CHAPTER - 3

RESEARCH METHODOLOGY

Scientific research may be defined as a scientific undertaking which by means of logical and systematised techniques aim to—

(i) Discover new fact or verify and list old fact.

(ii) Analyse their sequences, interrelationship and classical explanation which were derived within an appropriate theoretical frame of reference.

(iii) Develop new scientific tools, concepts and theories which would facilitate and valid study on human behaviour.

An accordance to Vimal Shah "Research is the plan of the study and as such it is planned in every uncontrolled as well as controlled and subjective and as well as objective. In his publication entitled, 'Design in Social Research', has said that 'Design is the process of making decision before the situation arises in which decision has to be carried out. It is a process of deliberation and delay to words bringing on expected situations under controls.' P.V. Young has said "that the design results from controlling general scientific model into varied research procedure." (an) accordance to E.A. Suchman "Research design represent a compromise between the many practical consideration that go into social research. A research design is not a highly specific plan to be followed without deviation, but rather a series of guide post to keep one in the right direction. Freed N. Kerlenge has said "Research design is the
plan structure and strategies of investigation question and control variance.

Social Research:

Methodology in social research is an integral part of research, it is acceptable that identification as well as solution of all social problems lies in extensive and proper use of social research methods. Those methods help in providing theoretical framework narrow down the range of fact to be studied.

There are various definitions which have been given for the term social research. Each such term aims at discussing the function and scope of social research. P.V. Young said "social research is the systematic methods of discovering the new fact or verifying the old fact, their sequences, inter-relationship, casual explanation and the natural law which govern them". Redman and Morey said "social research is systematised effort to given new knowledge". Stephenson says that "social research is manipulation of things, concepts or symbols for the purpose of generalizing to extent current and verifying knowledge wether that knowledge aids in the construction of a theory or in the practice of an art".

In Websters International Dictionary, research has been defined as "a careful and critical enquiry or examination in seeking fact or principles, diligent investigation in order to as certain something". Social research in other words discovers new fact and discovers the old ones. It does not aim at finding the ultimate truth.
but help in understanding and classifying the behaviour of individuals in society.

**Justification of Research Problem:**

Scheduled caste refers to a particular section of Indian Hindu society, which is socially, politically and economically deprived since last thousands of years in India. It is basically a statutory term and consist of a large number of deprived castes. The term 'scheduled caste' was first time introduced in the 'Government of India, Act 1935' to mean such castes, races, or tribes which correspond to the classes of persons formally known as the "depressed classes".

According to 'Scheduled Caste Order 1936', 450 castes were scheduled in nine British Indian Provinces. In 1996 total number of scheduled caste in India were 1091. According to 1991 census report the population of scheduled caste was 138,200,00.

Uttar Pradesh is a major state of India. Near about 22% population of state belongs to scheduled castes. Three tier Panchayati Raj election complicated between 5th June to 23rd June of 2000. A large number of scheduled caste persons acquired the formal power in panchayats.

**Many of the village studies contain detailed account of Scheduled Castes under the aspect of change. Bertrand Cohn (1955) gives an interesting vivid account of the changing status of the "Chamar" of Madhopur of U.P. Epstein (1962) reveals in the study of two village in Mysore, that the provision of the reserved seats for untouchables**
in the village panchayat does not mean to them, as they are still dependent on their peasant masters. The institution of Panchayati Raj is likely to quicken its pace of politicization. The village panchayat election become an arena of conflict between the Harijans and the “clean castes” (Vilay Kumar 1989). In view of Hosiyar Singh (1997), 73rd constitutional Amendment Act, will create tension between upper caste and scheduled castes.

It is an important fact that developmental process should be supported by the local organizations and not necessarily by government authorities and the like Panchayats, co-operative, youth or women’s organizations are required to be strengthened to play the leading role in developmental process of rural society as a whole.

So there is a need to inquire the changes in rural politics and power structure. The proposed study have been conducted (with) keeping the following objectives in mind.

**Objectives of the Study:**

1. To know socio-economic background of scheduled caste village Panchayat Pradhans: There is social hierarchy in the scheduled caste on the basis of caste, occupation, economic condition etc. So majority of scheduled caste pradhans belongs to which particular section of society?

