

**MINOR RESEARCH PROJECT**  
**ON THE TOPIC**  
**“WOMEN’S POLITICAL PARTICIPATION**  
**IN PANCHAYATI RAJ : IN REFERENCE**  
**TO NADIAD TALUKA”**

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## INTRODUCTION

The role of women is expected more essential for the process of nation building and without their active participation it is not possible to run smooth the social and political machinery. If we peep in to the spectacular past of our country then we notice that in the age of *Vaidik* the status of women were at high and in those days we noticed the equality between the men and women status. Women had their own status, identity and honour in the society. In addition, women had the facilities to study the *Veda* and they were also actively participated to create and texture in *Veada* like; Lopa, Maitry, Apala, Gargi and many more familiar name.

The condition of women never remains same in the Middle age because this age witnessed of many evil practices which did injustice to women and their identity. Women have to suffer from the *suttee* tradition, child marriage, girl infanticide (drowning new born girl in the cow milk), dowry system, veil tradition and many more. These kinds of exploitation and injustice for women were unbearable for some social reformer and thinkers therefore they started awareness among the people to stop these kinds of discrimination which was based on sex and provided the equal right in the society. Gandhiji believed that women have the power to conquer in any situation and play their vital role by fighting at any cost with the purpose of nation building. Therefore, Gandhiji encouraged the women to participate in freedom movement against Britishers. As a result women came outside of their controlled four walls limited territory and transcend to the new world of nation building therefore they played very essential role to reform the social systems and freedom movement of the nation.

In post independent era there were many efforts done by social reformers and thinkers to develop the condition of women and uplift their social and economic status and due to these act they can developed their self-confidence and played their active equally role for nation building. For theses purpose our Indian constitution provided fundamental rights and directive principles of state policy has special references for the upliftment of women and there are various plans which implemented for their development so they have an advantage to perform their role actively at socially, politically and economically. In addition there are many changes in law and reformation for the upliftment of women so women can sustain their place in social provision. As a result there are many changes in the different field of nation building.<sup>2</sup>

Recognizing the unsatisfactory progress that has been achieved in improving the socio economic status of women it has increasingly been felt desirable that involving rural women in any political system and ensuring their participation in the activities at such institutions. Including in matters related to certain decision making process would be instrumental in improving the socio-economic status and political empowerment of women. This matter clearly indicates that in Panchayati Raj institutions introduction of reservation policy in favour of women and this has been very remarkable intervention of government that maximizing the participation of women in different activities at village panchayat levels.

This present study is about to participation of women in Panchayati Raj and how they utilize their political rights. It is difficult to study the complete form of Panchayati Raj with the reference of political participation of women. Therefore this study limited only to Nadiad taluka of Kheda district where we measure out how much active the women in the political participation after gaining the female representative responsibility at three levels in Panchayati Raj.

### **The Problem**

It is said that India is the nation of village and major part of the Indian people live in village even today. In India there are major part of the women remain unprivileged due to the lack of knowledge of traditional social system, to create the opportunity for the women for economic and social development, participation at different activity, join the development at different programme and provide various facilities at different stage with prejudice. Directly or indirectly it is related to the life system and life improvement and due to this their social and cultural backwardness reflected in their life style.

It is often noticed that women are under privileged or not having right to take decision in family matters or in social and cultural matters and not only that restriction also laid on them to participate in social and cultural programme. They do not allow to go outside of the house with freedom it is also restricted. This kind of narrow traditional social system to restrict on women life causes at in their economical activities, education, employment, political system and many more, therefore, after the many years of independence their still they remain backward and unprivileged. Especially in rural area of India the condition of women noted unsatisfied and very serious at social and economical level in compare of urban area.

The population of women in compare of total population of every nation is equally less or more but their participation and contribution in political filed is less in compare of men. For these there are many socially, psychologically and physically causes are responsible. It is noted that as eternal truth mainly in the reference of political system of nation that no nation can developed at political level in democracy where majority of the population remain inactive in form of women traditionally live under the four walls responsibility. In Indian social tradition we noted the same problems where the place of men in hierarchy at high and women has no importance and not only that they are exploited by male dominant society and in rural areas the women are common to engage in house work.

If we talk about the women at social and cultural development there we notice that they do not do the progress because their family responsibilities laid on them. By keeping women's less development we can see that they do not do progress because in the past they were not the part of taking decision. In these cases it is essential that rural women should actively take part into the political system. Especially by keeping them into the process of taking decision they can take part and contribute in political system. For this purpose government has given the reservation in political system therefore they can perform their duty at different level of Panchayati Raj.

Law and awareness both are necessary if we want to abolish the gender discrimination. Though the roots of this gender discrimination are strong enough at traditionally, socially, economically, educationally and psychologically levels and these are called self generate problems and to solve these we have to take reform steps immediately.

Gender inequality within families, inequitable division of labour within households, and cultural attitudes about gender roles further subjugate women and serve to limit their representation in public life, societies that are highly patriarchal often have local power structures that make it difficult for women to combat thus their interest are often not represented.<sup>5</sup>

Therefore at three level of Panchayati Raj on member, Sarpanch and Pramukh performed by women then it is necessary to study the problem because it is necessary in the present context that to know how the present system and people cooperate and how the officers' approach towards women at political system. In addition it is necessary to note and study their administrative skills, power of leadership, ability,

weaknesses, to take the decisions and many more things so on the basis of it reform should take in that context.

This present study analyse at which level of degree women are aware about their political reservation and rights. In addition, it is also about that how they perform and contributed in political system and at what degree, administration skills, at different activities, social reform and people welfare programme.

### **Main Objectives of the Study:**

There are some definite articles to study the political participation of women in Panchayati Raj.

- To get the first hand knowledge of women role in Panchayat in reality.
- To observe the political empowerment of women in Naidad taluks being one of the leading talukas from the development view point.
- To study the political participation of women in Panchayati raj especially after the implementation of women reservation.
- To develop insight about the acceptance and accountability of women sarpanchs and representatives in administrative set up.
- To examine the impacts of political participation of women sarpanch and representatives at educational, social and economical level.
- To evaluate the social discrimination of women representatives in Panchayati raj.
- To offer findings aiming to eradicate the difference of opinion for women sarpanchs and representatives on the basis of the study.
- To find out the difficulties faced by the women representatives in Panchayati raj.
- To offer suggestions for the empowerment of women representatives in the institute of Panchayati raj.

### **Methodology**

The introduction part of this study chapter – I deals with the primary and secondary sources and data relating, while chapter-II discusses about the Panchayati Raj in India has been drawn from secondary sources.

