they had spent wandering around looking for work and the problems there being too many workers ......." (Mencher, 1978).

This high level of consciousness should be attributed to the array of struggles, general and specific to the agricultural sector which the Thiruvirthamcore Karshaka Thozhilali Union (TKTU) and CPI(M) waged during the last decades. Krishnaji points out that the CPI(M)-led hutment dweller's struggles of 1970 and 'land grab' movements of 1972 and 1979 which were relatively peaceful agitations rather than militant ones did not help its participants to gain much materially, as rightly pointed out by EMS Namboodiripad, it enabled to raise the consciousness struggles of agricultural workers of Kuttanad shows that at least in this section of the working class, retrogressive trend has not crept in.

Omvedt (1977) points out that intensive, localised mass organizing of agricultural labourers and poor peasants have most consistently brought women's issues forward. Moreover, another significant factor contributing to the success of the movement has been the participation of women in the
workforce. The CPI(M)'s 'benami struggle' in West Bengal was an area of low work participation by women and did not focus on issues of agricultural labourers but rather on land issues that sought to unite middle with poor peasants and sharecroppers. Therefore, women's participation was poor. The Maharashtra famine agitation, on the contrary, focused on wages and work which are issues of concern for the poorest peasant. Women were very much involved in this struggle and the result was dramatic. Tanjavur district of Tamil Nadu also shows an instance of a militant trade union movement among agricultural workers and this can be attributed to two reasons—(a) the high proportion of women workers; and (b) special efforts taken by the CPI and CPI(M)-led trade unions to organize women workers.

Some writers have underlined the latent revolutionary potential of rural women which remained totally untapped for a long time. Omvedt notes that the States that have shown the most signs of militancy and organizing among the rural poor in the last decade, are precisely those where women play a major role in agricultural labour. However, communists of all types have, until fairly recently, a "liquidationist" approach to the women question by dealing with working women's problem primarily as class problems, which can be solved only with revolution. This liquidationist attitude, she attributed to the following instances—The formation of the National Federation of Indian Women (NFIW), the mass front of the CPI in 1956, came only as a belated decision after the communists were expelled from the AIWC. Similarly, after the split in the CPI, the CPI(M) instead of forming a national organization, concentrated on State-level organizations only. Other marxist group like CPI(ML) and Lal Nishan Party of Maharashtra also were interested in organization on class basis. However, she admits that there is still hope for a radical women's movements because of three types of developments since the end of 1960s—

1) the armed struggle led by CPI(ML) in various parts of the country, especially Bengal, Kerala, Andhra Pradesh and Bihar.
2) intensive mass union type of organizing of agricultural labourers in some parts of Kerala, Maharashtra, Tamil Nadu and Andhra Pradesh, by the two communist parties; and

3) extensive mass campaigns on particular issues such as, the 'land grab' struggles by CPI and CPI (M) between 1968 and 1970 and the widespread agitation in Maharashtra during 1970-73 primarily led by the Lal Nishan Party.

Another crucial reason for the ideological/organizational retrogression of the women's movement, overlooked by most writers has been the impact of the non-politicisation strategies of the ruling class (Mathew, 1985). Although the early welfarist/reformist thrust of the women's movement changed substantially during the course of time, the machinations of these reactionary organizations in collusion with the ruling class was a threat to the radical women's movement at least in certain points of time. As the communist women came to the forefront in early 1940s, they, often faced political attacks from the AIWC members and the Congress Mahila Sangh (Chakravarty, 1980).

During the post-independence period the reactionary organizations thought of making up the severe shock they got during the course of the radical upsurge of the 1940s by approaching women in a new guise, i.e., through official economic programmes. Thus there has been a spurt in the number of 'apolitical organizations' offering purely economic or economic-welfare oriented schemes for women. While the mahila samajams, the earliest form of these organizations, created illusions and later on disillusionment in the minds of the masses, the radical stream of the women's movement could not capitalise it effectively. While the communist parties and their women's organizations could influence the functioning of these organizations to a limited extent in some parts of the country, they failed to expose the class character of these organizations and their exploitative strategies. Instead, by participating
in these organizations within the constraints imposed by the ruling classes, they also helped to legitimise these exploitative strategies. While checking the inroads of a radical ideology into these organizations, the ruling classes also took adequate care to diffuse it by dividing the energies of the activists. While the activities of a radical movement in the pre-independence period need be concentrated on the ideological front only, in the new circumstance, they were equally forced to gain for their rank and file the maximum possible benefits through the 'official' programmes of the 'apolitical' organizations.

