

THE ROLE OF WOMEN IN PANCHAYAT RAJ SYSTEM IN CHITRADURGA -A STUDY

LOLAKSHAMMA.B.T.
RESEARCH SCHOLAR
DEPARTMENT OF POLITICAL SCIENCE
CHHATRAPATHI SHAHU JI MAHARAJ UNIVERSITY KANPUR-UTTAR PRADESH
DR.CHATHURVEDI THIVARI
RESEARCH GUIDE

Abstract

Chitradurga features bold rock hills and picturesque valleys, huge towering boulders in unimaginable shapes. It is known as the "stone fortress" (Kallina Kote). The landscape looks much like a mischievous giant's playground, with boulders thrown around, forming silhouettes against the sky. According to a story in the Epic Mahabharatha, a man-eating giant named Hidimbasura lived on the Chitradurga hill and was a source of terror to everyone around. When the Pandavas came with their mother Kunti in the course of their exile, Bhima had a duel with Hidimba. Hidimba was slain by Bhima and peace returned to the area. Legend has it the boulders were part of the arsenal used during that duel. In fact, the boulders on which major part of the city rests belong to the oldest rock formation in the country. As the name suggests, tribes are 'Adivasi' or unique inhabitants, living in the subcontinent from unrecorded time and potentially crashed into the woods by progressively forceful pioneers. Highest tribal women elected in Gonur Gramapanchayat 04 members are belong to ST out of 21 19% belong to tribal women.

Keywords:- Tribal women, Gramapanchayat, reservation, members, tradition, hereditary jobs.

INTRODUCTION

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

It is one of the eight Millennium Development Goals to which World leaders agreed at the Millennium summit held in New York 2000. The charter of the United Nations signed in 1945 is the first international agreement that proclaimed gender equality as a fundamental right. Ever since there had been many conventions, programmes and goals to help humankind by conferring on them human rights which are universal, indivisible, interdependent and interrelated.

According to L.P. Vidyarthi; the tribe is a social group with definite territory, common name, common district, common culture, behavior of an endogamous group, common taboos, existence of distinctive social and political system, full faith in leaders and self-sufficiency in their distinct economy.'

P.G. Krishnan defines "tribe is a social group of simple and kind, the members of which speak a common dialect, have a single government act together for common purposes and have a common name, a contiguous territory, a relatively uniform culture or way of life and a traditions of common descent."

A.B. Bardhan defines the tribe as "course of socio-cultural entity at a definite historical stage of development. It is a single, endogamous community with a cultural and psychological makeup."

According to D.N. Majumdar the tribe is "a collection of families or common group bearing a common name, the members of which occupy the same territory, speak the same language and observe certain taboos, regarding marriage, professions and have developed a well assured system of reciprocity and mutuality of obligations."

Kamala Devi Chatopathayaya defines "a tribe ordinarily has an ancestor or a patron deity. The families or groups composing the larger units are linked through religions and socio-economic functions." In Irish history,

however, the term meant families or communities of persons having the same sur name. In certain other areas of Western countries and certain period of history, it stood for a division of territory allotted to a family or community.

Chitradurga District :

Chitradurga district is an administrative district of Karnataka state in southern India, it is popularly called as Fort city. The city of Chitradurga is the district headquarters. Chitradurga gets its name from Chitrakaldurga, an umbrella-shaped lofty hill found there.

Tradition dates Chitradurga District to the period of the Ramayana and Mahabharata. The whole district lies in the valley of the Vedavati River, with the Tungabhadra River flowing in the northwest. During the British times it was named Chitaldroog. The district was practically ruled by all the dynasties.

Nayakas [Beda] of Chitradurga (1588-1779 CE) ruled parts of eastern Karnataka during the post-Vijayanagara period. During the rule of Hoysala Empire and Vijayanagara Empire, they served as a feudatory chiefdom. Later after the fall of the Vijayanagara empire, they ruled at times as an independent Chiefdom and at other times as a vassal of the Mysore Kingdom, Mughal Empire and Maratha Empire. Finally their territories merged into the province of Mysore under the British.

The district is hilly, with lots of forts and villages. Therefore, it is called as a fort city. The district is bounded by Tumkur District to the southeast and south, Chikmagalur District to the southwest, Davanagere District to the west, Bellary District to the north, and Anantapur District of Andhra Pradesh state to the east. Davanagere District was formerly part of Chitradurga. The district is divided into taluks, namely Chitradurga, Hiriya, Hosadurga, Holalkere, Challakere and Molakalmuru. It is rich in mineral deposits, including gold prospecting at Halekal, Kotemardi or Bedimaradi, etc., and open cast copper mines at Ingaldhal.