In this study researcher has collected the data from Nadiad taluka's women district member, taluka members, sarpanchs and visited the members of Gram Panchayat by preparing questionnaire and analyse the socio, economical profile in

chapter – III, while chapter – IV is drawing the picture of women’s political participation in Panchayati Raj.

By collecting the data with questionnaire of women representative of Gram Panchayat at Nadiad taluka denotes their inspiration to participate in politics, contribution, participation in taking decision, their problem during the participation and many more things studied through it.

There are 16 Gram Panchayat were selected to meet personally at Nadiad taluka’s Gram Panchayat with random sampling. There are total 60 women representatives and women sarpanch were engaged of Nadiad taluka. There are 13 women representative out of 26 of Taluka Panchayat representative. There are 2 district women representatives out of 3 members of Nadia taluka’s district representative were visited personally for questionnaire.

In conclusion, chapter-V there is the nut shell of the complete study and the outcome of the study with result and analysis. In addition it also suggests some reformation in administration task.

### **Study Area:**

#### **Historical Background**

This study based on Women participation in Panchayati Raj of Nadiad taluka in Kheda district. It is one of the district of Gujarat state in India as per 2017 data 33 district Panchayat, 248 taluka panchayat, and 14292 gram Panchayat out of 18584 villages in Gujarat.

British rule ended on August 15, 1947 and several territories and state united which were lasted on resulted into various state, so there came into existence state named Mumbai then in 1960 Gujarat was separated and give independent status of a state even before the formation of Gujarat state Kheda district existed in October month of 1997-1998 with the division of district / taluka. Anand district has been carved out of Kheda district.<sup>7</sup> Kheda district also known as KAIRA during British rule is located 35 km from Ahmedabad on the bank of Vatrak river in the state of Gujarat.

Kheda district is bounded by Arvali, Gandhinagar and Sabarkantha district in north, Mahisagar and Panchmahal district in the east, Anand and Vadodara in the south, and Ahmedabad district in west. The geographical location of the district is 22.30 degree to 23.18 degree North (latitude) and 72.32 degree to 73.37 degree east (longitude). There are nine rivers which follow through this district which are Mahi, Sabarmati, Khari, Meshvo, Luni, Vatrak, Shedhi, Mahor and Varasi.

The district has 10 talukas with Nadiad (Head Quarter), Balasinor, Kapadvanj, Kathlal, Kheda, Mahudha, Matar, Mahemadabad, Thasra and Virpur. On 17/09/2013 two talukas of Kheda district Balasinor and Virpur have been included in Mahisagar district and two new talukas of Vaso and Galteshwar have existed in Kheda district.<sup>8</sup> There are 520 Gram Panchayat in this district according to population census in the year 2011 the Kheda district had population 22,99,885 of which male were 11,85,727 and female were 11,14,158 within the population of Kheda district the sample of the study remain the women representatives of Nadiad taluka.

### **Geographical Features**

Nadiad is situated in the heart land of Gujarat known as Charotar, a very fertile land of Gujarat about Charotar in Gazetteer of India that in the centre of the district is the Charotar or goodly land a tract of most fertile and well tilled soil.

Nadiad is taluka in Kheda district of Gujarat state, India 73 km from state capital Gandhinagar towards North. Nadiad Taluka is bounded by Mahemdabad and Mahudha taluka towards North, Umreth taluka towards East, Kheda and Matar talukas towards West.

The total area of Nadiad taluka is 404.06 square km and the population of the taluka is 5,50,330 moreover there are 49 Gram panchayat in Nadiad taluka due to new reconstruction of taluka.<sup>10</sup>

### **Literacy and Sex ratio:**

According to 2011 census there was total 76.34% literacy rate among them 81.41% are male literacy rate and 70.92 are female literacy rate and the female male proportion was 936:1000.<sup>11</sup>

A study region has been selected keeping in view the socio economic and demographic these considerations the study. Area is one of the progressive region of the state as study of the political participation of women in a progressive region is considered more appropriate because participation of women in political process in backward region is perceived to be very low.

### **Importance of the Study:**

In India after independence there are constant efforts have been implementing to bring change in the situation of women at social, economical, and cultural aspects. To boost their position and post the constitution has given some special rights and not only that government at different stage also doing different activities to increase women's contribution for welfare and women empowerment.

The preamble of the Indian constitution denotes that for all the Indian citizens' social, economical, political, equality, freedom of thought, religion, belief and equal rights and opportunity and also lives together with cooperation. In this preface there assurance for rights and freedom like, freedom of speech, freedom of life, equality between the men and women at every stage like political participation or at administrative decisions.

The constitution of India not only grants equality to women but also empowers the state to adopt measures of positive discrimination on favour of women for neutralizing the cumulative socio, economic, education and political disadvantages faced by them fundamental rights, among others, ensure equality before the law and equal protection of law, prohibits discrimination against any citizen on ground of religion race, cast, sex or place of birth and guarantee equality of opportunity to all citizens in matter relating to employment. Articles 14, 15, 15 (3), 16 of the constitution are of specify importance in this regard constitution privileges:

- (i) Equality before law for women (Article 14)
- (ii) The state not to discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them (Article 15 (i))
- (iii) The state to make any special provisions in favour of women and children (Article 15 (iii))
- (iv) Equality of opportunity for all citizens in matter relating to employment or appointment to any office under the state.<sup>12</sup>

Indian constitution tried its best to abolish the discriminating against women and socially backward people before independence and give equality. During the colonialism there are many injustice occurred to these people and especially to the women which are abolished for their development. The committee in India works for Women rights and empowerment had submitted its first report **towards equality** regarding the situation of women in India on 31 December 1974. It is the first step which analysed the study of women situation in constitution. It indicates that:



Article (38) referred to increase welfare of the citizen through justice and economically. This indication also took concern for women which exists in Panchayati Raj.

**Article 39 (b) (c) (f).**

Every men and women have right to receive the right of livelihood. The control of social material tool distributed by not doing harm to any one, equal work and equal wages for men and women, protection against the exploitation of youth and child.

**Article – 40**

Established the Gram Panchayat so the women want to participated in politics are allowed to participate at rural level without any discrimination.

**Article – 41**

Public assistance can received in education and unemployment, old age, illness and handicapped matter and for other unwanted issued.

**Article – 43**

It is about the better living for worker, wages, humanitarian work condition, help in pregnancy delivery, the standard of living and also consist the social and ritual subject matter.

**Article – 45**

There is free and compulsory education below 14 years children so the women can participate politically because illiteracy is the major hurdle.

**Article – 47**

Increase the lifestyle and provide quality nurture and also arranged for well health.

