Chapter-V

SUMMARY AND CONCLUSION
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The objective of the study is to find out the political awareness and political participation of women in Guntur district of Andhra Pradesh.

In general, through the available materials it has been found that in the vedic period, the position of women was much better. Women enjoyed greater freedom in social, religious and political field. However, women played a significant role in the family and in the society now. In the Buddhist period women enjoyed social economic and religious freedom. But it has been found that they did not enjoy much of the political freedom. In the epic period, women played a significant role in the political field. Women went to the battle fields along with their husbands to fight against their enemies. But in the later days, it has been found that women were restricted by many conditions of the social evils like child marriage, sati and dowry system. However, they were abolished from the society by the social reformers. But still the dowry system is playing an important role in the society.

In the British period, various Legislative measures came into existence and gave more property rights to women. Since Independence, the Constitution has given special rights to women like fundamental rights, Directive Principles and Reservation of seats in education and employment for women. The right to
equality of status and equal opportunity in education, public employment and participation in political life were guaranteed to all citizens by the Constitution. So women, today have begun to see things differently. Women’s rights have made an impression on women themselves and they have suddenly realized that marriage is a two way business and if they do not get as much as they give well, they can just stop giving and opt out. And that is true of most urban marriages especially in the Guntur district, because in science women are more and more participating as man’s equal and co-worker. Women have made good soldiers; good pilots, teachers, clerks, professors, doctors, lawyers, police women and they are capable of doing any work. but every woman should realise that she can perform service to the state in more vital and more honourable fields.

The women of the country cannot afford to shelter behind the walls of her home, caring only for her family. In this nuclear age, the efforts of both men and women are needed especially to preserve international peace. By their very nature, women are the givers and preservers of life. It could be, that through their increasing influence on so many countries they may help to solve some of the world’s outstanding problems - the need of the backward nations and the securing of world peace. Events are moving with great speed. Old order is giving place to new. Changes are needed not only in the political but also in the economic, social and religious outlook. For about one century and a half, India had been under British control, the result of this was that the concept of women
in our society changed altogether. Prior to independence, most of the women were enjoying the privilege of education and employment.

It has been observed that there is an increased awareness amongst the women of Guntur district of their rights and they participate more actively in various fields. One can find casteism also in the district. It has been found that literacy rate is high in the Guntur district. Women have been given freedom in the town. Educational facilities are available in the district. There are number of educational institutions, hospitals, factories etc. It has been found that women are more aware of education.

They are aware of educating their children and though the unemployment problem is there it has been solved by the educational institutions and private convents. Women are in a good position in the district. Even the status of women in the district is high. Most of the women are educated and they are occupying good position and status in the family and also in the society. They work in the offices, colleges, schools, convents and Banks, Municipality. Women’s organisations, Associations, clubs and trade unions are functioning in a variety of ways from collective decision-making to hierarchical structures. The very basic structure of society seems to have altered catering, as it does, to the needs of women to enjoy equal status in society. It has been found that rich and middle class women are interested in politics more than the poor women and what is responsible for this is the economic problem. So women must be given
more economic freedom. The right to property of women should come into existence in practice.

There are many religions in India. Even in Andhra Pradesh, there exist multi-religious groups. The majority of the people are Hindus. Among the Hindus, Kammas and Reddis are dominative in politics of the State. There is a rivalry. Since Independence, Congress (I) had been ruling the State. But in 1983, the Telugu Desam Party came into power. The Telugu Desam Party was undoubtedly much influenced by Films, Radios, Television and newspapers, which no doubt, helped the party a great deal to come to power in 1983. Quite a high percentage of the women respondents know the names of the Chief Minister, Prime Minister, President, MLAs, and MPs. They are able to identify the political parties to which they belong (The Tables percentages have already been given in the previous chapter). The majority of the respondents were able to mention the political parties, political leaders and also know the symbols of the political parties.

Most of the respondents are willing to make their children participate in politics. Education paves the path for political elitism and develops political skills. Education is a strong force in modernising an individual which in turn results in a better political participation. Political interest and political participation are related to education. Political awareness and political participation are interconnected. In fact, socio-economic factors also have
something to do with the political participation of women. Those whose economic position is high are able to participate in all the activities. Low income position results in low participation in politics.