The history of Chitradurga has guided by two important Matt's, Raja Guru Sri Murugharajendra and Taralabalu Matt. Jogi Matti highest airforce place in Asia.

Chitradurga features bold rock hills and picturesque valleys, huge towering boulders in unimaginable shapes. It is known as the "stone fortress" (Kallina Kote). The landscape looks much like a mischievous giant's playground, with boulders thrown around, forming silhouettes against the sky. According to a story in the Epic Mahabharata, a man-eating giant named Hidimbasa lived on the Chitradurga hill and was a source of terror to everyone around. When the Pandavas came with their mother Kunti in the course of their exile, Bhima had a duel with Hidimba. Hidimba was slain by Bhima and peace returned to the area. Legend has it the boulders were part of the arsenal used during that duel. In fact, the boulders on which major part of the city rests belong to the oldest rock formation in the country.

In 2006 the Ministry of Panchayati Raj named Chitradurga one of the country's 250 most backward districts (out of a total of 640). It is one of the five districts in Karnataka currently receiving funds from the Backward Regions Grant Fund Programme (BRGF)

According to the 2011 census Chitradurga district has a population of 1,660,378, roughly equal to the nation of Guinea-Bissau or the US state of Idaho. This gives it a ranking of 297th in India (out of a total of 640). The district has a population density of 197 inhabitants per square kilometre (510/sq mi) Its population growth rate over the decade 2001-2011 was 9.39%. Chitradurga has a sex ratio of 969 females for every 1000 males, and a literacy rate of 73.82%.

Taralabalu Math Sirigere place from towards Chitradurga to Davanagere. Sirigere is situated on the Poona-Bangalore National Highway (NH4). It is at distance of 227 KM from Bangalore and is located between Chitradurga (27 KM), the District Head Quarters, and Davanagere (50 KM). It can be easily recognized while travelling on the National Highway No.4 by the presence of an attractive arch on the western side. Sirigere is just 6 KM from this Arch

Chitradurga Taluk

Chitradurga is a Town in Chitradurga Taluk, Chitradurga District , Karnataka State. Chitradurga is Main City for the Chitradurga District It is located 190 km distance from its State Main City Bangalore. The villages in Chitradurga Taluk are Alagavadi, Annehal, Belaghatta, Chikkabennur, Chikkagondanahalli, Doddasiddavvanahalli. Chitradurga. Chitradurga, Chithrahalli, Cholahhatta.

Women empowerment:

Gender equality should not be the concern of women alone, but of all citizens who want to live in a democratic polity and an equitable society. Sure, this cannot be achieved by dedicating one day to the cause. But that one day should serve to re-examine the work agenda towards equality and rededicate every organization to this goal.

Some of the key strategies include

- ❖ Advocacy to protect gender equality through international and national policy reforms and to develop and implement equal opportunity policies. Try also to develop new tools for better analysis and statistics of national and international policy making.
- ❖ Greater access to assets and economic opportunities for women such as access to financial institutions, improved access to water, energy, sanitation and transport. There is also the necessity to reform land and inheritance laws, adherence to core labour standards and develop better family-friendly practices.
- ❖ More equality for women in human development areas such as education and health care. There should not be any barriers to gender education and introduction of policies and programmes to ring down maternal mortality and increase access to reproductive services. This also includes the availability of improved national statistics system to provide sex-disaggregated data across all key social indicators.
- ❖ More participation of women in decision- making and leadership roles through capacity building and other support to women's organizations. Women participation in public life should be enhanced through electoral and other reforms and thus create public awareness by challenging gender stereotypes.
- ❖ Increase women's personal security and reduce violence against women by reforming and strengthening criminal and civil law. Raise awareness about women's rights among judiciary and police jurisdiction. It is also important to organize public information campaigns and improved knowledge and statistics.
- ❖ Advocacy to promote women's participation in government and civil society through civil and public spending reforms to establish and support appropriate government structures. The civil society organizations must be strengthened in advancing gender equality.
- ❖ Promote equality of women under the law by reforming and strengthening civil law, organize legal literacy programmes and training. Capacity building for the police, judiciary and civil society organizations is also vital to promote women empowerment.
- ❖ Reduce gender stereotyping and bring about changes in social attitudes towards women by support to media projects and campaigns, including gender training for journalist programme- makers and create awareness among policy makers and political leaders
- ❖ Gender-aware approaches to management of the environment and women's participation in the development of strategies for sustainable development. Strengthen tenure and common property rights in line with gender equity and ensure that local planning and access to natural resources are gender-aware.
- ❖ Uphold the rights of boys and girls in the Convention on Rights of the child through implementation of the Convention on the Rights of Child and support programmes to eliminate the worst forms of child labour.

