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## Empowerment of Women through Panchayati Raj Institutions in Odisha

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### Abstract

The paper has assessed the empowerment of women under the Panchayati Raj Institutions in Odisha. It examined the procedure applied for women empowerment through the elections system and reservation of seats for women. The paper more specifically investigates the elected women from scheduled castes, scheduled tribes, other backward class and general women. The PRIs has played vital role in empowering the marginalization section of the society and more explicitly women. The social, political empowerment has been shaped after introduction of the PRIs in India. The role of the women is more important to build the society through the constitutional procedures. The Constitution of India under its principle has placed elections system to safeguard the rights of the women. The old patriarchy system of society is gradually creating space for the women. The 33 percent reservation of seats in all political institutions for women has an extraordinary amendment to empower the women.

**Keywords:** 1 Women Empowerment, 1 Reservation, 3 PRIs and local self-government.

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## Introduction

The empowerment is a multi-dimensional procedure that helps the downtrodden, marginalized and women to avail social, political and economic rights. It is a procedure all the same cultivates force that's the decent thing to do, and it should end their own group of people and in their personal general public, through the following up on problems that they have been described a significant. Most importantly, empowerment is an after effect of participation in decision-making process. Therefore, women's empowerment refers to the procedure through which women obtain due acknowledgment comparable to men, participating in the development process to the general public through the social, economic and political institutions. According to the Women's Development Document (1985), women participated in the political process practically connected to unaltered since freedom. Expansive based political participation of women has been seriously restricted because of various conventional factors, for example, caste, religion, primitive disposition and patriarchy. Women have left on the boundary line of political life. The 73<sup>rd</sup> Constitutional Amendment Act has given an opportunity for women representation for women's development. This amendment has created women's creative participation in the decision-making process at the village and district level. In 1992, the 73<sup>rd</sup> Amendment to the Constitution guaranteed women's 33 percent reservation in the panchayat level to have self-governance system. In the political arena, this amendment is a significant transformation by that the women of the rural India can participated in governance system and have self-governance. Under the three-tier governance system in the rural areas, the first-tier is the Gram Panchayat, the second-tier is the Panchayati Samiti and third-tier is the Zilla Parishad and fiftypercent seats reserved for women in all the tiers.

The concept of empowerment includes social, cultural change and financial improvement among the marginalized. The empowerment of women includes to have expertise in decision-making in order to build social and economic. The social and political system has changed over a period of time and women have improved educationally, financially and politically. As women population comprises nearly 48.9 percent of the total population. The men-folks control most of the administrative and non-administrative works along with politics. Panchayati Raj Institutions unfold a huge opportunity for the women improvement. Women participation in different parts of the life as well as government issues equally. They looked for political positions at the village level as a preliminary step towards women empowerment. The women participation in the local self-governance is just 30 years old. The two center parts of the empowerment limit building and control can possibly change from the object of development to the decision of the administration to women. Equally contained in article 243 (d) of the Constitution and the 33 percent of the seats in the Panchayati Raj Institutions. The seats are reserved for women among the chairpersons and Sarpanches at the village level. The Panchayat Raj Institutions provisions is a democratic experienced to people in the village. Panchayati Raj is systematic administration wherein Gram Panchayat acts as pivot the entire political system at the grass-root. Gandhiji called as village republic which is called as the PRI system. He proposed to established a self-administration in each "village in India". He spoke in support of the contemporary democracy, but also asked to maintained the village ethos. Dr. Bhimrao Ramji Ambedkar, the father of Constitution, proposed for Gram Panchayats in the state list of Seventh Schedule.