The district ranks first in the State in the production of milk and also its products like butter and ghee. The district is rich in poultry accounting for 10-12 lakhs according to the livestock census of 1991. Pig rearing is carried on a fairly large scale in the district. Guntur is surrounded by many villages. This town is the centre of activities for many villages which are situated around that town. From nearby villages people come for educational, medical, economical and for other purposes. There are some associations in the field of transport and communications in the Guntur district. The Southern Railway Employees Sangh, Guntur (1954) and the Railway Mutha Workers' Union, Tadepalli are the two registered associations of railway workers functioning in the District. Besides these organisations, branches of the Andhra Pradesh Road Transport Corporation Workers Union are also functioning in the district. Women are the members of these Associations. Women are taking active part in these associations.

At present, factories like the Glucose factory, ceramic jars factory exist in the district. Mills like Rice Mill, Jute Mill, Dairy Milk farm also exist. There are workers union and staff union in these factories and mills. These unions exist for the betterment of the workers especially women.
There are Trade Unions, like National Employees Union, National Mazdoor Union in A.P. Road Transport Corporation, Staff and Workers Federation, Workers Union in Railways, Dairy Milk Farm, Jute Mills, Factories existed in the Guntur district. Women are actively participating in the unions to achieve their rights. Through their participation over the years, they have achieved their goals.

There are Rukmini Samajam, Durgabai Yuvathi Mandali. They are of women and working for women. They are recognized Mahila Mandalas. Hundreds of women work in the Associations. They are helping poor women — i.e. providing the sewing machines, Annadanam, giving charities. There are sewing centres called Nehru sewing centres. DWCRA groups are functioning on sound lines in the district. They are getting loans from the Banks, getting gas stoves in instalments. These groups make toys, clothes, surf, puddings and other things. They are giving free coaching to other women. These are all for the welfare of the women. These Associations and groups are working for the uplift of the women. The members of the Mahila Mandalas have taken recently a procession against the evils of the dowry system. Some of them cited, the case of a death in Bhimavaram and Narasaraopet. Most of the parents and husbands allowed women to participate in the procession.
Clubs like Potary club, Lion's club, Rotaract Club, Innerwheel Club and Interact Club are engaged in serving the women. They are recognized by the Andhra Pradesh Government. The Rotary Club is serving at the International level. These clubs are running 'old age homes' to help the old and poor women. They are giving free medicine, spectacles, books, conducting debates and giving prizes, polio drops for children and other things. By Aksharadeepti Pathakam they are educating women. They are conducting meetings every week and making women gain knowledge in every field. In conclusion, it may be said that the aim of all Associations, groups, unions, clubs is to help women and uplift them. Women are actively participating in all the activities. When there is a problem like dowry deaths or harassment by her husband and in-laws all the Mahila Mandal Unions participate in the processions against such evils. Eye camps, Blood Donation camps were conducted by them. By conducting Elections in Mahila Mandals they are giving training to women about politics. They discuss matters regarding General Elections, MLAs, MPs, Ministers and how they are ruling, what they need and still what the Government has to do for women. After discussing they are sending letters to the Government. So it shows that indirectly and directly these women are encouraging other women to participate in politics and helping them to learn many things and be active women in politics. By writing letters to the Government women have a say in making decisions of Government. Now-a-days women are very much interested in knowing what is happening in the Guntur district, Andhra Pradesh and in the
centre especially in their village. A majority of the women voted in the recent Lok Sabha and Assembly elections. Women are not innocent now-a-days in the villages as in the olden days. It shows that women's political awareness and participation is high in the Guntur district.

The main concern of this study is about the political awareness and political participation of women in Guntur district, Andhra Pradesh. The major findings of the study are: Well educated women have attended public meetings discussed important political matters. Even with regard to participating in activities to affect political decisions of local, state and national nature it is the educated who have influenced the uneducated and undereducated. The educated voted more in elections.

Employees are more interested in politics. Especially officers are having a higher level of interest in politics than housewives and labour. Housewives are also having interest in politics.

The high income group participated in politics more than low income group. High income group is having high level of political interest.

Age group 30-40 and 40-50 highly participated in politics. Married women have a higher level of interest than unmarried women and widows. Then unmarried women show greater interest in politics than widows. So married and unmarried women are having political interest more than widows.
Majority of the respondents encourage their children especially their daughters to enter into politics. This is another evidence of politicization.

