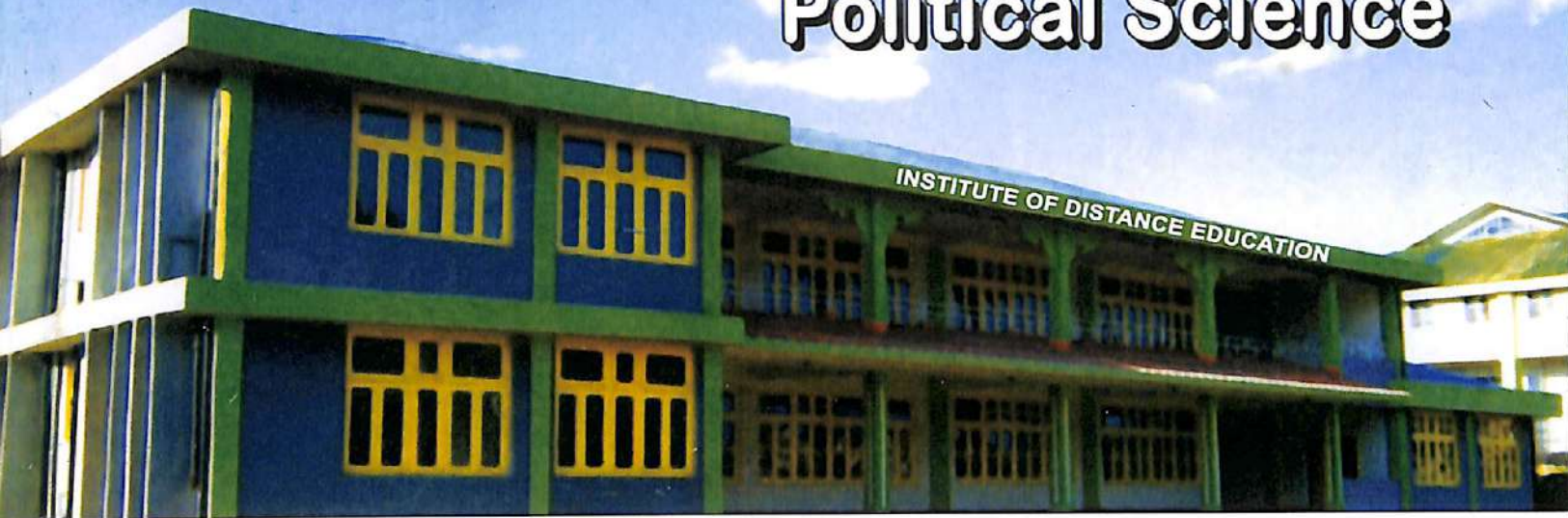


# Political Science



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**B.A. COURSE  
THIRD YEAR**

**PAPER - IV**

**LOCAL SELF GOVERNMENT  
IN INDIA (WITH SPECIAL REFERENCE  
TO ARUNACHAL PRADESH)**

INSTITUTE OF DISTANCE EDUCATION  
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## INTRODUCTION

The emergence of Local Government as distinct governmental unit is a result of the interplay of several factors- historical, ideological and administrative. This institution has flourished in India since time immemorial. The Panchayat or village Government as they were called, were ancient institutions and were themselves small republics. Although it existed in India in ancient times, in its present structure and style of functioning it owes existence to British rule in India which set up for the first time, a local governing body- a municipal corporation for the city of Madras in 1687. This was followed by the Charter Act of 1793 which established municipal administration in three Presidency towns of Madras, Calcutta and Bombay by authorising the Governor General of India to appoint the Justice of Peace in these three towns. The local government in India may be said to have entered a new phase when the present constitution came into force in 1950. The Constitution allotted local government to the State list of functions and secondly, in the Directive Principles of State Policy. Following the initiation of Central Government, many states like Maharashtra, Gujarat, Rajasthan, Madhya Pradesh, and Punjab set up committees to enquire into the functioning of local government and to suggest remedial measures. Among the North-Eastern states, Arunachal Pradesh is the only hill state which introduced the Panchayat system as early as 1969 under the recommendation of the committee, which was constituted on 11<sup>th</sup> April, 1964 by the Governor of Assam. The President of India with a slight modification on the recommendation promulgated NEFA Panchayati Raj regulation in 1967 which followed all India pattern of three tier system but unlike other parts of India, it considered the village authority (Traditional Village Council), constituted under the Assam Frontier (Administration of Justice) Regulation, 1945, as the Gram Panchayat. The introduction of the Panchayati Raj heralded a new era of Political development and integrates the tribal people of Arunachal Pradesh towards the greater administration of the country. The units in the paper essentially focus on the above line of thinking with special reference to the Local Self Government in Arunachal Pradesh.

Unit-I of this paper studies the importance, nature and scope of the Local- Self Government in democracy. The unit traces its origin under the British administration which did not enjoy any self government either at the central or state levels. It discusses phenomenal increase in functions of local government which is a democratic institution and where people directly participate and involve in the process of local governance.

Unit-II covers the process of development of Local Self Government as an important step towards democratic decentralisation. It traces the evolution of this system from the ancient period upto the historic 73<sup>rd</sup> Constitutional Amendment Act, 1992.

Unit-III the provisions of the 73<sup>rd</sup> Constitutional Amendment Act, 1992 are discussed in detail along with the problems that Rural Local Government is facing today.

Unit-IV covers the provisions of the 74<sup>th</sup> Constitutional Amendment Act, 1992 relating to the Urban Local Government, different kinds of urban local government, sources of finance and functions in detail.

Unit-V covers the relation between the state and Local Self Government in matters of finance and functions in detail.

Unit-VI studies the major traditional village council system of Arunachal Pradesh. These institutions were indigenously developed through years of experience and experimentation. These were the basic political units which looked after day-to-day administration in villages before introduction of the Panchayati Raj. Different types of village council on the basis of functions and compositions are also included.

In unit-VII the provisions of the Assam Frontier Regulation, 1945 regarding the functions of village councils and administration of justice is discussed.

Unit-VIII covers the introduction of Panchayati Raj in Arunachal Pradesh under the recommendation of D. Ering Committee of 1964. It also discusses the promulgation of NEFA Panchayati Raj Regulation, 1967, which heralded a new era in the arena of political development.

Unit-IX covers the Arunachal Panchayati Raj Act, 1997 and discusses the constitutions and functions of Gram Panchayat, Anchal Samiti and Zilla Parishad. State Education Commission and State Finance commission.

Unit-X I highlights the Socio-Political changes due to the introduction of Panchayati Raj in Arunachal Pradesh.

To sum up, the units in this paper deal with the process of development of Panchayati Raj in India and its working. They also deal with the traditional village councils operating side by side the modern participatory representative form of government in Arunachal Pradesh. The learners following this course should have a fair idea of Local Self Government in India with special reference to Arunachal Pradesh.

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## Unit-I

# CONCEPT OF LOCAL SELF GOVERNMENT IN INDIA: ITS NATURE, SCOPE AND IMPORTANCE IN DEMOCRACY; DIFFERENCE BETWEEN LOCAL SELF GOVERNMENT AND STATE GOVERNMENT

### Structure

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Meaning, Nature and Scope of the Local Self Government.
- 1.3 Importance of Local Self Government.
- 1.4 Difference between Local Self Government and State Government
- 1.5 Let Us Sum Up
- 1.6 Key Words
- 1.7 Check Your Learning
- 1.8 Suggested Readings
- 1.9 Hints/Answers to Questions in Check Your Progress

### 1.0 Objectives

After reading this unit, you will be able to learn:

- the basic concept of local self government i.e., meaning, nature and scope;
- the importance of local self government in a democratic polity; and
- difference between the local self government and state government.

### 1.1 Introduction

The system of local self government is found in almost all countries of the world in some form or the other. It is a very important organ especially in a democratic set up. Even in a highly centralised government, we find some measures of decentralization through devolution or delegation of power to the local authorities so that the central government can have contact with the local problems. In India, though we have long tradition of Panchayat or village government, the systematic study of local government institutions is at the nascent stage because of which it becomes difficult to understand its conceptual dimension. The problem is further compounded by the lack of uniform pattern of local self government especially in rural areas.

### 1.2 Meaning, Nature and Scope of the Local Self Government

"Local government is that part of the state government in federal countries dealing mainly with local affairs, administered by authorities subordinate to the state government". The local government derives its power from the state legislation but at the same time enjoys considerable autonomous character for its day-to-day administration of the local problems. To understand the meaning of local government, it is important to note some of the important definitions given by scholars. William A. Robson says that "Local Government may be said to involve the conception of territorial, non-sovereign community possessing the legal right and the necessary organization to regulate its own affairs". To Gokhale, the local self government is the government of a specified locality by the local people through the representatives elected by them. The definition given by Venkatarangaiya and Pattabhiram is lengthy but simple and more appropriate. According to them, "The local government is the administration of a locality, a village, a town, a city or any other area smaller than the state by a body representing local inhabitants, possessing a fairly large amount of authority, raising at least a part of its revenue through local taxation and spending its income on services which are regarded as local and therefore, distinct from state and central services". Thus, the local self government may be understood as a statutory authority in a specified area within a state constituted by the elected representatives of the local people and enjoying certain power to raise revenue through local taxation to enable it to perform its services.

To know more about meaning, nature and scope of the local self government, it is important to note some of its important characteristics.

(i) **Statutory Status:** The local self government enjoys statutory status because it is created by a specific law or statute of the state legislature. However, India accorded constitutional status to both rural and urban local government since 1993 when the constitution 73<sup>rd</sup> and 74<sup>th</sup> amendment Acts were passed and made operative. So, the local government in India derives many of its power directly from the constitution itself.

(ii) **Local Area:** The local government operates within a smaller geographical area such as a village, or a town or a city. However, it is difficult to fix precisely the size of territory and population of a local government. A village may have a small population but modern metropolitan cities may have millions of population under local authority. In many metropolitan areas, the city is usually governed through several independent wards, boards and committees to give it a local character.

(iii) **Local Autonomy:** The local government enjoys certain degree of autonomy in administration and financial management within the framework of the Act of legislature. Though the Act of legislature outlines the broad power, function and constitution of the local government institutions, the state government cannot arbitrarily curtail its autonomy unless the statute is amended. However, the functional autonomy of the local government is to be within the general supervision of the state government.

(iv) **Local Finance:** The institutions of local government are substantially financed through the local taxation. However, in India, the local governments particularly the rural one is heavily dependent on the grants-in-aid from the state. Though they raise considerable amount through taxation, such is not adequate to meet the requirement of the local government given its vast responsibilities.

(v) **Local Problems:** The local government usually deals with the problems which are intimately connected with the common people. Such decentralization of functions facilitates local initiative and popular participation in the process of administration.

(vi) **General Purpose:** The local government is a multi-purpose authority at the grassroots level performing variety of functions like health care, primary education, sanitary, water supply, regulation of local fairs and market, maintenance of parks and libraries, local transport and so on.

With the emergence of concept of welfare state and democratic governance, the scope of local government has widened to a great extent. It is almost impossible to think of democratic governance without devolving power to the people at grassroots level. The democracy to be successful must have its root at the lowest level which the Local Self Government alone can provide. Jawaharlal Nehru once emphasized, "Local Self Government is and must be the basis of any true system of democracy. Democracy at the top may not be a success unless you build on this foundation from below." The close analyses of the power and responsibilities given to the Local Self Government institutions show that it involves in every important aspect of the human life.

### 1.3 Importance of Local Self Government

Writing about the necessity of local self government, Prof. Gilchrist writes, "It can be described but not defined, for a definition requires limit and a local government and central government cannot always be demarcated". To know more about the nature and scope of the local self government, it is worthwhile to take note of its importance in the modern democratic system.

(i) **Real democracy:** The modern liberal democratic government is basically representative and indirect kind of democracy where the participation of common people in the political process is remote and distant. But, the local self government provides the scope for more intimate participation of public in the process

of governance and development, thereby facilitates real democracy at the grassroots level. The ideals of the true democracy can be realized only when there is active participation and cooperation of general public in the administration and this can be advised only through the institution of local self government. This institution further recognizes the role of community in public policy and decision-making. Thus, local government lays the very foundation of successful democracy through grassroots democracy. The local government contributes to the resistance, strength and richness of democracy by ensuring popular participation.

(ii) **Instrument of popular and political education:** The local government serves not only as the training ground for democracy but also act as an effective channel of popular and political education. The institution of Local Self Government is an excellent training ground for the future leaders. The participation of people at the local level in the management of their affairs gives them necessary experience to handle bigger issues at later stage. Besides, the Local Self Government gives popular and political education to the masses about important issues and problems. It educates the innocent masses about the responsibility, initiative, leadership and decision-making. It has been rightly stated that the local self government is the best school for democracy and the best guarantee for its success.

(iii) **Local solution to the local problems:** Due to the vastness of the modern nation-state, ever-increasing role of the states and complexities of the problems, the central government has neither time nor competence to deal with local problems effectively. The problem in a village, a town, hilly area, a desert area and so on has different dimensions which need different approach. The problems are so varied that the central or state government don't have necessary knowledge to deal with local problems. However, the institutions of local self government, being constituted by the local resident, have better knowledge about the problems and ways and means to solve them. The local self government provides ample opportunity to the local people to shoulder the responsibility of developing the local area.

(iv) **Encourages participative development:** The local self government gives wide scope for participation of general public in the process of development. It has become almost impracticable for the common people to participate in public affairs at state and national level. Further, the affairs at the state or national level are too complex to understand for the ordinary people. But the local government is too close to the common men and affect their everyday life. The institution of local self government facilitates not only the participation of common people in implementation of development programmes but also in deciding the development priorities in the area. It is relatively free from evils of bureaucratic administration and bad politics of the parties. Rather, it facilitates direct, personal, intimate, informal and face to face dealing in the process of deciding and implementing a development project.

(v) **Medium of communication:** The institution of local self government serves as an effective means of communication between common people at one end and state or central government at the other. It also serves an adequate forum for the common people to articulate their grievances and aspiration to the government at higher level. Further, all the developmental plans and programs for the local area flow from the government through the institutions of local self government. It becomes an important source of knowledge and information about a locality.

(vi) **Share the workload of state and central government:** Every government has certain minimum services to deliver and this can be better realised through the institution of local self government at various levels. Since the local functions are looked after by the local self government, the central government can concentrate on the affairs of national and international importance. In this way, the local self government effectively share and reduces the workload of the central and state government. It is vital for national progress. The government cannot think of national progress without the help of local self government. The rural reconstruction programs and urban civic services are channelled through the institutions of local self government. Hence, it shares not only the burden of administration but also shares in generating financial and human resources. It is more economical too.

### Check Your Progress-I

1. Why Local Self Government is understood as multi-purpose agency/authority?
2. What is the significance of the 73<sup>rd</sup> Constitutional (Amendment) Act?
3. Why Local Self Government is considered as the basis for democracy?

### 1.4 Difference between Local Self Government and State Government

Considering the kind of role a local government is expected to perform, it is not very much different from the state government. However, there are certain procedural as well as structural differences between the two.

(i) Local self government is the creation of the state government. It is created by the Acts of state legislature and hence, derives its power from the state legislation. The state government can dissolve and supersede the local self government in extreme cases. In short, the local self government functions under the general control and supervision of the state government.

(ii) Most of the local self government institutions are based on the fusion of executive and deliberative functions. Except big corporations, the executive and legislative sphere of the local self government is not clearly demarcated. On the other hand, the state government has separate legislature and executive which function on the principle of separation of power.

(iii) The Local Self Government is usually administered by the representatives chosen by the local residents. But, the administration of the state government is basically carried on by strong bureaucracy. We can assume that local self government is a rule by people but the state government is a rule by bureaucracy.

(iv) The machinery and procedure in local self government is simple and relatively more informal. It facilitates direct, personal, intimate, informal and face to face contact between the local government personnel and the citizen. On the other hand, the machinery and procedure of the state government is more formal and complex. The nature of relationship between the state government and citizens is indirect, impersonal, anonymous, distant and formal. There are more formalities and paper works in the state government.

(v) There is more popular control in local self government since there is popular participation: the local self government is more closely accountable to the people. However, due to its distant nature, there is no effective mechanism of popular control and participation in the state government.

(vi) Flexibility is the hallmark of local self government. There is scope for modification of rules and regulations to suit the local conditions. On the other hand, the state government is characterized by formality and rigidity of procedures. Laws cannot be easily modified unless it is debated and approved by the state legislature. It is now increasingly realised that the local self government is essential for growth of the nation. It has become an indispensable part of the democratic governance to enlist peoples' participation and to inculcate the sense of responsibility. It seeks to provide unique opportunity to the people to participate in development, administration and decision-making.

### Check Your Progress-II

1. What are the importances of Local Self Government?
2. What are the important characteristics of Local Self Government?
3. Does Local Self Government authority enjoy judicial power?

### 1.5 Let Us Sum Up

The concept of Local Self Government is not new to the Indians, but it remained varying, because of ethnic diversity and territorial isolation. The name and nomenclature structure and organisational level were also different from one place to another. Such situation continued in the British rule and even after independence; but in the year 1992, law makers felt the vital importance of bringing about uniform status and organisation and duration for easy and effective functioning of the Local Self Government institution. In 1992, the 73<sup>rd</sup> and 74<sup>th</sup> Constitutional amendment Act enhanced the power, privilege and autonomy of the Local Self Government authority, and attempts had been made to separate the Local Self Government Institutions from the clutch of the State Government. But State government is still reluctant to give up their lion share.

### 1.6 Key Words

Nascent state	:	Infant or recent stage.
Statutory	:	Legal or having legislative sanctions.
Articulate	:	To speak out clearly.
Deliberative functions	:	To consider or to debate in the legislature.
Accountable	:	Answerable or responsible.

### 1.7 Check Your Learning

1. What is local self government? How is it different from the state government?
2. Discuss the meaning, nature and scope of the local self government?
3. Discuss the importance of the local self government in a democratic polity?

### 1.8 Suggested Readings

V.V. Rao & N. Hazarika	:	<i>Local Self Government in India</i> , S.Chand & Company (Pvt) Ltd, Delhi.
Sahib Singh & Swinder Singh	:	<i>Local Government of India - a Study in Rural &amp; Urban Development Administration</i> , New Academic Publishing Co. Jalandhar.
B.C. Rai,	:	<i>Local Self Government in India</i> , Prakashan Kendra, Lucknow.
S.R. Maheshawari	:	<i>Local Government in India</i> , L.N. Agarwal Educational Publisher, Agra.
B.C. Rai,	:	<i>Local Self Government in India</i> , Prakashan Kendra, Lucknow.
M.P. Sharma	:	<i>Public Administration in Theory and Practice</i> , Katab Mahal, Allahabad.
V.V. Rao	:	<i>Local Self Govt. in India</i> , S.Chand & Company.

### 1.9

### Hints/Answers to Questions in Check Your Progress

#### Check Your Progress-I

1. The Local Self Govt. is multi-purpose in the sense that its role is not confined to a particular area. It is expected to perform multiple functions like providing primary education, health care, sanitation, drinking water; regulating local fairs and market, maintaining parks and libraries, local transport and so on.

- 2 The objective behind the 73<sup>rd</sup> Constitutional (Amendment) Act is to strengthen the rural local government in India. The Act confers constitutional status to the institutions of Panchayati Raj.
- 3 Democracy implies positive participation of people in the process of governance and development administration which a local government seeks to fulfil.

### Check Your Progress-II

1. (i) Real democracy (ii) Instrument of education  
(iii) Local Solution to the Local problems.  
(iv) Medium of communication  
(v) Share the work load of state and central government.
2. (i) Statutory Status, (ii) Local Area.  
(iii) Local Autonomy (iv) Local Finance  
(v) Local Problems (vi) General purpose.
3. Yes, they can discuss and resolve civil dispute in Panchayat courts.

## Unit-II

### DEVELOPMENT OF LOCAL SELF GOVERNMENT IN INDIA

#### Structure

- 2.0 Objectives
- 2.1 Introduction
- 2.2 Early traditions
- 2.3 Development during the British Period
- 2.4 Development since Independence
- 2.5 Let Us Sum Up
- 2.6 Key Words
- 2.7 Check Your Learning
- 2.8 Suggested Reading
- 2.9 Hints/Answers to Questions in Check Your Progress

#### 2.0 Objectives

After reading this unit, you will be able to learn the development of the Local Self Government in India

- during the early period, i.e. ancient period;
- during the British Period; and
- in the post-independence period.

#### 2.1 Introduction

The Local Self-Government in India has a long and chequered history. Though the institutions of local government have flourished in India since times immemorial, it owes very little to the system that existed during the ancient and medieval India. Due to the longevity of history, vastness of the territory and diversities of the nation, a uniform pattern of local government could not evolve in India. Hence, it becomes very difficult to study the history and evolution of local government in India in a systematic and precise manner. In spite of that, we can study the history of local government in India under three sub-headings -- early tradition, development during the British Period and development since independence.

#### 2.2 Early traditions

The idea of local is not a new conception; rather it is rooted in the tradition and history of India. The village and city as the smallest unit of administration was there throughout the history of India. The civic amenities of the Indus Valley civilization like town planning, streets, drainage and sewerage system were the good examples of the prevalence of efficient municipal administration in that time. Megasthenes' account has also mentioned of efficient city administration during the 4<sup>th</sup> and 3<sup>rd</sup> century B.C. It consisted of a body of 30 members divided into five sub-committees to deal with different matters. The Nanda, the Maurya and the Gupta Empire had also well developed urban local government. The medieval period in India witnessed a lot of invasions and instability in the central administration. Though the Sultanate of Delhi was despotic and had centralized bureaucracy, the civil administration of the city was vested in Muhtasib. He performed a lot of functions like looking after public utility services, maintenance of public building, supervision of market, inspection of weight and measures which in modern times are regarded as municipal functions. During the Mughal rule, each town was usually divided into wards (Mohalla) and there was Mir Mohalla for each Mohalla. The head of the city administration was known as Kotwal who exercised lot of powers -- magisterial, police, fiscal and many other municipal functions. Coming to the rural local government during the Vedic period, village was the lowest unit of administration among the



Aryans. The Vedic literature termed the village headman as Grahmani, the most important officer of the village administration. Another important village officer was the village accountant who keeps records, papers, decisions of the village council and maintained correspondence with the central authority. The village assemblies were known by different names in different places such as Mahajanas, Mahattamas, Mahattoras, Perumakkal, Ur Sabha, etc. These village assemblies played an important part in the interest of the village by promoting material and moral progress of the people. The people also had high regards towards these village assemblies. Writing about the village communities in 1830, Sir Charles Metcalfe remarked, "They seem to last where nothing else lasts. Dynasty after dynasty tumbles down; revolution succeeds revolution; Hindu, Pathan, Mughal, Maratha, Sikh, English are all masters in turn: but the village communities remain the same." (As quoted) S.R. Maheshwari, *Local Government in India*, Education Publishers, Agra, 2002, p. 11.

Although the local government in India has a long history starting from the Vedic Period, they were constituted on the narrow basis of hereditary privilege and caste. Its scope was limited and confined to collection of revenue and protection of life and property. The successive rulers used the Local Self Government institution as a mechanism to expand their administration to the grassroots level. Though the village and city were considered as the lowest unit of administration, there were no genuine efforts to associate the people in the process of administration and governance. The institutions of local governments during the early period functioned more as an agent of the central autocratic rulers rather than self governing institution of the people.

### 2.3 Development during the British Period

The present structure and style of functioning of the local government in India has a recent origin. The local self-government as a representative institution of the people and as an instrument of popular and political education to the masses is basically considered as a British creation. However, the British had their own compulsions in introducing their brand of local government in India. The growth and development of the local government in India during the British Period is usually divided into four phases.

**Phase I (1687-1881):** The first step towards the establishment of local government in India was taken in 1687 with the creation of the Municipal Corporation in Madras. The corporation consisted of a mayor, alderman and the burgesses who were empowered to levy taxes on the services provided by the corporation. But the general people strongly resented the local taxation. So, the corporation was replaced by Mayor's Court in 1720 which was more a judicial body than an administrative one. Further, the charter Act of 1793 empowered the Governor-General of India to appoint Justices of peace in three Presidency towns of Bombay, Madras and Calcutta. They were empowered to levy taxes on houses and land to provide for scavenging, police, maintenance of roads etc. The Bengal Act of 1842, which was made applicable to whole country, empowered the provincial governments to constitute municipal governments in the provincial towns on voluntary basis. However, this effort also failed chiefly due to its voluntary principle. In 1863, the Royal Army Sanitary Commission expressed its concern over sanitary conditions of the towns. The earlier principle of voluntarism was abandoned and the provincial governments were empowered to constitute municipal committees vested with the responsibility of sanitation, lighting, water supply, etc. The next important event in the growth and development of local government was the publication of Lord Mayo's resolution in 1870. It provided for decentralization and increased association of the Indians in the administration. It also encouraged the system of election in the local bodies. Accordingly, series of municipal acts were passed by various provincial governments to constitute the local governments.

Though the beginning was made, the institutions of local government during this period were introduced primarily to serve the British interests rather than to promote self governing bodies in the country. The main features of the local government during this phase were as follows

- (i) The institutions of local government were confined to the towns only. There was no effort to constitute local government in the rural areas.

- (ii) The institutions of the local government were dominated by the British through nomination. There was no proper representation to the Indians.
- (iii) The dominant motive behind these institutions was to give relief to the imperial finance through local taxations.

**Phase II (1882-1919):** The local government as a self-governing institution of the people started to take shape during this period. In 1882, Lord Ripon issued a resolution, which is popularly known as Ripon's resolution, to make the local government a self-governing institution. The basic objectives and scope of the local government was reoriented by Lord Ripon. His resolution is hailed as the Magna Charta in the history of local government and Ripon is considered as father of local government in India. Lord Ripon considered local government primarily as an instrument of political and popular education. It was a landmark in the history of local government in India because it made genuine effort to involve the common people in the local administration. The main objective of Ripon's resolution was that the local government should be made an instrument of political and popular education even at the risk of administrative inefficiency and failure. The basic features of the resolution were as follows:

- (i) The local bodies should have elected non-official members and chairmen.
- (ii) The state's control over the local bodies should be indirect rather than direct.
- (iii) Local bodies should be endowed with certain local revenue and sufficient grants from the provincial governments.
- (iv) The personnel including deputed ones should work under the administrative control of the local bodies.
- (v) The provincial governments should enact necessary legislation to this effect according to the local conditions.

After the Ripon's resolution, several provinces enacted Municipal Acts to constitute local bodies. The Madras District Municipalities Act and the Bengal Municipal Act were enacted in 1884. However, in spite of the best of intention and efforts, the Resolution could not bring out desired change and improvement as it was originally intended. The bureaucratic disinterestedness and power of the provincial governments to interpret the Resolution according to the local conditions were main causes of the failure. The other reasons for the failure of Ripon's resolution were lack of enthusiasm of his successors, apathy and ignorance of the people and opposition by the landlords. However, it must be admitted that though the Ripon's resolution might not have brought about material change but it certainly had revolutionized the concept of local government and given new meaning and objectives to it.

Another significant development after Ripon's resolution was the publication of the report of the Royal Commission on Decentralization in 1909. The commission identified certain issues which was responsible for the failure of local government such as excessive official control, lack of finance, lack of training and education, narrow franchise, lack of competent personnel and so on. To overcome these problems, the commission made following recommendations:-

1. Every village should have a Panchayat and it should be made the basic unit of local government. Municipalities should be constituted in the urban areas.
2. The majority of the members in the local bodies should be elected.
3. The Municipalities should elect its own president.
4. Municipalities should be given power to determine the taxes and to prepare their own budget. The government should give adequate grants for public works.
5. The government's control over the local bodies should be confined to advice, suggestions and audit.



In spite of these recommendations, nothing concrete was accomplished in the field of local government. So, in 1918, the government of India issued another resolution emphasizing the self government as a means to train the people in management of their own affairs. The resolution contained following principles

(i) revival of the village Panchayats and the local government was kept under the transferred subjects. Thus, the local government was transferred to popular control. Ministers elected by the people and responsible to the provincial legislature took charge of the portfolio of the local government. The Act further strengthened not only the role of local government but also gave them more financial autonomy. Thus, various provinces amended their Municipal acts to increase the power and independence of the local government institutions. The people like Jawaharlal Nehru, Sardar Patel and Purushottam Das became the member of the municipal council. However, the diarchy was a failure, so also the working of the local government institutions. The government did not extend genuine support and guidance to the elected bodies and the ministers too exploited the local bodies for gaining political support. The local government institutions were neither fully representative nor financially sound. The political and religious movements, ethnic and caste conflicts, lack of guidance and support, half-hearted attitude of the bureaucracy further contributed to its failure.

