



ROLE OF WOMEN ORGANISATIONS IN THE EMPOWERMENT OF ELECTED WOMEN REPRESENTATIVES OF PANCHAYAT RAJ INSTITUTIONS IN THE CITY OF MANGALORE

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Abstract:

Women constitute almost half of the population in India at present. The long standing demand of women to be treated equally in socio-economic and political sphere seems to be fulfilled by passage of legislation by the government of Karnataka as fifty per cent seats are to be reserved for women in the Panchayat institutions. In the male dominated society like India, entry into political process was not so much easy. The contribution of women during national struggle for independence was recognised and this made the members of constitutional assembly to offer them with equal political rights in our constitution. But after Independence things started changing as women were not adequately involved in the political development of the nation. The experiment of thirty three per cent reservations for women at the local government has proved successful in accommodating large number of women in exercising political power. In this perspective, the contribution of women's organisation could be considered, as these were constantly striving for better standard of life for women in India. Women organisations are playing significant role in empowering women and preparing them for formal and informal political participation. Reservation at the grassroots level has proved as the boon for women to enter into politics and prove their calibre, as today we have professionally qualified girls. In this regard, this paper – based on both primary and secondary data – tries to focus on the role of the women organisations in arousing political consciousness among women in India and their contribution in building India into a truly democratic state.

Keywords: Empowerment, organisation, Panchayat, reservation, women

“Elected Women Representatives are key agents for transformational economic, environmental and social change in India”.

Rahul Bhatnagar, Secretary for the Ministry of Panchayati Raj.

Introduction

‘Equality’ is the prime demand of several women’s movements across the world. A way of looking at women’s movement more accurately is simply that of women moving toward greater strength and freedom both in their awareness and in their socio-political position. This has been happening from centuries, often for individuals, sometimes collectively. It has been expressed in various contexts – political, economic and psychological. For centuries in groups and as individuals, women have spoken out consistently on certain key issues. Although they may reflect the character of the times and the issues prominent in their times, the goals of feminist women’s efforts have been remarkably consistent.

Women’s movements have helped the cause of gender equality a lot. They are led by women’s associations for their equality and freedom. It may be found in education, environment, legal rights and other areas (Suguna, 2009).

Gender equality, gender justice, women’s empowerment, women’s participation and many more are the terms that have become watchwords in the twenty-first century. A century in which liberalisation, privatisation and globalisation, the weapons of developed countries, have invaded the politico-economic structure of the least developed, underdeveloped and developing countries. In this era of neo-political economy, with increasing marginalisation, the potent victims are the weaker and the vulnerable sections of the society, as these groups are still not the fittest of survive. The loss of employment caused by globalisation hits women most. Poverty has become feminised. Women have been underprivileged in many ways. In the unorganised sector, women working as maid servants and women working in agriculture, weaving and such other fields are mostly illiterate and do not enough food. In the organised sectors where women’s work is acknowledged, it is undervalued. Managers are reluctant to empower women with modern tools (Emmanuel, 2010).

Women constitute almost half of the population in India at present. The long standing demand of women to be treated equally in socio-economic and political sphere seems to be fulfilled by passage of legislation by the government of Karnataka as fifty per cent seats are to be reserved for women in the Panchayat institutions. As one term is coming to an end at the Municipal Corporation and Village Panchayat, women have proved themselves in exercising their role as local representatives. In the male dominated society like India, entry into political process has never been easy. The contribution of women during national struggle for independence was recognised and this made the members of constitutional assembly to offer them with equal political rights in our constitution.

Since the beginning of the UN decade for Women, women activists and scholars have systematically brought to light the oppression, exploitation and marginalization of Indian women in all walks of life. The benchmark in this respect was the Status of Women in India report of 1974. The role played by economic, social, cultural and political institutions in reinforcing this subordination was highlighted in this report and is now better understood. The growing women's movement in the country increasingly brought pressure on the government and political

parties to acknowledge the low status of women, and, more important, respond to women's concerns through a series of preventive and promotive programmes and supportive legislation (Batliwala, 2006).

