

A Study on Participation of Women in Panchayat Raj Institutes: with Special Reference to Anantapuramu District, Andhra Pradesh.

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Abstract:

Studies on women's emancipation and women's engagement in grass-roots governance have previously been done extensively. However, there is still an absence of attention to the bottom-line reality underneath the theoretical notion. Women's involvement in three-tier PRIs in disadvantaged districts like Anantapuramu District, Andhra Pradesh has been investigated in this research. This research also aims to examine women's knowledge, attitude, and engagement in the decision-making process in PRIs, features of participation, and the actuality of active involvement of women. A random sampling of 252 women from rural regions of Anantapuramu has been used in this study. According to the findings, there is a significant gap between the reality on the ground and popular conceptions about women's engagement in politics at the grass-roots level. There have been some promising signals of women's political and social equality, but they haven't yet reached the degree of fulfillment that many would want to believe they have. In this way, women's empowerment and active involvement should be considerably more successful when the micro-geographical context is well-suited.

Keywords: Gross root Governance, Participation, Rural regions, Women Empowerment.

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1. Introduction:

Developing democracies like India, which has a neo-federal structure; need a more inclusive political process where citizens of all backgrounds and identities may participate. This is why the Panchayati Raj Institutions (PRIs) system of democratic decentralization has existed for a long time in this nation. Because women make up a significant section of India's population, their involvement in grass-roots politics is critical to the country's democratic government's success. As a result of their long-standing social marginalization in the male-dominated Indian culture, the subject of their involvement arises. Because of this, they were immediately granted constitutional protections and seats reserved for them in legislative bodies, government agencies, and educational institutions run by the government once the Indian Constitution was drafted ^[1]. The primary mechanism of gaining or withdrawing consent in a democracy and the rulers are rendered responsible for the rule is "participation." Whereas a select group of political thinkers such as J. S. Mill, Rousseau, and Bentham has emphasized the importance of citizens participating in politics on a wide range of levels, "The lifeblood of a participatory democracy is the direct and indirect engagement of people in public affairs," as Inman, R. P., & Rubinfeld, D. L. (1996) ^[3] put it. The term "political participation" simply refers to how a country's inhabitants participate in the election and the formulation of policies.

The goals and demands of the people may be conveyed in several ways, one of which is via political engagement. Generally, the word "political participation" denotes those volunteering work in which citizens of a community participate in choosing rulers and creating public policy, either directly or indirectly. Voting, gathering information, having conversations, and meeting, organizing strikes and protests, and engaging with politicians are examples of these actions.

Women make up a significant portion of society's human resources. Therefore their position and participation in various societal, economic, political, and cultural endeavors must be considered. Even though women make up a large percentage of the population, their role has been undervalued, and the government's development initiatives have only contributed to the marginalization of women. It is a well-known truth that Indian women continue to struggle for equality of treatment and involvement in development, notwithstanding constitutional and legal guarantees. A prevailing socio-political reality is the subjugation of women to males in the family, the workplace, and politics. "Grounded on the force," the relationships between men & women have always been dominated by the

rule of “the stronger.” It has been difficult for an egalitarian society to grow because of the belief that males are naturally superior to women. There are many works by Sharma, R. K. (2021)^[4], Kaur, P. (2020)^[5], Malik, A. S., & Chaudhary, S. (2020)^[6]. Biswal, M. (2020)^[7] discusses this topic.

According to Saito-Jensen, M., Nathan, I., & Treue, T. (2010)^[8], Women’s engagement in Andhra Pradesh politics is minimal despite the legal allocation of seats in village councils for women. Even though they were few, women were there. Women raised no questions in any of the sessions that were attended. However, at the other sessions, the women who attended took an active part in the discussions. The lack of village drinking water and the poor operation of the local elementary school for children, whose instructors arrived infrequently, were among the complaints voiced by female participants. However, the majority of the difficulties identified by them linked to the execution of public programs about women & backward groups considerably enhances the accessibility of marginalized people to political decision making, but this comes to authority such a population of reasonably inexperienced and much fewer politicians, with no confirmation that this occurs at the price of decision-making ability.