## Conceptualization of Women Empowerment

According to Kafi Annan, "there is no tool for development more in effect than the empowerment of women". Naila Kabeer (2001) the idea of empowerment can be explained through three closely interrelated measurements: agency, assets and accomplishments. Agency refers to the procedures by which of decisions made placed into impact and is central to the idea of empowerment though assets are the medium through which office is practiced and accomplishments implies outcomes of the agency. How women practice decision and the real results will be contingent on the individual. Decisions will differ across class, time and locality. Furthermore, impacts on empowerment apparent by strangers might not unavoidably be those dearly esteemed by women themselves. McWhirter (1991) defines empowerment as the procedure so that people, associations or gatherings who feeble (i) remember the power components that work in their life settings. (ii) Build up the aptitudes and limit with regards to for overseeing their lives, (iii) this control practice is done without encroaching the rights of others. (iv) The empowerment system of others in the community. Empowerment is tied in with attempting eliminate the presence and impacts of treacherous disparities (Ward and Mullender, 1991). Parsons (1991), empowerment can be takings of a minor

perspective, connecting through self-improvement, education, support or the formation of social activity groups and organization in the same situation as others. For a bigger measure through the community network association, publicity, Assemble lobby, social planning and policy development. Empowerment is a procedure in which women are fit to organize, select and declare their right to independence in order to grow their self-confidence, which encourages and speaks to their subjugation. (Keller and Mbwewe, 1991). Empowerment is basically self-sufficiency at both aggregative and single level. It includes a some commonly fortifying parts however starts with and is support by financial independence (Hapke, 1992). Empowerment is the procedure wherein people accept an improved participation in characterizing and advancing their personal plan for social and political tasks intended to enactment change (Wilkinson, 1990). It is a process intended toward altering the nature and course of system power which underestimate women and other hindered segments in a given context (Sharma, 1991) empowerment is a vehicle that enables women to reword their reality in a neutral environment. (Banerjee, 1992). Empowerment is a procedure way of decisions that affect the lives of women in the family. Communal and more significant levels of the political procedure (ISED, 1991). The empowerment procedure are helped through making mindfulness almost one's Privileges, accountabilities, socio financial, political chances and educational, by development abilities using for fecund means and by linking oneself in aggregative exercises and communal life Pandey, 1993). Empowerment requires a fundamental change in the law, a change in the structure of subordination through asset right and different foundations it strengthen and permanent male authority (Sen and Grown, 1985). When it comes empowerment the weak, power is important to the procedure of empowerment. Forces have been characterized "the ability to accomplish one's will regardless of the means employed" (March and Taqque, 1982). Women's empowerment is a multidimensional procedure of common, political, social and financial, cultural participation and rights. It is the "frame" of the sex markers which reflects that an improved involvement and right in these areas underlie females' equal citizenship (Moghadam and Senftovan, 2005). The idea of 'empowerment', in the event that it is utilized exactly and intentionally, can assist with centering thought and action in development. Its use is reckless, deliberately vague or chanting slogans, it is as likely to be worthless. (Rowlands, 1995) The empowerment and independence of such women refers to their political, social economic and well-being and to their overall development.

### **Women Empowerment**

Empowerment can help as influential implement for women to accomplish upward social economic movement and accomplish force and status in the society. Women empowerment is a worldwide issue, which has increased up energy in late decades. Women's empowerment and their full contribution on the based on of fairness in all circles of society are fundamental for the accomplishment of fairness, improvement and peace. Women's empowerment is the most utilized used and conversed word today. The empowerment of females is becoming into a progressively mainstream period in community freedoms and developing talks. Women assume significant function on a varying background. Women's Empowerment is an essential condition for the financial advancement of any ordinary people. Despite the women comprise one portion of the population; they keep on being enslaved, inconsistent in financial and political status. Women have been battling for sense of self-confidence and independence. Since the mid- 1980's the issue of women empowerment has come to the fore as women are questioned about their abuses and circumstances through the development of various women.

Empowerment is conceived as a guide to assist women accomplish fairness with men or if nothing else diminishes gender orientation-based separations. The most prominent component of the period 'empowerment' is that it contains inside it the word 'force', where women deal with material and intelligent assets and challenge the philosophy of man controlled society and gender orientation based discriminations.

Consequently, it was nevertheless characteristic that there was a widespread trepidation that women will be handled by men. Be that as it may, despite a few cases of such control and capitulation by women, the presence of quite an enormous number of women in panchayats has surely deeply affected on gender equate.

### **The procedure of Women's Empowerment**

The procedure of women empowerment initiates in the attention, from women's awareness. It start

1. From the change in her attitude and approach to understanding life and her very trusts about herself and her rights, capacities and possible.