While there is an impetus to collectivise women and often homogenise experiences for the politics of resistance and advocacy, it is equally critical to localise women's needs, issues, strengths, and perspectives, as a necessary step to reverse this neglect. If grassroots research action and policy is inherently local, then it will be difficult to ignore individual women's perspectives and needs (Iyengar, 2019).

While the west was still fighting for the emancipation of women, India introduced progressive measures in its constitution and conferred equality before law, universal adult franchise and equal opportunities for men and women (Gupta, 1999). Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world. There has been progress over the last decades: More girls are going to school, fewer girls are forced into early marriage, more women are serving in parliament and positions of leadership, and laws are being reformed to advance gender equality. Despite these gains, many challenges remain: discriminatory laws and social norms remain pervasive, women continue to be underrepresented at all levels of political leadership, and 1 in 5 women and girls between the ages of 15 and 49 report experiencing physical or sexual violence by an intimate partner within a 12-month period. The effects of the COVID-19 pandemic could reverse the limited progress that has been made on gender equality and women's rights. The coronavirus outbreak exacerbates existing inequalities for women and girls across every sphere – from health and the economy, to security and social protection and political representation (<https://www.un.org/>).

In the light of these issues, it is assumed that the empowerment of women can only bring dignity and security in the life of women. Women's participation in self-government (Panchayati Raj) encompasses structural changes in the rural socio-economic situation in order to achieve the prosperity and welfare, which is the ultimate goal of all development. Panchayati Raj is the best system for empowering women. It is the lowest unit of local government and its efficient working, clean image and activism can be the basis of good governance. Women organisations have a great role to play here.

Women Organisations in India

Women are being considered as organisational change agents. It is important how they cope with gender politics and work out and negotiate ways and means of progressing their own, and perhaps a wider, more 'women-friendly' organisational agenda (Colgan & Ledwith, 1996).

Women's Organisations emerged in India as a result of the spread of education and the establishment of the notion of the new woman. There was an improved level of communication among women which made them aware of the different problems that they faced and their rights and accountabilities in society. This awareness led to the upsurge of women's organisations that fought for and signified women's causes.

In India women associations started in late 1880s and developed into national women's Organisations by 1910. Thereafter many women's organisations were formed – The Women's Indian Association (W.I.A.) – National Council of Women Indian Association (N. C.W.I.A.) – All India Women Conference (A.I.W.C.) etc. In 1917, A.I.W.C. took the initiative with other two organisations in claiming for voting rights for women. These organisations initially took up the cause of social reforms and demanded to stop such practices which were unjust towards women. With the political consciousness among educated women, they started entering into politics and there were as many as fourteen women members in the constituent assembly of India.

Political awareness among women grew, owing to a general understanding that women's issues could not be separated from the political environment of the country. During this period, the initial women's organisations formed within the historical background of the social reform movement and the nationalist movement were as follows.

1. The Women's India Association (WIA).
2. National Council of Women in India (NCWI).
3. The All India Women's Conference (AIWC) in 1917, 1925 and 1927 correspondingly.

Each of these organisations emphasised the importance of education in women's progress.

The contribution of women during national struggle for independence was recognised and this made the members of constitutional assembly to offer them with equal political rights in our constitution. But after independence things started changing as women were not adequately involved in the political development of the nation. The experiment of thirty three per cent reservations for women at the local government has proved successful in accommodating large number of women in exercising political power. In this perspective, the contribution of women's organisation could be considered, as these were constantly striving for better standard of life for women in India. There were quite a few numbers of legislations and policies passed for the socio-economic empowerment of women. All these were the result of the constant pressure put by these women organisations around us. In this regard, this paper tries to focus on the role of these women organisations in arousing political consciousness among women in India and their contribution in building India into a truly democratic state.