In the same 39 (a) equal right of men and women on the living standards, 39 (d) equal work and equal wages for all, 39 (e) protect the health of working men, women and children.

**Article – 42**

The place of work is humanitarian. <sup>13</sup>

In the different field of life these kinds of provisions are beneficial for the women empowerment.

In the same direction in the year 1951 to empower the women the special rights had been given while in the year 1986 national education system for women education considered as the mile stone. Because in this system there are special

facilities for women education, free education and due to this illiteracy may decrease and they find the development. Therefore it is said that educated women can flourish the fame of house.<sup>14</sup>

These all kinds of efforts like provisions in the constitution, different legal reform, different development programme, in addition there are many institutions actively contributed in women's socially, economically, cultural activities and because of it there are some changes noticed in women's socially, economically, culturally and political status. Still there are many women in rural area who are becoming the victim of social prejudice and oppose openly for women.

This study focuses on to achieve the aim of women political participation and there are many efforts have done for women in political participation, social and economical places, women empowerment and reservation for women. This study based on effective result at three stages on Panchayati Raj at how it effectively implemented and what are the outputs of it.

## PANCHAYATI RAJ IN INDIA

The Panchayati raj has been founded in different forms in India since ancient times therefore the concept of Panchayati raj is not new. The administrations of the village have been witnessed from the roots of the Indian history. Since 4<sup>th</sup> B.C. and 5<sup>th</sup> B.C. century, we have the reference of it and not only the Upanishads but in Vedas and *Jatak Kathas* there is the reference of village administration. During this time the development of the republic states draw our attention and in the Vedic era the states like Koshal, Avanti, Lichchhavi, Shakya, Mull were impressive and eye catchy states. The development of this small states depended upon the agriculture and animal husbandry. Therefore, the administrative of ancient India gave preference to rural life.

*Gram* and *Ghos* were found in 'ShantiParva' of *Mahabharat*. The Village is the prime unit of rural administration in ancient India and the states were unlike Gram rajya.

In Manusmriti also there are the references of Gram, Pur and Nagar. It is believed that king Pruthi had implemented panchyat system in residence of between the Ganga and Jamna rivers.

Every village of India in ancient time was republic. Panchayat was governing the administration of the village. It was believed that Panchayat means the selective members of the village did the administration of the village. If we do the discourse of the word, panchayat, we find that the origin of this word lies in sanskrit. 'Panch' means five numbers while 'Aaytnam' denotes place or residence. In short the group of five people gather at one place and try to solve the village problems known as Panchayat.

During the Vedic period there were the centre place of Grammini which replaced by Gramik. The era of Madhyayug witnessed with the Mukhiya, under the supervision of Mukhiya there were five members of village. In 'Sabhaparv' of Mahabharat these five members were known as: 'Samaharta', 'Sanidhata', 'Ganak', 'Lekhak' and 'Sakshi'. The head of the village known as Grammini and every village had its own meetings and committee, which solve the public issues and took decision for this purpose they decided the place like open field under the tree (*Chora*) or any other place. The villagers were gathered and took decision on the issues; in short the current government or the law is working unlike the Gram Panchayat.

If we look in the Ved then we noticed that, very popular forms of committees like Sabha and Samiti were destroyed and as a result, contemporary territorial boundaries are emerged. It might be possible that with the origin of the state committees were transform into king state organisation (*Raj Darbaar*) and king and his administrator were sit. Slowly and gradually, the institutionalisation and centralization were increase and we noticed that there is less importance of Gram sabha.

As per the study of Economic concept of Kautilya we refer that Grammik is known as the head of Smallest unit of village rule, while five or ten people work together called Gop. In the domain of Maurya and Guptkal the reformation of Gram panchayat and Gramvrudh Sabha were existed.

Ain-i-Akbari is the base source to know about the Mughal domain. This denotes that Akbar had accepted these Gram Panchayat as the institute of law that gave the justice and gave approval as the part of his legal system to give justice and law.

The golden age of the Panchayati raj and its administration highly noted at its peak in the era of Chaul in South India. We find the very smooth administration from village (*Kottam*) to Prant (*Mandal*). Valnaad's (Huge area) committee known as 'Nagstaar'. Naadu's (District) institution known as Nattar. During the Chaul domain, there are two types of villages. Normal villages known as Ur and its institution known as Urar. Village committee has its various divisions to work known as variyam and in this committee there were female also took part as an administrator.

After the 15<sup>th</sup> century, we notice the downfall of Panchayat A. V. Venkatraman has mention after the study of Vijaynagar in South India: (1) After the death of Krishnadevray feudal of his era became powerful. (2) The downfall of Vijaynagar resulted into the loss in trade and destruction in its business was noted. However, the self-govern administration remains same even during the time of Mughal.

Britisher came in India, at the initial stage, they did not accept this tradition of panchayat, and later they realize its importance then started the act to promote and develop this tradition. They studied the self-govern method from every aspect and its fields, started with Madras Municipal Corporation in the year 1688, and try to imply all the method at small town. British Governor General Metcalfi praised the Indian Panchayat administration in the year 1830.

After the Viplav of 1857 British people took the administrative task from the East India company and in the year 1870 Indian Governor General Lord Mayo has passed the resolution which has the first time the reference of Self-governance in the rural areas. As a result in the year 1871 Madras, Bengal, Panjab, Uttar Pradesh and many more territories has passed the law to established the self-governs rules in rural areas. Lord Mayo was the founder of local self-govern direction and he passed the resolution to Lord Ripon on 10/05/1882 and lay foundation of self-governs institute in rural area. Therefore, Lord Ripon was known as the father of local self-governs system of India.

Bombay Village Sanitation act in the year 1889 and the Power Dissolution of Royal commission in 1907 passed the resolution in the year 1915 for local self-govern aims. In the same way in the year, 1917 Government of India Act has cover all the aspects of local Self-governs. In the year 1919 government of India has created the law of local self-governs made for Government of Province and as a result it is beneficiary to number of the province. In 1935 British Parliament has passed the resolution of Government of India Act which referred to India is a responsible state and to imply all the provision in the year 1937 they arranged the election at various province and elected representative of government was born. During the second world war Britain has declared India with world war without any discussion to the representative of elected government they gave resign from the post to opposed the decision and local governs had to suffer as a result of resign. This resulted until 1945 the end of Second World War. The time span of 1939 to 1946 called as the Dark Age for the local self-governs. During this time British in India the ruling party was ignored and avoided the Gram Panchayat.

