

**Study on the impacts of  
the Provisions of the Panchayats  
(Extension to the Scheduled Areas ) Act, 1996  
towards Tribal Development in Mandla and Dindori  
districts of Madhya Pradesh**

**FINAL REPORT**



**Society for Resource Integration and Development Action  
(SRIDA)**

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# Chapter Contents

SR. NO	PARTICULAR	PAGE NO.
	<b>Executive Summary</b>	<b>6-15</b>
<b>Chapter 1</b>	<b>Introduction &amp; Historical Background</b>	<b>18-25</b>
1.1	Historical Background of Madhya Pradesh	21-24
1.2	Introduction to the Panchayats System, 1920	24-25
<b>Chapter 2</b>	<b>The Provisions of the Panchayats (Extension to the Schedule Areas) Act, 1996</b>	<b>26-37</b>
2.1	Objectives , Methodology, Coverage, Sample Size	30
2.2	Hypothesis to be tested	31-32
2.3	Methodology	32-37
<b>Chapter 3</b>	<b>Demographic and economic profile of the selected districts</b>	<b>38-85</b>
3.1	Coverage of the study	43-48
3.2	Bijadandi Block Profile	49-51
3.3	Narayanganj Block Profile	52-54
3.4	Niwas Block Profile	55-57
3.5	Mohegaon Block Profile	58-59
3.6	Mandla Block Profile	60-61
3.7	Nainpur Block Profile	62-63
3.8	Gughari Block Profile	64-65
3.9	Mawai Block Profile	66-67
3.10	Bichiya Block Profile	68-69
3.11	Mehendawani Block Profile	70-71
3.12	Shahpura Block Profile	72-73
3.13	Karanjiya Block Profile	74-75
3.14	Amarpur Block Profile	76-77
3.15	Samnapur Block Profile	78-79
3.16	Bajag Block Profile	80-81
3.17	Dindori Block Profile	82-83
<b>Chapter 4</b>	<b>Analysis of the Impacts of the Provisions of the Panchayats ( Extension to the Scheduled Areas) Act, 1996</b>	<b>84-115</b>
4. 1	Analysis of the clause-A State Legislation on the Panchayats that may be made shall be in consonance with the customary laws, social and religious practices and traditional management practices of community resources.	84
4. 2	Analysis of the clause-A village shall ordinarily consist of a habitation or a group of habitations or hamlets comprising a community and managing its affairs in accordance with traditions and customs.	86
4. 3	Analysis of the clause- Every village shall have a Gram Sabha consisting of person whose names are included in the electoral rolls for the Panchayat at the village level.	86
4. 3 A	Assessment of the functioning of Gram Sabha	87
4. 3 B	Quorum and Participation at Gram Sabha.	89
4. 3 C	Who initiates the Gram Sabha	93
4. 3 D	Questions raised during the Gram Sabha	94
4. 3 E	Women's Participation and their role in Gram Sabha	97
4. 3 F	The process of maintenance of village records on the decided issues in Gram Sabha.	99

4.3 G	Know How of the Act, 1996	100
4.4	Every Gram Sabha shall be competent to safeguard and preserve the traditions and customs of the people, their cultural identity, community resources and the customary mode of dispute resolutions	102
<b>4.5</b>	<b>Every Gram Sabha shall-</b>	103
4.5 A	Analysis of -Approval of the plans, programmes and projects for social and economic development before such plans , programmes and projects are taken up for implementation by the Gram Panchayat at the village level.	103
4.5 B	Analysis of- The role of Gram Panchayat to be responsible for the identification or selection of beneficiaries under the poverty alleviation	104
4.5 C	Analysis of- Every Panchayat at the village level shall be required to obtain from the Gram Sabha a certification of utilization of funds for the plans, programmes and projects.	105
4.5 D	Analysis of- The reservation of seats in the Scheduled Areas shall be in proportion to the population of the communities in that Gram Panchayat for whom reservations is sought to be given under IX of the Constitution.	106
4.5 E	Analysis of- The Gram Sabha or the Panchayats at the appropriate level shall be consulted before making the acquisition of land for development projects.	107
4.5 F	Analysis of- Planning and management of minor water bodies in the Scheduled Areas shall be entrusted to Panchayats at the appropriate level.	108
4.5 G	Analysis of- Recommendations of Gram Sabha or Panchayats shall be made mandatory prior on granting of prospecting license or mining license for minor minerals.	109
4.5 H	Analysis of- The power to enforce prohibitions or to regulate or restrict the sale and consumption of any toxicants.	109
4.5 I	Analysis of- The prior recommendation of the Gram Sabha or the Panchayat at the appropriate level shall be made mandatory for ownership of Minor Forest Produce.	110
4.5 J	Analysis of- The power to prevent alienation of land in the Scheduled Areas and to take appropriate action to restore any unlawfully alienation land of a Scheduled Tribe.	112
4.5 K	Analysis of- The power to manage village markets by whatever name called.	112
4.5 L	Analysis of- The power to exercise control over money lending in the Scheduled Areas.	113
4.5 M	Analysis of- The power to control over institutional and functionaries in all social sectors.	114
4.5 N	Analysis of- The power to control over local plans and resources for such plans including tribal sub-plan.	115
<b>Chapter -5</b>	<b>Case Studies</b>	<b>116-119</b>
<b>Chapter-6</b>	<b>Conclusion of the Final Report</b>	<b>120-123</b>
	Annexures	124-125
	A set of Questionnaire used during the Field Survey	126-129



# List of Figures and Tables

## List of figures

1	Figure showing number of women representatives.	47
2	Figure showing conduction of Gram Sabha in all five Blocks of Mandla District.	88
3	Figure showing conduction of Gram Sabha in Dindori district	89
4	Figure depicting quorum met at Gram Sabha	90
5	Figure showing the male respondings to the question that how much percentage is required to meet the quorum	90
6	Figure showing the female respondings to the question that how much percentage is required to meet the quorum	91
7	Graph showing that who initiates the Gram Sabha	94
8	Graph showing that who raises the questions at Gram Sabha	95
9	Graph showing the role of women in Gram Sabha	98
10	Graph showing maintenance of records in Gram Sabha	100
11	Graph showing the knowledge on the PESA Act in both the districts.	101
12	Graph showing that the traditional institutions are more dominating in preserving their culture and traditions.	102
13	Graph showing that how the beneficiaries are identified at Gram Sabha.	104
14	Graph showing that whether there is awareness among the community on passing of utilization certificate in Gram Sabha.	105
15	Pie chart showing that what is the process involved in passing of utilization certificate in the Gram Sabha.	106
16	Pie chart showing how the acquisition of land for development projects is passed at Gram Sabha.	107
17	Graph showing that how the planning and management of minor water bodies are done at Gram Sabha.	108
18	Graph showing that whether there is awareness on the power to control and regulate the intoxicants	110
19	Graph showing that whether there is awareness on the ownership rights on Minor Forest Produce.	111
20	Graph showing that what ownership rights are prevailing at Gram Sabha on Minor Forest Produce	112
21	Graph showing that whether Gram Sabha controls on money lending	114

## List of Flow Charts and Tables

1	Flow chart showing major variables for data collection	33
2	Flow Chart showing survey methods	34
3	Flow chart showing sampling process	35
4	Table showing demographic profile of Mandla & Dindori districts.	39
5	Chart showing coverage of the area	46
6	Detailed data of selected Gram Panchayats of nine Blocks of Mandla district	49-69
7	Detailed data of selected Gram Panchayats of seven Blocks of Dindori district	70-83
8	Regions for low participation in Gram Sabha	93
9	Table showing that how the concensus is met at Gram Sabha	96

## List of Maps

1	Map showing Mandla district and their blocks	16
2	Map showing Dindori district and their blocks	17
3	Map showing Bijadandi Block and selected Gram Panchayats	51
4	Map showing Narayanganj Block and selected Gram Panchayats	54
5	Map showing Niwas Block and selected Gram Panchayats	57
6	Map showing Mohegaon Block and selected Gram Panchayats	59
7	Map showing Mandla Block and selected Gram Panchayats	61
8	Map showing Nainpur Block and selected Gram Panchayats	63
9	Map showing Gughari Block and selected Gram Panchayats	65
10	Map showing Mawai Block and selected Gram Panchayats	67
11	Map showing Bichiya Block and selected Gram Panchayats	69
12	Map showing Mehendawani Block and selected Gram Panchayats	71
13	Map showing Shahpura Block and selected Gram Panchayats	73
14	Map showing Karanjiya Block and selected Gram Panchayats	75
15	Map showing Amarpur Block and selected Gram Panchayats	77
16	Map showing Samnapur Block and selected Gram Panchayats	79
17	Map showing Bajag Block and selected Gram Panchayats	81
18	Map showing Dindori Block and selected Gram Panchayats	83

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## PREFACE

The report that we are submitting to the Planning Commission, Government of India is on “**Study on the Impacts of the Provisions of the Panchayats ( Extension to the Schedule Areas) Act, 1996 towards Tribal Development**” , **which is being implemented in Mandla and Dindori Districts of Madhya Pradesh** . I am extremely grateful to the Commission for allowing me to pursue this study.

The study was a challenge because of the complexity of the legislative framework for the tribals to have their control and rights over natural resources and conserve and preserve their identity and culture and that too in a participatory manner. We tried to optimize the essence of our report by both quantitative and qualitative information.

We express our sincere thanks to Sri N.K. Sinha, Secretary to the Government of India, Planning Commission for initial advise on the proposal. We express our thanks to Sri. Nagesh Singh, Director (RD) and Sri Sarvesh Kumar , Director (PEO) for further encouragement towards the study on specific issues and its methodology. We express our thanks to Sri Harmohinder Singh as well as Sri D.K. Mustafi Deputy Secretary's to the Government of India, who encouraged completing the study on time. We express our thanks to Sri . B.S. Rathore and Sri Satish Sharma for their quick financial support.

We put on record the willing cooperation and effort rendered by the officers and representatives of Panchayati Raj Institutions at all the three levels. The logistic support and prolonged discussions needs special mention here. Appreciations are extended to Sarpanch of all the eighty Gram Panchayats across the two districts, which helped in conducting survey & interview.

Appreciations in equal measures are extended to the nine hundred persons whose perceptions proved immensely useful to the study on the impacts of PESA Act 1996 towards tribal development.

I express my special gratitude to Sri Pradeep Kumar Singh, Chief Executive of the institution for their guidance, supervision and constant encouragement, which silently provided all the necessary support to give the report a shape as it is now.

It goes without saying that most of the load had to be shouldered by the project team. Last but not the least, I would like to acknowledge the moral support and co-operation rendered by the colleagues and the support staff.

On behalf of the project team, I submit the report to the Planning Commission for its acceptance.

**Jabalpur**  
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**Monica Singh**  
**Project Director**

# Executive Summary

We have done a research study on “ Impact of the Provisions of the Panchayats ( Extension of Schedule Areas) Act, 1996. This study was conducted in two districts of Madhya Pradesh namely; Mandla and Dindori, which comes under Scheduled Areas and has been declared as Tribal Districts by Government of Madhya Pradesh.

Dindori district is situated at the eastern part of Madhya Pradesh touching Chhattisgarh state. It touches Shahdol in east, Mandla in west, Umaria in north, and Bilaspur district of Chattisgarh State in south. The District Headquarter is located at a distance of 144 Kms. from Jabalpur on State Highways - 21, 104 Kms. from Mandla District Headquarter Whereas 88 Kms. from holy place Amarkantak, bordering to Chattisgarh state. It is located at 81.34 degree longitude and 21.16 degree latitude. The holy river Narmada passes through the district at its initial stage. It is situated at a height of 1100 meters above sea level, covering herbal-rich forest base through out Maikal mountain ranges. Administratively, the district is comprises of 7 Janpad Panchayats wherein 349 Gram Panchayats having population of 6,11,996 with tribal dominance.

Mandla district falls in the North Hills Zone (Zone 9) of the Agro – climatic Regions which is characterized by comparatively poor soil, high slopes and medium rainfall. Mandla district is Surounded by Jabalpur and Shahdol districts in the North, Bilaspur and Rajnandgaon districts in the East, Seoni district in the West and Balaghat district in the South. Administratively, Mandla district comprises of 9 Janpad Panchayats wherein 475 Gram panchayats having population of 8,93,908 with tribal dominance.



## Objectives of the Study

The objectives of the research study is follows;

- To evaluate the impact of “Provisions of the Panchayats (Extension to the Scheduled Areas) Act, 1996 on their three tier Panchayati Raj Institutions.
- To access the impact of the Extension Act on the tribal communities towards their development.

As both the districts, Mandla and Dindori are declared as tribal districts, this particular research study contributes to understand indepth & access the existing situations by analyzing & cross examining that whether the tribals are enjoying their constitutional rights of self-governance? and are they empower to manage their own affairs or not?

## Hypothesis:

These are the following hypothesis, which were tested under the study;

- There is a lack of awareness about the “The Provisions of the Panchayat (Extensions to the Scheduled Areas) Act, 1996 in the three tier Panchayati Raj Institutions as system of governance.
- There are negligible changes in the process of self-governance among tribal community and they are still struggling to preserve and protect their lives and livelihoods in sustainable manner.
- There are tremendous pressure on the system to enact law according to its say, thus, lacunae are found in the system for its successful implementation.

## Methodology:

To transform the above mentioned objectives, various informations are collected from both the primary and secondary sources.



The major variables for data collections are shown on Page-

The detailed samplings and its indicators for selections process - Flow Chart- 1

The various methods of survey and its methodology followed is in-Flow Chart- 2

The statistical design of the study is in -Flow Chart- 3

The blocks covered in Mandla and Dindori Districts is in Table No- 5

We have covered (9) nine blocks in Mandla district and (7) seven blocks in Dindori District. Under Mandla district we have tried to survey 485 persons and in Dindori district about 385 persons.

The people selected for survey includes Sarpanch, President of Gram Vikas Samitti, Gram Sabha members, Tribal women, women, teachers, Mukadam (representing traditional institutions existing in tribal villages), Patel ( another person representing traditional institutions existing in tribal community), Senior Citizens, Ex-Gram panchayat member etc.

The sample size covered is 10% sample survey of Gram Panchayat members in 5 Panchayats in each block in Mandla and Dindori districts.

## *Conclusions and Recommendations*

Madhya Pradesh Government implemented this Act with hopes and desires with considerable powers given to the tribals of Scheduled Areas.

Incidentally, The State Panchayat Acts of 1981, 1990 and 1993 (as originally enacted) in Madhya Pradesh made no exception for tribal areas or retain the possibility of such exceptions. While on the one hand, the state did not made any special provisions for the panchayat structure in the scheduled Areas as provided in the Seventy third (73) Amendment Act, it made a move simultaneously on the other hand, for inclusion of certain Schedule V areas of the State in Schedule VI areas recommending the need for different autonomous self-governance institutions in these areas. The government also applied pressure on the Union Government to frame a law to facilitate the setting up of District Councils in the four



tribal dominated areas of 17 other districts under the Sixth Schedule. (Mishra, S.N. et al., 1996 : 143). A large number of people mostly non-tribals, but also tribals expressed their disapproval of the Schedule VI structure in the tribal areas of M.P, mainly for their own interest but also because of the vast magnitude of changes that has come in these areas over the years creating diversity and heterogeneity. But opposition to the provisions of application of the 73<sup>rd</sup> Amendment Act to the Schedule Areas of Madhya Pradesh came from very few quarters and similar provisions were applied throughout the State as a whole. The panchayat elections were also held uniformly throughout Madhya Pradesh in June 1994. The state law was finally amended in 1997 to conform to The provisions of the Panchayat (Extension to the Scheduled Areas) Act, 1996 by which the 73<sup>rd</sup> Constitutional Amendment was extended to these areas with some modifications

### Some Facts-

- On 21st January 2001, Madhya Pradesh government amended the Madhya Pradesh Panchayat Raj Adhiniyam (Act), 1993, to rename it as the Madhya Pradesh Panchayat Raj (Sanshodhan) Adhiniyam, 2001.
- In both the districts there is a common system exists in the villages comprising of community, who are managing its affairs in accordance with traditions and customs.
- Field experiences suggests that most Gram Panchayats held only mandatory Gram Sabha meetings every three months. The date or week of these mandatory meetings is decided by the district administration while the agenda still mainly revolved around a review of Government Supported development schemes.
- 75% of respondents were unaware of the fact that how much of people or what percentage is required to meet the quorum of Gram Sabha



- The Gram Sabha is initiated by Sarpanch, the finding shows 79.13% respondent said that Sarpanch is the lead person of Gram Sabha.
- 60% of the respondent results shows that the major issues are related to on going Government schemes in their villages.
- The larger picture is still not very encouraging and the women elected representatives are often elected due to their husband's status.
- The decision to contest elections was taken by male members in a family already enjoying political power or with a political background.
- There were very few instances, where women were self-motivated to fight an election.
- 65% of male respondent finding shows that women are mainly required to meet the quorum of that Gram Sabha.
- In depth knowledge and awareness of the Extension of the Provisions Act, 1996, is missing in both the districts.
- 95% of the finding shows that people are not known to such important Act and even not aware about its existence in their districts.
- 92% of the community are unaware of the rights given to the tribals in this Act.
- The selection process for beneficiaries identification of BPL families is not on consensus, the beneficiaries for such purposes is identified only 50.45% through Gram Sabha and through mutual decisions.
- The findings are quite surprisingly, as the masses & community are not aware of such kind of procedures for social & financial auditing of Gram Panchayat levels allocations & its utilisations, not even discussions on importance of mandatory utilisation certification of funds given, this clearly depicts that the financial details are not discussed at the gram sabha levels.



- Among female respondents on this particular question, the findings shows that almost 75% of women in totality , in all the blocks responds in” NO” that they are not known to any such certificate and does not have the knowledge on expenditure details.
- The findings shows there is no uniformity in the findings, as the process involved is not uniform in both the districts on the reservation of seats in the Scheduled areas, shall be in proportion to the population of the communities in that Gram Panchayat
- 60% of the findings shows that people are unaware of the rights that the Gram Sabha must be consulted before making the aquisition of Land in their villages.
- There is hardly any planning of minor water bodies & its proper management in the Gram Sabha as above 25% of the respondents is unaware of such rights entrusted to them.
- 85.45% of the respondents are not aware on such Laws, the findings shows that they do not know that Gram Sabha is empowered to recommend the prospecting license or mining lease for minor minerals.
- 88.37% of the findings show that community is not aware, and does not have the informations & knowledge on the rights of prior recommendation for grant of concessions for the exploitation of minor minerals by auction or tender.
- 55% of the finding shows that tribals are unaware of rights of Gram Sabha to enforce prohibition or to regulate or restrict the sale and consumption of any intoxicant.
- 84% of the respondents were unaware of such rights to Gram Sabha, as neither the community nor individuals said that they have the ownership of minor forest produce.
- As far as the rights of Gram Sabha to prevent alienation of land, 66.54% respondents agreed positively on the knowledge of such right whereas 33.45% responded negatively.



- 72% of the respondent finding shows that the people are unaware of the rights of Gram Sabha having powers to manage village markets.
- 45% of the respondents admit openly as majority of people still in the clutches of moneylenders and does not have the knowledge to control over money lenders.
- 80.72% of the respondent finding shows that somehow Gram Sabha & Community are exercising little control over institutions and functionaries in few social sectors.
- 65% of the respondents are unknown of the rights of Gram Sabha & Community to control over local level Development Plans & Programmes, such as tribal sub-plan.

### *Major Problems identified:*

PESA Act is a pathbreaking Act which attempts to empower the Gram Sabha. It respects the cultural and traditional customs of tribal communities. PESA Act will remain merely a good intention on paper unless deliberatable efforts are made to operationalise various provisions of the Act. The existing contradictions in the overlapping of power and functions of Gram Sabha and many government departments need to be sorted out. It may not be an easy process to withdraw power and control from government departments in favour of Gram Sabhas. This would require a demonstration of good Panchayat management, documentation of cases reflecting conflicts and contradictions, dialogue and building pressure on the government for policy change. Civil society efforts are focussing on building good examples of the implementation of PESA Act after the second round of elections. The results of the tribal self-rule will be more clearly visible in the next few years. The efforts of many movements committed to taking up issues of tribal rights, identity and equality are also stressing the operationalisation of PESA in its true spirit. There are many voluntary organisations working with tribal communities, and they have an important role to play in the coming years



to strengthen the empowerment process of these indigenous institutions, taking advantage of the already existing Panchayat Extension to Schedule Areas (PESA) Act. There are several problems with PESA Act:

- There is no effective mechanism for implementing this clause:-  
The general laws that violate tribal customary law are not laws. Relating to panchayats per se, but include IPC and CrPC.
- PESA Act does not specify that the Gram Sabha's competence to manage its customary resources overrides the authority of line departments like the forest or irrigation departments. Inevitably, the interpretation of the more powerful departments has continued to prevail. Forest officials routinely assert that PESA Act does not apply to reserved forests even if they fall within the village's customary boundary. Police officers refuse to acknowledge the community's right of customary dispute resolution when they intervene in village level disputes.
- PESA Act is silent on what happens if the customary law or traditional mode of disputes resolution (e.g. witch killings) violates a person's citizenship rights under the constitution. In fact, by not building on some of the existing laws within Jharkhand and elsewhere which specify the category of offences which can be tried by customary law or by providing an option for people to turn towards courts, PESA runs the risk of actually imposing and making rigid a feudal system, which did not exist before.
- In an area which is truly critical – land acquisition for development projects, and which has been repeatedly shown to be a major cause of impoverishment for tribals, PESA Act simply gives them consultation rights. A consultation merely amounts to very little and communities have no easily accessible remedies if their objections are overruled.
- Although PESA Act gives the gram sabha the rights to prevent land alienation in scheduled areas and restore alienated land to scheduled tribes, this is restricted to the alienation of private land

to private parties. The appropriation of common or private land by the state (whether through land acquisition or settlement procedures or other means) does not figure anywhere, although this is an equally common problem.

- Since the second part of the Bhuria Committee proposals were not implemented, PESA Act is not applicable to municipal limits within scheduled areas. Although the government has to get a village's agreement to include it within a municipality, given the growing urbanization in scheduled areas, and the swallowing of whole villages, this takes away rights from a large chunk of people who might be thought to need them most.