In post-independent India, the women's crusade was divided, as the common opponent, foreign rule, was no longer there. Some of the women leaders formally joined the Indian National Congress and took powerful position as Ministers, Governors and Ambassadors. Free India's Constitution gave universal adult franchise and by the mid-fifties India had fairly liberal laws concerning women. Most of the demands of the women's movement had been met and there seemed few issues left to organize around. Women's organizations now observed that there was an issue of implementation and consequently there was a pause in the women's movement. Women displeased with the status quo joined struggles for the rural poor and industrial working class such as the Tebhaga movement in Bengal, the Telangana movement in Andhra Pradesh or the Naxalite movement.

The 1970s and 1980s observed the development of numerous women's groups that took up issues such as dowry deaths, bride burning, rape, and sati and focused on violence against women. They stressed the sexual coercion of women in a way previous reform or feminist groups had never done. They questioned the patriarchal assumptions underlying women's role in the family and society based on the biological sex differences implying a "natural" separation of human activities by gender differentials, the public political sphere being the male domain and the private familial sphere as that of the female which eventually translates into a supremacy of male over female.

Currently there are many women organisations of India:

- All India Federation of Women Lawyers.
- All India Women's Conference.
- Appan Samachar.
- Association of Theologically Trained Women of India.
- Bharatiya Grameen Mahila Sangh.
- Bharatiya Mahila Bank.
- Confederation of Women Entrepreneurs.
- Durga Vahini
- Friends of Women's World Banking
- Krantikari Adivasi Mahila Sangathan

Has increasing organisational strength led to more participation? In India's recently concluded 2019 national elections, under 10 per cent of the candidates were women. There are developing countries like Rwanda which has more than 60 per cent women representatives in Parliament in 2017.³ We argue that improving women's knowledge, self-confidence, voice, and mobility could have significant effects on their political participation. It finds no evidence of a role model effect whereby women winning in elections encourages future women candidates, however, and the evidence on whether quotas can improve future women's political participation is inconclusive (Iyer, 2019). 'If women are to have any say in the lives they lead, they must enter politics.' Fernanda Nissen (1862-1920) of Norway, one of the earliest feminist politicians, had stated thus. Such a statement is no more disputed. Women's representation in politics has its impact on every realm of the social life – leadership, administration, social status, economic empowerment, literacy and education, and health and hygiene. Whether impact is visible and substantial is the issue (Madan, 2014). In 2017, there is only 23.3 per cent of the female parliamentary seats in the world, which is very limited. The question arises that why women are not the leaders in politics? When women participate in politics, what problems do they face in front of them? In this letter, problems in women's politics have been faced. In political empowerment, women have to face the challenges of many difficulties. Women are not given the responsibility of creating their own nations. The representation of women in

³ The Economic for 2017-18 tabled in Parliament said factors such as domestic responsibilities, prevailing cultural attitudes regarding roles of women in society and lack of support from family were among main reasons that prevented them from entering politics. Lack of confidence and finance were the other major deterring factors that prevented women from entering politics. Source: Economic Times Jan 29, 2018.

the parliament is weak. Due to the conviction of a woman, the elected women did not get much power in Parliament (Kumar, 2017). In 1987, Gail Omvedt wrote that the exclusion of women from political power has been more marked than their exclusion from 'productive' work or even property rights. The contemporary era is no different (EPW Engage).

Democracy implies equality for all human persons, men and women. As against this basic notion of democracy what is normally seen is that women are excluded from different walks of life, more visibly in Politics. The U.N. observes that women constitute "world's largest excluded category". For the attainment of true democratic spirit shall be ensured better political participation.

There is at present disjoint efforts at organising women and they face inequality and deprivation. This fact must be seen against the backdrop of vast decline in spending on activities in the welfare sector as a whole, post. This needs a reversal of the situation – legislative measures for (i) women welfare against victimisation; (ii) welfare through domestic empowerment; (iii) welfare through economic empowerment; and (iv) welfare through social empowerment; and (iv) welfare through political empowerment. This is how we can ensure inclusive growth of women in progressive India We must therefore, appreciate any effort that puts together good governance, growth and gender to transform a marginalised and rigid society into an inclusive and flexible one (Hans and Hegde, 2014). Gender - Growth - Governance should become the platform for women empowerment by the Panchayats. Changing attitudes and values is as important to bringing about women's empowerment as changing women's material circumstances and political opportunities (Hans, n.d.).