### ● **Local Self-Governance in Decolonized India**

Under the provisions of Cabinet Mission of India in 1946 under the chairmanship of Dr.Rajendra Prasad constitution committee was organized, where Dr.Babasaheb Ambedkar was the chairman of the drafting committee. As per Gandhiji what about every village of India would be like, “The roots of freedom lies from the beginning of the act, therefore each village of India has the capacity to execute the state power. So every village can sustain by its own strength and by executing its act if necessary it can able to save from the world.”

By keeping these views of self-governance by Mahatma Gandhiji constitution committee had passed the bill with effective objectives and aims. But this provision

did not have the concept of Gram Panchayat so Mahatma Gandhiji draw the attention for it and then after article 40 of the constitution in our provision considering the principle in the constituent assembly.

To fulfill the dream of Mahatma Gandhi for Village development after the independence the community development scheme was started on 2<sup>nd</sup> October 1952. This committee did not fulfill the concept and failed to achieve its goal therefore under the chairmanship of Balvantray Mehta in 1956 one committee was organized which studied the whole situation and represent the report before the government on 24<sup>th</sup> November 1957, which accepted by the government and order to implement on 1<sup>st</sup> April 1958. On the basis of it in state of Rajasthan district of Nagor in India first time at three level of Panchayati raj was implemented on 2<sup>nd</sup> October 1959. This committee was talked about the decentralization of power at three level of Panchayati raj that gave the reference of village, taluka and district and made some recommendations like:

1. The structure of the Panchayati raj deals with the local self-governance should be three-dimensional. There should be mutual understanding between the bottoms of the Gram Panchayat to the top of the District Panchayat.
2. These institutions in true sense entrusted with authority and responsibility.
3. The enough resources should be provided so these institutions can do or fulfill the given responsibilities.
4. All the works of development and welfare practices are undertaken at this level and that carried out by the institutions mentioned above.
5. The given task should completed by the lower level than it should not be assigned to upper level.
6. In this process the three dimensional structure should prepare in such a way that the authority and the responsibilities are maximum going upward to downward direction.

As per the recommendation of Balvantray Mehta committee to do research and improvement in Panchayati raj the government of Shree Morarji Desai has reform the Ashok Mehta committee. This committee has submitted its report but the government of Morarji Desai was not in power on time of submission of report so it was not implemented. Then after Rajeev Gandhi has given the re-birth to Panchayati raj, examine the structure, and did investigation he assigned the task to Shree G. V. K. Rao committee in 1985 at chairperson post to solve the administrative problems and

to re arrange the constitutional structure of panchayati raj the government has appointed Dr. L. M. Sindhvi in 1986. They had arranged two committees in 1988 and in which chairperson was Shree P. K. Thungan for the district planning and the administrative structure of the district.

With the concern of local administrative and the recommendation of committee organized by Shree Rajeev Gandhi called the meeting of Panchayati raj in the last week of January 1989, where total eight thousand representatives were participated in the organization. As a result of these event the 64 and 65 constitutional change was passed in parliament. but this change did not passed in Rajya Sabha and after sometime the government of Rajeev Gandhi was dissolve. Then after the government of Shree Narshinmarao this elements has changed 73<sup>rd</sup> constitutional reform from in 1992 and present before the members of parliament and the president on 20/04/1993 has approved and implement on 24/04/1993.

In the ninth part of the constitution included is with the title 'Panchayat' by which article 243 has been propagated for Panchayat with 15 paragraphs. In India with the three level dimension the structure of Panchayati raj implemented in every state as per the 73<sup>rd</sup> constitutional amendment. Its most important provisions were like:

1. A Gram Sabha in a village or a group of villages.
2. Direct selection to all seats in panchayats at the village and intermediate level.
3. Reservation of seats for scheduled caste and schedule tribes in proportion to their population for membership and office of chairpersons.
4. Reservation of not less than one third of seats for women.
5. Fixing terms of five years for panchayat and holding election within a period of six months in the event of suppression of any panchayat.
6. Evolution of power and responsibilities be the state of legislature upon the panchayat with the respect. To the preparation of plans for economic development and social justice as also for the implementation of development scheme.
7. Setting up of finance commission within one year of the amendment and then after every five years to review the financial position of Panchayat and power of state legislature to make provisions with respect to election to Panchayat under the superintendence direction and control of the chief electoral officer of the state.

8. Local body elections are to be conducted by the state election commission.
9. Inclusion of the eleventh scheduled to the constitution dealing with detail the items over which Panchayat institutions have their jurisdiction.

Like a milestone of Panchayati raj of 73<sup>rd</sup> constitutional reform with the provision of part 9 has special law for the Schedule area and also recommended for rural development to government they arranged the committee of Members of parliament and scholars on 10/06/1994 and the chairperson of this committee was Dilipsigh Bhuria. This committee known as Bhuria committee and the recommendation given by this committee was took it at prime level and the central government passed the bill and provision in parliament in May 1995. Parliament and the president approved it on 24/12/1996.

### ● **Panchayati Raj in Gujarat**

Gujarat and Mumbai are the same territory after the independence of India. Gujarat and Mumbai were separated on 1<sup>st</sup> May 1960 and Gujarat made its own separate identity as state. During this period the recommendations of Shree Balvantray Mehta Committee was implemented in India. Gujarat was separated from the Maharashtra state on 1<sup>st</sup> May 1960, therefore to govern the proper structure in Gujarat Rasiklal Parikh Committee was organised which gave its report in December 1960. By taking consideration this report in 1961 Gujarat Panchayat Amendment Act was passed in the assembly. This reform amendment was ready to implement but during this time the war with china created hurdle for making smooth process. Then on 01/04/1963 this amendment was taking into consideration for implement. Then after Gram Panchayat, Taluka Panchayat and District Panchayat was organised. Before the existence of Gujarat state or before the independence there are many self-governance institutes were there like: Vadodara, Bhavnagar, Jashdan, Porbandar, Dhrangadhra, Morbi and many more Gram Panchayats were implemented with limited rights. In short, in Gujarat there were the existences of Panchayati raj in many forms.

Gujarat government has appointed the committee of eight members called Jadavjibhai Modi on 22/06/1964 for the purpose of making reform in Gujarat Panchayat and if the resolution in it provision of 1961. This committee had presented its report on 31/01/1965 with the recommendations and reform ideas given or suggested. This committee, Jadavjibhai Modi was implemented on 1961 to 1968 then



after government had form one more committee under the leadership of Dahyabhai Nayak Committee on 31/01/1968 which represented its report on 27/06/1970. The implementation was not possible due to the president rule in Gujarat at presentation time of report.