**Phase IV (1937-47):** The British government in India was under constant pressure to give more reforms in the administration. The freedom struggle for independence was at its peak during this period. So, the Govt. of India Act, 1935 was passed which established all India federation and provincial autonomy. The provincial part of the Act was implemented in 1937 only. The diarchy was replaced by the provincial autonomy. The local government which was included in the provincial list came under the control of popular government. Almost all the provinces enacted legislation to further democratize the local bodies and to improve the administrative efficiency. The most important development during this period was the abolition of the system of nomination, lowering of the franchise and separation of the deliberative and executive functions. However, the popular congress ministry resigned in 1939 in protest against the government's decision to join the Second World War. Thus, this period was too short for any significant experiment in the areas of local government.

#### Check Your Progress-I

1. What were the basic features of the Ripon resolution?
2. In which year was the Madras District Municipalities Act enclosed?
3. In which year did Lord Ripon issue a Resolution?

### 2.4 Development since Independence

The termination of foreign rule in 1947 ushered in a new era in the history of local government in India. The new beginning with great enthusiasm was made when in 1948, the ministers of local government met in a conference under the chairmanship of Rajkumari Amrit Kaur, the then Minister of Health. Jawaharlal Nehru, who inaugurated the conference, remarked, "Local self-government is and must be the basis of any true system of democracy, we have got rather into the habit of thinking of democracy at the top and not so much below. Democracy at top may not be a success unless you build on this foundation from below". (As quoted S.R. Maheswari, *Local Government in India*, Educational Publishers, Agra, 2002 P-23. Another important development during the early independence period was the Janapada Scheme at the central provinces. It was an innovative scheme in the sense that it tried to bring administration closer to the people by adopting tehsils as the unit of government. The new level of tahsil below the district was known as Janapada. Literally, it meant a group of villages constituting a single unit for purpose of administration. Further, this scheme tried to integrate both the urban and rural local government by bringing both under the control of Janapada Sabha. Though it was criticized, the Janapada scheme was a good attempt towards decentralization and devolution of powers to the people. As the constitution of India came into force in 1950, the local government entered into a new phase and found place in the new constitution. Article 40 under Directive Principles of state policy affirmed, "The state shall take steps to organize village Panchayats and endow them with such powers and authority as may be necessary to enable them

to function as a unit of self-government." After independence, the immediate task before the national leaders was to fulfil the rising expectations of the common people. Hence, the Govt. of India started the biggest rural reconstruction programs known as the Community Development Program and the National Extension services in 1952. The basic objectives behind these programs were to encourage the participation of the common people in the process of administration and development. However, these programs suffered from two main drawbacks. Firstly, it was too much dependent on government machinery for implementation of the development projects and second, the institutions of rural and urban local government were kept outside the purview of the Community Development Programs. As a result, the government appointed a study team popularly known as the Balwant Rai Mehta Committee in 1956 to study and report on community projects and National Extension services. The Committee, which submitted its reports in 1957, admitted that community programs and extension services had failed to evoke popular enthusiasm and participation. The committee further opined that there should be proper decentralization and devolution of power at the grassroots level. To achieve this, the committee recommended a three-tier Panchayati Raj -- Gram Panchayat at village level, Panchayat Samiti at block level and Zila Parishad at district level. Hence, the government accepted the recommendation of the Mehta Committee and consequently almost all the state governments created a three-tier Panchayat system. Besides this, so many teams, committees and commission have been appointed at regular intervals to revitalize the institutions of the local government. Some of the important committees are Ashoka Mehta Committee on Panchayati Raj, 1978, G.V.K. Rao Committee on Rural Development and Poverty Alleviation, 1985, the Local Finance Enquiry Committee, 1951, the Taxation Enquiry Commission, 1954, Rural Urban Relationship Committee, 1966, and so on. The final and present shape to the local government institutions has been given by the Constitution's 73<sup>rd</sup> and 74<sup>th</sup> Amendment, 1992. These constitutional amendments have given a new face to the local government and it has become the integral part of the constitutional scheme. The 73<sup>rd</sup> amendment has revitalized the Panchayati Raj institutions to a great extent. It added many new things like direct election on party basis, compulsory reservation of one-third seats for woman and more taxation and financial powers to the local bodies. Now all the local government institutions operating in the country are established under the broad framework of these two amendments.

#### Check Your Progress-II

1. In which year Royal commission report was published?
2. As per the Royal Commission Report what was the factor of failure of Local Self Government?
3. What were the recommendations made by the Royal Commission?

### 2.5 Let Us Sum Up

The history of Local Self Government in India is unaccountable because of the diversity and vastness of the territory, but people experienced these age-old institutions even before Mughals and British Periods.

The Britishers felt the importance of this institution; but to fulfil their vested interest, they introduced some new types of administration which actually suited to and benefited them. In 1687 they created and established the Madras Municipal Corporation and replaced by Mayor's court in 1720. In 1882 Lord Ripon issued a resolution and in 1884, Madras Municipality Act and Bengal Municipalities Act were enacted. In 1909 Royal commission report was published. Acts of 1919 and 1935 were also enacted. After independence also, various committees and commissions had been constituted for growth of local self government. Likewise the 73<sup>rd</sup> and 74<sup>th</sup> Constitution amendment act in 1992 had enhanced its status and gravity.

### 2.6 Key Words

Despotic	:	absolute, autocratic, tyrant.
Popular education	:	Mass education
Popular Participation	:	Participation of the Common People
Imperial finances	:	Financial interest of the imperial power i.e. the Britishers
Swaraj	:	Self-rule

Diarchy	:	Dual government
Transferred subjects	:	Items of administration which were transferred to the Popular Ministries under Act of 1919.
Enthusiasm	:	interest, zeal
Apathy	:	indifference, insensible, not sensitive
Innovative	:	novelty, to make a new change.

## 2.7 Check Your Learning

- Trace the evolution of local government in India since ancient period.
- Discuss the growth and development of the local self government in India during the British rule.
- Discuss the growth of local self government in India since 1947.

### Short notes

- Ripon's Resolution, 1882
- Balwant Rai Mehta Committee Report, 1957

## 2.8 Suggested Readings

S.R. Maheshwari	:	<i>Local Government in India</i> , Published by Lakshmi Narian Agarwal
Shalini Rajneesh	:	<i>Rural Development through Democratic Decentralisation</i> , Published by Deep and Deep Publication Pvt. Ltd.
Radhakomud Mookerji	:	<i>Low Prices Publication</i> , Delhi-110052
Nikunjalata Dutta	:	<i>Village Panchayat in India</i> , Mittal Publication, New Delhi-110059

## 2.9 Hints/Answers to Questions in Check Your Progress

### Check Your Progress-I

- elected non-official members and chairman;
  - state's indirect control over local body;
  - revenue and grants from provisional government as sources of finance; and
  - power of provisional government to legislate to suit local conditions.
- 1884
- 1882

### Check Your Progress-II

- 1902
- Excessive official control,
  - Lack of education and training,
  - Lack of finance
  - Narrow franchise
- Village level Panchayat as unit of Local Self Government and Municipalities in the urban areas.
  - Majority of the members are to be elected.
  - Municipalities should elect its president.
  - Municipalities should be allowed to generate taxes and receive grant from government, also can prepare own budget.
  - Government's control over the local bodies should be confined to advice, suggestion and audit.

## Unit-III RURAL LOCAL SELF GOVERNMENT IN INDIA: THREE-TIER PANCHAYAT SYSTEM WITH SPECIAL REFERENCE TO 73<sup>RD</sup> AMENDMENT ACT; PROBLEMS OF RURAL LOCAL GOVERNMENT

### Structure

- Objective
- Introduction
- Beginning of the Three-tier Panchayati Raj
- Important provisions of 73<sup>rd</sup> Amendment Act
- Organization, function and working of Panchayati Raj under 73<sup>rd</sup> constitutional Amendment Act, 1992
- Problems of Rural Local Self-Government in India
- Let Us Sum Up
- Key Words
- Check Your Learning
- Suggested Readings
- Hints/Answers to Questions in Check Your Progress

### 3.0 Objective

After reading this unit, the students will be able to:

- discuss the general background of three-tier Panchayati Raj System of rural local self government in India;
- make the students acquaint with the important provisions of 73<sup>rd</sup> Amendment Act;
- discuss the composition and working of the Panchayats under the framework of the 73<sup>rd</sup> Constitutional Amendment Act, 1992; and
- analyze some of the important issues and problems confronting the rural local self government in India.

### 3.1 Introduction

The local self government in India is of two broad types -- rural local self government and urban local self government. India has a long tradition of informal Panchayat or village government since ancient times. The village as a unit of administration is as old as the human civilization itself. The loose kind of Panchayat system was prevalent throughout the ages in some form or the other. But the formal institutional Panchayat is relatively a recent development. It began during the British rule particularly in the mid 19<sup>th</sup> century. The concept of modern Panchayat government began with the objective of local taxes for local purposes. Hence, throughout the British rule in India, the rural self government was seen as an easy mechanism for levy and collection of taxes for the imperial interest. The much hailed resolution of Ripon of 1882 on local self government is also more or less silent on the organization of rural self government. Though Ripon's resolution revolutionized the basic objectives of the local self government in India, it was mainly in regard to the urban local government. Till the setting up the Royal Commission on Decentralization in 1906, nothing concrete was done to provide any kind of mechanism for administration of the villages. However, the commission laid much stress on the importance of fostering village panchayats. The commission contended that in the interest of decentralization and in order to associate the people with local administration, an attempt was made to constitute and develop village Panchayats. The Royal Commission on Decentralization observed, "We are ... of the opinion that the foundation of any stable edifice which shall associate the people with administration must be the village." The subsequent constitutional reforms such as Diarchy under the Government of India Act, 1919 and provincial autonomy under the Government of India Act, 1935 too could not provide genuine rural self government which was acceptable to the people.

### 3.2 Beginning of the three-tier Panchayati Raj

The real beginning in the journey of rural self government was made only after India got independence and the subsequent enforcement of the new constitution in 1950. Article 40 of the constitution states that the state shall take steps to organize village Panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-government. Further, the immediate agenda before the nation during early 1950s was to contain poverty, hunger, illiteracy, disease and ignorance. Hence, the union government, in its first five year plan, started major rural reconstruction programmes which are popularly known as Community Development Programme and National Extension Services. These programmes were genuine efforts to involve the people in the process of rural development. These programmes were hailed as declaration of war against diseases and ignorance. However, the initial enthusiasm about these programmes gradually faded away due to the lack of popular participation. The Community Development Programmes and National Extension Services could not produce desired result as it was expected originally. Hence, in 1957, the Union government appointed a study team under the chairmanship of Balwant Rai Mehta to review the working of community programmes and extension services. The committee in its report states that the Community Development Programmes and National Extension Services had failed to evoke popular initiative and there was no popular enthusiasm in the programme. The committee further observed that even the Panchayat did not come within the in field of community development. Hence, the Balwant Rai Mehta Committee suggested genuine association of the people in the process of rural development through devolution and democratic decentralisation of power to the grassroots. To secure this object, the committee suggested a three-tier Panchayati Raj which became the basis for rural self government for all the years to come. The government accepted the recommendation of the Mehta Committee. Various states enacted legislation to create Panchayati Raj, of course with considerable variation in structural composition. However, in spite of all the efforts made to reorganise and strengthen the rural self-government, the institution of Panchayati Raj could not evolve as viable and responsible government due to various reasons such as irregular election, prolonged supersession, inadequate representation of the weaker section, lack of devolution of proper power, lack of financial resources and lack of political will. Various committees and commissions were appointed from time to time to revitalise the institutions of rural local self-government. Various legislations were brought and attempted at regular intervals but without any success due to some reason or the other. The effort of the central government could materialise only in 1992 when the Union Parliament passed the 73<sup>rd</sup> Constitutional Amendment Act, and after having been ratified by the state legislature, was assented to by the President of India in April 1993. The Amendment Act inserted a new part called Part IX and a new schedule called Schedule XI in the constitution outlined in various clauses and sub-clauses of Article 243 of the constitution. Thus, the Panchayati Raj institution became part of the constitutional scheme. By now, all states and union territories, except those exempted from the purview of the Act, have enacted legislation to create and organise Panchayati Raj institution in conformity with the constitution.

### 3.3 Important provision of 73<sup>rd</sup> Constitutional Amendment Act, 1992

#### (i) Constitution of Panchayats

A Panchayat shall be constituted at the village, intermediate and district levels. The Panchayat, as an institution of Local Self Government, was constituted under Article 243 (B) of the constitution. However, the Panchayats at the intermediate level are not mandatory for a state having a population of less than twenty lakh.

#### (ii) Composition of Panchayats

The details of composition of Panchayats shall be provided by the state legislatures. Members of the Panchayats shall be directly elected by the people from territorial constituencies. The chairperson of the Panchayats at intermediate and district level shall be elected by and from amongst themselves. However, the manner of election of the chairperson or head of the village Panchayat has to be provided by the state.

#### (iii) Reservation of Seats for SC/ST/OBC

The Act provides for reservation seats in Panchayat at all levels for the schedule tribe, the schedule caste, women and other backward class of the people. The seats to be reserved for the office of chairperson for schedule tribes and schedule caste shall be in proportion to their respective population in the concerned Panchayat area. The Act also provides for compulsory reservation of one-third of the seats for the women. Also one-third of the office of chairperson at all levels shall be reserved for women.

#### (iv) Duration of Panchayat

The Act provides for five years term for all Panchayats. The election must be held before the expiry of the term. If a Panchayat has been dissolved earlier, the election process for constitution of new Panchayat must be completed within six months of its dissolution.

#### (v) Power and Responsibilities

The Act stipulates that power and authority of the Panchayats may be laid down by the law of the state legislature to enable them to function as institution of self-government. Such law shall devolve powers and responsibilities upon the Panchayats at all level.

#### (vi) Taxation and other Financial Sources of Panchayat

The Act enables state legislatures to authorise a Panchayat to levy and collect taxes, duties, tolls and fees. The state may also provide grant-in-aid to the Panchayats out of the consolidated fund of the state. The Act further empowers the Governor to constitute Finance Commission after every five years to review the financial position of the Panchayats and to make necessary recommendations for distribution of financial resources, taxation shares, grants and other measures of sound financial management.

### 3.4 Organization, Function and Working of the PRIs under 73<sup>rd</sup> Amendment Act, 1992

#### Village Level

##### (i) Gram Sabha

Village is the lowest unit of the institution of Panchayati Raj. Gram Sabha is a village assembly consisting of all the registered voters in the village. It is mandatory for Gram Sabha to hold at least two sittings in a year. Such meeting is usually presided over by the chairperson of the Gram Panchayat. The issues like statement of accounts and audit, annual performance report, proposal for new taxation, selection of schemes and beneficiaries and so on are usually taken up in such meeting.

##### (ii) Gram Panchayat

It is the executive committee of the gram Sabha. The members of Gram Panchayat are directly elected by the registered voters from the single-member territorial words or constituencies for the period of five years. The Gram Panchayat is headed by a chairperson who is known by different nomenclatures in different states, such as Mukhya, Pradhan, Adhyaksha, President and so on. In most of the states, a chairperson is elected by and from amongst the members of the Gram Panchayat. Broadly, the functions of the Gram Panchayat are of two types - mandatory and discretionary. The Act passed by the state legislature provides for some mandatory functions of the Panchayat which include sanitation, drinking water, village roads, registration of birth and death, annual budget, development plans, agriculture, etc. It is difficult to enumerate the functions of the Gram Panchayat because these vary from state to state. Apart from the mandatory functions, some functions are performed by them at their discretion or the state may assign certain functions to the Gram Panchayats. Further, the village Panchayats have been empowered to levy taxes or fees on areas like house, profession, trades, fairs, water, lighting, etc., of course with variations in different states. Apart from the developmental functions, some states have Nyaya Panchayats at the village level to deal with petty offences and civil disputes.

### (iii) Block level

The Panchayat, at the intermediate level, is also known by different names in different states such as Mandal Panchayat, Anchalik Panchayat, Anchal Samiti, Panchayat Samiti, Taluk Panchayat, Kshetra Panchayat and so on. Its method of constitution too is not strictly uniform. However, in most of the States, members of this body are directly elected by the electorate through secret ballot. There are also provisions for corporation of women as the case may be. The chairperson is usually elected from among themselves. He presides over its meeting and maintains records of its proceedings. The chairperson is also known by different nomenclatures. The power and functions of the block Panchayat are not uniform in all states. The District Panchayat may also assign additional functions to it. Apart from their assigned role, the Block Panchayat has to supervise the workings of the village Panchayats within its jurisdiction. The source of income of the Panchayat Samiti includes grants from the state or central government, income from properties owned by the Samiti, taxes and fees, loans raised by themselves, etc. The executive authority of the block Panchayat is vested in the elected chairperson but the administrative headship is usually vested in the Block Development Officer. Again, he is known by different designations. He is submitting the progress reports and annual administrative reports to the state government. He is assisted by various technical and non-technical staffs like education officer, junior engineer, account officer and a host of extension officers.

### (iv) District Level

The institution of Panchayati Raj at the district level is again known by different nomenclatures such as District Panchayat, Zilla Panchayat but in most of the states, it is known as Zilla Parishad. It is the apex body of PRIs in the states. The Zilla Parishad is consisted of directly elected members and other ex-officio members such as MPs and MLAs. In many states, the chairpersons of the intermediate Panchayat are also made the ex-officio members of the Zilla Parishad. There is provision for reservation of seats as well as the office of chair and for ST, SC and women in Zilla Parishad also. The chairperson is elected from among themselves for the co-terminus period of five years unless he resigns or is removed from the office earlier. He convenes and presides over its sittings. The chairperson is to see that offices and employees of the Panchayat function properly and resolutions adopted by them are duly implemented. The function of the Zilla Parishad is not uniform in all states. In many states, its functions confine to supervision, coordination and guidance of the works of Panchayats at the lower level. They tender advice to the state government regarding the Panchayati Raj institutions of the district. In many other states, they are assigned all developmental, planning and welfare activities of the Panchayats. The Zilla Parishad functions through some statutory committees of their own with inter-state variations. The Zilla revenue of Zilla Parishad include grant-in-aid, income from rent, lease or sale of its properties, local taxes, loans, etc. The administrative personnel include the chief executive officer and a host of other district level officers and staff.

### Evaluation

The 73<sup>rd</sup> constitutional amendment Act, 1992 is an important milestone on the road towards rural local government and a bold step to compel the states to revive the age-old tradition of Panchayat government. The constitutional status accorded to the institutions of rural self government has definitely given respectability to it. The Act at least makes it mandatory for the states to adhere to certain core principles of this institution. The constitutional provisions like regular election, creation of an independent election commissioner, reservation of seats for women, STs and SCs, appointment of finance commission after every five years provide a guaranteed basic framework for the Panchayati Raj. However, it has still to go a long way to evolve as a responsible government

of the people at the grassroots. Though devolution of power is made mandatory, the nature and quantum of powers to be devolved are left at the discretion of the states. The functional and financial autonomy has not been genuinely granted to the Panchayati Raj institutions. The strong hold of the bureaucracy over the rural government institutions still continues. The states still enjoy wide varieties of discretion in relation to the rural local self governance.

### Check Your Progress-I

1. Did Local Self Government exist before Independence?
2. What was the name of the development programme initiated by the Union Government in the year 1950?
3. What was the name of the Committee instituted by the Union Government in the year 1957?
4. What are the important provisions of the 73<sup>rd</sup> constitutional Amendment Act, 1992?
5. What are the organizational structures of the PRI under the 1992 Amendment Act?

### 3.5 Problems of Rural Local Government in India

The institutions of rural local self government have been facing a lot of problems since its inception in the mid 1950s. More than a decade has passed since the landmark legislation was enacted but the problem persists because of which it is unable to achieve its declared objectives. Some of the crucial issues and problems confronting the institution of Panchayati Raj are discussed below.

#### (i) Lack of Vision and Will

The original vision of the nationalist leaders was to make the village communities self-governing and autonomous as a unit of self-governance. The idea was to seek people's cooperation and active participation in the process of rural development. However, such vision subsequently got diluted and the institution of Panchayati Raj became the victim of power politics. There is total lack of political will on the part of the national and state leadership in reinvigorating the institution of self-government. In most of the states, the institution of Panchayati Raj remained suspended for a long period of time.

#### (ii) Diversity and Vastness of Nation

India is so diversified and territorially so vast that it becomes very difficult to evolve a uniform pattern of rural self government. Since local self government falls under the State List, different states have their own systems of local government according to the local needs. So, due to its heterogeneity and vastness of the nation, it becomes almost impossible to develop homogenous institutions of Panchayat government in India.

#### (iii) Ignorance of the People

Due to rampant poverty and illiteracy, the general people are ignorant of the importance of self-governance. There is no adequate awareness among the people about their rights and opportunities. The ignorance and apathy of the people result in the lack of popular initiative and participation which is a prerequisite for success of grassroots democracy.

#### (iv) Dominance of Rich and Powerful People

The rural society in India is not only conservative but also caste-ridden. Hence, the important posts of the Panchayati Raj institutions have often been occupied by the rich and influential people of higher caste. In actual practice, there is no equality of participation and decision making.

#### (v) Corruption

The virus of corruption has already infected the institutions of Panchayati Raj. The funds given to these institutions for development projects are siphoned off by the influential members of Panchayat bodies in collusion with the local politicians and corrupt bureaucrats. Politicization of the development process is a big challenge in the emerging situation.



### (vi) Presence of Parallel Agencies

The PRIs were started as an integral part of community programmes but the government failed to utilize these institutions for the purpose for which they were actually created. Rather, the government has created parallel agencies for rural development like District Rural Development Agency (DRDA) which is responsible for implantation of centrally sponsored schemes (CPS) like IRDP, TRYSEM, NREP, RLDP, etc. There are many rural development programmes and schemes implemented under the control of central and state governments which minimize the scope for the functioning of Panchayat Raj bodies.

### (vii) Personnel Problems

There is no personnel management of uniform pattern. Most of the personnel of PRIs are taken from the state civil services on temporary basis. They are not necessarily placed under the administrative control of the PRIs. This ad-hoc kind of arrangement leads to the problem of command, control, coordination, training and education. Another dimension of the problem is the lack of coordination between elected members and the official personnel of the Panchayati Raj bodies.

### (viii) Problems of Control and Supervision

The question of state control and supervision over the PR institution is a continuing debate. What should be the nature and extent of state control and supervision is not properly defined and understood. There is wide scope to curtail the basic freedom and autonomy of the local government by the state governments in the guise of supervision. Further, the state governments have been armed with the power of dissolution and supersession of the Panchayat bodies.

### (ix) Lack of Finance

No government or organization can function without sound finance. The lack of sufficient funds has been the greatest problem of the Panchayati Raj so far. Given the nature of responsibilities assigned to the Panchayat bodies, it needs huge financial resources. But the Panchayat bodies do not have big source of income. The local taxes assigned to them are practically non-existent or insufficient to meet their requirements. So, they have to depend heavily on state or central governments for grants-in-aid which makes them powerless and dependent.

Hence, the institutions of rural local government in India are facing a lot of problems which hinder its healthy growth as a democratic institution of the people. There may be many more problems and issues but most of them are linked to the problems discussed above in one way or the other.

#### Check Your Progress-II

1. What are the problems of the Rural Local Government in India?
2. What is the full form of D.R.D.A?
3. What is the full form of the B.D.O?

### 3.6 Let Us Sum Up

The Panchayat or Local Self Government, being in survival from ancient period, is nothing new to the people of India. But it has got different forms or names and nomenclature in different places or societies.

The British too encouraged and continued the Local Self Government in order to achieve their vested interest especially for easy collection of taxes. The Government of India too adapted the same informal organisation and structure like the Panchayat institution. It was only after 1957 the leaders were shocked and shaken when the Community Development Programme and the National Extension Service failed to feel the need of the hour. So they constituted Balwant Rai Mehta Committee to awaken the grass roots level people.

In 1992, the 73<sup>rd</sup> and 74<sup>th</sup> constitutional amendments were initiated to articulate and fulfil the long awaited aspirations of the people. In the real sense, this 1992 Act gives teeth to the local self government authority.

### 3.7 Key Words

State edifice	:	Strong foundation; strong beginning.
Popular enthusiasm	:	Interest or eagerness shown by the public
Mandatory	:	Compulsory
Discretion	:	Freedom to act at pleasure, unrestricted freedom
Power politics	:	Competitive party politics to remain in power
Apathy	:	indifference, having no concern.
Siphoned of	:	to aggrandize, misuse of public funds
Personnel	:	Staffs and officials employed in an organization, enterprise or a department

### 3.8 Check Your Learning

1. Discuss briefly the historical background of rural local government in India since the British period.
2. What is a Three-tier Panchayati Raj? What are the main objectives behind it?
3. Discuss the important provisions of the 73<sup>rd</sup> constitutional Amendment Act 1992.
4. Discuss the composition, functions and working of the Panchayati Raj institutions in India under the framework of the 73<sup>rd</sup> Amendment Act.
5. What are the major issues and problems confronting the institutions of rural local government in India?

### 3.9 Suggested Readings

V.V. Rao	:	<i>Local Self Government in India</i> , S. Chand & Company, New Delhi, 1986, p. 65.
V.V. Rao & Niru Hazarika	:	<i>Local Self Government in India</i> , S. Chand and Company (Pvt) Ltd. Ram Nagar, New Delhi, 1100055
Sahib Singh & Swinder Singh	:	<i>Local Government in India: A Study in Rural &amp; Urban Development Administration</i> , New Academic publishing Co. Jalandhar.
M.P. Sharma	:	<i>Public Administration in India</i> , Kitab Mahal, Patna.
B.C. Rai,	:	<i>Local Self Government in India</i> , Prakashan Kendra, Lucknow.
S.R. Maheshwari	:	<i>Local Government in India</i> , L.N. Agrawal Educational Publishers, Agra -03
B.L. Fadia	:	<i>Indian Government and Politics</i> , Sahitya Bhawan Publications, Agra

### 3.10 Hints/Answers to Questions in Check Your Progress

#### Check Your Progress-I

1. Yes, the People of India experienced the concept of Local Self Government before independence.
2. Community Development Programme and National Extension Service.
3. Balwant Rai Mehta committee.
4. (i) Constitution of uniform Panchayat system.  
(ii) Composition  
(iii) Reservation of seats for ST/SC/OBC and women  
(iv) Five years duration  
(v) Power and responsibility  
(vi) Tax/Revenue

5. (i) Gram Sabha, (ii) Gram Panchayat  
(iii) Anchal Samiti (Block Level) (iv) Zilla Parishad (District level)

### Check Your Progress-II

1. (i) Lack of vision and will.  
(ii) Diversity and vastness of nation.  
(iii) Ignorance of the people.  
(iv) Domination of rich and powerful people.  
(v) Corruption  
(vi) Presence of parallel agencies.  
(vii) Low moral values.  
(viii) Problem of control and supervision  
(ix) Lack of finance.
2. District Rural Development Agency.
3. Block Development Officer.

### Unit - IV

### URBAN LOCAL GOVERNMENT IN INDIA: 74<sup>TH</sup> AMENDMENT ACT

#### Structure

- 4.0 Objectives
- 4.1 Introduction
- 4.2 Need of Local Government
  - 4.2.1 History of Local Government in India
- 4.3 Institution of Urban Government Working before 74<sup>th</sup> Amendment Act.
  - 4.3.1 Municipal Corporation
  - 4.3.2 Municipalities
  - 4.3.3 Notified Area Committees
  - 4.3.4 Improvement Trust
  - 4.3.5 Town Area Committees
  - 4.3.6 Port Trusts
  - 4.3.7 Cantonment Board.
- 4.4 Urban Local Government and 74<sup>th</sup> Amendment Act.
  - 4.4.1 Types of Municipalities
  - 4.4.2 Composition of Municipalities
  - 4.4.3 Election of Chairperson
  - 4.4.4 Ward Committees
  - 4.4.5 Reservation of Seats
  - 4.4.6 Duration of Municipalities
  - 4.4.7 Qualifications
- 4.5 State Election Commission
- 4.6 Powers and Function of the Municipalities
  - 4.6.1 Taxes and Finances of Municipalities/Sources of Income
  - 4.6.2 Finance Commission
  - 4.6.3 District Planning Committee
  - 4.6.4 Metropolitan Planning Committee
  - 4.6.5 Application to Union Territories
  - 4.6.6 The Scheduled and Tribal Areas
- 4.7 Let Us Sum Up
- 4.8 Key Words
- 4.9 Check Your Learning
- 4.10 Suggested Readings
- 4.11 Hints/Answers to Questions in Check Your Progress

#### 4.0 Objectives

The objectives of this unit are to explain the various institutions of urban local self government which is functioning in India. After going through this unit, you will be able to:

- know the institutions of the Urban Local Self Government;
- know the need and history of the local government in India;
- discuss the urban local government and their types with special reference to the 74<sup>th</sup> Amendment Act; and
- acquaint yourself with the powers and functions of the urban local self government found in India.