Women and Panchayat Raj in Karnataka

The Panchayats are among the oldest institutions for local governance in rural Karnataka. This long standing system of local governance is also known as Panchayat Raj (which means rule of village committee). Panchayat Raj ensures proper execution of rural development programmes. It encourages participation of general people in the development programmes.

In 1987, more than 14,000 women were elected to mandal panchayats in Karnataka on the basis of a 25 per cent reservation of seats for women. (Before the elections, questions were asked about the suitability of women in panchayats!) Several reviews of Karnataka's four-year experience with women in panchayati raj institutions indicate that reservation functions as a form of empowering women. Many elected women displayed a strong commitment to honour their responsibilities in a hitherto male arena. One aspect that distinguished them from the men was that people found them far more accessible (Sarin, 2015).

Karnataka has been something of an exception when it comes to decentralisation and Panchayat Raj. For various reasons, the state legislature passed a law in 1983 setting up a system of Panchayat Rah. That system was a two tier one- of the Zilla Parishad at the district level and the Mandal Panchayat for a cluster of villages at the local

level. Already at that time the progressive step of reserving 25 per cent of the seats for women had been taken. This experience was important to those who drafted the 73rd amendment.

New developments in decentralisation of governance have opened possibilities for women's agency at the local level. Paradoxically, developments at the global level have the possibility of undermining this process. We can only therefore confront this not by integrating into the existing development paradigm and attempting small changes at the local level but by evolving a different development paradigm that will ensure justice for the majority of the poor and women (Jain, 2007).

Though political representation of women is not adequate at the national level, reservation provided at the local government enabled women get into local politics. In the state of Karnataka, for instance, Panchayat Raj Amendment Act 2010 raised women reservation to 50 per cent. This further enhanced the opportunity for women to be the local representatives, under their role and responsibility at the local politics, and act accordingly. They are becoming assertive in exercising their power as elected representatives of the people. Not that today everything is fine, there are mixed results: it has made women more visible, decreased levels of corruption in Panchayati Raj institutions, and increased self- efficiency of women representatives. It is more difficult, however, to claim a substantive change in institutional priorities and state accountability (Kudva, 2013).

In Karnataka, women had contested only for the seats reserved for them and not for the general ones. The 1983 Act provided for at least one scheduled caste woman to be represented in each Zilla Parishad. There was a predominance of younger members among the women compared to that among men. More than three-fourth of the women Zilla Parishad members were below forty five years and more than half the members were in the age group of twenty five to thirty five.

The participation of women in the Zilla Parishad meetings was also an eye-opener. If any woman wished to raise any issue, she chose to speak about it to the adhyaksha (Chairman) or the upadhyaksha (Deputy Chairman) after the meeting when male members would be leaving the hall. Women members from the southern and costal districts of Karnataka were more vocal than those from the northern districts of the former's exposure to the urban situation and also due to cultural factors.

The fact that they are women takes precedence over all other aspects of social identity. These findings were based on the field studies done at a time when the Zilla Parishads had just come into being. After about two years, when the same Zilla Parishads were studied, changes were evident. More women were expressing themselves; they had an opinion on various matters that came up for discussion. A qualitatively improved participation in terms of the contents of their comments was also evident. It was also noticed that the women representatives and office bearers' were not corrupt and they had a no-nonsense approach in dealing with education, health, hygiene and such matters which come under the purview of Panchayats.

The Karnataka elections to Panchayats in 1987 were held on party lines. For the first time individuals who had dominated the villages on the basis of their cast, family, money power and bullying tactics, were challenged by candidates put up by the national or regional parties. Villages which had been subjected to several decades of domination by one particular family or caste had to face stiff challenges. According to the Karnataka Panchayat Raj Act (Second Amendment, 2010, promulgated on October) Panchayat seats in 30 districts and 3,659 Taluk Panchayat seats in 176 Taluks are reserved for women. The state Election Commission had issued notification for reserving 50 per cent of seats for women in all three tiers of the Panchayat Raj set-up. 498 and 1,829 seats were reserved for women in all Zilla and Taluk Panchayats respectively in the state. In this election women outnumbered men in the election results. The performance of women in the Zilla Panchayat and Taluk Panchayat polls was much better compared to 232 Taluk Panchayat seats, women won 114. In many constituencies, women defeated men on their own turf.

