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Student Study Project
On
Women Empowerment through Panchayat raj Institutions in
Mahabubnagar

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CERTIFICATE

This is to certify that the present work titled "Women Empowerment through Panchayat raj Institutions in Mahabubnagar" is the bonafide work Of G Hanmanthu Gokarikari Naresh Govu Sudhakar Jakkagalla Nagaraju Jatavath Haritha under the supervision of CH . Kavitha Asst. Prof. of History Dr. BRR Government Degree College, Jadcherla.No part of this work has been submitted to any other University for the award of any Degree.

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DECLARATION

We hereby declare that the investigation results incorporated in the project titled "A study of were originally carried out by **Women Empowerment through Panchayat raj Institutions in Mahabubnagar** Of G Hanmanthu Gokarikari Naresh Govu Sudhakar Jakkagalla Nagaraju Jatavath under the supervision of **CH . Kavitha Asst. Prof. of History** Dr. BRR Government College Jadcharla. No part of this work has been submitted to any other university for the award of Degree.

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Women Empowerment through Panchayat raj Institutions in Mahabubnagar

INTRODUCTION

The people of a neo-federal growing democratic country like India must participate in the political process, regardless of ethnicity or religion. The government has long developed a framework of democratic decentralization through Panchayati Raj Institutions in order to make this possible. As a huge aspect of India's population, women's participation in ground politics is essential to the country's democratic government. The issue of women's involvement emerges from their long-ignored social position in male-dominated Indian culture. Immediately upon the adoption of "the Indian Constitution, constitutional guarantees and the provision of reserved seats in legislative bodies, public positions, and public educational institutions were thus made available to them for their advancement."

"Participation is the main way consent is gained or withdrawn in a democracy, and the rulers are rendered accountable to the ruled," explains Herbert Mc. Closky (1968) Whereas a few political theorists such as J. S. Mill , Rousseau[and Bentham have aggressively argued for people's engagement in many sectors of political life. "Direct and indirect engagement of individuals in public affairs is the lifeblood of participatory democracy". Political participation simply refers to how inhabitants of a nation participate in both the election and policymaking processes. In all other words, political involvement is a method by which the ambitions and demands of the people may be reflected. Broadly, "political involvement refers to the voluntary actions by which people of society participate in choosing rulers and, explicitly or implicitly, in the creation of public

policy". These actions include voting, gathering information, conducting conversations, participating in meetings, organizing strikes and protests, interacting with legislators, etc.

Because women make up a significant portion of the human resources in society, the role and involvement of women in many socioeconomic, political, and cultural events must be recognized. Ironically, despite their significance, women's roles have been drastically downplayed, and the government's developmental initiatives have only resulted in the increasing alienation of women in the development process. "Indian women struggle for equality of status and involvement in the development process despite constitutional and legal guarantees. The subordination of women to men in the family, the workplace, and politics is a prevalent sociopolitical reality with a long history. The connection between men and women was "based on force," and the law of the powerful has been the

phenomenon in their interaction. The concept that men are the natural lords of women has hampered the emergence of a progressive system in which women have an equal position”.

Women's engagement in politics in Telangana, despite the official reservation of seats in Village Councils, women's participation rates in Village Constituency meetings remain relatively low. Women were there, although in tiny numbers. Women asked no questions about the total number of meetings attended. In the other sessions, however, the female participants were more engaged. Some of the difficulties identified by female participants were not related to programs involving women, such as the insufficiency of drinking water in the hamlet and the poor operation of the local primary school for children, where instructors arrived sporadically. However, “the majority of the issues raised by them related to the implementation of public projects relating to women and backward communities significantly increase the access of disadvantaged groups to political decision

making, but this brings to power such a group of relatively inexperienced and less-educated politicians, with no evidence that this comes at the expense of decision-making quality”[14].

The other study says the female representatives were trapped in a cycle of masculine dominance. The women had joined the PRIs under male control, and they used to carry out their tasks in most instances according to male instructions. So, it is the latest established method to maintain women as puppets under conventional patriarchy. Thus, this paper attempted to erase the fuzzy image & reality of women's engagement in rural politics and governance and comprehend the bottom-line reality, particularly in backward regions.

1. Objectives of the study:

The following are some of the present investigation's objectives:

1. To get a better understanding of how “rural women participate” in a wide range of activities, from making choices to voting in the PRIs
2. Our goal is to learn if and how women are aware of PRIs and what they think about them.
3. It is crucial to know how women feel about Panchayati systems and how they feel about their engagement in Panchayati organizations.
4. To detect the indications that discourages or deters women members from carrying out their responsibilities.

