

CHAPTER- I

INTRODUCTION AND RESEARCH DESIGN

Panchyati raj and women empowerment were mandated in the constitution through the 73rd amendment in 1993, a time when new-liberalism was in its ascendancy with more and more countries of world including south Asia incorporated in its fold. An important pillar of this ideology that gives meaning and force to women empowerment was a transformation in the considering about the role of the state, and a shift in focus from government to governance. The forces of globalization and the promotion of a new strategy of development that place grater reliance on the market and civil society institutions greatly influenced this changed thinking. It is came to be believed that the state was the problem and not the solution in improving the delivery of services, eradicating poverty and empowerment of women.¹

Democracy is specific type of government system in which citizen performs role to taking decision making process for betterment of themselves and states, in other hand, in grass root democracy, that is third and lowest level of decentralization, citizen of village and district level play major role in decision making process. Through reservation in panchyat raj, women can perform unique role. As to theory of representation, all section of society including women should provide equal opportunity to participate in political matter regardless of race, caste, gender, religion, and ethnicity therefore, women participation in decision making process at grass root level government is related to equally, liberty and social justice. For the welfare of people healthy and success political system, women participation in political process is a good initiative, through political participation they can improve condition and situation of people through proper implementation of varies schemes PRIs, state and country².They can occupy respectable status in society and economic, social and cultural sphere because political participation is a precondition for other sector development, its provide opportunity to play major role in decision making process. Since women backwardness in political process is not only India but also in world. Women political and economical participation is now a main goal throughout all over world. International organization and varies women groups have demanded for initiative and positive step to focus women political participation by affirmative action. CEDAW

convention and UN conference have been important for women political participation. Held in Beijing, fourth UN conference 1995, also focus on gender balance, inclusion of women in political periphery and affirmative action in all over world.³

The role and participation of women in local government is a challenging issue before researchers and scholars, a number of scholars want to increased role and participation of women at grass root level democracy. For democratic justice, maximization of resources, to focus the special interest of women and as a role models, women participation and expanding role of women in decision making process is a best initiative, some scholars want to participation of women high level decision making institutions.⁴ Adequate level of participation can change status and conditions of women in world level. In India women reservation bill is in pending that provide 30 percent reservation to women in Parliament and states assemblies. Some scholar claim that women is politically in backward category who has the rights to participation spite of all philosophical and administrative objections by changing electoral law, 40 countries have introduced women reservation in election to national assembly.⁵ Main political parties of more than 50 other countries have setup quota for women. Thus, women participation has been improved at the level of national and international, in that context, many NGOs and institutions are involved it. It is clear that women participation through quota is a best way to give meaning and force to women empowerment at the world level. In other hand, all most countries of world want to running to fly only on wing, denying women their rightful place. It can't not be justified for any angle. India is an oldest democracy and republic all over world. It is a political system where some villagers participate in political process. But, in that time women participation were very little or nothing.⁶ Common attitude of male dominated society in that time, women should be limited until the periphery of home and parda. As a result, participation of women in education and political process was restricted. Having gone 65 year of independence, women role in political process has remained unchanged. It is reality; in political process at grass root level participation of women is very low. As to documentation of women development (1985). The role of women decision making process is not changed after independence. Broad base of political participation in public life is a more with until now days in that context, there are many factors are responsible for that as like family status, religion, caste, and feudal attitude. As a result, women have been left on

the periphery of public life and grass root level government observing this black scenario, 73rd constitutional amendment of Indian constitution provide opportunities to women for writing their faith and to paly positive role in local government and to focus on the issue of women empowerment and to generate beautiful society for all, after independence ,varies initiatives and efforts were to maximize the participation of women both in women specific programmes as well as in general community development programmes.⁷ our constitution mentions many provisions to empower women such as article 14,15,16,17,23,37,39,40,42, these articles and preamble of constitutions gives equal rights and allows government to make policies in the favor of women and further to stop discrimination against women so that by maximizing the role and participation of women in different socio, economic, cultural, activities. Political process can lead to significant change in their socio-economic status and empowerment, bringing women into mainstream of development is a major concern for the government of India that is why the year 2001 had been declared as the year of women empowerment.⁸ Government also passed the constitutional amendment act 73rd 1992, which provide mandatory reservation to elective posts for women at the local level, attempts to change the rural power structure. It provides participate at grass root level politics and tackle problems of different section of society, and develop higher level of leadership quality.⁹ It is, in this context, important to stock of all the situation and examine role women elected representatives in deeping democracy in India with specific focus on the state of U.P. which is a giant state of India and women condition in it is no healthy because of lack of meaningful participation in public life. PRIs institutions may be mile stone for elected women representatives.

1.1 Meaning and definition of empowerment:

South Asian political system primarily in India, Bangladesh, Nepal, Pakistan, panchyati raj institutions at grass root level have been functioning from a long time. In Indian subcontinent, it is the oldest system of grass root level government. The “Panchyat” denotes “Assembly” of five “Panch” who are sensible and respected elders and they are elected and accepted at grass root level by local groups of people. Disputes between peoples and village were settled through those assemblies. Some administrative functions to local level had decentralized by Indian constitution for empowering elected PRIs. There are unique

difference between Gram Panchyat and “Khap panchyat” that is called caste panchyat also and can be seen several parts of the country. The act of best owing power and authority on some one.¹⁰ Thus women empowerment refers to conferring of leverage to women who are otherwise deprived. This includes granting to women effectual decision-making Power authority and the power to influence other decisions along with economic, Social and civil freedom. Empowerment, by its definition, implies an increase in the ability to exercise power. In India, as in most developing countries, women are believed to be and treated as inferior to men. Moreover, as the lives of women and men are embedded in a matrix of unequal gender relations, a decrease in the gender inequality is necessary for outcome of ‘empowerment’ for women. In other words, changes such as increased income, skills and self-confidence, may be better understood as enables that promote women’s empowerment. However, the women, in order to be significantly empowered to achieve their perceived goal, firstly need authority at home, which is most cases they do not have.¹¹ The process should, therefore, be carried out concurrently at home and outside. Within the family they must have equal say as men and so should be the case at work. The most extensive element of women empowerment is providing them with social rank, status and justice. Major attributes that contribute to women empowerment are education, social equality and status, improved health, economic or financial stability and political participation. In India, a whopping 56 percent of women are illiterate as against a considerably 24 percent in case of men, evincing the striking inequality. This has to be significantly enhanced in a five year time-frame educating the girl child is now an integral par of the rights to education Act in force which should, therefore significantly enhance the women literacy level at par with men in a five year time-frame. This apart adult literacy programmes should be initiated in villages to contribute to the education in female literacy. It is also applicable in the field of politics or decision making process that we have provided seats to women in decision making bodies through reservation but it is also crucial to see that, are they really taking their decisions or working as proxies? Are they empowered or more burdened? Here another question arises that: Will the empowerment of women mean a difference to their present status? The answer could be mixed, though the positive side over shadows the negative side. With all the social attitudes towards women, an empowered woman is in a far better position than a lay, unlettered and helpless woman. And this empowerment has to cover the political,

economic, social and legal fields. As per World Bank's definition, "empowerment is the expansion of freedom of choice and action. Literally meaning of empowerment is to give somebody the power or authority to do something."¹²

So empowerment is a process that provides power and authority to common man to improve their status in society. Above all empowerment is a outcome of Involvement in decision making process. The process of empowerment involves a triangular relationship with individual change, structural change, and change in relation. Individual change demands that women become their own actors for bringing change, because only they can analyze their own lives better and can take better decision. For this purpose knowledge, skills, confidence and experience are must so education can play an important role in imparting such knowledge. For the structural change both in legal as well as societal and in relational change, men and women should form coalition and develop mutual support to alter structure and thus help to realize rights, dignity and livelihood security to all. Thus women empowerment is an ongoing process that enhances women ability to change those structures and ideologies that keep them subordinate and suppressed. Thus the word women empowerment essentially means that the women have the power or capacity to regulate their day- to- day lives in the social, political and economic terms -a power which enables them to move from the periphery to the centre stage. In short empowerment is giving lawful power or authority to act.¹³ If people are empowered they would be able to participate in the planning, execution and implementation of developmental schemes. Apart from Political Empowerment Economic and Social Empowerment are crucial. Empowerment and development are closely related. Empowerment leads to development, which further leads to greater empowerment.