One of the first initiatives that they took was to bring them under one organisation, namely “an association of elected women representatives”. While this may look baffling since the representatives come from different parties, in Karnataka it was found that women were willing to join an association of themselves across party lines. They seemed to need that collective strength in order to generate the self-confidence to bring their voice into the meetings. The women’s collectives have an additional feature, namely, they are united across class, where poor and non-poor women engage in issues which impact women like domestic violence, or water, or reproductive health, especially in urban slums and rural areas. Using the collectives especially at the level of grama (village) panchayats, the foundation then built three other programmes on these groups. The foundation then initiated similar projects in three other southern states, Kerala, Andhra Pradesh and Tamil Nadu, and is now coordinating a network of agencies in these four states, all of which are engaged in creating collectives of these elected women and enabling them to strengthen their technical skills as well as their political presence in the local self-government institutions. Rather than “train” them they have been formed into groups and these groups engage with themselves to create their own space, debate among themselves and devise programmes instead of being in mixed councils. Women’s capability for collective action and their capability to form collectives are transforming many programmes, processes and outcomes.

Currently, many women’s organisations are partnering with state governments to strengthen the capability of women elected to these local self-government institutions to participate in if not lead development in their areas. For example, the SS Foundation has made a novel endeavour to enable elected women representatives (EWRs) to construct budgets, such that the interest of women and other subordinated groups is safeguarded. It is not just a programme to raise awareness about budgets amongst local women politicians but to enable women to direct the economy from a space available to them. This helps them to understand, participate and transform local budgets. The design of the effective participation has been enabled by collaboration with Janaagraha, an urban NGO.

About the Study Area

Dakshina Kannada is a district in the south-western state of Karnataka. Mangalore city is the fastest developing city in the state of Karnataka. It is located within the administrative circle of Dakshina Kannada district and is one of the prime coastal centres. Women in towns enjoy more freedom than their sisters in villages, and they compete with men in offices and factories. Village women secure divorce and also remarry more easily than those from towns.

The women's movement in Karnataka, in the beginning, laid more emphasis on women's education. In Karnataka, Srirangamma and Rukmanamma were the first women to get B.A.Honours degree.

At present, there are about 5 lakh population in the Mangalore City Corporation which is divided into 60 wards. The MCC council consists of 60 elected representatives, called corporators; one from each of the city's 60 wards. A corporator from the ruling majority party is selected as a Mayor. MCC's headquarters are at Lalbagh. Mangalore Urban Development Authority (MUDA) manages the planning, urban growth. As per the 2011 census in the city of Mangalore female population is 50.65 per cent, which indicates women occupy half of the population. In the district of Dakshina Kannada, Mangalore taluk has the highest sex ratio compared to other taluks. Likewise, socio-economic status of women seems to be good because of the highest literacy level and enlightened population.

Though the number of female voters outnumber male voters in undivided Dakshina Kannada district, only six women have entered the Assembly from undivided Dakshina Kannada district since the 1957 Assembly elections. In fact, less than 50 women candidates have contested the elections so far, of which a majority of them contested as independent candidates rather than being backed by political parties.

The increased representation of women in public life and in leadership roles can also bring necessary changes and progress in their development and empowerment. Karnataka was the first state in providing reservation for women in all local bodies under Zilla Parishad, Mandal Panchayat Act of 1983. The 73rd and 74th Constitutional Amendment in 1993 and 1994 also provided reservation of one-third of the seats for women at every level of local government. Further, Karnataka Panchayat Raj Act 2010 has raised the reservation for women as 50 per cent.