2. From a transformation her Self-perception and an emerging consciousness of how sex as well as another socio-economic and political power are dramatics against her.
3. From dismantling freedom of the turpitude complex printed on her ever since early baby.

### **Policy for the Women Empowerment**

A National policy for Women's Empowerment, 2001, set up a system to for addresswomen's problems.The purposes of the policy are creating an environmental through positive financial and social policies for full development of women to enable them to realize their full probable.The de-jure and de-facto enjoyment of all the human rights and fundamental freedom by women on equal basic with men in all spheres political,economic,social,cultural and civil.Equal access to participation and decision-making of women in social, political and economic life of the nation.Equal access to women to health care, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public offices, etc.Strengthening legal systems aimed at elimination of all forms of discrimination against women.Changing social attitudes and communitypractices through active participation and involvement of both men and women.Mainstreaming a gender perspective in thedevelopment procedure.Elimination ofdiscriminationand forms of violence against women and the girl.Building and strengthening partnerships with civil society, especially females'administrations.

### **Political Participation of Women and Empowerment**

Women, who comprise partial of the human population, has been silken their owing part in legislative issues in India as well as in entire in the full world. It is exceptionally astonishing all the same equal evolved western countries don't have appropriate representative of females in governmental issues. Discernment on sex premise is an overall wonder. Females are utilized as more vulnerable gender in totally social orders. Legitimately, most majority rule constituents of the includingIndia has established the same people in their practices people in issues of political rights, yet practically speaking their interest in practice their participation in governmental issues doesn't have all the appeal of being very encouraging.In order to safeguard women empowerment in political field, in the problem of one-third seats reservation for women in local level association was taken upper by various associations and female's organize. Likewise, the Administration of India antiquated the 73<sup>rd</sup> and 74<sup>th</sup> constitutional Amendment Acts in 1992. Additionally, 33 per cent seats reservation for women at totally levels of equally village and town elected members.Likewise, local members have a reservation for one-third of the posts and Deputy Chairmen for women. Mainly reservation providing is to ensure their contribution which in the long run will improve their empowerment and make them efficacious partners in the improvement procedure. That is hoped that the financial and political empowerment of women will improve the situation of women and that they shall be nearer to achieving equality and uniformity. Then the metropolitan and provincial nearby members assume an essential function in guaranteeing people's cooperation in the improvement procedure.

### **Local Self- Government in Odisha and women's participation**

As of now, Odisha has three-level arrangement of provincial neighborhood village self-Administration framework the principal level footing at the first tier village level, second tier Gram Panchayat, at the Block level and third tier Panchayat Samiti at the district level and 50 per cent of seats for district councils and women are reserved at all levels.The three-tier village is a local self-administration framework percentage of women are elected members which represents the important participation of women in the three-phase village local self-administration framework. The 73<sup>rd</sup> and 74<sup>th</sup> Amendments, in order to fuse the progress made in 1961 and also the Amendment to the Odisha Municipality Act. When the previous panchayat framework contrasted with the framework, the work presented significant variations. The constitution of the village council, the District Planning Committee, the finance commission and the State Panchayat election Commission etc. The work stretches out above village areas of Odisha, Act stretches out over the district's territories of Odisha, aside from the self-governing regions under the fifth Schedule the self-governing councils prepared in accordance with the agenda of the constitution of India and the State law. It also refers to any area that is remembered for a municipal Municipality or a Town Committee or a Municipal Corporation.

### **The 73<sup>rd</sup> and 74<sup>th</sup> Constitutional Amendment Acts in the provisions for women's participation in Local Self-Government**

The 73<sup>rd</sup> and 74<sup>th</sup> Constitutional Amendments are the land markers of the whole existence of females' improvement in India as these acts are progressive step towards women's participation in making decision and in the political procedure of our country. In the 73<sup>rd</sup> and 74<sup>th</sup> constitutional amendments to guarantee women's power in the political area, 33 per cent of women are reserved in all elected local and urban constituencies. 73<sup>rd</sup> Amendment to the Constitutional, Article 243-D (3) gives its at less 33 percent of the all-out number of seats to be full by direct political race in each panchayat will be reservation. Such seats can be allocated to women and to various constituencies in a Panchayat. Article 243-D (4) In the rural areas or at other levels, the workplace of the chairman in that panchayat provides that. Likewise, the reservation for females and such as reservation will not be short of 33 percent of their all-out number of workplaces of the Chairperson in the Panchayats. The 74<sup>th</sup> Constitutional Amendment Act, Article 243-T (3) gives that at the very least 33% absolute number of seats to be full by direct political race in each Municipality will be reservation for females and such as seats might be assigned by revolution to various electorates in a Municipality. Article 243-T (4) gives that the workplace of the Chairpersons in the Municipalities will likewise be reserved for women and such reservation will not be short of what 33 per cent of their all number of works of the chairpersons in the Municipalities.