#### 4.1 Introduction

The successful working of democracy demands participation of the people at various levels of administration. It is admitted by all believers of democracy that a true democracy can be sustained in a country only through an effective institutions of local self government. Lord Bryce has rightly said in his 'Modern Democracies' that the best school of democracy and the best guarantee for its success is the practice of local self government. Democracy does not merely mean that people must participate in the election at various levels; it rather implies that they must be encouraged and provided with the opportunity to participate in the administrative process. The people are entrusted with the responsibility of formulating and implementing their own plans under the supervision and control of the higher units of administration. The concept of local government based on small units of government at the local level enables people to feel a sense of responsibility and to inculcate the values of democracy. The rapid pace of urbanization in India is the most striking feature today. Urbanization is an integral part of the process of development. The importance of urban local government has been increasing as a result of rise in urban and suburban population. The democratic value as enshrined in our constitution means people's effective participation of people and they are an integral and indispensable part of the democratic process. It is in this perspective that the various types of the institutions had been formed. Urban local government in India, with special reference to the 74<sup>th</sup> Constitutional Amendment Act has been discussed in this unit.

#### 4.2 Need of Local Government

Local government is a very important institution in a democratic set-up. This institution undertakes the solution of the local problems, according to local needs. It is not always possible for the central government or the state government to look after all the local problems. Local needs can be fulfilled by the local people or their representatives in best manner. Local government institutions are set up for various reasons. Some of the important reasons which necessitated the establishment of these institutions are mentioned below:

- (i) To look after certain local problems which cannot be effectively handled at the national or state level.
- (ii) To provide an extensive range of services to the people and perform functions of great variety and magnitude.
- (iii) To share the burden of national or state government so that they may be able to concentrate on matters of wider importance.
- (iv) The local government institutions impart necessary political training to a person to become a politician at the state or national level.
- (v) Local government institutions serve as a link of communication between the people and the state government. It presents the desires and aspirations of the local people in an articulate form to the state and central governments, and transmits the national and state decisions to the people in all corners, and mobilizes opinion in their support.

##### 4.2.1 History of Local Government in India

India has a rich tradition of local governments. They have existed in our country from times immemorial. Though under the British colonial rule the self governing institutions suffered a setback but particularly the urban self government institution was a gift of the British rule over India. Actually, they wanted to satisfy the people of this country by giving them partial association in the administrative affairs. This could be done only through the institutions of self government. The first institution of local government was established in India in the year 1687-88 when they set up a Municipal Corporation in Madras under the directions of the Court of Directors. In 1726 Mayor's Courts were set up at Calcutta and Bombay, the other Presidency towns. The Regulating Act of 1773 provided for Justice of peace in each of the Presidency towns. The Regulating Act of 1773

In 1882, the most significant step was taken in this direction during the Viceroyalty of Lord Rippon, who believed that the local self government institutions were the best training grounds for the political education of the Indians. He passed the Local Self-Government Act in 1882 which is called the 'Magna Carta' of local democracy in India. In order to bring about the participation of the people in administration, he brought some new reforms.

In 1907 the British appointed a Decentralization Commission to look into the workings of the Local Self-Governing Institutions in India. The commission recommended about the causes of the failure of the self governing institutions in India. Under the Montague-Chelmsford Reform Act of 1919, Diarchy was introduced and the Department of Local Government was handed over to an elected representative of the people. The local government institutions made considerable progress during the next few years.

With the introduction of the Provincial Autonomy under the Government of India Act 1935, the development of local self government received a special impetus. With the advent of independence, the importance of the local government institutions increased to a large extent. In free India, Local government has become the constitutional responsibility of the central as well the state governments. Earlier, these local governments did not enjoy constitutional status but after passing the 74<sup>th</sup> Constitutional Amendment Act, it got the constitutional shape.

#### 4.3 Institutions of Urban Government Working before 74<sup>th</sup> Amendment Act

Before passing the 74<sup>th</sup> Constitutional Amendment Act, the various institutions of urban government were functioning in the urban areas to provide municipal and civic facilities to the people of those particular areas. They are:

##### 4.3.1 Municipal Corporation

Municipal Corporation, which was set up under a special statute passed by the state legislature, is the topmost institution and enjoys more respectable and greater measure of autonomy than other forms of urban government in India.

##### 4.3.2 Municipalities

Municipalities or municipal boards are the second most important organization of the local self government working in the urban sector of India. In most of the states, it is this institution that looks after the civic amenities and the municipal facilities of the citizens. The Municipalities work under the various Municipal Acts passed by the states. This form of urban government is found essentially in big towns and cities where provisions of civil amenities to the city people are of a pressing nature.

##### 4.3.3 Notified Area Committees

Notified area committees exist in many states. They are usually created in areas which do not fulfil the conditions laid down for the constitution of municipalities, but are otherwise quite important. The constitution of the Notified Area Committees, is always notified in the state gazette. These units work under the provisions of the Municipal Act. It possesses all the powers enjoyed by the Municipal Council. But it differs from the Municipal Council in one respect that members as well as the Chairman are nominated by the state government. They meet the civic and municipal needs of the areas that are between the villages and the towns eligible for the municipalities.

##### 4.3.4 Improvement Trust

Improvement Trusts are created in big cities in addition to the Municipal bodies. They are mainly established with a view to bring about improvements in sanitation and town planning. It checks the unplanned growth of the city with a view to maintain its beauty.

### 4.3.5 Town Area Committees

This is very much similar to the Notified Area Committee. Town area committees are mainly found in small towns. It governed according to the separate acts passed by the state governments, although they can also work under the provisions of the Municipal Acts. The members of this agency may be elected or nominated.

### 4.3.6 Port Trusts

Port Trusts are created in big ports like Kolkata, Mumbai, Chennai, Vishakhapatnam (Vizag), Cochin etc. It is headed by an official chairman and other members. Its members are partly nominated by the government, and partly elected by commercial and business organizations like the chambers of commerce.

### 4.3.7 Cantonment Board

This institution of local self government is established in the towns where troops are stationed. This comes under the direct control of the Ministry of Defence and differs from other agencies of local government which functions under the control of the state.

## 4.4 Urban Local Government and 74<sup>th</sup> Amendment Act

The 74<sup>th</sup> Amendment Act was a landmark Amendment of the Constitution, which was passed by the Parliament in 1993. It deals with the establishment of Municipalities as a part of the constitutional system. This Amendment provides for an elaborate system of establishing municipalities as a part of the constitutional system. This also spells out various details connected with different types of municipalities, including their power, duration, election, finance and other related matters. It also adds a new schedule to the constitution, namely the 12<sup>th</sup> schedule, listing 18 subjects which are to be handled by the Municipalities. After passing the 74<sup>th</sup> constitutional Amendment, the Urban Local Government has got several rights to ensure that regular elections are held for these bodies and they must have to play a greater role in the development of the urban areas. The 74<sup>th</sup> Amendment by including Part IX-A has provided the basic framework for legislation to create local self government institution for the Urban India. The Act envisaged three types of municipal corporations with reservation of seats in each type of municipalities for scheduled castes, scheduled tribes and women. It also empowered the State Legislature to confer necessary powers and responsibilities upon the municipalities in respect of preparation of plan for economic development, levy of taxes and duties by the municipalities.

### 4.4.1 Types of Municipalities

Article 343(a) envisages three types of Municipalities.

They are:

- Nagar Panchayat for a transitional area is basically rural in character. This area operates generally with population between 10,000 to 20,000.
- Municipal Council for a smaller urban area, generally operates with a population between 20,000 and 3 (three) lakh.
- Municipal Corporation for a large urban area generally operates with a population exceeding 3(three) lakh.

Mention may be made here that the demographic and other conditions which are determining factors for constituting a particular type of Municipality can differ from one state to another. Therefore, it has been left to the state governments to decide which specific type of Municipality will be constituted for each urban area. The Governor can declare an area as a 'Transitional area' through public notification on the basis of:

- Population of the area.
- The density of the population therein.

- The revenue generated by the local administration.
- The percentage of employment in non-agricultural activities.
- The economically important or such other factors.

However, a Municipality may not be constituted in an industrial township if the Governor is convinced that the size of the area and the municipal services are being provided by an industrial establishment are adequate and the area by public notification has been declared as an industrial establishment e.g. Jamshedpur (Tatanagar) in Jharkhand and Bhilai in M.P.

### 4.4.2 Composition of Municipalities

The act provides that all the seats in a municipality shall be filled by persons chosen by direct election on the basis of territorial constituencies in the municipal areas. For this purpose each Municipal area shall be divided into territorial constituencies to be known as wards. In addition to the above, the Legislature of a state may by law provide for representation in a Municipality of the following classes of persons viz.

- Persons having special knowledge or experience in Municipal administration.
- Members of Lok Sabha and Members of Legislative Assembly of the State in whose constituency the Municipality falls.
- Members of Rajya Sabha or State Legislative Councils who are registered as voters within the Municipal area.
- Chairpersons of the committees constituted under clause (5) of Art. 243-S

But the persons so nominated and referred to in Para (i) above will not have a right to vote in the meetings of the Municipality.

### 4.4.3 Election of Chairperson

In order to provide more flexibility at the local level, the manner and procedure of election of the chairpersons of municipalities has been left to be specified by the state legislature. This may be either by direct election or from among the elected members of the municipality concerned.

### 4.4.4 Ward Committees

There is provision for the constitution of wards committees, consisting of one or more wards within the territorial area of Municipality having a population of three lakh or more. The state legislature may by law make provision with respect to:

- The composition and territorial area of a Ward Committees.
- The manner in which the seats in a Ward Committee shall be filled.

Under the present system, each Municipality is divided into wards.

In the smaller and medium-sized Municipalities, the average population per ward varies from 1500 to 6000. In larger cities, however, average ward size may be fairly large ranging from a population of 30,000 to even 2 lakh. This has led to a situation where a common citizen does not have ready access to his elected representative.

Where a ward committee consists of one ward, the member representing that ward in the Municipality shall be regarded as the chairperson of the committee. But where a ward committee consists of two or more wards, one of the members (councillors) representing such wards in the municipality elected by the members of the wards committee shall be the chairperson of that committee.

### 4.4.5 Reservation of Seats

Under Article 243T, there is provision for the reservation of seats for the members of the scheduled



castes and scheduled tribes in every Municipality. This provision has been made to provide an adequate representation to SC, ST and of women in the municipal bodies. The number of seats to be filled by the direct election in the municipality and the percentage of the population of the Scheduled Caste and Scheduled Tribes in the Municipal area are determined in relation to the total population of that area. These seats may be allotted to different constituencies in a Municipality by rotation. Out of the total seats reserved for the scheduled castes and scheduled tribes, one-third of the seats shall be reserved for women belonging to these categories. The office of the chairpersons in the Municipalities shall be reserved for the scheduled castes, scheduled tribes and women. The manner of reservation is left to the state to be indicated by law. The reservation shall cease to have effect on the expiration of period specified in Article- 334 (i.e. at present up to the year 2026).

#### 4.4.6 Duration of Municipalities

Every Municipality shall continue for 5 years from the date of its first meeting. But it may be dissolved earlier according to law. A Municipality must be given a reasonable opportunity of being heard before it is dissolved.

Election to constitute a Municipality shall be completed before the expiry of its duration. If it is dissolved the elections must be completed within 6 months from the date of its dissolution. A Municipality constituted after its dissolution shall continue only for the remaining period for which it would have originally continued. If the remainder period is less than 6 months it shall not be necessary to hold elections.

#### 4.4.7 Qualifications

A person shall be qualified to be chosen as a member if he fulfils the qualifications for election to the state legislature except the age requirement. The minimum age required for membership of a municipality is 21 years. He must not be disqualified by or under any law made by the state legislature. But the persons with the following disqualifications are not eligible for membership of Municipality.

- i) A person disqualified by or under any law for the time being in force for the purpose of elections to the legislature of the state concerned.
- ii) A person so disqualified by or under any law made by the legislature of the state. If the question arises whether the member has become subject to a disqualification the question shall be referred for decision to an authority as may be provided by the state legislature.

#### 4.5 State Election Commission

Each state will have to constitute a state election commission. The superintendence, direction and control of the preparation of the electoral rolls for, and the conduct of, all elections to the Municipalities shall be vested in this state election commission referred to in Article 243K. The State Legislature may, by law, make provision with respect to all matters relating to or in connection with, elections to the Municipalities.

#### Check Your Progress-I

1. In which year the Local Self Government Act was passed by Lord Rippon?
2. How many types of Municipalities have been recommended under the 74<sup>th</sup> Amendment Act?
3. What provisions have been made under the 74<sup>th</sup> Amendment Act to provide reservation to SC, ST and women in Municipal bodies?
4. What is the duration of a Municipality?

#### 4.6 Powers and Functions of the Municipalities

The state legislature shall make a law to endow the Municipalities with such powers and authority as may be necessary to enable them to function as institutions of self government. They may also be invested with powers to prepare plans for economic development and social justice and in regard to schemes that may be entrusted to them. The state legislature may also, by law, provide for powers and authority to be given to wards committees and other committees to enable them to carry out the responsibilities entrusted to them.

The traditional civic functions of Municipalities are well known. However, the 74<sup>th</sup> constitutional amendment envisages that Municipalities would go beyond the mere provision of civic amenities. They are expected now to play a crucial role in the preparation of plans for local development and in the implementation of development projects and programmes including those specially designed for urban poverty alleviation.

The 12<sup>th</sup> schedule enumerates the core functions of the Municipalities. This gives an idea of functions that may be entrusted to the Municipalities, and the state legislatures would be free to choose from this list or add to this list while stipulating the functions to be performed by Municipalities under Article 243W. They include:

- urban planning including town planning.
- regulation of land use and construction of buildings.
- planning for economic and social developments.
- roads and bridges.
- water supply for domestic, industrial and commercial purposes.
- public health, sanitation, conservancy and solid waste management.
- fire services.
- urban forestry, protection of the environment and promotion of ecological aspects.
- safeguarding the interests of weaker sections of society, including the handicapped and the mentally retarded.
- slum improvement and upgradation.
- urban poverty alleviation.
- provision of urban amenities and facilities such as parks, gardens, playgrounds.
- promotion of cultural, educational and aesthetic aspects.
- burials and burial grounds, cremations, cremation ghats/grounds and electric crematoria.
- cattle pounds, prevention of cruelty to animals.
- vital statistics including registration of births and deaths.
- public amenities including street lighting, parking lots, bus stops and public conveniences.
- regulation of slaughter houses and tanneries.

#### 4.6.1 Taxes and Finances of Municipalities/Sources of Income

To provide sufficient funds to the Municipalities, Article 243(X) of the Act provides that the Legislature of a state may by law --

- 1) authorize the Municipality to levy, collect and appropriate such taxes, duties, tolls and fees in accordance with such procedures and subject to such limits as may be specified in such law;
- 2) assign to a Municipality such taxes, duties, tolls and fees levied and collected by the state government for such purposes subject to such conditions and limits as specified in such law;
- 3) provide for making such grants-in-aid to the Municipalities from the consolidated fund of the state; and
- 4) provide for constitution of such funds for crediting all money revived by the Municipalities and also withdrawal of such money from there.

#### 4.6.2 Finance Commission

In order to review the financial position of the Municipalities, the Act suggests appointing a Finance Commission under Article 243 I. The Commission can make recommendations to the Governor regarding

1. the principles which should govern the distribution between the states and Municipalities of the net proceeds of taxes, duties, tolls and fees which may be assigned to, or appropriated by the Municipalities.
2. The determination of taxes, duties, etc. which may be assigned to the Municipalities; and
3. The grants-in-aid to the Municipalities from the consolidated fund of the state.

The commission can also recommend measures to improve the financial position of the Municipalities. It shall also examine any other matter which may be referred to it by the Governor in the interest of an adequate finance of the Municipalities.

The recommendation of the Finance Commission together with action taken is to be reported on the table of the state legislature.

#### 4.6.3 District Planning Committee

Article 243-ZD of the Act provides for the constitution of a District Planning Committee and Metropolitan Planning.

The composition of the District Planning Committee is determined by the Legislature of a state, which can by law make provision for the composition of the District Planning committee and the manner in which the seats in such committee shall be filled. But 4/5<sup>th</sup> of the total number of members shall be elected from among the members of the Panchayat at the district level and the Municipalities in the district. The seats would be allocated in the ratio of urban and rural population in the district.

Other details relating to the composition of the said committees, the manner of filling up the seats therein, functions relating to district planning to be assigned to such committee have been left to the state legislature to decide keeping in view the local conditions.

#### Functions of District Planning Committee

The main function of the District Planning Committee shall be to consolidate the plans prepared by the Panchayats and Municipalities in the district and to prepare a draft development plan for the district as a whole. While preparing the draft of the development plan, each District Planning Committee shall pay attention to:

- I. matters of common interest between the Panchayats and the Municipalities including spatial planning;
- II. sharing of water and other physical and natural resources;
- III. integrated development of infrastructure and environment conservation;
- IV. extent and type of available resources, whether financial or otherwise.

While formulating the development plan, the district council has also to consult such institutions and organizations as the Governor may by order specify. The plan formulated by the District Planning Committee is forwarded by its chairperson to the Government of the State.

#### 4.6.4 Metropolitan Planning Committee

For each Metropolitan area, a Metropolitan Planning Committee shall be constituted to prepare the draft development plan for the whole area. In order to ensure orderly development of the urbanizing fringe areas, a proper development plan of the surrounding towns and villages needs to be drawn up in association with the plan

of the main city. Further, in such areas, there is, generally, a considerable amount of investment made by Central and State agencies through various development schemes. These need to be co-ordinated with the needs of the metropolitan areas. With regard to the Metropolitan Planning Committee, the State would make provisions for the:

- i. composition of the Committees.
- ii. manner of filling seats.
- iii. representation in such committees of the central and State Government of such organization as may be deemed necessary.
- iv. functions assigned to such committees.
- v. election of the chairperson.

It is also provided that 2/3<sup>rd</sup> of the members shall be elected from amongst the members of the Municipalities and Chairperson of the Panchayats. The seats would be allocated in proportion to the ratio of the population of the Municipalities and the Panchayats in that area.

It may be noted that the provisions of the Act are not applicable to the scheduled areas referred to in clause (1) and the tribal areas referred to in clause (2) of Act, 244. The act shall also not affect the functions and powers of the Darjeeling Gorkha Hill Council constituted under any law for the time being in force for the hill areas of the Darjeeling district in west Bengal. The Act further stipulates that notwithstanding anything in this constitution, the Parliament may by law extend the provision of Part IX to the scheduled areas and the tribal areas referred to in clause (1) subject to such exceptions and modifications as may be specified in such law.

#### 4.6.5 Application to Union Territories

The provisions of the Act of 243 ZB shall apply to the Union Territories. These shall, in their application to a Union Territory, have effect as if the references to the Governor of a state were references to the Administrator of the Union Territory appointed under Article 239 and references to the Legislature or the Legislative Assembly of a State were references in relation to a Union Territory having a Legislative Assembly, to that Legislative Assembly:

Provided that the President may, by public notification direct that the provisions of this part shall apply to any Union Territory or part thereof subject to such exceptions and modifications as he may specify in the notification.

#### 4.6.6 The Scheduled and Tribal Areas

Our constitution contains special provision for administration and control of certain areas which have been named as scheduled Areas and also for Scheduled Tribes even though such areas form part of a State or Union Territory. The reason was that these areas were comparatively backward and inhabited by a tribe. It was also a step towards preserving their culture and protecting them from exploitation.

The 5<sup>th</sup> Schedule of the constitution is applicable to Scheduled areas and Scheduled Tribes in all states except Assam, Meghalaya, Tripura and Mizoram. The Governor has special responsibility in regard to such areas. He is required to report to the President annually or whenever so required by the President regarding the administration of the Scheduled Areas. The Union may give direction to the States in regard to the administration of such areas.

The 6<sup>th</sup> Schedule applies to the administration of tribal areas in the states of Assam, Meghalaya, Tripura and Mizoram. This Schedule has undergone many changes. Under this, each tribal area is administered as an autonomous district. These districts remain under the executive authority of the state in which it is situated, but District Councils and Regional Councils are created to exercise certain legislative and judicial functions.

#### 4.7 Let Us Sum Up

It can be said that after passing the 74<sup>th</sup> Amendment Act, the Urban Local Government has found its constitutional shape and now this is at the responsibility of the state Government to hold regular elections to elect the members of these institutions. Particularly, in the nineties, India has revamped its structure of Local Government. Now, the local government institutions impart necessary political training to a person to become a politician at the state and central levels. Finally, we can say that the ideal of a true welfare state can be achieved only through local self government. Lord Bryce has rightly remarked, "Local government is the basis of training in democracy."

#### 4.8 Key Words

- Local Government** : Local government is a system of administration for small political units – towns, and rural districts.
- Decentralization** : It denotes a process or situation in which powers and responsibilities are transferred from a central authority to other, usually more local organs.
- Amendment** : An Amendment is a change made to a bill, law, constitutional provision or regulation.
- Municipal Administration:** The application of policy of specific cases within an urban government system.
- Municipality** : An incorporated unit of urban local government, taking the form of city, village or town.

#### 4.9 Check Your Learning

1. Discuss the need of the Local Self Government in India.
2. Describe the main features of the 74<sup>th</sup> Amendment Act in respect of municipal administration in India.
3. Discuss the structure, power and functions of the Municipalities with special reference to the 74<sup>th</sup> Amendment Act.
4. Describe the main sources of finance/income of urban local government in India.
5. Short Notes:
  - a. Ward Committees.
  - b. Reservation of Seats.
  - c. The role of State Election Commission.
  - d. Finance Commission.
  - e. District Planning Committee.

#### 4.10 Suggested Readings

- S.R. Maheshwari : *Local Government in India* (Agra Laxmi Narain Agarwal)
- S.R. Nigam : *Local Government* (Delhi, S. Chand)
- M.A. Mutabil & M.A. Alikhan: *Theory of Local Government* (Delhi, Sterling Pub. Pvt. Ltd.)

- Usharane Choudhury : *Municipal Government in India*, with special reference to Assam (seven star publication Pvt. Ltd. Guwahati)
- S.N. Mishra : *Politics and Leadership in Municipal Government*, published by M.C. Mittal Inter-India Publication 105 Anand Nagar, Delhi.
- R.N. Sharma & Devendra Kumar : *Municipal Government in India, An Annotated Bibliography*, Published by Indian Institutes of Publication Administration, Indraprastha Estate Ring Road, New Delhi-10002.

#### 4.11 Hints/Answers to Questions in Check Your Progress

##### Check Your Progress-I

1. In the year 1882, the Local Self Government Act was passed by Lord Rippon which is known as 'Magna Carta' of local democracy in India.
2. Under 74<sup>th</sup> Constitution Amendment Act, three types of Municipalities are envisaged under Article 343 Q. They are: (a) Nagar Panchayat; (b) Municipal council; and (c) Municipal Corporation.
3. To provide an adequate representation to the SC, ST and the women in municipal bodies, seats have been kept reserved for the SC and ST. Apart from it 33% seats have also been kept reserved for the women.
4. The duration of Municipality is prescribed as 5 (five) years from the date of its first meeting.

**Unit-V**  
**STATE CONTROL AND FINANCE OF LOCAL GOVERNMENT**

**Structure**

- 5.0 Objectives
- 5.1 Introduction
- 5.2 Need of State Control and Supervision
- 5.3 Different Methods of State Control over the Local Government.
  - 5.3.1 Financial Control
  - 5.3.2 Administrative Control
  - 5.3.3 Legislative Control
  - 5.3.4 Judicial Control.
- 5.4 Finances of Local Government.
  - 5.4.1 Taxation
  - 5.4.2 Grants-in-Aid.
  - 5.4.3 Other Sources
- 5.5 Causes Of Low Income Of The Local Government.
  - 5.5.1 Measures for Augmenting the Income of Local Government.
- 5.6 Let Us Sum Up
- 5.7 Key Words
- 5.8 Check Your Learning
- 5.9 Suggested Readings
- 5.10 Hints/Answers to Questions in Check Your Progress

**5.0 Objectives**

After studying this unit, you should be able to:

- discuss the meaning and importance of state's control over the local government;
- explain the various types of finance of local government; and
- identify the system of control and components of financial administration of local government.

**5.1 Introduction**

In India, Local Self Government institutions are now a permanent part of the structure of governance of the country. The 73<sup>rd</sup> and 74<sup>th</sup> Constitution Amendment define it as an institution of self government and make it mandatory for all states to set up and hold regular elections to the various institutions of the local self government both at the local and urban levels. It creates awareness among the people and impels them to find solutions to their local problems and to contribute in development. The institution of Local Self Government has been praised as the emergence of a third stratum of government in our federal system. Indeed, we can not have successful democracy at central and state levels if we do not have at the same time a democratic government at the grass roots level. As we know that the local government is a creation of the state government through the statute, the state legislature has the right to determine the degree of autonomy and also describe the mechanism of control which the state government has decided to exercise over the local government.

The role of local government in the state administration is of considerable importance. Local government has its base in locality which means a limited area. In a local government, the people of the locality can actively participate in the conduct of local affairs. Now, this is the need of the time that local government must emerge and grow as a centre of creativity in our country. In India, the scope of local government institutions is very wide. With the advent of independence, the importance of the local government institutions increased to a large extent. Particularly after passing the 73<sup>rd</sup> and 74<sup>th</sup> Amendment Act, a new era of the development of local government institutions in India set in and at present the local government institutions are working with full bloom throughout the country.

**5.2 Need of State Control and Supervision**

Local governments in India are under a good deal of state control because it is created by the state government. Its autonomy is restricted. The state legislature has the right to determine the degree of autonomy and prescribes the mechanism of control which the state government has decided to exercise over it. But after independence, the situation has fundamentally changed because now it is felt that local government must emerge and grow as a centre of creativity in the country.

Since the institutions of local government in India are created by the state government, they are to a large extent dependent on the state government for both the framing of schemes of urban and local development and their actual implementation. Now-a-days the state is playing an important role in the lives of the people and undertaking a variety of tasks in the social, economic, cultural and educational development of the people. Efforts in this direction must be equitably shared with the local government. Local government, as is known, established by the free choice of the people, has a moral right to continue to exist until it is replaced in the normal course by the people.

This is the common phenomenon that power must be fenced by a network of control, so that it could not be misused by anyone. Power in every democratic society requires control because the grant of powers inevitably carries with them a fear of their abuse or misuse. But any type of control should be judicious because tight control exercised by the government will go contrary to the principles of democratic decentralization. Although a need for government control and supervision is unassailable, excessive control has retarded the healthy growth of local bodies. The state governments constitute the Local Self Government, delimit their jurisdiction, assign them specific powers and functions, and have the ultimate powers of dissolving them. Virtually, local governments are non-sovereign bodies and are controlled by the state government and the judicial authorities. Normally, this control is exercised by the central and the state governments. This control is necessary in certain respects and not very much desirable in other respects because scholars and political thinkers have expressed different opinions on this issue. Finally, it can be said that the grant of powers inevitably carries with them a fear of their abuse or misuse. Therefore, the need for effective control over local government is obvious.

**5.3 Different Methods of State Control over the Local Government**

Today, the local government is the responsibility of the states under the constitution. Since, it is a creation of the state government, its autonomy is restricted and it is subject to the control of the state government. The local government is subject to financial, administrative, legislative and judicial control. The state legislature has the right to control local government by enacting the necessary legislation, amending statutes and by discussing and debating their functioning. Local government also comes under the judicial purview because judiciary has also the right to interpret local laws and may declare ultra vires those local acts which are deemed to be in excess of the powers conferred on the local body.

Some of the thinkers believe that the institutions of local government have not been able to grow because of excessive governmental control. It is partially true because sometimes we find that malpractices in the local governments develop and thrive on account of the lack of control. Financial irregularities have also been detected. In spite of all these things, it is also true that sometimes excessive control hinders the growth of local government institutions. Therefore, a balanced control is needed because it will be conducive and helpful to the growth of the institutions of the local self government.

