



Role Of Woman In The Politics Of Bharatpur District

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Abstract

The study aimed to find out the women's representation at the local governance level. The paper is a qualitative analysis of participation and challenges of women in local Government in Bharatpur Rajasthan. This study explored the factors that facilitate women's success to political and participation in local level governments. This study was based on Interview methods, focus group discussion and key informant interview. The primary information was collected from the 9 elected women who told the story of the journey to political participation and present status at different local level governments. This study was limited within only Bharatpur district Rajasthan.

Majority of women lack resource and knowledge of their rights have to face corrupt political culture and double burden of family role that restrict their effective participation in political processes. Inclusion Policy is the good practices that help advance women's representation at the local level.

The role of family and political parties helps in supporting women's engagement in local politics. The factors to women's political participation that they are mainly linked to low levels of female literacy and training, traditional gender role and stereotypes, low self-esteem. Women are subject to strong discrimination coming from deeply rooted patriarchal attitude and practices. There is a widespread belief that the public space is not meant for women and that by nature they cannot be good leaders. These perceptions are stronger in local level politics, making it hard for women to contest and take up leadership positions. The women's participation in local level government has been done to reduce or improve barriers and to analyze the political improvement of women.

Keywords: rajasthan govt. Women Political Participation.

Introduction

Bharatpur- The 'Eastern Gateway to Rajasthan', was founded by Maharaja Suraj Mal in 1733 AD, it was once an impregnable well fortified city, carved out of the region formerly known as Mewat. The trio of Bharatpur, Deeg and Dholpur has played an important part in the history of Rajasthan. The place was named as Bharatpur after the name of Bharat, the brother of Lord Rama, whose other brother Laxman was worshipped as the family deity of the Bharatpur. The legends say the rulers Laxman's name is engraved on the state arms and the seals. Bharatpur is also known as 'LOHAGARH'. It is bound on the north by 'Gurgaon' district of Haryana, on the east by Mathura and Agra districts of Uttar Pradesh, on the south by Dholpur and Karauli, on the southern west by Jaipur and on the west by Alwar, all in Rajasthan. There is a forest called 'GHANA' means dense forest within a distance of about 5 Km. from District Head Quarter which remains green during the rainy season. Bharatpur Ghana's plan was prepared in 1896 by the State Engineer for driving and confining the wild cattle in the dense forest with 250 species of migratory birds during the monsoon season and 'winter' season, which is famous all over India and world for being a great sanctuary of birds.

Bharatpur, Eastern gate of Rajasthan, is situated between 26° 22' to 27° 83' North Latitude and 76° 53' to 78° 17' East Longitude. It is situated 100 meters above the sea level. It is 184 km. away from Delhi in South-East. Northern Border of the district touches district Gurgaon of state Haryana, Eastern Border touches district Mathura, Southern Border touches district Agra of state Uttar Pradesh and district Dholpur of Rajasthan. It touches district Dausa in south-west and district Alwar in the North-West.

Bharatpur is accessible by road from Agra (55 km. or 34 miles) and Jaipur (185 km. or 115 miles). It is 1,207 km. (750 miles) from Mumbai on the broad-gauge line of the Western Railway. All important places of Bharatpur are connected by roads.

Bharatpur experiences quite variations in its seasons. It is quite hot in summers and very cold in winters. In the summer season (April to June), the maximum temperature escalates to as high as 49° C, making the heat quite unbearable. The minimum temperature, on the other hand, comes down to somewhere around 27°C. Due to this reason people prefer to stay away from the bird sanctuary around this time. Monsoons, which start around end-June or early-July, bring some respite from the extreme climatic conditions of Bharatpur. During the arrival of the rains, the average temperature in Bharatpur comes down to quite an extent. However, the humidity is around 70% to 75%. Winter starts falling at Bharatpur in the month of October, where the maximum temperature falls down to about 27°C. The minimum temperature is noted to be somewhere around 3.5°C. Fog and mist is a normal feature of the weather in the month of January.