According to another study by Eagly, A. H. (2005)^[9], female representatives were subjected to a cycle of male dominance. Most of the PRIs’ female members joined under the persuasion of males, and they performed their tasks following that influence. So, these are the newly established methods for keeping women as puppets in the conventional patriarchal^[10]. Therefore, it is hoped that this work will remove the haze and the realities of women’s engagement in rural politics since it also aims to conceptualize the bottom-line reality, particularly in the backward districts.

2. Literature Review:

Sharma, R. K. (2021)^[11]. Entitled his work “**Societies Perception of in Participation of Women in Panchayati Raj Institutions (PRI).**” The paper described that the Panchayati Raj structure of rural self-government is deeply ingrained in rural Indian culture. The Dharmashastras and Upnishads mention Gram Sangh, Rural Communities, Village Councils, and Local Self Government. When India gained its freedom, Article 40 of the Indian Constitution mandated that the government make efforts to establish the “Village Panchayat.” However, the ‘Village Panchayat’ remained dominated by males. In light of this, the Government of India implemented the 73rd Constitutional Amendment Act 1993, which reserved one-third of the seats in Panchayati Raj Institutions for women. In light of

this modification, more women will be able to participate in rural power politics. Women's involvement in PRI was historically seen as a man's realm, but the Act changed that attitude in rural Indian culture. We're trying to figure out how rural Indian culture has changed its view on women participating in PRI in this study. As a result of various factors, society's view of women's involvement has been shifting a little bit. For empirical research, it is essential to examine whether or not women representatives participate in the decision-making process, even though their percentage of representation has exceeded the quota of reservation, such as recent time in the 2021 elections of the PRI in the U.P. The general public must be made aware of the need of promoting gender equality in all its forms. Society is made up of men and women working together in harmony.

Kaur, P.(2020)^[12]. Entitled her work “**Right to Political Representation and 73rd Amendment Act: The Critical Assessment of Participation of Women in Panchayati Raj Institution in Punjab**”. Malfeasance, muscle power, administrative highhandedness, and political competition damage democracy's institutions. In addition, the Panchayat's female delegates must be more powerful to break with centuries-old practices and norms. In the past, men dominated politics, but this will soon be a thing. The current research shows that women are more enthusiastic and committed to growth than their male counterparts. Women's involvement and representation in Punjab's panchayats are the focus of this article.

Ramya, T., Dandeboina, R., & Bhattacharya, D. (October 2020)^[13]. Entitled their work “**Political Empowerment of Women through Panchayati Raj Institutions in India.**” Changes in the Panchayati Raj Institutions clearly show the political system and decision-making process. To enhance the socio-economic status of women, we must take appropriate steps and actions to empower them. No less than one-third of reserves in the PRIs were granted by the 73rd Constitutional Amendment in 1992. Some states have increased this to 50% in the last few years. The number of women participating in the workforce is rising, but it's not enough. Women's political empowerment is examined in this study, which focuses on Panchayati Raj Institutions in India. The research analyses the causes behind women's low level of engagement and suggests ways to increase their participation.

Zameer, M., Padiyar, G., Bala, M., & Ahmed, M. (2021)^[14]. They have entitled their work “**Political Participation of Women in India.**” To preserve a healthy political system & the well of the people, women take an active part in the country's political activities. Women's political and economic empowerment is essential to the socio-

economic development of emerging nations. It is said that women have been excluded from the political processes in many countries, especially developing ones. Many women have been refused their rightful position in society because of male superiority, based on misconceptions about women's inherent physical and mental inability. Women's political rights are not peculiar to Indian culture, and male supremacy is not. As far as we know, this has happened all around the globe. There were two amendments added to the Constitution: the 73rd and 74th. One-third of seats in rural & urban local governments and the chairpersonship were required to be reserved for women of both sexes under these new rules. Women's roles and responsibilities in India's Panchayati Raj system are the focus of this article.