1.2 Why We Need Empowerment of Women and Especially Through PRIs?

Whenever the question of empowerment of women comes across us, we often start mentioning the name of few luminaries who have left their footprints on the sands of time or who are fighting lonely battles – Indira Gandhi, Sirimao Bandaranaike, the first woman Prime Minister of a country (Sri Lanka) in the world, Chandrika Kumaratunga, Golda Meir,

the first woman Prime Minister of Israel, Margaret Thatcher, the first woman Prime Minister of UK, Vijaya lakshmi Pandit, the first woman President of UN General Assembly and many others. As a super cop, Kiran Bedi, even excelled her male colleagues in jail reforms for which she was awarded Magsaysay Award. All the names cited here have been empowered women and they made both the society and women folk proud of them. But they form a microscopic minority in a country where even after more than half a century of Independence, women are still looked down upon as a lesser species second-class citizens. Attitudes towards women have not changed; in fact, things have indeed gone from bad to worse after Independence. Despite law, such wrong practices as female feticide, female infanticide and child marriage are still prevalent in many parts of the country.¹⁴ Dowry is a plague that stalks every family having marriageable daughters and like AIDS it has no cure. Incidence of sexual harassment, eve teasing, sexual abuse of female children and rape are on the rise. Women form a significant percentage of the work force in the unorganized sector, but most of the labor laws do not cover them. Those who have been to the pilgrim centers of Mathura, Vrindavan and Varanasi would have noticed the large number of widows living in abject poverty. These are the widows dumped here by their relatives from West Bengal and other States. In almost every sphere, the female species is the most vulnerable. In such scenario with all the social attitudes towards women, an empowered woman is in a far better position than a lay, unlettered and helpless woman. And for this the participation of women in local political (decision making) bodies is very crucial. Because politics has been the principle pillar of empowerment, more the participation of women in politics, the more they can change the modalities and outcomes of politics. Empowerment is the only answer for the problems facing by women and to start it from very grass root level is a good initiative towards this. Because local bodies due to their nearness to the people and wider representative character are capable of acting as effective instrument of social change and development. So PRIs can play a vital role in this context and that's why central government has provided 33% reservation to women in these political bodies which called PRIs.

1.3 What is PRIs? And what is the position of women in PRIs?

South Asian political system primarily in India, Bangladesh, Nepal, Pakistan, panchyati raj institutions at grass root level have been functioning from a long time. In Indian subcontinent, it is the oldest system of grass root level government. The “Panchyat” denotes “Assembly” of five “Panch” who are sensible and respected elders and they are elected and accepted at grass root level by local groups of people. Disputes between peoples and village were settled through those assemblies. Some administrative function to local level had decentralized by Indian constitution for empowering elected PRIs. There are unique difference between Gram Panchyat and “Khap panchyat” that is called caste panchyat also and can be seen several parts of the country.

“Panchyat” defined by article 243 of Indian constitution, panchyat is an institution of self government at the grass root level. Gram panchyats are the basic unit of administration in which all members of gram sabha and gram panchyat play major role. Panchyati raj institution of India has three level district, block and village. Having originated during the British rule, the term panchyati raj is comparatively new in its nature. “Raj” denotes government or governance. Mahatma Gandhi was said about panchyati raj that it is a decentralized from of government where every people and village is accountable for it own affair, and also said about that panchyati raj was a unique feature of our oldest civilization. Gandhi ji created new terms “Gram Swaraj” institutions of India were not fully democratic and progressive as like 73rd constitutional amendment. They were concealed forms of social prejudice. Oppression and exploitation where no representation was lower caste and women.¹⁵ they had no right to even to raise any question. But now Panchayati Raj Institutions have been proclaimed as the vehicles of socio-economic transformation in rural India. Effective and meaningful functioning of these bodies would depend on active involvement, contribution and participation of its citizens both male and female. The aim of every village being a republic and Panchayats having powers has been translated into reality with the introduction of the three-tier Panchayati Raj system to enlist people’s participation in rural reconstruction. So this is the most appropriate system for empowering women. PRIs were created with the aim of decentralizing governance and increasing people’s participation in the development process on an equitable and democratic basis. Non-participation of the population and especially of women in panchayati Raj institutions, despite over half a century of experimentation, remained a major concern of those

who would like to see democratic traditions getting strong. The problem is rooted mainly in the ignorance and illiteracy of masses and socio-structural impediments that keep away people from the center stage. The 73rd Constitutional Amendment providing 33 percent reservation of seats for women led large number of women to occupy leadership positions in PRIs.¹⁶ This represents a major shift in women participation in decision making. This development resulted in constitutionally mandated 2,32,332 village panchayats, 6,000 intermediate panchayats and 5,34 zilla panchayats with a representative base of 27,75,858 members of village panchayats, 1,44,491 members of intermediate panchayats, and 15,067 members of zilla panchayats (India Panchayat Raj Report 2001, NIRD) The far reaching implications of this phenomenon may be gauged further from the fact that over half of these members belonged to traditionally marginalized and disadvantaged sections of society comprising of women (one-third of the total), and SCs, STs, and OBCs as per their proportion of the population. The right to vote in an election to PRIs and to the state Assembly and Parliament, though important towards democratization of politics, is not enough for having a share in governance. The Indian government has introduced a quota for women within the local government system, ideally to break down the traditional and cultural inequities working as barriers against women. The speculation is the following: elected women leaders may have a huge potential to encourage the women of the village to raise their voices and demand their rights in a direct or indirect manner. They may approach village women actively as a friend neighbor or village women may be inspired by the boldness of the woman leader. This would empower local women. Prioritizing women issues and voicing them through political participation are important indicators of empowerment. In short, though defining empowerment has been difficult. It is hard to measure the change in people's lives and determine who actually measures these changes. This requires a level of honesty and trust and as a researcher it's our duty and challenges as well to reach that level of trust.

1.4 Survey of Related Literature:

In view of the importance of the local bodies in developing countries in the process of social, economic and political development and change .The issue of women empowerment especially their inclusion in grassroots politics have attracted the attention of several research scholars

resulting into an impressive output of studies. So there is huge stock of literature on the local political bodies but as Sant Kabir Nagar is come into existence hardly two decade ago and if you see the history whenever any new district any new state or district is come into existence it means that area was not developed as it should be. And in such cases PRIs and Political parties play a crucial role in the empowerment of its folk and infrastructural development of particular area. But we see that most of the studies do not focus on the economically, socially, politically backward areas, women and backward classes. While scenario has rapidly changed. So the present study is a modest attempt to fill this gap.¹⁷ A number of studies have been conducted to assess the empowerment and participation of women in panchayati raj institutions in different parts of the country by many writers and scholars. Few of them are as follows:

An article written on the theme 'Role of Panchayat Bodies in Rural Development: How to improve the functioning of Panchayat Institutions' written by K. Usha that is an article has been published in Indian journal of public administration, October - December 2012. In that article highlighted few point that are very valuable e.g. States that uniformity of Panchayati Raj system undermines each state's unique history, Tradition and consequent structures of local government. Representation of members of parliament and state legislatures is often counterproductive. The 73rd Amendment Act does not define the role of political parties clearly. It is silent about the relationship between PRIs and local bureaucracy. The 73rd Amendment Act does not spell act specific groups for the dissolution of PRIs by state. Amitabh Behar on the 2003 'Network of Panchayats and Women: Civil Society Space for Political Action' EPW narrate the success and failures of women representation and empowerment of women in Madhya Pradesh and Uttar Pradesh.

Ajay Kumar, 2012 'Khap Panchayats: A Social-Historical Review' EPW gives fairly detail analysis of patriarchal set up in Haryana and Western Uttar Pradesh that failed the empowerment of women. 'Centrality of Panchayati Raj in resettlement and Rehabilitations' written by Nupur Tiwari that is and other article that has been published in above journal. In that article pointed out few point e.g. there is wide role of Panchayats in the land acquisition and rehabilitation process. Gram Sabha can play a meaningful role in selecting the beneficiaries, prioritizing the beneficiaries to ensure gender and equity, concerns and also in deciding rehabilitation or reconstruction programme that is needed for the communities. 'Social Action' that is journal of

social action trust, is being published for January to march 2012. There are being published some articles in that on the issue on PRIs. Some points are highlighted etc. Participation of women in panchayats has been a fascinating and flawed story. Fascinating because it has shown that even deprived, illiterate, marginalized women can become competent and concerned elected representatives. As the same time, it is also flawed because the women have to function in a society that will not accept that they can think independently, understand matters of governance, and take responsibility outside the four walls of their homes. These, for every success story there are many more women who confront ambitious men.¹⁸ Women representatives face many social constraints-including restrictions on going out of the house, lack of literacy and education, the household chores of fetching water and fodder, cooking and raising children that affect their performance in office. It is true that many women have been nominated by their husband, fathers and fathers in law to take advantage of the quota which made it difficult for the men to contest the election themselves. 'Decentralization and local governments: The Indian experiences' a book that is edited by T.R. Raghunandan. There are 25 research articles are published in that book. Few points are highlighted in that book e.g. There are some challenges before women representatives in PRIs e.g. India is a male dominated society. Women are not aware as like men because women plays domestic responsibilities. There are no any reservation for women in states and central legislature. The women who have come in under caste reservation have come in 'with their social and economic disadvantage; they are mostly illiterate, with little productive assets, largely dependent on wage labor and from a rural society that has fixed places for varies castes and gender. Giving women position in the Panchayats is good in itself. But it would be native to believe that it would address social injustice or issues of poverty. Women have class and caste identities, not just gender identity there for we can not hope of that women whether they would not have prejudice caste issue.