2. To know how they (Pradhan) get success?: All the methods adopted by the Scheduled Caste Pradhans for winning the election.
3. To analyze changing inter-caste/intracaste relationship after implementation of 73rd Constitutional Amendment Act: Since a long time power was in hands of upper caste peoples, now power has been shifted to scheduled caste peoples, so what changes are occurring in rural social structure i.e. within the scheduled castes and with the other castes.

4. To measure the extent of Scheduled Castes Pradhan Participation and co-operation with P.R.I’s | Are they (Scheduled Castes Pradhans) participate in meeting and other activities related to Panchayati Raj, within the village and out of village and how they co-operate with other officials and bureaucrats of Panchayati Raj, as members of village Panchayat, Block Pramukh, Chairperson of Zila Panchayat, B.D.O., V.D.O. etc. So performance of Scheduled Caste Pradhans is inquiry of this objective.

5. To find out whether Panchayati Raj Institutions have served as instrument or agent of upliftment of scheduled castes: Basic aim of reservation for scheduled castes in Panchayati Raj Institutions is participation in decision making and in the developmental plans of the grass root level, so what type of works are being done by the scheduled castes pradhans for the upliftment of scheduled caste persons, or his caste follows.
SAMPLE AT A GLANCE

No. of G.P. 

- Meerut (19)
- Kharkhoda (34)
- Jani (42)
- Rajpura (45)
- Rohota (37)
- Sardhana (38)
- Sarurpur (29)
- Daurala (43)
- Hastinapur (42)
- Mawana (45)
- Machra (42)
- Parikshatgarh (49)

No. of SC's G.P.

- Meerut (4)
  - M-1: F-3
  - M-3: F-2
  - M-6: F-3
  - M-7: F-3
  - M-5: F-3
- Kharkhoda (5)
  - M-4: F-3
  - M-2: F-2
  - M-5: F-4
- Jani (9)
  - M-6: F-3
  - M-5: F-3
- Rajpura (10)
  - M-9: F-3
  - M-8: F-3
  - M-5: F-3
- Rohota (8)
  - M-9: F-3
  - M-8: F-3
  - M-5: F-3
- Sardhana (7)
  - M-9: F-3
  - M-8: F-3
  - M-5: F-3
- Sarurpur (4)
  - M-9: F-3
  - M-8: F-3
  - M-5: F-3
- Daurala (9)
  - M-9: F-3
  - M-8: F-3
  - M-5: F-3
- Hastinapur (9)
  - M-9: F-3
  - M-8: F-3
  - M-5: F-3
- Mawana (8)
  - M-9: F-3
  - M-8: F-3
  - M-5: F-3
- Machra (8)
  - M-9: F-3
  - M-8: F-3
  - M-5: F-3
- Parikshatgarh (10)
  - M-9: F-3
  - M-8: F-3
  - M-5: F-3

Abbreviations:
- G.P. - Gram Pradhan
- M - Male
- F - Female

Note:
- Total No. of Developmental Block = 12
- Total No. of Gram Pradhan = 465
- Total No. of Scheduled Caste Gram Pradhan = 91
- Total No. of Scheduled Caste Female Gram Pradhan = 37
- Total No. of Scheduled Caste Male Gram Pradhan = 54
- No. of Studies Gram Pradhan = 80
Area of Study:

Meerut is a commissioner of Western U.P. The District constitutes of fertile irrigated land. There are 3 Tehsiles and 12 Development Block which consists 473 villages. In totality there are 465 Gram Panchayat and 93 Nyay Panchayat. The total population of District is 21,44,550 in which 13,43,458 are rural and 801,092 are urban. In total population 1,65,120 are SC, 8,68,315 are O.B.C. and rest are General. The literacy rate of District is 62%, out of which 70% male and 54% female are literate.

Out of 465 Gram Pradhans 91 belongs to Scheduled castes. The proposed research was based on the all scheduled castes Gram Pradhans (91). at the time of conducting research 80 S.C. Gram Pradhan have been interviewed for collecting the information related to research problem. The remaining 11 Pradhans have not been found after approaching several time.

