

Role and Developmental Activities of women in Panchayati Raj Institution of Shopian District of Jammu and Kashmir

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Abstract:-The idea of Panchayati Raj is unquestionably Indian in foundation. Panchayati Raj bodies, which are real and useful democratic decentralized institutions, provide plenty opportunities for a huge number of rural people to take real and useful involvement in the progress and democratic decision-making process and to impart in the minds of the rural people a courage of self help, self reliance and self dependence and to obtain the skill in the art of local self-government. Panchayati Raj institutions have been playing a vital role in order to monitor these rural development programmes. However these institutions have been supportive in identifying genuine beneficiary in order to get most benefits out of these schemes. A various number of constraints, hurdles and deficiencies are also to blame for letdown of these rural development programmes. Various issues, aspects and dimensions related to Panchayati Raj Institutions in Shopian district of Jammu and Kashmir are studied in this paper.

Keywords: Women, Panchayati raj institution, Participation, Governance, Awareness

I. INTRODUCTION

Panchayats as establishment of local self government at the town level had its root in old India. A kind of town chamber or a relationship of the occupants of the town comprising of town older folks, panchayats or Gram sangha performed regulatory and legal capacities. We discover reference to Gram sanghas in Manusmiriti, Kautilaya's Arthashastra (400 BC) and the Mahabharata. The present thought of law based decentralization (rustic neighborhood government) is the consequence of Lord Mayo's goals (1870) and Lord Rippon's resolution(1882).The Report of the Royal Commission on Decentralization (1909), and the Government of India Acts of 1919 and 1935 have additionally contributed toward this path. The term "Panchayati Raj" came into utilization after the suggestions of Balwant Rai Mehta advisory group were acknowledged. This committee was set up by the Government of India to ponder the working of Community improvement program (1952) and National Extension program (1953). The advisory group prescribed for the formation of a three level Panchayati Raj System including Gram panchayat, Panchayat Samiti and Zila Parishad at town, Block and District levels individually. The three level arrangement of Panchayati Raj was introduced on

2ndOctober,1959 in Nagaur region of Rajasthan by the then Prime Minister of India Pandit Jawaharlal Nehru. It was trailed by numerous different states in India. A few endeavors were made to get the Bill go in the Parliament to dole out protected status to Panchayats. Bill at last developed as 73rd sacred Amendment Act, 1992 and Panchyati Raj appeared on 24th of April 1993. The 11thschedule was additionally added to the constitution, which records 29 utilitarian territories to be brought inside the domain of the decentralized arranging level. These subjects incorporate Agriculture and Allied exercises, Irrigation, Social Forestry, Village and Small Scale Industries, including, Food preparing, Drinking water, Housing, Roads, Culverts, Education, Women and Child advancement Programs and so on. The Act has given a commonsense shape to Article 40 of the Part 4thof the Constitution which manages Directive Principles of State Policy. Article 40 gives the State will find a way to sort out town panchayats and invest them with such powers and specialist as might be important to empower them to work as units of Self Government

Women establish pretty much than half of the number of inhabitants in any nation. Be that as it may, their association in governmental issues is unimportant contrasted with men. Numerous mental, social and physical variables keep women away from dynamic political contribution. This is valid to the extent the state and national dimension legislative issues is concerned. An equitable nation can't advance if energies of its half populace are worried in the kitchen as it were. In the wake of achieving autonomy Indian constitution guaranteed sexual orientation uniformity through different arrangements and controls. It was assumed that these rights would naturally get converted into political advancement of the women in the nation. The issue of women's investment in legislative issues can't be seen in detachment from the general position of women in a general public however regardless of their huge quality, women possess a minimized position in the political framework.

Panchayati Raj In Jammu And Kashmir:

Panchayati Raj is an indigenous and respected idea in India. The structure may fluctuate, yet the soul has dependably been a piece of India's socio social ethos. Its

beginning can be followed back to antiquated ages where network soul was the fundamental power not exclusively to keep town networks joined together however to assist them with managing neighborhood undertakings autonomously. Sir Charles Metcalfe portrayed them as little "republics having almost everything that they need inside themselves". In the towns the distinctive areas of the network relied upon each other and this common reliance was fortified by age old traditions and conventions. Versatility was constrained as were their needs and yearnings. Since the greater part of these town networks were independent for their everyday needs, the arrangement of self administration helped them stay flawless and independent. These town bodies were the line of contact with higher experts on all issues influencing the towns. Regardless of numerous political changes in urban communities and towns amid the medieval period, the arrangement of nearby government or the panchayats in the towns proceeded with undisrupted. The territory of Jammu and Kashmir has its very own remarkable history to the extent Panchayati Raj is concerned

Objectives:

1. To analyze the socio-economic background of the respondents,
2. To identify the awareness and participation of women in PRI's.

II. METHODOLOGY

The current study has been conducted in Shopian District of Jammu and Kashmir. It is mainly based on primary as well as secondary source of information and data. The sample size is 80. An interview schedule was prepared for the collection of data.

