

A Study of the Women Participation in the Panchayat Raj Institutes: With Special References to Mahabubnagar District, Telangana

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Abstract

Women's autonomy and women's participation in grass-roots governance has already been thoroughly researched. Nevertheless, there is still a lack of focus on the bottom-line reality behind the theoretical concept. This study looked at women's participation in three-tier PRIs in impoverished places like Mahabubnagar District and Telangana. This study also aims to investigate women's expertise, mindset, and commitment in the decision-making process in PRIs and the characteristics of participation, and the reality of women's active cooperation. This research employed a random sample of 256 women from Mahabubnagar rural areas. The results show a substantial difference between reality on the ground and popular perceptions about women's political participation at the grassroots level. There have been several encouraging signs of women's political and social equality, but they have not yet achieved the level of fulfillment that many would like to think. Women's empowerment and active participation should be more effective when the micro-geographical setting is favorable.

Keywords: Bottom level Governance, Participation, Remote regions, Women involvement.

I. INTRODUCTION

The people of a neo-federal growing democratic country like India must participate in the political process, regardless of ethnicity or religion. The government has long developed a framework of democratic decentralization through Panchayati Raj Institutions in order to make this possible. As a huge aspect of India's population, women's participation in ground politics is essential to the country's democratic government. The issue of women's involvement emerges from their long-ignored social position in male-dominated Indian culture. Immediately upon the adoption of "the Indian Constitution, constitutional guarantees and the provision of reserved seats in legislative bodies, public positions, and public educational institutions were thus made available to them for their advancement." [1]

"Participation is the main way consent is gained or withdrawn in a democracy, and the rulers are rendered accountable to the ruled," explains Herbert Mc. Closky (1968)[2]. Whereas a few political theorists such as J. S. Mill[3], Rousseau[4], and Bentham[5] have aggressively argued for people's engagement in many sectors of political life. "Direct and indirect engagement of individuals in public affairs is the lifeblood of participatory democracy". Political participation simply refers to how inhabitants of a nation participate in both the election and policymaking processes. In all other words, political involvement is a method by which the ambitions and demands of the people may be reflected. Broadly, "political involvement refers to the voluntary actions by which people of society participate in choosing rulers and, explicitly or implicitly, in the creation of public

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

Because women make up a significant portion of the human resources in society, the role and involvement of women in many socioeconomic, political, and cultural events must be recognized. Ironically, despite their significance, women's roles have been drastically downplayed, and the government's developmental initiatives have only resulted in the increasing alienation of women in the development process. "Indian women struggle for equality of status and involvement in the development process despite constitutional and legal guarantees. The subordination of women to men in the family, the workplace, and politics is a prevalent sociopolitical reality with a long history. The connection between men and women was "based on force," and the law of the powerful has been the phenomenon in their interaction. The concept that men are the natural lords of women has hampered the emergence of a progressive system in which women have an equal position". (Chattopadhyaya, 1983[6]; D. Lima, 1983[7]; Panda, 1990[8]; Susheela, 1993[9]; Arora, 1994[10]; Mohanty, 1995[11]; Ghosh, 2004[12]; Palanithurai, 2004[13]).

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

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

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

2. Literature review:

Bohra, O. P. (2022).[15] Entitled his work "Women in Decentralized Democracy." The researcher found out that there has been a noticeable revolution, Haryana's Panchayat Raj, which looked at the success of roughly 100 elected women in four districts. The 73rd Amendment Act's primary goal was to decentralize authority and eliminate gender inequities and biases in local self-governance organizations. Women's involvement in the decision-making process is encouraged by Article 243 (D) because of its provision for a one-third reserve of seats for women. According to Balwantrai Mehta's Committee, two women should be elected to panchayat samitis and village panchayats. Reservations for women started even before the 73 percent Amendment Act in states like Andhra Pradesh, Karnataka, and West Bengal. These states' experiences show that women can influence panchayats to prioritize matters like clean water, female education, and primary health care.

Thirupathi, L. (2021).[16] Entitled his work "Grassroots Democracy: Panchayati Raj Institutions and Significance of 73rd Constitutional Amendment Act,". This article examines grassroots democracy, Panchayati raj institutions, and the importance of the 73rd constitutional amendment Act. People in rural

areas now have a legal way to influence local government decision-making via participation in democracy's grassroots processes, according to the 73rd Constitutional Amendment Act. Furthermore, according to the article, constitutional provisions have provided opportunities for growth while also preserving social equity, as the new Panchayat Raj system needs. Panchayat Raj Institutions are now open to all citizens, thanks to the new framework. Panchayat Raj Institutions, a new kind of participatory democracy, enable anybody with interest in participating in decision-making to do so. Women and others from historically marginalized groups have been more active in politics. As part of the 73rd Amendment to the Constitution, seats were reserved for SCs, STs, and women on different levels, ensuring their participation in the running PRIs. Through the 73rd Constitutional Amendment Act, the reservation policy has also addressed problems of gender discrimination, socioeconomic disparity, and patriarchy.