Jyoti, K., & Sharma, M. L. (2020) ^[14]. Entitled their work “**Training Participation of Women Sarpanches towards Rural Development in Bilaspur District of Chhattisgarh.**” An investigation was carried out in the district of Bilaspur, in the Indian state of Chhattisgarh, in the analytic year 2015-16 to assess the pattern of training and involvement of tribal and non-tribal women sarpanches (Village Head). Following information gleaned from the Zila panchayats office, there were 645 Gram Panchayats, with 336 of them being led by women sarpanches. An undetermined number of the 336 women in charge of panchayats were chosen at random for the research. Tribal (56 women leadership) and Non-Tribal (56 women leaders) participants of the districts studied were separated into two categories. Tools for statistical analysis were used to examine the data. In the study, 21.43 percent and 17.85 percent of the respondents said they needed village development and agriculture training. According to both respondents, training in village development was the most preferred option. One hundred percent of those polled said they had participated in the movement.

3. Objectives of the study:

The following are some of the objectives of the current investigation:

1. To learn more about how rural women engage in various activities, from making decisions to casting their ballots in the PRIs.
2. To find out whether women are aware of PRIs, what they think of them, and how they become involved.
3. It is essential to know how women feel about Panchayati systems in general and how they feel about their participation.

4. To identify the signs that either encourage or discourage women members from carrying out their duties.

Table-1: Sample Structure of the Study

District	Revenue Division	Mandal	Name of the Gram Panchayats	Number of Samples	
Ananthapuram	Ananthapuram	Tadipatri	Chukkalur	08	
			Diguvapalli	06	
			Kavetisamudram	07	
		Atmakur	Pampanuru	06	
			Singampalli	09	
			Vepacherla	06	
		B.K.Samudram	Venkatapuram	07	
			Reddipalli	07	
			Neelampalli	07	
		Garladdine	Illuru	07	
			Kesavapuram	07	
			Marthudu	07	
		Guntakal	Gooty	Yellanur	05
				Bethapalli	07
				Dharmapuram	09
	Pamidi		Anumpally	09	
			Neeluru	05	
			Ramagiri	07	
	Uravakonda		Amidyala	07	
			Mopidi	07	
			Veligonda	07	
	Vajrakarur		Chabala	08	
			Gangikunta	08	
			Ragulapadu	05	
	Kalyandurg		Beluguppa	Jeedipalli	06
				Kaluvapalli	06
				Nakkalapalli	09
		Bommanahal	Elanji	07	
			Gonehal	07	
			Govindawada	07	
		Kanekal	Ganigera	08	
			Malyam	05	
			Rachumarri	08	
		Setturu	Aumpalli	07	
			Chinnampalli	07	
			Idukal	07	
	Total		12	36	252

Source: Andhra Pradesh statistical handbook

4. Sources of Information and Approaches to Analysis:

Primary and secondary data were used in this investigation. The first step in the research process was to conduct a thorough literature review of the subject matter to establish the study goals and strategy. Structured timeframes were used to implement the stratified sampling procedure. Direct conversations were performed with the women of the affected Panchayats.

The Election Commission of India, Government Documents (Govt. of Andhra Pradesh), District Gazetteers, District Census Handbook, and other published literature served as secondary data sources. Andhra Pradesh's political engagement among women cannot be thoroughly studied without focusing on the state's most backward district, Ananthapuram. And the Andhra Pradesh government has separated the Ananthapuram district into three revenue divisions, namely Ananthapuram, Guntakal, and Kalyandurg, for administrative efficiency (Table 1).

At least four Mandals were selected from each revenue division, namely, Ananthapuram Tadipatri, Atmakur, B.K.Samudram, Garladdine, from Guntakal revenue division Gooty, Pamidi, Uravakonda, Vajrakarur, from Kalyandurg Beluguppa, Bommanahal, Kanekal, Setturu.