'Yojna' a journal of Prakashan Vibhag that is being published in February 2011. There are being published few articles on Panchayati Raj. Some challenges and suggestion are pointed out e.g. the administration is quite gender insensitive. State's governments should transfer few social reform programmes to RRI through law. The rights of land, water and minerals should be delegated by state's governments to PRIs. Gram Shaba should be more empowered. 'Yojna' that is being published June, 2012, a article 'women empowerment' has been written and pointed out some points e.g. the president of Gram Shaba should be responsible toward Gram Panchayat.

The president of 'Zila Parisad' should be president of DRDA. The role of NGOs should be increased.

'Kurushetra' a journal of parkashan vibhag that is being published in may 2013. There are being published few articles on Panchayati Raj issue. Some challenges and suggestions are pointed out e.g. Gram Sabha should be more powerful. There should be meaning and force to social audit. Corruption in bureaucracy is major challenge before PRIs. Rights to information may be major initiative to eradicate to corruption in PRIs.¹⁹ about PRIs and role of women of Sant Kabir Nagar District of UP, there has no any research conducted in micro level. In the era of liberalization, privatization, marketization, globalization, and multiculturalism, political, social, economic and cultural empowerment of women of India, up and Sant Kabir Nagar district are necessary and in that context panchayati raj institutions are best and appropriate platform. Sneha lata Panda (1996) in her study of *Village Panchayat in Orissa* found that a large number of women came in local politics through mandatory constitutional amendment and adequate number of women entered in grass root level democracy after pressure of their family member and husband. In other hand, some women came in panchayati raj institutions on the basis of individual decision consciences and want to play their best role to empowerment of society and herself also. panda brought out an remarkable fact in her study in 1999, women have strong caste feeling.

Pamela Singla Rawat (2007) in her study *Women Participation in Panchayati Raj: Nature and Effectiveness, Northern India Perspective* she looks into the whole issue of women participation in panchayati raj institutions in northern Indian state of Haryana. This is characterized by an alarming sex ratio in favor of men. The participation is not only studied from the angle of elected women member themselves but also the elected men members and public.

Joysula and Digamber's study *Daughters of 74th Amendment: A Study of Women Elected to Municipal Bodies in Karnal and Delhi (2000)* discuss that one of the goals of the 73rd and 74th Amendment is empowerment of women through increased political participation. The Amendments and other state laws have brought in at least 33% women at all levels of the Panchayati Raj Institutions (PRIs). This book attempts to evaluate the progress made by the Amendments by looking at the profiles of 128 women elected to various positions in the PRIs in Karnal district, Haryana.²⁰ The book uses women's own voices to present their views, feelings and concerns on various issues which matter to them as elected representatives.

K. Shanthi's (Professor, The Dept. of Econometrics & Co-coordinator Centre for Gender Studies, University of Madras and Chennai) book "*Empowerment of women*" consists of 13 papers; narrate about the existing empowerment strategies and their shortcomings. Six papers out of them are based on case studies and the other seven explain the need for social legal and cultural empowerment of women and the existing options for the same. The book comprises of six sections. They speak about the General, Political, Legal, Social, Economic and Cultural empowerment of women. In these various papers, the issues like reservation for women starting from Panchayats to Parliament, role of education in social empowerment of women.

Sunita Patharia presented a paper on *Women's Movement in State of Haryana: Problems and challenges*. This paper intends to evaluate and locate the women's movement in Haryana in the context of the parameters in which women's movement has developed in the country as a whole, keeping in view the goals and directions which have been set for it during the eighties and nineties. An attempt has also been made here to analyse the reasons on account of which the movement has failed to take off in Haryana. It emphasizes that initiatives at grass root level should be preferred in place of launching a state wide movement. It explains that why a sustained women's movement through large scale mobilization on the sensitive issue of the dignity of women has failed to develop in Haryana is an important question that deserves serious attention and close analysis.

Susheela Kaushik's study on *Panchayati Raj Institutions in Haryana* revealed that most of the women members were illiterate, poor and mostly engaged in domestic responsibilities. Due to these disabilities these elected women have not been performing their role effectively. In order to perform their duties they had to depend on members of their families. However, this experience has made them conscious about their importance of education in human life. The training imparted to them by government and non-governmental organizations enabled them to know a little about their roles and duties as a member and chairperson of the Panchayat. Some of them were so conscious about their posts that they desire to recontest the election for the post of chairperson even if their posts were de-reserved.²¹

Niraja Gopal Jayal's (2008) paper in UNESCO report on *Engendering Panchayats* explores the impact of women's representation and participation in the new institutions of local democracy created in India by a constitutional mandate in 1992. This constitutional initiative mandated a 33% quota for women at all three levels of the panchayat institutions, as also for the chairpersonship at each level. This paper surveys the obstacles – both social and institutional (such as lack of devolution, lack of finances, procedural distortions such as no-confidence motions and the two-child norm) – to effective participation by women in the panchayats. It evaluates this participation of women in terms of developmental outcomes as well as empowerment outcomes, to argue that while the developmental outcomes are often impressive, the empowerment outcomes too are not inconsiderable.

Shashi Kaur and Shradha Sahani presented a paper on *The paper on Study on the Participation of Women in Panchayati Raj Institution*, as to paper, panchayati raj is an institution that have been giving meaning and force to good governance and 73rd constitution is best initiative not only women but also third layer of democracy. It provides a platform to the disadvantaged section of the society like scheduled caste, scheduled tribes, minorities and women for playing meaningful contribution to society. Both research work based on the sample of 33 women elected representatives from two districts of Jammu and Kathua women reservation in panchayati raj is a very meaningful for women and village. Women who elected any stage of panchayati raj, for always received dignity respect in society. Many member of panchayati raj complained that their suggestion and opinion were not pay attention seriously and they are not being consulted while decision can be made finally. Adequate number of women felt that they are at periphery of decision making only because they are female.

women's report on Understanding Gender Equality in India – 2012 by UN women and the National Commission for Women, highlighted gender differentials all over states and the situation and status of women empowerment on the basis of employment of women, literacy, maternal mortality and sex ratio. The study is depend only secondary data from several sources. as to report, maternal mortality are indicating sign of enhancement. Institutional huge gender deficits have remained in varies states of India. The report shows that many women candidate have entered in grass root level democracy and they are playing role to betterment of women and other deprived section of society but they are facing many hardness in local politics.

Shiwali Patel, a former Boston University student who studied the impact of quota system in one south India state, Karnataka, came out in her essay *She's in Charge Now: An Examination of Women's Leadership in the Panchayati Raj Institutions in Karnataka* with a very positive overview of what had been achieved in the first decade or so after the reforms. She looked specifically at the role of women leaders and how they gave a voice to the urgent concerns of rural women in local development: health and education and dealing with issues of violence against women. The need for training and other collective support to these fledgling leaders is emphasized.

Dr. Rakesh Chandra in his paper *Women Empowerment in India – Milestones & Challenges*, clearly state that the dominance of patriarchy money power, party politics muscle power are steadily undercut and eroded and women's concerns are gradually pushed to the forefront of local politics.

C.Hema lata his study *Empowerment of women in PRIs* emphasizes that elected women members need to be capacitated to understand their roles, so that they can function effectively.

A paper on the theme *Participation of women in the Panchayathi Raj system* written by G.S.Mehta reveals that proportion of women members in Panchayats had visualized at least some degree of improvements in their social standings.