Techniques of data collection:

This research is exploratory in nature. The structural interview scheduled focussed group discussion (F.G.D.) have been used for collecting the information by the Scheduled Caste Pradhans. Case study method is used in the research to authenticate our information.

Sources of Data:

(1) Primary Sources– Interview schedule, F.G.D. and Case Study.
(2) Secondary Data– District Statistical Offices, DPRO office, Libraries etc.
- **Terms and Concepts: Explanation**

The concepts and terms related to rural politics have been used in the present study, as follows:

**Leadership:**

The importance of leadership in every walk of organized social life, needs no explanation. It is more important in the context of Panchayati Raj Institutions because explicitly one of the significant objective in instituting/reviving them was to develop proper leadership suited to development needs of the country.

Commenting on the 'Role of leadership', Ittiza Khan (1968) states "leaderships thus since qua non u, success in all human activities but in a democratic system, particularly at the lower levels it assumed greater significance and wider proportions."

Leadership is quite necessary to influence people to co-operate towards a common goal and to create situations for collective response.

From other angle, the success of Panchayati Raj Institutions depend largely on the quality of leadership available at the grass root levels. Political development and democratic growth depend on the local leadership and upon its functioning in the Panchayati Raj Institutions.

Ordway Tead (1935) Comment that "Leadership is the activity of influencing people to co-operate toward some common goal which
they come to find desirable."

As regard 'leader' - any person who is more than ordinary efficient in carrying psychological stimuli to other and is thus effective in conditioning collective resource may be called a 'leader'.

**Types of Leadership:**

Weber, however, argued that the stability of social system depends on acceptance by followers of the right of leaders to exercise control. This implied legitimate authority; and Weber (1922b) defined three types, all which share a prominent position is sociological analysis of leadership. The first type is 'Charismatic authority', according to which leaders are thought to be endowed with extraordinary, sometime magical powers. Chrisma on the part of a leader elicit obedience out of awe. It is illustrated in its pure form by the prophet, the warrior hero, and the great demagogue. Second, 'traditional authority' appertain to those who possess the right to rule by virtue of birth or class. The traditional leader is obeyed because he or members of his class or family have always been followed. Its pure type is illustrated by certain patriarchs, monarch and feudal lords. The third type, 'legal authority', applies to those who hold leadership position because of demonstrated technical competence. Legal authorities act impersonally, as instrument of the law, and they are obeyed impersonally out of a sense of duty to the law.

**Leadership in Rural Setting:**

Leadership in the villages had traditionally been enjoyed by the
rural elites who were generally speaking aged and moderately educated belonged to the higher castes, had links with the external authorities and who had own land. "Land" being the principal source of subsistence, becomes crucial in determining the rural stratification system and power structure. Those who own and control land, use it as an instrument of power and domination over those who are landless. Rural elites have always been owners of the 'privileged' plots of land. The village authority structure worked in the form of rule, domination, influence, control, or even in its most ugly and naked manifestation, i.e. in the form of application of brute force or physical coercion.

**Dominant Caste:**

M.N. Srinivas (1959) have used the concept of 'Dominant Caste' for analysing the rural power structure. He had listed seven elements of dominance numerically superiority, economic status, political power, ritual status, western education, modern occupation and physical force. If all these elements are conjointly found in given castes, it is said to be decisively dominant.

S.C. Dubey (1968) criticized this concept and felt that the community power structure can be better understand in reference to dominant individuals, dominant factions and their complex organizations.

The dominant individuals are also called 'key persons'. According to R.K. Ommaya (1970) these key person or dominant individuals form 'power pool' in rural setting. The concept of power
pool is employed to refer to all the persons involved in power arena.

Vijay Kumar (1989) reported that, in the rural setting there are some selected families which provide (constituents) for Panchayat elections. Such families may be called “leading families” or “dominant families” and have attributes leading to dominance like big lineage and physical force, economically well off position, education, modern occupation, at least one member of the family having sufficient leisure to take part in politics, link with a political party, and problem solving capacity. These families provide a good recruitment ground for leadership in the village.