### ● **Zinnabhai Darji Committee**

When the decade of the panchayati raj was almost near to end in Gujarat then the requirement for universal evaluation of Panchayati raj was emerged. To fullfill the objectives of democracy, decentralisation and governance, protection in law for scheduled cast like SC, ST and OBC, further administrative work for the Panchayati raj as well finance structure recommendations. Government had passed the resolution on the name of Zinnabhai Darji committee on 14/04/1972 with Chairperson Zinnabhai Darji. This committee has given some recommendation on 30/09/1972 in its report like:

1. In the Panchayati Raj system our panchayati raj should be considered as an intimate part of the state.
2. Assign resources and responsibilities to strengthen Panchayats.
3. Recommended rural leadership.
4. Formation of social justice committee with special authority to all the three level Panchayats for the upliftment of the weaker sections of the society.
5. Suggest direct election of all the position including Panchayt Sarpanch.

### ● **Rikhavchand Shah Committee**

Gujarat state Panchayat of Housing development and Urban developments passed the resolution on 23/05/1977 under the leadership of Shree Rikhavchand Shah, which arranged high quality committee. This committee has presented the report on 18/07/1978 with the recommendation like:

1. To coordinate the Gram Panchayat, Taluka Panchayat and District Panchayat.
2. Arrange election on time.
3. Don't participate in election on party basis.

The time span of 1963 to 1975 considered as the most eminent period of Gujarat Panchayati raj. During this time it is noted that officers and responsible persons of the committee has aim and enthusiasm to complete the task. The members have full support by their officers and the well experienced members. During this time in Gujarat there are Surat and Vadodara districts Panchayats occupied first and second

numbers in all over India. The report of Shree S. K. Day in 1972 provided the proof of this Panchayati raj, “As well organised administration Gujarat has founded its root in deep. If there will some situation or force may form but it will not lost its roots from Gujarat and always come at its own stand.”

### ● **Gujarat Panchayat Act 1993**

(73<sup>rd</sup> Constitutional Amendment in respect of Gujarat)

In the constitution of India (73<sup>rd</sup> Amendment) act 1992 added its ninth part recommended by Balvantaray Mehta. The new Panchayat provisions of Indian government of 1993 were implemented in Gujarat on 17/08/1993 entered in Gujarat assembly which accepted on 19/08/1993 and took in to action on 15/04/1994. The Panchayat act was under section 276 was implemented reform Panchayat provisions was cancelled on 1961. This cancelled Panchayat law had been reform more than 45 times since 1962 to 1993.

Similarly in the scheduled areas of Gujarat as per the provisions of the central Act 1996 Gujarat state legislative assembly in the Gujarat act 1998 for the formation of tribal self-governance.

As per the constitutional amendment there are 19 districts Panchayat, 184 taluka Panchayat and 13316 Gram Panchayats reserved 33% female reservation. In this Panchayat construction there are basic matters like:

1. Level of Panchayat.
2. Reservation in seats and position.
3. Standard for seats.
4. Selection of members and offices.

By keeping these points there are three level of Panchayat constructed.

### ● **District Panchayat**

Among three layers Panchayati Raj administration District Panchayat is the upper layer. In the major part of the nation District Panchayat occupied its place which known as different name and identity like: District Council, District Panchayat, District planning and Development board and in Gujarat it is called District Panchayat.

Gujarat government appointed the administrative officer on Class-I for District panchayat who known as District Development Officer, Who has the responsibility to implement all projects in district level given by state government and try to solve the

problems at district level. State government appointed Class-II and Class-III cadre to help for doing this process. The role of district officer is to look after the administration of district level.

We look into the matter of the reference formation of District panchayat before 73<sup>rd</sup> amendment act the president of Taluka Panchayat directly became the district panchayat member. After the reform in this act every position in this filled by the election where every 4 lakhs population have 18 members and then every one lakh two members are added in the committee with the medium of election. As per this rule and new reform there are 50 percent seats are reserved for the female out of selected seats and apart from SC and ST reserved seats declared by collector and for Other Backward Class people 10% seats are reserved in total number of seats. In the meetings of district level all the decisions are taken with majority. Apart from this in Gujarat only member of state assembly considered as the fixed member, who remain present in all kinds of meetings and provide suggestion if required but they do not participate in election and taking decision.

District Panchayat is doing the work of development assure that after the election the work is going smooth and easy way in form of development so elected candidate in the first meetings decide the president and vice president by elected members. This new working elected committee do its work appropriately and for that purpose they form the different committees. Among these committees executive committee is one of the main committee unlike twenty point social justice committee, Public health committee, Public construction committee, implement and analysis committee, District education committee, Appeal committee are compulsory formed for doing process. If it is required then some committees are also required like women, child development and youth development. In addition there are some committees for Halpati, landless farm labour, residence construction committee and other are formed. For all these committees the president and vice president are the member who elected in the election by the people.

## ● **Taluka Panchayat**

Taluka Panchayat is the middle unit which work between the district panchayat and Gram Panchayat as a bridge. The role of Taluka Panchayat is to implement all the projects of government into villages and try to bring resolution of problems and issues of the villages.

In India taluka panchayat known by the different names like Panchayat committee, Mandal parishad, Aanchlik, janpad panchayat, union panchayat, Kshetra panchayat, block panchayat, block development council and many more like in Gujarat it is called taluka panchayat.

For doing the proper function state government appointed Taluka development officer Class – II and under the supervision of this post there are various administrative members are working.

If we look the form of Taluka Panchayat then 73 rd constitutional amendment act before the construction of Taluka Panchayat was arranged indirectly means the Gram panchayat's sarpanch of taluka areas are directly become the members of Taluka Panchayat. But after the reform in this act in the present context ever one lakh population there are 16 members and then after 25000 populations 2 members are added. The 50 percent of seats are reserved for female in total seats and for SC and ST reserved seats decided by the collector while for OBC there are 10 percent of seats are reserved in total number of seats. The padnimmit members are able to attend meetings of taluka panchayat but does not give the input in decisions and election. On the basis of the population the direct elections has taken and on the basis of elected candidate in the first meetings taluka president and vice president are selected. For governing the better function taluka panchayat has to arrange executive committee and social justice committee are constructed which chairman and members are the elected members.

## ● **Gram Panchayat**

The unit of Gram Panchayat is the very essential part of the Panchayati Raj. The concept of democracy and decentralisation lies on the progress of this unit. One village and one Gram panchayat is the ideal concept of administration. But with the concept of administration panchayat can sustain if it is not than given villages list help to form Gram panchayat.