Jyoti, K., & Sharma, M. L.(2020).[17] Entitled their work, "Training Participation of Women Sarpanches Towards Rural Development in Bilaspur District of Chhattisgarh."The research was carried out in the Bilaspur district of Chhattisgarh state in India during the 2015-16 academic year to examine the training patterns and involvement of tribal and non-tribal women sarpanchs (Village Head). There were 645 Gram Panchayats in Zila Panchayat, of which female sarpanches led 336 Gram Panchayats. One-third of the 336 panchayats led by women were randomly chosen for the research. Two separate categories were formed from the 112 respondents (women leaders): 56 tribal and 56 non-tribal women leaders were included in the survey. Tools for statistical analysis were used to examine the data. According to the survey findings, most respondents needed training in village development activities and agriculture, with a total of 21.43 percent and 17.85 percent, respectively. According to both respondents, training in village development was the most preferred option. One hundred percent of those polled said they had taken part in the training.

Bhardwaj, P. (2019)[18]. Entitled his work "Women Participation In Panchayati Raj In Haryana." The purpose of the paper is to study the empowerment of women. The objective of empowering women cannot be achieved alone via the provision of reservations; other social and demographic elements influence the EWR to engage in local self-government actively. Even though women make up half of the population, they have few options in terms of politics, social life, economics, or health care. The treatment of women with impairments has been a significant problem. Due to several social laws and restrictions, they are also excluded from the decision-making process. Although women in India now have the same legal and constitutional rights as males, they still have a long way. Political and administrative decentralization is essential in a vast and varied subcontinent. Every political system, old or new, free or strict, massive or tiny, depends on citizen participation. Any form of political structure will do well. These are the bodies in which democratic choices are made.

Mishra, A. (2018)[19]. Entitled his work "Multiple marginalities: a study of the participation of women in Panchayati raj institutions in Arunachal Pradesh." This paper investigates the circumstances and ramifications of expanding women's involvement in Arunachal Pradesh's Panchayati Raj Institutions (PRIs). One of the most critical issues to be addressed is whether or not including women in grassroots governance increases the potential for a more inclusive form of government. According to the research conclusions, the sheer presence of women in decentralized governance is not enough to make local politics more inclusive. Positive discrimination in one area has not been able to have a rippling impact on other types of exclusion in the face of numerous marginalities. Female reservation in the PRIs is still tied to patriarchal politics of identity, even though it has excellent potential as a catalyst for change. The report concludes that a crucial step towards greater gender parity has not been taken by reserving seats in PRIs for women.

3. Objectives of the study:

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

1. To get a better understanding of how “rural women participate” in a wide range of activities, from making choices to voting in the PRIs

2. Our goal is to learn if and how women are aware of PRIs and what they think about them.

3. It is crucial to know how women feel about Panchayati systems and how they feel about their engagement in Panchayati organizations.

4. To detect the indications that discourages or deters women members from carrying out their responsibilities.

Table-1: *Sample Structure of the Study*

District	Revenue Division	Mandal	Name of the Gram Panchayats	Number of samples
Mahabubnagar	Mahabubnagar	Addakal	Baleedpally	08
			Kandur	06
			Shakapur	09
			Thimmaipally	09
		Balanagar	Bodajanampet	09
			Gouthapur	08
			Modampally	07
			Peddayapalli	08
		Bhoothpur	Annasagar	07
			Hasnapur	10
			Kothur	07
			Ravulapally	08
		C.C.Kunta	Allipur	08
			Damagnapur	08
			Gudur	08
			Pallamarri	08
		Devarkadra	Balsupally	10
			Bollaram	11
			Dokur	05
			Laxmipally	06
		Gandeed	Anchanpally	06
			Desaipally	09
			Dharmapur	10

			Kondapur	07
	Hanwada		Buddaram	10
			Kistam pally	06
			Munimoksham	08
			Salloni Pally	08
		Jadcherla		Aloor
			Cherlapally	09
			Gopulapur	09
			Kurvapally	05
	Total	8	32	256

Source: Telangana statistical handbook

the field survey. Finally, the manuscript was completed.

4. Source of Information and Methodology:

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

5. Women's Constitutional Provisions and Policies:

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

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

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

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

growth of women in Mahabubnagar district (Telangana) by researching the election participation of women.