A majority of the respondents have expressed party preferences. The Telugu Desam Party is the most popular party. Majority of women in Guntur district are very much interested in Telugu Desam. They are giving first preference to Telugu Desam Party and the second preference is to Congress party.

Majority of the respondents were found to possess feelings of civic competence in the sense that they would resort to at least one of the eight courses of actions suggested to them. It is the more educated persons who have more civic competence. The professionals, business women, industrial workers have higher level of civic consciousness.

Educated, professionals high income group, 30 to 50 below age group, Hindus are having higher level participation in Mass-Media.

Quite a high percentage of the respondents know the names of Chief Minister of Andhra Pradesh and Prime Minister of the country, their MLAs, MPs and are also able to identify the political parties to which they belong. 80% of the respondents were able to identify at least one leader from each party. Most of the women are members of Associations and unions etc. It may conclude that
exposure to Mass-Media depends on an individual's level of education, occupation, income, marital status and age.

In this study, research had asked the respondents about their attempt to influence Local/State/National decisions. The majority of women claim to influence local decisions and some of the women influence decisions of the State Government and some respondents claim to influence national decisions. In this study, one can find that as the level of education increases there is an increasing tendency for exposure to all the three institutions of Mass-Media. As for occupation, one can find that excepting the labour group mass-media exposure is quite high. It may find that the level of income has a positive association with exposure to mass-media. The low income groups record the lowest percentage in all the three media. The married respondents use the three media much more than the unmarried and widows. One can find the younger generation is more exposed to the media than the older. Other castes are somewhat better in reading newspapers than Hindus. Hindus too are reading newspapers.

It is also interesting to note that education, income, age, marital status, political information, party identification affect the women's political participation. People may expect that woman is 'Abala' so women's political participation is low but in the past and to some extent even today women have exercised considerable political influence but now by the political questions they made it clear that they are having political awareness and political participation.
Women are participating directly by voting in the Lok Sabha and Assembly elections, indirectly by taking part in the parties, Associations, clubs and Trade Unions. So women regularly use their position as social workers to encourage women to come out of the four walls of the house and to participate in politics.

Education had brought a new self-consciousness in women. Mass Media also is helping women to participate in politics in the Guntur district.

In the Guntur district, Hindus form the majority. Caste groups are divided in Andhra into major categories: (1) Upper class groups like Brahmins, Vysyas, (2) The middle class groups like Velama, Raju, Reddy and Kamma, (3) The backward classes like Kapu, Telaga, Golla, Balija and others. (4) Scheduled Castes and Scheduled Tribes like Mala, Madiga, Vaaldera, Yanadi, Erukala etc. Among them, importance is given to Kammas and Reddis in Andhra Pradesh especially in Guntur district. These two castes are more aware of politics than other castes.

A majority of them voted in the Lok Sabha and Assembly elections. Majority of them are having political awareness and political participation. Most of them are members of the parties, associations, clubs and Trade Unions. There are many educational institutions. Majority of them are employed. Economically Kammas and Reddis are having high status in comparing with other castes. But the dowry evil is high in these two castes. Even in Naidu caste,
women are getting political information by the discussion about politics in the family and also outside with the friends, neighbours, and mass-media. In Telugu 'Eenadu' and Vaartha (newspaper) are doing good work which in influencing women. The Radio and the Television are the other factors that influence women. Women are aware of knowing politics not only local, state and central and also at the international level. Women are show interest in religious matters. Majority of the women say that there are some changes in the Gandhi's and Rajiv Gandhi's rule and in Rama Rao's rule and N. Chandrababu Naidu's rule.

Since Independence the constitution has given special rights to women like fundamental rights, Directive Principles and reservation of seats for women. The right to equality of status and equal opportunity in education, public employment and participation in political life were guaranteed to all citizens by the Constitution. So women, today, have begun to see things differently. Women's rights have made an impression on women themselves and they have suddenly realized that marriage is a two way business and if they do not get much as they give, well, they can just stop giving and opt out. Women are more and more participating as man's equal and co-worker. Women have made good soldiers, good pilots, teachers, clerks, professors, doctors, lawyers, police women and they are capable of doing any work. But every woman should realise that she can perform service to the state more vital and more honourable than anyone.
No doubt, the Government is striving to gear up woman's education and also no doubt that woman's condition has improved after independence. But still some social, political and economic obstacles are hampering woman's education in the towns. Still there are women who are not educated and who are facing the problems in society. So everybody should realise the importance of education as well as their place in the society.