### **Existing literature on women political participation and empowerment**

In this paper few relevant literatures were reviewed to support the data and the findings.

Choudhuri(1998)done a field survey on peoples participation in PRIs. She found gradually women Panchayat members are becoming aware of their responsibilities but still there are miles to go. A step towards empowerment of women seen under the PRIs. Kanoongo (2000) found that many women, in spite of being educated, of having a tradition of political activity in the family and of having great support from their respective parties, are unable to participate in the whole process in a meaningful way. The author also revealed that the socio-cultural factors acted as a deterrent in many cases.Salgoankar(2000) observed that since long, women have been deprived of participation in decision making in the rural development.The low participation has several factors like not having enough education, living under the male dominated family, depending on male earnings, and not finding space in political arena. Singh and Singh (2002) observed the 74<sup>th</sup>Constitutional Amendment Act has been able to increase the participation of women in the affairs of urban local bodies to an extent. The criticality is that it has not been able to politically empower the women in the real sense. They found male domination was the main character of the panchayat system. This was the primary barricade for the women empowerment. Mehta( 2002) found that *pardhasystem* and traditionally developed certain social and culturalevels were more prevalent among the women of upper castes than the lower caste. The author revealed that women were participating in the various development schemes along with their male counterparts but the rate of participation of women as the beneficiaries was comparatively lower than men. Panda (2002) revealed that the reservation provided to women created the 'necessary enabling conditions for their empowerment' their sustained interest and involvement in public affairs. It also shows that after 73<sup>rd</sup> Amendment Act women could become more articulate, function autonomously, and would be able to identify the problems in their respective areas fixing the priorities, become aware of gender discrimination and likely to come up as checks and balances on the traditional holders of political power. Reservation has provided the preliminary and foundational step to women to overcome the barriers of tradition by participating in the PRIs. The author stated that political empowerment of women at the grassroots level institutions of democracy is a small step in the great leap forward to provide political space and enhance women's capabilities in decision making. Buch (2004) stated that in the post 73<sup>rd</sup> Amendment majority of women Panchayat members are illiterate and a large percentage are from families in the lower socio-economic strata. The women representatives are comparatively younger than the earlier representatives. The constitutional provision of reservation of seats, the male members have discovered the importance of women and encouraged women to participate in the elections process. Their participation is also influencing other women of the rural areas.

### **Rural Local Self Governance of Reservation for women participation:**

As an established command under the 73rd Amendment to the Constitution 1992, in odisha as well as in different states, arrangements have been made for spot seats for women in the framework of village level local administration framework. The foundation for reservations for women in the over three significant

Acts was to urge women village local self-governance framework through the arrangement of reservation. Subsequently, it could be called as reservation cooperation of ladies in country neighborhood self-administration framework. The reasoning for bookings for ladies and other hindered bunches in the rustic nearby self-administration framework proposed to give voice and thusly impact to these distraught gatherings in neighborhood administration. The visionary head of Odisha, Biju Patnaik without precedent for the history of self-governing India, the announced women will be given 33 per cent reservation in the three-level village local administration frameworks since he was general strong about women's participation in the village local administration framework According to Panchayati Raj Institutions declaration, the Odisha Gram Panchayat Act 1964, the Orissa Panchayat Samiti Act, 1959 were revised by Orissa Assembly during 1991 and 1992 and the Orissa Zilla Parishad Act, 1991 was ordered by the Odisha Assembly in 1991 and that gave 33 per cent reservations for women in congruity with the 73rd Constitutional Amendment Act, 1992. As an order and as indicated by the above constitutional and lawful arrangements, the overall Panchayat decisions making in Odisha where a particularly number of women agents were chosen delegates of village local administration structure framework alongside women.