Fig 1: Mangalore City

Objectives of the Study

- To study the impact of women organisations on the empowerment of elected women representatives
- To analyse the opinion of EWR on women organisations
- To enquire the role of EWR towards the cause of women
- To examine the political interest of women representatives at the Panchayat level

Research Design

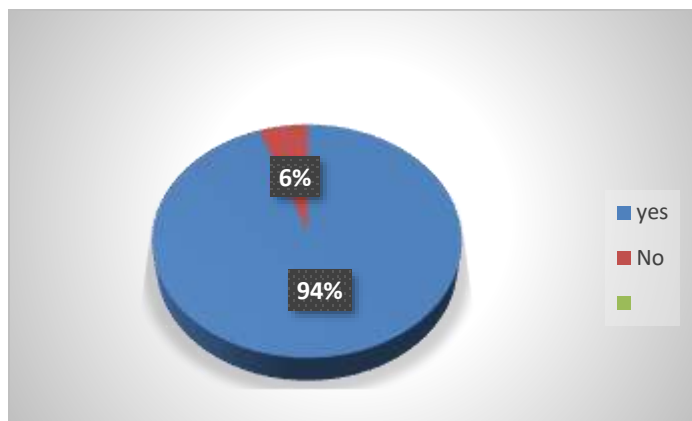
The study is empirical one. The data for the present study was collected through a questionnaire (primary) source as well as from books, journals and websites (secondary) source. The respondents were interviewed on the day of the corporation meeting at Mangalore City Corporation building. Questionnaires were prepared in both the languages English and Kannada for the convenience of the respondents.

Sample:

A majority of the elected women representatives were interviewed. There are in total 60 elected representatives in the Mangalore city Corporation. Out of which 22 are women representatives. For this study purpose 18 women representatives were interviewed. This has helped us in getting the personal views of the respondents.

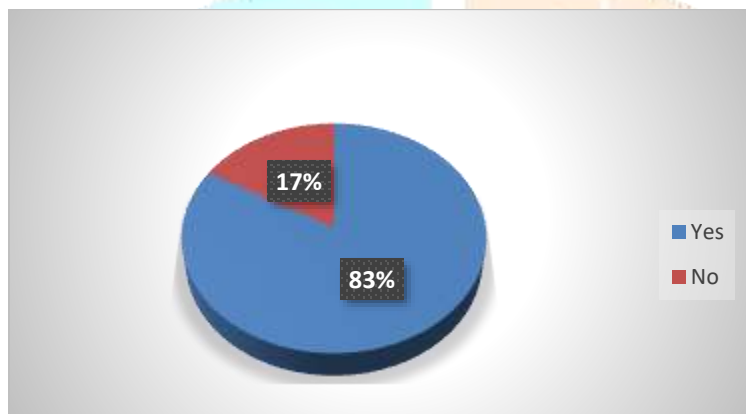
Data Analysis and Interpretation

Fig 2: Change in the life of the Respondents.



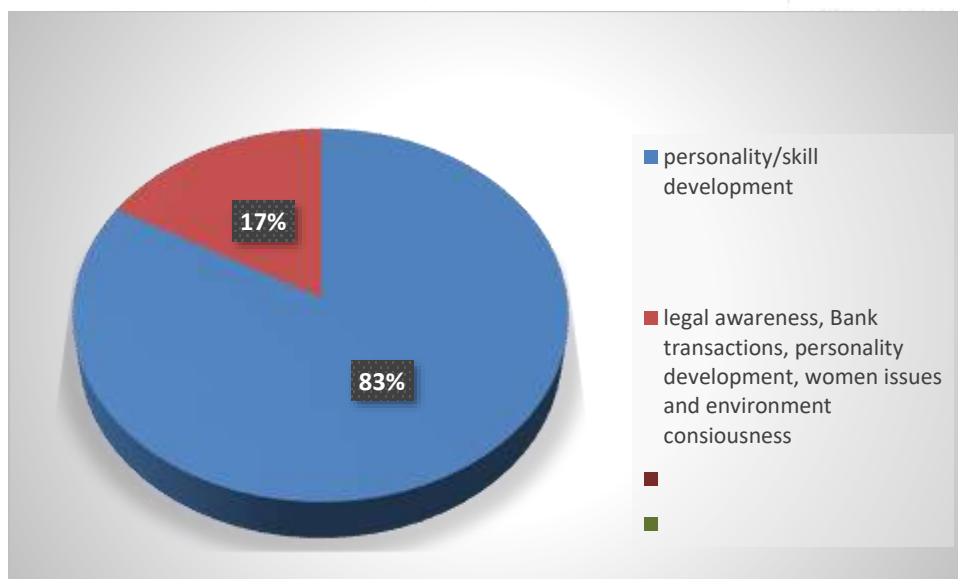
The above chart shows that 94% of EWR said after joining Panchayat institution their lives have changed. Whereas 6% of them said that there is no change in their life after getting elected to Municipal Corporation.

