CHAPTER -I

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The purpose of this study is to examine the political activities of scheduled castes and scheduled tribes with their concern to panchayat raj institutions in Dharwad district.

Since, independence, India has been making continuous efforts to develop its rurality. The community development programme was the first to tackle the problems of rural India in a comprehensive manner. But the community development programme, as it has been observed by Balwant rai Mehta committee could not deliver the desired results. Consequently Mehta committee reached the conclusion that unless people's own representatives at the local level are associated with the administration of community development programme and without people's enthusiasm and cooperation it would not be successful. The committee therefore, envisaged the idea of democratic decentralisation which in its institutional form, is popularly known as panchayati raj system. Thus panchayat raj institutions are intended to work for the realisation and objectives like democratic decentralisation, politisation and modernisation at rural level.

Second five-year plan envisaged panchayat as responsible for village development, keeping the transformation of social and economic life of rural
areas as its goal of development. It says that the rural progress depends entirely upon the existence of an active organisation in villages, which can bring all the people including the weaker sections into common programmes with the help of administration.

The weaker sections of Indian society are classified into scheduled castes and scheduled tribes under the schedules of Indian constitution. The scheduled castes and scheduled tribes have been oppressed through centuries on account of an iniquitous and rigid social order. Their upliftment involves a multi-faceted planned process of socio-economic transformation. This has been sought to be achieved through an overall policy of protective discrimination. This policy consists of legislative and administrative measures designed to benefit weaker sections in terms of education, employment, financial assistance, political representation and protection against exploitation has been assured to enable them to develop in the network of Indian society.

During the course of 45 years of independence, many commissions and committees were appointed to study the conditions of scheduled castes and scheduled tribes and they have suggested number of remedial measures for the development. Although India has achieved political freedom but social and economic equality is still a distant dream. Having won her political independence, India now need to be refashioned into social and political
equality to the scheduled castes and scheduled tribes who have been denied and neglected totally.

Justification For The Study:

Since, time immemorial the scheduled castes and scheduled tribes have been subjected to several social, economic and political discrimination, even though, they constitute a numerically dominant minority group. Their condition remained practically the same till recently. Several attempts have been made during pre independence period to improve their conditions. But these were mostly in the forms based on humanitarian principles. A systematic and organised attempt at a national level was made by the government only during the post independence period by providing constitutional provisions. Several measures have been undertaken to improve their conditions in several fields.

But it has been reported from time to time that the scheduled castes have not been benefited much from these governmental measures and there is no perceptible qualitative change in their social and economic life.

India is the largest democracy in the world. On the eve of independence itself, Dr. Ambedkar said that we should not be content with mere political democracy. This cannot last unless their lies act as the base of its social democracy. In his historic speech he commented thus: "How long shall we
continue to deny equality in our social, economic and political life? We continue to deny for long, we will do so only by putting our political democracy in peril. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political democracy which this assembly has laboriously built up”. Obviously he was referring to the state of untouchables so called scheduled castes and scheduled tribes. Right from the days of independence, successive governments central as well as state have adopted various measures for the upliftment of the scheduled castes and scheduled tribes. Yet, we have not been able totally to banish the evil practice of untouchability and discrimination, which arise out of it. (Gupta R.C, P-251)

This study focuses on different political activities of scheduled castes and scheduled tribe people in connection with the panchyat raj institutions in Dharwad district and also to study the effectiveness of panchyat raj institutions in improving the living conditions of scheduled caste and scheduled tribe people.

Who Are Scheduled Castes And Scheduled Tribes:

People belonging to the last varna namely, the sudra and the avarnas include many caste groups which have suffered social and economic inequity since the ages. Particularly those who were outside the varna system were known as the avaranas or the panchamas or the antyajas. They were external
in the sense that they were required to stay outside the village settlement and they were treated as untouchable. These castes were systematically listed in 1931 census of India. These untouchables in India were officially defined as depressed castes in 1932.

The expression of scheduled castes was first coined by Simon Commission and embodied in Government of India Act 1935. While castes were listed systematically in 1931 census of India, the term scheduled caste was applied to these castes for the first time in the Government of India Act 1935. Until then, they were known as Untouchables, depressed classes. Then government of India published a list of scheduled castes under the government of India (scheduled castes) order 1936.