### **Women's Participation in Rural Local Governance in Odisha and Empowerment**

Odisha is one of the lea states leading states in India in the field of Panchayati Raj activities. Shortly after the independence of our country, the odisha administration approved the Odisha Gram Panchayat Act in 1948. After that Panchayat Samiti and Zilla Parishad Act, 1959 was authorized and implemented on 26<sup>th</sup> January 1961 in Odisha. Biju Babu when became Chief Minister during sixties, he had put forth solid attempts to rejuvenate Panchayati Raj system. He is one of the pioneers in the field of female's participation who powerfully upheld for females participation in the rural local governance framework in Odisha. His vision and strategy was to enable the Panchayati Raj framework with powers and dynamic participation of women. In fact during his second term as Chief Minister (1990-95) and under his active leadership. Odisha turn out to be the first state in India to while to execute the sound provision of 73rd Amendment Act, 1992 ahead of time to offer occasions the women by decision-making reservation of one third seats for them and females having a place with SCs and STs out of the all out seats. It likewise adds to the credit of Biju Babu that after a long hole he led Panchayat elections in Odisha in the year 1992. He was an eager promoter of decentralization of assets, capacities and functionaries to the Panchayati Raj Institutions and was generally unequivocal about interest of women in the village local governance structure. Without precedent for the historical of self-governing India, women were provided 30 per cent reservation in the three-tier Panchayati Raj Institutes in Odisha before execution of 73<sup>rd</sup> constitution amendment Act. He was strong and expansive in his vision and way to deal with guarantee the participation of women in village local self-administration frameworks in Odisha. Biju Babu was additionally emphatically underscored on the political and administrative preparing and direction of chosen women delegates to secure expertise and information on governmental issues and organization. His active vision was that local Government is the level of Government is the degree government where females can go into political existence without lifting a finger, as the expenses of mounting political races are generally low and problems at the local level will in general inspire women to enter legislative issues. In addition, the local government is preparing justification for women politicians who need it arrive at more elevated levels of chose or designated office in Administration. As of now, At the village level, there are three levels of employment and government. the 1<sup>st</sup> level being at the village level i.e. Gram Panchayat, the 2<sup>nd</sup> level at the Block level i.e. Panchayat Samiti and the 3<sup>rd</sup> level at the district level i.e. Zilla Parishad and 50 per cent of seats for women has been reserved in all the tiers.

### **Main objectives of the paper as follows**

- a. To study the impact of socio-economic background on elected females members.
- b. To study the performance of elected female's members in the making decision process of PRIs and implementation of the decisions.
- c. To study the role of women members in the rural development Programmes.
- d. To examine the impact of reservation of seats for women, and their empowerment on society.

- e. To study the obstacles to their political participation in local level.

### Methodology and Sampling strategy

The paper designed from an empirical study stratified sampling has used for the study. Both qualitative and quantitative data collection method was applied. Interview scheduled has used by to collect the data from the Gram panchayat. Some relevant books, articles, newspaper chippings and government five-year plan documents has used. To execute the study, survey district Keonjhar has selected and form: Blacks, Banspal Block has taken for study. Banspal Block have 20 Gram Panchayat of which 5 Gram Panchayat have selected for the study. The Gram Panchayats are Fuljhar, Kunar, Suakati, Talakadakala and Kumundi of the 5 Panchayats, 120 women members has selected and from each selected Gram Panchayat 24 women members asked for Participate the interview process. The respondents were not forced to participate the interview process but asked them to join voluntarily and their experience in working of gram Panchayat. The women are also asked by their availably and time, so that they can fore by answer the questions. The semi-structured interview scheduled was used for data collection.

### Data Analysis and Interpretation

The survey data were process through the statistical package for social science (SPSS) and also through MS excel. The process date was analyzed and interpreted with the support of the exiting literature to justify the objectives.

### Respondents Socio-Economic Profile

The basic permanents required to hold on the data for the field in primary information of the respondents. The general age, caste, sub-caste, tribe, sub-tribe, education, occupation, household etc.