## Conclusion

The major issues which emerge from the discussion in this study lead to the following conclusions related to the further effective implementation of PESA Act-

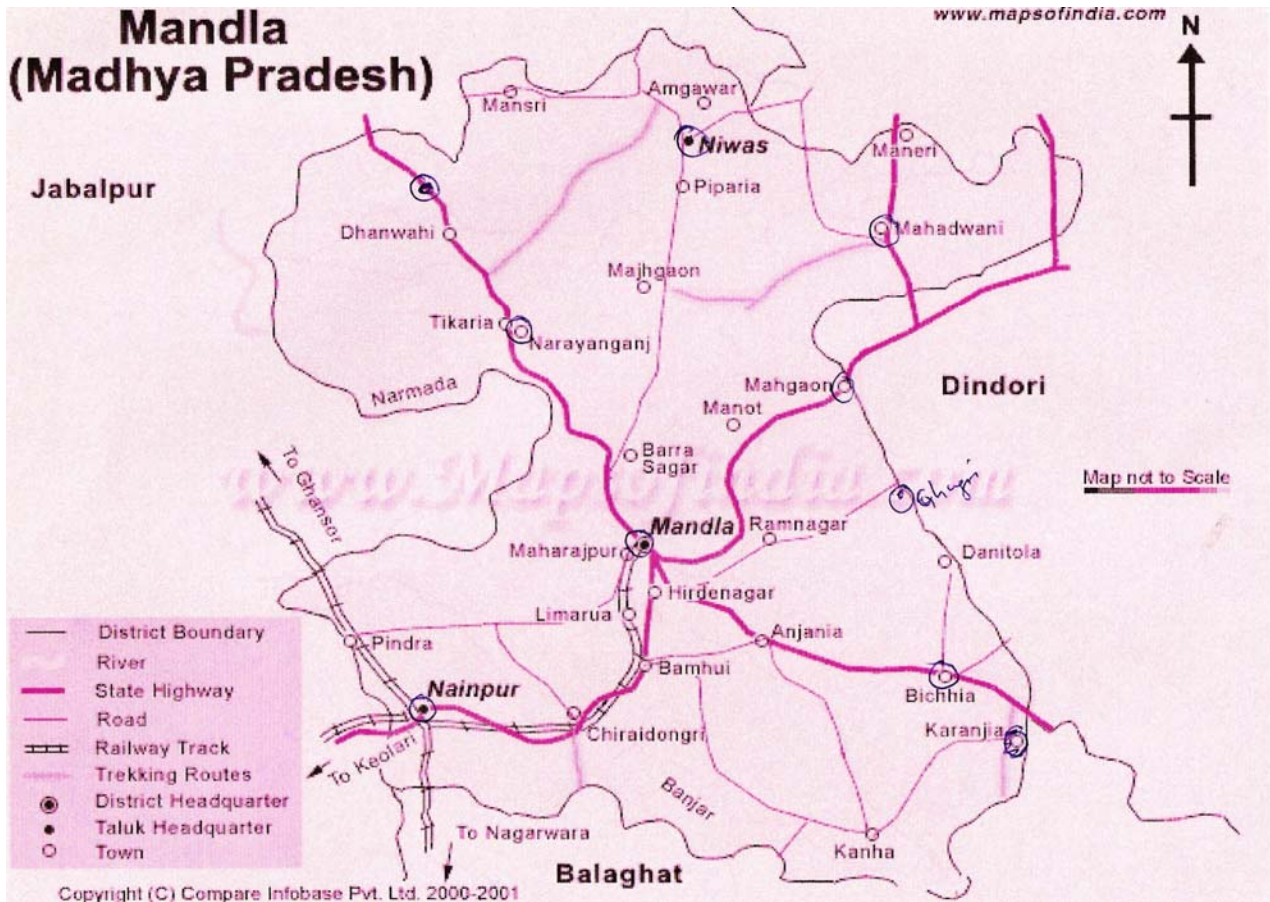
- There is a need for awareness generation among the tribal community on the provisions provided in PESA Act. The empowerment of tribal communities, especially those who are cut-off from mainstream development, may be possible through PESA. However for this to occur there is a need to mobilize *Gram Sabhas* and build their strength to deal with tribal issues.
- There is a need to translate PESA Act into action and sustained by a process of awareness and capacity building among the tribal communities. The vibrancy and efficacy of gram sabha will remain dismail if it does not possess the capacity to perform assigned roles and responsibilities.
- There is a need for the State Government to make appropriate amendments in their Stae Laws contained in the Central Acts namely, Land Acquisition Act, Excise Act, Minor Forest Produce



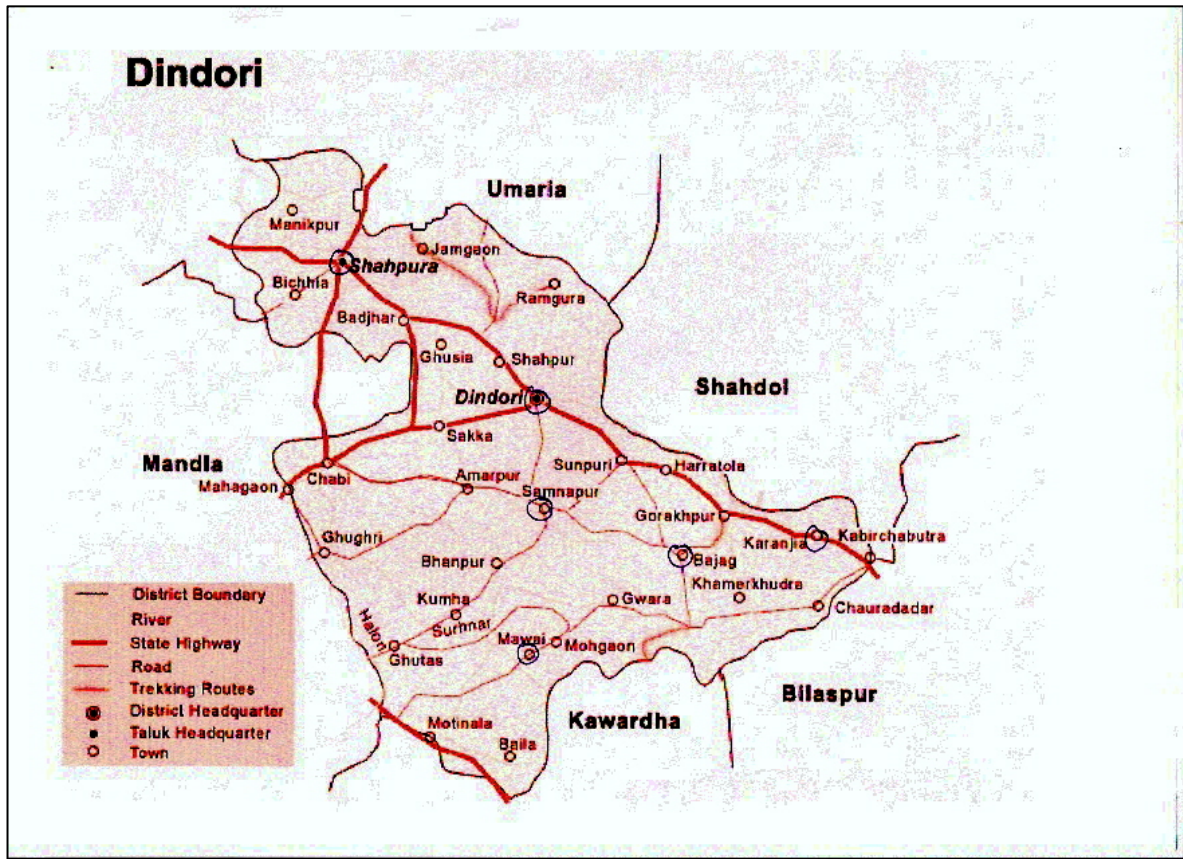
Act, Money Lenders Act, SC/ST Land Alienation Act, Regulated Market Act, etc.

- At the macro level, the *Gram Sabha* is a people's institution and has been made a statutory body through a Constitutional Amendment. The current system of governance, still largely colonial in nature, has been unable to accept this radical change. A bureaucracy conditioned on centralized authority is not willing to be supportive and accountable to the *Gram Sabha*.
- People felt that decisions and recommendations made by the *Gram Sabha* did not carry any weight and were brushed aside by senior officials. This perception amongst villagers led to certain delegitimisation of the institution of *Gram Sabha* in the eyes of the people.
- There is a need that Gram Sabha institutions should be developed as institutions of self-governance and not treated merely as institutions of local governance.
- The required administrative structure and machinery should be provided for making The Gram Sabha as effective bodies of district administration and having the Janpad Panchayat as its main implementing agency.
- Finally, the third set of factors are lack of capacities at grassroots, lack of information among common people about PESA Act and lack of political education among the ordinary people whose political role is critical for effective Gram Sabha functioning.

## Map of Mandla District with administrative boundaries



# Map of Dindori District with its administrative Boundaries



## Chapter -1

### Introduction & Historical Background

Mahatama Gandhi, the Father of the Nation once said , “ Independence must being at the bottom..... it follows , therefore , that every village has to be self sustained and capable of managing its affair...”. The history of tribal people suggests their continuous exploitation and marginalization. If there is one overall theme that stretches across tribal history, it is that of the outsider as exploiter; whether this be in the pre-colonial period of the dominant society intruding into the tribal area; or the colonial government getting a strangle- hold on the forests and the habitat of these tribes, forcing them into a monetary and revenue system that was completely beyond their comprehension and leaving them to the mercies of the landlord, the forest contractors and the moneylenders. The repercussions of this could be seen in various tribal revolts that took place in British India between 1820 and 1890 and even later which were crushed by the Britishers and gave them the reason to introduce laws and regulations to isolate tribals to the restricted area at the pretext of their special protection. *The Government of India Act 1919* provided that the Governor-General in Council may declare any territory in British India to ‘Backward Tract’ and that any Act of the Indian legislature should apply to such tracts only if the Governor-General so directed. *The Government of India Act 1935* further classified the areas into two the ‘excluded’ (north-east region) and the ‘partially excluded’ areas. These areas were to be insulated from the control of the Indian legislature and ministries, and left in direct charge of the Governor of the Province who was always a Britishers and usually an ICS officer. (Guha, Ramchandra, 1996: 2375-2389).



What were known as 'excluded' and 'partially excluded' areas during the British rule came to be known as the 'Sixth' and the 'Fifth' Scheduled Areas in the Constitution that came to force (1950) in India after independence (1947). The Fifth Schedule [244 (1)] contains provisions regarding the administration and control of the Scheduled Areas and Scheduled Tribes. In the Constitution the 'expression "Scheduled Areas" means such areas as the President may order by declare to be Scheduled Areas'. In reference to the Scheduled Tribes, the Constitution says that, 'the president may with respect to any State or Union Territory and where it is State, after consultation with the Governor thereof, by public notification specify the Tribes or tribal communities or parts of or groups within tribes or tribal communities shall for the purpose of their constitution be deemed to be scheduled tribes in relation to that state or union territory, as the case may be'. (Article 342).

In fact the constitutional and legal history of the formation of schedule areas in our country has its bearings on the present times. Under British rule, the Schedule District Act was promulgated in 1874 and tribal areas were delineated as schedule areas. The Government of India through Act of 1935 further classified these areas into two categories: north eastern tribal region and other backward regions. The former was totally excluded from the ambit of normal laws, whereas the latter were partially excluded. For nearly two centuries, adivasi communities have spearheaded the most remarkable struggles for social justice in the country. They were among those who first resisted British colonial interests much before the independence movement - a contribution that (despite a few rare accounts of historic movements in a few regions) remains largely unrecognised. Predominantly living with India's forests, they faced a steady assault on their livelihoods when the Britishers legislated the crown's control over India's forests in 1865.

Unfortunately, after Independence too, the Indian government retained the same laws and continued the erstwhile colonial attitudes and policies over



adivasi communities. They continued to be victimised, their cultures and lifestyles disrespected, their resource base exploited immensely, with hardly any substantive benefits accruing to them. In actual practice, such state policy was aimed at assimilating them into the "mainstream" on terms that they had very little say in. In effect, while they participated in elections, the promise of democracy and justice was largely denied to them. The situation eventually developed into a threat to the living conditions of the tribes and the tribal elite have failed to protect their lands through the normal administrative and judicial processes, as such the tribes took arms & involved in organised raids, revolts & rebellions followed. The Munda, Santhal, Rampa (Koya) , Nai and Gond revolts are well known cases. The period between the late 18<sup>th</sup> century and early decades of the present era is replete with such explosions occurring in different parts of middle India.

In fact, in most areas there was further erosion of the relative autonomy and dignity that they enjoyed in their communities, thanks to the additional steamroller impact of party politics and the consequent homogenisation of a rich heritage of cultural diversity. Participation in the electoral process was no guarantee of their democratic rights being respected. Instead, elections have substantially lost legitimacy as reliable institutions for ensuring cheap, quick, reliable and transparent justice for rural people, especially those belonging to disadvantaged groups. The tribal areas have a long history of revolts and rebellions against the Britishers in the pre-independence years against the increasing state control over these areas after independence. The state has administered them with draconian laws which are derogatory and suppressive of the customary laws and traditions leading to serious conflicts. The law and policy should provide space to customary laws within the framework of the gram Sabha. Extremism, terrorism and political disturbances in the tribal areas are a result of either exploitation or neglect of these areas and these militant groups further exploit the degradation. Hence, it is the first primary duty of the state to address the actual socio-economic problems



of the tribal people and not deal with it as an adhoc law and order problem. Ruling the regions with armed forces as in the sixth schedule areas or pouring in squads of police battalions cannot solve the problem of violence or unrest in these areas. It is repeatedly emphasized that political will to provide justice to tribals, ensure rights over their lands and forest resources, stop taking up any projects what would displace tribals is a pre-requisite to putting an end to the violence and unrest in these areas.

The constitution has devoted more than 20 articles on the redressal and upliftment of the underprivileged following the policy of positive discrimination and affirmative action, particularly with reference to the Scheduled Tribes.

Recognising the special needs of STs, the Constitution of India made certain special safeguards to protect these communities from all the possible exploitation and thus ensure social justice. While Article 14 confers equal rights and opportunities to all, Article 15 prohibits discrimination against any citizen on the grounds of sex, religion, race, caste etc;

Article 15 (4) enjoins upon the State to make special provisions for the advancement of any socially and educationally backward classes; Article 16 (4) empowers the State to make provisions for reservation in appointments or posts in favour of any backward class of citizens, which in the opinion of the State, is not adequately represented in the services under the State; Article 46 enjoins upon the State to promote with special care the educational and economic interests of the weaker sections of the people and, in particular, the STs and promises to protect them from social injustice and all forms of exploitation. Further, while Article 275 (1) promises grant-in-aid for promoting the welfare of STs and for raising the level of administration of the Scheduled Areas, Articles 330, 332 and 335 stipulate reservation of seats for STs in the Lok Sabha and in the State Legislative Assemblies and in services. Finally, the Constitution also empowers the State to appoint a Commission to investigate the conditions of the socially and educationally backward classes (Article



340) and to specify those Tribes or Tribal Communities deemed to be as STs (Article 342).

### *1.1 Historical Background of Madhya Pradesh*

For a considerable period, Madhya Pradesh was a wild, uninhabited and sparsely populated expanse. The Kamar Tribes of Raipur and the Hill Korwas were perhaps among the earliest inhabitants. It is known that some tribes like the Gonds, Kanwars and Binjhvars have established kingdoms, forts and principalities of their own. There were three Gonds Kingdom: Garha- Mandla, Kherla & Deogarh and the Kanwar fort at Bandhavgarh in Shahdol district. There is no doubt that the tribes whenever they lived, were in full command and control to their resources. This fact of having full command and control to their resources- land, forest and water, is relevant to the movements & revolts placed during later part in the history. The first resources over which the tribals lost their hold was land.

When the Britishers gained control over the territory which now constitutes Madhya Pradesh, there were many feudatory and princely States like Gwalior, Holkar, Dhar, Sailana, Jhabua, Barwani, Bastar, Raigarh, Rajnandgaon and so on. The British Administration never concerned itself with the routine administration of these areas except by way of appointing Court of Wards or by way of appointing Diwans and making time to time inspections by the Political Agents. Though the tribals did not get the benefits of a settled administration of the then British Government, they enjoyed more freedom in the forests. Soon after the Britishers established their presence after 1857, they put down certain restrictions on the tribals freedom in the forest.

Devoid of good forests in England, the Britishers realised the commercial value of Indian forests and tried to establish rigid control over them. We can trace the beginnings of a systematic forest policy upto 1855 when the Governor General, Lord Dalhousie, issued a memorandum on forest





conservation called the charter of Indian forests. He suggested that teak timber should be retained as state property and its trade strictly regulated.

In 1856, Dietrich Brandis, a German botanist, was appointed as the first Inspector General of Forests. The Forest Department was organised and the first forest act was enacted under his guidance. Brandis made an inventory of trees in India and classified them.

The first act for the regulation of forests was passed in 1865. It empowered the government to declare any land covered with trees or brushwood as government forest and to make rules to manage them. The act was applicable only to the forests in control of the government and did

not cover private forests. It made no provisions regarding the rights of the users.<sup>2</sup>

The Act of 1865 was replaced by a more comprehensive Indian Forest Act of 1878. Forests were divided into reserve forests, protected forests and village forests. Several restrictions were imposed upon the people's rights over forest land and forest produces even in the protected and reserved forests. The act empowered the local government to levy duty on timber produced in British India or brought from any place beyond the frontier of British India, thus encouraging them to earn revenue from forests.

The Indian Forest Act of 1878 radically changed the nature of common property and made it state property. According to Baden-Powell, 'The right of government to all uncultivated, unappropriated land is the basis on which the Indian forest law proceeds.' This was only partially correct as a number of such kinds of land taken over by government were appropriated and used by tribal communities, though this was not legally recorded. The rights of people over forest lands and forest produces were later regarded as concessions.

With just one legislative change, they became trespassers in their own forests victimised by externally motivated systems of forest management that directly violated various facets of their economic and cultural survival. Their forests and other resources in their areas were increasingly



seen as commodities, their lands expropriated as private property and their growing dependence on ruthless moneylenders linked with powerful feudal landlords and local politicians led to massive land alienation, and permanent or seasonal migration. The final act of violence legitimising these onslaughts of systemic violence on a largely unsuspecting population was the imposition of an alien judicial system and "law and order" machinery that subjugated them further compounding their vulnerability and subservience. Their own, highly subtle and organically embedded systems of conflict resolution were undermined. The result of all these processes was the erosion of their dignity, the devaluation of their identities and the disrespect of their ways of living. If there is one overall theme that stretches across tribal history, it is that of the outsiders as exploiters: whether this is being in the pre- colonial period of the dominant society intruding into the tribal areas; or the colonial government getting a strangle hold on the forests and the habitats of these tribals.

### 1.2 Introduction to the Panchayat System, 1920

The tribals were spread over in most parts of the different sub-divisions of what became the state of Madhya Pradesh in 1956 (these were – Madhya Bharat, Bhopal, Vindhya Pradesh and Sironj Sub- division). Of all these sub-divisions, most of the tribal areas were found in the Central Provinces and Berar regions where the beginning of panchayat system was made in 1920 through the *local- Self Government Act*.

*The Central Provinces and Berar Panchayat Act of 1946* had taken note of the special needs of tribal areas and section 156 of this Act stipulated that whenever the state government was of the opinion that if the standard 3-tier panchayat structure was unsuitable for any tribal dominated area, it could apply chapter 6 of the Act which provided for setting up Tribal and Pargana Panchayats in the predominantly tribal areas. The State used this provision by the notification of 21<sup>st</sup> January 1955, when 57 tribal panchayats and 17 *pargana* panchayats were established in Bastar and



Jashpur sub-division of Raigarh district and were notified for a special tribal panchayat structure in 1956. (Buch, Nirmala, 1996: 28). The Act of 1962 followed the similar provisions for the panchayats in the tribal majority areas. Even panchayat elections held in 1965 and 1970, were not held in these areas of tribal concentration. Later this provision was reversed and those prevalent in other regions were made applicable in 1972 in tribal areas as well. (Op. cit.: 28-29).

Incidentally, *The State Panchayat Acts of 1981, 1990 and 1993* (as originally enacted) in Madhya Pradesh made no exceptions for tribal areas or retain the possibility of such exceptions. While on the one hand, the state did not make any special provision for the panchayat structure in the scheduled Areas as provided in the 73 Amendment Act, it made a move simultaneously on the other hand, for inclusion of certain Schedule V areas of the State in Schedule VI recommending the need for different autonomous self-governing institutions in these areas. The government also applied pressures on the Union Government to frame a law to facilitate the setting up of District Councils in the four tribal dominated areas of 17 other districts under the Sixth Schedule. (Mishra, S.N. et al., 1996 : 143). A large number of people mostly non-tribals, but also tribals expressed their disapproval of the Schedule VI structure in the tribal areas of M.P., mainly for their own interest but also because of the vast magnitude of change that has come in these areas over the years creating diversity and heterogeneity. But opposition to the provisions of application of the 73<sup>rd</sup> Amendment Act to the Schedule Areas of Madhya Pradesh came from very few quarters and similar provisions were applied throughout in the whole of the State. The panchayat elections were also held uniformly throughout Madhya Pradesh in June 1994. The state law was finally amended in 1997 to conform to *The provisions of the Panchayat (Extension to the Scheduled Areas) Act, 1996* by which the 73<sup>rd</sup> Constitutional Amendment was extended to these areas with some modifications.

## Chapter -2

# *The provisions of the Panchayat (Extension to the Scheduled Areas) Act, 1996*

The Provisions of the Panchayats (Extension to the Schedule Areas) Act 1996 (PESA) was enacted on 24<sup>th</sup> December 1996. It is applicable to the nine states which have Scheduled areas under the Vth Schedule ; Andhra Pradesh, Chattisgarh, Gujarat, Himachal Pradesh, Jharkhand, Madhya Pradesh, Maharashtra, Orissa and Rajasthan. All these states except Jharkhand have enacted State Legislations to give effect to the provisions of PESA, as required by the Central Act. This Act of the Indian Constitution is the only powerful legal instrument towards tribal self-management and ethnodevelopment. The rationale behind the Act of 1996, extending the panchayats to the Scheduled Areas are ; to provide self rule for the bulk of tribal population, village governance with grassroot participatory democracy, suitable administrative framework with traditional management practices , and to safeguard and to preserve the traditions and customs of tribals.

The Panchayat Bill 1996 provides panchayats for the Scheduled Areas, but with a difference. It not only accepts the validity of “customary law, social and religious practices and traditional management practices of community resources”, it also directs the State Government not to make any law which is inconsistent with these.



## Exceptions and Modifications to Part IX of The Constitution;

Notwithstanding anything contained under Part IX of The Constitution, the Legislature of a State not make any law under the Part which is inconsistent with any of the following features; namely

- a) A State Legislation on the Panchayats that may be made shall be in consonance with the customary law, social and religious practices and traditional management practices of community resources.
- b) A village shall ordinarily consist of a habitations or a group of habitations or a hamlet or a group of hamlets comprising a community and managing its affairs in accordance with the traditions and customs;
- c) Every village shall have a Gram Sabha consisting of persons whose names are included in the electoral rolls for the Panchayats at the village level;
- d) Every Gram Sabha shall be competent to safeguard and preserve the traditions and customs of the people, their cultural identity , community recources and the customary mode of dispute resolution;
- e) every Gram Sabha shall-
  - i. approve of the plans, programmes and projects for social and economic development before such plans, programmes and projects are taken up for implementation by the Panchayats at the village level;
  - ii. be responsible for the identification or selection of persons as beneficiaries under the poverty alleviation and other programmes;
- f) every Panchayat at the village level shall be required to obtain from the Gram Sabha a certification of utilization of funds by that Panchayat for the plans, programmes and projects referred to in clause (e);
- g) the reservation of seats in the Scheduled Areas at every Panchayat shall be in proportion to the population of the communities in that



Panchayat for whom reservation is sought to be given under Part IX of The Constitution; Provided that the reservations for the Schedule Tribes shall not be less than one-half of the total number of seats; Provided that all seats of Chairpersons of Panchayats at all levels shall be reserved for the Schedule Tribes;

- h) the State Government may nominate persons belonging to such Scheduled Tribes as have no representation in the Panchayat at the district level , Provided that such nomination shall not exceed one-tenth of the total numbers to be elected in that Panchayat;
- i) the Gram Sabha or the Panchayats at the appropriate level shall be consulted before making the acquisition of land in the Scheduled Areas for development projects and before resettling or rehabilitating persons affected by such projects in the Scheduled Areas; the actual planning and implementation of the projects in the Scheduled Areas shall be coordinated at the State Level;
- j) planning and management of minor water bodies in the Scheduled Areas shall be entrusted to Panchayats at the appropriate level;
- k) the recommendations of the Gram Sabha or the Panchayats at the appropriate level shall be made mandatory prior to grant of prospecting licence or mining lease for minor minerals in the Scheduled Areas;
- l) The prior recommendations of the Gram Sabha or the Panchayats at the appropriate level shall be made mandatory for grant of concessions for the exploitation of minor minerals by auctions;
- m) While endowing Panchayats in the Scheduled Areas with such powers and authority it may be necessary to enable them to function as institutions of self-government, a State Legislature shall ensure that the Panchayats at the appropriate level and the Gram Sabha are endowed specifically with-
  - i. the power to enforce prohibition or to regulate or restrict the sale and consumption of any intoxicant;
  - ii. the ownership of minor forest produce;



- iii. the power to prevent alienation of land in the Scheduled Areas and to take appropriate action to restore any unlawfully alienated land of a Schedule Tribe;
  - iv. the power to manage village markets by whatever name called;
  - v. the power to exercise control over money lending to the Scheduled Tribes;
  - vi. the power to exercise control over institutions and functionaries in all social sectors;
  - vii. the power to control over local plans and resources for such plans including tribal sub –plan,
- n) the State Legislations that may endow Panchayats with powers and authority as may be necessary to enable them to function as institutions of Self-Governance shall contain safeguards to ensure that Panchayats at the higher level do not assume the powers and authority of any Panchayat at the lower level or of the Gram Sabha;
- o) the State Legislature shall endeavors to follow the pattern of the Sixth Schedule to The Constitution while designing the administrative arrangements in the Panchayats at district levels in the Scheduled Areas.