Table: No. 1 Respondents Age

S.no	Age Group	Frequency	Percentage
1	21-35	16	20.00
2	36-45	18	22.50
3	46-55	26	32.50
4	55 above	20	25.00
	Total	80	100.00

While conducting our research work in Shopian about the Role and Developmental Activities of women in Panchayati Raj Institution of Shopian District of Jammu and Kashmir we first of all tried to know the age group of our respondents. However, after collecting and analyzing the data we came to the conclusion that 16 respondents were falling in the age group of 21-35 and after this age group comes those respondents who fall in between the age group of 36-45 and such respondents were 18 in figure. Eventually, 26 respondents fall in 46-45 age groups. Lastly, respondents falling in Above 55 age group were 20 in number.

Table: No. 2 Respondents Category

S.no	Category	Frequency	Percentage
1	General	50	62.50
2	Other Backward Classes	20	25.00
3	Schedule caste	10	12.50
	Total	80	100.00

Now here, the respondents were asked about their category i.e. whether they belong to the General category, Schedule Caste, O.B.C category and it was found that most number of the women's were from the General category, who were 50 respondents from the total number of selected 80 respondents. However, 20 respondents were also found belonging to the OBC category and 10 respondents were from the Schedule Caste category.

Table: No. 3 Respondents Marital status

S.no	Marital status	Frequency	Percentage
1	Married	66	82.50
2	Unmarried	14	17.50
	Total	80	100.00

From the above study it is evident that 82.50 respondents were married and 17.50 percent respondents were unmarried marital status determines to some extent, the emotional security and insecurity of an individual. Those who are happily married tend to be tension free, relaxed, hardworking and ambitious to raise a higher level for the prosperity and happiness of their wife and children. Those who are unhappily married are inclined to be infuriate, fault-finding and do not put their heart and soul into their work. They become emotionally unstable, are opt to brood, and are filled with tension. Those who are unmarried find it difficult, in general, to sublimate their desire for the other sex, and young women in particular. So long as their bloom and youth do not wither, for a suitable husband. In general, marriage is the ultimate way to live a happy life and get the real meaning of life.

Table: No. 4 Family occupation of Respondents

S.no	Family occupation	Frequency	Percentage
1	Business	10	12.50
2	Labour	21	26.25
3	Agriculture	35	43.75
4	Others	14	17.50
	Total	80	100.00

From The above study it was found that dominant numbers of the respondents were reaming engage to the agricultural occupation and their number is 35 while as 21 respondents were doing labour occupation in the district

Shopian however 10 respondents out of 80 were doing different types of business and remaining 14 respondents were doing numerous occupations. Hence the above study proves that majority of the people are dependent on the agricultural sources.

Table: No. 5 Are you aware about constitutional and legal provisions on PRI?

S.no	Options	Frequency	Percentage
1	YES	49	61.25
2	ON	31	38.75
	Total	80	100.00

Contemporary era is the world of modernization and competition. By the advancement in mass media people from one corner to the other corner of the world have shrieked and are aware of the day to day happenings and nothing remains hidden. However when we go through the awareness about educational and legal provisions on panchayati raj institution aware in the present world Although, our data also helped us to mask up the above truth and 49 respondents were well aware about the educational and legal provisions on panchayati raj institution remaining 31 respondents were unaware about constitutional and legal provisions panchayati raj institution.

Table: No. 6 Are you agree that women's political participation can be increased by providing good education them

S.no	Options	Frequency	Percentage
1	YES	61	76.25
2	NO	19	23.75
	Total	80	100.00

Out of total respondents 61 reported that women's political participation can be increased by providing good education PRIs and administration, support from government officials would go long way in motivating the women folk to participate in panchayat.19 respondents revealed that they don't feel that. In short the above study indicates education plays a vital role in the development of panchayati raj institution.

III. CONCLUSION

In Indian Constitution, there are arrangements for equivalent rights for all subjects regardless of their social and financial status. Anyway such arrangements exist just in pen and paper for many financially and socially weakness individuals in India particularly SC's, ST's and Women. In

India women are in much most exceedingly terrible position than men not just as far as sex proportion, education rate, work constrain support, future, yet in addition regarding their survey to control structure which controls and aides the advancement projects of a general public. Since access to political chances and investment in political basic leadership process are vital parts of capacity and self-sufficiency, separation in this appreciation prompts wastage of women's ability and effectiveness which are important for all around advancement of the nation. One of the three factors utilized in the development of the. Women should be engaged with basic leadership process so as to get their requests the national plan. So as to guarantee strengthening of women in political field, the issue of reservation of 1/3rd of the seats for women in grass root dimensions of the associations was taken up by various women's associations and social masterminds. Individuals may do legislative issues over these decisions yet a man living in some remote rustic territory of our state has casted a ballot just to guarantee he shows signs of improvement streets, power and water. In this round of legislative issues, it is the Aam Aadmi getting sandwiched; one side who instructs him to blacklist the races and another plays governmental issues once he takes an interest in the races. What the power merchants holding dissimilar perspectives need to answer is whether there is whatever other alternative that without having foundations like Panchayats, Municipal Councils or Assemblies that Jammu and Kashmir can be administered? Who will control the Government offices/associations? Who will offer compensations to Government representatives? How the peace be kept up? By what means will our schools, universities and colleges work? Who will develop the streets? We need such foundations with the goal that we run our inner organization. The accomplishment of the panchayats in Kashmir has natural legitimacy and long haul consequences for our solidarity .The foundation of Panchayat must be made amazing yet the control ought to pursue each such arrangement of intensity.

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