**Table No-1: Age Respondents: (N=120)**

Age	Social Group				Total
	ST	SC	OBC	General	
21-30	19 (32.2%)	13 (33.3%)	2 (14.3%)	3 (37.5%)	37 (30.9%)
31-40	15 (25.4%)	10 (25.7%)	11 (78.6%)	4 (50%)	40 (33.3%)
41 -50	20 (33.9%)	14 (35.9%)	1 (7.1%)	1 (12.5%)	36 (30.0%)
50 Above	5 (8.5%)	2 (5.1%)	0	0	7 (5.8%)
Total	59 (49.1%)	39 (32.5%)	14 (11.7%)	8 (6.7%)	120 (100 %)

#### Source: Field Survey

Table No - 1 Due to the absence of recording birth dates the age of the women respondents are based on their own guess. In Table no- 4 shows that for ST women the highest percentage of the respondents, that is 33.9 (20) per cent found for the age group between 41-50, followed by 32.2 (19) per cent for those in the 21-30 age group and which 25.4 (15) per cent are in the age group of 31-40, of which 8.5 (5) percent respondents are age group of 50 above. It shows that among the ST women, 41-50 age groups are more active to participate in the Gram Panchayat. Activities compared to younger group of 31-40 and the middle-aged women respondents of 21-30. Of the 39 SCs women, 35.9 (14) percent are under the age group of 41-50 followed by 33.3(13) percent 21-30 age group, of which 25.7(10) percent 31-40 age groups. of which 5.1 (2) percent 50 above respondent. Likewise, among the 14 OBCs women respondent's 78.6 (11) per cent are the age group of 31-40, of which 14.3(2) per cent respondents are 21-30 age groups. Of which 7.1(1) percent respondents are 41-50 age groups women respectively. It shows that those women who are under the age group of 31-40, are taking more interest to participate in to the Gram Panchayat members. In the sample of 120, General caste women respondents are only 6.7(8) percent, of which 50 (4) per cent are the age group of 31-40, for which 37.5(3) per cent respondents are 21-30 age groups. Of which 12.5 (1) percent are under the age group of 41-50.

Table -1 also shows that 33.3(40) percent of total (120) respondents are under the age group of 31-40, emphasizing that they are keen to women participate in gram Panchayat. Likewise, 30.9 (37) percent of total

women respondents are in the middle aged group 21-30. Of which 30 (36) percent of total women respondents are under the age group of 41-50, and 5.8 (7) percent are in the aged group 50 above old.

**Social group of the Respondents**

Caste system is a significant characteristic of the rural Indian society, caste largely determines the function of an individual it also determines the status and avails opportunity as well to the handicaps or to an individual. Caste plays decisive role in molding the pattern of leadership at the village, state and national level. Many studies indicate that the leadership in Panchayati Raj Institutions has been monopolized by higher castes. The studies of indicate that rural leaders belong to the upper castes, while the studies, reveal that rural leadership belong to backward communities (SCs, STs and OBCs). Thus, caste is a dominate factors in leadership in PRIs. Therefore, an attempt has been made to understand, elected women belonging to which caste.

**Table No.2 Social group distribution of the Respondents: (N=120)**

Social group	Frequency	Percept	Cumulative Percept
ST	59	49.1%	49.1%
SC	39	32.5%	81.6%
OBC	14	11.7%	93.3%
General	8	6.7%	100.0
Total	120	100.0	

**Source: Field Survey**

Table-2. table also show that Caste and politics affect each other. The election procedure, government and legislative issues are significantly influenced by position. As indicated by him, polling inclinations are made on caste line. The well informed it's established that more and more women in the reserved category are participating which could be equated in Panchayat election politics. For them, the Reservation of seats and posters has been the fundamental explanation behind the unmistakable quality of Schedule Castes. However, the number of Scheduled Castes candidates has been elected from the open seats can just build up the phenomenon presence of reserved females.

From the analysis of data in Table -2. It is revealed that elected women members of 49.1(59) percent belong to scheduled Tribe. Because they are socially and economically in a strong position further 32.5 (9) percent of members belong to Schedule caste. Category, 11.7 (14) percent of the members belong to OBC and 6.7 (8) percent of the members belong to General.