In India major part of villages known this system as Gram Panchayat but in many states it called as village panchayat, Gaaun Panchayat, Hulka panchayat and

many more. Gram panchayat is used in Gujarat. For the administrative work state government appointed the Talati. When the people representative sarpanch is elected with direct method unlike the election of gram panchayat member also selected with direct method of election. While the vice sarpanch is decided after the election by the elected member. There are 8 members as per three thousand people than after three thousand two members are added. Among the selected seats for the members are 50% reserved for the women and for SC and ST reserved seats decided by the collector in same case there are 10% seats are reserved for OBC. This reserve seats are occupied in the different sectors as per the requirement. In addition the seat of Women sarpanch also rotate in SC, ST and OBC reserved seat.

For the administration work of village there are executive committee, social justice committee and water committee are organised and on the post of president there are elected member by the people are taking care for this task.

For the founding success of the Gram panchayat the essential part of the village is 'Gram sabha' which has been observing since decades. But as per the 73 amendment act define the Gram Sabha like; "Gram Sabha means at village level in Panchayat area selected villagers list in election sheet and their governing institution at village." Gram Sabha meets at least two times per year in these two meetings it discusses about annual budget, annual administrative report, work for development list, audit and many more.

Last decades of Gujarat government had given much more importance to the Gram Sabha and in this Gram Sabha meetings it is noted that governments' upper class officers, officers of taluka and district and village members are remain present. This resulted into the not only the meetings on paper but in real sense of action.

### ● **73<sup>rd</sup> Constitutional Amendments Review**

The purpose of the reform in this act is to make equal and smooth governing image of Panchayati raj in the nation and does not harm the federal system and in favour of state, female, SC, ST, and OBC people. It is the assurance from Panchayati raj that, is working in favour of citizens and the place and positions are clear for these people in the constitution.

If we look this 73<sup>rd</sup> constitutional amendment act then we notice that not only the reform or transformation is there in the society but there are smooth and easy dynamic governs find in the society. The people who have low social status can

change their economic situation and occupied their place at higher level. They also get chance to be elected in Gram Panchayat. The provision of reservation in Taluka Panchayat and district panchayat female, SC, ST and OBC have chance to develop themselves. Those who are socially and economically backward or downtrodden can include in to the decision making process in this institute. There are many differences in society in village administration and its solution is not the easy task. Those who are socially backward are also economically backward and for them this 73<sup>rd</sup> constitutional amendments act is in form of blessing.

#### ● **Changes in Gujarat after the 73<sup>rd</sup> Constitutional Amendment**

after making changes in 73 constitutional amendment act in Gujarat there are making try to be beneficial to maximum people with public participation and decentralization of power like:

- There are many problems arise due to the election in Panchayati raj therefore Samras Panchayat plan implemented to solve the problems and give emphasis on it. In this plan there is no election for Sarpanch and members but with the approval of all the villagers' select non competitor members.
- For the complete development of the villages during the region of Shree Keshubhai Patel implement the scheme of Gokuliagaam and in this scheme they try to fulfil the primary needs of the villagers.
- In the region of Shree Narendrabhai Modi they emphasise on cleanliness and best Panchayat for the administration and Gram Sabha became the important task. Not only that in the time spans of Shree Narendra Modi the reserved seats of women increasing to 33% to 50% and passed the bill of reservation Gujarat Local Authorities Laws (Amendment) Act 2009, in December 2009.
- In the time of Shree Narendra Modi the bill was passed and the state governor O. P. Kohli has signed on November 2014. During this time as a female state Chief Minister was Smt. Anandiben Patel. In her region this law was implemented and in upcoming election it is implemented as law. The documents of the villages were digitalized and make the easy and smooth governance in her time.

If we see then we came to know that after the reform in local governance in the present panchayati raj in Gujarat there are total 1098 members of district panchayat and among these there are 549 members are women. If we talk about Kheda district than there are 44 members and among them 22 members are female.

While in the Kheda district there are total 44 district members among there are three district panchayat seats go to Nadiad taluka are female.

In the same manner if we look the matter about Taluka Panchayat there are total 5220 taluka members of the state and among them 2609 members are female. While Kheda district there are 216 taluka members and among them 108 members are female. Nadiad taluka of Kheda district in Taluka Panchayat there are 26 members and among them 13 members are female.

**In nutshell:**

The study of the development of Panchayati raj in India denotes that in Vaidic age this system is in its different form but there are changes as time passes. There is also the reference of Balvantray Mehta Committee and its recommendations. But then after those who came in power make changes so the maximum people can be benefited. The amendment act of constitutional is 73<sup>rd</sup> considered as the milestone because it gives the chances to the downtrodden people for equality in post and position. This gave the right to women with 33% reservation and they came out from the four walls and earn name and fame.

In Gujarat we notice that the great example of chief minister Smt. Anandiben Patel and in her region the act gives the 50% reservation for women to participate in Panchayati raj contribution. In short the revolutionary act is that the present time of local governance allow the leadership of women and women are participated in politics are more in compare of past years.

## **Findings:**

Findings of this study are as under:

- Most of the women representatives means there are 61.4% women are near 40 years young.
- Efforts in work of panchayati raj is doing by Women presenters based on reservation is noted.
- There are 17.3% women representatives have completed higher education while 9.3% women representatives are illiterate. These women representatives are aware and active for their rights, responsibilities and duties.
- These women representatives are not only working in the Panchayati raj but simultaneously they are also engaged in their household duties, traditional business like farming and animal husbandry and most fascinating is there are 9.3% women representatives are doing labour work and also efficient to do their political duty.
- No women representatives are noted as unmarried so these all women representatives are keeping balance artistically in their household responsibilities, social responsibilities and as well their political responsibilities.
- With reference of income in this study, there are 30.7% women representatives are belonged to below middle class income and instead of their income status, they work effectively in their fields.
- It is noted that in reference to interest in the political activities and there are 84% elected women representatives said that they have interest in political activities and 76% women representatives participate in the programme of political parties.
- All the women representatives accepted that they like to do vote during election and they added that they give vote to their favorite party.
- While doing vote there are 62.7% women representatives do vote by keeping the political matters and less priority give the importance to the religion and cast while voting.
- There are 76% women representatives are connected with political participators and 76% women representatives believed that it is fruitful to keep relation with the people who are politically active.