According to the major findings, the income groups have been classified into three: 1) the Employees, 2) Housewife, 3) Labour. According to these findings, more employees and housewives are participating in politics than Labour. It shows that the rich and middle class people are participating more actively in politics than the poor and the uneducated. Seventy two per cent of the women officers and 50 per cent of the women housewives are interested in politics. 25 per cent of the women coolies take interest in politics. Marital status has been classified into three. (1) the unmarried, (2) the married, and (3) the widows. According to the findings, married and unmarried women are actively participating in politics, but not widows. Among the married and the unmarried, married women are more interested in politics than unmarried women, 78 per cent of the married women and 32 per cent of the unmarried and widows are interested in politics. Age groups are divided into five. The age groups between 18-50 are more actively participating in politics (69 per cent); than the other groups (22 per cent). It can be said that young women are
interested in politics but not old women. There are many religions in India. Even in Andhra Pradesh there exist multi-religious groups. The majority of the people are Hindus. Of them Kammas and Reddis are participating in politics; and not the other castes. Caste domination is high especially in the district. Caste feeling also is high in the district. There is, as has already been noted, competition between Kammas and Reddis. A great majority of the respondents expressed their opinion about the party. their first preference is the Telugu Desam party. Next comes Congress (I). Since Independence, Congress (I) had been ruling the State. But in 1983, the Telugu Desam Party came to power. N.T. Rama Rao's Telugu Desam party is undoubtedly much influenced by films. Radios and newspapers, no doubt, helped the party a great deal to come to power in 1983. Quite a high percentage of the respondents know the names of the Chief Minister, Prime Minister and the President of the country and also the Members of Legislative Assembly and Members of Parliament. They are able to identify the political parties to which they belong. The majority of the respondents were able to mention the political parties, political leaders and also know the symbols of the political parties.

Politicisation is a process by which a person acquires political position, power, social and economic status through politics. It facilitates the upward movement of the individual in the society by virtue of his political position. Most of the respondents are willing to make their children participate in politics.
At present, that is, after Telugu Desam party came into power; a political seat in the elections was contested by a larger number of persons than before. This is one of the effects of Politicisation. Women are classified into four groups on the basis of their educational attainment. 1) Illiterate, 2) Those who have primary education, (3) Those who have high school education, (4) Those who have University education. (1) Illiterate-23 per cent, (2) Primary education 42 per cent, (3) High School education 65 per cent, University education 73 per cent are interested in politics.

With the help of major findings, it has been felt that women are enjoying social, economic and religious freedom. But it cannot be said that everybody is enjoying the good position and status in the town. The majority of them are in good positions and status and they are aware of politics and also actively participating in politics. It has been observed that there are also illiteracy, unemployment problems, male heads have supremacy at home in the district, so if some women are in a good position and status it is not enough for the development of our country. So there should be encouragement for the woman in the town to participate in all the activities. What we need in our country is not merely an amendment to the constitution insisting on equality for men and women; but a new education which will really bring it about or to use pedagogical terms, a new orientation and technique of education especially political education, so that all education is shaped towards mutual
understanding and appreciation between men and women. Women are not ruled by Law but by customs, traditions and maleheads especially in the case of poor and uneducated women. So women must be educated with regard to their position and status in the family and society so as to make them believe that they are no more the weaker and inferior sex. Women should develop self-consciousness and self-assurance. They should be provided with better facilities for the sake of their children by the local, state and public institutions. A girl should be made to understand that this is for her own development. It is necessary that she goes out of her home; meet the world, influences it, and is influenced by it. She should also be made to realize that economic independence facilities bringing about sex equality and that if a woman is economically ignored, she can never claim an equal status with a man. One must create social patterns and conditions of personality growth from which a democratic and human political expression will flow. One must conduct the debates and padayatras to make them politically aware. If the woman in the district takes one political issue more seriously, studies the more consciously and tries to vote more intelligently, she could change the history.