PARTICIPATION OF WOMEN IN PANCHAYATI RAJ INSTITUTION

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

Structural Constitution of Karnataka Panchayath Raj

Panchayath Raj in Karnataka follows a three tier structural constitution. It has elected bodies at each level. Panchayath Raj constitutes of:

- The Gram Panchayath at the village level
- The Taluk Panchayath at the sub-district (taluk) level
- The Zilla Panchayath at the district level

Karnataka has 30 Zilla Panchayath, 176 Taluk Panchayath, and 5,659 Grama Panchayath. All the three units of the Panchayath Raj have members directly elected by the people. The government does not have any provision to nominate representatives to any of these institutions.

Karnataka Panchayath Raj Act, 1993

The Karnataka **Panchayath Raj Act, 1993** aims to achieve democratic decentralization especially for the rural areas. Karnataka enacted the new Panchayath Raj Act incorporating all the mandatory provisions of 73rd Amendment to the Indian Constitution.

The objectives of the Karnataka Panchayath Raj Act, 1993:

- Establish a three-tier structure for panchayat system at village, sub-district and district levels
- Elect members to the three tiers through direct election at all levels

- Elect Chairpersons and Vice Chairpersons through indirect elections
- Reserve seats for scheduled castes, scheduled tribes and women at all the three levels
- Conduct elections to all the three levels under the State Election Commission
- Empower State Finance Commission to determine the sharing of funds between the State Government and the Panchayat Raj bodies
- Maintain accounts and conduct audits at all the three tiers of the panchayat system

There has been several amendments to the Karnataka Panchayath Raj Act, 1993 since its inception.

Gram Panchayat

The Gram Panchayat is the basic or lowest level of Panchayat Raj in Karnataka. It has jurisdiction over a group of villages. Gram panchayat represents an assembly of the village elders who are directly elected by the citizens of the village. This panchayat unit is headed by a chairperson who is known as Sarpanch.

The representatives of the Gram Panchayats are elected for five years. While the members are directly elected from wards, the Sarpanch is elected by the members. There are seats reserved for women, scheduled castes and scheduled tribes in Gram Panchayats.

As the name recommends, clans are 'Adivasi' or special occupants, living in the subcontinent from unrecorded time and conceivably collided with the forested areas by dynamically intense pioneers - Aryans being the soonest one to socially oppress them. In order to restrict complete control, clans built up their specific character through endogamy, their cutting model, pursuing and Gender uniformity and strengthening of ladies is perceived internationally as a key component to accomplish advance in all territories. It is one of the eight Millennium Development Goals to which World pioneers concurred at the Millennium summit held in New York 2000. The contract of the United Nations marked in 1945 is the primary global understanding that broadcasted sexual orientation uniformity as a principal right. As far back as there had been numerous shows, projects and objectives to help mankind by giving on them human rights which are all inclusive, unbreakable, associated and interrelated.

Similarly various authors have described the tribes by different nomenclature. Dr. Ghurya named them 'backward Hindhus', Dr. Das and Das rename them as 'submerged humanity'. The other names are Aborigines, Primitive tribe, Adivasi, Vanyajati, Vanavasi, Adimjati etc. In the ancient literature of India such as the Vedas, the Puranas, the Ramayana, the Mahabharata, the tribes appeared as Nishad, Sabarars, Kiratas, and Dasyas. They are believed to be the earlier among the present inhabitants of the country.

Women have been walking on a tightrope since the time they took up leadership positions in local bodies. Women were being pulled in two directions on the one side, by the political party that supported them and on the other side, by the women's organization, which clamored for justice. In addition, women were the problems at home particularly in cases in which their husbands and members of the family were unsupportive of their public role. Political parties have seldom been supportive of women candidates or women's causes. Party directives and the discretion of women representatives often come to clash. Women are reported to be not interested in 'the extremist political attitude where there is a right wing and a left wing and nothing in between'. In , women prefer to keep away from politics due to lack of faith in their own ability and impediments to their effective functioning. In also, women were of the view that they could perform well only with external support, of mentors, friends, and relatives. Strangely enough, it is in less developed countries in Asia that women have taken up, in general, the roles of national leaders, such as Presidents and Prime Ministers.