According to a 2004 study conducted by Devi Prasad and S Haranath on the participation of women in PRIs in Andhra Pradesh, reservation of seats has resulted in development of political awareness among women - it has created an urge among women to become a part of mainstream political, economic and social life.²² Despite many social and cultural limitations, women have proved better leaders than their male counterparts, the study observed.

Dr. Dasarathi Bhuyan's article under the theme *Empowerment of Indian Women: A Challenge of 21st Century* concluded that women have shifted traditional assumptions about their roles and capabilities. There has been a marked change, and it has been for the better. Many of its benefits however have yet to touch the majority and all of us continue to experience various forms of gender discrimination. If laws designed to address the concerns of women are to have a dramatic and positive impact on women's lives, they must be sensitive to the social, economic and political disempowerment of women throughout the world. The most important measure of their

success should be the extent to which they enable woman to interpret, apply and enforce laws of their own making, incorporating their own voices, values and concerns.

Harsukhjit Kaur in her article *Performance of Women Leaders at Grassroots Level: A Case Study of Kharar Block of Ropar District in Punjab* said that several factors like education, caste, age, traditional patriarchal culture have emerged as impediments in the way of meaningful participation of women members in PRIs. In this context, the article provides an explanation of the leadership pattern of women by making a close study of their socio-economic background, caste and age profile, educational level and general political environment of the families they come from. Through the case study of Ropar district in Punjab, the article discusses the role perception and performance by the women panchayat leaders and articulates the picture that emerges out of the ground reality.

Mr. Suresh Kumar writes an article on *Status of Women in India: Era of Globalization* This article examines the change in status of Indian women from Vedic period to the post independence period and finally in the era of globalization, modernization and urbanization. The article argues that the feminist revolution is far from being won and the exploitation of women continues in many ways.²³ the article concludes by highlighting the importance of education as a means of empowering women and for bringing about an attitudinal change that will correct the society's patriarchal bias and make men and women equal partners.

Nupur Tiwari in her article *Women in Panchayati Raj* analyses the impact of Panchayati Raj Institutions on women, the article argues that the traditional institutions of local governance have not created adequate space for women. Many of the factors that hindered women in the earlier system, like caste, class, religion etc. continue to exist and operate in the rural areas. The article argues that despite the implementation of reservations in Panchayats, women in PRIs still lack the capacity and capability to raise voice against various issues. The article makes a detailed analysis of the types of interferences faced by women functionaries in panchayats and other challenges faced by other women members of PRIs. It concludes with some solutions to these problems and also reflects on some of the activities on how to operationalize the solutions suggested which may help the women representatives tide over the social and economic disparities.

1.5 Statement of the Problem

There are many research work have been done on the issues on Panchayati raj in many states of India including Uttar Pradesh and highlighted many valuable points that have been giving meaning and force to grass root democracy. But panchayati raj system in Sant Kabir Nagar District U.P. and India can not achieve its main objectives and dream of Mahatma Gandhi. After reservation, women role and participation in grass root democracy has been improved. However, women are performing their role or not or whether they have done their role clarity or not. Scholars and researchers have not adequate thought on the issue of Party level election at grass root level democracy because political parties have been playing notable role on state and country level politics for years. And as to, verities type of support of political parties to deprived section of society including schedule caste, schedule tribes may be play role to increased political participation of those sections. Without party line election perhaps they may not able to inter in national politics. In panchayati raj institutions, political parties can provide tanning, fund and protection from money power, criminalization of politics. Adequate economic support to panchayati raj representatives is considerable point for researchers because they have been ignored it for many years. It is remarkable point that they perform hard mission in few pay.²⁴ In this context, an other significant point is adequate and meaningful training along with regional culture and language. Role of women, here is no clear picture about this Very few studies in this field have caught the voice of the people to account the performance of the women members. People's opinion regarding this issue has not been addressed. In view of the all this it has been felt that after twenty years of implementing reservation it is time to see how women members are functioning in rural areas; whether they are cared and supported enough or not to serve for the people; whether the philosophy behind the reservation is established or not. Having been enacted about twenty years ago, it would be appropriate time to know the decision making level of women members in gram panchayats. The present study is an endeavor in that direction. In the present study, an effort has been made to know the level of independent decision making whenever they holding the post of pradhan or member in gram panchayat and other institutions of PRIs and the study was conducted on the presently elected member of PRIs situated in Sant Kabir Nagar District of Uttar Pradesh. Thus, the research problem under study may be stated as:

1.6 A Glance at Uttar Pradesh

Come into existence	on 1stNovember1956
Area	2, 40,928 square km.
Population (final census 2011)	19, 98, 12,341
(A) Male	10, 44, 80,510
(B)Female	9,53,31,831
Decennial growth rate (2001-11) (final census 2011)	20.2
Sex ratio (final census 2011)	912
Density (final census 2011)	829
Child population (0-6 years) (final census2011)	30.8 million
Child sex ratio (final census 2011)	902
Total literacy rate person	67.7
(A)Male	77.3
(B)Female	57.2
Urbanization	22.2
District	75
Development blocks	820
Nagar Nigam	12
Member of Lok Sabha	80
Member of Rajya Sabha	31
Member of Legislative Assembly	404
Member of Legislative Council	100
Principal Crops	Paddy, Wheat, Barley, Maize, Urad, Moong.
Mineral`s	Lime-stone Dolomite, Soap Stone, gypsum, Bauxite, Glass Sand, on Plastic Fire Clay etc.
Principal Handicrafts	Chicken- Work, Wood Work, Toy and Furniture, Clay Toy, Carpet Weaving etc.

1.7 Sant Kabir Nagar District of Uttar Pradesh

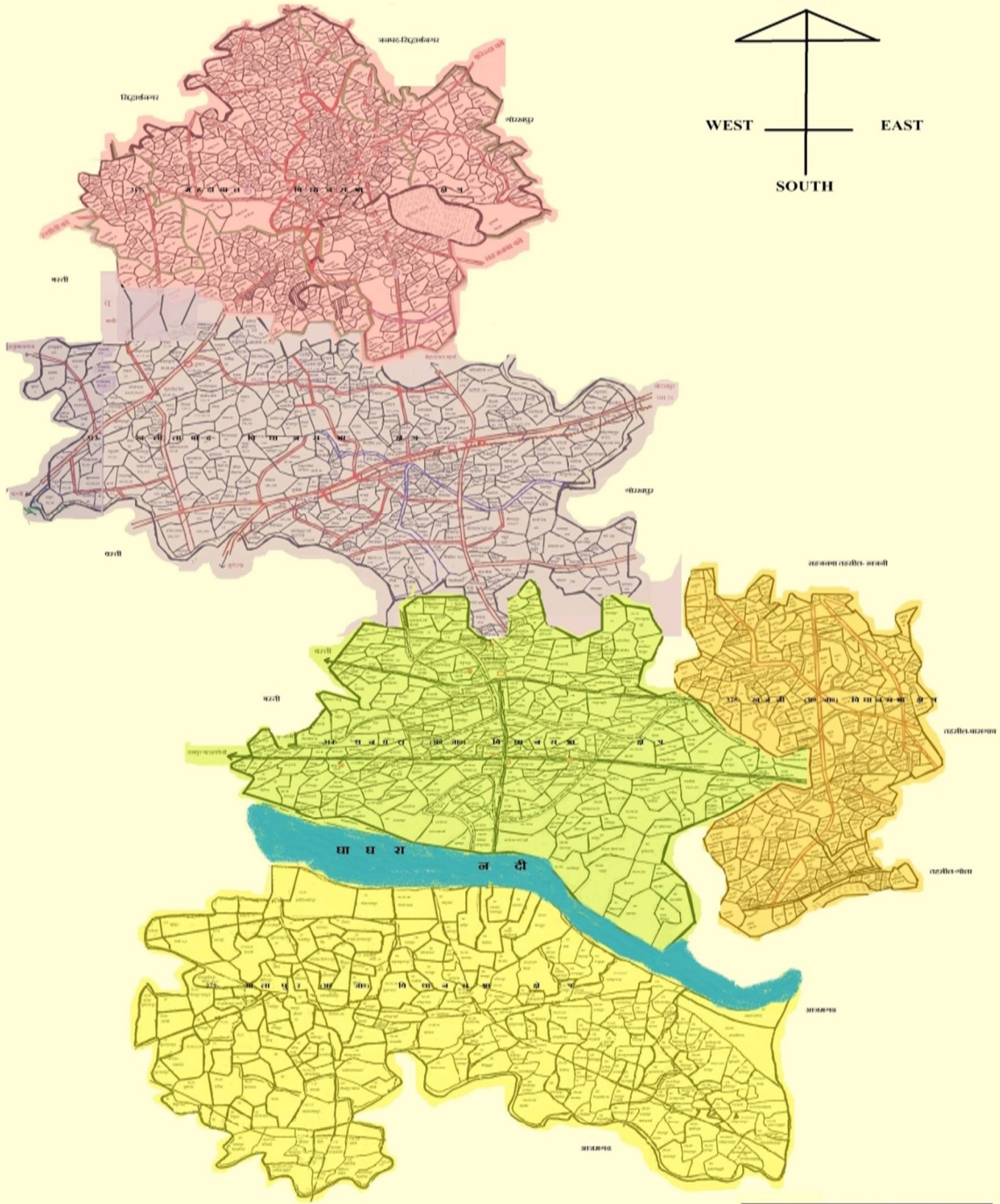
Sant Kabir Nagar District of Uttar Pradesh that come after the name of great social reformer Sant Kabir Das. Social, political, economical and cultural environment of Sant Kabir Nagar is unique in its nature. Total population of Sant Kabir Nagar is 17, 15,183 in which female population is 8, 45,527. Sex ratio of Sant kabir Nagar is 943. The literacy rate is 66.72 percent in which female 54.80 percent and male 78.39 percent, while at national level literacy is 73 percent in which male 80.9 percent and female 64.6 percent. Large numbers of women population in Sant Kabir Nagar are illiterate, in which majority of women literacy is below primary or middle level.²⁵