**Table No -3: Marital status Respondents**

Marital	Frequency	Percent	Cumulative Percent
Married	107	89.2%	89.2%
Unmarried	8	6.7%	95.9%
Widow	5	4.1%	100.0%
Total	120	100.0	

**Source: Field Survey**

Table -3. Indicates that most respondents in the sample are married. Out of the whole sample, of which 89.2 (107) percent of the women respondents were married, whereas 6.7 (8) percent of them were unmarried and of which 4.1 (5) percent of the women respondents were widows. Married which indicates that more married women are getting family support to join politics. The findings of the study indicate that married women have more acceptability as women leaders in the society as compared to unmarried women leaders.

**Education status of the Respondents**

Education is that seedbed that cultivates the social character. It encourages present society, to the capacity of understanding the issues prevailing in the communal. The skill to communicate one's conception to the other is an important quality of a leader. Education is one of the means of acquiring such a capacity. Education is one of the basic indices of socio-economic status and affects the political behavior of a person in a significant way. Women's education can also bring about changes in decision-making and participation. Educations of rural women representatives have a great significance; in fact, they have become very important members of institutions.

**Table No.4 Educational status of the Respondents: (N=120)**

Education Qualification	Social Groups				
	ST	SC	OBC	General	Total
Illiterate	17 (28.9%)	6 (15.4%)	2 (14.3%)	0	25 (20.8%)
1 <sup>st</sup> -5 <sup>th</sup>	2 (35.6%)	17 (43.6%)	6 (42.9%)	4 (50.0%)	48 (40%)
7 <sup>th</sup> -10 <sup>th</sup>	18 (30.5%)	14 (5.9%)	5 (35.7%)	3 (37.5%)	40 (33.3%)
+2	3 (5.0%)	2 (5.2%)	1 (7.2%)	1 (12.5%)	7 (5.8%)
Total	59 (49.1%)	39 (32.5%)	14 (11.7%)	8 (6.7%)	120 (100 %)

Source: Field Survey Table

No.4 it is evident from the above That in the total Sample 40(48) per cent each of the women members educated up to 1<sup>st</sup> -5<sup>th</sup> up to primary school. While others 33.3(40) per cent have completed upper primary level education. 20.8(25) per cent respondents are illiterate and 5.8(7) per cent have completed plus two level. Hence, there is no significant difference with respect to their own economic variable education of the respondents. 20.8 (25) per cent illiterate women members in the case of respondents being a lamented fact that is observed the level of working literacy among the Panchayati Raj women leader is poor. They depend either male family member or male panchayat member for the working.

Table-4 in terms of social groups, of 49.1 (59) per cent ST respondents, 28.9(17) per cent respondents are illiterate and rest 35.6(2) per cent are primary 30.5 (18) per cent respondents are got upper primary education. And rests 5(3) per cent are plus two-level educations. Likewise, out of 32.5(39) SC respondents, 15.4 (6) per cent respondents are illiterate, 43.6(17) per cent has completed primary level education and 5.9(14) per cent has completed upper primary level education and 5.2 (2) per cent are plus two-level education. Among OBC respondents, out of 11.7(14) respondents, 14.3 (2) per cent respondents are illiterate. 42.9(6) per cent has completed primary level education and 35.7(5) per cent got upper primary education and 7.2(1) per cent is plus two-level educations. Among the General category Sample of 6.7(8) respondents, 50(4) per cent have completed primary education and 37.5 (3) per cent have completed upper primary education. Only 12.5(1) per cent (1) have completed plus two-level educations.