6. Social and Economic Background:

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

In terms of formal educational standing, most respondents who participated in grass-roots politics (38.68 percent) had just a primary level of education, whereas 36.32 percent of women have an upper primary level. On the other hand, 17.58 percent of women are illiterate or cannot sign, while the remaining women have just a high school diploma.

Table-2: Respondents Socioeconomic background

Attributes	Category (N=256)	Frequency	Percentage
Age(Years)	18-39(younger age group)	100	39.06
	40-50(middle age group)	120	46.88
	51-60(old age group)	36	14.06
Education levels	Illiterate	45	17.58
	Primary	99	38.68
	Upper Primary	93	36.32
	High school and above	19	7.42

Caste	General	88	34.38
	Schedule Caste	70	27.34
	Schedule Tribe	44	17.18
	Other Backward Castes	54	21.10
Family Type	Single	230	89.85
	Joint	26	10.15
Family Size	Small	154	60.15
	Medium	82	32.03
	Large	20	7.82
Occupation	Housewives	40	15.63
	Household Worker	84	32.82
	Labour	121	47.26
	Service Holder	11	4.29

Source: Field Survey, 2022.

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

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

Table-3: *Characteristics of Participation in PRI of Respondents*

Attributes	Category (N=256)	Frequency	Percentage
Exposure to politics before getting elected	Yes	205	80.07
	No	51	19.93
Reasons behind political participation	Self-estimated	41	16.01
	Relatives in politics	24	9.37
	Husband's enforcement	176	68.76
	Out of curiosity	15	5.86
Number of times contested in the election	Once	72	28.13
	Twice	24	9.37
	Never contested	160	62.50
The pattern of political participation	As a voter	50	19.53
	As a member of a political party	40	15.63
	As a supporter of a political party	13	5.07
	As a campaigner	61	23.83
	As a candidate	92	35.14

Aims of political participation	In search of earning money	26	10.15
	In search of honor and respect	34	13.28
	Social work	60	23.44
	The welfare of women and child	31	12.11
	Neither has specific aims	105	41.02

Source: Field Survey, 2022.

7. Participation in PRIs: Characteristics:

Table 3 depicts the backdrop of women's involvement in PRIs in more detail. It has been noted that 80.07 percent of women had political exposure before being elected, which is a favorable sign, but just around 19.93 percent of them never have. The reason for political engagement is an important indication, and it was discovered that approximately 68.76 percent of women engaged in active politics owing to their husbands' coercion. However, just 9.37 percent and 5.86 percent of women said they participate in politics because of relatives involved in politics and curiosity, respectively. It is even more unexpected that only 16.01 percent entered politics because of self-consciousness, sometimes known as self-empowerment. According to the same data, most women (62.50 percent) have never contested an election, while 28.13 percent have only competed once in their lives, and the remaining 9.37 percent have contested twice. Although the structure of political involvement often yields satisfying results, it falls short of the genuine meaning. In particular, 35.14 percent ran for office as a candidate, 23.83 percent worked as a campaigner for several political parties, and 15.63 percent were members of various political parties. However, only 19.53 percent of the questioned women engaged in politics as voters. Only 5.07 percent

of the women are not active in the categories above yet are supporters of any political party. When the targeted women were questioned about their motivations for participating in politics during the study, the majority of them (41.02 percent) said they had no particular motivation. However, 23.44 percent of women identified social work as a goal of their political engagement.

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

8. PRIs and Women's Awareness Level:

Table 4 shows the amount of awareness of women about PRIs on several topics such as power, duties, and knowledge. In terms of power, it has been demonstrated that 89.84 percent of women respondents are unaware of judicial authority, 80.86 percent are unaware of legislative power, 69.93 percent are unaware of financial control, and 54.29 percent are unaware of administrative power. When it comes to responsibilities, most responding women are aware of them, with 85.55 percent and 89.45 percent aware of their village road building and maintenance obligations, respectively. Again, 78.12 percent of women understand their role in women's and children's welfare, and 73.41 percent appreciate their role in rural education. However, in addition to the duties mentioned above, only a tiny proportion of women are aware of the following: 4.30 percent of women are aware of rural electrification, 14.45 percent of women are aware of village dispute resolution, 14.45 percent of women are aware of rural housing, 24.61 percent of women are aware of public health, and so on. The field study found that the knowledge standard among female respondents

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

Table-4: Characteristics of Level of Awareness among Women Respondents Regarding PRIs

Attributes	Category (N-256)	Frequency (Percentage)	Frequency (Percentage)
		Yes	No
Power	Judicial	26 (10.16)	230(89.84)
	Administrative	117(45.79)	139(54.29)
	Legislative	37(19.14)	207(80.86)
	Financial	77(30.07)	179(69.93)
Duties	Construction of village roads	219(85.55)	37(14.45)
	Maintenance of village roads	229(89.45)	27(10.55)
	Village education	187(73.04)	69(26.96)
	Women and child welfare	200(78.12)	56(21.86)
	Settlement of dispute	12(4.69)	244(95.31)
	Public health	63(24.61)	193(75.39)