There are certain principles about the control of the institutions of local government. Normally, two principles are prevalent.



(i) **Specific Grant System:** According to this system, institutions of local government are given certain powers by the state or central government in written form. Specific powers are granted by the state and central government and the local government cannot go beyond these powers.

(ii) **Specific Limitation System:** According to this system, the institutions of local government are deprived of doing certain things. They can do everything except the things from which they have been deprived.

In our country, the control that is exercised on the institutions of local government by the state government may be discussed under the following headings:

### 5.3.1 Financial Control

The institution of local government is dependent on the state government regarding its financial management or financial help. The institutions of Local Self Government cannot propose new taxes without the sanction of the State government. Sometimes the sanction has to be taken before any action is taken. Institutions of local self governments have very limited borrowing powers. If they receive any loan or borrow money, they have to obtain prior permission from the state government. State government can also refuse to give such permission. State government provides some grants-in-aid to the institutions of local government which is treated as one of the largest source of income of local government. Accounts of the local government are annually audited by the Examiner of Local Funds Account in all the states. The examiner of accounts is an official of the state government and functions under the administrative control of the department of finance. The E.L.F.A's (Examiner of Local Funds Account) jurisdiction extends to all non-government organizations which are recipients of grants-in-aid from the government. This also gives advice on financial matters to the government as well as to local bodies. If any irregularity is detected, the government has the right to ask the explanation and take some action against these institutions.

### 5.3.2 Administrative Control

The state governments exercise administrative control over the institutions of local self government in the following manner:

(i) **Power to Call for Information:** The state governments have the right to call for information regarding the various resolutions and decisions of the institutions of the local government.

(ii) **Right of Inspection:** The state governments also have the right to inspect the working of the local self government. These inspections are carried out by the Divisional Commissioner and the District Magistrate. Broadly speaking, the District Magistrate or District Collector has been given the following powers in respect of a municipality:

- To inspect any immovable property owned by a municipality.
- To inspect any work in progress under it.
- To call for any extract from the proceedings of the council or its committee or any book or document in the possession of or under the control of a municipal body.
- To suspend the execution of any order or resolution of the local body, which according to him is unlawful or is likely to cause injury or annoyance to the public or lead to a breach of the peace.
- To provide for the execution of any work or doing of an act which the municipality is empowered to execute or do and the immediate execution or doing of which is in its opinion necessary in the public interest.

- The annual report of the municipality is sent to the government through the District Collectors.
- The Collector's prior approval is necessary for transferring an immovable property of the municipality.
- He convenes a special meeting of the council for the purpose of election of the chairman. He also calls a meeting of the council for the consideration of a no-confidence motion against the Chairman or the Vice-Chairman of the municipal body.

(iii) **Power of Sanction:** The state governments have the authority to sanction the bye-laws, resolutions and other actions of the institutions of the local self government. According to the Municipal Acts and other laws, the institutions of local self government have to seek sanction of the state government in regard to certain actions. These Acts and Laws have strong checks on the working of the local self government.

(iv) **Control over the Employees:** Some employees of local government institutions are directly under the control of the state government. They are the Chief Executive Officers of the local government institutions. The State governments also have the right to check on the working of local government institutions and their personnel and take some actions against the personnel who are not discharging their duties properly. Under the fear of the exercise of this power by the state government, they try to do their functions properly.

### 5.3.3 Legislative Control

In democracies, the policies of all units of administration are laid down in the legislative enactments. The tasks of government are, thus, not of its own making; these are broadly speaking, defined by the legislature. Regarding the working of the institutions of local government, the state governments have the power to present legislations and get them passed by the State Legislature for making changes or improvements in them.

The procedure for holding elections, preparation of the electoral rolls, method of voting, levying of taxes and their realization, etc. are laid down by the Acts of Legislature that are, in fact, presented and passed at the instance of the state government. The state government has the authority to pass legislation about the following:

- (a) Improving the statutes of municipalities or making changes in the structure or bringing about an end to the institutions of the Local Self Government.
- (b) State Governments have the power and the authority to frame rules and regulations about the working of the institutions of Local Self Government. In fact these rules and regulations are framed by the local self government department of the state, but they are placed on the table of the House of the legislature for their approval. These rules and regulations may pertain to the following:
  - (i) Acquiring the property
  - (ii) Service conditions of the employees and their provident fund.
  - (iii) Taxes, grants and other financial matters.
  - (iv) Rules and regulations about the institutions of the local government.
  - (v) Rules and regulations laying down the election procedure and the conduct of the meeting of the institution of local self government.
  - (vi) Officers and other authorities to be appointed for advice to the local government.
  - (vii) Other matters that have a vital bearing upon the institutions of local self government, etc.

### 5.3.4 Judicial Control

Like other higher levels of the government, local government is also subject to the usual control of the judiciary. Judiciary has the right to interpret local laws and may declare ultra vires those local acts which are

deemed to be in excess of the powers conferred to the local bodies. Courts and other organs of the judiciary have the power to annul the rules and regulations framed by the institutions of the local self government, if they are not in conformity with the law of the land. This is also the powers of the judiciary to decide the disputes between two or more institutions of local self government. Other disputes are also decided by the institutions of the judiciary.

Finally, it can be said that the institutions of local government are very much under the control of the state government. This control is of a varied nature. Sometimes this control is helpful and sometimes not. The control of the state government over the local government degenerates into spasmodic, intermittent and irregular bouts, and is often negative. In the report of the Rural Urban Relationship Committee, 1966, it has been said, "By and large, the techniques of supervision and control in India... especially in the urban areas... have remained rather static, unimaginative and negative". In fact, a judicious and equitable control is required which will be conducive to the progress and the development of the institutions of local government.

#### 5.4 Finances of Local Government

In India, the scope of local government institutions is very wide. In developing countries, local government institutions have to implement various programmes and for that they require finance. Finance is the basic need of all organizations to fulfil their needs and objective. The financial conditions of our local government institutions are not up to the mark because these institutions do not have the inherent power of taxation. Various committees have been appointed to consider the different financial aspects. Among these committees, Taxation Inquiry Commission, and Kale Committee, Bombay, the Local Finance Inquiry Committee, Committee on Augmentation of Financial Resources of Urban Local Bodies, Rural Urban Relationship Committee, Municipal Grants and Aid Committee, and others are noteworthy. In spite of the best efforts made to increase the income of the institutions of local government, satisfactory result is yet to come. There are various resources of revenue of the institutions of local government. These have been discussed below:

##### 5.4.1 Taxation

In India, the local governments do not have the inherent power of taxation. The taxes of local governments are of two types (a) Direct taxes, and (b) Indirect taxes.

(a) **Direct Taxes:** Particularly, Urban local government can levy direct taxes on the following items:

- Building and lands.
- Taxes on persons practicing any profession or art, carrying on some trade or calling, within the jurisdiction of the local government.
- Tax payable by the owner of vehicles other than motor vehicles.
- Tax on animals which are used for riding or carrying load.
- Taxes payable by the employer or certain employees or servants.
- Taxes payable by an occupier of a building for scavenging, etc.
- Tax payable by persons presenting applications for putting up buildings, etc.
- Other taxes, such as recreation tax, etc. to be realized by the municipalities with the prior approval of the state government.
- Passenger tax or such other taxes.
- Tax imposed in return for services rendered, such as water rate, lighting rate, drainage rate, fees for use of markets, and other public conveniences.

(b) **Indirect Taxes:** Local government can also levy certain indirect taxes. The taxes are normally realized in an indirect manner. They generally include the following:

(i) **Octroi or terminal tax:** Octroi is a tax on commodities being brought into a town. This particular term has not been used in the constitution. Constitution mentions it as "taxes on entry of goods into

a local area for consumption, use or sale therein'. This is a major source of local revenue accounting for about one-fourth of total tax revenue of all local bodies in the country, and is the mainstay in several states.

The 'Local Finance Inquiry Committee' recommended transfer of terminal tax from the Union list to the state list to enable the elimination of octroi and its replacement by the terminal tax. The Committee on Augmentation of Financial Resources of Urban Local Bodies shared a similar view and stated that Octroi is a form of local taxation but it can not be abolished outright unless alternative sources of taxation which should compensate for the consequential loss of revenue are found. However, the 'Rural-Urban Relationship Committee', on the other hand was of the opinion that the Octroi should instantly be abolished. At present many states have already abolished octroi but in some of the state it is still being levied by the local government.

- (ii) Taxes on roads, ferries, etc.
- (iii) Taxes on Certain Commodities.
- (iv) Local government institutions have to frame rules and regulations for levying taxes but before levying certain taxes the local government institutions have to take the prior permission of the state government. And if it is necessary to levy taxes, then it should be levied in a judicious and equitable manner.

##### 5.4.2 Grants-in-Aid

Grants-in-Aid are another important source of the income of local government provided by the state government. It is ad-hoc and discretionary in nature, depending largely on the availability of funds with the states. The grants-in-Aid are of two types:

- (a) Recurring or general purposes grant,
- (b) Non-recurring or specific purposes grant.

Recurring or general purposes grant is given to the local government institutions for maintenance and upkeep of certain services while non-recurring grant is given for certain specific purposes. Government grants-in-aid form the major portion of the income of the urban local bodies in our country. Non-recurring grant may be for construction of a particular road, water supply scheme, public works, drains, paving footpaths, latrines and urinals, etc.

Since local government is an integral part of the governmental system in our country and further, as it has inevitably to played a significant role in the task of national development, it must be ensured adequate resources and must become financially self-reliant; particularly, to ensure rational flow of financial resources from state to the local government. A demand has been made for the setting up of a finance commission on the pattern of the Finance Commission at the central level, charged with the responsibility of regulating the grants system and the local governments' share in the pool of divisible taxes. The Rural Urban Relationship committee has also supported it.

##### Check Your Progress-I

1. Why State Control and Supervision is needed for local government?
2. Discuss the different methods of State Control over the local government.
3. What are the various types of the sources of income of the local government?
4. What measures are prescribed to augment the income of local government?

##### 5.4.3 Other Sources

The local government institutions have certain other sources of income. Though these sources are very limited but sometimes they provide the local government a good deal of resources to perform its normal duties properly. These resources are enumerated below:

(i) **Borrowing:** Local government institutions apart from the grants also receive loans from state government and from general public. Borrowing by the local government is subject to both statutory and administrative restrictions. Under the Local Authorities Loans Act, 1914, which was subsequently amended by both the central as well as state governments, the local government is permitted to borrow money either from the state government or some other sources for the construction of municipal works, relief and establishment and maintenance of relief works in times of natural calamities or scarcity, prevention of the outbreak of any dangerous epidemic disease, acquisition of land, re-payment of outstanding loans, etc.

(ii) **Fines:** Particularly, the urban local governments have also the right to levy fines on the people for infringement of certain bye-laws for the construction of buildings or carrying out certain trades, etc.

(iii) **Fee from licenses:** Urban local governments have the right to regulate certain trades and other activities in its own jurisdiction. For this purpose, they issue licenses. Local government can also charge fee for issuing licenses.

### 5.5 Causes of Low Income of the Local Government

Owing to the lack of inherent power of taxation and other causes, the local government institution in India suffer from poor or low income, which are as follows :

(i) India is a developing country and most of the people residing in the rural areas do not have enough resources to pay taxes imposed by the local government institutions. These institutions are very much aware about the financial conditions of the people of the country. Therefore, they are hesitant in levying taxes.

(ii) We have dearth of resources on the one hand, but on the other hand the population is growing up every day. Owing to the rapid growth in population, whatever resources exist falls short. On account of this situation, the local government institutions are not able to provide all the services that they should be provided to the people. Local self institutions are not able to get the return for what they actually spend. It is, therefore, natural for them to remain poor.

(iii) In India, the distribution of resources between the state governments and the local bodies is not equitable and just as same between the central and state governments. The percentage of the revenue or the income that the local government should receive is not sufficient to them. In fact, no scientific system of distribution of the revenue has been evolved as yet. Though, the local government institutions are required to discharge more functions in the interest of the development of the society and country, but they are dependent on state government for financial assistance. It is therefore, necessary for the local self institutions not only to augment their resources but also to secure their due.

(iv) Although local government institutions are facing financial problems, they are reluctant to impose taxes. After independence, taxes have gone up which was justified but the revenue collected as a result of taxation has not been properly utilized which has led to a psychology of opposition regarding imposition of taxes. On the one hand, the services have gone up; on the other hand, the representatives of people are reluctant to impose fresh taxes. Owing to some political reasons, the taxes are not being levied. Dr. M.P Sharma has correctly analyzed this thing in the following words:

"The cause of this are many e.g., the incompetence and the dishonesty of the assisting staff and in the case of tax on houses and lands, the dominant influence in the local body of the

class affected by the increase as in the case of land cess under District Board, the instability of tax itself as in the case of tax on circumstances." Not only the people but political parties also raise the slogan of saving the people from taxation. In recent years, various things have been exempted from octroi and other duties. This had an adverse effect on the financial position of the local government.

The tax collecting system is also not much effective because the responsible persons for collection of taxes have shown slackness in collecting taxes. Even some influential persons or class are not paying their tax properly. These all have an adverse effect on the financial condition of the local self government.

(v) It has also been found that some urban government institutions, have taken to certain services that can yield some dividends and profit. They have undertaken certain paying enterprises, such as transport, electricity, water supply etc. these trades have not been able to yield the desired results and required dividends. This all happened on account of several factors, e.g. corruption in the service, slackness of administrative service ignorance and lack of cooperation from the citizens, etc. But all these have an adverse effect on the financial condition of the local self institutions.

### 5.5.1 Measures for Augmenting the Income of Local Government

Unless the local government increases their resources, they shall not be able to discharge their duties properly. They shall have to increase their revenue, resources of income and do such things that can bring them sufficient money. Following are the ways and means which can be adopted for augmenting the sources of income of local government institutions:

- (i) Improvement in the system of realization of taxes.
- (ii) To undertake profitable trades.
- (iii) Interest free loan from the government.
- (iv) Rise in government grants-in-aid.
- (v) Checking wastage.
- (vi) Training to the people
- (vii) Payment of a share of tax collected by the local self institutions.

Therefore, it can be suggested that the above-mentioned measures should be adopted by the institutions of the local government to augment their finances so that they can work more effectively for the betterment of the people and society as well.

### 5.6 Let Us Sum Up

In view of the growing importance of the local government institutions after the 73<sup>rd</sup> and the 74<sup>th</sup> Amendment Act, these institutions are expected to play more effective role in the locality to provide better opportunity to the local people to render their best services for the betterment of the society. It has rightly been said that a true democracy can be sustained in a country only through a system of effective local self governing institutions. For proper and smooth functioning of these institutions, there is a need to have some sort of control but this control should be of a balanced and judicious type and conducive to the development of the institutions of local self government. Moreover, to fulfil its objectives, a sound financial management is also needed.

### 5.7 Key Words

- |                    |   |
|--------------------|---|
| Autonomy :         | Limited powers to manage internal affairs; limited self government.             |
| Statute Law :      | Refers to that form of law which is expressed by an act of the legislature.     |
| State Legislature: | Every state in India has a Legislature. Some states have one house while others |

have two. Where there is one chamber, it is known as the Legislative Assembly (Vidhan Sabha) and where there are two Houses, the Upper House is called Legislative Council (Vidhan Parishad) and the Lower House is called the Legislative Assembly.

Tariff : It means a schedule of rates or charges.  
 Grants-in-Aid : An appropriation by the central Government to the states (or by the states to local Units) to assist them in performing their functions and to establish and equalize standards of government activities.

**5.8 Check Your Learning**

1. Discuss the various means of state control and supervision of Local Government in India.
2. Examine the sources of finance of Local government in India.
3. What are the causes of low income of local self government in India? Suggest measures to overcome their financial difficulties.

**Short Notes**

- a. Grants-in-Aid to Local Self Government.
- b. Sources of finance of the local self government.
- c. Causes of low income of local self government.
- d. Administrative control over L.S.G

**5.9 Suggested Readings**

1. S.R. Maheshwari : *Local Government in India* (Laxmi Narain Agarwal, Agra.)
2. S.R. Nigam : *Local Government* (S. Chand & co., Delhi.)

**5.10 Hints/Answers to Questions in Check Your Progress**

**Check Your Progress-I**

1. Local government in India is created by the state government. Therefore, its autonomy is restricted by the law and the state legislature has the right to determine the degree of autonomy and prescribe the various mechanisms for control over it. It has rightly been said that power must be fenced by a network of control.
2. Since a local government is a creation of the state government, its autonomy is restricted and it is subject to the control of the state government. The different methods of control exercised by the state government are:
 

(i) Financial control;	(ii) Administrative control;
(iii) Legislative control; and	(iv) Judicial control.
3. The various sources of income of local government are:
 

(i) Tax and rates;	(ii) Grants-in-aid; and
(iii) Other sources of income.	
4. Following ways and means can be adopted for augmenting the sources of income of local government:
  - (i) Improvement in the system of realization of taxes.
  - (ii) To undertake profitable trades.
  - (iii) Interest-free loan from the government.
  - (iv) Enhancement in government grants-in-aid.
  - (v) Checking wastage.
  - (vi) Training of the people.
  - (vii) Payment of a share of tax collected by the local self institutions.

**Unit - VI**

**MAJOR TRADITIONAL VILLAGE COUNCIL SYSTEMS OF ARUNACHAL PRADESH: THE DEMOCRATIC, THEOCRATIC AND THE CHIEFTAINCY SYSTEMS**

**Structure**

- 6.0 Objectives
- 6.1 Introduction
- 6.2 Nature and Role of the Village Council in Arunachal Pradesh
- 6.3 Theoretical Classification of the Tribal Village Council
  - 6.3.1 Raghuvir Sinha's Classification
  - 6.3.2 P.D. Gogoi's Classification
  - 6.3.3 Raja's Classification
- 6.4 General Classifications
  - 6.4.1 Democratic Framework
  - 6.4.2 Theocratic Framework
  - 6.4.3 Chieftaincy Framework
- 6.5 Let Us Sum Up
- 6.6 Key Words
- 6.7 Check Your Learning
- 6.8 Suggested Readings
- 6.9 Hints/Answers to Questions in Check Your Progress

**6.0 Objectives**

After reading this unit you will be able to;

- know the typology of village councils operating among tribals of Arunachal Pradesh;
- understand the role and functions of village councils in different tribal groups of Arunachal Pradesh;
- comprehend and explain the types of leadership and nature of decision-making in village councils; and
- understand the structural arrangement and types of authority prevalent in different communities in Arunachal Pradesh.

**6.1 Introduction**

The village and village councils were the basic political units of the people of Arunachal Pradesh till the introduction of Panchayati Raj system in 1969. Even today, these village councils exist side by side the statutory Panchayats and continue to discharge their functional and command authority in the village. Each tribe of Arunachal Pradesh has its own council system reflecting its communal nature and requirements. The political organisation of the tribal community is based on traditional way in which society recognizes the exercises of authority. The authority may be vested in a single individual acting as the headman of the village or it may be entrusted to few chosen representatives of the community whose confidence they may command. These centuries old popular forms of village councils were evolved as an administrative mechanism for fulfilling the local needs. "These village councils," as Sir Melfalfe writes as late as 1830, "are the little republics having nearly everything they want within themselves and almost independent of foreign relations. They seem to last where nothing else lasts. This union of the village communities, each one forming a separate little State in itself... is in a high degree conducive to their happiness, and to the enjoyment of a great portion of freedom and independence."

**6.2 Nature and Role of the Village Council in Arunachal Pradesh**

The village council is known by different local names in different tribes. It is called Kebang among the Adis; Mangmajombana among the Monpas; Buliang among the Apatanis; Tra-lungdas among the Tangsas; Wancho-Wangcha among Wanchos; Khapa or Khapong among the Singphos; Ngothum among Noctes; Mockchum among the Khamptis; Nyile or Gingdung among the Nyishis; Raiz or Melley among the Akas;



Khampchu or Tsondi among the Khambas and Membas; Jung or Jungtong among the Sherdukpens and Pharai among the Kaman Mishmis. These councils administer justice in case of disputes and conflicts and also direct developmental and welfare activities within their respective villages. In the realm of social domains, these time-tested and time-honoured institutions work as a catalyst in maintaining the intrusions of social anomalies and aberrations. As institutions of social evolution, established in history and traditions, supported by social and religious sanctions, they are an expression of genuine democracy representing the cooperation and communal temperament of the people. The significance of these village councils lies in the fact that in Arunachal's society, life and responsibility are so often corporate rather than individual. The tribes of Arunachal knew no state and government other than their village and village council. Their state was their village which had its own natural boundary. Their government was their village council which was all conducive to their happiness and welfare.

A typical village council generally consists of the village chiefs or elders, the local priest, mature, respected and influential persons of the village. All the villagers (adult members) of the community participate in the process of deliberations. The jurisdiction of village council is confined to the village only. Basically, these councils perform three types of functions – judicial, administrative and developmental. They are responsible for law and order and all welfare activities of the village under their respective jurisdictions. The councils are democratic in the sense that all the vital issues of the village are freely and publicly discussed. The councils are democratic in the sense that council in the same manner. Every kind of offence is within the jurisdiction of the council. In the council everybody is at liberty to express his opinion even though the final say is the prerogative of council member and its leaders. The council is the final authority of the village and nothing could be done without its approval.

These councils are informal in nature and free from legal and official technicalities. They do not have scheduled sessions or any kind of committees and secretariat staff, but they have a fixed place for meetings and meet as and when required. Deliberations in village councils take place in a democratic manner. The councils allow both the defendant and complainant to speak freely and plead for themselves. Judgements are delivered on the basis of a careful consideration of divergent statements of the parties and customary law. In this way disputes are taken up urgently and justice is administered speedily without the least inconvenience to any party. Justice is free of cost, made available to everyone. It is neither delayed nor denied for want of money. Thus, the tribal system of justice is cheap, practical and conducive to the harmony of society.

However, the structural nature of participation and method of reaching consensus or the process of decision making is different from tribe to tribe and function of village councils of some tribe are more elaborated and structured than others. The variation in tribal council was due to the social outlook and psychology of the tribes. Hence, chieftaincy system is found among the Noctes, Tangsas, Singphos and Khamptis and democratic type of village councils were found among Adis, Monpas, Akas and Aptanis.

Despite their typological differences, there are several commonalities in all the tribal self-governing institutions of Arunachal Pradesh. All of them are having certain amount of democratic ethos in their *Modus Operandi*. All of them derive their authority from the tradition and the fact that they are the expressions of the will and power of the whole people. They are supported not only by social but also supernatural sanctions. Even the chieftaincies of Singpho, Khampti, Nocte, etc. display some democratic and republican elements.

- (i) All the tribal councils operate on the principle of unquestioned loyalty to the community. Facts are interpreted in the light of the tribal history and decisions are drawn upon tribal jurisprudence, customs, conventions and uses.
- (ii) In all the systems, space for women folk is very negligible. They are not allowed to participate in the process of decision-making except in case of giving evidence or expressing grievances. Thus, the councils are male dominated institutions.
- (iii) All the systems are based upon spontaneous loyalty. The man of age, wisdom, oratory, intelligence, knowledge of tribal history, tradition and conventions dominate the councils' proceedings and

have a vital role in resolving social or personal conflicts. In present context, education has added new dimensions for the leadership in and out of the councils.

- (iv) All of them administer justice as per tribal jurisprudence and regulate all aspects of community and individual life according to the set code of conduct and to punish those who transgress the codes. All disputes between the clans, families, groups and individuals over encroachment of landed properties, ownership of *Mithun*, debt, non-clearance of dues, misappropriation causing injury, divorce, elopement, cheating, murder, etc. are settled in the council. Punishment and fines are awarded according to nature of crimes.
- (v) Normally, the indigenous political system of a sub-tribe does not differ fundamentally with its major tribe. For example, the village councils of different sub-tribes of the major Adi group work on similar lines.
- (vi) These councils are free from legal and official technicalities. Entire proceedings of village councils are done in an informal manner so that one can speak without hesitation or reservation.
- (vii) In almost all the systems, leadership of the councils (except in the Chieftaincy system) spontaneously emerges. In all the systems elders are respected and their opinions are always taken into account at the time of making decisions.

#### Check Your Progress-I

1. What are the common characteristics of the traditional village councils of Arunachal Pradesh?
2. Discuss briefly the administrative functions of traditional village council.
3. Discuss the developmental functions of traditional village council.

### 6.3 Theoretical Classification of the Tribal Village Council

The village councils of Arunachal Pradesh can be classified into different types on the basis of nature of working, organisation and exercises of authority. Some attempts have been made by the scholars to provide some broad framework of classification to the different types of tribal village councils in Arunachal Pradesh.

#### 6.3.1 Raghuvir Sinha's Classification

According to Raghuvir Sinha, the political organisation of the tribal community depends on the exercises of authority. This authority: (i) may be vested in a single individual acting as the headman of the village; (ii) or it may be entrusted to a few chosen representatives of the village forming a council of elders as among the Adi group and acting on behalf of the whole village community whose confidence they may command, or (iii) as a third alternative, the village community may keep the authority to itself. While the first seems to be an autocratic set up, the latter two are more popular among those societies where the democratic ideals have a social value.

#### 6.3.2 P.D. Gogoi's Classification

P.D. Gogoi in his thesis, *NEFA Local Polity* classified Arunachal tribal council into four forms – chieftaincy system, Gerontocracy, democratic system and arbiter system. The chieftaincy system is prevalent among Khamptis, Singphos, Noctes, Wanchos and to some extent in Tangsas also. The Gerontocracy is a system where there is a rule of elders. The Gerontocratic ethos is present in almost all the systems. In all the tribes of Arunachal, elders are always respected. Age-old people having long experience are always considered as the expert of jurisprudence. The tribes which are neither individualistic nor socially stratified, have conveniently developed the Democratic systems, like the *Adi Kebang* or *Mangmajombana* of the Monpas. *Kebang* of Adis is the most developed and the most powerful of all tribal councils in Arunachal Pradesh. Members propose the law; the council legislates and executes that law. Fourthly, the Arbiter system refers to a process wherein arbitration is done by the people, who

are specialized or skilled in settling dispute through negotiation and mediation. The arbiter system bears much more importance for the tribes like the Nyishis and the Mishmis who do not have regular councils. The arbiter performs the combined role of a mediator, negotiator and a broker. Arbiters settle the dispute of villagers and also disputes of two or more villages. This system represents neither the authority of village nor it is a regular body like a village council of other tribes. This system has its own defects like in the following:

- (i) Influential persons generally remain in an advantageous position;
- (ii) Weak persons are always at the mercy of stronger;
- (iii) Its decisions are not obligatory in nature;
- (iv) It is the only authority or media upon whom one has to bank upon for attaining any kind of just or unjust settlement. In fact, arbiter system is only a conflict resolving organisation which minimizes mutual hatred and suspicion and promotes harmony and good will. This system can't be strictly called a form of local polity, because it does not represent the authority of the village and not the head of the corporate body of a village.

### 6.3.3 Raja's Classification

K.A.A. Raja speaks of five distinct types of socio-political organisation of the tribes of Arunachal Pradesh. He describes them as follows:

1. The Republican Adi type, with well-organised villages administered by a council of elders and youth organisations as their executive agents. In it the village solidarity is stronger than clan or tribal affinities which operate within the village and in inter-village affairs only. All activities of the community even from the family level are corporate in character, involving joint decision and action.
2. The Autocratic Nocte and Wancho type with hierarchical social and political structure. One paramount chief has a number of subordinate villages, with lesser chiefs under him. The society is divided into four hereditary classes with the nobility to which the chiefs belong at the top and the commoners at the bottom, and two intermediary classes comprising those born of inter-marriage between chief's and commoners' classes. All authority rests with the chief of the village who is assisted by a council and, which is an advisory body.
3. The individualistic Mishmi type where there is no organised integrated village administration, and household, and clans formed the only bonds of cohesion.
4. The theocratic Monpa type in which the society is divided into a sacred and a lay order. The former is systematically organised and the village autonomous in internal affairs are knit together under one theocratic government with a supreme monastic authority.
5. The Apatani type with large village segmented into clan sectors, each administered by its own clan council. The village though compact, was without the integrated cohesion of the Adi type.

#### Check Your Progress-II

1. Define the following:  
a) Gerontocracy, (b) Autocracy (c) Republic
2. What are various frameworks of Raja's classifications?
3. Name the village councils of Adis, Apatanis, Monpas, Nocktes, Wangsus and Tangsas.