With the coming into force of the constitution of India, the scheduled castes have assumed certain essential rights and benefits. Under Article 341(1) of the constitution of India, the President of India, after consultation with the Governor (Act 341(1)) may specify "the castes, tribes or parts of groups within castes or races, tribes which shall be deemed as scheduled castes for the purpose of the constitution". However, according to Act 341(2), the parliament of India by law, can include or exclude the above mentioned groups from the list of scheduled castes such scheduled castes can be notified separately for each state. Accordingly, the president has notified the scheduled castes in order called constitution (scheduled castes) order 1950,
the constitution (scheduled castes) part-C states order 1951 and the scheduled castes, scheduled tribes lists (modification) order 1956.

The scheduled castes are socially and economically backward, therefore, the constitution gives special protection to them, under the Article 46 of the constitution. It is the responsibility of the states to promote with special care, the educational and economic interest of weaker sections in general the scheduled castes and scheduled tribes in particular should be protected.

The scheduled castes in Indian society represents the weakest group in the socio-economic structure, whose sufferings, miseries and disabilities can be traced back to thousands of years, when the social institutions of 'varnasrama' and 'caste' were created. The oppressive and discriminative Hindu religious codes have waged an inhuman war on the socio-economic, cultural, educational and political life of the scheduled castes. As a result the scheduled castes have been groaning from their time immemorial under the obsequious Hindu social order. They have become hopelessly a part of the discriminatory social system to such an extent that through their slavish acceptance of the system they have become victims.

The scheduled caste people are untouchables. Untouchability is the unique feature of Indian society. Those castes within the orbit of Hindu religion which were treated as Hindu were treated as Untouchables were listed in 1936 by British government for the purpose of giving these castes
some concessions because of their degraded position in the social hierarchy. They came to be later known as scheduled castes and were called Harijans by Mahatma Gandhiji.

Untouchability and discriminations carried out from it exist in one form or the other in both the rural and urban areas of all the states in India.

Who Are Scheduled Tribes?

History has always been written, until very recent days, from mainstream culture point of view, little is known about the tribals from existing history of ancient India. There are only occasional references to them in epics and puranas that too as 'Rakhasas' and 'Nishadas' with a subhuman uncivilised status. The epics and puranas, in most cases are written in praise of the Aryans by lishas. But it has been accepted by all as to the tribals were the original inhabitants of India whom the Dravidans, the Aryans, the Mughals and the British who in turn conquered, ruled or decided to stay in India, drove them away to hills, forests and infertile lands. Except occasional fight and wars with the dominant groups, they peacefully lived in relatively isolated places often under their own tribal chiefs. It is only under the British rule that the whole India was brought within the control of government; and towards the later part of the 18th century, deliberate attempts were made to bring the tribals and the tribal area within the control of population and development of communication, non-tribals came to live in tribal areas and
began to exploit the tribals, with infiltration of non tribals, who were clever and crafty people, the exploitation of the tribals become a day-to-day affair. When the tribals raised voices, against the local land lords and money lenders who exploited them, they were mercilessly suppressed by the British army. India got her independence in 1947, and till independence less effort was made to improve their life except few occasional attempts by some missionaries. Social reforming organisations like Brahmo samaj, Arya samaj, Theosophical society and by some dedicated individuals like Jotirao Phene key, Mahatma Gandhi and Dr. Ambedkar did worked for their welfare.

It is only after independence the tribals were recognised as the weaker sections of society (scheduled tribe) and the Government adopted planned programmes for their upliftment. Some of the measures include abolition of untouchability, creation of tribal areas and tribal development blocks, legislation's to check their exploitation and reservation of jobs in government and panchayat raj institutions.

**Participation of Scheduled Castes and Scheduled Tribes In Politics**

*A Brief History :

Until early thirties, the scheduled castes had no say in government. It is only after the organised movement of the scheduled castes for sharing political power and social justice under the leadership of Dr. B. R. Ambedkar in early thirties, the British government gave some thought to the problems of
scheduled castes. Dr. Ambedkar demanded separate electorate for scheduled castes in the local self government. The offer of communal award and separate electorate for scheduled castes by British government was opposed by congress and Gandhiji. The congress and Gandhiji thought that scheduled castes would go out of their control if separate electorate was given to them. Therefore Gandhiji went on a fast unto death for the withdrawal of the award. Accordingly separate electorate was withdrawn. As compensating measure with regard to the withdrawal of communal award, reservation of seats was made for scheduled castes both in parliament and assemblies of the states. These states enabled the scheduled castes to get elected under this provisions and thus voice the problems of their community in legislature.

