

POLITICS AND WOMEN EMPOWERMENT-A CASE STUDY OF SULLIA TALUK

Abstract

Women's empowerment is a broad concept with many facets that includes a variety of social, economic, and political procedures intended to improve women's status, rights, and opportunities in society. It centers on the notion of developing a setting in which women may take charge of their lives, make wise decisions, and actively engage in the decision-making process.

Keywords: Women, Empowerment, Political, Development.

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I. INTRODUCTION

The movement for the empowerment is a major part of human civilization. It has been the significant social and political development of the closing decades of 20th century. Women constitute almost half of the population have been subjected to the tyranny and oppression of a particular order for centuries and in fact even today. Today among various issues, gender has gained primacy in recent discourses on social analysis because of its spread and effect. Gender inequality is pervasive in various layers of social existence as its hands are spread across various segments of society.

UN observed the year 1975 as the international Women's year. This indicates that UN has convinced that the state of women throughout the world was not good; to give more importance to women, 8th March is observed as the International Women's Day. It is also known as Women Empowerment Day, which aims to improve the conditions of women and provide rights, privileges and justice to the women.

1. What is Women Empowerment?

Empowerment of women implies process by which women's power of self-realization is promoted and reinforced. They develop the capacity for self-reliance, out crossing the relationship of subordination on account of gender, social and economic status and the role in the family and society. It encompasses the ability to make choices, control resources and enjoy participatory relationship within family and community. To achieve such a goals it necessities bringing women into the mainstream of society and also leading social movements to remove obstacles in their progress towards their goals.

2. Dimensions of Women Empowerment: Empowerment of women however touches the multidimensional aspects of

- Equality between sexes
- Enhancement of skills
- Nurturing self-confidence and self-reliance
- Meaningful participation in the decision making process.
- Each of these dimensions is interlinked to the other and has a bearing on each other.

II. WOMEN EPOWERMENT IN POLICY AND POLITICS

Empowerment of women for effective participation at various levels of Panchayath Raj institution (PRIs) has been discussed and debated since its inception. The first concrete measure in this direction taken by Mr. Rajiv Gandhi by introducing 64th constitutional Amendment Bill on local govt. on 15th may 1989. It was defeated by small margin in Rajyasabha. Then it has successfully enacted under the Mr. Narasimha Rao government through 73rd Constitutional Amendment Act 1992 which including 29 items for strengthening PRIs at all levels. The act extremely vested political empowerment of women, SCs, STs. Not less than one-third i.e., 33% of the total membership. These seats may be allocated by recognizing this social status and to have taken concrete measures to draw women into leadership positions and thereby into politics by giving them 1/3 reservation. This ample

opportunity has created far reaching consequences in Indian politics and social life. We cannot make democracy meaningful without the full involvement of women in every sphere.

India has made a legislative support over political initiatives in ensuring participation of women at the grassroots level politics by providing mandatory reservation in local bodies as per 73rd and 74th Constitutional Amendment Acts. Article 51(A) of Indian Constitutional renounces practices derogatory to the dignity of women. Under article 243(D) Clause 1, 1/3 seats in the three tier Panchayat and municipalities, are specially reserved for women including SCs and STs. 1/3 of presidential position in the three-tier Panchayat and municipalities also earmarked to women leaders. This has a statutory effect on the political empowerment of women as it will be from among them the future leaders of the nation will emerge.

Women constitute at least half of the voters, in all countries and exercise their rights to vote in near proportion to men, but in political offers it has not grown in equal proportion even now.

The gulf between women and men participation in political, civil, social and economic shares can be attributed to socially constructed gender roles rather than biological differences. So constitution of India guaranteed rights to equality Article 14, which includes rights and opportunities in the political, economic and social spheres.

Voting is the most basic levels of political participation. Political participation ensures changes in government's behaviour, better responses to citizens needs, reframing from arbitrary, intensive and coercive exercise of power over individual by the state machinery. It can also bring change in attitude among citizens by solving their conflict with the government and allowing them to exercise vigilance over public affairs.

III. PROFILE OF SULLIA TALUK

Dakshina Kannada district consists of 5 Taluks viz, Sullia, Puttur, Belthangadi, Bantwal and Mangalore with two divisions-Mangalore and Puttur (Dakshina Kannada district gazetteer 2001). The total voting population of Sullia taluk is 1,72,168. It has been shared among 41 villages. Among these 27 Gramapanchayats, one town panchayat, 13 taluk panchayats constituencies and 4 zilla Panchayat constituencies.