While the last recommendations have been ignored altogether, in other respects too, the various State Acts are not fully in conformity with the Central Act.

In fact, the Act is a milestone in the Constitutional History of the country by providing right of self-rule to the tribal population. Some of the positive provisions of the Act will definitely strengthen the system of local self-governance , grassroot level participatory democracy and community rights.

PESA is unprecedented in the way, it gives radical self-governance powers to the tribal community and recognizes its traditional community rights over natural resources. Prior to the passage of this Act, laws passed by central and state governments were applied mechanically to tribal

areas, even when these contravened traditional tribal practices and institutions. For instance, the *gram sabha*, which is focus of political power under the PESA, may be in other states no more than a convenient administrative label for the relevant assembly. However, under PESA the law focuses on settlements which the tribal people themselves perceive to be traditional and organic entities. In fact this is the first law that empowers people to redefine their own administrative boundaries. PESA provides that the tribal *gram sabha* so defined would be empowered to approve all development plans, control all functionaries and institutions of most of the social sectors, as well as control all minor water bodies, minor minerals and non-timber forest resources. It would also have the authority to control land alienation, impose prohibition, manage village markets and resolve internal conflicts by traditional modes.

In one stroke, the PESA Act creates a space for people's empowerment, genuine popular political participation, convergent community action, sustainable people oriented development and auto-generated emancipation. In reality, however, since its passage it has almost been forgotten and has not become part of mainstream political or policy discourse.

Many state governments have passed laws not fully in conformity with the central law. Academics, administrators, policy makers and even parliamentarians remain unaware of it. The tribal communities informed about the provisions of the law greeted it with enthusiasm but found themselves progressively handicapped by the lack of actual preparedness to negotiate development and democratisation in the

manner envisaged by the law.

## 2.1 Objectives, Methodology, Coverage, Sample Size

The historical background along with its need of emergence has already been mentioned and also as how this Act codified & amended as an instruments of consultation, participation and self management. It has been ten years since, Madhya Pradesh state has implemented this Act by



making amendments in its Madhya Pradesh Panchayati Raj Act, 1993. We wanted to study the impact of PESA Act 1996, popularly known as “Tribal Self -Rule”.

The effectivity & grassroot level impacts of PESA Act on the tribal population, whether this Act simply justified by enhancing tribals to use & practice their Fundamental Rights based on this law even after its ten years existence? Whether one can experiences its importance, to understand the positive and grey areas in its existence & also to find out such ways to be applied for its real effectivity in the identified Tribal Districts under this Act?

The study areas identified was Mandla and Dindori districts of Madhya Pradesh, wherein nine (9) and seven (7) Blocks respectively were selected for the study. This Draft Report includes the study of Five (5) blocks of Mandla district and five (5) blocks of Dindori districts. All the reflections and conclusions are from the 10 blocks in totality, which were carefully surveyed.

### *Objectives of the Study*

The objectives of the research study are to;

- To evaluate the impact of “Provisions of the Panchayats (Extension to the Scheduled Areas) Act, 1996 on their three tier Panchayati Raj structure.
- To access the impact of the Extension Act on the tribal communities towards their overall development.

### *2.2 Hypothesis to be tested*

These are the following hypothesis which were to be tested, under the impact study;

- There is a lack of awareness about the “The Provisions of the Panchayat (Extensions to the Scheduled Areas) Act, 1996 in the three tier Panchayati Raj System of governance.

- There are negligible changes in the process of self governance of tribal community and they are still struggling to preserve and protect their lives and livelihoods in sustainable manner.
- There are tremendous pressures in the system to enact law according to its say, thus, lacunae are found in the system for its successful implementation.

### 2.3 Methodology

We have collected informations from both the sources; i.e. primary data collection and secondary data collection. The collection of secondary data was through various administrative sources as well as through many formal and informal institutions, however the collection of primary data was done through;

- ✓ Field Investigations
- ✓ Employing methods of observations
- ✓ Questionnaire Schedule
- ✓ Open Discussions
- ✓ Case Studies.

The open ended questionnaire schedule was prepared for the collection of primary data and the members interviewed were from various randomly selected Gram Panchayats of the concerned blocks of each of the selected districts for research study. The major variables for data collection wherein, five different categories were identified; the members of Gram Panchayats, Government Officials, Ex-members of Gram Panchayats as well as Potential leaders, Members of Legislative Assembly & Parliament, Civil society organizations, NGOs, Trust etc. This is explained in the FlowChart–

## *Major Variables For Data Collection*

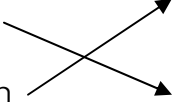
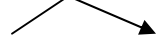
### *➤ Three tier Panchayati Raj System*

- Zila Panchayat Members
- Janpad Panchayat Members
- Gram Panchayat Members (formally constituted Panchayats as well as traditional tribal panchayats)

### *➤ Government Officials*

- District Levels
- Block Levels
- Village Levels

### *➤ Potential Leaders*

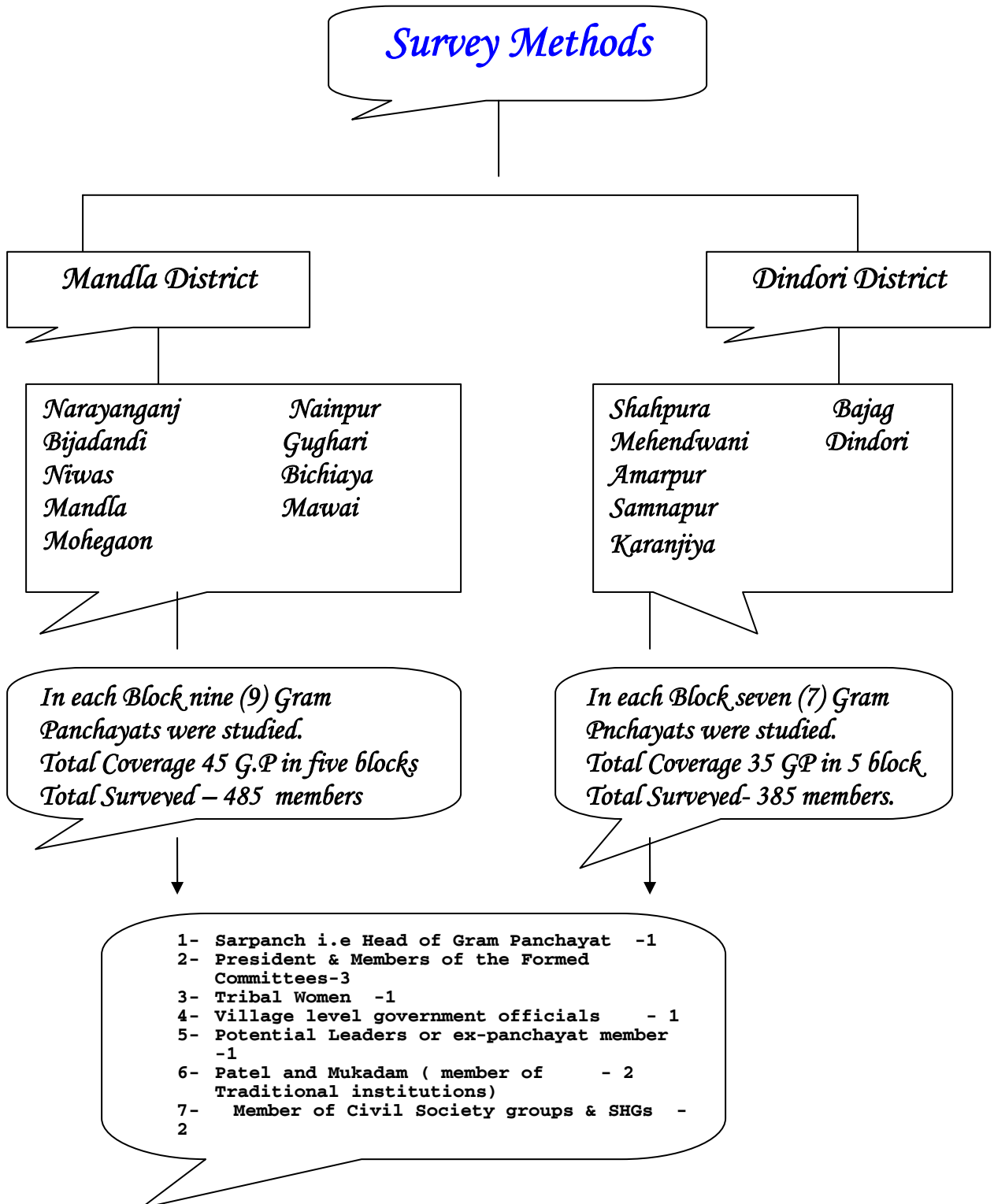
- Men  Ex. & Sitting Members of political,
- Women  Social and economic Institutions

### *➤ Members of Legislatures*

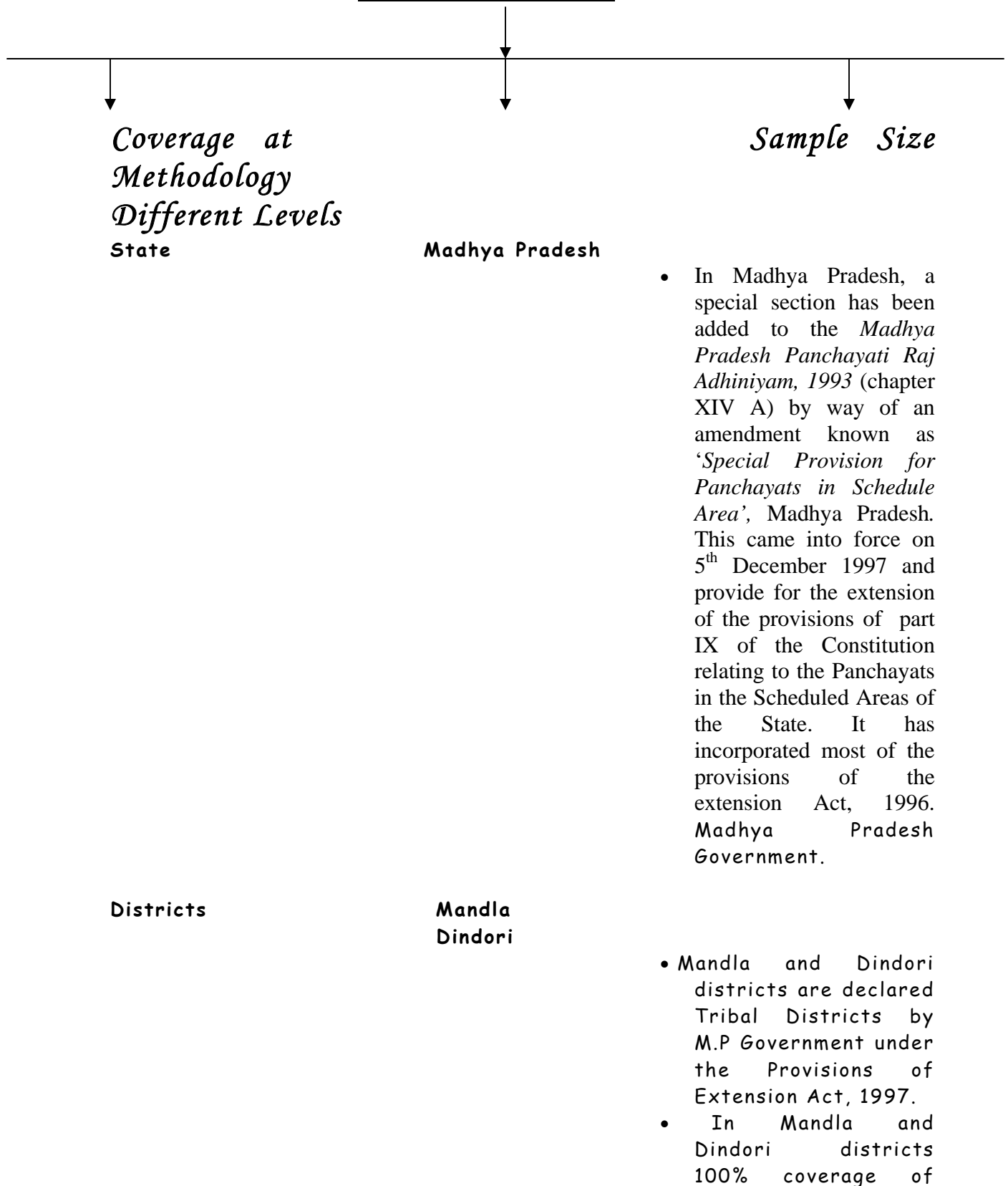
- MLA's and MP's

### *➤ Civil Society Organisation, VOs, NGOs, Trusts etc*

# METHODOLOGY



**Sampling Process**



**Districts**

**Mandla  
Dindori**

- In Madhya Pradesh, a special section has been added to the *Madhya Pradesh Panchayati Raj Adhiniyam, 1993* (chapter XIV A) by way of an amendment known as '*Special Provision for Panchayats in Schedule Area*', Madhya Pradesh. This came into force on 5<sup>th</sup> December 1997 and provide for the extension of the provisions of part IX of the Constitution relating to the Panchayats in the Scheduled Areas of the State. It has incorporated most of the provisions of the extension Act, 1996. Madhya Pradesh Government.

- Mandla and Dindori districts are declared Tribal Districts by M.P Government under the Provisions of Extension Act, 1997.
- In Mandla and Dindori districts 100% coverage of

Blocks i.e 16  
Blocks

- In each of the Block five Gram Panchayats are covered i.e 10%-15%
- 100% Sample collection from Zila Panchayat & janpad panchayat members.
- 35% of sample survey will include Government Officials, Potential Leaders, Members of Legislatures, Civil Society Organisations etc.
- In each of the randomly selected Gram Panchayats, 11 members are selected for detailed surveys through the questionnaire and observations.

**Blocks**

**Bijadandi, Niwas,  
Mandla, Narayananj,  
Mohegaon, Nainpur,  
Bichiaya, Gughari, Mawai  
in Mandla  
Amarpur, Mehendwani,  
Shahpura, Samnapur  
Karanjiya, Bajag,  
& Dindori in Dindori**

- 10%-15% of sample size taken for sample survey of Gram Panchayat members.
- 100% of Sample Collection of Janpad Panchayat Members.
- 50 Gram Panchayats have been selected with accordance to



## Gram Panchayats

45 Gram Panchayats  
Covered in Mandla &  
35 Gram Panchayats  
Covered in Dindori.

- the selected indicators.
- The selected indicators include selection of a Gram panchayat where women sarpanch representation is there, accessibility to the villages and the equal representation of the blocks so that the observations made are depicted rightly.
- Most of the villages covered are Tribal Villages.
- In each randomly selected Gram Panchayats, 11 members were selected for detailed questionnaires and observations.
- In each Gram Panchayat, Community meetings were also organized so as to understand the existing scenario of the PESA Act & its applicability in detail .
- The women representation was prioritized especially wherein women headed Sarpanch of the concerned Gram Panchayat.

## Chapter -3

### Demographic and Economic Profile of the Selected Districts

As we have already described the reasons behind selection of these two Tribal Districts located in Madhya Pradesh. Mandla district derives its name from the headquarters town, Mandla. Three traditions about the name Mandla are more or less prevalent in the areas. Captain H.C.E. Ward recorded its puranic details relating Mandla to the Sanskrit word 'Mandal' meaning a circle; because the river Narmada almost girdles the town on three sides. According to another view, the real name of Mandla is said to have been 'Mahish-mandal', or 'Mahishmati' according to the ancient Sanskrit literature, which was the capital of Kartvirya of the thousand arms from whom where sprung the Garha-Mandla kings.

Dindori district was created on 25th May, 1998 and is situated at the eastern part of Madhya Pradesh, touching Chhattisgarh state. It touches Shahdol in east, Mandla in west, Umaria in north, and Bilaspur district of Chattisgarh State in south. It is 144 Km from Jabalpur on S.H- 21, 104 Km from Mandla and 88 Km from holy place Amarkantak. It is located at 81.34 degree longitude and 21.16 degree latitude. The holy river Narmada passes through the district. It is situated at a height of 1100 meters above sea level amongst dense forest & herbal-rich, Maikal mountain ranges. Dindori has many historical as well as spiritual places. Some of the spiritual places are Laxman Madva, Kukarramath, Kalchuri Kali Mandir etc. The famous Kanha National Park is 180 kms & Bandhavgarh National Park is 140 Kms away from the district headquarter.



The demographic profile of these two districts is in Chart-

Particulars	Mandla district	Dindori district
Total Population	8,94,236	5,11,849
Schedule Caste Popu.	41305	2,95,718
Schedule Tribe Popu	511798	3,34,394
Literacy Level		2,63,614
Male Literacy		1,70,774
Female Literacy		92,840
Number of Blocks	9	7
Number of Gram Panchayats	472	349
Number of Villages	1247	926
Educational Institutions Number	1200	880
Primary School	1023	160
Middle School	652	22
High School	92	24
High/Higher School	72	2
College 2	41	30
Commercial & Others	13	
Other Ashram School		
Primary Health Centre	30	7
Family Welfare Centres		
Total - length of Roads		3,081 kms
Length of Roads(Pakka)		1,206 kms
Length of Roads(Kachha)		1,875 kms

**Sources:- Secondary data –Census Report - 2001**

According to the census report, Gonds and Baigas are most significant tribes in the district. In comparison to the other tribes, Gonds are well settled and economically better than any other communities of the area. Raj Gonds, Nagvanshi Gonds and Ravanvanshi Gonds reside mainly in this area. Earlier, Gonds were mostly forest-dwellers but at present known as settled agriculturists, hence also referred as Kisan (Farmer). The food habits of Gonds are somewhat uniform. Their staple food is the gruel of millets and boiled rice. Both Vegetarian and non-vegetarian foods are



common among them. They hardly hesitate to take any kind of meat exception being their respective totemic systems. Beef-eating is generally restricted, including their inclination towards Hinduism.

Gonds follow tribal endogamy and clan exogamy. Monogamous marriage is common among the Gonds but polygamy, is not altogether unknown. Cross-cousin marriage (both paternal and maternal) is preferred. Parallel-cousin marriage has not been observed. They follow the system of patriarchy. Remarriage and widow marriage is also permitted. Divorces are very common among Gonds.

The influence of various leaders under different situations is also observed. Gonds are have traditionally tribal councils to settle local disputes of internal nature such as conjugal infidelity and other social

**The tribal communities in the Mandla and Dindori districts resides in the biodiversity rich forest areas, since long and until 19<sup>th</sup> century, they were self governing, self provisionary and self sufficient. The tribal economic universe is very different from the general mainstream economy.**

matters while they settle the extraneous matters in the presence of Mukkadam i.e. the village headman.

Though the day to day livelihoods of the tribal family is based mainly on forest produces and somehow on agriculture, but due to severe deforestations and low agricultural productivity, the food insecurity is always found among the communities. Being restricted to even small pockets of their own former territories, they do not have enough economically viable land to meet their basic survival needs. Long fallow based agricultural practices is still the most suitable for inhospitable uplands and has no adverse effects either on the soil or on the forest. But with the nationalization of forest areas, rapid growth & promotion of market economy ,highly capital incentive projects & mega development projects resulted into displacements , the recuperative cycle has been reduced.As a Consequence, the conventional sanction and heritage of management of forest resources and the values of co-operation and sharing have declined.



Nevertheless, their traditional integration of nature and human society survives, and there is ample scope of learning from their holistic approach of ecologically sustainable and culturally specific models of efficient natural resource management.

As per the literacy pattern is concerned , the literacy among the tribal population is extremely low especially in tribal women, hence affects the developmental aspects as education can bring knowledge to the communities and helps in acquiring the strength to face the challenges. Human development undoubtedly covers all the people, but in reality has bypassed women. The role of women in development has not been fully understood nor has it been weightage in the struggle to fight poverty, inequality and injustice. Despite the fact that women of Mandla and Dindori districts are massively induced in agriculture activities and other allied activities, their work counts for nothing. ***Women's low literacy, unequal wage rates, lack of health care altogether are resulted into unequal gender relations within the households and the society.*** Patriarchal ideologies, repressive laws and aged old customs perpetuate gender discriminations and its manifestations can be seen in the gradual trends towards poverty, high rate of maternal mortality and increase in violence against women. These women are constantly exposed to social and political actions, which exploits them and places them on vulnerable positions.

The Panchayat (Extension to the Scheduled Areas) Act, 1996, has further extended the reservation for the scheduled tribes in the Scheduled Areas. The reservations made in 1999 for the second panchayat elections in Madhya Pradesh saw an increase for S.T category, i.e. 31.83 percent, but a marginal decrease in other categories like 14.51 percent (S.C.), 16.84 percent (OBC) and 33.71 percent (women). For the reservations made for total women, 14.52 percent were for S.C. women, 32.61 percent for S.T. women and 17.23 percent were for OBC women. (Buch, Nirmala, 2000 : 177-178). The increase in the reservation in percentage of S.T. category as well as women belonging to Scheduled Tribe category is the reflection



of the reservation for scheduled tribes in Fifth Scheduled Areas being of all chairpersons and not less than 50 percent of members besides being proportionate to their population.

The above data show enhanced increase in the participation of tribal women in the panchayats in the Vth Scheduled Areas since the passing of Panchayat (Extension to the Scheduled Areas) Act, 1996

It is necessary that women come out of this domination and subordination for which they need to be educated and trained. Though these two are not sufficient conditions in themselves, their dearth prevents women from taking important decisions. Besides lack of awareness, education and training, the respondents also expressed their opinions regarding other problems. Lack of financial or economic resources was considered as the most important one. Interference by government officials and their non co-operative attitude, groupism, besides family problems and traditional values, were other problems.

Thus, both the negative as well as the positive features of women's participation and performance must be kept in mind to reduce their problems and also strengthen their capacity to perform such functions and roles in the panchayati raj system of governance. The field experiences shows that as compared to the non-tribals, the tribals need more education, indepth awareness and practical trainings in panchayats related works, and in case of tribal women, these required even more than tribal men or other women. In togetherness we can say that the tribes in Mandla and Dindori districts are partially covered by their own traditions and social conduct.