After attaining independence, India adopted the democratic form of government. The constitution of India vested sovereignty in the people of India. According to the constitution, discrimination on the grounds of caste, creed, religion, race, sex is strictly prohibited and punishable under the new laws of the country. The constitution of India accepted the panchayat raj institutions principle of Universal Adult Franchise, because of this the scheduled castes also got the right to vote. The constitution of India also made a provision for reservation for the scheduled castes both in parliament and in legislative assemblies of the states. The right to vote gave importance to
the size of population. As a result the scheduled caste population also become important one. It was expected that the position of the scheduled castes people would improve and that they would acquire bargaining power.

**State Assemblies And Parliament:**

As per provisions in the constitution of India, the number of reserved seats for the scheduled caste and scheduled tribes in the state legislatures and in parliament are in proportion to the percentage of the scheduled castes and scheduled tribes population. Soon after independence, the Central and State Governments gave importance for the overall development of villages through legislations. After this development of panchayats, the village life has been undertaken by the state governments with the union government's ministry of community development acting as a coordinator and the major sources of funds and initiative. Since then, Balwant Ray Mehta study team gave motion to the constituent unit of Indian union to enact necessary legislation to implement the panchayat raj system as form of a local self government.

Balwant Ray Mehta Committee recommended, panchayat should be purely constituted on a electoral basis with the provision of one member each from scheduled castes and scheduled tribes.
Recommendations of Ashok Mehta Committee Regarding Weaker Sections In Panchayat Raj Institutions.

1. The scheduled castes and scheduled tribes constitutes the bulk of poor and their welfare has been ensured by the directive principles of state policy, besides this a number of development programmes have been launched for this purpose.

2. Among the institutional devices for ensuring adequate representation commensurate with their numbers, the committee recommended the following recommendations:
   a) In order to provide a fair deal to scheduled castes and scheduled tribes, their representation in all panchayat raj institutions should be based on the basis of their population.
   b) 666 taluks/blocks, where the scheduled castes constitutes more than, 20 percent of population and in 329 taluks/blocks where scheduled tribes constitute a majority of population, the principle of reservation should be extended to elective offices.
   c) The reservation system can be supplemented by formation of special justice committee where the chairman should be only from the scheduled castes and the scheduled tribes.
d. With a view to provide the political support to the objective of protection of the interest of the weaker sections, a committee of legislature with as far as possible, majority representation of MLA/MLCs belonging to scheduled castes/scheduled tribes should be set up to review the working of the programmes meant for these communities. This committee would also be responsible for audit of funds earmarked for scheduled castes/scheduled tribes.

1. In order to ensure that weaker sections of the society derive maximum benefits from various plans, the committee suggested that there should be an independent authority to carry out 'social audit' of the funds and programmes earmarked for the scheduled caste and scheduled tribe and ensure that projects designated for them are implemented in a way that the desired impact is not diluted. To begin with a separate wing may be created in existing audit set up and the collector may be made responsible for supplying all the data required for social audit.

2. Development programmes leading to diversification of occupational pattern gives a great degree of relevance for the scheduled castes and scheduled tribes; the panchayat raj institutions should be involved in opening these occupation in rural areas in such fields as dairing, poultry farming, piggery, fisheries, scrub jungle forestry, etc.
3. Pachanyat Raj Institutions as peoples institutions can provide the field level support to finance/development corporations for scheduled caste/scheduled tribes, which are in operation in some states and should be established where not yet in existence. Providing financial and technical assistance for various programmes beamed at scheduled castes and scheduled tribes.

Objectives:

1. To study socio-economic conditions of scheduled castes and scheduled tribes common mass.

2. To study how the scheduled castes and scheduled tribes common mass are mobilized in rural Dharwad district.

3. To study whether scheduled castes and scheduled tribes common mass are interested to vote or not.

4. To study how scheduled castes and scheduled tribes common mass get information about politics.

5. To study political awareness of scheduled castes and scheduled tribes common mass.

6. To study affiliation of scheduled castes and scheduled tribes common mass towards political parties.
7. To study the attitudes of scheduled castes and scheduled tribes common mass towards the programmes initiated by panchayats.