Ever since independence, the strategies of capitalist exploitation have changed considerably over time. For instance, while in the industrial sector the form of exploitation was relatively direct initially, various complicated strategies of information were developed subsequently and their operationalisation varied from place to place, from time to time and from industry to industry. The later development of using women's organizations as an instrument of information of production, gave an added dimension of this strategy. The radical women's organizations seems to have failed to identify these strategies adequately and to act accordingly. Even if they could, there were constraints of action as the 'official' organizations did not permit political activity within. This apparent loss of focus in the activities of the radical movement has greatly contributed to the ruling class strategy of raising the illusions of the people through official economic programmes and consequent depoliticisation.

6.1 POLITICALIDEOLOGY OF AIWC

AIWC is a non-political organization. Article III of the Constitution of AIWC (1951) amply illustrates its political ideology. It reads as—

"To attain those objectives, the Conference pledges itself to work on non-violent and non-party political lines for the abolition of the special privileges occurring to any section of society, by virtue of
economic possessions or caste or sex distinction, by the means, amongst others, of universal education, national health and social services and facilities, family planning and adequate living and working conditions."

However, even from the very early days of the formation of the All India Women's Conference, the first national organization of women in the country, we may notice that it had two schools of thought within it. One school, dominated mostly by conservative middle classes, wanted to continue its activities to the sphere of educational and social reforms. Another school, which was more radical, wanted to confine its activities to the sphere of politics (Sharma, 1981). The interest of the latter school of thought got stimulus as the Quit India movement gained strength. The movement enabled to bring together all the patriotic people under a single banner and, moreover, to expose the loyalties and strength of organizations and their leadership.

The next day of the passing of the Quit India resolution at the Bombay session of the Congress, all women leaders like Kasturba Gandhi, Sarojini Naidu and Susheela Nayyar were arrested. The Congress leadership took a negative attitude to this by allowing more leaders to be arrested. However, a group of women leaders like Aruna Asaf Ali, Usha Mehta and Suchetha Kripalani went into hiding. Under the leadership of Aruna Asaf Ali who was a member of the Congress then, the women's movement became violent (Agnew 1979). Aruna Asaf Ali writes that the movement lacked good leadership and organization and their objectives was to provide it (Dhan, 1953). The rebel women led by Usha Mehta being not satisfied with the conservative reporting of Congress Bulletin, official organ of the AICC, took initiative to set up a new radio station (Hutchins, 1971).

The conservative position taken by a significant portion of the AIWC leadership was reflection of similar position taken by the Congress leadership. It was during the period of intensified nationalist struggle for political
independence that attempts began to enlist the participation of various sections of the people including working class. The ideological position taken by a section of political activists within the Congress Party and the formation of the group within it called the Congress Socialist Party (CSP) may be said to have laid the foundation for a radical women's movement in some parts of the country such as Travancore, Malabar and Bengal.

Thus we find that AIWC, though not affiliated with any political party, has largely been influenced by the political ideology of Indian National Congress due to its top leaders having close links with the Congress leadership.

6.2 POLITICAL IDEOLOGY OF NFIW

As regards the NFIW, being a political wing of Communist Party of India, it has always been influenced by communist ideology. This is the reason that NFIW has more broader ideology as compared to AIWC as it follows the line of Communist Party of India as the political situation of the country is concerned for example, the following report of the General Secretary (Ms Amarjeet Kaur) as adopted in the National Council Meeting of the NFIW on 31st January to 2nd February, 2000 at Ludhiana (Punjab) amply illustrates this point. It reads as–

"Dear friends,

First of all, I would like to greet you all on the eve of new year, new century, new millennium. May the coming days and months bring many successes in your personal and family lives as well successes in the struggles for equality, justice, peace, progress and development.

The national council is meeting after one year of the concluding of our 15th Congress of the NFIW at Hyderabad. The period has witnessed significant changes in the political, social, economic and cultural fields."
The nation faced yet another election bringing back BJP led National Democratic Alliance to power with comfortable majority with 24 coalition partners more than they had in their first stint in power and with thin majority at the time. The Government had fallen due to withdrawal of support by its own coalition partner at that time, the AIADMK, and failing to win confidence vote. During its period as Care-taker Government it took many policy decisions, in contravention to precedence and constitution. The failure of formation of alternative Government by opposition went in favour of NDA which they exploited to their benefit during election campaign.