### 6.4 General Classifications

These classifications of village council of Arunachal Pradesh, however, failed to describe the nature of structural arrangement and exercises of authority in different tribal political systems. A close peep into the system provides broader idea and observations. Therefore, the village councils of Arunachal Pradesh can broadly be classified into three types of framework.

### 6.4.1 Democratic Framework

On the basis of participation of people in the process of decision-making, organisation and exercises of authority, the village councils like Kebug of the Adis, Mangmajombana of Monpa, Buliang of Apatani, Raiz or Melley of Akas, Jung or Junthong of Sherdukpens, etc. can be categorized into democratic framework. In all these councils, the organisation of the council is parliamentary in nature and republican in character. In these councils, there is democratic process of selection which ensures able, experienced and impartial men in village councils and these selected members serve their small community with dedication and sincerity as demagogue's tricks would not last longer in a close tribal society. The wealth or property alone does not qualify a person to stand the test of social approval and even a poor man can reach up to the honoured position in the tribal society. The absence of hereditary element in Democracy and Gerontocracy has made them more viable and amendable to required changes in the present context. The Akas, like Adis, have the system of inter-village councils to discuss areas of inter-village conflict and cooperation to promote harmony and to co-ordinate the activities of neighbouring villages. The 'Nuggu' (great man) plays an important role in the disposal of inter-village disputes.

Sachin Roy observes that the political structure of the Adis is essentially democratic. Autocracy is not known to them and in absence of a distinct class of nobility, oligarchy has remained equally unknown.

Kebug in true sense represents government of the people, by the people and for the people. It is a pyramid-like structure starting from the village council to inter-village council and to all village councils.

- (a) At the village level, different types of village councils are found. Bane Kebug is a meeting of all villagers, to discuss mainly administrative and welfare measures concerning the village only. For holding these kinds of meetings, all adult members are informed and dates are always fixed. Besides, there is one more kebug at the village level called Atek Kebug which concerns with the cases of disputes which may abruptly arise between the individuals or groups.
- (b) Bango Kebug is a council at the inter-village level. This Kebug deals with disputes or topic of mutual interest in broader perspective. Its jurisdiction extends to Bango (group of villages) which agree to work together. For convening the session of Bango Kebug, the date and place are fixed some months ahead. All the active members of Dolung Kebug (village council) automatically become members of Bango-Kebug.
- (c) At the top is the Bogum Bokang Kebug (council of the whole Adi tribe). This is the highest and supreme agency of all Kebugs, wherein representatives of different Bangos, public leaders and elite participate. Here, in this Adi parliament, office bearers are elected. This Kebug takes up great issues related to war, peace, religion, culture and development. Laws of Adi Society are formulated, developmental plans are chalked out and policies are framed. The Bogum Bokang Kebug then even passes resolution and forwards to the government which is taken up seriously. Though an informal body, it is generally regarded as the Adi parliament.

Another example of a well-developed form of village council with strong democratic tradition is Mangmajombana of the Monpas which have a strong sense of protocol in its structural arrangement. Mang or Mangma means people; and Jom or Jombana means assembly. Therefore, Mangmajombana literally means the council of the people in village. This council besides having the Gam (Tsorgen), Thumis (next to Gam in rank) and Gamins (Messengers) as members also has some elderly members having knowledge and experience in tribal justice. A Tsorgen is selected after making a thorough consultation among the people. The person who is considered most fit for the post is finally selected through deliberation. But in case there are two or more contestant persons, they are required to show the support of a majority. So in order to show the majority, a particular day is fixed by the villagers and on that fixed day the contestant candidates show their majority. Accordingly, the person who has the majority is selected as Tsorgen of the village. Gomins are selected from those clans who inhabited first.



A Tsorgen not only administers the village but also gives advice and guidance in all matters concerning its welfare as a whole or of any individual household. In performing these functions he is helped by a Gomin (messenger). His advice is sought often and his orders and instructions are always carried out. The Tsorgen is responsible for the supervision of the religious ceremonies to be performed for the common good of the village. Since the village council has no regular fund, the celebration of festivals and the repair works of the Monastery are managed through contributions from the every household. An account of the council fund has to be kept with the help of Gomin. The opinion of the council is often the final verdict which is promulgated by the Tsorgen. A Monpa village may sometimes have several settlements each constituting a hamlet and any bigger hamlet located at a distance from the parent village may form an independent council.

The political system of Apatanis has a different reality. There is *Buliang* at village level whose members (the *Buliangs*) are more or less hereditary. The *Buliangs* also exist at inter-village level and at tribe level. Besides, there is also *Gondu* who is an intermediary between the conflicting parties. He can settle the dispute without calling the *Buliang*. The Sherdukphen mythology tells that the descendent of a Tibetan chief established the community. The Sherdukphen community has two social divisions, namely *Thong* and *Chao*. The clans in the Thong group are the descendants of the chief who migrated and established the community. In a Sherdukphen village the body politics is called *Jung* which has a member from the Thong group of clans as the chief. The chief is not hereditary in the family or in a particular clan but is hereditary in the upper division of the community, i.e. *Thong*. There are also members with specific assignments. The village body politics of the Sherdukphen contains some elements of gerontocracy like that of the Apatanis.

The arbiter system as it exists among the Idu Mishmis is presented here. The village political organisation of the Idus is called '*Abbelah*'. The term *Abbelah* is composed of two words; i.e. '*Abbe*' meaning 'in between' and '*lah*' meaning 'to speak or talk'. Thus, a person who talks in between the two disputant parties as mediator constitute the village political organisation called '*Abbelah*'. The member of *Abbelah* i.e. the mediators are called '*Abbelaya-Alombro*'. This village political organisation is composed of few elder villagers (i.e. three to four) who are reputed for their traditional wisdom, good oratory and soundness in their judgement. But most of the time people prefer to deploy those mediators who are related to both the disputant parties and who can convince them for the negotiation impartially. However, it is also not necessary that the mediator should be related to the disputant parties. He may be from a clan other than the disputant clans but should have good persuasive capacity, wisdom and experience in settling disputes.

In fact, the Idus have neither Democratic political organisation like *Kebang* of the *Adi* and the *Buliang* of the *Apatani* nor chieftainship system of the *Khampti* and *Nocte*. As it has been earlier stated that mediators constitute the village political organisation called *Abbelah* where arbitration is done through negotiation to solve any sort of disputes. Therefore, the political system of the Idu Mishmi may be termed as *Arbiter System*. The system refers to a process where arbitration is done by the people who are skilled and specialised in settling disputes through negotiation and mediation. Whenever there is any dispute, the victim party calls upon the expert and experienced negotiators to solve the disputes. Then the complaint is lodged to the members of *Abbelah* in detail. After listening to the complaints of the victims, the members proceed to the accused person's house and explain the complaint lodged by the victim. If possible, they also summon witnesses to give evidence. Their statements along with that of the accused are patiently heard to know the truth and fact of the incidence. In the course of time, age-old references are also made from the cases of similar nature by the mediators. In most of the cases the customs dictate the decision of the *Abbelah*. However, the members of *Abbelah* verify the truthfulness of the accusation or allegation of the complaint and the denial of the accused also. Thus, through his wide knowledge and past experiences, the *Abbelah* comes to a conclusion of the case after listening to both the disputant parties. His verdict is taken as final and whatever may be the decision of the *Abbelah*, both the disputant parties have to abide by it. Thus the main task of the mediator, i.e. the member of the *Abbelah*, is to arbitrate the disputes assigned to him. He decides upon the extent of offences and determines the amount of fine through negotiation. In

some cases the accused deny the allegation levelled against him. In such occasions, the accused is called upon to prove his innocence. Here the main role is played by the priest. The accused has to disprove the allegations with the help of different types of oaths and ordeals such as *Ata*, *Aseye*, *Ikuto* etc. The priest with his magico-ritual practices calls upon the accused to go through these different types of oaths and ordeals to prove his innocence.

The punishment of the culprit depends upon the nature of case and the compensation or fine is in the form of *Mithun*, pig, cash, etc. After solving cases, the *Abbelahs* are entitled to have a portion of the compensation or fine from both the disputant parties for performing a ritual called '*Apesu*'. The share from compensation which is given to the *Abbelahs* is called '*Abbelagru*' and is compulsory one. Just after settling the dispute both the disputant parties have to give one egg to each mediator. It is the belief of the Idus that some evil spirits might be looking after the mediator to do some harm. Thus, to get rid of this, the mediator on way back, breaks the egg and prays to the spirits to pardon him if his decision has gone wrong. With the amount which he gets as his payment for the work as mediator, he performs the ritual *Apesu* at his home with the help of the priest. In this ritual, again an egg is kept inside a small bamboo-made basket which is tied with a bamboo stick at one end. The priest starts the ritual holding the stick in which the basket containing the egg is tied. Eventually, the basket with the egg is thrown outside the house. This ritual is done to avert any misfortune to both the mediator and the disputant parties.

#### 6.4.2 Theocratic Framework

Almost all the Buddhist tribes such as *Khampti*, *Monpa*, *Sherdukphen*, and *Meyor* whose socio-political life centres round the Buddhism are grouped under this category by many scholars. But these councils are not purely theocratic in nature. Though the organisation of the councils and the villages are autonomous in internal affairs, it is knitted together with the religious values. But the monastic authority or the head of the religion is not the supreme authority. The supreme authority rests with the people and village. Therefore, these councils can be considered as the democratic political systems with some theocratic elements. The village councils represent the village as a whole. All the elder persons of the village who have knowledge and experience are automatically regular members of village council. Membership is not hereditary and is open to any person of knowledge and experience irrespective of wealth and property. Meeting of the council usually takes place in any open place and villagers freely participate in it. A decision is taken by consensus or by majority voice. All important matters affecting the village community or family or individual disputes become subject of discussion at the village council. The ultimate authority of village council is the people of the village as a whole who form the general assembly.

#### 6.4.3 Chieftaincy Framework

The chieftaincy system is prevalent among *Khamptis*, *Singphos*, *Noctes*, *Wanchos* and to some extent among *Tangsas* also. The chieftaincy system in *Arunachal Pradesh* is also an age-old institution. The chief acts as the spokesman of the village and provides the villagers leadership. He commands his people and no one can dare to defy his orders. The chief is responsible to the administration and maintenance of law and order in the area under his jurisdiction. He is supposed to be well-versed in tribal jurisprudence, and to ventilate the grievances of the people under his jurisdiction is the chief function of the chief. The village chiefs are known by different names in different tribes, such as *Lowang* in *Noctes*, *Wangham* in *Wanchos*. The position of *Wancho* and *Nocte* chiefs is one of authority and dignity. In big villages there are chiefs more than one with ultimate responsibility on the senior most chief. Small villages have only one chief. In some places, the village council decides cases but the final decision is given or announced by the chief. Contrary to this, in some cases, the chief also refers cases to the village council for adjudication.

The chieftainship is hereditary in the family among the *Noctes* and *Wanchos* while it is in the clan among the *Khamptis*. The *Chautang*, *Lungking* and *Namchum* are the royal clans among the *Khamptis* in India. The chieftainship has two aspects - territorial and communal. In case of the *Noctes* and *Singphos*, there are territorial chiefs. For example, among the *Noctes*, there are two paramount chiefs namely the chiefs of *Borduria* and

Namsang. There is no chief for the entire Nocte community. However, every Nocte village has a chief. But among the Tangsa, there is no instance of a territorial chief or a community chief. Every Tangsa village, however, has a chief. A chief in a Tangsa village is not subordinate to any other chief of any Tangsa village. However, the chief of a new village may have some social relation with the chief of the parental village. This relation is basically due to clan bondage. Like Noctes village chiefs, the Singphos also have territorial chiefs. The Singpho chief who is called *Agi* or *Mireng* is both a clan chief and also territorial chief. For example, the Ningroo chief and Bisa Gam are territorial chiefs in the Singpho community. Unlike Noctes and Singphos the Khamptis have a chief at the tribal level known as *Chaukha-Kongmong*. In addition to the tribal chief, each Khampti village has a chief known as *Chauman*. The chiefs have their own councils through which they discharge their various duties in matters of settling disputes, organizing wars, and organizing economic pursuits. The council of the Khamptis is known as *Mukchum* while that of among the Noctes is known as *Ngongwang*.

Tangsa's chieftaincy is a limited chieftaincy as the chief enjoys nominal power due to democratized nature of its council. The council consists of a leader called variously as Lungwang, Ngowa or Lowang and a few members, known as Sangta, Ngowa or Lowang, Khamba and Dedwa - all chosen by the villagers. The leader is selected from a particular clan after taking into consideration his wealth, intelligence, social status. The Lowang (leader) is powerful and his decisions are final. The council of elders resolves all disputes and maintains peace and order in the society.

The existence of the *Wanchos* village council dates back since time immemorial. Every *Wancho* village - whether the paramount or its offshoot - has its village chief. Various legends are there among the *Wanchos* about the origin of chieftainship. However, the basic necessity behind the genesis of the institution is the centralized authority for the maintenance of law and order in the community and to protect the village from outside attack. It is because of this that the chief are vested with the supreme authority of the village.

The socio-cultural religious and political life of the *Wanchos* is governed by the system of village council of elders, whose code of conduct is the tradition and customary laws. Each *Wancho* village has a well-organized body for the administration of law and order. It is the council of the elders under the Wangham, the chief with executive officials. The number of the official and members varies from village to village. The council is called 'Ngopa-Wang' presided over by the chief and assisted by the *Wangsu-Wangsa*. The village council of the *Wanchos* consists of the Wangham, the chief, who is the president and plays an important role in their traditional village council and also is treated as the supreme authority of the village community. Wangsa-Wangsu, who are Khonsai (similar to Hondique of the Noctes), Ngopa, Wangsiam and the elders representing the clans.

The chief before proclaiming any decision consults *Wangsu-Wangsa*. *Ngopa-Wangsiam* can adjudicate any matter, which is referred before the village council. *Ngopa* are from commoners, however *Wangsiam* represents the chief clan of the village.

The posts of *Ngopa-Wangsiam* are hereditary. The *Ngopa* acts as an announcer and informs the villagers the dates and manner of the festivals as well as about the meeting of the village council. This he does simply by shouting the information from his own house. Another member of the *Wancho* village council is *Khuasai* who acts as a tax collector. After taking instructions from *Ngopa* he used to collect taxes from every household of the village. The paying tax is mandatory which is used to be taken in kinds. *Wangsiam* acts as a messenger of the chief and informs the villagers about the chief's visit in the respective areas and other related matters. *Jampa* is a ritual expert. He is used to construct the disposal platform for the dead body and also performs all rites connected with the disposal. The *Jampa* is also performing other rituals.

The chief of the village is the head of the council by virtue of his status in the village. In addition to the chief and other members of the village council, *Gaon Burah* is also one of the members of the village council.

The *Gaon Burah* is also selected in the village on the basis of his performances in social and other matters. Now this institution of *Gaon Burah* is also an integral part of the village council and he is used to seat together with the members of the council to discuss any social, political, ritual or developmental matters. To be selected as a member of the village council, age, sex, experience in social affairs, social status and command over others are the major criteria which are considered while selecting one as a member to the village council. Experience in dealing with the social, political and religious spheres is also another criterion for membership in the village council. As stated earlier, only the posts of chief (*Wangham*) or *Ngopa* are hereditary one.

Generally, there is no limitation to number of members in the council. The territorial jurisdiction of the village council of the *Wancho* is confined to the village itself. But there are also some *Wancho* chiefs under whose jurisdiction many villages fall. For example, under the chief of *Niaunu*, besides *Niaunu* there are other four villages; they are *Longphong*, *Mintong*, *Niausa* and *Zedua*. All these villages come under the jurisdiction of a paramount chief Mr. Tokhow Wangham who is the son of the first provincial member from *Wancho* community late Mowwang Wangham. These subordinate villages are used to pay annual taxes or tribute to the chief of *Niaunu*, besides their own village chiefs even today. Every year the people of the respective villages are used to offer free compulsory labour for the chief. If the chief wants, this free labour can be extended more than once.

Normally, the meeting of the village council is convened at the house of the chief but the serious matter is always discussed in the *Pahtai* (Chief's Morung). Women are not allowed to participate in the village council meetings. They are strictly prohibited not to enter into *Pahtai* (Chief's Morung). If any woman is found guilty of violating these norms, then she has to pay either a pig or fowl as fine. *Pahtai* is a very important living institution among the *Wanchos*. After every community hunts, the head of the prey is offered to the chief and the skull of the same is kept in the *Pahtai*. During the time of head hunting, the skull of the head is used to be kept in it.

The village council performs manifold functions for the village. They are Civil, Criminal and Developmental. Civil cases are related with the hunting and fishing right, land encroachment, inheritance and marriage. Criminal cases are murder, theft, burglary, elopement and adultery. Besides these, the council also performs the developmental works of the village like cutting of village path, making of culverts and bridges, etc. with the help of the youth union in the village. All villagers have to participate in the community works without fail. Mention may be made here that if any matter is referred to the council and is decided by the village council, then it must be obeyed and implemented. If anyone is not willing to obey the decision of the council, in that case the person will be banished from the village or the matter will be referred to the administration.

Bachelors' dormitory (*Pah or Morung*) is also a living system in all *Wancho* villages. At present it can be said that the village council is functioning in the same way but nobody can deny that some changes have been brought in the functioning of the council. Earlier, the commoners were not allowed to marry Wangcha the chief's daughter. But now-a-days it is not strictly being observed and other social-cultural norms are also decaying. Particularly after introduction of Government instruction and Panchayati Raj, the people got the chance to approach the court of law for settlement of any dispute.

The Khampti and Nocte chiefs, though powerful, can never be autocrat. As they are hereditary in nature and there is check from royal class members, the chief can't be a dictator even if he chooses to be so. For example, the Khampti chief though occupies the highest position in the social hierarchy and is regarded as the fountain of justice, he is assisted by a council whose members are members elected by the people of the villages. Again, Khamptis belong to Tai group, they have well developed scripts and the chiefs are bounded by the written rules of election procedures, principle of representation and terms of office, etc. In addition to this, they have a well-defined code of rewards for virtue and punishment for sin. Further, the chief and his council administer justice on the principle of their Buddhism.



The chief of the Nocte village is called Lowang, who presides over the council, i.e. Ngothun and functions as its chairman. It is hereditary and follows the rule of primogeniture for its succession. Next to him, the other most important official is called Ngongba who acts as chief adviser of the chief. He also directs all rituals, ceremonies and community festivals. The Ramba, who is the public relation officer, keeps liaison with general body of public. Tanba or Khamba or Tanti, is a special messenger of the chief. Besides this, Noktangs or Kampas are persons representing each clan in the village. The general body comprises elderly veterans who are well-versed with the un-written traditional rules, usage and customs of the community. They guide the deliberations of the council and advise the chief in taking decisions. This council functions like a regular Panchayat, maintains law and order, settles disputes within the village and also organises welfare and developmental activities.

The Wancho chief is more powerful and dominant as compared to that of the Khamptis, Tangsas and Noctes because he seeks many obligations from his subjects. Their society is characterised by the existence of class distinctions. The chief of village council is called Wangham, who, being the head of the council, presides over the meeting of council of elders. The chief is assisted by several other functionaries with different specified functions. The number and designation of these officials vary from village to village.

The D. Ering Committee explains three kinds of chieftaincy in Tripura. These three distinctive groups are (i) where the chieftain is powerful and absolute; (ii) where the chieftain still exercises powers but no longer absolute; and (iii) areas where there are no chieftains at all and powers in the villages are vested in village body of elders.

Thus, in all the systems where the chieftaincy system is prevalent, the hereditary element is quite prominent and memberships in the councils are divided into royal (ruling) class, noble class and subject (commoner) class. In all the systems, the chief is the head of the council who acts as the spokesman of the village and leads them.

**Check Your Progress-III**

1.	Define
2.	a) Theocracy b) Chieftaincy
3.	Name the systems of Chieftaincy in which the chief have a limited power.
4.	Name some village councils of Arunachal Pradesh in which the theocratic elements are present.

Despite their typological difference and different theoretical frameworks, there are several commonalities in all the tribal self-governing institutions of Arunachal Pradesh. All of them are quasi-judicial-political-cultural independent bodies engaged with the task of conflict resolution, decision making regarding observance of religious rites and rituals, looking after the developmental issues of the village and overall well-being of the village population. In the realm of social domains, these time tested and time-honoured institutions work as a catalyst in maintaining the intrusions of social anomalies and aberrations.

**6.6 Key Words**  
 Village Councils: Indigenously developed self-governing institutions which were evolved as an administrative and developmental mechanism.  
 Traditional Leader: They are the village elders who gain recognition of leadership in the council through age, knowledge of customary laws, years of experience and proven ability in traditional customs and conventions.

**Kebang Abu:** Kebang Abus are the traditional leaders of Kebang of Adis having large experience in the process of deliberation, and proven ability in interpreting the traditional convention.  
**Chieftaincy System:** Political system in which the chief of the village is the head of the council which looks after the administration from personal affairs to the affairs of the village as a whole.  
**Gerontocracy:** It is a system where there is a rule of elders.  
**Arbitrator System:** It refers to a process wherein arbitration is done by people who are specialized or skilled in settling disputes through negotiation and mediation.  
**Theocratic system:** Systems in which the administration is knitted together with the religious values under one government with a supreme religious authority.  
**Traditional conventions:** Conventions which were developed indigenously through ages which became the guiding principles in the process. These conventions are blended with traditional customs and practices.

**6.7 Check Your Learning**  
 1. Discuss the typology of village councils of various tribes of Arunachal Pradesh.  
 2. Discuss the characteristics of village councils of Arunachal Pradesh with special reference to Kebang of the Adis.  
 3. Discuss the democratic system of village councils of Arunachal Pradesh with reference to the Mangmajombama of Monpas.  
 4. Discuss the administrative and developmental functions of the village councils of Arunachal Pradesh.

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**6.9 Hints/Answers to Questions in Check Your Progress-I**  
 1. See 6.2  
 2. The administrative functions are to look after the day-to-day activities from individual level to village administration as a whole.

3. Developmental functions are construction of canal for irrigation, construction of community hall (dere), bridges over streams, etc.

#### Check Your Progress-II

1. (a) See 6.6 (b) See 6.3.1 (c) See 6.3.3  
 2. (i) Republican Adi type  
 (ii) Autocratic Nockte and Wangcho type  
 (iii) The individualistic Mishmi type  
 (iv) Theocratic Monpa type (v) The Apatani Type

3. *Kebang, Buliang, Mangmajombana, Ngothum, Wangcho-Wangcha, and Tra-tungdas.*

#### Check Your Progress-III

1. See 6.6. 2. Tangsa  
 3. Kcbang, Buliang, Mangmajombana, Melley, Jung or Jungthong, etc.  
 4. Mangmajombana of Monpa, Mokchum of Khampti, Khapa or Khapong of Sherdukpen, Khamphu or Tsondi of Khamba and Membas, etc.

## UNIT- VII

### VILLAGE COUNCILS AND THE ADJUDICATION OF JUSTICE: THE ASSAM FRONTIER (ADMINISTRATION OF JUSTICE) REGULATION, 1945

#### Structure

- 7.0 Objectives  
 7.1 Introduction  
 7.2 Provisions of Regulation  
 7.2.1 Extension of the Regulation  
 7.2.2 Administration of the Tracts  
 7.3 Village Authorities  
 7.3.1 Police duty of Village Authorities  
 7.3.2 Reports by Village Authorities  
 7.3.3 Aid to Village Authorities  
 7.3.4 Punishment of Members of a Village Authority  
 7.4 Criminal Proceedings  
 7.4.1 Powers of Political Officer and Assistant Political Officers  
 7.4.2 Jurisdiction of Village Authorities  
 7.5 Civil Proceedings  
 7.5.1 Powers of Political Officer and Assistant Political Officers  
 7.5.2 Power Village Authorities  
 7.6 Evidence  
 7.7 Latest Amendment to the Regulation  
 7.8 Let Us Sum Up  
 7.9 Key Words  
 7.10 Check Your Learning  
 7.11 Suggested Readings  
 7.12 Hints/Answers to Questions in Check Your Progress

#### 7.0 Objectives

After reading this unit, you should be able to:

- analyse the various provisions of Assam Frontier (Administration of Justice) Regulation, 1945;
- discuss the powers of village authorities under the Assam Frontier (Administration of Justice) Regulation, 1945; and
- understand the latest amendment to the Regulation.

#### 7.1 Introduction

The traditional societies of Arunachal Pradesh did not have police to maintain law and order in the society and courts to adjudicate the cases. It was the responsibility of the tribal councils to maintain peace and order in respective tribal territories. Every tribal group has its own type of village council with different nomenclature but with almost similar functions. Tribal Councils not only maintained peace in the society but also regulated the socio-political and cultural, and even economic activities of the people.

Tribal Councils have a long history of working independently, without any external interference. Records say that Ahom Kings had some degree of control over some tribes of present Arunachal Pradesh, but their concern was only to restrict them within the hills. Ahom kings simply wanted to protect the people of plains from the raids of tribals. Similarly, Britishers were not interested to intervene in the internal affairs of the tribal communities. The administration, therefore, did not interfere with the activities of the Councils. However, in 1916, the Indian Penal Code, 1860 was introduced in the territory to facilitate trials by regular Courts of Law, if it became absolutely necessary.

In 1945, all the Tribal Councils were brought under the general framework of the Assam Frontier (Administration of Justice) Regulation, 1945 (Regulation I of 1945). The Regulation was introduced to ensure that a vast majority of disputes, both civil and criminals were adjudicated in accordance with the prevailing codes of the tribal communities. The Regulation recognized the authority of the ancient village councils, village headmen and the system of Chieftaincy, which applied in varying patterns among the various communities. Thus at the basic level of the village, the social, cultural and legal affairs continued to be handled with complete freedom by traditional village authorities.

The British India Government introduced the Regulation I of 1945 in consideration of the importance of tribal Councils and to make the Councils fit for democratic functioning.

## 7.2 Provisions of the Regulation 7.2.1 Extension of the Regulation

The Regulation extends to the whole of the Balipara, Lakhimpur, Sadiya and Tirap Frontier Tracts. During British days, administrative districts were called as Frontier Tracts.

### 7.2.2 Administration of the Tracts

Sub section 1 of the Section 3 of the Regulation provides that the administration of the Tracts was vested in the Governor. The Political Officer, the Assistant Political Officer and the village authorities were entrusted with the administrative responsibility of each tract.

The Political Officer and Assistant political Officer shall be appointed by the Governor, as provided in sub-section 2 of Section 3.

### 7.3 Village Authorities

The village authority was at the lowest level of the administrative hierarchy. According to *Varrier Elwin*, "Regulation provides the tribal council very wide powers as it is recognized that they will function and inflict punishment or order compensation as per their customary laws."

The Political Officer, as per Sub Section 1 of Section 5, was empowered to appoint such person or persons as he considers desirable to be the member of a village authority for such villages as he may specify. He may also modify or cancel any such order of appointment and may dismiss or cancel any such order of appointment and may dismiss any person so appointed.

In the area where no village authority has been constituted, the powers and functions of the village authority shall be exercised and performed by the Political Officer, or by any Assistant Political Officer authorized by him on his behalf. The Political Officer exercises this power under Sub Section 2 of Section 5.

### 7.3.1 Police Duty of Village Authorities

In social, economic and civil matters, the administration did not disturb the traditional power of the tribal councils. But in police and criminal matters, they were to function within the framework of the Regulation - I of 1945.

Sub-section 1 of Section 8 empowers the village authority to discharge the ordinary police duties in respect of crime and to maintain peace and order within their jurisdiction. Sub-section 2 of the same section however states that the village authority shall not be deemed to be police officers for purpose of Section 25 and section 26 of the Indian Evidence Act, 1872 for the Section 162 of the Code of Criminal Procedure, 1898.

### 7.3.2 Reports by Village Authority

Section 9 of the Regulation specified the duty of the village authority as:

- (i) to report to the Political Officer, Assistant Political Officer as soon as possible all crimes, violent and serious incidence occurring during their jurisdiction;
- (ii) to report all occurrences within or beyond their jurisdiction, which are likely to effect the public peace; and
- (iii) to arrest and deliver offenders to the court having jurisdiction to try them.

### 7.3.3 Aid to Village Authority

All the inhabitants of the area were to help the village authority when required to do so for maintenance of law and order and failing to give such assistance was punishable. Fine could be imposed for non-cooperation with the village authority. The extent of the fine should not exceed Rs. 50/- when imposed by the village authority and should not exceed Rs. 200/- when imposed by the Political Officer or Assistant Political Officer. If anybody was not satisfied with the order of the village authority regarding imposition of fine upon him, he might prefer an appeal to the Assistant Political Officer, and against the order of the Assistant Political Officer, he might prefer an appeal to the Political Officer. If it appears that the community is to blame and that particular offender cannot be discovered, a fine not exceeding Rs. 1,000/- may be imposed upon the community by the Political Officer.