**Table No.5 The Occupation States of Women and households: (N=120)**

**Occupation of Husband of the Respondents**

Occupation	Frequency	Percent	Cumulative Percent
Cultivation	87	72.5%	72.5%
Service holder	7	5.8%	78.3%
Cultivation/ Manson	1	.8%	79.1%
Business	8	6.7%	85.8%
Cultivation /Business	10	8.3%	94.1%
Non-agricultural wage worker	2	1.7%	95.8%
Cultivation /Service	3	2.5%	98.3%
Cultivation/Driver	2	1.7%	100.0
Total	120	100.0	

**Source: Field Survey**

Table No.5 The occupational status also positively influences the level of participation. Occupational is likewise one of the significant factors which determine family society vertical. This is owing of the way that various occupations have diverse renown as well as related with various advantages and financial advantages. It is accepted that the individuals who are proprietor developments have force and preferable life openings over the individuals who are agricultural workers since they depend for their occupation on the landowners. It is evident from the above table-8 shows the occupational status of the 72.5 (87) per cent of the respondents husbands was involved in cultivation, of which 8.3(10) percent of the respondent were engaged in Cultivation /Business, of which 6.7(8) percent of the respondents were engaged only own business, of which 5.8 (7) per cent of the respondents were Service holder, of which 2.5(3) per cent of the cultivation and Service, of which 1.7(2) per cent of the engaged Non-agricultural wage work and Cultivation /Driving . These categories of earners are daily wage workers and workers in the informal sector. Of which .8(1) per cent of the Cultivation/ Manson husbands, of which .5 (1) per cent of the engaged cultivation with driving husband. But overall majority of the respondent's husband are in cultivations. It is clear from this table that rural leadership is dominated by the agricultural class and particularly by the women leadership.

**Table No.6 Women's Participation in Panchayat Elections**

Participate of Women Election	YES	NO	TOTAL
ST	41(34.2%)	18 (15%)	59(49.1%)
SC	27(22.5%)	12(10%)	39(32.5%)
OBC	8(6.7%)	6 (5%)	14(11.7%)
General	4(3.3%)	4(3.3%)	08 (6.7%)
Total	80 (66.70%)	40(33.30%)	120 (100%)

**Sources: Field Survey**

**Table No.6** shows that out of the total sample 120 women respondents of which 66.7(80) per cent of the women respondents participated in the panchayat election. And of which 33.3 (40) per cent of the women respondents are not participated in the Panchayat election. Though GPs in the sample democratic unit election to these organizations in the political involvement for the women.

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### Conclusion

As in recent years, the question of special treatment of women as a political rally has been raised or the arrangement of standards for women to guarantee mathematical strength and presence in the local administration framework has expected impressive significance. Recently the Government of Odisha has made an intense move to improve the level of reservation for women from 33 per cent to in any event in the three-tier village local government framework during the present overall elections to Panchayati Raj Institutions which is an ideal commendable advance toward in this path to encourage women participation in the village local administration framework. Be that as it may, over the limited ability of focus no direct impact on the five – years participation rate can be assessed in terms of participation rates or profit distribution, since their participation, in manifest effect can be surveyed either as far a support rates of most women representatives are based on political and institutional barriers. Participation of women important not as much a man because of absence education and information and social deprivation elements which is the limit females' inclusion in open undertakings, are additionally reverberated in the by and large. At the same time education and information also suggest ways of bridge the gap between men and women of social and traditional ideology. Women who are educated and all around educated are regularly ready to connect social contrasts related with sexual orientation. Despite the above examined established and reservation arrangement for female's participation, in real practice, active participation of women in village's local governance framework has limited some women and not the majority. The nature and degree of women in rural areas is limited in some areas of the local governance framework and not up to the normal degree. Women are offered to lead through reservation arrangements bestowed looking like protected corrections. Actually, sabotaging the limits of women, this chance is in mainstream of their participation in practice is absent and limited to participation. Despite the reservation promises, rural women in Odisha are being deprived of their real participation in the local government framework. Their participation is kept to their representation and reservation participation as it were. Numerous components are liable for their low participation in the formation but two significant variables that interfere with their participation are mental and low degree of education. The mental factors that restrained the active participation of women in the local administration of the village framework was timidity and accommodation and lack of comprehension of their role, village and obligations and the low degree of instruction can be treated as other obstacles to the active participation of women in the framework of the local administration framework of the village. The studies village women participation in local-self-government is satisfactory, though many are from tribal communities and less education but they are vocal and raising voice for their constitutional rights. The non-tribal women are more advantageous because their male partners are much aware about the political functions than the tribal male members. As such women empowerment is concerned, the women of Keunjar district more aware about the local political system and its functions in the village level though there are various obstacles in the male dominated society.

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