A large number population come under the poverty line and most of them are employed in agriculture sector and varies government scheme that run at the grass root level. A large population is landless and houseless and they depend on non formal sector for income. Economic infrastructure of Sant Kabir Nagar is very poor, many government factories have closed due to varies reason therefore, lack of employment is a major problem that generate many hardness especially for women laborers because they would like work in her area in specific periphery. Urbanization of up is 22.3 percent and Sant Kabir Nagar respectively 7.49 percent. It creates many challenges for women to earning. Political situation of Sant kabir Nagar is not healthy, criminalization of politics and money power play major role from Panchayati raj lection to national level election. Sant Kabir Nagar has been unique in its culture and civilization for year. However, after globalization is identified as a sensitive district in varies point of view including communal violence. After 1985, India fallows the policy of liberalization, privatization and globalization; in this context decentralization of power is worthy initiative towards globalization. So government of India is giving meaning and force to local government. Government of India have passed 73rd amendments act for devolution power to PRIs so that PRIs institutions perform major role to employment of women and entire rural society to implement varies scheme of panchyati raj institutions, state government and central government. Panchyati raj system had implemented in Sant Kabir Nagar. Having implemented twenty year of PRIs, social, economical, cultural and political structure have not adequate improved. Present study wants to explore main reasons that are responsible for passiveness of PRIs. Panchayati raj institutions and empowerment of women have intimate relation. If panchyati raj system run properly, there are

many villagers problems will be solved. PRIs can create new social economic infrastructure at local level which will be the mile stone for rural development.²⁶

Present study is a departure form the work at this topic, because in before study, were state and national level, while present study draw attention at micro level. I hope my study would not be only beneficial for Sant Kabir Nagar PRIs but also for all over U.P. and Indian PRIs.

62- सन्त कबीर नगर संसदीय निर्वाचन क्षेत्र



नाम	चिह्न
नदी	
पक्की सडक	
वि० स्त० मुख्यालय	
शाखा मुख्यालय	
तहसील मुख्यालय	
निरीक्षण भवन	
नगर निकाय	

1.8 Profile of Sant Kabir Nagr

BLOCK	Gram panchyat	Kshitrya panchyat	Pramukhs	Zila panchyat	Zila adkshya	Total
Baghaulti	80	88	1			169
Semeriyawn	90	103	1			194
Nath Nagar	86	83	1			170
Hainsar Bazar	79	82	1			162
Khalilabad	77	85	1			163
Mehdawal	67	65	1			133
Santha	63	60	1			124
Pauli	47	42	1			90
Belhar Kalan	59	55	1			115
Total	648	663	9	27	01	1348

Origin of Sant Kabir Nagar district.

Sant kabir Nagar is a small district of Uttar Pradesh that is situated in eastern up. It is come to be identified by its current name on account of Sant Kabir Das. They lived in Maghar in this district, who is well known sant, social reformer, poet and philosophers. On September 5, 1997, district was created from district Basti including 131 villages from tahsil Basti and 161 villages are also concluding from Basti tehsil of Siddharth Nagar district. The district lies among Siddhartha Nagar in the North, Ambedkar Nagar in South, Basti in West and Gorakhpur in East. District covered area is 1659.15sq.km. Total population is 17, 15,183 in which female population is 8, 45,527. Sex ratio is 974. Literacy rate is 66.72 percent in case of female 54.80 percent. Urbanization of Sant kabir nagar is 7.49 percent. Gram Sabha in district are at 648, gram panchyats are 648, kshitra panchyat is 663 and zila panchyat is 27 ultimately total panchyati raj institutions are 1348.²⁷

1.9 Objectives of the Study:

The objectives of the study are:

- 1- To know and understand the concept of women empowerment.
- 2- To find out women representation in PRIs after 73rd CAA at national, state and local level.
- 3- To explore the level of empowerment of women in social, economic and political terms.
- 4- To Find out the bottlenecks in the way of women empowerment
- 5- To suggest measures to hinder hindrances in the way of women empowerment.

1.10 Hypotheses:

On the basis of these objectives following hypotheses can be formulated for empirical testing:

- 1- Women have received adequate representation in PRIs.
- 2- Women participation in decision making process is a mere myth.
- 3- Women have not been actually empowered socially, economically and politically.
- 4- There are several hindrances in the way of women empowerment.

1.11 Methods and Methodology:

Proposed research study is a case study. Research work is based on empirical and observational methodology and historical and comparative methodology is used for analysis. Primary data is generated through interview schedule. The secondary data is used as to need. Simple random sampling and others used for primary data generation and sample size is 20.32%. Chicago manual and others is used for citation. Statistical tools and information technology is used according to need. In the completion of the thesis, historical as well as empirical methods have been adopted. Chapter I deal with Introduction and research design. Chapter II explains women empowerment in PRIs: Evolutionary Perspective and Chapter III explains the profile of UP and Sant Kabir Nagar. Interview schedule had been administered by way of interview to the 274 elected women representatives, in which, 108 members of Gram

Panchayat from 36 Gram Panchyats and 36 Gram Panchyats were selected from three Blocks out of nine Blocks, in same way, 108 members of Gram Sabha, 48 members of kshetra panchayats were chosen from 48 Kshetra Panchyats and 10 members of zila panchayat were chosen from Zila Panchyat wards in Sant Kabir Nagar District. The data thus gathered through this interview technique has been analyzed in Chapter IV and V which deal with Socio, Economic and Political Profile of the Respondents and Women Empowerment through Panchayats. Besides, observation of the PRIs meetings and discussions with officers and elected women representatives at various levels have been made along with collection of data from Primary Sources. Detailed interview schedule was formulated to elicit information about the participation of women representatives in PRIs. The women representatives were interviewed to understand their motivation in entering politics, participation, role in the decision making and constraints faced by them as representatives of Gram PRIs. Besides the interviews and discussions, observation of the functioning of the women representatives both in PRIs and their constituencies was made. This was done by personally attending the meetings of the PRIs and through visiting the offices and residences of the respective women members of PRIs. While the interview schedule for elected women representatives could be regarded as the main tool in gathering their responses regarding various aspects covered by this study. In addition to these methods, all recorded data relevant to the study were collected. All PRIs related information that has sent by government to the PRIs was used. Lastly, Chapter VI has a concluding part, which offers, suggestions and conclusion for improvement and change.

1.12 Data Generation and Sampling Techniques:

Keeping in view the limitations of time and money, it was not possible for the researcher to contact all the representatives of PRIs of district and other respondents and obtain data from them. Therefore, simple random sampling and others sampling technique is adopted and it was decided to draw a sample of 36 Gram Panchayats, 36 Gram Sabhas, 48 kshetra Panchayats and 10 Zila Panchayat Wards. At where women representatives are elected. Total 274 members of PRIs were chosen for interview. Members of these panchayats are contacted by researcher to collect data from the field. To obtain primary data from the above respondents, the researcher framed four interview schedule one for PRIs. Secondary sources of information used for the

present study including the books, journals, reports, online sources etc. For obtaining secondary information, besides the Central University of Haryana's Library, the researcher visited different libraries including library of Delhi University, Library of Allahabad of University, Library of B.H.U., Library of Lucknow University, Ministry of Panchayati Raj, Library of PRIA organization and library of CSDS institute,

1.13 Techniques for Data Analyses:

The primary data generated by the researcher has been systematized, classified, tabulated and thereafter interpreting. In this context, computer, internet and statistics tools are used so that primary data related information can be easily understood.