Concept of Faction:

The rural politics is characterized by the factionalism both within and across the boundaries of caste. Levis (1958) defines “faction as a small cohesive group which is the locus of power and decision making.” The study of factionalism is vital in understanding the functioning of the village community, especially its leadership pattern, channels of communications and its balance of power.

According to Yogesh Atal (1979) an event in the village community is not on end in itself, nor could be said to be a fresh beginning. It is either a progenitor of series of event, or a link between them, or at least a reference point for subsequent event. One gives rise to group alliances of the factional type in conflicting situation.

Factionalism create tension and conflict between the villagers. F.G. Bailey (1969) studied ‘dola-doli’ i.e. conflict between factions in
Bisipara in Orissa state. He found that factions largely matched descent division within the lineage. Each faction also included some lower castes member. The leaders of the factions performed 'brokerage' tasks alike for his dependents of other castes and his caste followers. He helped them in dealing with outsiders and protected them if attacked by the other factions or indeed, by anyone. Bailey pointed out that the most interesting feature of 'dola-doli' is its recreational quality. Factions play the game very much within the rules. They did not take their quarrel outside the village by bringing suits against one another in the government organizations. His description yields that factions are multi-caste alliances and kinship, economic dependence and other socio-economic relationship form the basis of factional membership.

The transformation of power:

There is need for understanding the nature of factions and caste alliances when rural community power gets transferred from dominant caste to the landless caste such as Scheduled Caste (Vijay Kumar).

Andre Beteille (1969) has shown in his study, that power transfer from Brahmins to the non Brahmins but in both the cases land plays an important role. However, Vijay Kumar (1989) found in his study of four villages of Western U.P., land has been insignificant in the transfer of power for those enjoying ritually high status and belong to landowning castes to the landless scheduled caste. Yogendra Singh (1969) found in six village of Western U.P. where zamindar power was declining while the lower and lowest castes showed a tendency
to acquire power.

Vijay Kumar (1989) concluded in his study that, the transformation of power create a tense situation between the upper and lower castes of villages.

Concept of Action-set:

A.C. Mayar propounded the concept of "Action-set" in 1966, to understand the phenomenon of quasi-group. He used this concept in the study of Dewas Municipal election in Madhya Pradesh.

When an actor or an ego mobilizes the voters through his linkages and establishes relationship with other persons for the accomplishment of a temporary purpose like getting success in election, he develops an 'action-set'. Ego (contestant) and his supporters form group which Mayar call 'action-set'. This action-set does electioneering work for the candidate. Mayar and Halmstrom consider 'action-set' as a colectivity, initiated by the person or some time a small 'core' to accomplish a temporary purpose like winning a election. The membership of the 'action-set' is taken on some bases and these bases are classified into two types ideologica and transactional.

Sachidanand (1973) found that in tribal areas, 'action-set' play a more important role than in no-tribal areas in mobilizing voters support.

A.K. Lal (1980) found 'action-set' among the Harijans. He states that educated Harijans form the 'core' of these action-sets. The role
of the members of these action-sets is to deliver benefits to the favor seekers. They constitute an important organizing force of the community. Educated Harijan elites are involved both in patronage and brokerage networks. Whenever they have control over resources such as jobs, administrative positions and political power, they provide patronage to their community, where they do not have the resources they participate in the action-set as brokers, to get help from sources for those who need them. Through their action-set the elite are capable of facilitating socio-political unity among the Harijan masses.

Y. Singh's (1993) study of action-set of pradhan in the four villages reveals that family and kinship continue to be the most trusted institution. The pradhans have shown great amount of confidence in their family, and have relied upon them for all purposes relating to the fact.

The 73rd constitutional Amendment Act is the milestone in history of Panchayati Raj Institutions Reservation for SC, ST and women gives a massage to traditional Hindu social system, that change the thinking about weaker section of society.

Since the implementation of this Amendment, Panchayats are constituted two times in U.P. and members of Scheduled Castes are participating in Panchayats Raj Institutions. So some changes in Indian society are in evitable