### *3.1 Coverage of the study*

In this Final Report, the coverage of the study is 9(nine) Blocks in Mandla districts and 7 (seven) Blocks in Dindori Districts. Further in all these 16(sixteen) Blocks, the selection of 5 (five) Gram Panchayats in each block was done in which there were few indicators followed, which were;



- In each block selections of atleast 2(two) Gram Panchayats, wherein the Female Sarpanch is representing.
- The selected Gram Panchayats, representing the location wise scenario of the Block features.
- The accessibility of selected Gram Panchayats from the main linked road.
- The distance covered from the Block Headquarters to the concerned Gram Panchayats.

On the above mentioned indicators, five Gram Panchayats were selected randomly for representing the respondents for this research study. Let us describe initially as what are the three levels of governance with accordance to the Act in Madhya Pradesh ? it has a three-tier panchayati raj system of governance with Gram Panchayats at the village level, Janpad Panchayat at the intermediate (block) level and Zila Panchayat at the district level.

### **Gram Panchayat**

A Gram Panchayat is constituted for a cluster of villages. It consists of few elected members and a Sarpanch, who is the head of the Gram Panchayat. Each Gram Panchayat is comprises of not less than ten and not more than twenty wards. The Wards are basically the territorial constituencies of the Gram Panchayat. A member is elected from each ward. The Gram Sabha is the general body of the residents resides in the village , whereas the Gram Panchayat is an elected governing body. The elected executive members has to perform their duties as per the directives & rules of the state government as well as the decisions taken by the general body.

### **Gram Sabha**

There is a Gram Sabha for every village. The Gram Sabha consists of all the people who are registered in the list of voters of a village. The basic philosophy that underlies the concept of Gram Sabha is that of



participatory democracy. Gram Sabha provides a local platform for people to meet and discuss local issues of development, its related problems and analyse the development in local context with specific administrative actions by elected representatives, thereby ensuring transparency and accountability. Most importantly, a Gram Sabha provides an opportunity for the participation of all sections of the village populations especially – women, dalits, tribals and other marginalised groups in planning and implementation of local development programmes.

The Panchayati Raj Act 1993 has given special powers to the Gram Sabha. The Gram Sabha can monitor and question the functioning of the Gram Panchayat. The Act also empowers the Gram Sabha, which can play a very important role as per the Constitution (Seventy Third Amendment) Act 1992, the term Gram Sabha has been defined as “a body consisting of persons registered in the electoral rolls relating to a village comprised within the area of Panchayat at the village level”. Gram Sabha and Panchayat can make annual plans for the villages to be passed onto higher levels of PRIs for overall integration. It can also implement its own decisions (without depending on the Gram Panchayat) for projects valued at less than Rs 3 lakhs. The law requires that at least four meetings of the Gram Sabha be held every year, in the months of January, April, July and October. Additional meetings of the Gram Sabha can also be organized depending upon people’s needs. The Secretary of the Gram panchayats convenes these meetings. The Gram Sabha meeting is presided over by the Sarpanch and in his or her absence by the deputy Sarpanch. In case of Gram Sabha meetings in Scheduled Areas, these are presided over by a Gram Sabha member belonging to Scheduled Tribe, who is elected by the majority of the members present in that meeting. The meetings in Scheduled Areas are held whenever necessary.

## **Janpad Panchayat**

Each district is divided into blocks. A Janpad Panchayat is constituted for each block. Every Janpad Panchayat consists of such members elected



from smaller constituencies (between 10-25 members); all members of the State Legislative Assembly representing the constituencies which wholly or partly fall within the block; and one-fifth of the Sarpanchs in the territorial area of the block on a rotational basis for a period of one year. The Sarpanchs are selected by drawing lots. Each Janpad Panchayat is headed by a President and Vice-President who are elected by and from among the elected members.

## **Zila Panchayat**

A Zila Panchayat is constituted for a district. It comprises of elected members from the constituencies (between 10-35 members); members of Lok Sabha, Rajya Sabha and State Legislative Assembly returned from the district; and all chairpersons of Janpad Panchayats in the district. Each Zila Panchayat is headed by a President and Vice-President who are elected by and from among the elected members.

Madhya Pradesh Scheduled Areas, Gram Sabha (Constitution, Procedure of meetings and Conduct of Business) Rules, 1998. The Secretary of the Gram Panchayat is also the Secretary of the Gram Sabha. The Secretary is under the control of the Gram Sabha and performs the duties that are assigned to him by the Gram Sabha.

Madhya Pradesh Panchayat Raj Avam Gram Swaraj Adhiniyam, 1993 through its Chapter XIV-A highlights on Special provision for panchayats in the scheduled areas. Generally a zila panchayat constituency comprises of 50,000 populations representing a single member. There are about 10 to 35 constituencies in a district. A block constituency comprises of population aprox. 5,000 and there are about 10 to 25 constituencies in a block. District is the basic administrative unit below the state level at which there is a measure of convergence among various line departments as well as implementation & proper co-ordination of their schemes.



The Gram Panchayat, being the smallest unit of governance in the three tier PRI structure, was selected for the respondents to complete this study.

**Table No. 5 shows the coverage of the area in details-**

Particulars	Mandla District		Dindori District			
	Name of the Block	Name of Gram Panchayat	Name of the Villages	Name of the Block	Name of Gram Panchayat	Name of the Villages
Bijadandi	Samnapur	Auria, ChoukiMal, Samnapur, Chouki van Gram, Chitora	Mehendwani	Surajpura	Surajpura	Paghaniya
	Maaniksara	Maaniksara, Pathasara, Pathasara van Gram, Kukri				Marhi Kacchar
	Poniya Mal	Poniya Mal, Salhepani, Poniya Raiyat, Bhabhera		Jharanajar	Jarha Najahar	Kharada
	Dhanwahi	Dhanwahi, Sodhan Pipariya		Kaneri Mal	Kanari	
	Mailli	Mailli, Moosakhoh mal & jar, Lakhanpur, Harvanshpur		Khajar Bara	Khajar Bara	Suad Gaon
				Raee	Raee	
Narayanganj	Patha	Patha, Chutaka, Tatighat	Shahpura	Bicihiya	Bicihiya	
	Kumha	Kumha, Kikariya		Mohani Nala	MohaniNala	
	Khamariya	Khamariya, Pipariya, Kikra Kikra Rayt	Mal,		Saraswahi	Umariya
	Banaar	Banaar, Malda, Majhgaon		Goraiya Mal	Goraiya Mal	
	Madhogarh	Madhogarh, Kodra			Samnapur	Shakti Mutoor
				Karondhi	Karondhi Mal	Manikpur
Niwas	Dhanamgaon	Dhanamgaon, Malehari Malehari Rayt, Radam	Malhijiya	Bondar	Bondar, Bargaon	Kiragi, Saraitola
	Bastari	Bastari, Bastara, Rosar, Umariya		Senguda	Senguda, Sareya	
	Hiran Chapar	Hiran Chapar Mal, Hiran Chapar Rayt, Basghadi		Sadwachapar	Sadwachapar	
	Hathitara	Hathitara Mal, Hathitara Aamadadar	Rayt,	Thapagayara	Thapagayara, Nimtola, Duomohani, Huyuchaki	
	Jhilhari	Jhilhari, Choudas, Manikpur				
Mandla	Tharaka	Tharaka	Amarpur	Bhaisawahi	Bhaisawahi, Chargaon, Sakka Rayt	
	Salhedanda	Salhedanda, Podhi, Dodha				
	Phulsagar	Phulsagar, Padariya, Bamhori	Slipuri,	Jhilmila	Jhilmila, Karanpura, Pathariya	
	Pathpar Singarpur	Singarpur, Dalka, Khari, Umarkho	Dadar,	Aaloni	Aaloni, Samnapur	
Mohegaon	Barbuspur	Barbuspur, Deori, Gorimathi		Jalagaon	Jalagaon, Khidgaon, Dosabija	
				Manori	Manori, Sarangad	
				Samnapur	Jhakhimal	Jhakhimal, Keolari
	Khisi	Khisi, Gughara		Sarai	Kikarjhar, Sarai	
	Singarpur	Singarpur, Simaiya, Gorakhpur		Mohati	Mohati, Newasa	
	Aadiya Mal	AadiyaMal, Aadiya Rayt		Ladawani	Gorakhpur, Bhalu chuha, Ladawani	
Deogaon	Deogaon, Kanchangaon		Kiwada	Poudi, Kiwada		
Nainpur	Attariya	Attariya, Ghanora, Ppali, Imili	LaharDindori	Kuda	Batalarpur, Kuda	
	Putara	Putara, Llapur, Lutmara, Khusipar		Madhopur	Madhopur, Bhawarkhandi, Aakhdar, Poudi	
	Dithori	Dithori, Umardihi		Deori	Deori, Mighandi, Bharwahi, Deori Rayt	
	Kamata	Kamatamal, Dhanora, Kamatachak		Bidarapur	Bidarapur, Khamahi Mal,	



	Kajarwada	Kajarwada, Bhomdwar, Simriya			Khamahi Rayt
				Duhaniya	Duhaniya, Budhawari
Gughari	Kachnari	Kachnari, Urvahi	Bajag	Ghanoli	Ghanoli, Bagharali Rayt, Bagharali Mal
	Sahejar	Sahejar, Pipariya		Kikara Talaab	Kikara Tallab, Ratna
	Devhara	Devhara, Pipariya		Bilarda Khar	Bilarda Khar, Pathariya
	Dehko	Dehko, Madanpur		Chada	Chada, Silpidi, Tatar
	Khajari	Khajari, Dadargaon		Vangram	
				Bondar	Bondra
Mawai	Aatariya	Aatariya, Kheddabari, Sarai, Rainghut			
	Aamwar	Aamwar, Sunehari, Rehata Moheniya, Rehata Bheroba			
	Tikariya	Tikariya, Khari, Baghandi			
	Manori	Manori, Mangali			
	Ghutas	Ghutas, Duba			
Bichiya	Harabhat	Harabhat, Nevgaon			
	Keolari	Keolari, Barehi			
	Kakaiya	Kakaiya			
	Umarwada	Umarwada, Khulaba, Muwala, Shani Mohegaon			
	Ramnagar	Ramnagar			

Source- Primary Data Collection

If we try to look at the number of women representative i.e Mahila Sarpanch, Panchayats selected among the altogether Gram Panchayats respondents, the number comes to 17 Mahila Gram panchayats as

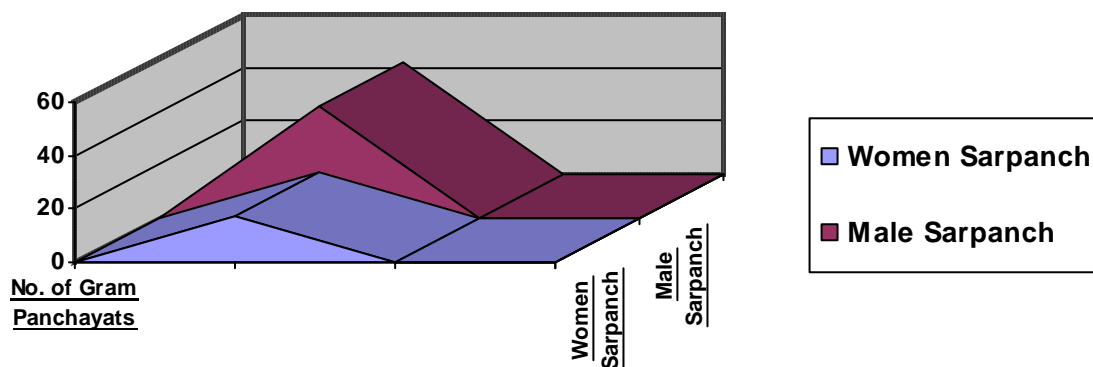


Figure No. 1- Figure showing number of women representative

Source- Primary Data Collection

compare to total of 45 Gram Panchayats covered in Mandla District and 10 Mahila Gram Panchayats in Dindori District. All of the Mahila Sarpanch are tribals and they are representing the Women Reserved Seats as per the Act. Women are dependent to a large extent on the support of their husbands and other family members. They mainly took the decisions



upto contest, campaign and other decisions. Of those who said they do not go alone to attend meetings

By and large, the dominance of men still continues to a great extent. They do not want their wives or other female family members to contest and get elected if the seat is not reserved for women. They do not want to give

In general, in most *Panchayats* visited in both the districts it was found that:

- The decision to fight elections was taken by male members in a family already enjoying political power or with a political background.
- There were very few instances where women were self-motivated to fight an election.
- In a few instances, the village community or *Gram Sabha* persuaded women who had leadership potential to stand for election.
- Influential and powerful men chose women who could be manipulated to serve their interests.

away their own chance and express dissatisfaction in case if the seat is re-reserved.

As observed in some cases, against all expectations, SC/ST women seem to be a potential source of advantage to their own communities in comparison to their upper-caste counterparts. It is important to point out that mere political will and articulation of policies will not translate into benefits for women. The translation into gender sensitive implementation

would require a complete overhaul in administrative and social structures. Moreover, given the steadfastness of male dominance, a collaborative approach between the household, the community, the State, voluntary organizations and the media needs to be developed. The approach must also be multi-pronged, taking into account policies, laws, judicial processes, attitudes and social imaging of women.

### 3.2 Bijadandi Block

Bijadandi block is situated about 65 kms from Mandla District Headquarters and is the Sub- Tehsil. There are about 40 Gram Panchayats located in Bijadandi Block wherein mostly Gond tribals are in domination. The topography is undulating and mostly the population is living in poverty as the livelihoods of these tribals are dependent on rainfed agriculture and the agricultural produce is low. There are not much of the avenues available for employment generations, hence food insecurity is one of the major issues found among the population. Also the displacement from the Bargi Dam, constructed on Narmada River, is one of the major concerns in Bijadandi Block; wherein more than 40 villages were displaced. Among 40 Gram Panchayats, there were five Gram Panchayats selected for this study according to the indicators already explained in Page No--. The selected Gram Panchayats are Samnapur, Maniksara, Poniya Mal, Dhanwahi and Mailli. The detailed data of each of the Gram Panchayat is as follows-

Sr. No	Gram Panchayat	Name of the Villages Covered under Panchayats	Total Population	Name of the Sarpanch
1.	Samnapur	Auria, Chouki Mal, Chouki Forest Village, Chitora	1450	Shri Domari Lal
2.	Maniksara	Padasara Mal, Padara Van, Kukri	1995	Smt. Rama Bai
3.	Poniya Mal	Poniya, Salhepani, Rayt, Bhabhera Rayt	2234	Sri. Sudh Lal
4.	Dhanwahi	Dhanwahi, Sodhan Pipariya	1685	Sri. Johar Singh
5.	Mailli	Mailli, Moosakhoh, Lakhanpur, Harvanshpur	1219	Sri .Jindhar Singh

Source- Primary Data Collection



If, we try to look at the list of elected Gram Panchayat representatives, the figure varies from 11 members to 15 members in each Gram Panchayat. Let us try to look at their pattern wherein their age, literacy and caste is considered;

Sr.No	Name of the Block	Name of Panchayat	Age	Caste	Education	Post
1.	Bijadandi	Samapur	24-46	100% Tribal	Literate-12 <sup>th</sup> Std	11 - Members 1- Sarpanch 1- Sub-Sarpanch
2.		Maniksara	25-58	12- Tribals 1-OBC	Literate-9 <sup>th</sup> Std	11-Members 1- Sarpanch 1-Sub Sarpanch
3.		Poniya Mal	25-45	9-Tribals 2-OBC	Literate-8 <sup>th</sup> Std	9- Members 1 - Sarpanch 1-Sub Sarpanch
4		Dhanwahi	29-56	13-Tribals 2-OBC	Literate-M.A	13- Members 1 - Sarpanch 1-Sub Sarpanch
5		Mailli	25-45	10-Tribals 1-OBC	Literate-11 <sup>th</sup> Std	9- Members 1 - Sarpanch 1-Sub Sarpanch

Source- Primary Data Collection

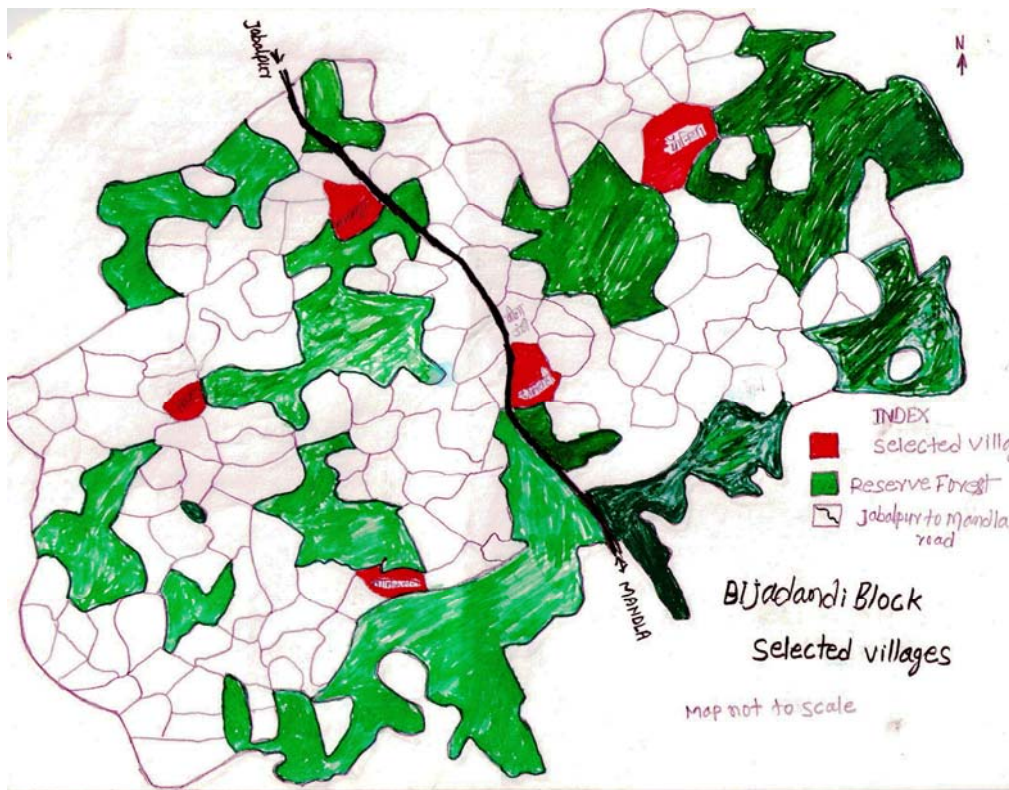
The interesting facts that is coming from this data is almost 75% of the members are literate whereas the rest have passed upto 8<sup>th</sup> std. The age groups of members is starting from 25 years of age, wherein most of this age group is coming from male representatives. The female representative maximum in number lies between 30 – 40 years of age.

The data collected depicts that the villages on road and villages located 10-15 kms from linked road, have a similar scenario wherein, social, economical and political spheres are concerned. The government institutions are running from Anganwadi Centres till the primary schools but the other infra structural facilities are negligible. The high rate of migration rate depicts the economical and agricultural pattern in Bijadandi Block.

# Janpad Panchayat- Bijadandi District- Mandla

## Gram Panchayat

Samnapur	Auria, ChoukiMal, Samnapur, Chouki van Gram, Chitora
Maaniksara	Maaniksara, Pathasara, Pathasara van Gram, Kukri
Poniya Mal	Poniya Mal, Salhepani, Poniya Raiyat, Bhabhera
Dhanwahi	Dhanwahi, Sodhan Pipariya
Mailli	Mailli, Moosakhoh mal & jar , Lakhanpur, Harvanshpur



### 3.3 Narayanganj Block

Narayanganj is located about 45 kms from Mandla District Headquarters and there are 49 Gram Panchayats located. The total population in this block is 70,972 as per the year 2001 data surveyed and if we look at the caste system in this block then, only 2.28% population belongs to OBC whereas 70.50% population belongs to tribal communities. This block is also rich in forest areas, though the rate of deforestation is at higher scale. The Gram Panchayats selected as per the selected indicators were; Patha, Kumha, Khamariya, Bannar and Madhogarh. Kumha Gram Panchayat is also selected under Model Panchayat wherein, the awareness among the communities is high and the government schemes are being implemented successfully. The list of the Gram Panchayats and the village covered under the respondents are;

Sr. No	Name of the Gram Panchayat	Name of the Villages Covered under Gram	Total Population	Name of the Sarpanch
1.	Patha	Patha, Chutaka, Tathi Ghat	854	Shri VisRam Uvantil
2.	Kumha	Kumha, Kikariya	1487	Smt. Ahaliya Bai
3.	Khamariya	Khamariya, Pipariya, KikaraMal, Kikara Rayt	1735	Sri. Prem Singh Marco
4.	Bannar	Bannar, Malda, Majhgaon	1832	Smt. Ramvati Bai
5.	<i>Madhogarh</i>	<i>Madhogarh, Kodara</i>	<i>1023</i>	<i>Sri .Bhagat Singh</i>

Source- Primary Data Collection

The gram Panchayat Bannar and Madhogarh are located quite far from the block administrative offices, also the accessibility to reach out to these villages is quite difficult. Whereas in Khamariya Gram Panchayat most of the villages are affected due to displacement and



are located near to Narmada Reservoir. The village KikaraMal wherein the number of households are 65, is totally displaced and the villagers have settled on the top of the hills and they are striving for their livelihoods. During the study , we also found that due to its difficult accessibility, the regular government employees are not reaching here regularly.