- The interest in politics gain by hereditary is believed by 56% women representatives.
- There are 58.7% women representatives believed that, the lack of political awareness is responsible for less participation in politics and there are 76% women representative believed that political participation nurtured the duties and rights of the representatives.
- Government is active and worries about the participation of women in politics are believed by 88% women representatives.
- There are 90.7% women representatives believed that as per the social tradition and custom of family pressure women are not registered their name for political participation.
- By studying the aspects of public life of women representatives there are 88% women representative agreed that they came into the public life with the help and the inspiration of their brother, father and husband.
- There is most fascinating thing in research that, 53.3% women representatives said that, members of their houses are affiliated with any political party or in politics.
- In present context, many believed that to enter in politics financial aspect plays very vital role and in this reference 86.7% women representatives believed that to be active in politics financial soundness is essential.
- While doing vote there are 86.7% women representatives keep positive approach towards election and 92% women representatives agreed that they guide the other women for doing vote.
- Generally women want to stay away from the participation in politics are believed by 68% women representatives and for this they said that their household responsibilities, social responsibilities and nurture of their child is responsible. 78.7% representatives of women believed that women are not capable enough to participate in politics because they have lack of education and lack of awareness due to the patriarchal social structure.
- In the field of local self-governance, women have 50% reservation on seats and 93.3% women representatives are satisfied with this reservation of seats. Due to 50% of reservation there are 73.3% women representatives agreed are improvement in the situation of women condition.

- In the political field in to the matter of improve the women participation there are 81.3% women representatives agreed that election tickets should give more to the women.
- 97.3% women representatives believed that they discuss the political matters with other people and there are 94.7% women representatives committed that they are doing the efforts to flourish the awareness among the women. 97.3% women representatives believed that slowly and gradually the awareness among women is increased.
- The family reputation is the boost aspect to win the election as women representatives believed by 68% women representatives. It clearly indicates that people do not give the importance to the other aspects and still social status is key feature in the election.
- After elected as women representatives there are 88% women representatives are satisfied with the support and help by male representatives while on the other side 13.3 % women representatives said that male representatives are creating trouble and do not cooperate in the work.
- The political participation of women is increased in present in compare of past decades is believed by all the women representatives while the efforts of doing to participate in politics for women are satisfactory is believed by 89.3% women representatives.
- 72% women representatives believed that elected from the reservation seats they face some problems.
- There are 89.3% women representatives agreed that they give political guidance to other people in matters of politics.
- Lack of education is the prime cause for women to participate in politics and 96% women representatives believed in that cause. There are 94.7% women representatives believed that illiterate women elected and entered into the political field have many problems due to their illiteracy. Therefore, they all women representatives believed that education is the prime pillar of the awareness among the women.
- The question on political participation of women is not only limited to Indian territory but the global issue, in this context there are 65.4% women representatives are not giving the answer while 29.3% women representatives

denied that aspects and agreed that in India only the lack of education is the prime cause of less participation of women in politics.

- To sustain the democracy women participation in politics is necessary that believed by 64% women representatives. While for the political development, political participation of women is the essential task is believed by 60% of women representatives in this study.
- In Panchayati Raj system women have to participate more is believed by all women representatives while they also accepted that in compare of past decades the participation of women in politics increased. There are 84% women representatives accepted that they are doing efforts and active to increase the political participation of women.
- All the women representatives agreed that in compare of past decades the participation of women increased at three level of Panchayati Raj and they are Gram Panchayat, Taluka Panchayat and District Panchayat.
- Educational qualification is necessary to achieve political post is believed by 54.7% women representatives. Other women representatives believed that if worked with enough courage and self-confidence then it is easy to achieved political post.
- There are 76% women representatives believed that, there is no need for interview process to achieve political post.
- The question is very complex in matter of criminals in politics therefore there are 89.3% women representatives suggested that offensive or crime record related person have not allow to register the name in politics.
- In the matter of power utilization after winning the election an elected as women representatives 66.7% informed that real power utilized by their brother, father or husband.
- 62.7% women representative believed that women have participated in politics from local Panchayat to national level. 76% women representatives believed that women have place in politics like other places of life. At Gram panchayat ratio of participation of women is not less in Taluka Panchayat as well District panchayat believed by 96% women representatives.
- There are 49.3% women representatives believed that, if they have opportunity to elect for the Assembly or Parliament they are ready for it.

- As per the social system 97.3% women representatives believed that for political participation family guidance and encouragement is essential, means they do not take such decisions independently.
- In Job there is age limit while in politics there is no age limit so in that reference 52% women representatives believed that there is no age limitation in politics because their experience matter in the political field.
- To achieve the higher status in society it is essential to participate in political participation that is believed by 74.7% women representatives.
- It is believed and suggested by all the women representatives that to increase the political participation of women regarding knowledge and encouragement should in form of education since primary educational level.
- The women who affiliated with Panchayati raj do not in need of company of their father, brother or husband to attend the meetings are 65.3% women representatives while remaining women representatives need the company and support of their father, brother or husband.
- All the respondents and women representatives informed that the women of their ward came with their problems and there are 73.3% women representatives raised the questions of women related of their wards in Panchayat meetings.
- 93.3% women representatives agreed that they have support from their officers of Panchayati Raj.
- After elected as women representatives in Panchayati raj how many times they visit their ward in month, this reference 36% women representatives visit their ward more than five times, while 9.3% women representatives sometime visited their ward but they are the representatives of taluka or district panchayat. There are 84% women representatives accepted that they have good response at the time of visit of the ward.
- 82.7% women representative accepted that they have good response and support during the work of Panchayati raj and 96% women representative accepted that the received the honor and respect.
- There are 54.7% women representatives are there, who do not aware about the laws and by-laws of Panchayat.
- During the study of Panchayati raj women representatives informed about their work in village related to built R.C.C. roads, hand pumps for water, block

fitting on the road, work related gutter line, street light, cleanliness under the banner of clean India movement, public toilets and many more works that they give priority. There are also some women representatives' works for Laundry bay, tube well, cemetery place, water tank and many others.

- The women representatives of backward class have experienced that their voice and appeals are overheard or not taking into consideration by the upper class officers and members of panchayati system and some officers are not cooperative in some cases. In an average, all women representatives have good response by the officers.

### **Conclusion:**

Indian constitution has given equal rights to all the citizens in economical and at social status but it is observed that these rights of equality could not entertained to some people of villages live far from the urban places. In this study, we observed only with the reference of women that they are not equal or satisfied to compare with male dominant society in many ways like education, opportunity in work, wages of work and even in political field. For the all over development and in form of equality in India, it is necessary to give equal opportunity in political system.

By considering, Indian government brings the 73<sup>rd</sup> constitutional reform to increase political participation of women and for this 33% reservation policy was implemented. Gujarat government has given 50% reservation to women in Panchayati raj to encourage them and to participate and because of this reservation many women who came in public life and participated in Panchayati raj. Due to this reform in constitution by giving reservation the point of view of women is developed, self-confidence is also increase in their life and work and by occupying the place in political field they have enough courage to fight against injustice and rights of women.