Let us remember that this all happened in the background when the attack on Christians and their churches were on the rise and an inhuman act of killing and burning alive of an Australian missionary Graham Staines and his two young children in Orissa had taken place. The Home Minister, Mr. L. K. Advani, attempted to cover up the misdeeds of the alleged Bajrang Dal goons. Simultaneously, the contradictory statements of the Defence Minister and the dismissal of Admiral Vishnu Bhagwat and government’s refusal to place facts before the Parliament was another issue being debated in the country.

In this background the AIADMK put forth its demand for the removal of the Defence Minister. All sorts of lies by the major ruling party and the Defence Minister were used in a dangerous game to bring about the politicisation of the defence forces. The refusal to accede these demands led to the fall of the government.

Hardly the election process had begun when the nation was pushed into the conflict with Pakistan in Kargil, Drass and Batalik sectors. This conflict termed as war like took a heavy toll with more than
500 army personnel dead, about 1500 disabled and loss of several crores, all leading to lots of burdens on Indian economy.

The attempts were made to postpone elections under the 'war plea', the efforts by Sangh outfits to communalise the situation were very much evident by the kind of banners displayed, statements and speeches given urging for crossing Line of Control (LoC) capturing Pak-occupied Kashmir and some statements asking for erasing Pakistan from map.

Similar propaganda by the fanatics across the borders was made complimenting the fanatics in our country resulting in mutual support. There were demands of use of nuclear weapons in both the countries.

The failure of Central Government 'intentionally' or due to 'incapacity' to deal with the national security questions had led the nation to the brink of war. Many a facts which came to light give enough material to support the incapacity of the Government. The 'safe-passage' provided by the Defence Ministry to the intruders once again exposes the failure of Indian Government in dealing with National Security. It will affect us adversely in the long run.

However, the Indian armed forces had shown extreme determination to defend our borders and to clear our territories off the intruders. They made exemplary sacrifices.

Those martyred belonged to different states and regions of our country—from J&K in the north to the state of Kerala in the extreme south, and from Gujarat in the west to Manipur in the East. The martyrs belonged to all religions, linguistic and caste backgrounds, once again proving that India as a multi-lingual, multi-religious, and with diverse cultures is a secular nation and its strength lies in the
defence of secular—composite culture based on democracy.

The post war situation has resulted in a military take-over in Pakistan with beginning of the trial of the Prime Minister Nawaz Sharif. The democracy in Pakistan once again is in jeopardy.

Nevertheless, it is in the interest of our nation and the people of both the countries to live in peace as neighbours.

People to people friendship, cultural, sports and trade exchanges will have to be continued not only between these two countries but all the countries of South Asia. That could be the better guarantee of deterrence against wars and conflicts. We should not allow any imperialist power to act as mediator.

The recent episode, of Hijack of the Indian Airlines, IC-814 and its handling has once again exposed the Vajpai Government's failure in dealing with crisis situation. BJP does not believe in taking its own partners into confidence, what to talk of its ignoring the plea of opposition to take the whole nation into confidence, and demand of calling Rajya Sabha session during Kargil conflict.

Whole mishandling led to release of dreaded terrorists demoralising the armed forces who lay the lives of army personnels in fighting and capturing them.

One gets serious apprehension, if there was a bigger conspiracy in this whole 'hijack' drama, because the aftermath of Hijack has led to privatisation of Airport Securities and now Indian Airlines is proposed for privatisation. The tasks of handling over securities to CIA-FBI, will lead to ultimate control of our security system with dangerous consequences for the country.

Earlier the period of Kargil—Conflict was used for pushing of policies
of surrender to WTO, IMF and World Bank Dictates for making inroads of MNC into our economy. The policy with minimising custom duty on imports of 11,000 items, signing contracts with four power MNC's, and bringing of some ordinances of shift in policies of basic nature were pushed through during that period.

Now, the hijack is used as smokescreen to hand over Indian economy to US in secret deal to remove import restricts on 714 items by 1st April 2000 and 715 items by 1st April 2001. The agreements reached during Parliament session, but to avoid taking parliament into confidence, the announcements were made after the sessions of both the houses were over. This will lead to unrestricted imports of fish, milk, coconut, coffee, tea, ragi, bajra, neem products and even basmati. It also includes carcasses and animal waste parts that create a threat to our culture and our public health. Each aspect of Indian economy will be covered.

The real face of 'Swadeshi' slogan of BJP has been fully exposed. The Government policies not only suit the demands of WTO and Multinational Corporations but are even beyond their agenda.