If we try to look at the structure of Gram Panchayat in this Panchayat; it is

Sr.No	Name of the Block	Name of Gram Panchayat	Age	Caste	Education	Post
1.	Narayanganj	Patha	32-50	10- Tribals 3-OBC	Literate- 10 <sup>th</sup> Std	11 - Members 1- Sarpanch 1- Sub-Sarpanch
2.		Kumha	26-60	10- Tribals 3-OBC	Literate-10th Std	11-Members 1- Sarpanch 1-Sub Sarpanch
3.		Khamariyal	28-65	12-Tribals 2-OBC	Literate-10th Std	12- Members 1 - Sarpanch 1-Sub Sarpanch
4		Bannar	27- 45	9-Tribals 2-OBC	Literate- 12 <sup>th</sup> Std	9- Members 1 - Sarpanch 1-Sub Sarpanch
5		Madhogarh	26-45	9-Tribals 2-OBC	Literate- 8 <sup>th</sup> Std	9- Members 1 - Sarpanch 1-Sub Sarpanch

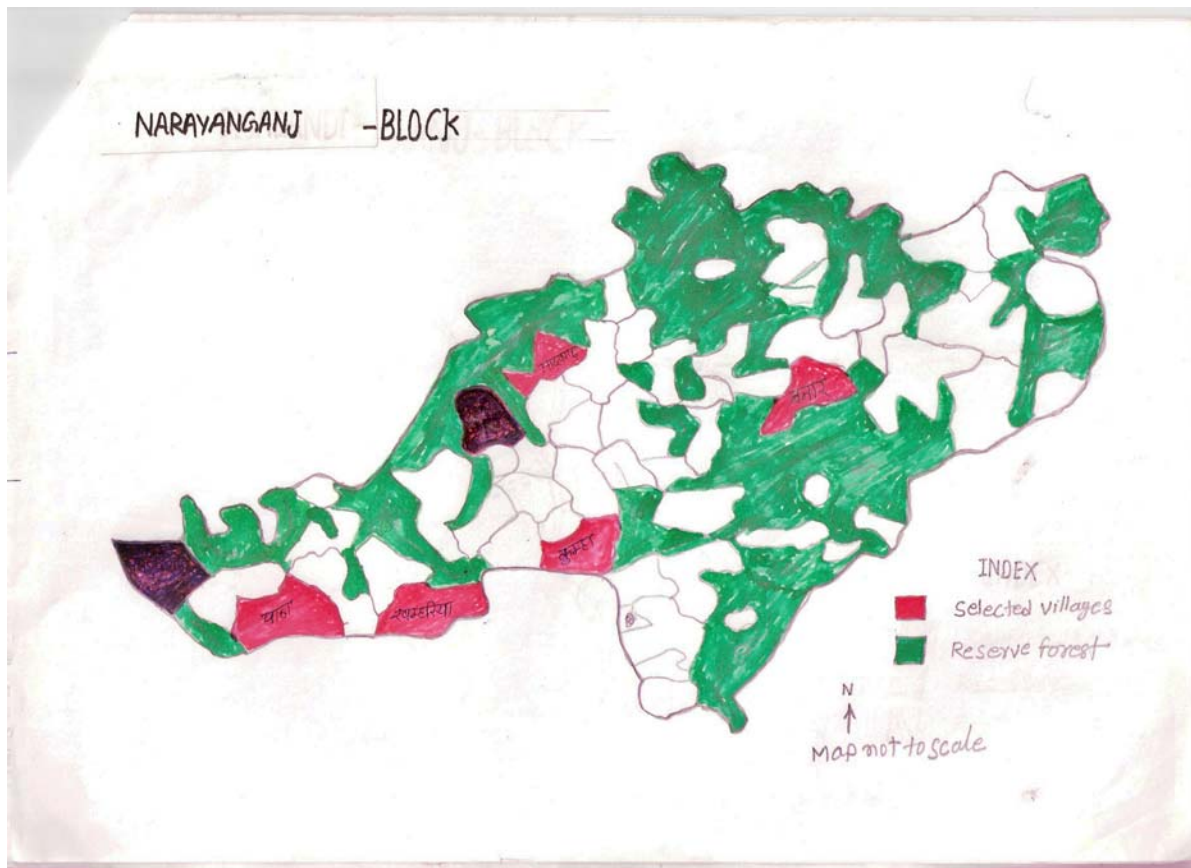
Source- Primary Data Collection

As compare to the other Sarpanch, Kumha's mahila Sarpanch Smt. Ahilaya Bai was found most active and has been awarded by the District Headquarters thus, Kumha village is selected as "Model Village". The women representation in Gram Sabha is also much more and are taking decision in the development of the villages. But overall, among the members of the Gram Panchayat, there was less awareness found and their participation in the development process was low. During the conduction of Gram Sabha, their active involvement was not seen and much of the issues were raised by Sarpanch and the members role was limited to the signatures in proposal made by Sarpanch.

# Janpad Panchayat- Narayanganj District- Mandla

## Gram Panchayat-

Kumha	Kumha, Kikariya
Patha	Patha, Chutaka, Tatighat
Khamariya	Khamariya, Pipariya, Kikra Mal, Kikra Rayt
Banaar	Banaar, Malda, Majhgaon
Mailli	Mailli, Moosakhoh mal & jar , Lakhanpur, Harvanshpur





### 3.4 Niwas Block

Niwas block also a Tehsil headquarter, is located at about 65 kms from Mandla Administrative Centre. The main occupation is agriculture based and partly from non timber forest produces. The migration rate is also high and the people migrate to Jabalpur and near by areas and work as unskilled laborers e.g building workers, agricultural labourers etc. In prime time of agriculture, people also migrate to Patan Block in Jabalpur district as it is very rich in agricultural cultivation. The big farmers mostly come in tractor and take them from their concerned villages. As Agricultural Practices is mostly rainfed, the productivity is very low, hence people are in the clutches of poverty.

There are 40 Gram Panchayats which comprises Niwas Block, wherein five Gram Panchayats were selected as per the indicators. The five Gram Panchayats selected are Dhanam Gaon, Bastari, Hirana Chappar, Hathi Tara and Jhilhari. In all these Dhanamgaon is most active panchayat as this is the village of Ex-MLA hence, lot of infrastructural development can be seen.

Sr. No	Name of the Gram Panchayat	Name of the Villages Covered under Gram	Total Population	Name of the Sarpanch
1.	Dhanam Gaon	Dhanam Gaon, Malhari Mal, Rayt, Radam	1826	Shri Samnu Singh Kulaste
2.	Bastari	Bastari, Bastara, Rouasar, Umariya	1884	Smt. Sukko Bai
3.	Hirana Chappar	Hirana Chapar Mal, Hirana Chapar Rayt, Basgadhi	1240	Shri. Babu Lal Maravi
4.	Hathi Tara	Hathi Tara Mal, Hathi Tara Rayt, Aamadadar	1500	Smt. Shyama Bai
5.	Jhilari	Jhilhari, Choudas, Manikpur	1734	Shri. Mata Din

**Source- Primary Data Collection**



There is accessibility as pucca roads is constructed through “Prime Minister sadak Yojana”. Also much of the awareness is found on different on-going government schemes. Rest of the gram panchayats are still striving for the development and are inaccessible. Most of the villages are located in remote areas covered by Reserve Forest. If we try to look at the population in these villages; it is-

The gram panchayat Hathi tara is extended on both the sides of main road and hence people are comparatively more aware as compare to the villages which are unapproachable. Dhanamgaon is located almost 10 kms from Niwas headquaters and the prime issue was of availability of safe drinking water.

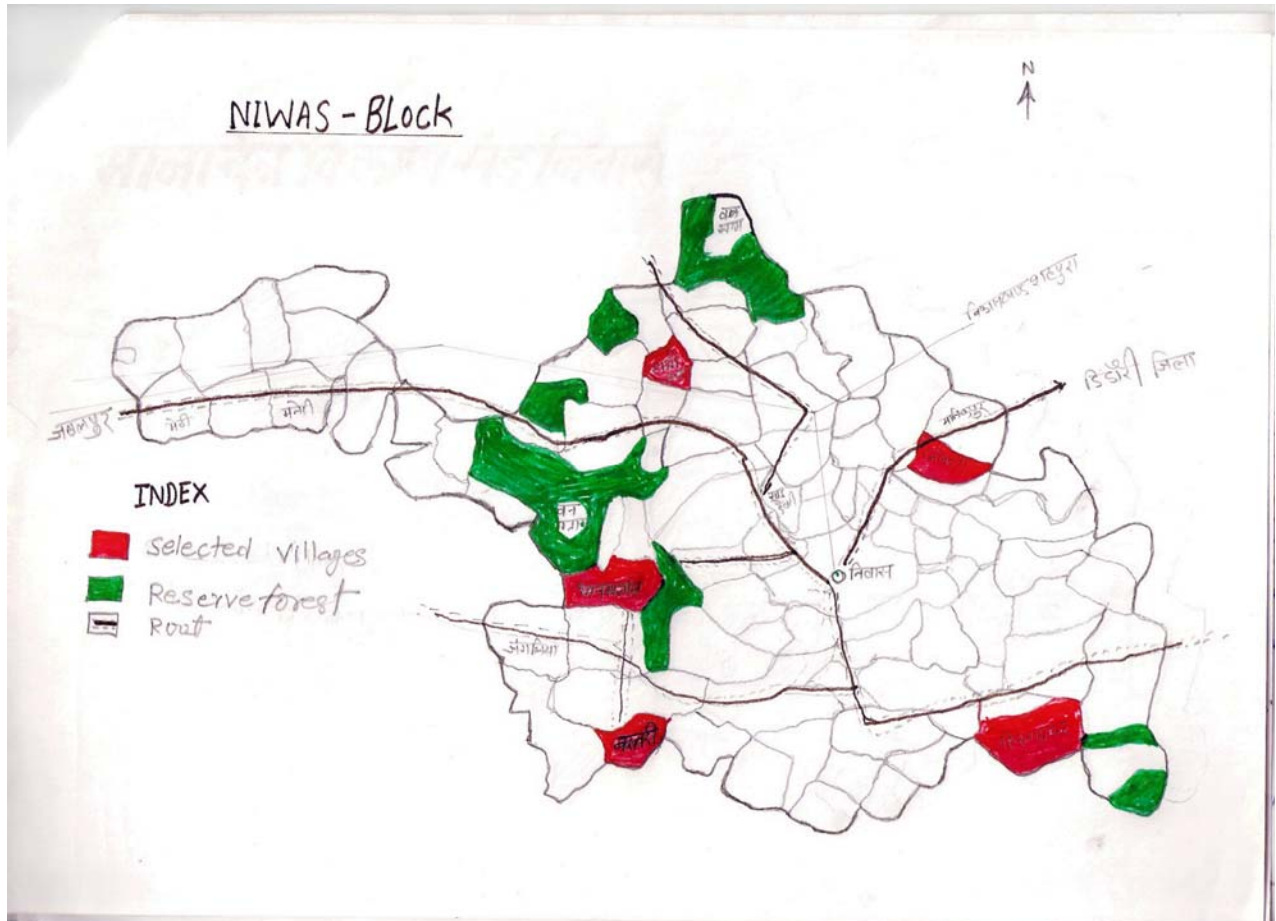
Sr.No	Name of the Block	Name of Panchayat	Gram	Age	Caste	Education	Post
1.	Niwas	Dhanamgaon		28-31	12- Tribals 1-OBC	Literate- 9 <sup>th</sup> Std	11 - Members 1- Sarpanch 1- Sub-Sarpanch
2.		Bastari		24- 65	9- Tribals 2-OBC	Literate- 10 <sup>th</sup> Std	9-Members 1- Sarpanch 1-Sub Sarpanch
3.		Hirana Chapar		35-59	11-Tribals 1-OBC	Literate-11th Std	9- Members 1 - Sarpanch 1-Sub Sarpanch
4		Hathi Tara		27- 45	10-Tribals 1-OBC	Literate- 8 <sup>th</sup> Std	9- Members 1 - Sarpanch 1-Sub Sarpanch
5		Jhilhari		32-45	10-Tribals 1-OBC	Literate- 12 <sup>th</sup> Std	9- Members 1 - Sarpanch 1-Sub Sarpanch

Source- Primary Data Collection

# Janpad Panchayat- Niwas District- Mandla

## Gram Panchayat-

Bastari	Bastari, Bastara, Rosar, Umariya
Dhanamgaon	Dhanamgaon, Malehari Mal, Malehari Rayt, Radam
Hiran Chapar	Hiran Chapar Mal, Hiran Chapar Rayt, Basghadi
Hathitara	Hathitara Mal, Hathitara Rayt, Aamadadar
Jhilhari	Jhilhari, Choudas, Manikpur



### 3.5 Mohegaon Block

Mohegaon is located east from Mandla on Mandla – Dindori highway and there are 38 Gram Panchayats. The selected Gram Panchayats in this block were;-

Sr. No	Name of the Gram Panchayat	Name of the Villages Covered under Gram	Total Population	Name of the Sarpanch
1.	Khisi	Khisi , Gughara	1700	Smt. Sampatiya Pandro
2.	Singharpur	Gorakhpur , Simaiya	3028	Smt. Kunna Dhurave
3.	Aadiya Mal	Aadiya Rayt , Aadiya Mal	1269	Shri. Virendra Kumar
4.	Malwathar	Malwathar	1146	Shri. Aayut Singh
5.	Deo Gaon	DeoGaon, KanchanGaon	1853	Shri. Gulab Singh

**Source- Primary Data Collection**

In each of the Gram Panchayat covered, the number of Gram Panchayat members covered were:

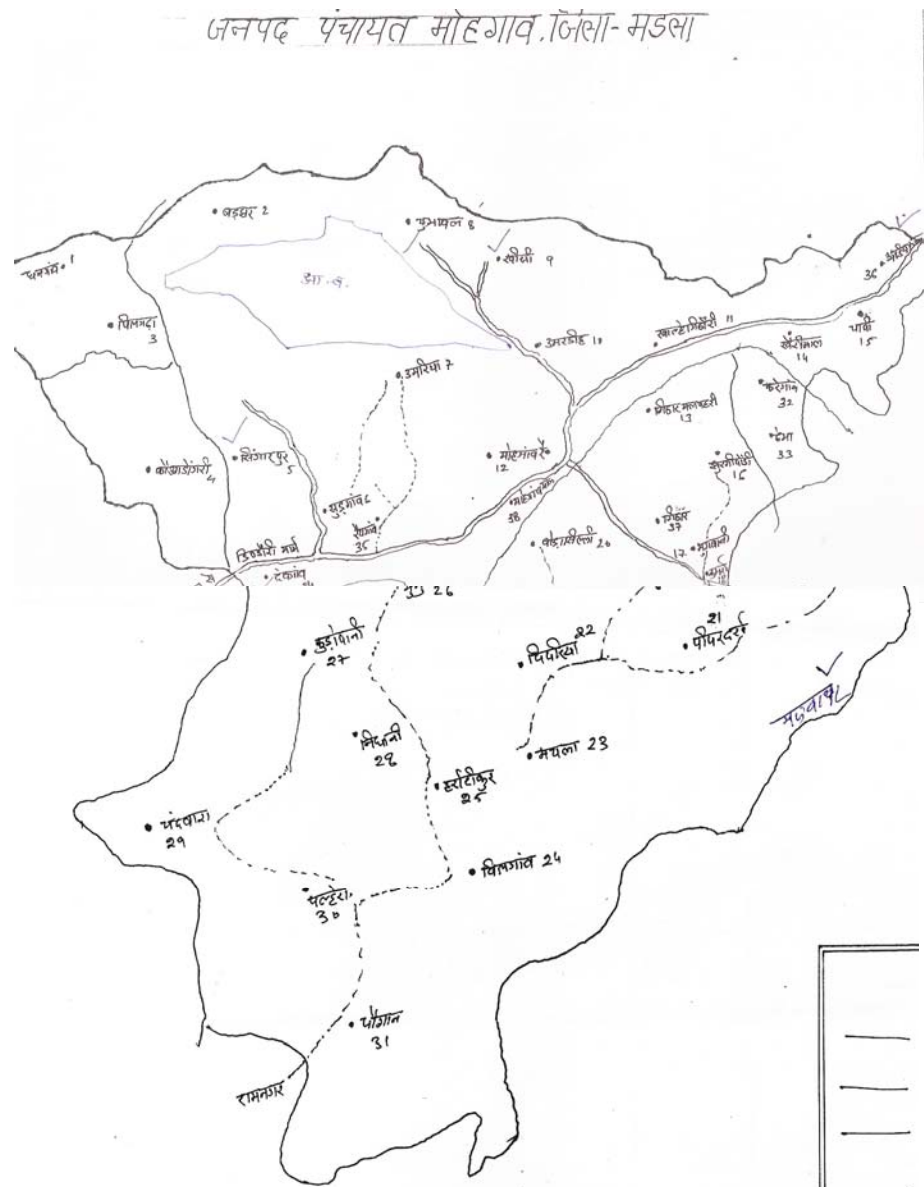
- In Khisi Gram Panchayat- 8 Male Members and 3 Female members.
- In Singharpur Gram Panchayat- 8 Male members & 3 Female Members
- In Aadiya Mal Gram Panchayat- 8 Male members and 4 Female members.
- In Malwathar Gram Panchayat- 8 Male members & 4 Female members
- In Deo Gaon Gram Panchayat- 8 male members & 3 Female members

The gram panchayat Singharpur is the most populated panchayat covered in which there are 7 Primary Schools wherein 13 teachers are employed and 5 Anganwadi Centres.

# Janpad Panchayat- Mohegaon District- Mandla

Gram Panchayat

Khisi	Khisi , Gughara
Singarpur	Singarpur , Simaiya , Gorakhpur
Aadiya Mal	Aadiya Mal , Aadiya Rayt
Malwathar	Malwathar
Deogaon	Deogaon , Kanchangaon





### 3.6 Mandla Block

Mandla block is located about 95 Kms from Jabalpur and is also the district headquarter. Mandla is located on the banks of Naarmada river. The Gram Panchayats covered in Mandla block are:

Sr. No	Name of the Gram Panchayat	Name of the Villages Covered under Gram	Total Population	Name of the Sarpanch
1.	Tharaka	Tharaka	1500	Smt. Sarojini Bai
2.	Salhedanda	Salhedanda, Podhi, Dodha	1516	Shri. Ajit Singh
3.	Phulsagar	Phulsagar, Padariya, Bamhori	1170	Smt. Budhiya Bai
4.	Pathpar Singarpur	Singarpur, Dalka, Khari, Silpuri, Umarkho	2200	Shri. Dhani Ram
5.	Baaruspur	Barbuspur, Deori, Dadar, Gorimathi	1102	Smt. Gita Bai

Source- Primary Data Collection

In each of the Gram Panchayat covered, the number of Gram Panchayat members covered were:

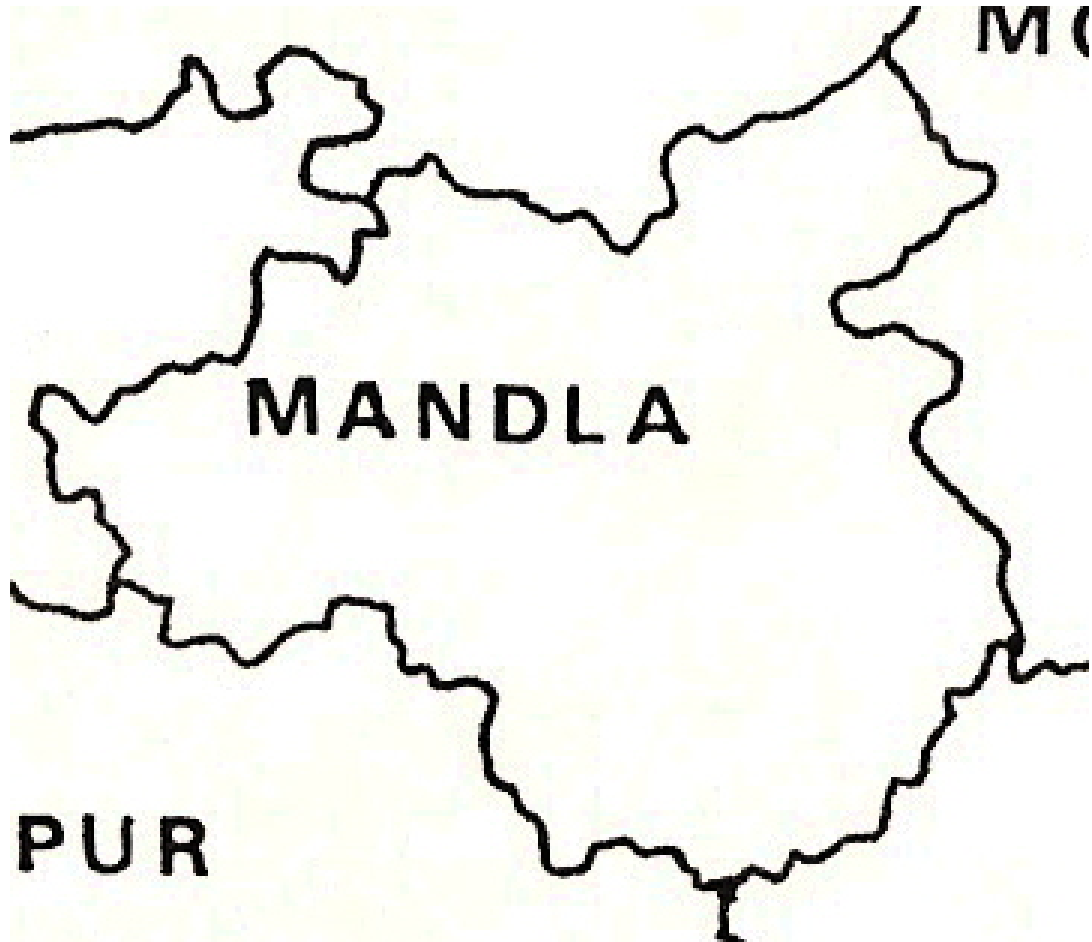
- In Tharaka Gram Panchayat- 8 Male Members and 3 Female members.
- In Salhedanda Gram Panchayat- 8 Male members & 5 Female Members
- In Phulsagar Gram Panchayat- 9 Male members and 5 Female members.
- In Pathpar Singarpur Gram Panchayat- 7 Male members & 4 Female members
- In Barbuspur Gram Panchayat- 7 male members & 5 Female members

Janpad Panchayat Mandla is the biggest Janpad in the entire district wherein 81 Gram Panchayats with 25 Janpad member are present. The Janpad is headed by Mrs. Nirmala Oeoke as its President of Mandla.