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local government with deconcentrated power and functions. In 1947 the tenure of the local bodies was run out and these were handed over to central government bureaucrats until 1950 to run the overall administrative and development activities at the grassroots level. Nonetheless, the bureaucrats were hardly able to deliver the local level services such as drinking water, electricity, local infrastructures, agriculture, sanitation, health, education, disaster management, and preservation of the environment

woman social and economic status has a special impact on their electoral participation political participation was found to be higher among woman of higher social class (caste) and economic classes while this participation was extremely low among woman of lower socio economic class how ever in the last few year the role of woman as voters in election has increased in various election held in many states woman are voting equally with man while at many places they are voting more than man part from this woman are also becoming autonomous regarding their political choice but this trend is also seen more in urban areas and educated woman in bharatpur district till 2015 the contribution of only two womans among whom shreemati shanti pahadiya and Krishna kondra deepa have traveled from parliament to legislative assembly and have also held ministerial posts shee mati shanty phadiya was an M.L.A. from wear vidhansabha from 1980-1984 and 1998 -2003 who was from congress party and has also been a rajya shabha M.P. FROM 10 april 1984 to 9 april 1990 shanti phadiya is an india politician and she was a rajysabha M.P. from rajasthan she has farmer M.L.A from wear bharatpur in the rajasthan legislative assembly she was a politician of Indian national congress similarly the contribution of krishnakendra ddepa from nadbai has also been important she has also been elected as a member of the legislative assembly from nadbai from 2003-2008 and 2008-2013 she has also been the tourism minister and has been an active contributor in the field of politics she was also elected 2013 to 2018 thus she has been elected to the legislative assembly for the third consecutive time thus she has also been the nagerpalik chairman from bayana bhusawar wear nager woman have also contributed as panchayat samiti members

Materials/Data

The data collection technique for the study was only based on primary sources. The primary source are used a life history approach that was supplemented by documentation. The study used a semi-structured interview, which allowed our respondents to engage in an in-depth narration of their lived experiences in political participation. The role of the researchers was to listen, record and probe further into areas that needed clarification or where more information was required. The life narratives were preceded by some closed-ended questions that probed into the pre-determined background factors that are historically assumed to be main participation and challenges in local government to leadership.

The respondents' socio-demographic information were mentioned in the tables which was kept in the Annex. The analytical procedures were based on textual interpretations and descriptions of the real-life experiences of the respondents. During the data collection process, the interviews were conducted in respondent's ease places under the guidance of the researcher. To monitor and control the quality of the text, the researchers cross checked the filled paper and the transcripts while listening to the tape recordings. In addition, the transcripts were translated into English by the researchers themselves. The data were sorted into different themes and systematically analyzed to identify issues emerging from the discussions and to interpret meanings under various thematic areas.

Methods

This study was a qualitative study that explored the factors that facilitate women's participation and challenges to political participation in local level governance. This was primarily based on the primary information collected from the interview and key informants. The 3 elected local level government failed by women in our study were taken from a list of all women members from the Bharatpur rajasthan website. They were asked to analyze the various outcomes on women's in political participation. Information's were manually tabulated. The simple statistical tool was used to analyze different the informations where necessary.

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Results

Two separate FGDs were carried out with elected women representatives to understand and identify the underlying issues as an elected representative, socio-cultural context, challenges faced and their need to effectively function as a local government representatives. Key Informant Interviews were conducted with a select group of representatives that responses from a woman key informants sheds some light into there as on why many women representative sare unabled to contri teasmuch as they could.

Challenges Faced by the Elected Women in Local Level Government in bharatpur

Women are underrepresented in local government in rajasthan However, recent years have witnessed an increasing awareness of women's productive roles, mobility, and their contribution to development. Ever since the first world conference on Women in Mexico 1975, gender issues have increasingly become a predominant theme of the

worldwide development issues.

(A) Family

The respondent told that "by custom, a patriarchal social system exists in Rajasthan. The life of women in Rajasthan is therefore dominated by this social system. Such a system upholds a rigid division of labor that controls women's mobility, roles and responsibility, and sexuality". Likewise, another participant stated: "Women have the primary responsibility to look after children and seniors in the family. Therefore, women who have young children without family support find it difficult to travel and stay long hours. I am lucky that my children are grown up and married. However, my parents are old enough, and I am the prime caregiver. When I am away, I depend on other people to look after them (Interview). Similarly, a participant said: *If the family or partner does not provide support that is quite a problem for women. Otherwise, women have children from their first marriage.* It is seen that partners or husbands of women are criticized negatively from people; that puts pressure on relationships. A successful woman needs to find a partner who is happy to do all household issues. Traditionally, a woman in Rajasthan derives her status from her family. Her role includes the maintenance of her family as a social institution and as an economic entity. Most importantly, through child bearing and child rearing, she ensures the existence of succeeding generations. Increasingly, however, women's roles, responsibility and mobility are changing due to persistent poverty and the gradual erosion of the familial umbrella of support.

(B) Patriarchy

The society of Bharatpur is based on class and gender divisions. The division of social space and the difference in behavioral norms between men and women are rigidly maintained. The family, which constitutes the basic unit of social control, sets the norm for male and female roles. Within this system, the father or in his absence, the next male kin is the head of the household.