In addition, three Gram Panchayats (G.P.s) were chosen from each of these preselected Mandals based on the involvement of women in PRIs. Interviews were conducted one-on-one with selected respondents from each Gram Panchayat in turn. The respondents to this sample were chosen at random using a sampling process known as stratified random sampling. Data collected in the field were entered into a database, corrected, and further analyzed using descriptive statistics. Finally, the manuscript came together.

5. Women's Issues in the Constitution and Policy:

Women's engagement in the political arena in India's backward regions like Anantapuramu must be examined before entering the real world. Several amendments were made to the Indian Constitution shortly after it was drafted to ensure that women had the same legal rights as men.

For this reason, India's preamble to its Constitution affirms the notion that all people should have equal access to social, economic, and political justice. India's Constitution

guarantees fundamental rights to all citizens, including women, under Articles 12-35 (Part III, Section 3)^[15] of the Constitution. On equality before the law and legal protection, Article 14 of the Constitution is particularly important. While prejudice based on religion, ethnicity, caste, or gender is expressly prohibited under Article 15, the state may make exceptions for women and children in certain circumstances. Employment in public service is guaranteed under Article 16.

As a result of Article 23, slavery and human trafficking are prohibited. While the Directive Principles of State Policy (Part-IV)^[16] include several essential provisions on fundamental rights, there are also some non-justifiable directives in this section of the Constitution (Articles 36-51). As mandated by Article 51(e) of the Fundamental Duties, Part IVA 42nd Amendment Act, 1976 (Fundamental Duties), the state of India is obligated to foster peace among the people of India and abandon acts insulting to the dignity of women. Women have seats allocated in all levels of government, from local councils up to the Assembly. Women may participate in Panchayat Raj by the 73rd and 74th Constitutional Amendment Acts of 1992 are as follows:

1. No less than one-third of the seats to be filled by direct elections in every Panchayat should be reserved for women, including the number of seats designated for women belonging to the Scheduled Castes and Scheduled Tribes [Article 243D(3)]^[17].
2. To ensure that women hold at least one-third of the chairperson positions in Panchayats at all levels (see Article 243D (4))^[18].
3. No less than one-third of the seats to be filled by direct election in every municipality should be reserved for women, including those designated for women belonging to the Scheduled Castes and the Scheduled Tribes [Article 243(3)]^[19].
4. For the Scheduled Castes and Scheduled Tribes and women, the legislature of a State may, by legislation, allow for the appointment of municipal chairpersons [Article 243T(4)]^[20].

According to amendments made to Indian constitutions 84^[21] and 85^[22], one-third of the seats in Lok Sabha and State Assemblies shall be reserved for women, including those belonging to Scheduled Caste and Tribe. A key goal of all of the Five Year Plans has been to improve women's economic and social position. However, despite all of these fundamental safeguards, their social standing has not improved to a satisfying degree because they haven't yet taken on the role of a full-fledged citizen. Studying women's voting behavior is the only way to understand how they behave politically; therefore, this research aims to do that. The author seeks to determine the degree to which women's political growth has occurred since independence by examining the election participation of women in the Anantapuramu district (Andhra Pradesh).

6. Background in Socioeconomics:

Age, education, caste or social makeup, family type, family size, and occupation all played a role in this case study's examination of the target population's socioeconomic status, which was conducted to understand their circumstances better. Table 2 shows that most women (47.62 percent) who participated in this research are between the ages of 40 and 50, followed by those between 18 and 39 and those between the ages of 51 and 60. (13.49 percent).

Only 38.89 percent of those who participated in grass-roots politics had primary education, while 36.51 percent of women had upper primary schooling. On the other hand, 17.46 percent of women are illiterate or can sign. At the same time, the remainder of the population has a relatively small percentage of women who have completed high school or further.