1.14 Limitation of the Study:

The researcher had to work under considerable limitations. There are some like

- 1- Research study was focused only Sant Kabir Nagar district.
- 2- Research study was focused only after 73rd Constitutional Amendment Act.
- 3- Research study was focused only women representatives that elected in 2010.

2. History of PRIs

Indian Independence must begin at the bottom and every village ought to be a Republic with Panchayat, having powers. Gandhi Ji We are adopted democratic system in our country in which all who are affected by a decision should have the right to participate in making that decision, either directly or through chosen representatives. It is not confined to merely holding of elections, having parliamentary debates or enacting laws. It is much wider; indeed, the real test of democracy lies in how inclusive it is.²⁸ Success of democracy is judged by the extent to which people have progressed and is to be measured in terms of the numbers having access and equity in enjoying fruits of democracy. Welfare and care of every single member of the society,

especially underprivileged, marginalized and the excluded, needs to be taken into consideration.²⁹ To prevent our system from becoming democracy from democracy and to ensuring economic and social justice to every section of population, Government established local self government institutions (as panchayati raj institutions: the lowest tier of local government unit in India). Because unless power structure is not reflecting peoples aspirations are sensitive to them and are responsive in terms of promoting welfare and empowerment of people, it remains a democracy only for the namesake.³⁰ To make it reality we have introduced the concept of pachayati Raj. The Panchayat, which is an indispensable component of Indian political system,

South Asian political system primarily in India, Bangladesh, Nepal, Pakistan, panchyati raj institutions at grass root level have been functioning from a long time. In Indian subcontinent, it is the oldest system of grass root level government. The “Panchyat” denotes “Assembly” of five “Panch” who are sensible and respected elders and they are elected and accepted at grass root level by local groups of people. Disputes between peoples and village were settled through those assemblies. Some administrative function to local level had decentralized by Indian constitution for empowering elected PRIs. There are unique difference between Gram Panchyat and “Khap panchyat” that is called caste panchyat also and can be seen several Parts of the country.

2.1 A Brief History of Panchayati Raj

The Panchayat is an indispensable component of an Indian political system. However, here we discuss about the history of panchayati raj only after independence. Although Gandhi Ji had sought to make village panchayats the very foundation of democracy in independent India, the first draft of India's constitution, circulated after the Mahatma's martyrdom on 30th January 1948, did not include any provision for the panchayats. The President of the Constituent Assembly, Dr. Rajendra Prasad drew the attention of the Law Minister, Dr. B.R. Ambedkar, to this lacuna in a letter dated 10th May 1948, initiating discussion and debate both outside and within the Constituent Assembly which eventually led to the passage of an amendment proposed by the well-known Gandhian, Shri. K. Santhannam, on 25th November 1948, including village panchayats in Part IV of the Constitution which contain the non-mandatory Directive Principles of State Policy. The amendment eventually numbered as Article 40, which reads as, villages panchyats shall be organized by state and provide them with adequate power and position so that

they might be work as a autonomous body and improve the status of common man at ground level democracy, The point that has been noted that right from the beginning the expression "self government" has been considered as the essence of Panchayati Raj. The most important aspect to strengthen grass root democracy was neglected by the Constitution makers as Directive Principle of State Policy is not legally binding on the governments.³¹

The first organized effort to tackle the problem of rural India was made through Community Development Programme (CDP) in 1952 and National Extension Service in 1953. The programme was based on an integrated approach to the various aspects of rural development. The objectives were to promote self help and self reliance among the rural people, to generate a process of integrated social, economic and cultural change with the aim of transforming social and political life of the villagers. Initially Community Development Programme was launched in 55 selected blocks. The programme was based on an integrated approach to the various aspects of rural development. The programme made provisions for appointing Block Development Officers [BDO] and Village Level Workers [V.L.W]. This programme was intended to bring socio economic development of the rural masses on democratic lines, but failed to take off along the expected lines due to the absence of an effective instrument for people's participation. So to look into reasons of their failing governments appoint a committee under supervision of Balwant Rai Mehta. Panchayati raj system in india, after independence, is implemented on the report of Balwant Rai Mehta committee.

2.2 Balwant Rai Mehta Committee (1957)

When it became apparent that the bureaucratically organized community Development Programme (CDP) Was lagging in performance, the Planning Commission appointed a Study team led by Balwant Rai Mehta in 1956 to study and report on 'Community Development Project and National Extension Service' with a view to assessing their economy and efficiency' and, among other thing, Balwant Rai Mehta committee pointed out , community development programmes and national extension service were not fulfilled its objectives due to lack of people participation at surface level.³¹ As to, committee there was a necessity for an other agency at the ground level that must represent entire community, assume responsibility, and provide the leadership for implementing development programmes'.³²

The Study Team went on to recommend the now well known three-tier structure of Panchyat rising from the village to the district level. In most states, direct election takes place only at village or panchyat level. The other two institution-panchayat samiti and zila parisad were inter linked with each other and to the panchyat through indirect election. Few financial power were developed to them, and these institution were beholden to the district administration for initiating any development activity in their area. Significantly, these Panchayati Raj Institution (PRIs) were seen as instruments of plan implementation, while politics was perceived as inimical to their effectiveness. The experience of initial year from 1957, when panchyati raj was inaugurated with great fanfare in a district in Rajasthan by Jawahar Lal Nehru, to its decline around five year later-belied all expectation, both of the Gandhian and Government. The idealistic picture presented by the Gandhians was considerably blurred and tarnished because the panchyat system brought out into the open the fact that the villages were not conflict-free, but riddled with group rivalry and factionalism. The expectation of a consensual mode of operations was belied as the panchyat provided the means for dominant groups to remain in power.³³

Those who looked upon PRIs as instrument of development, found, to their dismay, that the leaders were primarily interested in retaining and accumulating power and in disturbing patronage, were often embroiled in political administrative squabbles and intrigues. Attention was soon diverted from these institutions in face of more urgent problems stemming from droughts, flood crisis, and Indo-Chinese war. Increasing agriculture production became an important concern for policymakers as the country faced conditions of food shortage, and they resorted to a bureaucratic strategy in order to meet this challenge. It is said emphatically that ‘a far reaching centralized authority with a clear line of command and execution alone can meet the challenge of growing more food this administrative structure must be simplified, and clear line of authority and responsibility established at all level of government so that policy decisions are carried out at the village level’.³⁴

1. Balwant Rai Mehta committee laid down five fundamental principles. There should be three tier structures of local self government bodies from village to the district level and these bodies should be linked together.
2. There should be genuine transfer of power and responsibility to these bodies to enable them to discharge their responsibility.

3. Adequate resources should be transferred to these bodies to enable them to discharge their responsibilities.
4. All welfare and developmental schemes and programmes at all three levels should be channeled through these bodies and the three tier system should facilitate further devolution and disposal of power and responsibility in future.
5. The committee envisaged three tier systems of panchayats known as Zilla Parishad, Panchayat Samiti and Gram Panchayat encouragement of people's participation in community work, promotion of agriculture and animal husbandry, promoting the welfare of the weaker sections and women through the panchayats.