# *Janpad Panchayat-Mandla District-Mandla*

## Gram Panchayat

Tharaka	Tharaka
Salhedanda	Salhedanda, Podhi, Dodha
Phulsagar	Phulsagar, Padariya, Bamhori.
Pathpar Singarpur	Singarpur, Dalka, Khari, Silpuri, Umarkho
Barbuspur	Barbuspur, Deori, Dadar, Gorimathi





### 3.7 Nainpur Block

Nainpur Block is not only The Janpad Block place but is also a Tehsil. It came into existance on 1<sup>st</sup> April 1957. There are 74 Gram Panchayats, wherein there are 163 revenue villages and about 4 Forest Villages. Nainpur is having fertile land as well as irrigated land is also found. The Gram Panchayats covered in Nainpur Block are:

Sr. No	Name of the Gram Panchayat	Name of the Villages Covered under Gram	Total Population	Name of the Sarpanch
1.	Aatariya	Attariya, Ghanora, Lahari, Ppali, Imili	1106	Smt. Jalso Bai
2.	Putara	Putara, Llapur, Lutmara, Khusipar	2303	Shri. Raja Ram
3.	Dithori	Dithori, Umardihi	1208	Shri. Pritam Kudapa
4.	Kamata	Kamatamal, Dhanora, Kamatachak	1799	Smt. Samla Markam
5.	Kajarwada	Kajarwada, Bhomdwar, Simriya	2795	Shri Dharam Lal Oeoke

**Source- Primary Data Collection**

In each of the Gram Panchayat covered,the number of Gram Panchayat members covered were:

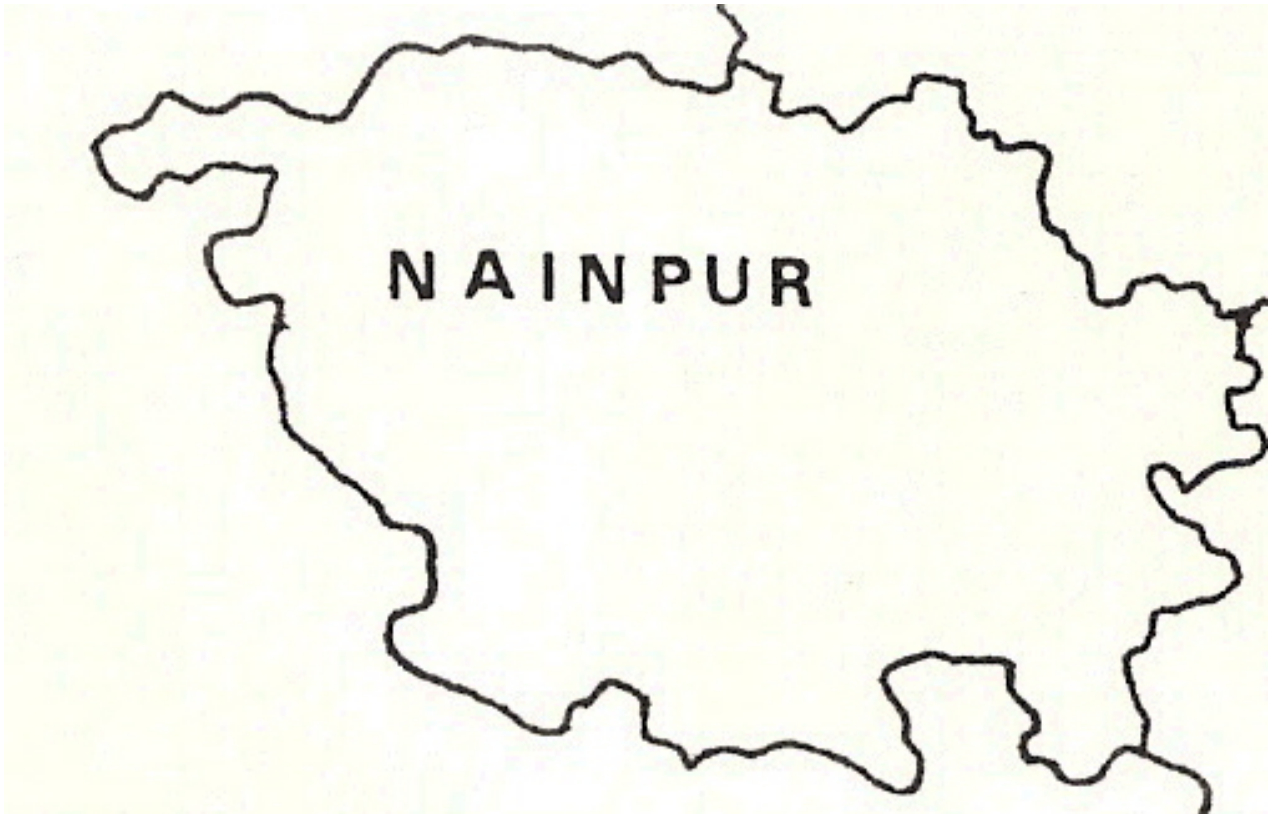
- In Aatariya Gram Panchayat- 8 Male Members and 3 Female members.
- In Putara Gram Panchayat- 9 Male members & 2 Female Members
- In Dithori Mal Gram Panchayat- 9 Male members and 4 Female members.
- In Kamata Gram Panchayat- 6 Male members & 5 Female members
- In Kajarwada Gram Panchayat- 8 male members & 3 Female members



# *Janpad Panchayat-Nainpur District- Mandla*

## Gram Panchayat

Attariya	Attariya, Ghanora, Lahari, Ppali, Imili
Putara	Putara, Llapur, Lutmara, Khusipar
Dithori	Dithori, Umardihi
Kamata	Kamatamal, Dhanora, Kamatachak
Kajarwada	Kajarwada, Bhomdwar, Simriya





### 3.8 Gughari Block

Gughari block is located in Mandla district, which is located towards east the Mandla headquarters and is on border to Dindori District. There are 46 Gram Panchayats located in Gughari Block. The selected Gram Panchayats covered in Gughari Block are\_

Sr. No	Name of the Gram Panchayat	Name of the Villages Covered under Gram	Total Population	Name of the Sarpanch
1.	Kachnari	Kachnari, Urvahi	1700	Smt. Lila Bai
2.	Sahejar	Sahejar, Pipariya	2752	Shri Tika Ram Maravi
3.	Devhara	Devhara, Pipariya	2262	Smt. Amatra Bai
4.	Dehko	Dehko, Madanpur	1520	Shri. Hira Singh Ovati
5.	Khajari	Khajari, Dadargaon	2135	Shri. Balbir Khamariya

Source- Primary Data Collection

In each of the Gram Panchayat covered, the number of Gram Panchayat members covered were:

- In Kachnari Gram Panchayat- 7 Male Members and 4 Female members.
- In Sahejar Gram Panchayat- 7 Male members & 4 Female Members
- In Devhara Gram Panchayat - 7 Male members and 4 Female members.
- In Dehko Gram Panchayat- 7 Male members & 4 Female members
- In Khajari Gram Panchayat- 5 male members & 6 Female members

In these selected Gram Panchayat it was found that the Gram Sabha are organized on the compulsory days that are declared by the State Government but rest of the months, the Gram Sabhas are organized only when there is some government programmes formalities has to be met.

# *Janpad Panchayat- Gughari District- Mandla*

## Gram Panchayat

Kachnari	Kachnari,Urvahi
Sahejar	Sahejar, Pipariya
Devhara	Devhara, Pipariya
Dehko	Dehko, Madanpur
Khajari	Khajari, Dadargaon



### 3.9 Mawai Block

Mawai Block is one of the blocks of Mandla district wherein Baiga and Gond primitive tribal groups are found. The selected Gram Panchayats covered in Mawai Block are:

Sr. No	Name of the Gram Panchayat	Name of the Villages Covered under Gram	Total Population	Name of the Sarpanch
1.	Aatariya	Aatariya, Kheddabari, Sarai, Rainghut	2418	Smt. Jhama Bai
2.	Aamwar	Aamwar, Sunehari, Rehata Moheniya, Rehata Bheroba	1334	Shri. Ram Ratan Dhurve
3.	Tikariya	Tikariya, Khari, Baghandi	1334	Shri. Mahipal Singh
4.	Manori	Manori, Mangali	1205	Shri. Bisan Singh
5.	Ghutas	Ghutas, Duba	1466	Smt. Dhanashawari Bai

Source- Primary Data Collection

In each of the Gram Panchayat covered, the number of Gram Panchayat members covered were:

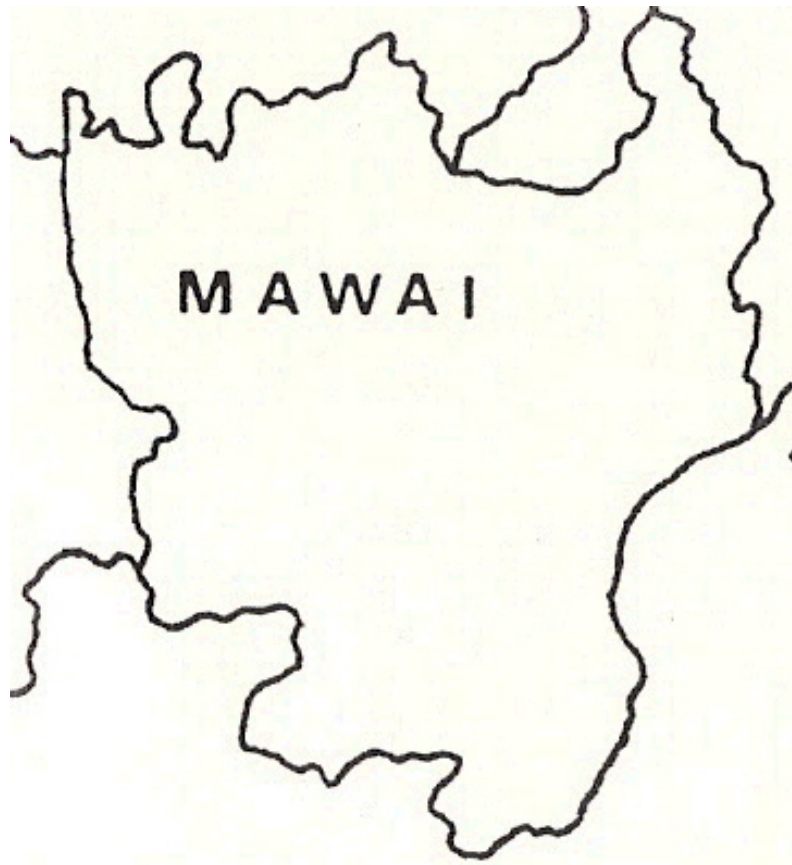
- In Aatariya Gram Panchayat- 9 Male Members and 4 Female members.
- In Aamwar Gram Panchayat- 7 Male members & 4 Female Members
- In Tikariya Gram Panchayat- 9 Male members and 4 Female members.
- In Manori Gram Panchayat- 8 Male members & 4 Female members
- In Ghutas Gram Panchayat- 7 Male members & 4 Female members

In Aamwar Gram Panchayat, there is a special Baiga Project running for the development of Baiga primitive tribes. But there was negligible development seen among the Baiga primitive tribes in these villages. The Reserve Forest is still preserving and is controlled by Forest Department but the rights over forest by these tribes are missing.

# *Janpad Panchayat- Mawai District- Mandla*

## Gram Panchayat

Aatariya	Aatariya, Kheddabari, Sarai, Rainghut
Aamwar	Aamwar, Sunehari, Rehata Moheniya, Rehata Bheroba
Tikariya	Tikariya, Khari, Baghandi
Manori	Manori, Mangali
Ghutas	Ghutas, Duba



### 3.10 Bichiya Block

Bichiya Block is located in Mandla district, which is located on Mandla – Raipur state highway. Bichiya is located South- East from Mandla headquarters. The Selected five Gram Panchayats in Bichiya Block are-

Sr. No	Name of the Gram Panchayat	Name of the Villages Covered under Gram	Total Population	Name of the Sarpanch
1.	Harabhat	Harabhat, Nevgaon	1453	Smt. Shanti Bai
2.	Keolari	Keolari, Barehi	1706	Smt. Sewa Bai
3.	Kakariya	Kakariya	3600	Shri. Shambhu Lal
4.	Umarwada	Umarwada, Khulaba, Muaala, Shani Mohegaon	2165	Shri Shiv Charan Singh
5.	Ram Nagar	Ram Nagar	2800	Shri Lal Shah Kulaste

Source- Primary Data Collection

In each of the Gram Panchayat covered, the number of Gram Panchayat members covered were:

- In Harabhat Gram Panchayat- 7 Male Members and 4 Female members.
- In Keolari Gram Panchayat- 7 Male members & 4 Female Members
- In Kakariya Gram Panchayat- 6 Male members and 5 Female members.
- In Umarwada Gram Panchayat- 7 Male members & 4 Female members
- In Ram Nagar Gram Panchayat- 9 Male members & 3 Female members

# *Janpad Panchayat- Bichiya District- Mandla*

## Gram Panchayat

Harabhat	Harabhat, Nevgaon
Keolari	Keolari, Barehi
Kakaiya	Kakaiya
Umarwada	Umarwada, Khulaba, Muaala, Shani Mohegaon
Ramnagar	Ramnagar



### 3.11 Mehendawani Block

Mehendawani Block is located in Dindori district, which came into its existence in 1962 and is located on Dindori – Mandla state highway.

The Gram Panchayats covered in Mehendawani block are:

Sr. No	Name of the Gram Panchayat	Name of the Villages Covered under Gram	Total Population	Name of the Sarpanch
1.	Surajpura	Surajpura, Paghaniya, Marhi Kacchar	1307	Smt. Pulla Bai Takam
2.	Jharanajar	Jarha Najahar, Kharada	1922	Shri. Dhul Singh Sayam
3.	Kaneri Mal	Kaneri	1239	Shri. Gandu Singh Pareste
4.	Khajar Bara	Khajar Bara, Suad Gaon	1687	Smt. Jhanki Bai Dhurve
5.	Raee	Raee	1476	Smt. ShivRani Bai

Source- Primary Data Collection

In each of the Gram Panchayat covered, the number of Gram Panchayat members covered were:

- In Surajpura Gram Panchayat- 8 Male Members and 3 Female members.
- In Salhedanda Gram Panchayat- 8 Male members & 5 Female Members
- In Kaneri Mal Gram Panchayat- 7 Male members and 4 Female members.
- In Khajar Bara Gram Panchayat- 5 Male members & 6 Female members
- In Raee Gram Panchayat- 5 male members & 6 Female members

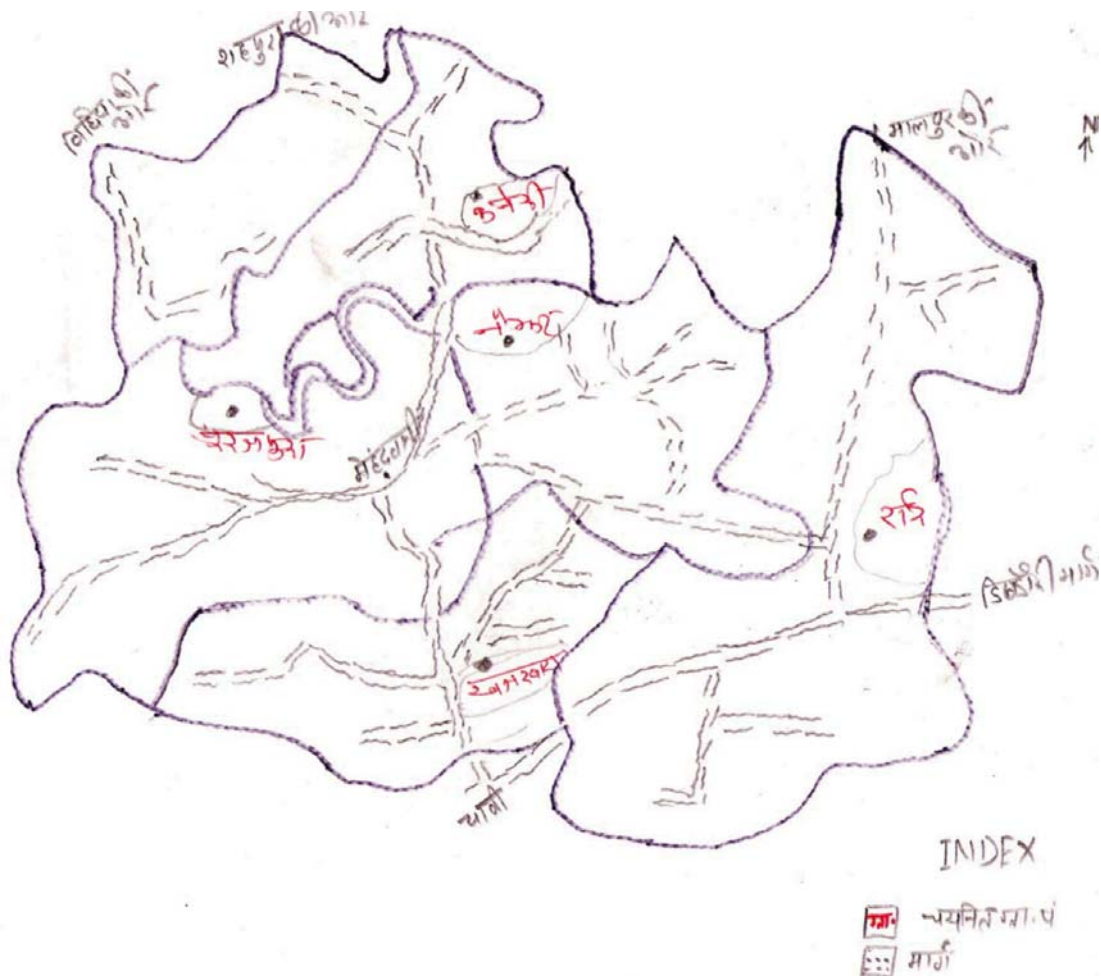
According to the women representatives in Raee Gram Panchayat , they have accepted the fact that they have not elected the elections with their will but due to the reserved quota seats their family members forced them to fight the elections.



# Janpad Panchayat-Mehendawani District-Dindori

## Gram Panchayat-

Surajpura	Surajpura, Paghaniya, Marhi Kacchar
Jharanjar	Jarha Najahar, Khanada
Kaneri Mal	Kaneri
Khajar Mal	Khajar Bara, Suad Gaon
Raee	Raee





### 3.12 Shahpura Block

Shahpura is not only the Janpad Panchayat but is also the Tehsil of Dindori District. There are 17 Janpad members in about 69 Gram Panchayats in Shahpura block. . The Gram Panchayats covered in Mehendawani block are:

Sr. No	Name of the Gram Panchayat	Name of the Villages Covered under Gram	Total Population	Name of the Sarpanch
1.	Bicihiya	Bicihiya	2485	Smt. Galduo Bai
2.	Mohani Nala	MohaniNala, Saraswahi, Umariya	1950	Shri. Mahesh
3.	Goraiya Mal	Goraiya Mal, Samnapur, Shakti Mutoor	1787	Smt. Gomti Bai
4.	Karondhi	Karondhi Mal	1627	Shri. Baisakho Banravi
5.	Manikpur	Manikpur	1247	Smt. Shashi Prabha

Source- Primary Data Collection

In each of the Gram Panchayat covered, the number of Gram Panchayat members covered were:

- In Bicihiya Gram Panchayat- 6 Male Members and 5 Female members.
- In Salhedanda Gram Panchayat- 10 Male members & 1 Female Members
- In Goraiya Mal Gram Panchayat- 3 Male members and 9 Female members.
- In Karondhi Gram Panchayat- 7 Male members & 4 Female members
- In Manikpur Gram Panchayat- 7 male mebers & 4 Female members

Gram Panchayat Karondhi was found the most awared panchayat wherein the government schemes are running effectively and participatory and the community are collective.

# Janpad Panchayat- Shahpura District- Dindori

## Gram Panchayat

Bichiya	Bichiya
Mohini Nala	Mohini Nala, Saraswahi
Giraiya Mal	Goriya Mal , Samnapur , Shakti Mutoor
Karondhi	Karondhi Mal
Manikpur	Manikpur





### 3.13 Karanjiya Block

Karanjiya block is situated on South- East from Dindori and is having 42 Gram Panchayats. The Gram Panchayats covered in Karanjiya block are:

Sr. No	Name of the Gram Panchayat	Name of the Villages Covered under Gram	Total Population	Name of the Sarpanch
1.	Bondar	Bondar, Bargaon	1487	Shri. Jivan Singh Pandro
2.	Kiragi	Kiragi, Saraitola	1547	Shri. Devendra Singh
3.	Senguda	Senguda, Sareya	2084	Smt. Parvati Maravi
4.	Sadwachapar	Sadwachapar	1365	Smt. Kusum Kali
5.	Thapagayara	Thapagayara, Nimtola, Duomohani, Huyuchaki	1340	Shri. Karan Singh Maravi

Source- Primary Data Collection

In each of the Gram Panchayat covered, the number of Gram Panchayat members covered were:

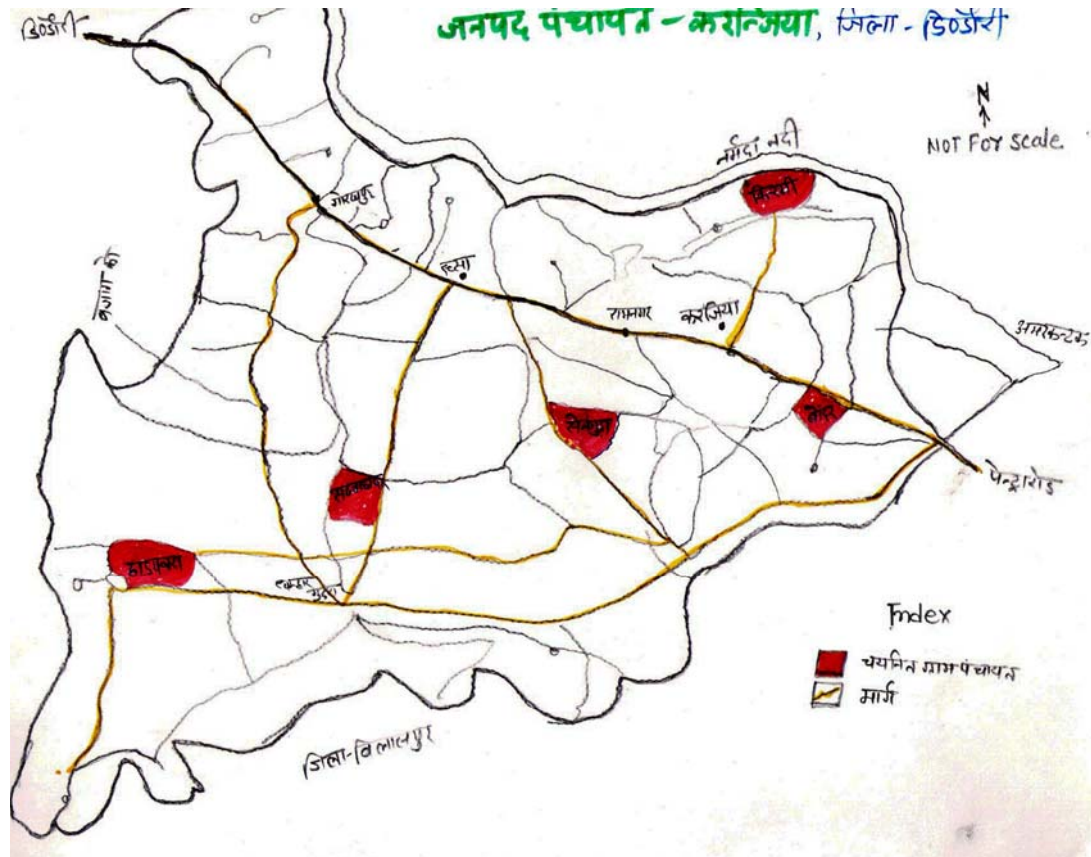
- In Bondar Gram Panchayat- 9 Male Members and 4 Female members.
- In Kiragi Gram Panchayat- 8 Male members & 4 Female Members
- In Senguda Gram Panchayat- 8 Male members and 3 Female members.
- In Sadwachapar Gram Panchayat- 6 Male members & 5 Female members

In Thapagayara Gram Panchayat- 8 male members & 3 Female members Thapagayara Gram Panchayat is on the border line of Madhya Pradesh and Chattisgarh and the people are more influenced by Chattisgarh and all the villages covered are forest villages.

# Janpad Panchayat – Karanjiya District – Dindori

## Gram Panchayats:

Bondar	Bondar , Bargaon
Kiragi	Kiragi, Saraitola
Senguda	Senguda , Sareya
Sadwachapar	Sadwachapar
Thapagayara	Thapagayara , Nimtola , Duomohani , Huyuchaki



### 3.14 Amarpur Block

Amarpur block is situated towards South from Dindori at about 35 kms from district headquarters. There are 42 Gram Panchayats in which there are 102 villages located. The Gram Panchayats covered in Amarpur block are:

Sr. No	Name of the Gram Panchayat	Name of the Villages Covered under Gram	Total Population	Name of the Sarpanch
1.	Bhaisawahi	Bhaisawahi, Chargaon, Sakka Rayt	1448	Shri. Arvind Sadaya
2.	Jhilmila	Jhilmila, Karanpura, Pathariya	1458	Smt. Ansuhiya Bai
3.	Aaloni	Aaloni, Samnapur	1406	Shri. Bal Kishan
4.	Jalagaon	Jalegaon, Khidgaon, Dosabija	2300	Shri. Rajendra Singh
5.	Manori	Manori, Sarangad	1998	Shri. Jagat Singh

Source- Primary Data Collection

In each of the Gram Panchayat covered, the number of Gram Panchayat members covered were:

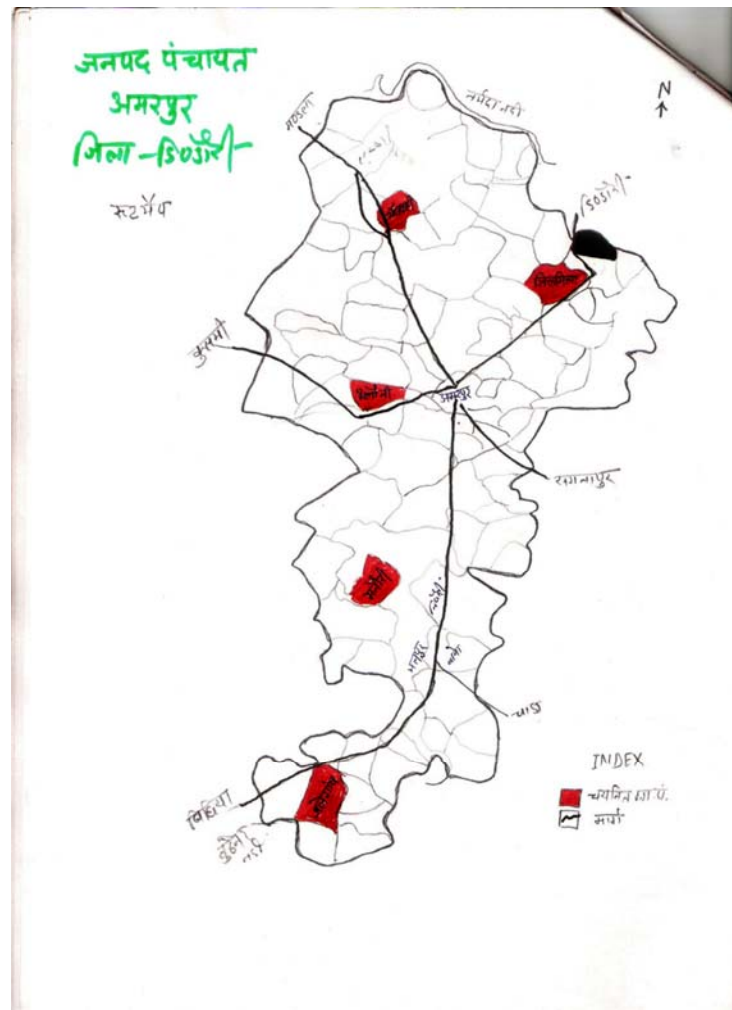
- In Bhaisawahi Gram Panchayat- 7 Male Members and 4 Female members.
- In Jhilmila Gram Panchayat- 8 Male members & 5 Female Members
- In Aaloni Gram Panchayat- 8 Male members and 3 Female members.
- In Jalagaon Gram Panchayat- 9 Male members & 1 Female members
- In Manori Gram Panchayat- 7 male members & 3 Female members.