### 7.3.4 Punishment of Members of a Village Authority

Any member of a village authority shall be liable to be punished with fine which may extend to Rs. 500/- or with imprisonment which may extend to six months for any misconduct in the exercise of his functions.

## 7.4. Criminal Proceedings

The Chapter - III, section 15 of the Regulation says that criminal justice shall be administered by the Political Officer, the Assistant Political Officers and the village authorities.

### 7.4.1. Powers of Political Officer and Assistant Political Officers

Political Officer, Additional Political Officer and Assistant Political Officers were the adjudicators of major criminal cases. Section 17 of the Regulation lays down that the Political Officer shall be competent to pass any sentence warranted by law. The Assistant Political Officer shall, as per Section 18, exercise any power not exceeding those of a magistrate of the first class.

### 7.4.2 Jurisdiction of Village Authorities

As given in the section 19, the offences mentioned below were included under the criminal jurisdiction of the council:

- Theft, including theft in a building.
- Mischief, not being mischief by fire or any explosive substances.
- Simple hurt.
- Criminal trespass or house trespass.
- Assaulting or using criminal force.

With regard to the powers of the Village Authority, the Section 20 specifies that a village authority might impose a fine not exceeding Rs. 50/- for any offence which they were competent to try, and might also award payment in restitution for compensation to the injury sustained.

The village authorities shall decide all cases in the presence of at least three independent witnesses of the complainant and the accused.



The Regulation provided that in appropriate cases an appeal could be made from decisions of the village authority to the Assistant Political Officer and from decisions of the Assistant Political Officer to the Political Officer.

The Regulations also provided that an appeal could be made to the High Court against sentences of three years' imprisonment and more, and sentences of death or transportation. In other cases, there would be no right of appeal, but the High Court might entertain an appeal by special leave.

#### Check Your Progress-I

1. In which year the Indian Penal Code was introduced in Arunachal?
2. Initially the Regulation 1 of 1945 extended to four Frontier Tracts. Name them.
3. What is the new name for the Assistant political Officer?

#### 7.5 Civil Proceedings

Civil justice shall be administered by the Political Officer, the Assistant Political Officers and the Village Authorities according to Section 36 of the Regulation.

##### 7.5.1 Powers of Political Officer and Assistant Political Officers

The Political Officer would try suits of any value while the Assistant Political Officers may try suits not exceeding Rs 1,000 in value.

##### 7.5.2 Powers of Village Authorities

The powers of the village authority extend to all suits without limit by value in which both the parties were indigenous to the Tract and lived within their jurisdiction. The suits must not have been submitted to arbitration.

In exercise of this power, many of the complicated disputes were solved by the Village Council according to the tribal custom. In the event of failure to solve any disputes, the village authority was empowered to seek the help of the Assistant Political Officer or the Political Officer. Again, any party who was not satisfied with the decision of the village authority might prefer an appeal to the Assistant Political Officer. If he was still aggrieved with the decision of the Assistant Political Officer, he could make an appeal to the Political Officer. The Regulation also provided for appealing to the High Court against an original decision of the Political Officer. The Regulation suit was not less than Rs. 500/- or if the suit involved a question of tribal rights or customs, or of the right to or possession of, immovable property.

The Regulation also provides that no pleader would be allowed to appear in any case before the village authority.

#### 7.6 Evidence

In criminal cases, oaths shall be administered to all witnesses when the accused is charged with murder, but not in other cases unless either party so requires, or the court so determines, as per sub-section 1 of the Section 57.

Sub-section 2 of the same section provides that in civil suits, oaths shall not be administered to parties or witnesses unless either party so requires, or the court so determines.

#### 7.7 Latest Amendment to the Regulation

The Assam Frontier (Administration of Justice) Regulation (Amendment) Act, 2005 was passed in the Legislative Assembly of Arunachal Pradesh, which received the assent of the Governor on 28<sup>th</sup> February 2005. It was passed with an aim to amend the Assam Frontier (Administration of Justice) Regulation, 1945 in its application to the state of Arunachal Pradesh.

The following changes were made in some sections of the Regulation:

- (i) In sub-section (2) of the Section 12 the Assam Frontier (Administration of Justice) Regulation, 1945 for the letters and figures "Rs. 50" and "Rs. 200", the letters and figures "Rs. 500" and "Rs. 2000" shall be substituted respectively.
- (ii) In sub-section (4) of the Section 12 the Assam Frontier (Administration of Justice) Regulation, 1945, for the letters and figures "Rs. 1000", the letters and figures "Rs. 5000" shall be substituted.
- (iii) In Section 13 the Assam Frontier (Administration of Justice) Regulation, 1945, for the letters and figures "Rs. 500", the letters and figures "Rs. 1000" shall be substituted.
- (iv) In Section 20 of the Assam Frontier (Administration of Justice) Regulation, 1945, for the letters and figures "Rs. 50", the letters and figures "Rs. 3000" shall be substituted.
- (v) In Section 22 the Assam Frontier (Administration of Justice) Regulation, 1945, for the letters and figures "Rs. 50", the letters and figures "Rs. 200" shall be substituted.
- (vi) In Section 24 of the Assam Frontier (Administration of Justice) Regulation, 1945, for the words "seven days", the words "thirty days" shall be substituted.
- (vii) In sub-section (1) of the Section 30 the Assam Frontier (Administration of Justice) Regulation, 1945, the words "and no such sentence shall be carried into effect unless so confirmed" shall be omitted.
- (viii) In Section 37 the Assam Frontier (Administration of Justice) Regulation, 1945, for the letters and figures "Rs. 1000", the letters and figures "Rs. 5000" shall be substituted.
- (ix) In Section 41 of the Assam Frontier (Administration of Justice) Regulation, 1945, for the letters and figures "Rs. 50", the letters and figures "Rs. 500" shall be substituted.
- (ix) In Section 42 of the Assam Frontier (Administration of Justice) Regulation, 1945, for the letters and figures "Rs. 50", the letters and figures "Rs. 5000" shall be substituted.

#### 7.8 Let Us Sum Up

The primary aim of the Regulation 1 of 1945 was to bring certain uniformities in tribal councils of various tribes with regards to dispensation of justice. Through this Regulation the British Government indirectly controlled the workings of Village Councils. The Government of India retained this Regulation in order to protect the unique customs and traditions of the tribal communities. The Regulation provided the Village Authorities with wide power to be exercised in accordance with their customary laws. The cases within village jurisdiction and of simple in nature were allowed to be settled by the Village Authorities. However, an aggrieved party, if not satisfied with the decisions of Village Authorities could approach either Assistant Political Officer or Political officer for justice. In this way, absolute power of the Village Councils was curtailed.

The Regulation does not provide specific definition of Village Authority. As generally understood, Village Authorities could be a member of Village Council or a *Gaon Bura* appointed by the Political Officer, now Deputy Commissioner. There are reports of political interference in the appointment of Gaon Buras at present. It is said that a man with leadership qualities may not be appointed as Gaon Bura if he is not connected to politically powerful leaders. As a result the degree of respect the Gaon Buras are used to command is no more seen now. Codification of customary laws of all tribes is an absolute necessity for successful working of Regulation 1 of 1945.



## 7.9 Key Words

Amendment	:	A small change or improvement that is made to a law or a document.
Civil	:	Involving personal legal matters and not criminal law.
Criminal	:	Connected to the laws that deal with crime.
Custom	:	An accepted way of behaving or of doing things in a society or a community.
Framework	:	The structure of a particular system.
Mischief	:	Harm or injury that is done to somebody.
Penal Code	:	A system of laws connected with crime and punishment.
Political Officer	:	Deputy Commissioner of present days.
Section	:	A separate part of a document, book, etc.
Trespass	:	To enter land or a building that you do not have permission to enter.

## 7.10 Check Your Learning

1. Who are the Village Authorities in your village? Discuss.
2. Discuss the police duty of Village Authorities.
3. Analyse the powers of Political Officer in relation to Village Authorities under the Assam Frontier (Administration of Justice) Regulation, 1945.
4. What are the changes brought about by the Assam Frontier (Administration of Justice) Regulation (Amendment) Act, 2005?

## 7.11 Suggested Readings

- Bosc, M.L., : *Historical and Constitutional Documents of North East India*, New Delhi, 1979.
- Dubey, Sanjay, : *Dynamics of Tribal Local Polity and Panchayati Raj in Arunachal Pradesh*, Premiere Publishing House, New Delhi, 1996.
- Assam Frontier : *(Administration of Justice) Regulation (Amendment) Act, 2005 (Act No. 1 of 2005)*, Law and Judicial, Department, Government of Arunachal Pradesh, Itanagar.

## 7.12 Hints/Answers to Questions in Check Your Progress

### Check Your Progress-I

1. 1916.
2. Balipara, Lakmimpur, Sadiya and Tirap Frontier Tracts.
3. Additional Deputy Commissioner.

## Unit-VIII

### INTRODUCTION OF PANCHAYATS: THE DYING ERING COMMITTEE REPORT, NEFA PANCHAYATI RAJ REGULATION, 1967.

#### Structure

- 8.0 Objectives
- 8.1 Introduction
- 8.2 Constitution of Dying Ering Committee
- 8.3 Report of the Committee
  - 8.3.1 Gram Panchayat (Village Level)
  - 8.3.2 Anchal Samiti (Intermediate Level)
  - 8.3.3 Zilla Parishad (District Level)
  - 8.3.4 Agency Council (Territorial Level)
- 8.4 Miscellaneous Recommendations
  - 8.4.1 Abolition of Political Interpreter (Kotoki)
  - 8.4.2 Recruitment of NEFA People to the Central Reserve Police Force
  - 8.4.3 Election of Member of Parliament of NEFA
  - 8.4.4 Change in Nomenclature of Political Officers and Frontier Divisions
  - 8.4.5 Transfer of Administration of NEFA from Ministry of External Affairs to Ministry of Home Affairs
  - 8.4.6 Inter-changeability between IAS and the IFAS cadre
  - 8.4.7 Three Language Formula for NEFA
  - 8.4.8 Extension of Benefits of Electricity to Tribal Villages
  - 8.4.9 Improvement of Road communication
- 8.5 North East Frontier Agency Panchayati Raj Regulation, 1967
  - 8.5.1 Gram Panchayat
  - 8.5.2 Anchal Samiti
  - 8.5.3 Zilla Parishad
  - 8.5.4 Agency Council
- 8.6 Let Us Sum Up
- 8.7 Key Words
- 8.8 Check Your Learning
- 8.9 Suggested Readings
- 8.10 Hints/Answers to Questions in Check Your Progress

#### 8.0 Objectives

After reading this unit, you should be able to:

- understand the aims of Dying Ering Committee and North East Frontier Agency Panchayati Raj Regulation, 1967;
- discuss the recommendations of Ering Committee; and
- analyze the provisions of the North East Panchayati Raj Regulation, 1967.

#### 8.1 Introduction

As you have understood in the earlier units, there were no representative institutions in the state before the introduction of Panchayati Raj. The traditional Village Councils were the only known self-governing institutions known to the people of this territory. Every tribal group had its own type of Village Council with different nomenclatures, but with almost similar functions. However, these councils were not uniform as they were at different levels of development. Therefore, a four-member committee known as Dying Ering Committee was appointed by the Governor of Assam to consider expansion and development of local government in the North East Frontier Agency.

It is also reasoned that the Panchayat Raj Institution is an outcome of administrative policies adopted by the NEFA Administration after Indo-China war of 1962. During those days, the NEFA Administration designed its administrative policy to achieve twin objectives - firstly, to bring the areas to the national mainstream; secondly, to organize the people to take lively interest in developmental activities. It was thought necessary to introduce modern governmental institutions so that the people of the territory could come closer to the mainstream of political life in the country.

Late Dying Ering can be considered as the father of Panchayati Raj in Arunachal Pradesh. It is on the basis of the recommendation of a committee headed by Dying Ering that the Panchayati System was introduced in the state. The Government of India accepted the recommendation of Ering Committee with minor modifications and framed the North East Panchayati Raj Regulation, 1967. On 2<sup>nd</sup> October 1968, this Regulation was promulgated. The NEFA Panchayati Raj Regulation, 1967 was in force in the state till it was replaced by the Arunachal Pradesh Panchayati Raj Act, 1997.

## 8.2 Constitution of Dying Ering Committee

On 11<sup>th</sup> April, 1964 the Governor of Assam appointed Dying Ering Committee with the following members:

- (i) Sri Dying Ering, Chairman.
- (ii) Sri B.D. Pandey, Member.
- (iii) Sri Brigadier D.M. Sen, Member.
- (iv) Sri L.Thanga, Member.

The committee was requested to suggest suitable recommendations regarding:

- (a) the type of democratic bodies suitable at the village level and above;
- (b) the extent and nature of jurisdiction of these bodies; and
- (c) the phases in which the recommendations of the committee might be put into force with regard to different stages of development of the different tribes.

## 8.3 Report of the Committee

The Committee started its work in May 1964. The final report was submitted on 4<sup>th</sup> January 1965 after an extensive tour of the NEFA. The Committee also met people of different backgrounds and interviewed them and officials at various levels to understand their views.

The Ering Committee, while recommending a three-tier Panchayati System and an Agency Council at territorial level, had suggested for strong democratic decentralization. However, the Committee was not in favour of discarding the traditional political systems being followed by various tribal groups. It recommended that the indigenous system of governance (tribal councils) needed to exist and work side by side with an external system. Following are the democratic bodies suggested.

### 8.3.1 Gram Panchayat (Village Level)

The traditional village councils were to function as Gram Panchayats. For example, *Kehang* of an Adi village was to be recognized as Gram Panchayat in that village. The Committee urged the government to formally recognize all traditional village councils. An area with at least 100 people, corresponding to about 20 families, should constitute a village. It was suggested that the scattered houses in small villages should be reorganized to meet this condition. In newly redefined villages, where there are no village councils, the constitution of new village councils was suggested.

The representatives of the village councils should be elected /selected in accordance with the prevailing customary laws. The head of the council may be called as *Sarpanch*, the designation followed in other parts of the country. It can also be called in local names e.g. *Kehang Abus*.

The committee recommended three categories of functions for Village Councils:

- (a) Judicial;
- (b) Developmental; and
- (c) General.

Judicial function of the Village Council includes settlement and adjudication of cases involving members of the tribe. Developmental responsibility of the council should be in the fields of agriculture, animal husbandry, primary education and public health activities. It was also felt that village roads could also be handed over to them. In general function, the Village Council and its headman should be encouraged to be the spokesmen between the Government and the people.

Although the Committee recommended retention of authority and functions of the village councils, there were certain changes recommended by the Committee. The committee wanted that the village councils should be slightly more democratic. Therefore the Councils should be represented by all the tribal classes residing within its territory. The committee also desired that the minority tribes of the area should be adequately represented. Another significant recommendation of the committee was that all the tribal councils should appoint paid secretaries to maintain the records of the council meetings for future references.

The Committee further noted that in new townships, which have developed as a result of the spread of Administration and growth of activities, a body in the lines of small committee should be formed. It should have representatives from all the groups of people residing in the areas. The functions of the Committee should concern with the general development of the areas, provision of municipal services, etc.

### 8.3.2 Anchal Samiti (Intermediate Level)

The next democratic body the Committee suggested was Anchal Samiti, which was to be constituted at every block or circle. Each body should consist of approximately 20 members. The block level council was to be represented by the headmen of village councils. Any member of the village council can be nominated by the headman or village council itself as representative in Anchal Samiti. It was also recommended that the Secretary of the village council should attend the meeting to guide the members.

The Anchal Samiti's function should be development-oriented. It should take up the formulation and execution of schemes of local interests such as agriculture, animal husbandry, public health, education, etc. Its judicial function should be restricted to the adjudication of inter-village disputes as referred. There should be at least four meetings of Anchal Samiti.

### 8.3.3 Zilla Parishad (District Level)

At the District level, the committee recommended a body called the Zilla Parishad. This body was to be advisory in nature. But it should be consulted in administrative and developmental activities taken up for the district at the preliminary stages. The members of the body may be allowed to discuss any matter pertaining to the district concerned and seek necessary information from the administration. It was proposed that certain funds should be placed at the disposal of the Chairman of the Zilla Parishad. The fund should be spent as per the discretion of Zilla Parishad on developmental schemes.

The composition of Zilla Parishad should be such that there should be at least one to three elected members from each Anchal Samiti and six nominated members from backward and unrepresented areas or tribes. The Deputy Commissioner (then called as Political Officer) of the district was to be the Chairman of Zilla Parishad.

District council should meet at least three times in a year. The council should also be empowered to set up sub-committees to deal with certain special problems.

### 8.3.4 Agency Council (Territorial Level)

At the State level, there should be Agency Advisory Council with four elected members from each of the five District Councils. There were five administrative districts - Kameng, Siang, Lohit, Tirap and Subansiri during those days in Arunachal Pradesh. The Member of Parliament from the state would be its ex-officio member. The Committee suggested that the Governor being the direct in-charge of the administration should preside over the meetings of the Council.

The Agency Council was proposed, in a way, to act like present day Cabinet Council. The proposals were that the council needed to be empowered to discuss in detail the Five Year Plans for NEFA, the annual budget, tax proposals and allocations of funds. The members could discuss or put question on any proposed regulation and statutory rules.

### 8.4 Miscellaneous Recommendations

Slightly deviating from the original terms of reference set by the Government of India, the Committee put forward certain miscellaneous recommendations:

#### 8.4.1 Abolition of Political Interpreters (Kotoki)

The Committee opined that the system of Political Interpreters should be replaced by the appointment of paid secretaries to the village councils. However, in places like Koloriang, Taksing, Nacho and Anini where Administration has not yet been built up, the system may continue for another five years. The system is still continuing and plays a significant role in the tribal society.

#### 8.4.2 Recruitment of NEFA People to the Central Reserve Police Force

The Committee felt that the people of the NEFA should be recruited to one or two companies of the Central Reserve Police Force for selected guard duties at District and Sub-Divisional Treasuries, inner-line among the various tribal groups and for general advancement of the area.

#### 8.4.3 Election of Member of Parliament of NEFA

The previous practice was that the Member of Parliament of NEFA used to be nominated by the President of India. The Committee desired that the M.P. should be elected by evolving certain electoral mechanism, rather than being wholly nominated. An electoral college consisting of five non-official (elected) members of the five district councils should be formed for the purpose.

#### 8.4.4 Change in nomenclature of Political Officers and Frontier Divisions

The Committee proposed new names for Frontier Divisions, which are as follows:

Kameng Frontier Division	-	Kameng District.
Siang Frontier Division	-	Siang District.
Lohit Frontier Division	-	Lohit District.
Tirap Frontier Division	-	Tirap District.
Subansiri Frontier Division	-	Subansiri District.

The Committee also proposed the re-designation of Political Officer as Deputy Commissioner, Additional Political Officer as Additional Deputy Commissioner, and Assistant Political Officer as Assistant Commissioner.

#### 8.4.5 Transfer of Administration of the NEFA from Ministry of External Affairs to Ministry of Home Affairs

Since the administration of all Union Territories is with the Ministry of Home Affairs, the Committee felt that all problems relating to the administration of NEFA should be transferred from the Ministry of External Affairs to the Ministry of Home Affairs. The Government of India responded positively and the administration of NEFA was transferred from Ministry of External Affairs to Ministry of Home Affairs in 1965.

#### 8.4.6 Inter-changeability between the IAS and the IFAS cadre

The Committee recommended for recruitment of young and enthusiastic officers of the IAS having special aptitudes and experience of dealing with tribal problems to be drafted to the IFAS (Indian Frontier Administrative Service) cadre for service in NEFA. Likewise, officers of the IFAS cadre would be absorbed in the IAS cadre in some of the states.

#### 8.4.7 Three Language Formula for NEFA

The Committee suggested a firm language formula for the NEFA. It viewed that the medium of instructions in all schools in the Frontier should be in a recognized language of the country. Following a three-language formula, another Indian language and English could be introduced as optional languages.

#### 8.4.8 Extension of Benefits of Electricity to Tribal Villages

The Committee desired that the facilities of electricity generating units, established in small towns and administrative headquarters, should be extended to the nearby tribal villages of the locality.

#### 8.4.9 Improvement of Road Communication

Improvement of road communication and introduction of transport services would bring about an integration of people from different areas and would help in the general development. Hence, passenger buses should be run and worked through transport co-operatives by giving suitable subsidies.

#### Check Your Progress-I

1. Who were the members of the Dying Ering Committee?
2. Under which Article of the Constitution the President of India promulgated the NEFA Panchayati Raj regulation, 1967?
3. In which year the administration of the NEFA was transferred from Ministry of External Affairs to the Ministry of Home Affairs?

#### 8.5 North East Frontier Agency Panchayati Raj Regulation, 1967

The President of India, as per article 240 of the Constitution, promulgated the NEFA Panchayati Raj Regulation, 1967 (also called as Regulation 3 of 1967) with effect from 2<sup>nd</sup> October 1968. It incorporated the scheme suggested by the Ering Committee with minor modifications. However, the Regulation was not to be implemented in Seppa Sub-Division, the eastern part of the Kameng District and Miao-Vijayanagar areas of Tirap District.

The aim of the Regulation was to establish the Panchayat System of local self-government. It was also aimed to invest various bodies with such powers and authorities as may be necessary to enable them to function as units of self-government. The promulgation of 1967 Regulation resulted in constitution of three-tier Panchayat Raj Bodies and an Agency Council. The constituted bodies were as follows:

- (i) Gram Panchayat at village level.
- (ii) Anchal Samiti at Intermediate level.
- (iii) Zilla Parishad District level.
- (iv) Agency Council at State level.

### 8.5.1 Gram Panchayat

The village authorities (councils), constituted under the Assam Frontier (Administration of Justice) Regulation, 1945 were accorded the status of Gram Panchayats. The Gram Panchayat was constituted only to serve as the Electoral College to elect members of Anchal Samiti.

### 8.5.2 Anchal Samiti

The Regulation provides that the area of Anchal Samiti will be co-terminus with that of the Block. The Governor was also empowered to amalgamate two or more blocks in a single block for composition of an Anchal Samiti.

#### (a) Composition of Anchal Samiti

An Anchal Samiti consists of the following members:

- (i) One representative elected by the members of each Gram Panchayat, which falls within its jurisdiction in a block;
- (ii) One representative from the co-operative societies falling under the jurisdiction of particular Anchal Samiti, as ex-officio;
- (iii) Five members to be nominated by the Deputy Commissioner from the members of the unrepresented tribal communities; and
- (iv) The Sub-divisional Officer of the Sub-division in which the block is situated, as ex-officio member.

There are also provisions for President, Vice-president and Executive Officer of Anchal Samiti. The Sub-divisional Officer was to act as the President of Anchal Samiti. The Vice-president was to be elected by the members from among themselves. The Executive Officer, preferably Block Development Officer, is the secretary of the Anchal Samiti. The officer carries out the resolutions and directives of the Samiti.

#### (b) Powers and Functions of Anchal Samiti

The Regulation provided that all developmental programmes shall be executed through Anchal Samiti. The body was empowered to:

- promote the health, safety, education, comfort, convenience or social or cultural well-being of the residents of the area.
- maintain and repair all roads, streets, bridges, culverts, etc.
- widen, open, enlarge or otherwise improve any such road, street, bridge or culverts, plant and preserve on the sides of such roads.
- have controls of all roads, streets, waterways, bridges and culverts which are situated within its jurisdiction.
- manage any institution within its jurisdiction on behalf of the Government or any local authority.
- establish and maintain dispensaries, hospitals, asylums, etc.

#### (c) Sources of Fund of Anchal Samiti

The NEFA Panchayati Raj Act, 1967 provides for an Anchal Samiti Fund. The following were the resources of the fund:

- (i) the proceeds of any tax, fees, licence fees, cess and surcharge levied under this Regulation;

- (ii) the collection charges of the taxes imposed by the government;
  - (iii) any grants and contributions made by any local authority or other persons;
  - (iv) all sums received by way of loan or gift;
  - (v) the income from or the sale proceeds of any property of the Anchal Samiti;
  - (vi) the sale proceeds of all dusts, dirt, dung or refuse collected by the employees of the Anchal Samiti;
  - (vii) all sums received in aid of, or for expenditure on, any institution or service, maintained, managed or financed by the Anchal Samiti; and
  - (viii) any other sums paid to the Anchal Samiti.
- (d) **Qualifications of Membership of Anchal Samiti**

To be a member of Anchal Samiti, one should be the citizen of India and at least 25 years of age. He should not fall within any office of profit. Moreover, criminals, bankrupts, persons of unsound mind, etc. were debarred from the context.

### 8.5.3 Zilla Parishad

At the district level, the provision was made for the constitution of Zilla Parishad. The Act of 1967 authorized the Governor of Assam to constitute a Zilla Parishad for each district.

#### (a) Composition of Zilla Parishad

The Zilla Parishad constituted of the following members:

- (i) the Vice-President of all the Anchal Samitis in the district, ex-officio;
- (ii) one representative of every Anchal Samiti in the district from amongst themselves in the prescribed manner;
- (iii) not more than six persons to be nominated by the Governor from out of the tribes which have not secured reorientation in the Zilla Parishad;
- (iv) the Deputy Commissioner in the capacity of the Chairman as an ex-officio member.

There was also a provision for Vice-President to be elected by the Zilla Parishad from among themselves.

#### (b) Powers and Functions of Zilla Parishad

The Zilla Parishad was an advisory as well as coordinating body. Its function was to advise the Governor and the Deputy Commissioner in matters relating to the activities of Gram Panchayats and Anchal Samities located within the district. More specific functions of Zilla Parishad were to make recommendations to the Governor in respect of:

- (i) the budget estimate of the Anchal Samiti;
- (ii) the coordination and consolidation plan proposed by the Anchal Samities and drawing up of the district plan;
- (iii) the coordination of the work of the Gram Panchayats and Anchal Samities;
- (iv) land settlement and raising of revenues for the Anchal Samities;
- (v) to review the working of the Anchal Samiti from time to time; and
- (vi) to advise on such other matters as may be referred to it by the Governor.

### 8.5.4 Agency Council

The Agency Council, at the territorial level, was an Advisory Body of the Governor.



### (a) Composition of Agency Council

The Agency Council consisted of:

- (i) the Governor;
- (ii) the members of the Parliament representing the NEFA;
- (iii) the Vice-Presidents of all the Zilla Parishads;
- (iv) three representatives from each of the Zilla Parishads to be elected by its members from amongst themselves in the prescribed manner; and
- (v) the Advisor to the Governor, ex-officio.

### (b) Powers and Functions of Agency Council

The Governor may consult the Agency Council in regards to:

- (i) matters of administration involving general questions of policy relating to the North-East Frontier Agency in the State field;
- (ii) the estimated receipts and expenditure pertaining to the North-East Frontier Agency to be credited to, and to be made from the Consolidated Fund of India;
- (iii) the Five Year Plan and the annual plan proposals for the development of the North-East Frontier Agency;
- (iv) proposals for undertaking legislation with respect to any of the matters enumerated in the State list in the Seventh Schedule to the Constitution;
- (v) any other matters which the Governor may refer to it for advice.

### 8.6 Let Us Sum Up

A three-tier Panchayati Raj system and Agency Council at territorial level were introduced in 1968 as per the NEFA Panchayati Raj Regulation, 1967 on the basis of recommendations made by the Dying Ering Committee. The Ering Committee was set up by the Government of India to suggest a suitable system of governance for the tribal people of the then North East Frontier Agency. The territory was then constitutionally a part of Assam even though it was not represented in the Legislative Assembly of Assam. So the Agency Council, a body to look after the administration at territorial level, was suggested. Apart from democratic bodies, the Committee also tendered significant recommendations of which many were accepted by the Government of India. Therefore, the present Panchayati Raj system has its root in the recommendations of the Dying Ering Committee. The democratic traditions of the people have helped the institution to function smoothly.

### 8.7 Key Words

Act	:	A law that has been passed by a Parliament/State Legislative Assembly.
Amalgamate	:	To put two or more things together so that they form one.
Council	:	A group of people who are elected to govern an area.
Ex-officio	:	Included or allowed because of one's job position or rank.
Electoral College	:	A group of people who have been specially appointed, nominated or elected in order that they should hold an election for a political post.
Regulation	:	An official rule made by a government or some other authority.