The recommendations of the Balwant Rai Mehta Committee came into force on April, 1, 1958. Rajasthan was the first state to implement it on 2nd October 1959. Panchayat had extended all over the country More than 2, 17,300 village panchayats covering over 96% of the 5, 79,000 inhabited villages and 92% of rural population had been established. There was a new enthusiasm in rural India and people felt that they had a say in the matters affecting their daily life. These were considered as the promising days of PRIs in India.³⁵

The recommendations of Balwant rai Mehta Committee had executed through several states of India and extended till circa 1965. Panchyati raj system has declined mainly after 1965 due to centralized power and authority. As a result, panchyati raj election were not held regularly as it is scheduled before it. And the participation of common people has decreased therefore, there are many misconducts as like corruption, inefficiency and uncertainty run to its decline. Most of schemes, plans and programmes had gone to periphery in government priority. Along with it, many programmes of central government had implemented. In emergency, central bureaucracy had performed major role at the place of PRIs institutions.³⁶

2.3 Ashok Mehta Committee:

The next important milestone in the history of Panchayati Raj in India was the Asoka Mehta Committee Report of 1978. Its recommendation sought to evolve an effective panchyati raj system, based on the district as the unit of administration and planning committee modified the three tier of panchyati raj system by recommending the Mandal panchyat that was base unite in panchyati raj system.³⁷ The Ashok Mehta committee broadly influenced by government's am of decentralizing planning and saw panchayati raj system as a tools of ground level planning and

schemes but it also saw panchayat institutions as political and administrative units, which a potential of becoming units of local government in coming time the report of committee highlighted that there was lack of clarity regarding these institutions, which meaning images existing site by site, which tend to militate against each other in short run, it recommended that the district must be point of decentralization, and powers of taxation should be given to it, it allowed for political parties to run at this level. It did away with the panchayat and recommended a two tier panchayati raj system with mandal panchayats in the next tier it appears that the concerns of the decentralization was technical. The main objective was to upgrade the planning process and counter the allegation of too much planning from above. Three states government including west Bengal, Karnataka and Andhra Pradesh responded to the revitalization effort at the political level. These states were ruled by non congress government and readily used the opportunity by the reports to the new life.³⁸

In conclusion, it needs to be pointed out that there have been two generation of panchayat institution in India those established following the recommendation of Balwant Rai Mehta committee was largely non political and were concerned with the implementation of CDP. Karnataka was the only states that attempts to change the system of administration to reflect the changes brought out about by decentralization through panchayats these efforts were mollified once the congress party lost power in the state. There was a little demand for decentralization or any protest against this move.³⁹

At the central government level, the victory of Janta Party in 1977 brought in diverse group of people. The victory marked the ascendance of political coalition that came in to power had influential representation of agrarian interest. The agenda was to decentralize planning and the implementation processes at the state level, this coalition demanded more autonomy and resources to control the economy of the state. Diverse political party at the state level to carve and use a stronger political base from the rural areas to gain greater leverage with the center in wresting greater autonomy.⁴⁰

With these reports in hand, the then prime minister Rajiv Gandhi appointed L.M. Singhvi committee. It committee formulated as an appendix to the Ashok Mehta committee while accepting the three tier structure in this report. He had made two strong points first that panchayat should be recognized as self governing institution and second these institutions should be

provided by the constitution were endorsed by the government, and the 64th amendment bill on these lines was introduced in the Lok Sabha in 1989. However, the bill was defeated in the Rajya Sabha.⁴¹ The amendment was again taken up by Narasimha Rao, many of the concerns expressed during the earlier debate were taken care of, and it was enacted into a law in 1993. These amendments made it mandatory for each state to constitute a local self government institution at the village, intermediate, and district level (except for states with fewer than 20 lakh people) the amendment marks a significant shift from the thinking about panchayati raj and is a move towards participatory democracy in making the gram sabha responsible for monitoring and evaluating local level developmental programmes. Participatory character of the amendments can also be found in effort to assure participation in decision making process of those citizens who are usually excluded for social, economic or gender reasons. Thus, women and scheduled castes get reservation in seats at assembly as well as functionary levels.⁴²

In addition, the provision of an Election Commission to assure regular election, and that of the Finance Commission a statutory provision of funds not dependent on the political leadership of the day, district planning committees have also been mandated.

The constitutional amendments have been a major advance in supporting local democracy and decentralization; this can be sustained only if elections are held regularly and on schedule.⁴³

2.4 Constitutional Amendment Act 73rd (1992):

The Eleventh Schedule includes the twenty nine Activities as to this act in which some are- Minor irrigation; water management and watershed development, Animal husbandry, dairy and poultry ; Fisheries; Rural housing; Drinking water; Adult and non-formal education; Libraries; Public distribution system; Maintenance of community assets etc.

All of above subjects were devolved to state governments. According to need, state governments would devolve it to panchayati raj institutions so that they can make rules and laws as they need. Thus, if panchayati raj institutions utilize rule and regulation related to above subject and points, status of common man at grass root level will change. But a number of states do not want to transfer power and authority to panchayati raj institutions because of they have been facing economic hardship for years.

2.5 The Structure of PRIs:

Panchayats are organised in a three-tiered structure from the village to the district level. Above the district level are the state and the central ministries for Panchayati Raj. The Union Ministry of Panchayati Raj is responsible for the work of advocacy for, and monitoring of, the implementation of the Constitution (73rd Amendment) Act.⁴⁴ The Ministry ensures that the States hold timely elections, set up State Finance Commissions and implement their recommendations, constitute District Planning Committees and empower them suitably to ensure grass-root level planning to effectively feed into State and Central-level planning. A major task of the Ministry is to ensure that the State Governments/Union Territory Administrations devolve fund, functionaries that means personnel of panchayati raj and functions means twenty nine subject that pointed out in eleventh schedules to local government in the spirit of the constitution provisions. The Ministry of Panchayati Raj is also responsible for formulation and implementation of an Action Plan for seeing PRIs to develop as institution of local government and secure social justice and economic development in their respective areas.⁴⁵

2.1 The Structure of PRIs.



Source: Panchayati Raj Ministry report.2008

2.6 Profile of Panchayati Raj Institutions in Uttar Pradesh

Panchayati Raj system includes the Gram Panchayat, Kshetra Panchayat, and district panchayat. Panchayati Raj system of ordinary rural people are powerful means of effective participation in democracy. 73th Amendment by establishing a systematic Panchayati Raj system has led to apply 73rd Constitutional Amendment Act, the state government of United Provinces Act 1947, namely Uttar Pradesh UP Panchayat Raj Act-1947 Kshetra Panchayat and Zila Panchayat Act -1961 expedite Constitutional amendment was required. The state government in 1995, which was decentralization and administrative reform commission recommendations made by the High Level Committee headed by the Agriculture Production Commissioner by 32 departments in 1997 recommended actions identified were transferred to the PRIs.⁴⁶ According to state constitutional sense PRIs is committed to the rights and responsibilities performed. A Brief History of Panchayati Raj (village panchayats from past to present) the oldest texts of India, The Rig Veda House sphere 'committee' are mentioned as democratic autonomous institutions. The first phase of the development of the Panchayat in Uttar Pradesh (1947 and 1952-53) United Provinces Panchayat Raj Act 1947 dated December 7, 1947, signed by Governor General and states August 15, 1949 establishing the Panchayats.⁴⁷ Then, when the country's constitution provides for a comprehensive set of Panchayats. August 15, 1949 by the then-five million, four million rural population of Uttar Pradesh, representing 35,000 Panchayats started functioning. With nearly 8 thousand Panchayat Courts were established. In the year 1951-52, the number of congregation's village panchayat 35943 and 8492 has increased the number of courts. 1952 planned level panchayats in rural life began the task of nation building. This year the first five-year plan began. The court ruled for the success of the plan by the panchayat level development committee members were nominated. Gram Panchayat level Panchayat Minister, was appointed Minister of Development Committees. A staple in every tehsil of the district planning committee was nominated.⁴⁸ After the destruction of the village society was formed in 1952-53 manor and village assemblies rights were increased. The second phase of development of Panchayats (1959-60 to 1953-54) various developmental activities of Panchayats in 1953-54 and to enhance their cooperation in the offerings of the members of the Legislative Assembly, a committee was appointed. The recommendations of the Committee in view of the Panchayat Panchayat Raj Amendment Bill were implemented in the second election. The second general election was held in 1955. Village House in every village having population of 250 or