8. To study socio-economic conditions of scheduled castes and scheduled tribes leaders.

9. To study different motivational factors behind election of scheduled castes and scheduled tribes leaders.

10. To study factors which are responsible for winning the elections of scheduled castes and scheduled tribes leaders.

11. To study different political activities of scheduled castes and scheduled tribes leaders.

12. To study the attitudes of scheduled castes and scheduled tribes leaders towards political power.

**Hypothesis**

1. Political party is the main agent in mobilising the common mass of scheduled castes and scheduled tribes.

2. The extent of politico-electro conscious ness among common mass of scheduled castes and scheduled tribes people is high.

3. The common mass of scheduled castes and scheduled tribes are much affiliated to congress party.
4. Caste is playing great role in motivating scheduled castes and scheduled tribes leaders in contesting the elections to panchyats.

5. Canvassing is the major party activity of scheduled castes and scheduled tribes leaders.

6. Caste is the main factor in winning the elections as perceived by the scheduled castes and the scheduled tribes leaders.

**Review of Literature:**

C. C. Maxey and R.G. Fluno in their book "The American Problems of Government" explain, the causes of non-voting as complete absence of interest in voting or disbelief in voting is largely found among persons who for different reasons, have never taken interest in public affairs. They constitute a politically isolated group factor such as social discrimination; low economic and educational status and geographic isolation which contribute to the size of this category.

Robert E. Lane in his work "Political life" while dealing with the impact of income on voting observes". "Does every dollar increment have the same effect or this kind of declining marginal productivity of income for voting?"

On the basis of these crude data, we find that -(a) every increased thousand dollars of income from one level to another is likely to bring a smaller rate of increase in the income scale. Evidently when a man has a smaller income
new increments of income have greater effect upon his attitudes and create more situational pressures than equal amounts of increased income at higher income level. Further dealing with the economic threshold of political involvement he says that on a second point, these data offer some suggestive evidence: what is the economic threshold of political involvement? Is there an income level below which participation is marked less than it is for persons just above that level a kind of political plimsoll line? This would only be true if the income voting relationship were marked by one or two clear discontinuities. The data suggest that the economic threshold of political action is close to the minimum for survival probably in the bottom income bracket presented in these data. Evidently very few people will vote at subsistence level and minimum of $2000 (1948, 1952) is necessary for a majority of the income group to vote.

Giuseppa Diplama made an empirical analysis on the basis of survey data collected in 1959, by Gabrial Almond and Sydney Verb for their study "The civic culture" and confirms that evidence about the United States consistently reveals that participation is more among the educated, those with higher income or occupations the members of dominate ethnic group, urban residents, men and people who within other criteria, occupy a relatively high status in society. A suggested reason for their high political participation is that, these people have skills, motivations and opportunities and are exposed to group pressures that induce or help them to participate.
Noted American Scholar Verb and Nie in their studies, "Participation in America" assert that most studies of participation, including on own demonstrate that it is just those with higher income, higher education and higher status will participate in political process. Further they have confirmed that "Citizens of higher social and economic status participate more in politics. This generalisation has been confirmed many times in many nations. And it generally holds true, whether one uses level of education, income or occupation as a measure of social status.

Dennis Karang with the support of findings of civic culture in his book, "Political Science and Political Behaviour" opines that the crucial links between the macro-social process and behaviour of citizens are the attitudes which are developed. In civic culture study it was Britain and America, the countries with the highest level of socio-economic development at the time, which had more participatory cultures. The study showed that across five nations, people with higher socio-economic status attributes, such as further education, white-collar jobs and group membership were more participants. The crucial links in this chain are that socio-economic development produces charges in class structure.

In international context, the studies focus on prerequisites for successful decentralisation, country studies and examine the causes for success and failure in decentralisation. The experiments in Chinese
committees and law of political participation in Bolivia have revolutionized the local governance in respective countries. The upsurge of democratic feelings among the rural Chinese peasants has very well channelised by the new system that has laid the foundation for sustainable economic and social development.