The existence of socio-economic inequalities in underdeveloped economies is abysmal. These inequalities are mainly due to low rate of development, which is influenced by economic as well as non-economic factors. The latter leads to the inequalities in the distribution of asset, income and consumption and hence causes variations in the standard of living of different sections of society. One such section of society is tribal society. The present study aims to work out the extent of relative as well as absolute inequalities in the tribal economy of the Chitradurga district of Karnataka. The tribal development program were implemented in this area. A new work ethic, development ethos and set of value systems forged to spearhead, energize and mobilize society for management of socio-economic transformation at the grass root level.

It might be useful to visualize the research endeavour sequentially like taking a trip, like moving down a road 'the Road to Research. Figure the author shows and applied way to view the content of this text that helps you consider the research process as a practical sequence of events. You might visualize a research project as a journey where you pass certain landmarks along your way. Every research project needs to start with a clear problem formulation. As you develop your project, you will find critical junction where you will make choices about how to proceed. Consider issues of sampling, measurement, design, and analysis as well as the theories of validity behind each step. In the end, you might even find yourself backtracking from time to time.

The Chitradurga is consisted a backward district in the state, the number of women who are elected to local bodies is more than the mandatory 33.3%. In all there are 1372 [43.46%] elected women members involved in local administration and governance. As per the Human Development Report by the Zilla Panchayath and the planning. Program Monitoring and Statistics Department of the State. In Gram Panchayath there are 1291 women elected members who constitute 42.5% in a total 185 Gram Panchayaths. Of these elected members, 24.55% belong to SC, 21.46% belong to ST, 29.59 % belong to OBC and 24.40% belong to GM.

Suggestions

- Involvement in ladies' versatility and social communication
- Modification in working are and association
- Participation into every single circle of life.
- Utilization in recourses
- Support and presentation from administrative and established side
- Suitable coordination between ladies strengthening and globalization
- Creation of helpful condition for ladies' at working spots.
- Social and instruction strengthening for ladies.
- Role of NGOs and worldwide organizations
- Provision of money for by and large improvement for ladies.
- Avoidance and introduction to inappropriate behavior and abusive behavior at home related issues.
- Coordination in managerial and political reconstruction process.
- Entrepreneurship application for equivalent cooperation at work environment.
- Supportive and positive job of media about ladies strengthening.
- Representation of ladies at better places.
- Health related issues of young ladies and ladies.
- Participation in enrichments and responsibility for.
- Equal family relationship design in the public eye
- Access to credit, information sources and expansion administrations, preparing, and so forth.
- Provision to business, wages and terms of work, and predisposition in division of work and work trouble.
- Permission to family unit, network and state assets: especially nourishment, instruction and wellbeing.
- Entrance to open basic leadership.
- according to the established arrangements, all ladies' ought to get nourishment, water, cover, apparel, wellbeing offices, business backing and administrations for the advantageous survival.

CONCLUSION

In this study, the relevant question will be whether there is anything like 'tribal identity'. In a sense, one can speak of tribal identity in the context of different protective measures for the tribal by the government. That is, the tribal apparently try to project themselves as one vis-a-vis other sections of the society on the various issues of protective

legislation. However, on closer inspection, this 'identity' turns out to be an elusive one. This is the same kind of manipulation by upper class tribal in ethnic symbols and idioms to serve the upper class interest—as one finds it happening among the various castes. In a study of tribal leaders of Chitradurga, has observed that “the (tribal) leaders are more concerned with the interests of their own elite class rather than with those of their constituents.

References

1. Ambalike Hirianna, 'Kadugolla Janapada geetegalu', Institute of Kannada studies, Mysore University. Mysooru – 1978
2. Eswarappa M.G, ' Myasabedaru'. I B H Prakashana Bengaluru – 1982
3. Karisetty Rudrappa, 'Myasabedaru a study of Community', Kannada Sahitya Parishath, Bengaluru-1995.
4. Kalegouda Nagavara, 'Economic setup of Kadugollas' Adivasi Akhyana, Siddhartha prakashana Hosapete-2006.
5. Kalegouda Nagavara 'A study of folklore of a hatti' Ph.D. thesis, Bengaluru University 1984.