The impact of the reforms under globalisation, liberalisation and privatisation is being felt by the working masses of our country and specially the women and children. There is cut in social-sector. Education and Health sectors are being privatised making both these basic rights of the people out of the reach of the common man.

The Government is opening up the educational system of our country, despite India not having made any specific commitment to that effect at the WTO. Recently, the Prime Minister's Council on Trade and Industry has set up committees including one on
private investment in education comprising Mukesh Ambani and Kumar Manglam Birla to 'recommend implementable action points'. Going by the Logic of WTO, the Government of India is putting at risk our entire educational services. Liberalisation in the field of education will be tantamount to selling out our educational system to a handful of large Multinational Corporations. Further commercialised education will increasingly exclude larger numbers of the poor and less privileged of society. The girl child will be first victim who is the last to be considered for imparting education when the meagre resources at hand force people to make choices among children.

In case of health sector, Vajpai Government is allowing more and more foreign equity participation in the drugs and pharmaceutical industry and is making changes in the policy to that effect. The newer diagnostic techniques are being introduced through internet without adequate protection to the practice of domestic medical practitioners.

The application of the conditions and rules of the WTO in the area of health will effectively undermine any commitment to public health care. The liberalisation of health sector will mainly provide market access to drug and pharmaceuticals multinational corporations, that would mean granting exclusive ownership and marketing rights to these companies who would appropriate the health base of 79% of Indian populace. The basic health care of these people mainly depends on the indigenous knowledge of medicinal plants. Those who have the ability to pay for health services would be able to avail.

The women who are last to be attended in situations of illness
once again are going to be worst victims of these policies.

The Government policies are leading to virtual collapse of already inadequate Public Distribution System (Rationing system) throwing vast section of poor to the mercy of open market.

There is rise in prices and specially huge hike in food prices of basic staples such as wheat and rice. World Bank's policies to cut subsidies on food and compliance of our Government will ensure food price-rise even further. This will further the process of decline in the consumption of food amongst poor. On the one hand food security is in jeopardy and on the other side the women and children are bearing highest burden with these policies.

Our rich bio-diversity is over exploited and hijacked. Our water is being polluted and privatised. Corporations like Monsanto, Pepsi, Nestle want to control drinking water supply. Bio-diversity and water are community rights and they can't be owned as private property. The Government of India is welcoming foreign participation in water supply and sewerage system. Instead of increasing national spending on infrastructure for water distribution and treatment, the Government is trading away one of its primary responsibilities—that of ensuring basic needs of its people. We have to resist such attempts and unleash movements demanding that the Government has to make this provision as every citizen has a right to safe-drinking water.

The Government policies are supporting the violators of nature, enemies of ecology and environment. The policies of support to globalisation of food and agriculture systems will lead to take over by the Multinational Corporatisation (The Agribusiness of Giants) the food chains, the erosion of food rights, the destruction of cultural diversity of food and biological diversity of crops. This
actually will result into the displacement of millions from the land based rural livelihoods. The country has already witnessed the farmers' suicides in A. P. Karnataka and Punjab. The economic activities with motive for more profit only is resulting in destruction of ecological balance and intensity of Orissa cyclone is latest example indicating the things to come.

The financial sector is under attack. The bill on introduction of private sector entry into Insurance by making changes in Insurance Regulatory Authority, the call for privatisation of Banks, putting the Provident Fund and Mutual Funds etc. are evident of the Governments' intentions to support the International Stock Market players.

The attack on public sector is on rise. The Government is step by step bringing different public sector units under joint sector or privatising by disinvestment. The patent bill adopted by the Government will adversely affect our Chemical and Pharmaceutical Industry. The Agricultural Bigbusiness and MNC's are being allowed entry even into the small scale and tiny scale (cottage level) industries which is ruining the sectors where women had income generation activities.

The Government is unthinkably applying an 'open door policy' for trade in services as dictated by the WTO. With scant regard to domestic realities of the domestic service, law and policy are being changed fast. In legal sector there is proposal to amend Advocates Act, 1961 to allow foreign firms. The lawyers are opposing it. As already mentioned the policy of privatisation is being pushed in Banking and Insurance sector.

Government of India has announced corporatisation programme for
major ports offering foreign investors to enter in major operational infrastructural areas. The Government is also expediting the massive golden quadrilateral highway project under the new liberalised road policy. No restrictions on equity are put before opening this area to foreign companies.

Similarly private and foreign investment permitted for generation and distribution of power giving counter guarentees to the tune of hundreds of crores to multinational power corporations will actually mean very expensive electricity.