### 8.8 Check Your Learning

1. Discuss the important recommendations of the Dying Ering Committee.
2. What are the main provisions of North East Frontier Agency Panchayati Raj Regulation, 1967?
3. Describe the functions of the Agency Council.
4. Mention the various sources of revenue of Gram Panchayats, Panchayat Samiti and the Zilla Parishad under the NEFA Panchayati Raj Regulation, 1967.

### 8.9 Suggested Readings

- Talukdar, A.C.,: *Political Transition in Grassroots in Tribal India*, Omsons Publishers, Guwahati, 1987.
- Dubey, Sanjay,: *Dynamics of Tribal Local Polity and Panchayati Raj in Arunachal Pradesh*, Premiere Publishing House, New Delhi, 1996.
- Dying Ering Committee Report, 1965.: North East Frontier Agency Panchayati Raj Regulation, 1967.*

### 8.10 Hints/Answers to Questions in Check Your Progress

#### Check Your Progress-I

1. The members were as follows:
  - (i) Dr. Dying Ering, Chairman.
  - (ii) Sri B.D. Pandey, Member.
  - (iii) Sri Brigadier D.M. Sen, Member.
  - (iv) Sri L. Thanga, Member.
2. Article 240.
3. 1965.

## Unit- IX

### ARUNACHAL PRADESH PANCHAYATI RAJ ACT, 1997: CONSTITUTION AND FUNCTIONS OF GRAM PANCHAYAT, ANCHAL SAMITI AND ZILLA PARISHAD, THE STATE ELECTION COMMISSION, THE STATE FINANCE COMMISSION

#### Structure

- 9.0 Objectives
- 9.1 Introduction
- 9.2 History
- 9.3 Constitution and functions of Gram Panchayat, Anchal Samiti and Zilla Parishad
  - 9.3.1 Gram Panchayat
  - 9.3.2 Anchal Samiti
  - 9.3.3 Zilla Parishad
- 9.4 State Election Commission
- 9.5 State Finance Commission
- 9.6 Let Us Sum Up
- 9.7 Key Words
- 9.8 Check Your Learning
- 9.9 Suggested Readings
- 9.10 Hints/Answers to Questions in Check Your Progress

#### 9.0 Objectives

After reading this unit, you should be able to:

- understand the historical background of Arunachal Pradesh Panchayati Raj Act, 1997;
- discuss the constitution and functions of Gram Panchayat, Anchal Samiti and Zilla Parishad;
- understand the role of the State Election Commission and the State Finance Commission; and
- analyse various provisions of the Arunachal Pradesh Panchayati Raj Act, 1997.

#### 9.1 Introduction

The institution of Panchayati Raj in Arunachal Pradesh remained defunct from 1995 to 2003 because of a constitutional deadlock. The last election was held in 2003 after 1992 elections. The Arunachal Pradesh Panchayati Raj Ordinance, 1994 could not become an act as it did not provide the provision for reservation of seats for Scheduled Castes. The Parliament passed the constitution's 83<sup>rd</sup> amendment Act in 2000 after much persuasion by the State Government. This Act cleared the way for passing of the Arunachal Pradesh Panchayati Raj Act, 1997. The Act of 1997 was passed with the following objectives:

- (i) to replace the NEFA Panchayati Raj Regulation, 1967 by a comprehensive law; and
- (ii) to conform to the provisions of the Constitution (73<sup>rd</sup> Amendment) Act, 1992 for greater participation of the people and more effective implementation of rural development programmes.

#### 9.2 History

The Arunachal Pradesh Panchayati Raj Ordinance, 1994 provides for a uniform three-tier Panchayati Raj system at village, intermediate and district levels throughout the state. The Ordinance also provides for reservation of one-third of members as well as chairpersons to all levels in favour of women, reservation of seats for Scheduled Tribes in every Panchayat, a fixed tenure of five years for every Panchayat body, reservation of seats for Scheduled Tribes in every Panchayat, a fixed tenure of five years for every Panchayat body, and constitution of State Panchayat Election Commission and State Finance Commission to review the financial position of the Panchayats.

The 1994 Ordinance passed by the State Legislative Assembly was reserved by the Governor for the assent of the President of India. The same Ordinance was returned to the State Government in September 1996 with the following suggestions:

- (i) Constitution of Gram Sabha as per Article 243 (c) of the Constitution;
- (ii) Reservation of seats for Scheduled Caste as per Article 243 (d) of the Constitution; and
- (iii) Direct elections to Panchayat as per the Article 243 (c) of the Constitution.

Meanwhile, the Arunachal Pradesh Governor twice extended the life of the Panchayats elected in 1992 under the NEFA Panchayati Raj Regulation 1967. It was extended in 1995 and 1996 for a year each. On 14<sup>th</sup> September 1997, the Panchayat was finally dissolved.

The new Arunachal Pradesh Panchayati Raj Bill 1997 was passed by the State Legislative Assembly in March 1997 and was sent to Government of India for the President's assent. It incorporated the suggestion made by the President but no provision was made again for reservation of seats for the Scheduled Caste. The State Government maintained that Arunachal Pradesh is fully a tribal state and no indigenous scheduled caste population inhabits in the state.

The Central Government reserved the Bill on the issue of reservation of seats to Scheduled Caste. However, the Government of India introduced the Constitutional Amendment (86<sup>th</sup> Amendment Bill, 1999) in the Parliament. It sought exemption of the state from the requirement of reservation for the Scheduled Caste. The relevant clause of the Amendment Bill reads: "Nothing in Article 243 (d), relating to reservation of seats for SCs, shall apply to the State of Arunachal Pradesh." The Bill was passed by the Parliament in 2000 and it became the 83<sup>rd</sup> Constitution Amendment Act. The Arunachal Pradesh Panchayati Raj Act 1997 was formally notified on 30<sup>th</sup> April 2001.

#### 9.3 Constitution and Functions of Gram Panchayat, Anchal Samiti and Zilla Parishad

Arunachal Pradesh Panchayati Raj Act, 1997 provided for constitution of a three-tier Panchayati Raj of all India pattern - Panchayats at the village, intermediate and district levels. A provision was also made for Gram Sabha in each Gram Panchayat area. The Act defines Gram Sabha as a body consisting of persons registered in the Electoral Rolls relating to a village comprised within the area of Gram Sabha. A Gram Sabha exercises the following functions:

- (a) to give assistance in the implementation of developmental schemes pertaining to the village; and
- (b) to help identify beneficiaries for the implementation of development schemes pertaining to the village.

##### 9.3.1 Gram Panchayat (a) Constitution

A village having not less than three hundred population is to have a Gram Panchayat. Each Gram Panchayat shall consist of directly elected members at the rate of one member in every one hundred population. If the population of a village is less than one hundred but more than fifty than one member can be elected to represent that particular village. Further, in case the population is more than one hundred fifty but less than three hundred in a village or a group of villages, the number may be increased to two members.

The term of the Gram Panchayat shall be for five years from the date of notification by the Deputy Commissioner. Not less than one-third of the total number of seats to be filled by direct election in every Gram Panchayat shall be reserved for women.

**(b) Functions of Gram Panchayat**

A Gram Panchayat shall perform the following functions:

- (i) **Administrative:** It includes functions like preparation of annual plans for the development of the Panchayat area, preparation of annual budget, maintenance of essential statistics of villages, organization of conferences, seminars and training programmes, maintenance of records relating to houses, sites and other private and public properties, etc;
- (ii) **Welfare:** It includes functions like providing relief in natural calamities, implementation of family welfare programmes, prevention and remedial measures against epidemics; participation in the implementation of the social welfare programmes, including welfare of the handicapped, mentally retarded and destitute, participation in the implementation of women and child welfare programmes, monitoring of the old-age and widows pension schemes, monitoring the public distribution system, promotion of public awareness and participation in primary and secondary education, ensuring full enrolment and attendance in primary school, promotion of adult literacy, maintenance of village libraries, promotion of social and cultural activities, etc;
- (iii) **Civic:** It includes functions like construction, repairs and maintenance of drinking water, wells, tanks and ponds, construction and maintenance of village roads, drains and culverts, maintenance of public parks, playgrounds, maintenance of boats, ferries and water ways, construction and regulation of burning and burial grounds, providing for and maintenance of lighting of public streets and other places, etc.; and
- (iv) **Developmental:** It includes functions like promotion and development of agriculture and horticulture, improvement and breed of cattle, poultry and other livestock, development of fisheries in the villages, planting and preservation of trees on the sides of roads and other public lands under its control, promotion of farm forestry, development of social forestry, promotion of rural and cottage industries, etc.

**9.3.2 Anchal Samiti**

**(a) Constitution of Anchal Samitis**

An Anchal Samiti is constituted by the Government for an Anchal Block. Any contiguous area in a district considered fit by the Government is declared as an Anchal Samiti.

**(b) Composition of Anchal Samiti**

Every Anchal Samiti consists of:

- (i) One representative from Gram Panchayat elected from amongst members;
- (ii) One representative of Chairmen of co-operative societies elected from amongst themselves as ex-officio member with no voting power;
- (iii) One Circle Officer or Extra Assistant Commissioner of the Sub-division as ex-officio with no voting power;
- (iv) The Members of the Parliament and members of the Legislative Assembly of the State representing constituencies which comprise wholly or partly the Anchal Samiti, ex-officio;
- (v) The Chairpersons of all the Gram Panchayats falling within the jurisdiction of the Anchal Samiti;
- (vi) The Deputy Commissioner may appoint such officers as ex-officio members of an Anchal Samiti as may be deemed necessary.

Not less than one-third of the total numbers of seats to be filled by direct election in every Anchal Samiti shall be reserved for women.

**(c) Member Secretary/Chairperson of Anchal Samiti**

- (i) The Circle Officer or Extra Assistant Commissioner who is the Ex-officio Member of an Anchal Samiti shall be the Member Secretary of the Anchal Samiti concerned;
- (ii) At the first meeting of an Anchal Samiti, the members shall elect from among themselves a chairperson in the manner prescribed.

Not less than one-third of the total number of offices of chairperson of Anchal Samitis shall be reserved for women in such manner as may be prescribed.

**(d) Powers, Functions and Duties of Chairperson**

The Chairperson shall

- (i) be responsible for maintenance of the records of the Anchal Samiti;
- (ii) have general responsibility for the financial and executive administration of the Anchal Samiti;
- (iii) exercise administrative supervision and control over the work of the staff of the Anchal Samiti and the Officers and employees whose services may be placed at the disposal of the Anchal Samiti by the State Government;

**(e) Powers and Functions of Anchal Samiti**

- (i) (a) Undertake schemes of adopted measures, including the giving financial assistance relating to the development of agriculture, livestock, cottage industries, co-operative movement, rural credit, water supply, irrigation, public health and sanitation including establishment of dispensaries and hospitals, communications, primary or adult education including welfare of students, social welfare and other objects of general public utility.
- (b) Undertake execution of any schemes, performance of any act, or management of any institution or organization entrusted to it by the State Government or any other authority;
- (c) Manage or maintain any work of public utility or any institution vested in it or under its control and management; and
- (ii) Make grant-in-aid to any school, public institution or public welfare organization within the Block;
- (iii) Contribute, with the approval of the State Government, such a sum or sums of money as it may consider necessary towards the cost of water supply or anti-epidemic measures undertaken by a Municipality or notified area authority within the Block;
- (iv) Adopt measures for the relief of distress;
- (v) Co-ordinate and integrate the development plans and schemes prepared by Gram Panchayat in the Block, if and when necessary; and
- (vi) Examine and sanction the budget estimates of Gram Panchayats in the Block;

### 9.3.3 Zilla Parishad

At the apex of the Panchayati Raj System is the Zilla Parishad, located at the district levels.

#### (a) Constitution and Composition of Zilla Parishad

A Zilla Parishad shall be constituted in each district and shall consist of:

- (i) one member directly elected from each Anchal Samiti territorial constituency in the manner prescribed;
- (ii) the Chairperson of all Anchal Samities in the district, ex-officio;
- (iii) the members of the Parliament and the Members of the Legislative Assembly of the State representing a part or whole of the district whose constituencies lie within the district, ex-officio;
- (iv) not less than one-third of the total number of seats to be filled by direct election in every Zilla Parishad shall be reserved for women and such seats may be allotted by rotation by the Deputy Commissioner to different constituencies in a Zilla Parishad.

#### (b) Powers and Functions of Zilla Parishad

Zilla Parishad shall have the powers of overall supervision, coordination and integration of the developmental schemes at Anchal Samiti and district levels. It prepares the plan for the development of the district.

The main functions of the Zilla Parishad are:

- (i) **Development:** Promotion of measures to increase agricultural production, planning and implementation of land development and social conservation programmes entrusted by the government, construction, renovation and maintenance of minor irrigation works, water management and watershed development, promotion of fisheries and implementation of fishermen's welfare programmes, promotion of rural and cottage industries, promotion of small scale industries, promotion of rural housing programmes, and promotion of social and farm forestry.
- (ii) **Civic:** Promotion of drinking water and rural sanitation programmes; construction and maintenance of district roads and culverts, causeways and bridges.
- (iii) **Welfare:** Planning, supervision and monitoring the implementation of poverty alleviation programmes, promotion and educational activities in the districts including the establishment and maintenance of primary and secondary schools, establishment and maintenance of rural artisan and vocational training centres, planning and implementation of programmes of adult and non-formal education programmes, regulation of important fairs and festivals in district, management of hospitals and dispensaries excluding those under the management of government or any other local authorities, implementation of family welfare programme, promotion of programmes relating to development of women and children, promotion of social welfare, promotion of education and, economic, social, cultural and other interest of the weaker section.

#### Check Your Progress-I

1. Which Article of the Constitution provides for reservation of seats for the Scheduled Castes?
2. Which Constitution Amendment Act exempts Arunachal Pradesh from the requirement of reservation for the Scheduled Castes?
3. Why was the Arunachal Pradesh Panchayati Raj Ordinance, 1994 returned back to the State Government by the President of India?

### 9.4 State Election Commission

The Arunachal Pradesh Panchayati Raj Act, 1997 provides that there shall be a State Election Commission for superintendence, direction and control of the preparation of Electoral roles and for the conduct of all elections to the Panchayat Bodies of the State.

The State Election Commission shall consist of a State Election Commissioner to be appointed by the Governor.

### 9.5 State Finance Commission

The Act also provides for the constitution of Finance Commission to review the financial position of the Zilla Parishads, the Anchal Samities and the Gram Panchayats and to make recommendations to the Governor as to:

#### (a) The principles which should govern –

- (i) The distribution between the State and Zilla Parishads, the Anchal Samities and the Gram Panchayats of the net proceeds of the taxes, duties, tolls and fees liable by the State, which may be divided between them under this Act and allocation between the Zilla Parishads, Anchal Samities and Gram Panchayats of their respective shares of such proceeds;
  - (ii) the determination of the taxes, duties, tolls, rates and fees, which may be assigned to or appropriated by the Zilla Parishads, the Anchal Samities and the Gram Panchayats;
  - (iii) the grants-in-aid to the Zilla Parishads, the Anchal Samities and the Gram Panchayats from the consolidated fund of the State;
- (b) The measures needed to improve the financial positions of the Zilla Parishads, the Anchal Samities and the Gram Panchayats; or
  - (c) Any other matter referred to the Finance Commission by the Governor in the interest of sound finance of the Zilla Parishads, the Anchal Samities and Gram Panchayats.

The Finance Commission shall consist of one or more members of whom one shall be the chairman.

The chairman or members of the Finance Commission shall possess such qualification and shall be appointed in such manner as may be prescribed.

### 9.6 Let Us Sum up

The Arunachal Pradesh Panchayati Raj Act, 1997 replaced the NEFA Panchayati Raj regulation, 1967. The Act incorporated the provisions under the Constitution 73<sup>rd</sup> Amendment Act, 1992 except for the fact that no provision was provided for reservation of seats for Scheduled Castes. The 83<sup>rd</sup> Constitution Amendment Act, 2000 exempted the state of Arunachal Pradesh from the requirement of reservation for the Scheduled Castes. The Act of 1997 provides a uniform three-tier Panchayati Raj system of all India pattern throughout the State. It also provides for reservation of seats for women and constitution of the State Election Commission and the State Finance Commission.



## 9.7 Key Words

Commission	:	An official group of people who have been given responsibility to control something, or find out something, usually for the government.
Causeways	:	A raised road or path across water or wet ground.
Deadlock	:	A complete failure to reach agreement or settle a dispute.
Duties	:	A tax that you pay on things that you buy especially those that you bring into a country.
Ordinance	:	An order or a rule made by a government or somebody in a position of authority.
Tolls	:	Money that you pay to use a particular road or bridge.

## 9.8 Check Your Learning

1. Briefly discuss the historical background of the Arunachal Pradesh Panchayati Raj Act, 1997.
2. Describe the powers and functions of Anchal Samiti under the Arunachal Pradesh Panchayati Raj Act, 1997.
3. What do you mean by Gram Sabha? Differentiate between Gram Sabha and Gram Panchayat.
4. Critically analyse the role of the State Election Commission and the State Finance Commission in Arunachal Pradesh.
5. Find out the differences in the Arunachal Pradesh Panchayati Raj Ordinance, 1994 and the Arunachal Pradesh Panchayati Raj Act, 1997.

## 9.9 Suggested Readings

*Arunachal Pradesh Panchayati Raj Ordinance, 1994.*  
*Arunachal Pradesh Panchayati Raj Act, 1997.*  
*The Arunachal Pradesh Panchayat Raj Manual, 2002, Government of Arunachal Pradesh, Department of Panchayat, Itanagar.*

## 9.10 Hints/Answers to Questions in Check your Progress

### Check Your Progress-I

1. Article 243(d) of the Constitution.
2. 83<sup>rd</sup> Constitution Amendment Act, 2000.
3. As it did not contain provisions for :
  - (i) constitution of Gram Sabha as per Article 243 (e) of the Constitution;
  - (ii) reservation of seats for Scheduled Caste as per Article 243 (d) of the Constitution; and
  - (iii) direct elections to Panchayat as per the Article 243 (e) of the Constitution.

## Unit-X WORKING OF PANCHAYATI RAJ: SOCIO-ECONOMIC CHANGES, EMERGENCE OF GRASS-ROOTS LEADERSHIP AND RURAL DEVELOPMENT

### Structure

- 10.0 Objectives
- 10.1 Introduction
- 10.2 Socio-Political Changes
- 10.3 Impact on Traditional Village Councils
- 10.4 Impact on Society
- 10.5 Major Impact
- 10.6 Emergence of Grass-roots Leadership
- 10.7 Traditional Leadership
- 10.8 Changes in Traditional Leadership
- 10.9 Characteristic of New Leadership
- 10.10 Tribe Wise Pattern of Leadership
- 10.11 Panchayati Raj and Rural Development
- 10.12 Organisational set up of Rural Development Department
- 10.13 Activities of Rural Development and Panchayati Raj Department
- 10.14 Salient Features of SGSY
- 10.15 DRDA
  - 10.15.1 Composition DRDA and its Function
  - 10.15.2 Role of DRDA
- 10.16 Let Us Sum Up
- 10.17 Key Words
- 10.18 Check Your Learning
- 10.19 Suggested Readings
- 10.20 Hints/Answers to Questions in Check Your Progress

## 10.0 Objectives

After studying this unit, the learners should be able to know:

- what Panchayati Raj is;
- socio-political changes in the societies of Arunachal Pradesh;
- the impact of Panchayati Raj on traditional village politics;
- the role of Panchayati Raj Institutions rural development; and
- the role of D.R.D.A in rural development.

## 10.1 Introduction

Panchayats have been the backbone of the villages since the beginning of the recorded history in one form or the other. The tribal communities of Arunachal Pradesh had developed their own traditional systems of self government prior to the introduction of the Panchayati Raj Act in 1967 and practised it effectively. Some of the traditional village institutions are called **Kebang** among the Adis, **Nongwangam** among the Noctes, **Jung** among the Sherdukpens, **Mele** among the Akas, **Buliang** among the Apatanis, **Mukchum** among the Khamptis and so on.

The Constitution of India promulgated the Panchayati Raj Institution in 1950 as per the provision of Local Self-Government in Directive Principles. Later, the government of India appointed the Balwant Rai Mehta Committee to review the performance of C.D. programme. The Committee recommended in 1957 in favour of setting up of a three-tier Panchayati Raj system for effective implementation of C.D. programme. This paved the way for introduction of Panchayati Raj in the states.

In Arunachal Pradesh, the Panchayati Raj system was introduced with effect from 2<sup>nd</sup> October, 1969 as per recommendations of the Biring Committee. The three-tier Panchayati Raj bodies were constituted as Gram Panchayat, Anchal Samiti and Zilla Parishad. The elections to constitute Panchayati Raj Bodies were held seven times till 1992. The last Panchayat election was held in the state in September, 1992 and its full term was over on 14<sup>th</sup> September, 1997 as per provisions of the NEFA Panchayati Raj Regulation Act, 1967. The Governor of Arunachal Pradesh dissolved the three-tier Panchayati Raj Bodies of Arunachal Pradesh w.e.f. 14<sup>th</sup> September, 1997 as the elections for constitution of new Panchayati Raj bodies could not be conducted in the absence of new Panchayati Raj Act as per the 73<sup>rd</sup> Constitution Amendment Act, 1992. But after the lapse of many years in 2003, keeping pace with the 73<sup>rd</sup> Constitutional Amendment Act 1992, Arunachal Pradesh conducted elections to the Panchayati Raj institutions on 2<sup>nd</sup> April 2003 under the Arunachal Pradesh Panchayati Raj Act 1997.

Panchayati Raj, as an institution, ensures democratic decentralization. Its basic objective is to give greater opportunities to the rural masses for attaining diversified progress and development. The institution of Panchayati Raj provides an opportunity to the local people to get involved in the administration of the local affairs. It brings the government close to the people. It acts as a vehicle to carry back to the people the power that really belongs to them. As the Panchayati Raj is a prime agency for rural development, it is important to understand the working of the panchayats in order to evaluate its role in bringing about socio-political changes in the village.

### 10.2 Socio-Political changes

The concept of social change is vast and complex. Its understanding will require the analysis of a number of fields such as economy, society, administration, politics and culture. Precisely, social change is a process by which alternations occur in the structure and functions of the society. Social change means the change in social organisation and system as a whole. Basically, social change proposes social transformation, which must keep pace with the rate of development and modernisation.

The societies of Arunachal Pradesh have immensely been benefited from the introduction of the Panchayati Raj institution. The benefit is both in qualitative and quantitative terms. Introduction of the Panchayati Raj System made the winds of socio-political changes blowing. Old and rigid social structure started responding to modernity of the Panchayati Raj system.

The Panchayati Raj in Arunachal Pradesh has witnessed the revolution of expectations of the common people. Traditional political institutions and culture have passed through a process of change.

The primitive and traditional societies of Arunachal Pradesh were static for centuries. The whole social set up needed galvanization and for that the Panchayati Raj became instrument in such social engineering. It has brought corresponding changes in political culture. Panchayati Raj has acted as an agency of social transformation to change the value system of society and to activate national objectives.

### 10.3 Impact on Traditional Village Council

Prior to the introduction of Panchayati Raj in Arunachal Pradesh, the traditional village councils operated on the basis of solidarity of the villages, influencing loyalty of the individuals to the community, unanimity of decisions and respect for age, experience and knowledge of the village elders. But it has been noticed that great changes have come in the systems of traditional village council after the arrival of new concepts of election and leadership.

The following are the major impacts of Panchayati Raj on traditional political institutions.

- (a) There is a degeneration of local political institutions with regard to their authority and jurisdiction. As a result, traditional set-up is gradually crumbling and clan loyalties are breaking up. Political solidarity of the village is breaking down.

- (b) The tribal ethos of corporate and communal life has become loose. Corporate life is being gradually replaced by individualistic vision and social control is loosening.
- (c) A feeling has developed among tribes to develop their separate political identity and to emerge as a powerful gainer group. As a result communal overtones, internal dissension, groupism and infighting among them are on increase.
- (d) Party politics has polluted the mind of vested interests of each tribe. The pollution of disunity has eroded the legitimacy of traditional authorities. People have started neglecting the community work.
- (e) There is an emergence of new elite classes like Gram Panchayat members, Anchal Samiti and Zilla Parishad members who have virtually led an invasion upon traditional village councils. There is a tendency to politicise every decision delivered by the council. Despite the fact that the role of the members of the Panchayat bodies is quite different from the role of the village elders, yet there is a tendency among them to meddle in village politics.

Thus, it has been noted that the introduction of Panchayati Raj in Arunachal Pradesh has great impact on traditional village council. It has created the sense of scepticism and defiance among the villages, which created vertical division in the society otherwise so homogeneous and cohesive villages. The Panchayat leaders tend to view every decision of the council on political lines. Besides, the selection of village leader, such a Gam, is not done on the basis of traditional norm but on the line of party politics.

### 10.4 Impact on Society

After the introduction of Panchayati Raj institution there is an overall trend in the social change towards freeing the individual from traditional orthodoxy and restructuring human relations in place of heredity and traditional authority. In consequence of such social changes, the backward tribal groups have started imitating their higher tribesmen style of living. The relation among person to person, community to community is undergoing changes. The introduction of adult franchise and the practice of capturing the voters by the prospective panchayat members have changed the attitudes of the villagers and consequently every individual in the village has started to behave like an important person and any person with a little influence has started thinking himself as a leader in the village. This has created a tendency in the villagers not to listen to old and experienced leaders of the village. On the other hand, the women society, whose participation was generally absent in their respective tribal institutions, is now armed with voting right on the equal footing of their male counterparts under panchayat institutions. Their position is elevated in politics; consequently, now they enjoy a better position in social and economic spheres.

Thus, with the introduction of Panchayati Raj, entire social structure underwent a change in the process of absorbing the new ideas. Equality before law, rise of individualism, emphasis on social justice and social welfare programmes are all combined to strengthen social changes towards a less hierarchical, more democratic and less unequal tribal society of Arunachal Pradesh.

Basically, the Panchayati Raj was not intended to weaken the indigenous authorities and tribal society. Rather, in some way it has aimed to bring certain modernization and development in this rural institution. This can be clearly acknowledged with the Assam Frontier (Administration of Justice) Regulation under section 22 and 44 which states that the village authorities will continue to function in accordance with the traditional practice. This recognition paved the way for continuity in management of local affairs and yet prepared the people for adopting a more national form of local self-government.

### 10.5 Major Impact

Despite of its negative impact on the tribal society of Arunachal Pradesh, Panchayati Raj has brought a number of positive impacts in the tribal society of the state. Some major socio-political changes can be summarised as under:

- (i) Panchayati Raj has modernized the political culture of the area and involved tribal people in the development process.
- (ii) It has served as a link between people and the government.
- (iii) Panchayati Raj has led to bifurcation of elite structure and has harnessed new, educated, modern, competitive and young leadership, whose social base is broad-based to that of the traditional one.
- (iv) Panchayati Raj has introduced the concepts of adult suffrage, equality before law, social justice and social welfare. All combined together speed up and strengthen the process of social change.
- (v) It has created a ground to integrate diverse tribal groups into a unified pattern of social life by creating multi-tribal and intra-village institutions.
- (vi) Panchayati Raj serves as training ground for parliamentary practices and has trained legislatures in modern legislative business and procedures. In fact Panchayati Raj has linked village council with the legislative assembly.
- (vii) Women society, whose participation in their respective tribal political institutions and political sphere was generally absent, is now armed with voting and political rights on the equal footing of their male counterparts.
- (viii) Panchayati Raj turns out to be the carrier vehicle of democracy and development. It is the prime agency of rural development. It has a definite contribution to the improvement of programmes, local planning and formulation.

Thus, from the above discussion on the socio-political changes emerged in the tribal society of Arunachal Pradesh, it has been noted that despite its negative impact on the traditional ethos of tribal society, a number of positive changes have come up. These institutions have served as a prime agency for political education and development of rural areas. It provides an opportunity to the people to participate in the decision making process and plan implementation. It creates the atmosphere of responsibility and accountability to the people.

#### Check Your Progress-1

1. What is Panchayati Raj institution?
2. What do you mean by social change?
3. Discuss the impact of Panchayati Raj on traditional village council.
4. Discuss the impact of Panchayati Raj on tribal society of Arunachal Pradesh.
5. What are the major changes brought by the Panchayati Raj in Arunachal Pradesh?

### 10.6 Emergence of Grass-roots Leadership

Prior to the introduction of Panchayati Raj in Arunachal Pradesh, the village administration remained under the control of village council. The village council served as a legal instrument to settle cases judiciously. They conducted community works and performed welfare functions. The well-being of the villagers largely depended on the good administration of the village council. This village council played a dominant role for a long period. The leadership of the village council was drawn from the persons who were well-versed in traditional knowledge and could interpret the relevant history of the tribes.