Fig. 3: Attend training programmes of women organisations.



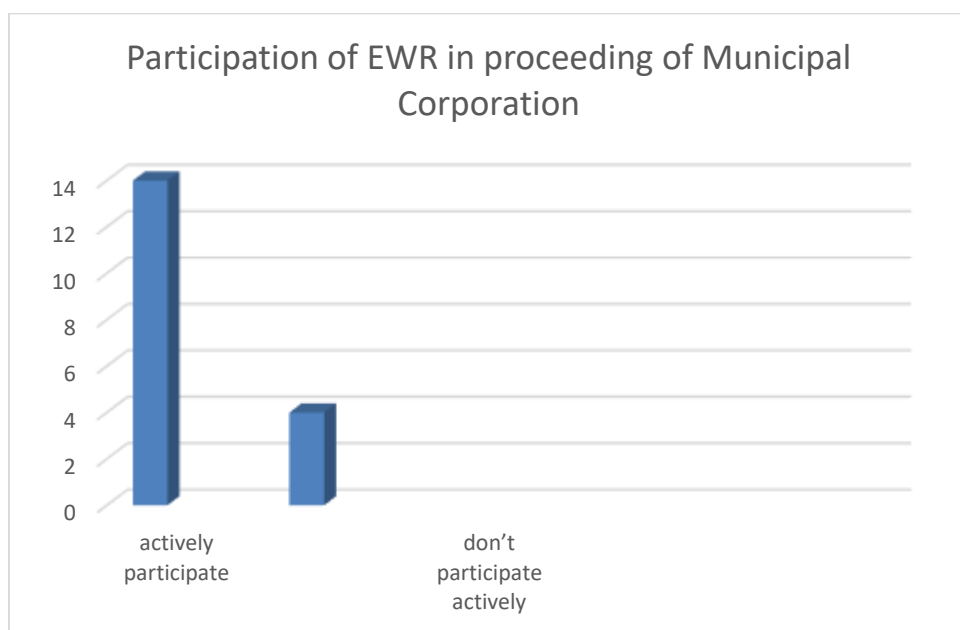
The above chart indicates that 83% of EWR attend training programmes organised by women organisations. While 17% said they don't attend.

Fig.4: Gain knowledge through training programme



The above chart indicates that 83% of EWR said that women organisations have assisted them to gain knowledge about legal awareness, Bank transactions, personality development, women issues and environment consciousness. While 16% said women organisations have assisted them to gain knowledge on personality/skill development.

Fig 5: Active participation of EWR



The above chart shows that out of 18 respondents 14 said that they actively participate in the meetings of Municipal Corporation, which is 77 per cent, while 4 respondents said that they do not actively participate in the proceeding, which is 23 per cent of total respondents.

Table 1: The role of women organisations in preparing women to take decisions independently

Response	No. of Respondents	Percentage
Strongly Agree	3	17%
Agree	5	28%
Mildly Disagree	2	11%
Strongly Disagree	8	44%

The above table shows that 44 per cent of respondents strongly disagreed, 11 per cent of the respondent mildly disagree, and 28 per cent agree and strongly disagree to the impact of women organisations in their decision making as EWR.