Source of Information and Methodology:

The current research relies on both primary and secondary data. Initially, the researcher evaluated the existing literature on the subject and developed the goals and study plan. Structured schedules were used to implement the stratified sampling approach. Personal interviews were done with the women of the Panchayats in question. Secondary data sources included the Election Commission of India, Telangana government documents, district gazetteers, the District Census Handbook, & other “published literature”. Because it is difficult to investigate the political engagement of all women in Telangana, a specific emphasis was placed on research in one of the most significant backward districts, Mahabubnagar. And the Mahabubnagar district has just one revenue division with 15 Mandals; eight of these Mandals were chosen for the study: Addakal, Balanagar, Bhoothpur, C.C.Kunta, Devarakonda, Gandeed, Hanada, and Jadcherla (Table-1). Again, four Gram Panchayats (GPs) were chosen from each preselected Mandal based on more female involvement in PRIs. Respondents were individually questioned from each of the Gram Panchayats specifically chosen. The random sampling approach was used to pick sample responders in this case. All raw data were tallied, corrected, and processed using descriptive statistics following the end of the field survey. Finally, the manuscript was completed.

Women's Constitutional Provisions and Policies:

Before moving into the actual field situation of a backward area like Mahabubnagar district, it is vital to look at the Indian constitutional rules regarding women's political involvement. After its adoption, “specific clauses were added to the Indian Constitution to make women equal to their male counterparts. The Indian Constitution's preamble acknowledges the values of social, economic, and political justice for all of its residents and equality of position and opportunity and seeks to advance them all. The Fundamental Rights granted by the Constitution (Part III, Articles 12-35)”[20] attempt to eliminate injustices endured mainly by Indian women. In this regard, “Article 14 guarantees equality before the law and equal protection under the law. Article 15 forbids discrimination based on religion, race, caste, gender, or place of birth, and it also allows the state to establish particular arrangements for women and children. Article 16 ensures equal opportunity in public employment. Article 23 forbids both human trafficking and forced labor. In addition to these significant provisions in the Fundamental Rights, particular non-justifiable instructions are provided in the Directive Principles of State Policy (Part-IV, Articles 36- 51)[21]. Article 51(e) (Fundamental Duties, Part IVA 42nd

Amendment Act, 1976)”[22] mandates the state to foster peace and a feeling of shared brotherhood among all Indians and condemn behaviors damaging women's dignity. Aside from these laws, “specific seats in legislative bodies, from grassroots institutions to the Union Parliament, are designated for women. The following are the 73rd and 74th Constitutional Amendment Acts (1992)”[23] that facilitate women's involvement in the Panchayat Raj system:

1. Article 243D(3)[24] stipulates that at least “one-third of the total number of seats to be filled by direct elections in every Panchayat must be reserved for women, with those seats being allocated to various constituencies a Panchayat by rotation.”
2. Article 243D(4)[25] stipulates that at least one-third of the Panchayat chairperson positions must be designated for women.
3. At least “one-third of the total seats to be filled by direct election in every municipality must be reserved for women. Such seats must be distributed among various districts within a municipality [Article 243(3)]”[26].
4. “Reservation of positions of municipal chairpersons for Scheduled Castes, Scheduled Tribes, and women in such way as the legislature of a State may prescribe by legislation. Article 243T(4)”[27].

By the 84th and 85th Amendments to the Constitution, one-third of all “Lok Sabha and State Assemblies seats would be reserved for women, including those from the Scheduled Castes and Scheduled Tribes”. [28][29] All of the Five Year Plans have prioritized women's development, with the primary goal of improving their economic and social standing. Despite all of these fundamental guarantees, their socioeconomic status has not improved. “Because they are not yet acting as active citizens and are now immersed in a rather parochial traditional culture. To investigate women's political behavior, an effort has been made to examine their electoral action, the sole index of women's overall political activity”. The author tries to determine the political growth of women in Mahabubnagar district (Telangana) by researching the election participation of women.

Social and Economic Background:

In this research study, age, education, caste or social makeup, family type, family size, and employment were all critical factors in analyzing the socioeconomic background of the target population. According to Table 2, the majority of women (46.88 percent) in this research belong to the middle age group (40-50 years), followed by the younger age group, i.e., 18-39 years (39.06 percent), and the senior age group, i.e., 51-60 years (14.06 percent).

In terms of formal educational standing, most respondents who participated in grass-

roots politics (38.68 percent) had just a primary level of education, whereas 36.32 percent of women have an upper primary level. On the other hand, 17.58 percent of women are illiterate or cannot sign, while the remaining women have just a high school diploma.

In the many disadvantaged gram panchayats of Mahabubnagar district, 34.38 percent of women belong to the general caste, 27.34 percent to the schedule caste (SC), and 21.10 percent to the Other Backward Castes (OBC), and the remaining 17.18 percent to the schedule tribe (ST). Only 10.15 percent of women respondents belong to a combined family, whereas 89.85 percent of women belong to a single-family. The majority of women, 60.15 percent, come from small families. And just around 7.82 percent of the target female demographic comes from a big family, with the remaining 32.03 percent coming from a medium-sized family. In economics, just approximately 4.29 percent of women are employed (temporary or permanent), and about 15.63 percent of women are homemakers. However, the remaining 47.26 percent and 32.82 percent are laborers and domestic workers.

In summary, in a backward area like Mahabubnagar, the socioeconomic background of women who participated in PRIs directly or indirectly is middle age. It has up to the elementary level of formal education. On the other hand, most of them are from the general caste, not the peripheral sector of society, as is often assumed, and most of them come from small families and work as home employees.