Table-2: Respondents Socio-economic background

Attributes	Category (N=252)	Frequency	Percentage
Age(Years)	18-39(younger age group)	98	38.89
	40-50(middle age group)	120	47.62
	51-60(old age group)	34	13.49
Education levels	Illiterate	44	17.46
	Primary	98	38.89
	Upper Primary	92	36.51
	High school and above	18	7.14
Caste	General	86	34.12
	Schedule Caste	71	28.17
	Schedule Tribe	43	17.07
	Other Backward Castes	52	20.64
Family Type	Single	225	89.28
	Joint	27	10.72
Family Size	Small	150	59.52
	Medium	80	31.74
	Large	22	8.74
Occupation	Housewives	36	14.28
	Household Worker	86	34.12
	Labour	118	46.83
	Service Holder	12	4.77

Source: Field Survey, 2022.

Some 34.12% of Ananthapuram's women are from the general caste, followed by 28.17% of those from the schedule caste (S.C.), 20.64% of those from the Other Backward Castes (OBC), and the remaining 17% of those from the Schedule Tribe (S.T.) caste (S.T.). Nearly all women (89.28 percent) have single families, whereas just 10.72 percent of respondents had joint families. The majority of women, 59.52 percent, come from small families. Furthermore, only 8.74 percent of the female target population is part of a big family, with the remaining 31.74 percent being part of a medium family. According to survey statistics, women make up 4.77 percent of the workforce (temporary or permanent), whereas 14.28 percent of women are solely responsible for the household. 46.83 percent and 34.12 percent are employed as laborers or domestic workers. Anantapuramu is a backward district, and the socioeconomic background of women who participated in PRIs directly or indirectly is middle-aged and educated only up to the elementary level. However, most of

them are from the general caste, not the fringe segment of society, and most of them belong to small-sized families, and most of them work in the home.

Table-3: Characteristics of Participation in PRI of Respondents

Attributes	Category (N=252)	Frequency	Percentage
Exposure to politics before getting elected	Yes	202	80.15
	No	50	19.85
Reasons behind political participation	Self-estimated	39	15.47
	Relatives in politics	25	9.93
	Husband's enforcement	172	68.25
	Out of curiosity	16	6.35
Number of times contested in the election	Once	70	27.77
	Twice	25	9.93
	Never contested	157	62.30
The pattern of political participation	As a voter	48	19.04
	As a member of a political party	42	16.66
	As a supporter of a political party	12	4.77
	As a campaigner	60	23.81
	As a candidate	90	35.72
Aims of political participation	In search of earning money	24	9.53
	In search of honor and respect	32	12.69
	Social work	62	24.61
	The welfare of women and child	30	11.91
	Neither has specific aims	104	41.26

Source: Field Survey, 2022

7. Participation in PRIs: Some Characteristics:

Table 3 provides an in-depth look into women's involvement in PRIs. Pre-election exposure to politics for 80.15 percent of women is favorable; nevertheless, only roughly 19.85 percent of women never have the chance. According to a new study, more than two-thirds of women engage in politics because their husbands pressure them. However, only 9.93 percent and 6.35 percent of women said that their interest in politics stemmed from their ancestors' involvement. Only 15.47 percent of those who entered politics did so out of self-awareness or, as others may put it, "self-empowerment." According to the exact figure, 62.30 percent of women have never stood for election, compared to 27.77 percent who have campaigned for election for the first time in their lives and the remaining 9.93 percent who have campaigned in elections twice. Political engagement is often seen as adequate, but it's not quite up to snuff in the real sense. According to the data, 37.72 percent of the population engaged in politics by standing for election, 23.81 percent by simply campaigning for different political parties and 16.66 percent by becoming a

political party member. However, just 19.04 percent of the women questioned engaged in politics as a voter. Only 4.77 percent of the women surveyed were not active in the abovementioned categories yet were supporters of any political party. When asked why they wanted to become involved in politics, a large percentage of the women polled (41.26 percent) said they had no clear goal. However, when asked why they wanted to become involved in politics, 24.61 percent of women said it was to do good in the community.