Not only that, people would loose jobs and the commoners will be denied the services, this would lead to damage to our social fabric as well.

The unemploymerit is on rise. According to Uncatd’s 1997 Trade and Development Report, almost all countries that have undertaken rapid trade liberalisation have seen unemployment grow and wages drop for unskilled workers. The same report mentions that as a result of these policies 89 countries have become more poor than they were 30 years ago. The women have been the loosers in the job market in the regular sector. The rise in informal sector and home-based sector pushes her further into the low-income group. The sexual harassments at work places are on rise. The opening up of satellite channels, and total commercial approach is enhancing the culture of sex, violence and commodification of women which will further escalate the violence on women at home, in public and work place.

BJP agenda of saffronising the education is being pushed. (A separate resolution to this effect will give details). This is being done with idea to pollute and communalise the young mind.
The politics of communalising the society, spread of hate and provocation of majority community to act as chauvinist force is being supported time to time not only by the leaders of different outfits of Sang Parivar but also by the leaders of BJP. Any one who differs with them is termed "unpatriotic".

The NCERT, NIEPA, CSIR, ICHR, and IARI etc. and para-military forces are being filled with RSS cadres threatening the very foundations of these institutions. (A separate resolution on communalism will be placed with details).

The people are not keeping quite. We have witnessed the Port and Dock workers strike, the struggles of Insurance and Bank sector workers, the relentless struggle of other public sector units, the farmers and agricultural workers in action, the state and central Government employees etc. The women organisations in response to the Women Global March against Poverty and Violence are busy preparing for big-actions apart from continuous protests against policies of the Government at different times."

But one fact is quite common to both these organizations as their political ideology has not come in its way so far as women's issues are concerned. This fact relates to their unending struggle for the upliftment of women and solving their problems, and/or creating awareness in masses about their problems. Though they have not succeeded fully, but their efforts have been quite fruitful.

Keeping in view the above mentioned facts, we asked our respondents as to whether voluntary organizations can do much more for women's development if they are affiliated to political parties. Their responses are shown in the tables 6.1 and 6.2.
Table 6.1
Percentage Distribution of Leaders and Members according to their Views about Women’s Organizations affiliating with Political Parties

<table>
<thead>
<tr>
<th>Response Category</th>
<th>Type of Respondents</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Leaders</td>
<td>Members</td>
</tr>
<tr>
<td>Yes</td>
<td>11.4 (12)</td>
<td>88.6 (93)</td>
</tr>
<tr>
<td>No</td>
<td>40.0 (78)</td>
<td>60.0 (117)</td>
</tr>
<tr>
<td>Total</td>
<td>30.0 (90)</td>
<td>70.0 (210)</td>
</tr>
</tbody>
</table>

(Actual figures are shown in parentheses)
Chi-Square = 26.53061***; D. F. = 1
Contingency Coefficient = .28504

Table 6.2
Percentage Distribution of Respondents of AIWC and NFIW according to their Views about Women’s Organizations affiliating with Political Parties

<table>
<thead>
<tr>
<th>Response Category</th>
<th>Organization</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>AIWC</td>
<td>NFIW</td>
</tr>
<tr>
<td>Yes</td>
<td>28.6 (30)</td>
<td>71.4 (75)</td>
</tr>
<tr>
<td>No</td>
<td>79.5 (155)</td>
<td>20.5 (40)</td>
</tr>
<tr>
<td>Total</td>
<td>61.7 (185)</td>
<td>38.3 (115)</td>
</tr>
</tbody>
</table>

(Actual figures are shown in parentheses)
Chi-Square = 74.84795***; D. F. = 1
Contingency Coefficient = .44685

It is evident from the tables that nearly two-third respondents (965.0%) don’t agree with this view. However, there is marked difference in the views of leaders and members. 86.7 per cent leaders don’t favour such an alliance, whereas this percentage is only 55.7 in case of members. Similarly, we find much difference in the views of respondents of AIWC and NFIW. Majority of
respondents belonging to NFIW (83.8%) are of the view that voluntary organizations can contribute much more for women's development if they are affiliated to political parties. This view is not acceptable to nearly two-third respondents belonging to AIWC. The Chi-Square values show highly significant association between such views and type of respondents on the one hand, and such views and type of organization on the other.

Having discussed the major findings of the present study in preceding four chapters, we now come to the final stage of our enquiry. We have now to draw certain inferences on the basis of the analysis of the findings. We have to dwell upon implications of the inferences thus drawn. This would be our endeavour in the next chapter.