Women have always been accused of talking too much and gossiping. It is natural for women. But they should try to change themselves and try to spend the time in a political way like attending for more political meetings and discussing politics and participating in social activities. The right to vote, to be
eligible for elections and to hold all public offices and exercise the public functions should be enjoyed by women on equal terms with men at the local, national and community levels. Special drives should be undertaken to encourage the increased participation of women, community and youth development programmes, and their access to related training for leadership in those programmes. In order to increase the participation of women as well as others under represented groups in the political systems of each country, nationwide contributions of a minimum flat sum could be included in the existing system of taxation to help with regard to the campaign expenses of all political candidates. One must help women to organize for a most effective participation at all levels of the political process especially from the local to national and international level. In the voting system the defects like exploitation of the illiterate by money should be removed from the society. Everywhere in India especially in Guntur district money is playing an important role in the elections. Works of women writers need to be encouraged in the Universities and in other institutions.

However, it has been found that the interviewed are very active. They are taking part in political meetings, discussions and study groups, demonstrations etc. They make financial contribution to the political parties. The majority of the women have voted in the elections. The political awareness and political participation has grown among the women when the Telugu Desam party came
into existence. It has been found that, since independence one caste domination has been there in the district and also in Andhra Pradesh. From the beginning Congress (I) was ruling the state until 1982. At that time, the Reddi caste was dominating the state. At present, Telugu Desam is ruling the state. Hence, Kammars are dominating the State. There is always competition between these two castes. It has been observed that the ratio of female to male candidates fielded by all the parties (especially Telugu Desam and Congress (I) party) is high and women are playing the supporting roles as vote banks in campaigns and also representing themselves at the inner decision-making levels. Woman's knowledge of political affairs is better; However, this study is concerned with the study of "Women's Political Awareness and Political Participation (in Politics)". From the above major findings, one can conclude that women are very much aware of politics and also their participation is of a considerable degree and level in district, Andhra Pradesh. The stridency obviously reflected the grand experience of women across the globe in recent years.

Women in India today are agitating at the doors of Parliament, demanding reservation for 33 per cent of the seats. The issue at stake here is more complete than it may seen. It is not only a question of a few more or a fewer women in the corridors of Parliament and legislatures but also a response to the fact that a large section of society has historically been denied its legitimate share in the exercise of political power, power that ultimately determines its
destiny. In this demand for reservation, women are also raising their voice against a system which has consistently denied them space by harnessing the forces of tradition in order to marginalise their role. After all, what is democracy if 50 per cent of the population have little or no say in it? To ignore such demands is to fail to understand and come to terms with the forces of history. History will judge this epoch on the basis of access to power of other marginalised sections of our social and political system. This will unleash a corresponding tension to rectify imbalances as did earlier struggles within our social system. Reservation of seats for women in Panchayats has shown that it has tremendous implications, not merely in terms of the number of women entering the public arena and holding public office, but also in terms of the social, economic and political impact that these reservations have had for the total system. It is for these reasons that women are increasingly demanding political roles for themselves. They recognise that constitutional guarantees do not ensure effective participation and that these cannot ensure political equality. Hence the need to gain entry into political institutions and in the functioning of the state, and to share control over the power the state exercises. This alone would lead to a situation where women are able to reverse the existing situation which has consistently been against their interests, and bring about the necessary changes in policy and the social structure so as to ensure a more equitable and humane order.
The role of women's participation in elected bodies should not be undervalued. Elections are after all a forum for self-Government and democracy; they are significant in drawing the attention of the nation to the problems and needs of disadvantaged sections. The manifestos, campaigns, promises made by individual candidates, track record and future course of action of political parties are indicative of national concerns as well as mandates for action. Proper selection of candidates in an election is vital if this representative democracy is to function in the interests of a majority of the population that is depressed and disadvantaged. Hence, opportunities for participation at this level are significant for the adoption of policies and measures for women's development. Democracy does not and cannot operate by proxy. Women, who form a major section of society, have increasingly come to feel that their interests have not been adequately represented thus far, and they have rightly deduced that this may be because they have not worked effectively within the political system and political parties as a pressure group demanding representation in adequate numbers.

One must create and develop a greater understanding of the problems and needs of all sections of women not merely of our own class. It is necessary to develop forum for discussion and dissemination of women's issues. Women must be helped to assert their voice in decisions that affect their lives as well as of the nation as a whole. This means helping them to organise for a more effective participation at all levels of the political process. In my view, unless this
participation is strengthened right from the level of the village and the locality through women's organizations, committees, unions or panchayats, women's role and status in the process of political decision-making and society as a whole will become increasingly marginal.