In contrast, around 12.69 percent of women and 11.91 percent of women said that their motivations for becoming involved in politics were the pursuit of social dignity and the protection of women's and children's rights, respectively. Only 9.53 percent of women say they are motivated by money when participating in the political process. There are a few noteworthy aspects of women's engagement in PRIs, although the context is far from perfect, as can be seen from the above.

8. Level of Women's Knowledge Regarding PRIs:

PRIs, such as power, duties, and knowledge, are discussed in detail in Table 4 of the report. Regarding power, 90.47 percent of the women polled had no idea what the judicial system was like; 86.11 percent had no idea what the legislative system was like; 70.23 percent had no idea about the financial 54.36 percent had no idea about the administrative system. Regarding their obligations, 86.11 percent and 90.07 percent of the women who participated in the study were aware of their responsibilities. 78.58 percent of women and 73.41 percent of women are aware of their responsibilities for women and children's welfare and rural education, respectively. Only 3.58 percent of women know about rural electricity; 3.97 percent know about the settlement issue in the village; 13.89 percent know about rural housing; and 24.21 percent know about public health, among many other tasks. Field research has found that women's knowledge standards are not snuffed. More specifically, 78.97 percent of women don't know that they have the right to vote, 71.03 percent of women don't know the modified voting age, 70.23 percent of women don't know the role of MPDOs in PRI, 64.28 percent of women don't know the voting age for women, and 56.34 percent women don't know about the provision of reserved seats for women. However, the fact that 24.61 percent of women do not even know the name of their village's Sarpanch and the time lapse between elections is rather remarkable. In other words, rural women in places like Anantapuramu, economically undeveloped, have a low degree of knowledge of the issue.

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

Attributes	Category (N-252)	Frequency (Percentage)	
		Yes	No
Power	Judicial	24 (9.53)	228 (90.47)
	Administrative	115 (45.64)	137 (54.36)
	Legislative	35 (13.89)	217 (86.11)
	Financial	75 (29.77)	177 (70.23)
Duties	Construction of village roads	217 (86.11)	35 (13.89)
	Maintenance of village roads	227 (90.07)	25 (9.93)
	Village education	185 (73.41)	67 (26.59)
	Women and child welfare	198 (78.58)	54 (21.42)
	Settlement of dispute	10 (3.97)	242 (96.03)
	Public health	61 (24.21)	191 (75.80)
	Rural housing	35 (13.89)	217 (86.11)
	Rural electrification	9 (3.58)	243 (96.42)
	Other rural development scheme	149 (59.12)	103 (40.88)
Knowledge	Name of your GP	240 (95.23)	12 (4.77)
	Name of your Sarpanch	190 (75.39)	62 (24.61)
	Age of casting vote	73 (28.97)	179 (71.03)
	The schedule time gap for the election	192 (76.19)	60 (23.81)
	Contesting age of women(PRI's)	90 (35.72)	162 (64.28)
	Seats reservation for women	110 (43.66)	142 (56.34)
	Provision of political rights	53 (21.03)	199 (78.97)
	Role of MPDO in PRI's	75 (29.77)	177 (70.23)

Source: Field Survey, 2022

9. Participation of Women in Decision-Making Processes:

The amount of active engagement of women in decision-making in PRIs has been studied using a variety of indicators since decision-making is a criterion by which one may gauge the actual empowering situation in any area. For the research of this criteria in this area, many characteristics such as; innovation for decision making, the form of participation; obstacles to decision making; and the attitude of women toward active decision making have been taken into account. Even while there has been some formal progress in women's engagement, it is clear from Table 5 that the level of participation is still far from optimal. Women make up 42.06 percent of decision-makers every time, 28.97 percent of women are rare decision-makers, and just 9.53 percent of decision-makers never asked to participate. 19.44 percent of women are regularly requested to participate in decision-making, on the other hand.