In Bhaisawahi Gram Panchayat on 26<sup>th</sup> January there is a Maha Sabha organized for Akhil Bhartiya Gondawana, wherein tribals from far off places come and there are discussions held on their plight and how to preserve and conserve their traditional values and customs as well as their existence.

# Janpad Panchayat- Amarpur District- Dindori

## Gram Panchayat

Bhaisawahi	Bhaisawahi , Chargaon , Sakka Rayt
Jhilmila	Jhilmila , Karanpura , Pathariya
Aaloni	Aaloni , Samnapur
Jalagaon	Jalagaon , Khidgaon , Dosabhiya
Manori	Manori , Sarangad





### 3.14 Samnapur Block

Samnapur block is situated about 22 kms from Dindori headquarters towards South. There are 48 Gram Panchayats in which 12 Janpad members are based.

The Gram Panchayats covered in Samnapur block are:

Sr. No	Name of the Gram Panchayat	Name of the Villages Covered under Gram	Total Population	Name of the Sarpanch
1.	Jhakhimal	Jhaikimal, Keolari	1688	Shri. Bhagat Singh Markam
2.	Sarai	Kikarijhar, Sarai	1265	Shri. Komal Singh Maravi
3.	Mohati	Mohati, Newasa	1628	Smt. Pyari Bai
4.	Ladawani	Gorakhpur, Bhalu Chuha, Ladawani	1250	Shri. Uday Singh Maravi
5.	Kiwada	Poudi, Kiwada	1456	Shri. Ram Ratan

Source- Primary Data Collection

In each of the Gram Panchayat covered, the number of Gram Panchayat members covered were:

- In Jhakhimal Gram Panchayat- 7 Male Members and 4 Female members.
- In Sarai Gram Panchayat- 7 Male members & 4 Female Members
- In Mohati Gram Panchayat- 8 Male members and 3 Female members.
- In Ladawani Gram Panchayat- 8 Male members & 2 Female members
- In Kiwada Gram Panchayat- 9 male members & 2 Female members.

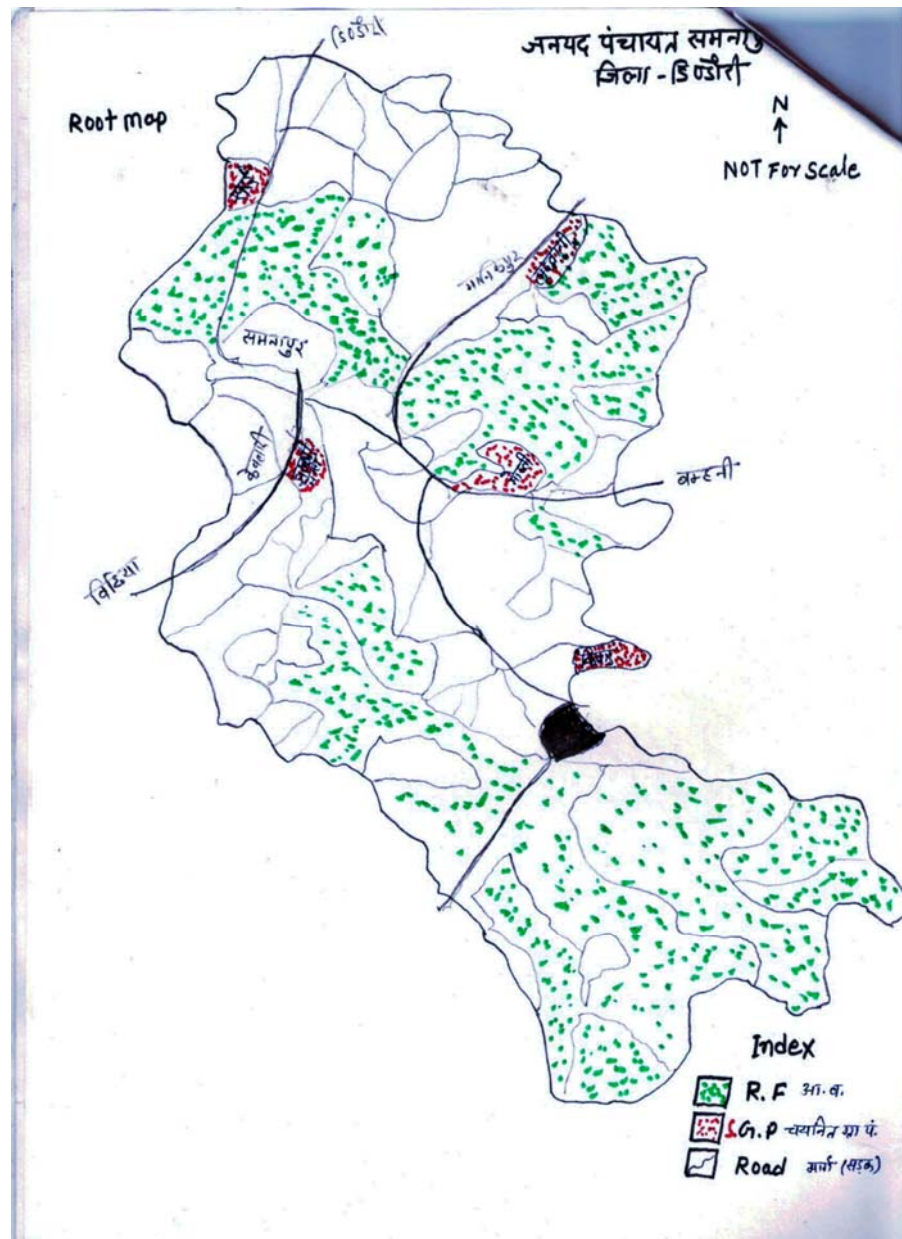
Jhakhimal Gram Panchayat is still living upon their traditional values and norms and community is much more organized as compare to other villges visited. The panchayat is surrounded by forest cover and are dependent upon it for their livelihood support.



# Janpad Panchayat- Samnapur District- Dindori

## Gram Panchayat-

Jahakhimal	Khakhimal, Keolari
Sarai	Sarai, Kikarjhar
Mohati	Mohati, Newasa
Ladawani	Gorakhpur, Bhalu chuha, Ladawani
Kiwada	Poudi, Kiwada



### 3.15 Bajag Block

Bajag block is situated East from Dindori headquarters towards Bilaspur District. Bajag district is covered with thick and dense reserve forest and Baiga & Gond primitive tribes are found wherein there is a special Baiga Project running in this block. The project concentrates on overall development and generation of livelihood of Baigas.

The Gram Panchayats covered in Bajag block are:

Sr. No	Name of the Gram Panchayat	Name of the Villages Covered under Gram	Total Population	Name of the Sarpanch
1.	Ghanoli	Ghanoli, Bagharali Rayt, Bagharali Mal	1340	Shri. Hazari Singh Maravi
2.	Kikara Talaab	Kikara Tallab, Ratna	1860	Shri. Toke Singh Marco
3.	Bilarda Khar	Bilarda Khar, Pathariya	1516	Smt. Sumatra Bai Paraste
4.	Chada Vangram	Chada, Silpidi, Tatar	2544	Shri. Vishnu Singh Batiya
5.	Bondar	Bondar	1100	Smt. Rama Markam

**Source- Primary Data Collection**

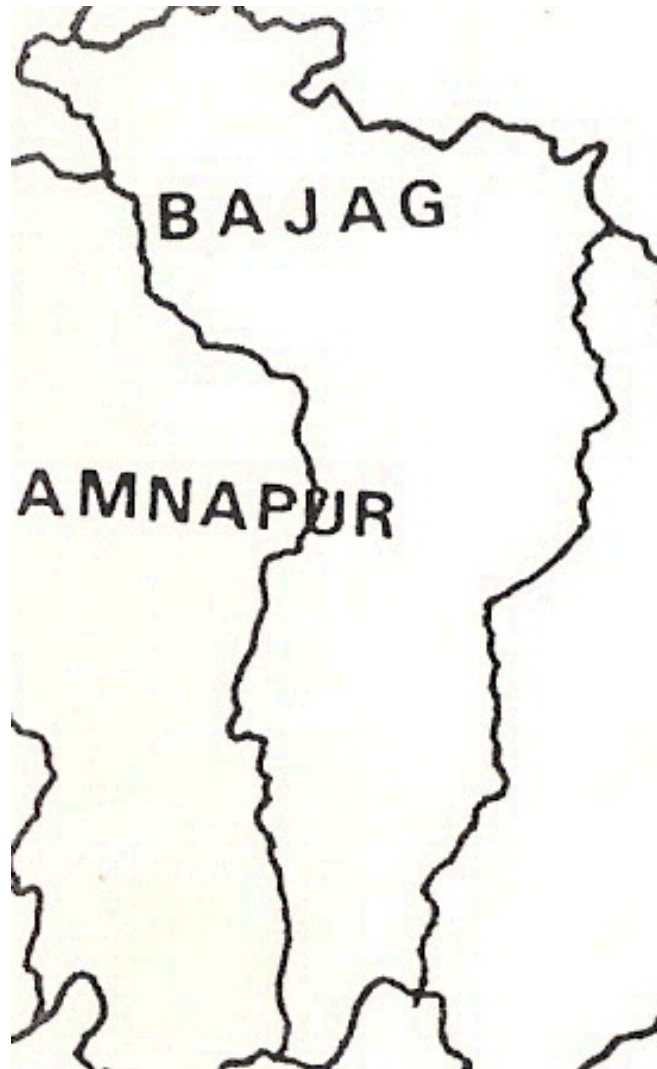
In each of the Gram Panchayat covered, the number of Gram Panchayat members covered were:

- In Ghanoli Gram Panchayat- 10 Male Members and 3 Female members.
- In Kikara Talaab Gram Panchayat- 11 Male members & 2 Female Members
- In Bilarda Khar Gram Panchayat- 8 Male members and 6 Female members.
- In Chada Vangram Gram Panchayat- 7 Male members & 4 Female members
- In Bondar Gram Panchayat- 7 male members & 5 Female members.

# *Janpad Panchayat- Bajag District- Dindori*

## **Gram Panchayat-**

Ghanoli	Ghanoli, Bagharali Rayt, Bagharali Mal
Kikara Talaab	Kikara Tallab, Ratna
Bilarda Khar	Bilarda Khar, Pathariya
Chada Vangram	Chada, Silpidi, Tatar
Bondar	Bondra



### 3.16 Dindori Block

Dindori is situated in almost mid of the Block. All the major offices of government departments are located in the district headquarters.

The Gram Panchayats covered in Dindori block are:

Sr. No	Name of the Gram Panchayat	Name of the Villages Covered under Gram	Total Population	Name of the Sarpanch
1.	Kuda	Batalapur, Kuda	1154	Smt. Gyanvati Maravi
2.	Madhopur	Madhopur, Bhawarkhandi, Aakhdar, Poudi	1179	Smt. Budhiya Bai
3.	Deori	Deori, Mighandi, Bharwahi, Deori Rayt	1892	Shri. Santosh Paraste
4.	Bidarapur	Bidarapur, Khamahi Mal, Khamahi Rayt	1790	Shri. Prahalad Singh
5.	Duhaniya	Duhaniya, Budhawari	2076	Shri. Bhagwat Prasad Maravi

Source- Primary Data Collection

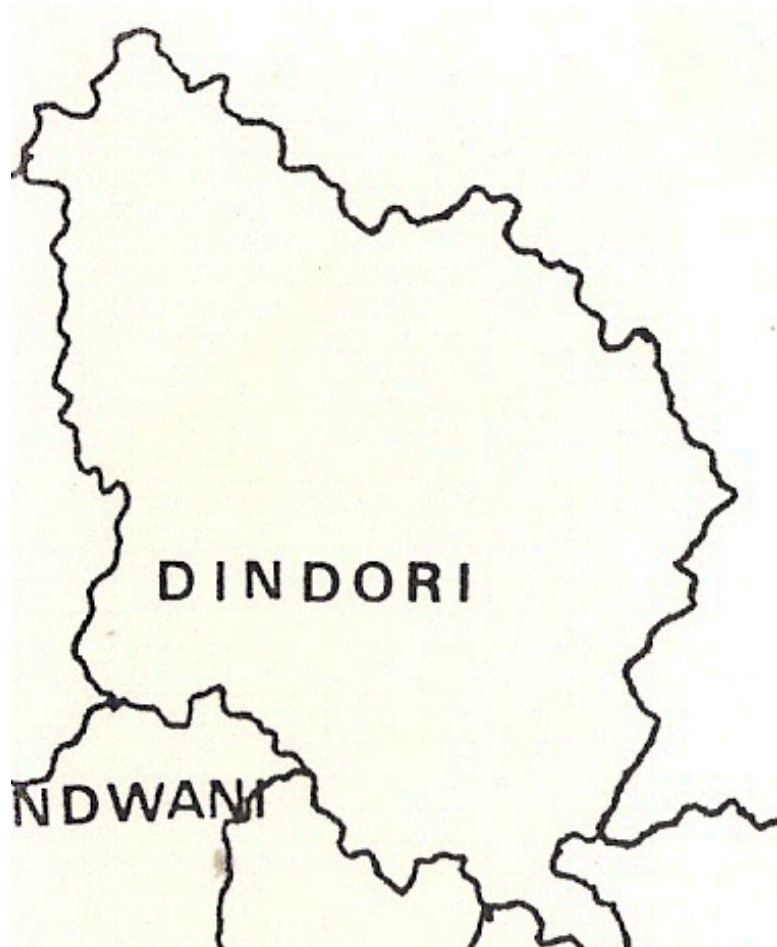
In each of the Gram Panchayat covered, the number of Gram Panchayat members covered were:

- In Kuda Gram Panchayat- 7 Male Members and 5 Female members.
- In Madhopur Gram Panchayat- 8 Male members & 5 Female Members
- In Deori Gram Panchayat- 11 Male members and 3 Female members.
- In Bidarapur Gram Panchayat- 10 Male members & 3 Female members
- In Duhaiya Gram Panchayat- 8 male members & 5 Female members

# *Janpad Panchayat- Dindori District- Dindori*

## Gram Panchayat-

Kuda	Batalarpur, Kuda
Madhopur	Madhopur, Bhawarkhandi, Aakhdar, Poudi
Deori	Deori, Mighandi, Bharwahi, Deori Rayt
Bidarapur	Bidarapur, Khamahi Mal, Khamahi Rayt
Duhaniya	Duhaniya, Budhawari



## Chapter- 4

# Analysis of the Impacts of the Provisions of Panchayats (Extension to the Scheduled Areas) Act, 1996

We are now going to juxtapose the impact of Provisions of the Extension Act and the present position of the Act in nine blocks in Mandla district and seven blocks in Dindori districts of Madhya Pradesh. For this purpose we have collected data from 131 villages located in 45 Gram Panchayats in Mandla district and about 80 villages located in 35 Gram Panchayats in seven blocks in Dindori District. The total respondents are 485 in Mandla district and 385 respondents in Dindori districts i.e. total respondent coverage is 860. We have tried to cover 100% respondent of Sarpanch i.e. 55 Sarpanch, 20% of Gram Panchayat members have been covered in 45 Gram Panchayats in Mandla and 21% coverage of Gram Panchayat members in seven blocks in Dindori district as respondents for this study. We have also collected informations from government officials, members of traditional tribal panchayati structure as well as ex-gram panchayat members. The analysis of the respondents on each issue covered under Provisions of the Extension Act, 1996 in Mandla and Dindori is as explained below;

### **4.1 A State Legislation on the Panchayats that may be made shall be in consonance with the customary laws, social and religious practices and traditional management practices of community resources.**

The tribals were spread over in most parts of the different sub-divisions of earlier state which has become the state of Madhya Pradesh in 1956 (these were – Central Provinces, Berar regions, Bhopal state, Vindhya

Pradesh and Sironj Sub- division). Of all these sub-divisions, most of the tribal areas were found in the Central Provinces and Berar regions where the beginning of panchayat system was made in 1920 through the *local-Self Government Act*. The provisions of application of the 73<sup>rd</sup> Amendment Act to the Schedule Areas of Madhya Pradesh came from very few quarters and similar provisions were applied throughout in the State as a whole. The panchayat elections were also held uniformly throughout Madhya Pradesh in June 1994. The state law was finally amended in 1997 to conform to *The provisions of the Panchayat (Extension to the Scheduled Areas) Act, 1996* by which the 73<sup>rd</sup> Constitutional Amendment was extended to these areas with some modifications. On 21st January

Madhya Pradesh government amended the Madhya Pradesh *Panchayati Raj Adhiniyam* (Act), 1993, to rename it as the Madhya Pradesh *Panchayati Raj (Sanshodhan) Adhiniyam*, 2001. The citation of the amended Act substituted the words '*Panchayati Raj* and *Gram Swaraj*' in place of the words '*Panchayati Raj*'. The addition of words '*Gram Swaraj*' in the citation of the amended Act notifies a significant paradigmatic shift in the fundamental principles of governance in Madhya Pradesh.

2001,

In fact, the new system of governance *Gram Swaraj*, enacted by the Madhya Pradesh *Panchayati Raj (Sanshodhan) Adhiniyam* 2001 and operationalised from 26<sup>th</sup> January 2001, is the most significant change and experiment in the system of governance since the adoption of representative parliamentary democracy in India. The operationalisation of *Gram Swaraj* in Madhya Pradesh will herald the beginning of a new system of governance based on 'direct democracy' instead of

indirect representative parliamentary democracy.

Eight standing committees of *Gram Swaraj* have been visualised: Article 7-A of the *Panchayati Raj Evam Gram Swaraj* Act reads, 'The *Gram Sabha* shall for discharging its functions and duties, constitute the following standing committees, namely:

1. *Gram Vikas Samiti* (Village Development Committee)
2. *Saryjanik Sampada Samiti* (Common Resources Committee)
3. *Krishi Samiti* (Agriculture Committee)



4. *Swasthya Samiti* (Health Committee)
5. *Gram Raksha Samiti* (Village Protection Committee)
6. *Adhosanrachna Samiti* (Infrastructure Committee)
7. *Shiksha Samiti* (Education Committee)
8. *Samajik Nyay Samiti* (Social Justice Committee)'

Article 7-D of the *Panchayati Raj Evam Gram Swaraj* Act clearly states 'the powers, functions and duties of the committee shall be such as may be entrusted to it by the *Gram Sabha* from time to time. Every committee shall be responsible and accountable to the *Gram Sabha* and shall work under its control and supervision.'

#### **4.2 A village shall ordinarily consist of a habitation or a group of habitations or hamlets comprising a community and managing its affairs in accordance with traditions and customs.**

In both the districts, there are gram sabha comprising of people who are living in the same villages divided into different hamlets. Mostly, there is a strong composition of traditional tribal panchayat institutions comprising of "mukkadam" and "patel" and representatives of old persons. The traditional institution in the tribal communities are very strong even at the present time because their social & cultural issues are being discussed only among them and related social disputes handled carefully where the decisions are harsh & final. But in both the districts their own system is applicable in the villages comprising of community, who are managing its affairs in accordance with traditions and customs.

#### **4.3 Every village shall have a Gram Sabha consisting of persons whose names are included in the electoral rolls for the Panchayat at the village level.**

#### **Gram Sabha:**

The *Gram Sabha* is the most powerful foundations of decentralised governance by ensuring elected representatives Who are directly and regularly accountable to the people. The aim of the Government of Madhya Pradesh has been to strengthen the Gram Sabha by introducing favourable policy changes. However, the Gram Sabhas are yet to become





operational entities and to do justice to their potential for making the Panchayati Raj system truly self-governed and a bottom-up structure.

Some of the key features of the Panchayati Raj system in accordance to the PESA Act in relation to Gram Sabhas are as follows:

- The quorum for a Gram Sabha meeting remains one tenth, but after the Amendment of Article 6 of the Act, it is essential to have one-third of the quorum as women members.
- The Gram Sabha will work as a supervisory body which will audit and regulate the functioning of Gram Panchayats.
- Recommendations in the Gram Sabha meetings will be binding on the Gram Panchayat functioning.
- The Gram Sabha will approve the budget as well as auditing expenditure up to three lakhs.
- The Panchayat Karmi (Gram Panchayats Secretary appointed by the Gram Panchayats but drawing salary from the state government) will be removed from his/her post only if the Gram Sabha approves it.
- All the villages with in a Gram Panchayat will have separate Gram Sabhas.
- The Gram Sabha will have the right to recall the Sarpanch after two and a half years of commencement of his/her tenure.

The key roles entrusted to the Gram Sabha are micro planning, community & Social auditing of Gram Panchayat day to day functioning, ratification of Gram Panchayat accounts & its balance sheets, identification and approval of beneficiaries list as well as and supervisory and regulatory functions.