	Rural housing	37(14.45)	219(85.55)
	Rural electrification	11(4.30)	245(95.70)
	Other rural development scheme	151(54.99)	105(45.01)
Knowledge	Name of your GP	242(94.53)	14(5.47)
	Name of your Sarpanch	192(75)	64(25)
	Age of casting vote	75(29.29)	181(70.71)
	The schedule time gap for the election	194(75.78)	62(24.22)
	Contesting age of women(PRI's)	92(35.94)	164(64.06)
	Seat reservations for women	112(43.75)	144(56.25)
	Provision of political rights	55(21.49)	201(78.51)
	Role of MPDO in PRI's	77(30.07)	179(69.93)

Source: Field Survey, 2022.

9. Women's Involvement in Decision Making:

Because decision making is such a criterion by which one understands the accurate empowerment picture of any area, many measures have been established to analyze the amount of active involvement of women in decision-making in PRIs. In this area, numerous factors such as innovation for decision making, the form of participation; obstacles faced towards decision making;

attitude of women towards active decision-making have been taken into account to analyze the criterion as mentioned above. Table 5 clearly shows that, although there has been some formal progress in women's involvement in decision-making in PRIs, it is still far from ideal. In detail, 41.79 percent of women are always invited to decision making, 28.91 percent are seldom asked, and 9.77 percent are never invited to decision making. In contrast, 19.53 percent of women are regularly requested to participate in decision-making. In terms of participation mode, 16.79 percent of women engaged in decision-making as pro-active participants, 16.01 percent of women participated in decision-making as spectators, and 12.90 percent of them attended the decision-making program to satisfy the quorum.

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

Table-5: *Active Participation of Women in Decision Making in PRIs*

Attributes	Category (N=256)	Frequency	Percentage
Innovation for decision making	Every time	107	41.79
	Frequently	50	19.53
	Rarely	74	28.91
	Never	25	9.77
Form of participation	Pro-active mode	43	16.79
	Just as a spectator	41	16.01
	To fill up the quorum	33	12.90
	None of these	139	54.30

Obstacles faced towards active decision making	Male dominance	173	67.58
	Insufficient knowledge	39	15.23
	Non-recognition of opinion	24	9.37
	Others	20	7.82
Attitudes toward active decision making	Ignorance	88	34.37
	Always the fear of criticized	123	48.05
	Mode of ever satisfactory	30	11.72
	None of these	15	5.86

Source: Field Survey, 2022.

10. The most important findings:

The following are the significant conclusions from this study:

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

4. Women's perceptions of PRIs in general, and their function in particular, are not ideal or, in most situations, as anticipated. Women are often routinely requested to participate in decision making. However, their decision-making role is mainly as spectators or to satisfy the quorum. According to most women, male domination and a lack of information are genuine barriers to active decision-making. On the contrary, traits such as ignorance and fear of criticism, combined or alone, are the primarily responsible indications underlying a negative attitude toward active decision making.

5. The signs that are likely to encourage women members to execute their responsibilities, whether explicitly or covertly, include self-awareness, a rising trend of female educational attainment, partial training by political parties, the function of the media, and so on. The factors that may openly or covertly prohibit women members from executing their tasks include patriarchal society, male domination, a lack of experience, homesickness, conventional motive, etc.

II. Conclusion:

As far as the field reality in backward districts like Mahabubnagar (Telangana) is concerned, it has been shown that women's involvement in PRIs is less than adequate as compared to hypothesized. The magnitude of women's knowledge, enthusiasm, and engagement in grass-roots governance, particularly in rural regions, remains under the shadow of conventional ways out, even though a change in the parameters mentioned above has been documented. Thus, just including political changes, constitutional provisions, and rights is no longer sufficient in practice; the problem has grown much more complicated, requiring reflection on the part of the feminine gender, first and foremost, and males. Regardless of gender, the ideal goal may be accessible with a fresh vista of thinking, a holistic viewpoint of analysis, an objective method, and a reasonable way of mind. Women must acknowledge the dynamics that bind them collectively and

critically and strive collectively and consistently to turn the unbalanced distribution of power in politics into a fair one. The village environment, community, and state should all work together to establish a framework for elected women representatives to function successfully in PRIs. After joining the grass-roots political system, they must be equipped with the capabilities and incentives to address new issues. Finally, Gram Panchayats should work more actively and forcefully for the development of women to realize the advantages of fundamental rights, equality, and justice as enshrined in the Indian Constitution's preamble.

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