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

Attributes	Category (N=252)	Frequency	Percentage
Innovation for decision making	Every time	106	42.06
	Frequently	49	19.44
	Rarely	73	28.97
	Never	24	9.53
Form of participation	Pro-active mode	42	16.67
	Just as a spectator	40	15.87
	To fill up the quorum	32	12.69
	None of these	138	54.77
Obstacles faced towards active decision making	Male dominance	172	68.25
	Insufficient knowledge	38	15.08
	Non-recognition of opinion	23	9.13
	Others	19	7.54
Attitudes toward active decision making	Ignorance	87	34.53
	Always the fear of criticized	122	48.41
	Mode of ever satisfactory	29	11.51
	None of these	14	5.55

Source: Field Survey, 2022

16.67 percent of female decision-makers, 15.87 percent of female decision spectators, and 12.69 percent of female decision-makers who attend meetings to ensure women's quorum is present. On the other hand, the male predominance in the Panchayati Raj System was an obstacle to 68.25% of the women who wanted to participate in decision-making. According to this survey, 15.08 percent of women believe that they are impeded by their profound ignorance about the decision-making process. Just 9.13 percent believe that their opinion would be ignored. A study of women's attitudes toward active decision-making found that 48.41% of women were fearful of being criticized at some point in their lives. While 34.53 percent of women cannot make decisions, just 11.51 percent of women had the belief that PRIs are always going to be perfect.

10. Findings of Importance:

The following are some of the study's most significant findings:

1. PRI involvement by rural women is advancing at a snail's pace, and the gap between reality and theory is widening. Many women are exposed to the public

before being elected, and their husbands are the primary motivators for their engagement in politics. Still, a small percentage reacts to it as a symbol of feminine strength, which is positive.

2. Though women made up a tiny percentage of the electorate, particularly in PRIs, many emerge as candidates and campaigners. On the other hand, a more significant proportion of women, particularly in economically depressed regions like Ananthapuram, have no clear motivation for getting involved in politics, which helps to reinforce the role of “husband enforcement” in politics. Only a tiny percentage of these women have any expectations for getting involved in politics.
3. Women in Anantapuramu, a disadvantaged region, are somewhat or somewhat less aware than expected, although they are not entirely unaware. When a woman is in charge of a village, she is more likely to be familiar with the administrative and financial aspects. At the same time, she is more likely to be familiar with the building and maintenance of village roads, village education, and women and children’s welfare. When it comes to information, women have an average degree of awareness.
4. When it comes to their function as PRI members, women’s views aren’t always ideal or consistent with their male colleagues. Women are often, if not always, asked to participate in decision-making processes, but their role in these processes is primarily that of a spectator or quorum filler. The majority of women believe that male domination and a lack of information stand in the way of their taking an active role in making decisions. Instead, qualities like ignorance and fear of criticism, in combination or solitary form, are the most significant markers of a negative attitude toward active decision-making.
5. Self-awareness, the increasing trend of female educational attainment, partial training by political parties, and the function of the media are all factors that may encourage women members to execute their tasks. Overtly or covertly, patriarchal culture, male domination, lack of experience, homesickness, and conventional motive can inhibit women from fulfilling their duties.

11. Conclusion:

According to the field reality, women's involvement in PRIs in the backward district of Anantapuramu (Andhra Pradesh) is not as high as hypothesized. Women's knowledge, enthusiasm, and engagement in grass-roots government, particularly in rural regions, are still in the shadows of the old way out, even though some variation in the abovementioned parameters has been observed. The simple inclusion of constitutional protections and rights in political changes is not sufficient in practice; the problem has become more complicated and requires reflection on the part of women first and men second. A fresh vista of thinking, a comprehensive viewpoint of analysis, an objective method, and a reasonable manner of thinking regardless of gender may lead to the perfect goal. Women must acknowledge the factors that bind them collectively and critically. They must strive together to repeatedly turn the misbalanced distribution of power in politics into a fair one. There should be a PRI climate where elected women representatives can adequately represent their constituents. After joining a political system at the grass-roots level, they'll need to be equipped to deal with the new issues.

The last point is that local governments, particularly Gram Panchayats, should actively promote gender equity and women's empowerment, as enshrined in the Preamble to the Indian Constitution.

12. References:

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