Till late 1960's the administration in this tribal society was generally simple and non-competitive. There was a 'pick and choose' method of selection of leaders by the administration. The village authorities were mostly nominated by the government. There was neither selection nor election on competitive basis.

### 10.7 Traditional Leadership

The traditional leadership in all the tribal societies is flowing from clan or tribes or family, property inheritance and similar other factors; such leaders were quite influential in the past. For example, Ciaon-Burah, no

matter what his qualities of head and heart were, was regarded as an important person of his society and his commanding position was due to his family's social and economic status. This traditional leadership dominated the political systems for quite a long period. Even today it has a vital role to play in the state's politics, especially at grass-roots level. This kind of leadership can be described as an institutional leadership. It is also called by a few as an 'imposed leadership' because it is non-elective. The traditional leadership was chosen on the basis of knowledge of customs, heritage and tradition of the respective tribe, heredity, property and so on. It had a very strong hold over Arunachal politics. The entire gamut of rural polity was under their control.

### 10.8 Changes in Traditional Leadership

The introduction of Panchayati Raj in Arunachal Pradesh in 1969 has brought marked changes in political situation of the NEFA, to which these traditional leaders were not accustomed. As a result the people lost much of their traditional authority and past glory. The educated youths constituted the new leadership. Initially the leadership contest was won by the traditional leaders through Panchayat elections. As in the beginning stage, mere formality of election was completed by them; most of the candidates were elected unanimously.

The rate of territorial political development was faster than the leading process of these traditional leaders. There were a few who could cope with the pace of development and they stood to gain. They naturally retreated on the way. New leadership emerged with a new kind of political situation. The stage of politics extended beyond the village and the tribe to the district and the state, while traditional leaders were confined to the society and the politics of the village only.

Due to the above development, the traditional leadership gradually has been deteriorating. Thus, in order to pace with this trend of development the new and young educated leaders emerged in Arunachal Pradesh. Modern leadership, basically, emerged with the introduction of Panchayati Raj institution in the state.

### 10.9 Characteristics of New Leadership

The newly emerged leadership in the village has distinct characteristics which are different from that of traditional one. The following are the main characteristics of new leaders.

- (i) The occupational bases of new leaders are broad which include besides agriculture, some other business, trade or contract.
- (ii) New leadership is democratically elected unlike the traditional leadership.
- (iii) The new leadership is more competitive and enlightened. This leadership can be considered as developmental and economic benefits of the tribes.
- (iv) The modern leadership is refined through election mechanism, broad based and multifaceted. It is more active, more competitive, better informed and more dynamic.

Thus, from above discussion, we can find that the leadership of the tribal society of Arunachal Pradesh was unanimous in nature for long time, because the leader of the village was chosen on the basis of his knowledge on customs and tradition, his possession of property and his influential quality. But with the introduction of Panchayati Raj, the new leadership came to emerge. With this new institution, a new type of development has been taking place. The traditional leader is not found capable to pace with this new development. Thus, in order to achieve the objective of new developmental programmes, new and competent leaders have been emerged. These new leaders began to hold influential position in the society which ultimately leads to the deterioration of the position of the traditional leaders.

### Check your progress-II

- (i) How the traditional leader was chosen?
- (ii) Discuss the characteristics of traditional leaders?
- (iii) How the new leadership came to emerge?
- (iv) What are the impacts of new leadership on the traditional leadership?
- (v) Discuss the basic characteristics of new leadership in Arunachal Pradesh?

### 10.10 Tribe-wise Pattern of Leadership

The leadership structure of each tribe is under constant change though the rate of change and direction of change may differ, depending upon the cultural base of the community and its transforming character. Moreover, leaders are different from district to district and community to community. Broadly tribes of Arunachal Pradesh can be categorised into two heads - one, the tribes like Adis where leadership is somewhat stable and cannot be abrupt changes. Whatever may be the social standing of the person, whether educated or wealthy, he cannot suddenly achieve a break through leadership. In the Adi society, leadership is totally competitive based on the qualities of a person. Even a poor man can also assume leadership. There are tribes where leadership fluctuates. Fluctuations in leadership were more frequent among Apatanis and Nyishis where any leader may pose a challenge to the existing leadership at any time. In Ili Miri and Tagin society, party politics, leadership virtue, tribe factor and economic status, etc. work together in shaping and sharing of leadership. In the Apatani society, students and enlightened villagers view every aspect of the candidate before choosing their leader. By and large, in Roing area, party politics works and elective leadership prevails. In this case, leadership quality can cross all barriers of family and money status, etc.

The Akas and Mijis of Kameng area are in many ways similar to each other. As the society is divided into classes, the higher class dominates the low class. Family or clan factor eventually becomes important. This traditional structure does not allow men of education to operate in an effective manner. Sherdukphens are a small community but politically conscious. Therefore, personality or leadership quality along with education gets preferential treatment. Unlike many other tribes of neighbouring areas, wealth alone has no role to play.

In Monpa society, rich people hold the cleavage of power. Although family status and education enhance the effectiveness, influential persons from ruling or priestly family get easy acceptance of society. Monpa tribe as a whole is highly organised but politically less conscious. Mere education is not sufficient in the context of leadership.

Among the Mijus, Singphos and Deories of Lohit district, the young and educated men virtually hold positions and get an easy recognition.

Among the Khamptis, the society is traditionally divided into two main classes:

- (a) royal clans; and
- (b) commoner clans.

Any person hailing from upper class with education and from wealthy family becomes dominant. Thus, leadership quality is backed by wealth, education, etc. Where two persons are equal in all other respects, then one who commands influential position becomes a leader.

In case of lower classes, the candidate's educational qualification, leadership quality and the capacity to win confidence of other adjoining tribes determine his leadership position.

Leadership of Tirap area is oligarchical and hereditary in nature. A man from traditional ruling family occupies leadership without much difficulty. It is said very commonly, that in Tirap people is either extremely rich

or extremely poor. A man of poor family cannot stand politically against a person of a ruling and wealthy family. One's family status is very important.

In sum, the variables in the leadership pattern in Arunachal Pradesh are due to educational qualification, economic advancement, personal qualities, clan dominance, royal status and elite status.

At present leadership in Panchayati Raj is caught between traditionalism and modernization on the one hand and between the sentiment of self-government and the political necessity of the good government on the other. Indeed, if is the process of transformation from traditional patterns to the modern requirements. At this stage, to indicate the trends, it will be too early to theorise it or to make any meaningful predictions about patterns of Panchayat leadership in Arunachal Pradesh.

### 10.11 Panchayati Raj and Rural Development

The history of Rural Development Programmes in Arunachal Pradesh dates back to the year 1952 when the planners in the government of India gave a serious thought to undertake a time bound and innovative planning for rural development so as to bring about changes in the social and economic scenario of rural Arunachal. With this objective in view, the government of India launched the National Extension Service (NES) on 2<sup>nd</sup> October, 1952 by selecting 55 projects in the country, of which one was for Pasighat in Siang frontier division of the then North-East Frontier Agency (NEFA). The concept of rural development programme was redesigned in the third five year plan from the NES project to the Community Development Programme and NES projects were converted to C.D. Blocks. The growth of C.D. Blocks over the successive five year plans is like this - 7 C.D. Blocks in the First Five Year Plan, 14 in Second Five Year Plan, 22 in Third Five Year Plan, 5 in Fifth Five Year Plan, 8 in Eighth Five Year Plan. Now in Arunachal Pradesh, there are 56 C.D. Blocks. The C.D. Blocks have brought the development administration nearer to the people at grass-roots level to serve the people for their socio-economic uplift.

Thus, for the development of rural areas, the rural development programmes are initiated by the Community Block by involving the people directly in the process. Rural development is a comprehensive approach to develop social infrastructure like health, education, sanitation, irrigation, power and assistance to the needy people.

### 10.12 Organisational set up of Rural Development Department

Originally, the Community Development Department was a minor department under the then NEFA Secretariat under the overall control of the Development Commissioner. The department was attached to the Directorate of Agriculture and the Director of Agriculture and Community Development was the designated Head of Office for administrative and development activities. Subsequently, on introduction of Integrated Rural Development Programme (IRDP) during 1978-79, the organisational structure was reviewed and Rural Development Department was under the direct control of the Development Commissioner in 1980 so as to achieve integrated efforts of all the line departments in rural development. The department was declared as the Major Department in 1982 and the Director was made as Head of Office under the overall control of the Development Commissioner in 1982. In 1998, the Panchayat Department was attached to the Rural Development Department and renamed as Department of Rural Development and Panchayati Raj with Director (RD & PR) as Head of Office and Secretary as Head of Department.

The District Rural Development Agencies (DRDAs) were set up as per all India pattern in 11 districts of Arunachal Pradesh w.e. 2<sup>nd</sup> October, 1983 as an autonomous body registered under the Societies Registration Act, 1860 (as extended to Arunachal Pradesh in 1976). Two more DRDAs were set up for new districts of



Papum Pare and Upper Siang in 1994 and 1996 respectively.

There was a staffing pattern for C.D. Blocks for community development activities. But with the introduction of various centrally sponsored schemes under poverty alleviation sector, the blocks were strengthened with a team of extension staff which includes extension officer, VIWs and Gram Sevikas under the Command of the Block Development Officers (BDO).

### 10.13 Activities of Rural Development and Panchayati Raj Department

Presently, the Rural Development and Panchayati Raj Department is primarily responsible for planning, implementation and monitoring of various centrally sponsored schemes designed by the Government of India for alleviation of rural poverty. The strategy has been to identify the people below the poverty line (BPL) in rural areas and then help them with financial assistance in the form of subsidy and loan so that they can start self-employment ventures. The efforts have been further reinforced through supplementary wage employment programmes, on the one hand, and schemes for social welfare and security, on the other along with physical facilities. Required basic infrastructures are being created out of the state plan funds so as to make implementation of social and economic development possible and sustainable. The people's participation in the programmes is sought through Panchayati Raj bodies.

Prior to the introduction of the IRDP and allied schemes, including wage employment programme, all the individual beneficiary schemes and creation of rural infrastructures were implemented by providing 50 per cent of estimated cost as subsidy and balance 50 per cent was borne by the individuals and community in the shape of their labour and local materials. The field functionaries of the government had received tremendous response from the people through the institution of Panchayati Raj and various traditional village organisations in village reconstruction activities.

The Rural Development Programme was revamped by the government of India from the sixth Five Year Plan by introducing the IRDP and allied schemes like TRYSEM, DWCRA, Improved Tool-Kits to Rural Artisans, Ganga Kalyan Yojana and Million Wells Schemes for providing income generating assets of the BPL families. Simultaneously, wage employment programmes like NREP, RLJ:GP, JRY, EAS, etc. were provided to the BPL families during lean season.

The achievements under some of the major programmes are as follows:

(i) **Integrated Rural Development Programme (IRDP):** Under this programme, productive assets and inputs were provided to BPL families so that they can start self-employment ventures for earning additional income to cross the poverty line. The physical achievement under the scheme over the years since 6th five year plan to 1998-99, in the state is estimated 2, 28,182 with an expenditure of Rs. 64.68 crores.

(ii) **Training of Rural youth for self-employment (TRYSEM):** The scheme aimed at providing technical and entrepreneurial skill to youths from BPL families to enable them to take up self-employment activities in the broad fields of animal husbandry activities, cottage industries, weaving, knitting, services sector, etc. During training they were provided with stipends. On completion of training, they were provided with subsidy and loan as per IRDP pattern to start self-employment ventures. The physical achievements under this programme since seventh Five Year Plan to 1998-99 have been 6455 in terms of trained youths and expenditure incurred 2.07 crores.

(iii) **Development of women and children in Rural Areas (DWCRA):** The DWCRA was a sub-scheme of the IRDP under which groups of women with 10-15 members were formed in villages for taking up economic activities suited to their aptitude and local needs so that the groups can derive income out of their

activities. The income is shared by the group members equally. Each group was provided with revolving fund amounting Rs. 25,000 to meet its working capital. The scheme was supported with child care activities for providing non-formal education, health care and nutrition to children of group members. Also funds were provided through the scheme of Information Education and Communication for creating awareness among the rural women. The achievement under this programme since 7<sup>th</sup> Five Year Plan to 1998-99 is recorded 2005 assisted groups with a total expenditure of 2.24 crores.

(iv) **Indira Awas Yojana (IAY):** The Indira Awas Yojana (IAY) was launched in the year 1985-86 as a component of the RLJ:GP/JRY by earmarking 6-10 per cent of fund out of it. The IAY was later declared as an independent scheme during 1996-97 with separate allocation of fund under it. The objective of the Indira Awas Yojana scheme is to provide assistance or construction of houses to the SC/ST and free bonded labourer families below the poverty line in the rural areas.

A minimum amount of Rs. 22,000.00 was provided to the identified families in hilly areas for construction of house including low-cost latrine, smokeless chulla and common facilities. Allotment of houses is to be done in the name of female jointly along with husband. There is no specific designed house. The beneficiary is free to select the design as per local conditions and materials to be used. The beneficiaries are to construct their houses without engaging an external agency or contractor.

From 1999-2000, 20 per cent of allocation of funds under the IAY has been earmarked for construction of unserviceable kutchha houses into pucca/semi-pucca in respect of BPL families. A maximum assistance of Rs. 10,000 per family is provided for this purpose.

The financial and physical achievements in the state since the 7<sup>th</sup> Five Year Plan to 1999-2000 is 6248 constructed house and 2030 houses were under construction houses with an expenditure of Rs. 1570.5 crores.

#### Role of PRIs for the implementation of this scheme

- (a) The Zilla Parishad or DRDAs on the basis of allocation made and targets found shall decide the number of houses to be constructed/upgraded panchayat-wise under the IAY during a particular year.
- (b) The Zilla Parishad or DRDAs shall intimate the same to the Gram Panchayat. Thereafter the Gram Sabha will select the beneficiaries from the list of eligible households according to the IAY Guidelines as per priorities fixed restricting this number to the target allotted scheme.
- (c) Panchayat Samiti approval is not required. The Panchayat Samiti should, however, be sent a list of selected beneficiaries for their information.

(v) **Swarnjayanti Gram Swarozgar Yojana (SGSY):** The focus of the development planning has been on the alleviation of poverty in rural areas since the first Five Year Plan. The poverty alleviation programmes are being sponsored by the government of India in one shape or other on the basis of experience gained in the field. But in spite of all efforts, the rural people are still in the grip of poverty either in absolute term or in relative term.

In Arunachal Pradesh, 81627 families were found below the poverty line out of 1,49,612 (1991 census) families representing 54.55 per cent at the beginning of the Eighth Plan. The ninth Plan household survey identified 80627 families as below the poverty line representing 54 per cent. Thus, the index of poverty remained more or less static during the last decade. This is because the poverty line during eighth Plan was 11,000 per annum as family income. During ninth Plan, the poverty line has been estimated to about Rs. 20,000. Thus, those who could be brought above the poverty line at the end of eighth Plan, their incomes have fallen below the poverty line during ninth Plan.

In view of this poverty situation, the government of India has restructured the self-employment during 1999-2000 and a new self-employment programme namely Swarn Jayanti Gram Swarozgar Yojana has been launched w.e.f April, 1999 as a single programme by merging erstwhile IRDP, TRYSEM, DWCRA, Improved Tool-Kits, MWS, GKY in it. The objective is to make new programmes more effective in providing sustainable income through Micro enterprise development, both land based and other wise. In doing so, effective linkages have to be established between various components such as capacity building of poor, credit, technology, marketing and programme infrastructure.

#### 10.14 Salient Features of SGSY

- (i) The SGSY aims at establishing a large number of micro-enterprises in rural areas, building upon the potential for the rural poor.
- (ii) Assisted families, known as Swarozgaries, may be individual or Self-Help Group (SHG). Emphasis is however on group approach.
- (iii) Objective is to bring every assisted family above the poverty line in 3 years.
- (iv) Emphasis is on selection of 4-5 key activities for implementation in clusters as per project report on each key activity.
- (v) Existing infrastructure gaps in clusters are to be reviewed and investment made for filling up of gaps.
- (vi) The SGSY is a credit-cum-subsidy scheme. Credit is the critical component and subsidy is minor and enabling component.
- (vii) Subsidy under the SGSY is 50 per cent of the project cost subject to a maximum ceiling of Rs. 10,000 per individual family. Subsidy for SHG is Rs. 1.25 lakh as maximum there is no limit of bank loan. The credit should be in multiple doses and not one time credit injection.
- (viii) The SGSY seeks to emphasise skill upgrade through well-designed trained courses.
- (ix) Funds under the SGSY are shared by the centre and state on 75:25 basis.

By analysing the various developmental programmes initiated by the Panchayati Raj institution for the uplift of the rural poor of Arunachal Pradesh, it is worth mentioning that this institution tries its best to solve the problems of the rural people, and for this end various rural development programmes have been taken up as mentioned above. In order to implement all these programmes effectively at grass-roots level where the village forms the basic social and economics unit, the institution of Panchayati Raj has been introduced. It is necessary that the administrative structure dealing with developmental programmes at the rural areas need to have one supervisory agency preferably an elected body such as Panchayat under which the project could be executed.

But in the recent past, it has been evident that the lack of well defined national pattern of Panchayati Raj and its economic burden on state contributed its deterioration. Misuse of grants, misappropriation of public money, audit irregularities, corrupt practice in local bureaucracy and dominance of local politician, tension between official and non-official, apathy of political executive, inexperienced elected representatives - all contributed to 'disuse' into which Panchayati Raj falls. In fact, in order to make these institutions more effective, support of politician, bureaucracy and well meaning people are required.

#### Check your progress-III

1. What do you mean by Rural Development?
2. Discuss briefly the history of rural development in Arunachal Pradesh.
3. Discuss the organizational set up of Rural Development Department.
4. Discuss briefly the various developmental programmes initiated by Panchayati Raj institution in Arunachal Pradesh.
5. What are the objectives of the IAY? What is the role of PRIs for the implementation of the IAY?
6. What do you mean by the SGSY? What are its objectives?

#### 10.15 DRDA

The District Rural Development Agency (DRDA) has traditionally been the principal organ at the district level to oversee the implementation of the anti-poverty programmes of the Ministry of Rural Development, cre-

ated originally for implementation of the Integrated Rural Development programme (IRDP). The DRDAs were subsequently entrusted with a number of programmes, both of the central as well as state governments. Since its inception, the administrative costs of the DRDA were met by setting a part of the allocations for each programme. Of late, the number of programmes had increased and several programmes have been restructured with a view to make them more effective. The staff structure of DRDA is not uniform. Due to this, a new centrally sponsored scheme - DRDA Administration has been introduced from 1<sup>st</sup> April, 1999 based on the recommendations of an inter-ministerial committee known as Shankar Committee. The new scheme replaces the earlier practice of allocating percentage of programme funds to the administrative costs.

The objective of the scheme of the DRDA Administration is to strengthen the DRDAs and to make them more professional and effective. Under the scheme, the DRDA is visualised as a specialised agency capable of managing anti-poverty programmes of the Ministry on the one hand and effectively relate these to the overall efforts of poverty eradication in the district on the other.

#### 10.15.1 Composition DRDA and its function

At present, in Arunachal Pradesh, in each district there is one DRDA. In each DRDA, generally there are 25 members. The DRDA strength may slightly vary because of the various numbers of MLA and the Vice-presidents of Anchal Samities of the district.

In the DRDA, all proposals for different schemes, submitted by different BDOs are thoroughly scrutinised in view of its viability, in consultation with technical heads of departments.

Different scheme proposals, after being selected by the Advisory Body are placed before the meeting of the District Governing Body, of which Deputy Commissioner is the Chairman and District Rural Development Officer is its Member Secretary. The Governing body comprises following members:

1. Both Lok Sabha and Rajya Sabha MPs of the area
2. All MLAs of the area
3. Vice-president of Zilla Parishad
4. Vice-President of Anchal Samities
5. All District Heads of Department
6. Block Development Officer
7. Bank Officials.

The District Governing Body meets at least twice a year to approve and finalise the schemes.

Once the scheme is approved by the District Governing Body, the Deputy Commissioner issues a sanction order and after that Blocks start implementing that scheme with the help and proper co-ordination of Block level administration machinery, functioning under the close supervision and guidance of the BDO.

#### 10.15.2 Role of DRDA

The District Rural Development Agency plays an important role in the implementation of rural development programmes. The DRDAs, continuously watch over and ensure effective utilization of the funds intended for anti-poverty programmes. It develops distinctive capabilities for poverty eradication. It performs the tasks which are different from Panchayati Raj institutions and line departments. The DRDA deals only with the anti-poverty programmes of the ministry of Rural Development. If DRDAs are to be entrusted with programmes of other ministries of the state governments, it must be ensured that these have a definite anti-poverty focus.

In respect of such states where the DRDA does not have a separate identity, a separate cell shall be created in the Zilla Parishad which will maintain a separate identity and separate account. The funding patterns of the programme under DRDA will be in the ratio of 75:25 between the centre and the states.

Besides, the DRDA will ensure that the anti-poverty programmes should maintain quality, equality and efficiency in its implementation and enable the community and rural people to participate in the decision making process.

Thus, by discussing the role of the DRDA, it could be drawn that this agency plays a vital role in the implementation of plan programmes for the development of rural areas. The DRDA is basically concerned with the alleviation of poverty from the rural areas. In the selection of schemes, Panchayat representatives at District Governing Body have a role to play.

### 10.16 Let Us Sum Up

Based on the detailed study of the working of Panchayati Raj in Arunachal Pradesh, it is found that from its inception, these institutions have been greatly involved in the process of developmental activities in the rural areas of the state with limited success. The institution has also taken up various welfare programmes to uplift the poor section of the society. However, it is found that there is lack of people's participation in the various developmental programmes initiated by the Panchayati Raj institution which has become a major stumbling block for the successful working of these institutions.

Besides, it has also been found that with the introduction of these institutions, the traditional village council is gradually deteriorating which is otherwise so strong in the maintenance of law and order and solidarity of the society. Nevertheless, the working of Panchayati Raj institution cannot be undermined in this nascent state.

### 10.17 Key Words

Panchayati Raj	: Derived from word 'panchas' which means five elected body. It is an institution means for the administration of local area by local people.
Democratic Decentralization	: Transfer of power to the local organisation to ensure people's participation.
Galvanization	: To activate by making excited.
Value System	: Beliefs about what is right and wrong and what is important in life.
Unanimity	: Complete agreement among the people.
Degeneration	: The process of becoming worse.
Absconding	: Leaving traditional practices secretly.
Cleavage of power	: Division of Power between rich and poor in the society.
Apathy	: Feeling of not being interested.
Implementation	: To carry out programmes.

### 10.18 Check Your Learning

1. What is DRDA Administration? What is its objective?
2. Discuss the composition of the DRDA. How the district plan is implemented?
3. What are the roles of the DRDA for the development of rural areas?
4. Discuss briefly the pattern of leadership among the tribes of Arunachal Pradesh.

### 10.19 Suggested Readings

Sanjay Dubey, 1996, :	<i>Dynamics of Tribal Polity and Panchayati Raj in Arunachal Pradesh.</i> Premier publishing House, New Delhi.
Pandey, D.N., 1997, :	<i>Local Government in Arunachal Pradesh.</i> Himalayan, New Delhi.
Pandey, B.B. 1991, :	<i>Patterns of Change and Potential for Development in Arunachal Pradesh.</i> Himalayan Publisher
Talukdar, A.C., 1987, :	<i>Political Transition in Grass-roots in Tribal India.</i> Omson publication, New Delhi.

### 10.20 Hints/Answers to Questions in Check Your Progress

#### Check Your Progress-I

1. Panchayati Raj is an institution meant for the administration of local areas by local people. It is an institution that undertakes the solution of local problems, according to local needs and tempera-

2. The concept of social change is vast and complex. More precisely, social change is a process by which alterations occur in the structure and functions of the society. Besides, social change means the change in social organisation and system as a whole.
3. Prior to the introduction of Panchayati Raj in Arunachal Pradesh, the traditional village councils operated on the basis of solidarity of the villages, unanimity of decisions and respect for age, experience and knowledge of the village elders. But it has been noticed that great changes have come in the system of traditional village council with the introduction of Panchayati Raj Institutions.

The following are the major impacts of Panchayati Raj on traditional political institutions.

- (a) There is a degeneration of local political institutions in regard to their authority and jurisdiction. Political solidarity of the village is breaking down.
  - (b) The tribal ethos of corporate and communal life has been gradually replaced by individualistic vision and social control is loosening.
  - (c) A feeling of separate political identity has emerged. As a result communal overtones, internal discussion, groupism and infighting among them are on the increase.
  - (d) Party politics has formed the line of vested interests of each tribe. People have started neglecting the community work.
4. The major impacts of Panchayati Raj on tribal societies of Arunachal Pradesh are:
    - (a) It has freed the individual from traditional orthodoxy and restructured human relations in place of heredity and traditional authority.
    - (b) The backward tribal groups started imitating their higher tribesmen style of living.
    - (c) The relation between person to person and community to community is undergoing changes.
    - (d) Every individual in the village has started to behave like an important person and any person with a little influence has started thinking himself as a leader in the village.
    - (e) There is a tendency in the villagers not to listen to old and experienced leaders of the village.
    - (f) The women participation has been encouraged with voting right and contest in election on equal footing of their male counterparts under Panchayat institutions.
  5. The major changes brought by the Panchayati Raj in Arunachal Pradesh are as below:
    - (a) It has modernized political culture of the state and involved tribal people to the development process.
    - (b) It has harnessed new, educated, modern, competitive and young leadership whose social base is broad in relation to that of the traditional one.
    - (c) The concept of adult franchise, equality before law, social justice and social welfare, combined together speed up and strengthen the process of social change.
    - (d) It has created a ground to integrate diverse tribal groups into a unified pattern of social life by creating multi-tribal and intra-village institutions.
    - (e) Women society is now armed with voting and political rights on the equal footing of their male counterparts.

### Check Your Progress-II

1. The traditional leader was chosen on the basis of clan or tribes, property inheritance and his traditional knowledge.
2. The basic characteristic of traditional leaders is that they were quite influential in the society. They dominated the Arunachal Politics for quite long period. They were chosen on the basis of knowledge on customs, heritage and tradition of the respective tribe. The entire gamut of rural polity was under their control.
3. The new leadership came to emerge with the introduction of Panchayati Raj in the state as early as 1969. With this the educated youths constitute the new leadership by winning the seats in Panchayat election.
4. With the emergence of new leadership, the people lost much of their traditional authority and past glory. The traditional leadership was gradually in deteriorated position because the village politics has been completely dominated by these new elected leaders.
5. The newly emerged leadership in the village has distinct characteristics which is different from that of traditional one. The following are the main characteristics of new leaders:
  - (a) The occupational base of the new leaders is broad which includes business, trade or contract.
  - (b) The new leader is more competitive and enlightened.
  - (c) New leadership is democratically elected unlike the traditional leadership.
  - (d) The new leader is more active, better informed and more dynamic.

### Check Your Progress-III

1. Rural development is a comprehensive approach to develop social infrastructure like health, education, sanitation, irrigation, power and assistance to the needy people.
2. the history of rural development programmes in Arunachal Pradesh dates back to the year 1952 with the launching of National Extension Service (NES) on 2<sup>nd</sup> Oct, 1952 at Pasighat in Siang frontier division of the then North-East Frontier Agency.
3. The organizational set up of Rural Development Department is with the Director (RD & PR) as Head of Office and Secretary as Head of Department.
4. The various developmental activities initiated by Panchayati Raj Institutions are (a) Integrated Rural Development Programme, (b) Training of Rural Youth for self-employment, (c) Development of women and children in rural areas, and (d) Indira Awas Yojana.
5. The main objective of Indira Awas Yojana Scheme is to provide assistance for construction of houses to SC/ST and free bonded labourer families below the poverty line in rural areas. The main role of PRIs for the implementation of Indira Awas Yojana is to select the beneficiaries from the list of eligible households according to the IAY guidelines as per priorities.
6. The SGSY stands for Swarnjayanti Gram Swarozgar Yojana. The main objective of SGSY is to bring every assisted family above the poverty line within three years.

## POLITICAL SCIENCE

### Paper IV : Local Self Government in India (with special reference to Arunachal Pradesh)

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| Unit - VIII | Introduction of Panchayats : The Dying Fring Committee Report, N.E.F.A. Panchayat Raj Regulation, 1967.  |
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