As a result, both decision making powers and economic control are vested in hands of men. Furthermore, the family operates through a clearly defined to inherit their fathers property in favor of brothers or in the event of inheriting property, pass control to their husbands or sons. In both cases, the man gives protection to the woman in return for control over her property, thus directly reinforcing a patriarchal tradition.

A) Gender discrimination

The Mayor and Deputy Mayor are women in this Jilaparishad. The encouragement of family is an important factor for women who want to join politics. The balance of work and family commitment is very difficult; in the society many women see the juggle of having a family and entering local government as too complex and give up the idea of entering politics (FGD 2). One participant also talked about the demands of maintaining a work/family balance: *Politics is a continuous job; you have to make time for the people important in your life. I do not have any child. How we try to manage time for my partner*

In the society many families end with divorce because of lack of time for family (Interview).

Another participant noted the lack of childcare facilities: "Women, especially young women do not join politics due to lack of support from family and lack of adequate childcare facilities. I had a child, daughter at home and the role of childcare and a supportive mother. Many women lack access to these facilities. Lack of childcare facilities is a big issue for women that keep them outside the job market and politics

Some key informant interview respondents made it clear that there is a prevalent attitude among men representatives that their elected women peers are treated as "quota leaders," A key informant from Bharatpur stated: "Women leaders are motivated and should engage in competition, without reservation (quota)." It is unclear if the key informant was expressing personal beliefs or was quoting what the wider public thought of the issue. Another woman stated: "There is a strong way of saying men are better in making decisions and women are better in household works". These key informant interviews gave opinion that patriarchy continues to be a powerful force against women participation in politics.

Participation in Local Level Governments by the Elected women Representative Participants were asked about their motivation for becoming a political candidate. The main reason given by the elected women representatives in our country was involvement with student politics and/or community activism for the betterment of the society in general. Among the 3 local representatives in Bharatpur out of 2 elected women in local level government, twenty were involved in student and union politics, and one were engaged in community activities. On the other hand at the level in Bharatpur, fifteen women became involved in politics as a result of being motivated with the social activities, and another fifteen were engaged in social justice in community activities. Others inspired the political unions of eleven women participants. Ten participants identified gender discrimination and bullying in Nepalese politics as an impediment to women's participation in politics. One participant remarked: "Conservative attitudes, sexism, flirting is still in practice among the political parties and faced by the women."

There is a male politician of the opposition who in the public forums often gives attacking and harassing remarks against me. So now, whenever, I have any programme with him, my office makes sure that he speaks before me so that he cannot then criticize my speech. The main problems for the women representative in discharging their duties while in office. 2 women (65) had said that lack of education is the major barriers for less number of participation of women in local government. Education is the strongest factor influencing women's control of their own destiny. Women are furthermore poor in a scene because of lower educational achievements and the prevalence of social norms that severely restrict their freedom of movement in the public place. There for they do not show interest participating in local government activities. 15 women respondents (24.5%) reported that patriarchal system of Rajasthan was one of the major factors.

The ideology and practice impacts in different ways on the lives of women wherever they are.

These types of attitudes become so embedded that they are taken as normal. Even where there is supposed equality, these attitudes tend to prevail in the society. The society enforces rules and laws in such way that affect the self confidence of women, limit their access on resources and information and thus keep them in a lower status compared to men. Although women have equal political rights to participate as voters and representatives, in reality they can be actively discouraged to do so (Interview). All FGD participants, including the elected men representatives, were quick to identify mass communication training, skill development training, leadership development training, administrative training, planning and budgeting training, and legal training as ways to improve their understanding and performance on such issues. The participants mentioned capacity and skills constraints as the primary obstacles to effective empowerment of elected women representatives. There was also a general understanding that it is important to bring more women into mainstream politics and their views and opinions need to be accounted for in the decision-making process.

All the participants mentioned the intimidating nature of politics as a serious impediment to the participation of women in politics. According to a participant: *Politics is aggressive. The aggressive character of the work, the look of Parliament on our nightly news is like a bear pit, and many women do not want to work in such an environment*

A ward member also made a similar observation: Politics is an area of confrontation, and it is an aggressive place. Women do not like aggressiveness and avoid it. A party interviewee listed the "brutal" nature of politics along with factors identified as collectively making politics a "man's game." According to her: *Politics is still a man's game and quite hard for women.* Politics is time-consuming, brutal, demanding, needs sacrificing the family life that many women cannot afford (FGD 2).

The Focus Group Discussion participants had expressed similar sentiments about not being able to leave housework, being forced to wear veils to cover their heads, and not being able to participate in community decision making as factors that hindered women participation in local level politics. Therefore, the key informants concluded that Nepali women in some

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