In contrast, around 13.28% and 12.11% of women identified their motivations for political engagement as the pursuit of social dignity and women-child welfare, respectively. Surprisingly, 10.15 percent of women say money is their motivation for participating in politics. In conclusion, although a few key elements have been noted about women's engagement in PRIs background, they are not ideal.

depicts the backdrop of women's involvement in PRIs in more detail. It has been noted that 80.07 percent of women had political exposure before being elected, which is a favorable sign, but just around 19.93 percent of them never have. The reason for political engagement is an important indication, and it was discovered that approximately 68.76 percent of women engaged in active politics owing to their husbands' coercion. However, just 9.37 percent and 5.86 percent of women said they participate in politics because of relatives involved in politics and curiosity, respectively. It is even more unexpected that only 16.01 percent entered politics because of self-consciousness, sometimes known as self-empowerment. According to the same data, most women (62.50 percent) have never contested an election, while 28.13 percent have only competed once in their lives, and the remaining 9.37 percent have contested twice. Although the structure of political involvement often yields satisfying results, it falls short of the genuine meaning. In particular, 35.14 percent ran for office as a candidate, 23.83 percent worked as a campaigner for several political parties, and 15.63 percent were members of various political parties. However, only 19.53 percent of the questioned women engaged in politics as voters. Only 5.07 percent

PRIs and Women's Awareness Level:

shows the amount of awareness of women about PRIs on several topics such as power, duties, and knowledge. In terms of power, it has been demonstrated that 89.84 percent of women respondents are unaware of judicial authority, 80.86 percent are unaware of legislative power, 69.93 percent are unaware of financial control, and 54.29 percent are unaware of administrative power. When it comes to responsibilities, most responding women are aware of them, with 85.55 percent and 89.45 percent aware of their village road building and maintenance obligations, respectively. Again, 78.12 percent of women understand their role in women's and children's welfare, and 73.41 percent appreciate their role in rural education. However, in addition to the duties mentioned above, only a tiny proportion of women are aware of the following: 4.30 percent of women are aware of rural electrification, 14.45 percent of women are aware of village dispute resolution, 14.45 percent of women are aware of rural housing, 24.61 percent of women are aware of public health, and so on. The field study found that the knowledge standard among female respondents

is inadequate. In particular, 78.51 percent of women are unaware of the provision of political rights, 70.71 percent of women are unaware of the modified valid age of casting votes, 69.93 percent of women are unaware of the role of MPDOs in PRIs, 64.06 percent of women are unaware of the provision of reservation of seats for women, and 56.25 percent of women are unaware of the condition of reservation of seats for women. On the other side, it is incredibly shocking that 25% of women do not know the name of their village's Sarpanch, and 24.22 percent do not know the election schedule time gap. In summary, the total knowledge level of rural women in backward regions such as Mahabubnagar is low.

Women's Involvement in Decision Making:

Because decision making is such a criterion by which one understands the accurate empowerment picture of any area, many measures have been established to analyze the amount of active involvement of women in decision-making in PRIs. In this area, numerous factors such as innovation for decision making, the form of participation; obstacles faced towards decision making; attitude of women towards active decision-making have been taken into account to analyze the criterion as mentioned above. Table 5 clearly shows that, although there has been some formal progress in women's involvement in decision-making in PRIs, it is still far from ideal. In detail, 41.79 percent of women are always invited to decision making, 28.91 percent are seldom asked, and 9.77 percent are never invited to decision making. In contrast, 19.53 percent of women are regularly requested to participate in decision-making. In terms of participation mode, 16.79 percent of women engaged in decision-making as pro-active participants, 16.01 percent of women participated in decision-making as spectators, and

12.90 percent of them attended the decision-making program to satisfy the quorum.

The most important findings:

On the other hand, 67.58 percent of women experienced barriers to active decision-making due to male dominance in the Panchayati Raj System. And 15.23 percent of women believe that their lack of understanding of the decision-making process impedes. In contrast, only 9.37 percent are concerned about the non-recognition of their viewpoint, which is also an impediment. Furthermore, when the attitude of women toward active decision making was researched, it was shown that 48.05 percent of women are afraid of being criticized. On the other side, 34.37 percent of women are unaware of active decision making, while just 11.72 percent of women believe that whatever is going on in PRIs is practical or beneficial. The following are the significant conclusions from this study:

1. The expansion of rural women's involvement in PRIs is progressing slowly, and there is still a gap between fact and theory. Many women have had active exposure before being elected, and spouse enforcement is the primary reason for political engagement. In contrast, others have reacted as self-esteeming participation, a positive indicator of feminine empowerment.
2. Even though only a tiny number of women contested in elections, particularly in PRIs, a significant number of them campaigned. On the other hand, many women in backward areas like Mahabubnagar have no explicit goal for political engagement, which supports the concept of 'husband enforcement' behind political participation; on average, a tiny fraction of them have anticipated goals.
3. The degree of knowledge of women respondents in backward districts such as Mahabubnagar is partial or lower than expected but not fully operational. Women are mainly familiar with administrative and financial aspects of power and obligations such as building and maintaining village roads, village education, and women and child care. However, women have an average degree of awareness in terms of knowledge.