Some of the studies on the decentralisation experiments in countries of Bangladesh, Nepal and Philippines, have found that devolution of powers have not led to effective functioning of local bodies (Khan, Gurang, Carino, 1996). There are some studies, which evaluate decentralization experiments in diverse settings and which also assess a number of conditions which qualify as causes and motivations behind decentralization (Agarwal and Ribot, 1999). Some studies examine the impact of experiments of decentralization on delivery of services, incentive for accountability and revenue rising. Some studies have delved on the comparative study of decentralization experiments in India and other countries. Many of the studies mentioned above to point out the potential benefits of decentralization on the life of the people especially poor and the weak.

In Indian context, there are many studies related to panchayat raj institutions. Devendra Babu (Babu, 1998) in his study of Andhra pradesh, panchayats deals with the process and performance of panchayats in A.P. have been focused more on structural aspects, composition of panchayats
and reservation to various categories than on devolution of powers, functions and finances. The study accounts for the dismal performance of the panchayats in Andhra pradesh to inadequate devolution of powers, continuation of development departments under the control of district collector, existence of parallel programmes (Janmabhoomi) adopted by the state and the poor administrative setup of the panchyat raj institutions.

There are some studies in West Bengal which show that panchayats have empowered the landless cultivators and other weaker sections, because of the presence of the communist party in the rural areas and because of the pursuit of reforms by the communist party (Webster, 1992). G. K. Lictan in his study found that more than proportionate number of earlier marginalised castes and classes have taken their seats in the panchayats. Poor peasants and agricultural labourers increasingly occupied the public space. The poor people in the village felt that their power over village affairs has increased and that, partially because of gram sabha, their knowledge and say in rural development programmes has expanded. The panchayats have channelised the state resources to the need beneficiaries, and have presented too much leakage towards non-targeted groups. Panchayats have become extremely popular and powerful bodies because of peoples campaign for decentralization and owing to the high level of socio-economic conditions prevailing the Kerala State.
Available literature on decentralization in Karnataka focuses on the following issues. The peoples participation, financial autonomy, leadership and organizational aspects.

A study on Taluk Development Board in the state (Shivanna, 1990) reveals that erstwhile panchyat raj institutions under the panchyat raj act of 1959, has observed that the major constraints for the better performance of these institutions were mainly lack of sufficient power and functions, especially in the financial sphere. The study concludes that these institutions have become somewhat unresponsive in fulfilling the task and the objectives for which they were established. It is evident from the study that there is no planning machinery and such at the Block/Taluk level. This study has analysed the structural and functional aspects of Taluk Development Boards.

Meenakshi Sundaram's study extolling the working of mandal panchayati system observes. "The management of aspects transferred to panchyat raj institutions was much better than it used to be under state departments. There were several instance of a quantum jump in the revenues through increased development output of fish in small tanks, horticulture and forest produce. Generally development works were being executed more speedly and there was better control over the field staff".
Studies on mandal panchayat system (Aziz, Nelson, Babu, 1996) point out that it suffered from many problems. The income of the mandals under study was very low and not commensurate with the responsibilities assigned, the share of tax and non-tax revenues through raising was low. Gram sabhas were scarcely held, non-official members flouted the norms of expenditure. Studies have deplored the fact that the projects formulated and implemented by the mandal panchayats were more in the nature of construction of buildings and roads and undertaking repairs than production oriented. The latter would have increased the production-potential of the village economy and thus promoted growth on a sustainable basis. Though the members of weaker sections would be elected to the mandal panchayats through seat reservations, position of power were not available to them.

Another study (Slator and Watson, 1989) on 1983 Act states that by the establishment of new systems in Karnataka created the right environment for effect local level planning. The novelty of the act is the legislation’s intention to give the zilla parishad effective control over the line departments. The legislation was intended to undermine the dominance of congress party in political arena and to consolidate the power of the Janata party. Some studies (Aziz, 1993; Babu, 1997), on decentralized planning in Karnataka outline, the politico-administrative structure created for undertaking planning process showing bottom-up and top-down linkages. It evaluates
the plan formulation strategy and planning priorities. It critically examines the implementation of decentralized plans. They conclude that a lot of changes have to be effected to make planning from below a reality. Studies in this regard further state that local governments have done better at implementation than at the plan formulation because of inadequate political and financial autonomy and professional expertise.

A research study (Bhargav and Raphael, 1994) on the working of Gram Sabhas in Karnataka points out that the structural arrangements for people's participation in decentralized planning process, through Gram Sabha at Grassroots level, became almost a defunct mechanism or non-starter in the study areas. The Gram Sabha functions better in certain pockets of state especially in coastal districts (Bhargava Raphael, 1994).