The reservation policy regarding women in Panchayati raj shows the positive direction for the women. There are many questions and problems to the women in their life and by giving the equal opportunity in direction of development they are prove that they are enough comfortable and capable. This reservation plays a vital role to make them entry in the public life. The women representatives are doing their efforts and contributing in the field of Panchayati raj, though they are belonged to different background like social, economic and political background.

As per this study, it is noted that there is law but the implementation of law is fail due to some causes and among these hurdles social system, tradition, patriarchal society, rigid belief created problems in the path of law. Some women cannot take any decision without considering male while taking decision while it is also noted that some women representatives belonged to the backward class are overheard or ignored while raising some problems and questions related to women.

Lack of education considered as the major component as hurdle for incapability to participate in politics and in many cases with illiterate, there are some educated representatives are not aware with law and by-law of Panchayati raj. It is noted that without education, awareness, economical freedom, knowledge of law the opportunity given by reservation resulted not effectively. For that government should include the knowledge of Indian Constitution and related its subjects form the very beginning or from primary level. It is necessary to give education to women but at the same time government try to control the drop out ratio of female students so that awareness and political knowledge should increase among them. It is also necessary to do some step in the field of economical gaining. By doing these they can have self-confidence and doing good work in Panchayati raj by being elected because of reservation policy as women representative effectively.

In this study, it is also noted that some women came into the public life and in political field with the help of others and by motivation of someone. There is some women representatives' family members are associated with political filed. We also came to know that due to the social custom and rigid tradition, some women are not allowed to participate in politics and if they did and elected for the post then the utilization of power not done by them, instead it was utilized by their father, brother and husband.

Many women representatives agreed that in Panchayati raj there are elected male members and officers are helpful during the work. Women representatives who elected for the post doing well balance between the household responsibilities as well political responsibilities and they also encourage and make aware the other women. Some believed that by elected on this post as women representatives' social status of their house and respect is increased and the male of the house also developed the positive direction towards their works and it is the prime hope for the women in this field. The education level in society increased then slowly and gradually women are also become more efficient in work and with self-confidence, they are doing their

work. Due to the education male, also change their perspective and ready to accept the new change situation positively.

As per the constitution when half of the members are women then it is not appropriate to keep them unaware and keep away from the political participation. It is not sufficient that women can only be elected due to the constitutions and as per their rights but at the same time they should remain active in participation and for that elected male representatives, officers, N.G.O., political leaders have to come ahead to help, encourage and support them. It is also essential that they should keep aside their male dominant ego and social status, encourage the women in their work, and change the mind set to allow women in political participation so the women can encourage themselves for the Assembly and Parliament. As a result, society should build on equality between man and women.

Panchayati raj is the bridge or the medium in democracy system of India, which leads to the voice of common person. Panchayati Raj is the strongest footstep to implement the concept of democracy. In Panchayati Raj local people having common interest for the development of local works because they can change and bring the solution for their local problems. They also joined in to the development process for participating of political process so the people can get directly or indirectly get political education.

With the medium of Panchayati raj in India there is slowly and gradually changes and bring reform into the situation of women at social and political level. In the contemporary advance India with the medium of Panchayati raj institutions women developed their leadership skills from basic level. In short for women there are local governance institutions where they perform their role in to the development process, in opportunity, taking decisions, and many opportunity in political fields. For that it is required the efforts from all the people. Based on it we can create the bright stage for the future so women can explore it with confidence and enthusiasm.

**Suggestions:**

Based on this study Political Participation of women there are some suggestions.

- To increase the participation of women in political field it is necessary to wipe out all kinds of bias from the mind of patriarchal society for women and behave with equality, treat them with respect and admiration, give them equal place in society and behave with them with full of respect so that women can

developed their self-respect and self-confidence. By doing the self-respect in future, many women can inspired to participate in political field.

- Elected women of Panchayati raj should aware with administrative skills, aware with the laws and by-laws of Panchayat, responsibility of their post, aware with their role and power so in these matters government should arrange training programme so they became enough capable and with self-confidence they do their job. With this efforts they can motivated and raised questions in the meetings of Panchayati raj, participate in the meeting discussion, and capable to present their point of views.
- It is necessary for the elected male members and officers of Panchayati raj should come out from their rigid belief, established equality and try to give respect so they can sustain their self-respect and actively and with efficiency, they do their job. By doing these women are not only remain as purported representatives but in real sense, they participate and perform their role actively and effectively.
- To do efforts to provide the basic rights to women to give basic education, constitutional and property rights.
- It is essential that women representative should receive positive response from the people so that they can work with more efficiency and with encouragement.
- At local governance level reservation policy is implemented for the women in same way it should be implemented or plan to do at state, national level means at Assembly and at Parliament so women became more enthusiastic to participate in politics.
- In the real sense, make the partner in decision making process and political administration, express and appreciate their work in public and arrange the function in manner of respect and honor of them so in response women can do the work with more self-confidence and political participation becomes more effective and active by them.
- To make women active in political participation political knowledge and political awareness should develop among them. It should be doing in two ways firstly, the literate village women should support illiterate women representative with care, love and support and encourage them. Secondly, for



these illiterate women they should arrange programme with literate urban representative so they can receive the appropriate guidance from them.

- Women organization at rural level also plays vital role for participation of women at political level in Panchayati raj. For this government should give economic support to this N.G.O. and make women literate and aware.
- Women organization at urban areas and women leader at state level women also became active in different programme and activities.
- Elected women in Panchayati raj is doing excellent work in service for the society and organized the political system with all efficiency. Therefore, so to encourage them give their work details in print media and at television.
- Electronic and print media means in on radio, newspapers, and on televisions broadcast their news regarding literacy, awareness and print the programme related political participation make more encourage and provide the guidance to them.
- In current time, people are using social media more so to keep the videos of some women who are doing good and effective work in this field. In addition, if possible to programme some technical application because, the mobile is now using by the every one even at the remote are mobile is using as an essential object. This kind of medium shares the information easily and with low of cost. By doing these women can encourage and they do the work with full of zeal and efficiency.
- To encourage the women in political field political parties are also contributed like to make aware them by political rights, knowledge regarding administration, process of politics, arrange the training programme so that woman can gain the political knowledge and inspire to do the work in the field.
- Emphasize on the policy of education so women can educate more. Due to some social responsibilities and house hold responsibilities when the choice for making to do further education among boy and girl in the house boy is selected because of the rigid mind set of society. For this reason drop out ratio of women increase, and to stop them government should flourished some awareness among the people. If women get educated, their political participation is also increased.

- To make aware the children of our nation it is necessary to include the education related Indian constitution and administration system in primary education. So that every citizen should aware with political administration and by studying this, many women came with the knowledge of constitution and administration system. They can participate in political field effectively because they have already some knowledge and information about the system.