The inferior status conferred on women by men is accepted by women as a natural happening. This is the mental slavery of a woman which needs strict treatment. To reach the mass of women and all of us will have to work hard taking out *padayatras*, meetings, seminars. Big funds should be made available for these programmes by the state and the central Governments.

Proper educational facilities must be provided. Education must be made compulsory for all the children. Economic position must be strengthened. Government must take steps for regularising the wage system and should see that all the workers are paid properly. Men should encourage women in all matters. Equal rights must be provided for women. Men must feel that their women also have equal feelings. Equal freedom must be given to them.

In order to increase the participation of women as well as others under represented groups in the political systems of each country, nationwide voluntary contributions of a minimum flat sum could be included in the existing system of taxation to help with regard to the campaign expenses of all political candidates. Women's level of education and the nature of their occupation,
affect the extent to which they themselves can participate effectively in political
and economic life. Some people say that as far as women are concerned, religion
and caste considerations appear to have greater influence on their voting
behaviour than party loyalty. This must be removed from the minds of the
people.

The right to vote to be eligible for election and to hold all public offices
and exercise the public functions should be enjoyed by women on equal terms
with men at the national, local and community levels. Governments should
establish specific quantitative targets to increase the number of women in public
office and public functions at all levels, including policy-making, and special
efforts should be made to meet them. Such special efforts could include the
following: (1) The official stand towards equal political participation of women
should be reaffirmed and widely publicised. (2) Special Governmental
instructions for achieving a fair representation of women in public office should
be issued and Government departments dealing with personnel questions
should compile periodic reports as the number of women in the public service
and the levels and areas of work. (3) Drives for the recruitment, nomination and
promotion of women particularly to fill important positions, should be
undertaken until equitable representation of both the sexes is achieved. (4)
Educational and information regarding all activities should be undertaken to
enlighten the female electorate on political issues and on the need for their active
participation in public affairs. Newspapers are a powerful means of communication and help to create political awareness.

In the successful implementation of various developmental programmes for women's participation from different walks of life is a pressing need which can be achieved by spreading of education, teaching of civics and periodical lectures, organising public relations work, mobilising popular support through voluntary organisations, setting up of a large number of ad-hoc committees for general and specific purpose etc. The social welfare department also can play a vital role not only in providing training but also in the formulation of policies and programmes of women community development and welfare. Adult education centres for women also should be established. In the field of education, the Government should introduce compulsory education upto 10th class. Health care of the women should be undertaken by arranging periodical check ups including dental camps as preventive measures.

Women should improve in:
1. Participation in political and other decision-making processes.
2. Participation in International cooperation to strengthen peace.
3. Education, equal opportunity in employment, health care etc.

With education and social awareness taking deeper roots, women are coming out of a traditional occupation and making a substantial contribution to the socio-economic dent of the country. The educated woman is the greatest asset
to today's society in so far as she can inculcate the right values in the coming generation. Though women's social and economic status is far better, today than ever before, one has to trudge the wary way, for miles ahead before one can say that the goal is in sight. The greatest plus factors are the growing importance given to women's education, increasing awareness among women of their own rights and a great social awakening that women can no longer be treated as second rate citizens.

The 20-point Programme of the Central Government must also take cognizance of the 15 point Programme of the State Government headed by the Telugu Desam Party under which slums should be improved by providing roads, drains, schools, lights and water facilities. Then only can labour women also take active participation in politics.

When the Telugu Desam Party came into existence, it was found that, since Independence one caste domination had been there in the district and also in Andhra Pradesh. From the beginning, Congress (I) was ruling the State until 1982. At that time, the Reddi caste was dominating the State. At present, Telugu Desam is ruling the State. Hence, Kammas are dominating the State. There is always competition rivalry between these two castes. It has been observed that the ratio of female to male candidates fielded by all the parties (especially Congress (I) and Telugu Desam Party), is high. Women are playing the supporting roles as vote banks in campaigns and also representing themselves at
the inner decision-making levels. Women's knowledge of political affairs is better. However, this study is concerned with the study of 'Women's Participation in Politics'. From the above major findings, one can conclude that women are very much aware of politics and also their participation is of a considerable degree and level in the Guntur district.

Women have changed and are changing, but men are yet to change. Perhaps it may be irrational to expect a group that has enjoyed power legitimately for hundreds of years to suddenly recognise the unfairness of it all and willingly surrender their power in the cause of justice and fair play.

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