A study (Babu, 1996) on mandal panchayat finances, examines the pattern of revenue and expenditure of mandal panchayats and their problems. The study found that the revenues were far less to meet the functions assigned to them. Due to paucity of funds most of the mandal panchayats planned to meet only the basic needs of the people poor funding and resources mobilization of the mandal panchayats were due to inadequate funding by the state government.

Some of the studies on leadership (Ray and Jayalaxmi, 1987; Aziz, 1994) shows that owing to reservation policy, women belonging to scheduled castes
and scheduled tribes enjoyed access to panchayat raj institutions. Yet, they didn’t occupy seats of power, such as the position of pradhan in mandal panchayats and president in zilla panchyat. Members hailing from the dominant community had wrested these position by their sheer dominance in rural society.

A study of planning and decision process (Sivanna, 1998) arrives at the conclusion that, in some cases the actual process of planning was observed by the panchayats and some of the procedures and guidance were discarded. The same study states “by and large, the number and location of work were decided earlier in panchayat meetings and same were placed in Gram sabha meetings for ratification”. The study continues: There was a strong feeling among the electorate that, the president, vice president, senior members influential leaders, officials like secretaries of the panchayats, panchayat extension officers were found to be in fore front as far as the initiating the projects and taking final decisions which smacks the requirement of people’s participation in decision making process.

Methodology:

Selection Of The Field / Area:

The present study is based on sample survey. The area is new Dharwad district of Karnataka.
Source Of Data Collection:

The main respondents of the present study are common mass and leaders of scheduled caste and scheduled tribe in Dhrwad District. The researcher has adopted simple random technique for selecting respondents as the basis for the research study and thus maintains objectivity.

The main sources of data collection of the present study are two viz.

A. Primary sources, and
B. Secondary sources

A. Primary sources:

The data from the primary source was collected by the researcher through field work. In order to collect information, structured, closed ended questionnaire interview schedules was administered to the respondents in the sample to elicit data for analysis in order to arrive at objective conclusions. The researcher has also collected information by talking orally to the respondents. This helped the researcher at the time of analysis of data and to put the conclusions drawn in an appropriate manner.

Interview Method:

Interview method was considered a very useful instrument to collect primary data. In present study, essential primary source, information was collected through this method. With the help of above said schedule the
researcher personally approached the respondents and collected the information. The researcher also helped the respondents in filling schedule only if necessary. The interview schedule was prepared in both Kannada and English languages in order assist the respondents. A majority of the respondents provided all the information with enthusiasm.

Sample:

The present study is confined to scheduled caste and scheduled tribe people. To select the samples simple random sampling method was used. The researcher selected 200 common mass and 75 leader respondents who are both present and Ex members of Gram panchyat, Taluk panchayat and Zilla panchayat of Dharwad District.

Pilot Study:

Before entering into the field the researcher made a pilot study to test the validity of interview schedule. The researcher selected 50 common mass and 15 leaders of Dharwad district with the help of pilot study the objectivity of interview schedule was tested. Some modifications were made in the schedule. The interview schedule was prepared systematically and objectively. On the basis of the response obtained in the pilot study, the interview schedule was properly structured by the researcher by excluding irrelevant questions and by including certain questions which would elicit data to support the objectives of the study.
Secondary Sources:

Secondary data was collected from libraries and statistical departments. It was collected from census reports, district census handbook, district gazetteer, journals, books and other reports to throw more light on the subject under study.

Data Analysis:

Researcher has used simple statistical methods for analysing the available data.

Chapter Scheme:

Chapter-I deals with the introduction of the problem under study with review of literature and methodology.

Chapter-II deals with the concepts of the study concerned.

Chapter-III throws light on the profile of the study area.

Chapter-IV analysis the socio-economic status of common mass and leaders of the scheduled castes and schedule tribes.

Chapter-V deals with political activities of the common mass of the scheduled castes and scheduled tribes concerning to the panchayat raj institutions.
Chapter-VI deals with the political activities of the leaders of schedule castes and scheduled tribes concerning the panchyat raj institutions.

Chapter-VII Summarises the findings, observations, suggestions and conclusions.
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