While women have made many advances, their inferior status to men continues to be a global phenomenon. At a time of unprecedented economic growth, India is experiencing a dramatic intensification of violence against women and the majority of girls are still not getting equal educational opportunity. In one of the most important steps for the empowerment of women, the Indian government gave constitutional status to village-level councils or Panchayati Raj institutions and reserved 33% of the seats in Panchayats for women. In addition, women were organised into Self-help Groups to mark the beginning of a major process of empowering women, although not

much attention was paid to women's formal education. Our aim was to explore the impact of these measures on women's empowerment in the Karnataka.

In general, we found that affirmative action does ensure that larger numbers of women enter politics but it does not ensure that the women participate in politics and function as elected representatives, because of lack of education. Empowerment needs to be seen as a holistic outcome of processes of critical education that enables women to lead autonomous lives and the freedom to act. Both affirmative action and education are necessary to empower women who have suffered discrimination and lack of power always (Ghosh et al., 2015).

Conclusion

Women are occupying positions in decision-making in the fast phase of development, indicating the inclusive growth in the gender perspective. At the local self-government due to the reservation women got the chance to prove their capability in the public sphere and responsibly utilities their political power. Based on this study, the lady corporators in the city of Mangalore could feel the change in their life, as they are now recognised as the women in power with the ability to bring in change in the existing system, which is of course a positive trend in our development process.

Majority of the EWR attended training programmes conducted by women organisations and benefitted in gaining knowledge about legal aspects, bank transactions, personality and skill development, women issues and environmental issues. Certainly, women organisations have played crucial role in the capacity building of EWR. Majority of women took active role in the Panchayat proceedings or corporation meetings, they took up causes of women and general issues faced by the people of their ward, thereby contributing themselves as a true leaders and representatives of the people. Women have come a long way, as no more they rely upon others in taking their decisions as EWR. Because when asked about the impact women organisations have played in taking their decisions independently, majority of them said there is not much of the impact on the decision making, which indicates that most of them are already prepared to make their own decisions as EWR.

Today there is more participatory approach for women empowerment in India. The formulation of the participatory Gram Panchayat Developmental Plan (GPDP) by the Gram Panchayats coincided with the adoption of the Sustainable Development Goals (SDGs) in 2015. The SDGs are global goals with local impacts and interventions, and the Panchayats in India play a critical role here, mainly because the key objectives of the GPDP include ensuring local economic development and social justice.

Improved status of women in the educational and financial sphere have enabled young and professional women enter political field and participate in resolving issues at the local level and take their decisions independently. Moreover with the same zeal and enthusiasm these women organisations are voluntarily contributing in empowering elected women representatives to perform extraordinarily well in discharging their role. As it seems

to be we are heading towards building a truly democratic state with the sense of sharing equal status and responsibility in the gender perspective.

Women, who form nearly 50 per cent of the total population, need to improve their capabilities to participate in various development programmes to modify their wants and make decisions or pressurise over political decisions and policies. The democratic society compels to find solutions which reduce the intensity of miseries people face without knowing the way to avoid it. Skill based education is the milestone in bringing change from the traditional mind-set to the modern outlook by culminating the retrospective effects of exploitation and discrimination with better livelihood opportunities for improved status. The innovative pedagogy to improve teaching, learning and evaluation at higher education will facilitate student learning and dissemination of skills effectively (Hans & Sowjanya, 2016). Just having education and implementing reservation will never improve active participation, this makes objective presence only. Need of hour is giving training, support from family, making male members and political parties to recognise the changing system and its importance. Women representation in Gram Panchayat plays very important role in contemporary Society. Reservation is one of the legislative efforts to empower women especially for the political participation (Ravishankar, 2018a). One of the admiring stuff is women members openly expressing their views during interaction with few respondents in front of their family members and also some in front of their husband. But woman population in India still deprived of economic, social, political rights in many types. Especially in filed at political sphere they are inadequately represented, because of gender based structural discrimination (Ravishankar, 2018b).

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