Sullia taluk consists of different community group with various sizes;

Vokkaliga	-	59,675
Muslim	-	27600
Brahmin	-	26,980
SC	-	18,670
ST	-	8,000
Jain	-	600
Christian	-	6,000
Billavas	-	10,000
Bunts	-	8,590
Others	-	5,600

1. Purpose of the Study:

- To know the hurdles for women's participation in politics
- To analyse problems of women in the active participation in politics
- To know whether the policy of reservation support women to empower or not.

2. Methodology: The present study is based on primary and secondary data. Primary data relating to the basic details of sample of women leaders. These were collected through structured interview schedule for the sample of 80% of women leaders in Sullia taluk. The selection of the taluk was made on the basis of purposive sampling as it is the only reserved constituency in the district. In each tier of local self government, respondents belongs to women leaders were selected randomly. Secondary data gathered from the records of Panchayat, Journals, different books, articles, magazines. Websites were also referred.

Sampling covers all the three tier of local self government and representatives of nagarasabha. The women leader belonging to general, OBC, SC, AND ST category who are from different socio, economic and educational background ; covered in this study.

3. Analysis of the Study: In the field study it is clear that majority of women leaders entering politics with the support of male. According male influence found in their initiatives of the political activity. Besides this most of them after marriage entering in to active politics.

All women leaders viewed that political participation made them bold and created awareness and this in turn empower them to some extent. Only small percentage of women has well political background before they enter into politics. However they did not face problem in the beginning due to their superior position in politics. But the rest did not have any kind of political background before entry. So they actually moved and developed with the support of husband and party leadership.

Present study covered women leaders of three-tier structure of local self government among them those of taluk and zilla panchayat were more educated than those leaders in grama panchayat level. It is closely connected to their active participation and decision making process. Majority of leaders in grama panchayat who got elected through reservation. So knowledge about democracy and rights & privileges were almost less. They performed their role as per the party direction.

It is clear in the study that before entering into politics women leaders were active in social participation either in the club, association or organizations etc., hence it seems to be the relationship between social empowerment which led to political empowerment.

In the study I find that women leaders unexpectedly join politics. It was not their choice. After assuming power they became interested this field of social service, because they felt that anything could be achieved only with power and organization. Hence it made them to curb some social evils like, Dowry, Domestic violence, Alcoholism, women harassment etc, in their limits more effectively.

While interviewing them majority of women leader spoke about the problems they faced in their political development that is women's are victims of political intrigue by male politicians.

All women leaders stressed the need for bringing other women in the main stream of society. And as women leader they gave more encouragement for the development of women community through organizing a training, lecturing, legal awareness programmes etc.,

Majority of women leaders hold the view that women community would come forward only with active social participation and should be bold and aware of legal knowledge. Besides they convinced the women community that while empowering one should not be forget the Indian heritage and culture. It is every one's duty to continue and preserve them along with power and position.

Majority of leaders opined that empowerment should begin first in family itself., them at society. Hence everyone have patience and compromise with family members for maintaining social harmony.

Besides women leader proved to be more loyal and discharging duties and responsibility as well as governance; while asking 90% women leader provided service and help to needy beyond the formal structure and many of them had self satisfaction of such role.

Present study reveal that percentage of women participation in increasing recently compared to earlier. Since the implementation of 73rd amendment Act only limited number of women representatives found in local self government and who were limited only grama panchayat level; even though policy permit. But now good number of women representatives found at all level of local self government. It shows that increasing of women representatives found at all level of local self government. It shows that increasing participation in politics lead to political empowerment.

- 4. Findings of the Study:** In the present study made on women leaders in sullia taluk, I find out women still face considerable handicaps in their involvement in politics for example; inadequate education, burden of reproductive and productive roles, lack of self confidence, and opposition of entrenched cultural & religious views and patriarchal authority.

In my findings about 90% of women leaders performed duties % responsibility in politics as per the councils, as per the advises by their male relatives. But there will be a time when, given this Opportunity and experience, a majority of women will join politics because of their leadership qualities or feminist consciousness. This study highlights the issue that while women to take power and control over resources they are victims of political intrigue by male politicians. It is clear women position in politics is clear that number of participation of women position in politics is just extensive of home.

By the study it is clear that number of participation of women in politics increasing steadily. It seems to be in near future women become empower more.

IV. CONCLUSION

In spite of the empowerment, women representatives are ornamental in nature and political, economic, social consciousness is found lacking among them. They are affected by caste, class, divisions, feudal attitudes, patriarchal nature of the family and village social environment, ethnic and religious separation and like. The elected female representatives are not free from male. It may be noted that political awareness is more among middle & upper class women than among lower class and caste women. Thus the women community is not actually empowered in spite of the 73rd Amendment, which opened the possibilities for women to engage actively in politics.

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