more organized in the second election of village panchayats, the number was 72,425 Panchayats. After the 1955 election, has been named Nyaya Panchayat to Panchayat courts. Panchayat 1959-60 fiscal years has been remarkable in terms of tasks geponic. This year panchayats were taken to increase the yield of Kharif and Rabi food grain movements performed in a special enthusiasm. Most of the objectives of the Agriculture Committee were established in village meetings.⁵⁰ The third phase of Panchayat Development (1960-61 to 1971-72) Conducted in 1960-61 and aims to create self-sufficient villages in the Gram Panchayat level meeting on agricultural production and welfare Samiti was formed. February 10, 1961 to 7 February 1962 Panchayati third general election was held between. Shri Balwant Rai Mehta Committee recommendations based on the principles of decentralization of power in conformity with the instructions of the Government of India, Uttar Pradesh Committee, District Council Act, 1961 was implemented.⁵¹ The fourth phase of Panchayat Development (1972-73, 1981-82) By doing Caste Panchayat elections held in the year 1972-73. 72834 Village Panchayats in the state at that time the number was 8792 and the number of Panchayats justice. October 30, 1971 Department of the Gram Panchayat level acts after finishing civil servants in the activities of village panchayats Beyond the expected improvement of quick and village panchayats, namely the power deep roots Gramopyogi began to gather. By the end of 1981-82 as a result of certain amendments panchayats in the state employed 72 809 village panchayats and 8791 were judged. Pacwa village panchayats 1972-73 year after the March 1982 general election and July was completed mid-1982. The number of congregation's village was 74,060 in the general election. In these elections the voters 18 years, was reduced from 21 years of age. The fifth phase of Panchayat Development (1992-93 to 1983-84) Gram Panchayats were held in 1988, the sixth general election. In 1988 the law was amended in the Panchayat Raj Act, members of the village panchayats, women represented 30 percent of the positions must be obtained. Also envisaged that at least one in each village panchayat representation of SC woman should be. Village panchayats in the general election of 8814 the number was 73 927 and the number of Panchayats justice, in which the number of female leaders were 930 and 2,150,577 women members of the SC were 65 937 women members.⁵² In 1989, unemployed and under-employed men and women in rural areas to generate employment for the purpose of gainful employment Introduced Jawahar Rojgar Yojanaana. Gram Panchayat was stage of development (1993-94) As to direction of article 40 of Indian constitution, In 1994, the country's village Panchayats and the

constitutional unit as an autonomous entity as a set, they unified, given at the time of his election to ensure economically strengthening and panchayats constitutional status to give 72 or constitutional amendments which was presented in the Lok Sabha to amend the Constitution after 73 or 24 as of April 1992, the country entered into force in 1993. Amendment 73, in sequence by the State Government of Uttar Pradesh Panchayat Laws (Amendment) was passed in 1994 required Vidhe, April 22, 1994 was in force in the state.⁵³ The United Provinces Panchayat Raj Act 1947 and Kshetra panchyat and zila panchyat Act, 1961 both Act were enacted to fulfill the requirement of 73rd constitutional amendment Act.

1. The organization and structure of panchayats
2. SC/ST, backward classes and the women's reservation
3. Panchayats of the fixed term,
4. Functions of Panchayats, expanded powers and responsibilities
5. State Election Commission
6. State Finance Commission

The above arrangements population of 1,000 per gram panchayats formed And as possible, consistent with constitutional arrangements based on the percentage of the population at every level of PRIs presidents positions and positions of members of Scheduled Castes, Scheduled Tribes and Backward Classes (not exceeding 27 percent) and each, in a class positions and places not less than one-third of reservation for women has been ensured.⁵⁴

2.7 Administrative division of Uttar Pradesh:

Division	18
Districts	75
Blocks	820
Zila Panchayats	75
Kshetra Panchayats	821
Gram Panchayats (As To Uttar Pradesh 2011)	51,976
Nayay Panchayats	8,135
No. of Villages (As to Uttar Pradesh 2011)	1, 07,452
Reservation for Women in PRIs	33 percent

Source- website of P.U. Government.

2.8 Status of PRIs in U.P. as on 2014

Enforcement of 73rd CAA	In year 1994
Panchayat election years	1 st in 1995
	2 nd in 2000
	3 rd in 2005
	4 th in 2010
Status of SFCs	1 st in 1994

	2 nd in 2000
	3 rd in 2005
Devolution of funds,	Fund – 0
functions	Functions - 16
functionaries	Functionaries – 0
Local name of panchayat	GP – Gram panchayat
	KP – Kshetra Panchayat
	ZP – zila Panchayat
Status of DRDA/ZP merger	No
Number of panchayats	ZP – 75
	KP – 821
	GP – 51,976

Source: Ministry of Panchayati Raj report (2008), govt. of India and other govt. documents

The Uttar Pradesh PRIs Act 1994 incorporated all the essential features of the 73rd Constitution Amendment. It has made the Gram Sabha a soul of the PRIs system. It provides a platform for the direct participation of the people themselves.

2.9 References:

1. Mathur, Kuldeep, Panchayati Raj, oxford university press, New Delhi,2013,p 13
2. UN Document on Women's development 1985.pp.25-26
3. Patel Amrit "Empowering women in Agriculture" Yojana June 2012 P.22
4. Narayan, shriman.1946.Gandhian constitution for free India. Allahabad: Kitabistan.
5. G. Palanithurai, Networking of Elected Women Representatives at Grassroots, concept, New Delhi, 2009"p. 19
6. Kurukshetra, a journal of rural development,january2012,p.42
7. Rose, Saul. 1963.politics in southern Asia, Landon: Macmillan.p.34
8. SaritaYadav, Three tier system of PRIs in Haryana, Dissertation, M.Phil, M.D.U. Rohtak.p.69
9. State of Panchayats Report (SoPR),2008-09 by Ministry of Panchayati Raj (Government of India)pp.87-89
10. Shils,Edward.1965. Political development in new state. The Hauge: Mouton.p.43
11. Philips, C.H. 1965 "The Concept of political development". The Anals of Academy of Political And social science. March,p.89
12. Subramanyam, k., Women and Law, Asish Law House, Hydrabad, 1991p.63
13. Administrative reform commission.1968 Report of the study Team on Centre-State relationship.p.47
14. Mehta, Balwant Rai, 1959, report of the committee on panchayati Raj, New Delhi, Government of India.pp.68-69
15. Ibid.
16. Ojha , M., Women and crime, Times of India, Patna Ed. 14 Oct. 2005, p.32
17. Nehru, J., Discovery of India.pp.84-87
18. *Ibid*.pp.84-85
19. Mathew, G., Panchyati Raj: From Legislation to Movement, New Delhi, p.130
20. Brown, H., Women Organization, Landon, 1992, Routledge,p. 40
21. *Ibid*.
22. Rao, M.K., Empowerment of Women in India, Serials Pub., New Delhi,2005.p.41

23. Verma, U.P., Modern Indian Political Thought, Laxmi Narain Pub., Agra,1959,p.99
24. U.P. Panchayat Law (amendment)Act,1994,pp.71-75
25. Kumara, U.I., Empowerment of Women and Rural Development, Serial Pub., New Delhi, 2005,p.9
26. <http://sknagar.nic.in>
27. *Ibid.*
28. Dayal, I., K., Mathur, and M. Bhattacharya. 1876. District Administrative in India. New Delhi: Macmillan,p.69
29. Thakur, Minni. “Women Empowerment through Panchayati Raj Institutions,” *The Indian Journal of Political Science*,Vol.LXXII ,No2, Apr.-June 2011
30. Mathur, Kuldeep, Panchayati Raj, oxford university press, New Delhi,2013,p 20
31. Narayan, shriman.1946.Gandhian constitution for free India. Allahabad: Kitabistan,p22
32. Rose, Saul. 1963.politics in southern Asia, Landon: Macmillan.p.68
33. SaritaYadav, Three tier system of PRIs in Haryana, Dissertation, M.Phil, M.D.U. Rohtak.p.77
34. Shils,Edward.1965. Political development in new state. The Hauge: Mouton.p.122
35. Philips, C.H. 1965 “The Concept of political development”. The Anals of Academy of Political And social science. March,p.156
36. Ojha , M., Women and crime, Times of India, Patna Ed. 14 Oct. 2005, pp.88-89
37. *Ibid.*
38. Mathew, G., Panchyati Raj: From Legislation to Movement, New Delhi, p.157
39. Verma, U.P., Modern Indian Political Thought, Laxmi Narain Pub., Agra,1959,p.126
40. Kumara, U.I., Empowerment of Women and Rural Development, Serial Pub., New Delhi, 2005,pp.150-51
41. Dayal, I., K., Mathur, and M. Bhattacharya. 1876. District Administrative in India. New Delhi: Macmillan,p.88
42. Thakur, Minni. “Women Empowerment through Panchayati Raj Institutions,” *The Indian Journal of Political Science*,Vol.LXXII ,pp.13
43. Patel Amrit “Empowering women in Agriculture” Yojana June 2012 P.178

44. <http://sknagar.nic.in>
45. *Ibid*
46. <http://www.panchyat.gov.in>
47. *Ibid*
48. Rao, M.K., Empowerment of Women in India, Serials Pub., New Delhi,2005.p.72
49. <http://www.panchayat.gov.in/>
50. <http://www.jstore.org>
51. <http://pria.org/>
52. *Ibid*
53. <http://www.skn.nic.in>