#### 4.3 A- Assessment of the functioning of Gram Sabhas

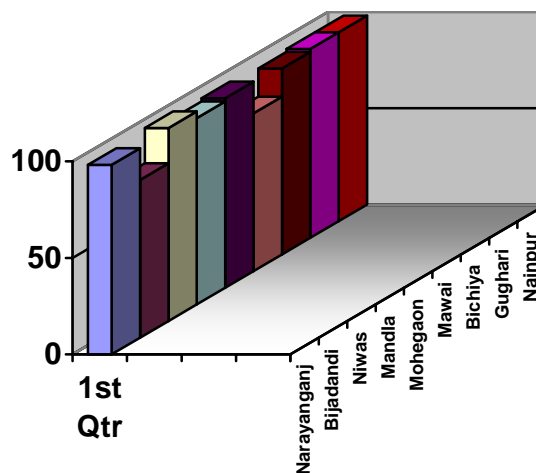
The following indicators were chosen for assessing the prevailing situation in the field:

- Participation and level of awareness of the Gram Sabha
- Issues of discussion and the process of decision-making
- Pattern of leadership
- Capacity of *Gram Sabhas*

- Transparency and accountability of the three tiers PRIs(GP, JP and ZP) in the *Gram Sabha*

If we try to look at the conduction of Gram Sabha in the selected Gram Panchayats;

*(i) Conduction of Gram Sabha in all the nine Blocks of Mandla District.*



**Figure - 2 Conduction of gram Sabha in all nine blocks of Mandla districts**

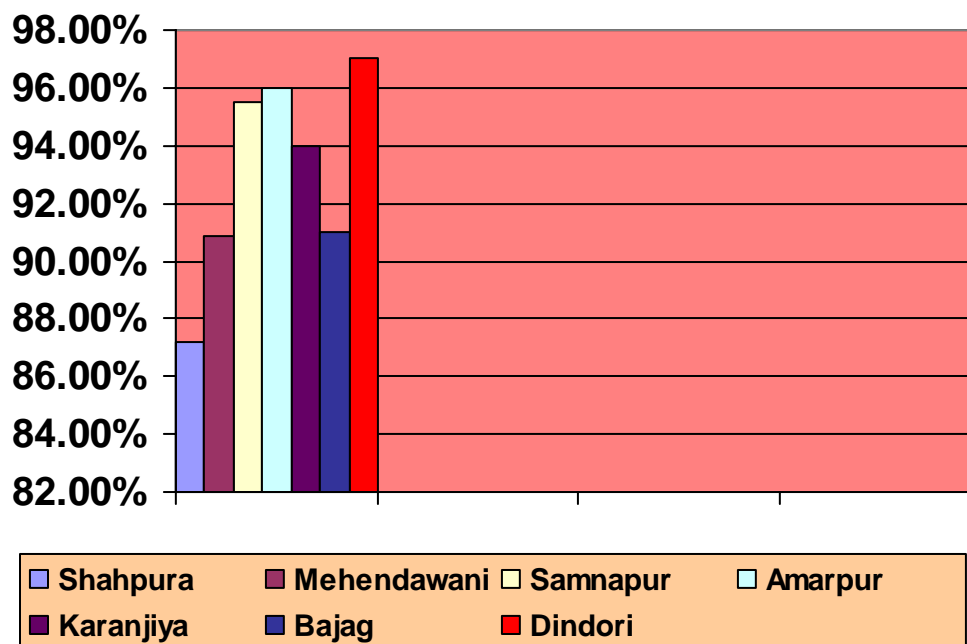
Source- Primary Data Collection

Though the data shows that the gram sabha is being conducted on regular basis, but fact says that quorum is actually not met. Secondly, this is also revealed that in most of the Gram Sabha, the signatures are taken from their houses even of the concerned members.



**Photograph of Gram Sabha being conducted**

If we look at the conditions of conduction of gram sabha in Dindori; the condition is also similar, but the process which is actually involved in conduction is still missing.

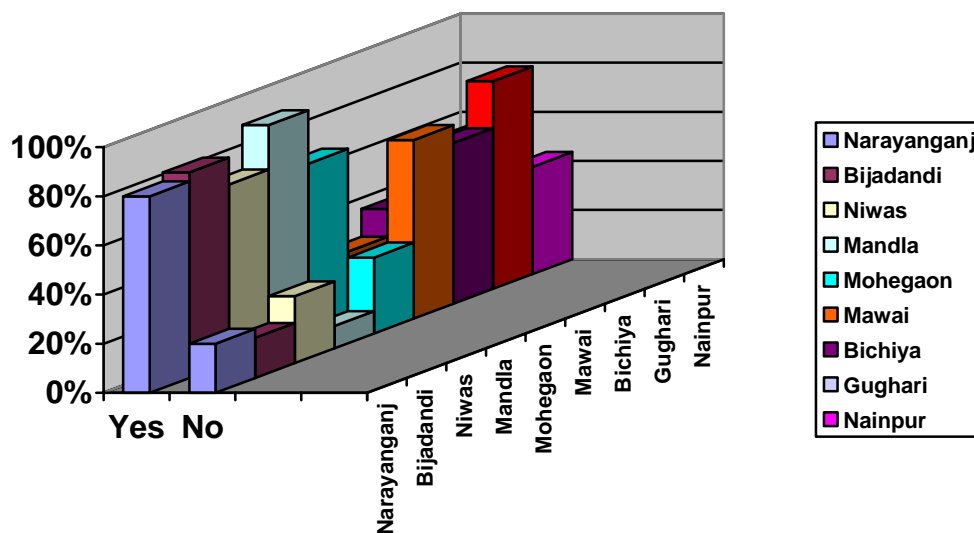


**Figure No. 3- Conduction of Gram Sabha in Dindori District**  
 Source- Primary Data Collection

The gram sabha is organized regularly especially on four such days which is selected & recommended compulsory by the State Government i.e. on 26<sup>th</sup> January, 15<sup>th</sup> August, 02<sup>nd</sup> October etc. In rest of the months however only few people gather to do the formalities, especially those people, whose work is pending and are seeking few opportunity from the government schemes. Thus, in actual sense the gram sabha is conducted only two to three times on an average wherein, the actual quorum is met.

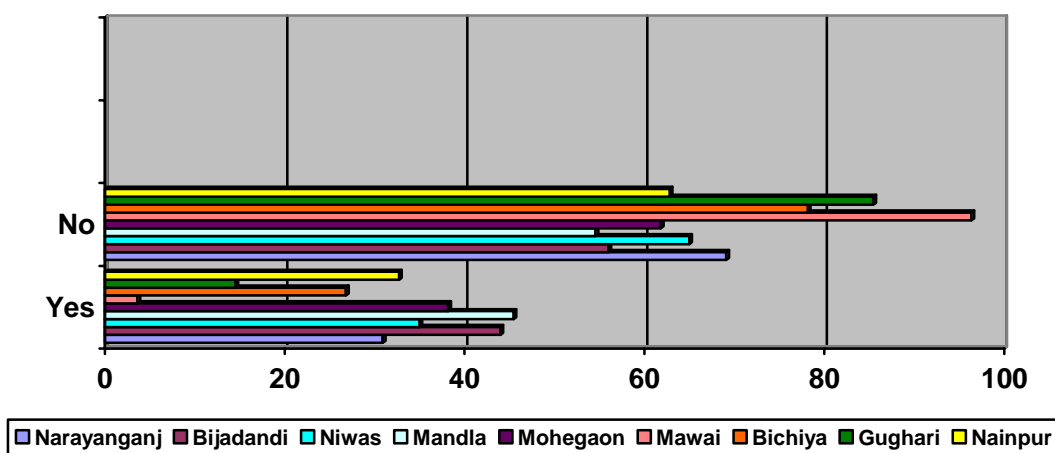
### 4.3 B- Quorum and Participation at Gram Sabha

As per the rules of conduction of Gram Sabha & its quorum, If we look at the quorum met in the gram sabha and interestingly compare the answer, whether how much of the quorum is required for the conduction of a gram sabha, then the answers are ironically different; which can be shown in the chart below Whether the Quorum is achieved in the Gram Sabha



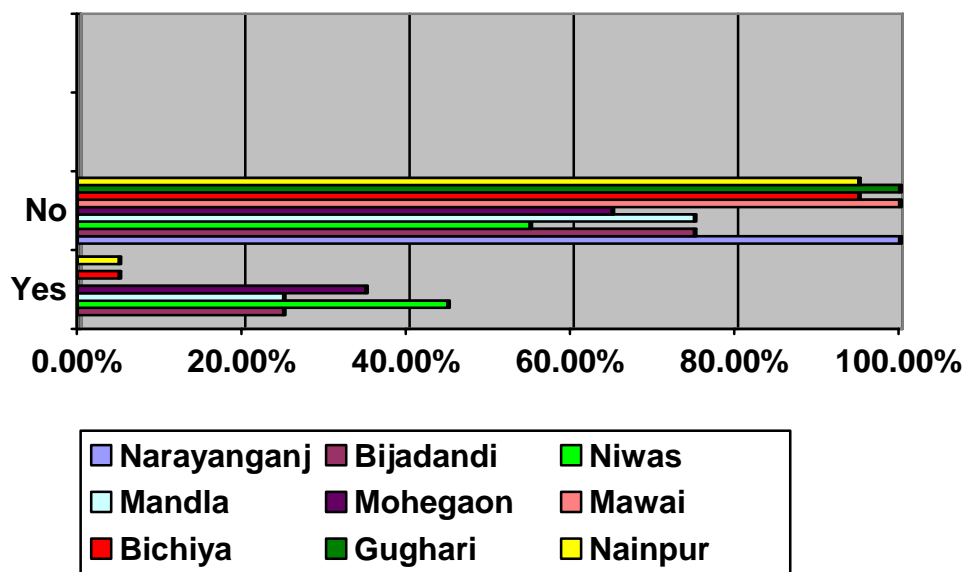
**Figure No- 4- Depicting Quorum of the Gram Sabha in Mandla district**  
 Source- Primary Data Collection

We can clearly look into the data which states that the quorum is reached in each of the gram sabha conducted in the villages, but if asked whether how much of percentage is required to reach the quorum , the answer of the male respondent is;



**Figure No- 5- Graph showing the male responding to the question, that how much percentage is required to meet the quorum of the Gram Sabha**  
 Source- Primary Data Collection

Interestingly, the women respondent said;



**Figure No- 6- Graph showing the female responding to the question, that how much percentage is required to meet the quorum of the Gram Sabha**

Source- Primary Data Collection

100% of women respondent in Narayanganj Block has responded negatively, that they have no knowledge on what percentage of voter population is actually required to complete the quorum. Whereas, the maximum women respondent said positively as they knew that how much of participation is required to meet the quorum, is from Niwas block.

Field level experiences suggests that most of the *Gram Panchayats* held only mandatory *Gram Sabha* meetings once in every three month. The date of these mandatory meetings is already decided by the state & district administration while the agenda mainly revolves around a review of government development schemes. The agenda of the meeting is lengthy and time consuming, pre excluding discussions of any other issues (not included in the government agenda).

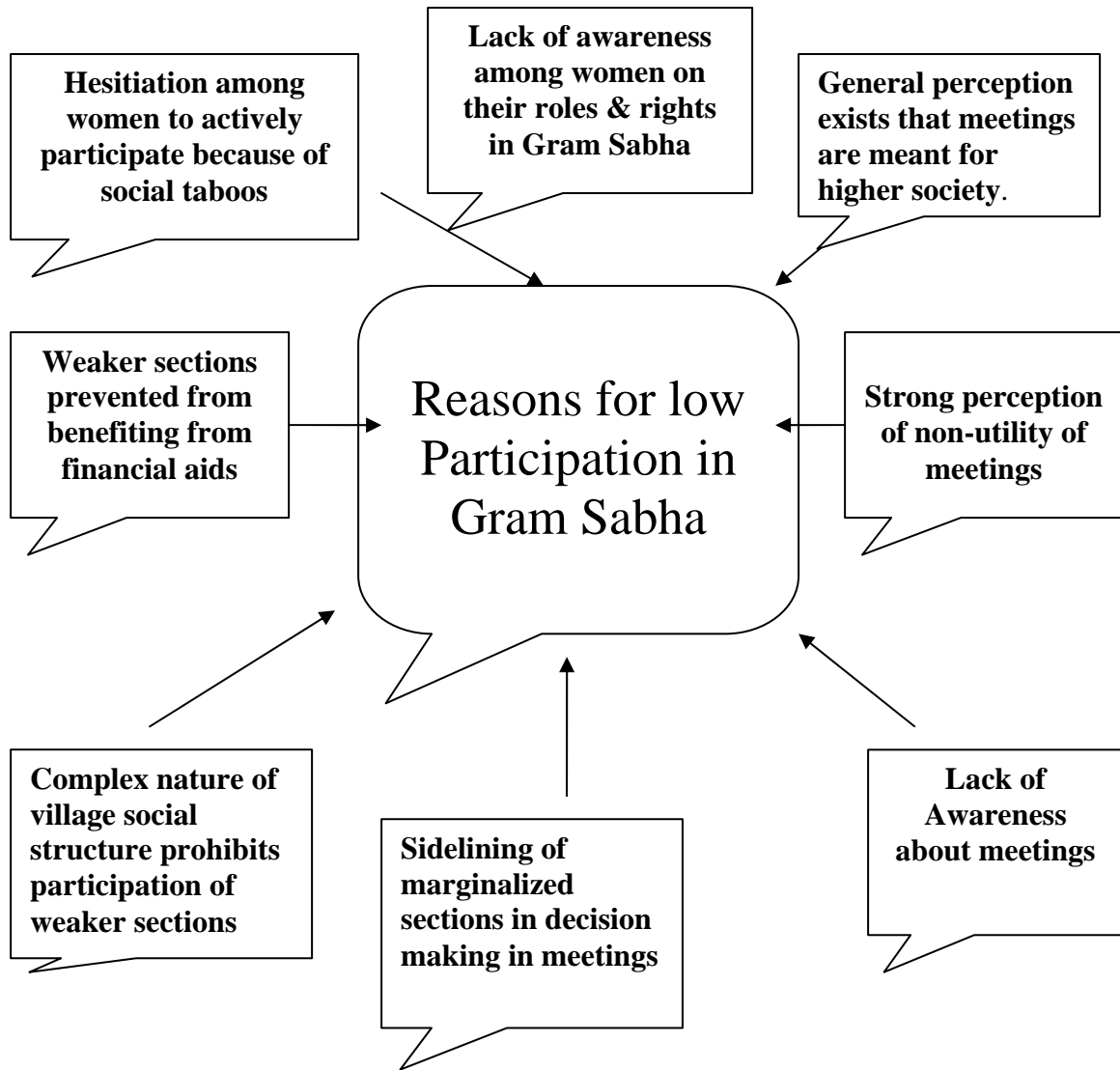
In the picture given below, it is clearly showing that how much of participation is made in the gram sabha and the number of women representation.



**Photograph showing the Conduction of Gram Sabha in Dindori District**

Also the reasons for low participation is;

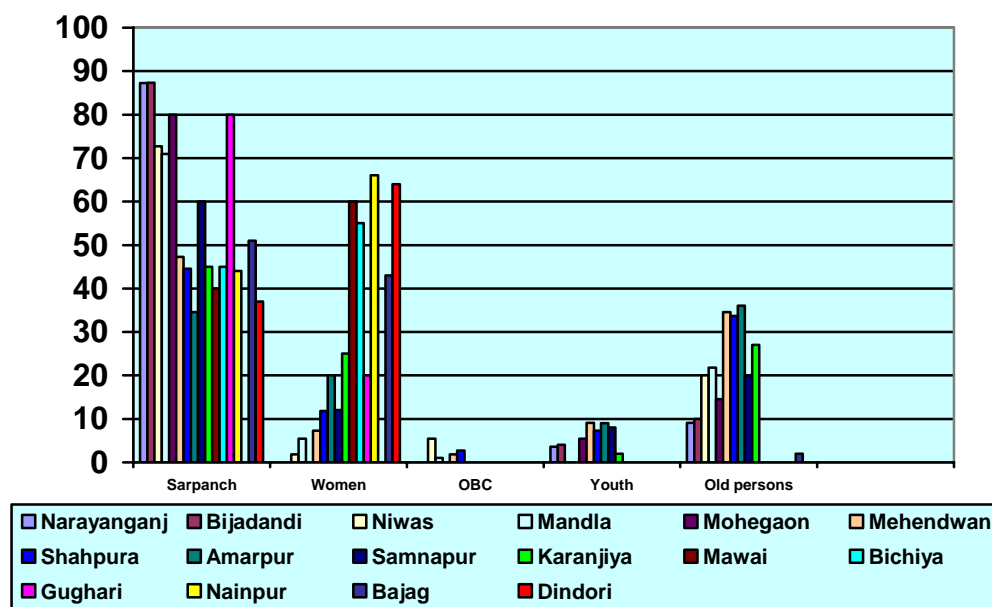
- Inconvenient meeting venue
- Either *Munadi* not performed or misleading content of *Munadi*
- Strong perception of the non-utility of meetings
- Lack of awareness about meetings
- Lack of awareness amongst women about their role and rights in *Gram Sabha*
- Sidelineing of marginalized sections in decision-making
- Complex nature of village social structure prohibits participation of the weaker sections
- Weaker sections prevented from benefiting the financial aids
- Hesitation among women to actively participate because of social taboos



**Table No - Reasons for low participation in Gram Sabha**

### **4.3 C- Who initiates the Gram Sabha:**

To look at the participation trends & its decision making process, the various questions were placed in front i.e when asked that during the conduction of gram sabha , who is the person who initiates this process; the respondents analysis in percentages:



**Figure No- 7- Graph showing that who initiates the Gram Sabha**  
 Source- Primary Data Collection

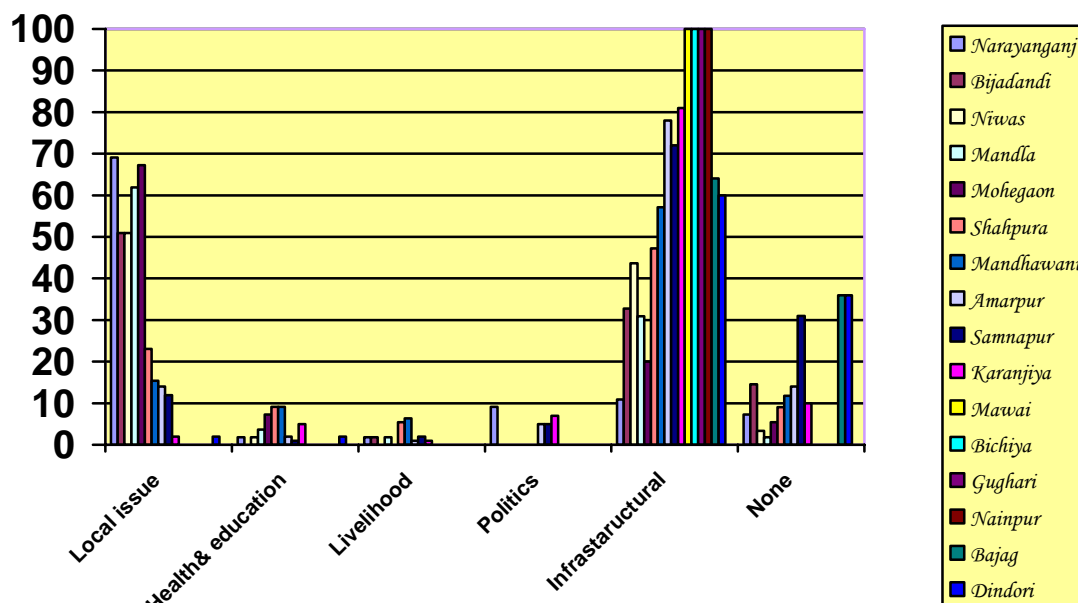
This clearly depicts that on an average, Sarpanch is the most dominating person and usually initiates the process of gram sabha. The *Sarpanch* and other influential *Gram Panchayat* members dominate the often irregular and scantily attended *Gram Sabha* meetings. The common people possess little awareness about its functioning. Amongst those interviewed, most showed little interest in the *Gram Sabha*'s functioning and mentioned issues such as inclusion of their names in various beneficiaries list and getting employment as a labourer in *Panchayat* construction activities, as reasons for attending the meetings. An astounding lack of awareness among the people on its importance & also about *Gram Sabha* as a self-governing body was observed.

### 4.3 D- Questions raised during the Gram Sabha

This was very important aspect to know, that after attaining “ Tribal Self Rule”, whether the question of preserving their customs & traditions and the effectiveness of making decisions on the tribal issues , are actually



discussed in their gram sabha or not. When we raised the queries regarding the key issues discussed during the gram sabha organized at village level, it came as:



**Figure No- 8- Graph showing that what are the key issues raised in the the Gram Sabha**

Source- Primary Data Collection

The table clearly highlights that out of the common issues of discussions related with health & education, livelihoods, infrastructure, local issues and politics etc., politics is discussed at lowest degree as compare to the issues of infrastructural development and local issues. The local issues is more or less related to various government schemes being implemented in the villages and the discussions is related with queries such as who are the beneficiaries as well as deserving beneficiaries. Hence discussions with such questions related with development as a whole especially in tribal perspective was almost nil, when asked in depth the local issues did not cover the preservations as well as control of natural resources and the other key roles and responsibilities played by the Gram Sabha under the Extension of the Provisions Act, 1996. When asked the similar question to women respondents, the analysis is same as compare to overall

respondents. The women also felt that the issues of infrastructural development such as construction works related to cement, bricks & sand etc. are discussed more and such decisions taken upon the gram sabha level. How do they reach at the consensus on various issues raised in gram sabhas.

As we had seen already that there are few such issues which takes its priority in each of the blocks at Mandla as well as Dindori districts and are most common and effective in nature. Now, as we are trying to analyse the questions related to? how do the gram sabha reach to the consensus level among various issues raised at the gram sabha. The survey questions & data analysis properly revealed that during the conduction of gram sabha, the concensus is achieved, which is shown below;

S r r N o	Particulars	Nara yan ganj	Bijad andi	Ni wa s	Ma ndl a	Mo heg aon	Meh end wani	Sh ahp ura	A ma rpu r	Sa mn apu r	Kara njiy a	Mawa i	Bichi ya	Gu gha ri	Nai np ur	Baj ag	Di nd ori
1	With detailed discussions	25.45	41.82	1.81	2.84	20	12.72	12.72	4	16	5.45						
2	People's consensus	27.27	41.81	54.54	25.16	21.88	16.36	34.54	21	21	23.62	7	7				4
3	Decision during Gram Sabha	24.10	9.09	3.19	43.63	54.55	30.90	41.81	29	9	30.92	20	15	20	51	18	29
4	Sarpanch or members consensus	18.18	7.28	1.81	7.27	3.63	10.90	10.93	10	2	8	2	2	38	2		4
5	Can't comment	Nil	Nil	3.35	1.81	Nil	29.10	Nil	34	52	32	71	76	42	47	82	64

**Source- Primary Data Collection**

The table clearly states that on the questions on how the consensus is achieved seems to be superficial as it dilutes the overall theme by many such options. However there is a possibility that the effectivity of gram sabha and the strength of community is not recognized properly. Hence, the analysis shows that there is variety of answers and thus shows the

ambiguity in the whole process of gram sabha. The women respondents were also confused as about 25% of women respondent did not have enough knowledge on this issue and rest of the women respondents was again divided into different categories.

The general feeling amongst villagers, since they are not consulted in drawing up the *Gram Sabha* agenda, was a sense of apathy in their involvement in its affairs.

#### **4.3 E- Women's Participation and their role in Gram Sabha**

The process of socialisation clearly demarcates spaces as private for a female, public for a male. Thus, when women cross over their traditionally assigned private space and take on leadership roles in the public realm, hostile attitudes take various forms. The widespread view in the community is that women are neither capable nor interested in attending *Gram Sabha* and *Panchayat* meetings. Moreover, women are portrayed as submissive. They are not meant to be active and outspoken, particularly in the presence of men and elders. Though the *Panchayati Raj* institutions are based on democratic values and equality, where any attempt by a woman to go against male dominance results in usurping of their power.



**Picture of Women Gram Panchayat Members of Dindori District**

Few of the key findings are as follows however, the larger picture is still not very encouraging and the women elected representatives are often elected due to their husband's status. The decision to fight elections is mainly taken by male members in a family already enjoying political power or with a political background. There are very few instances where women got self-motivated to contest the elections. In a few instances, the village community or *Gram Sabha had* persuaded such women who had leadership potential to stand for election. Infact influential and powerful men choose those women who could be manipulated to serve their interests. This picture clearly highlights the survey findings on the role played by women in gram sabha meetings held in their villages;

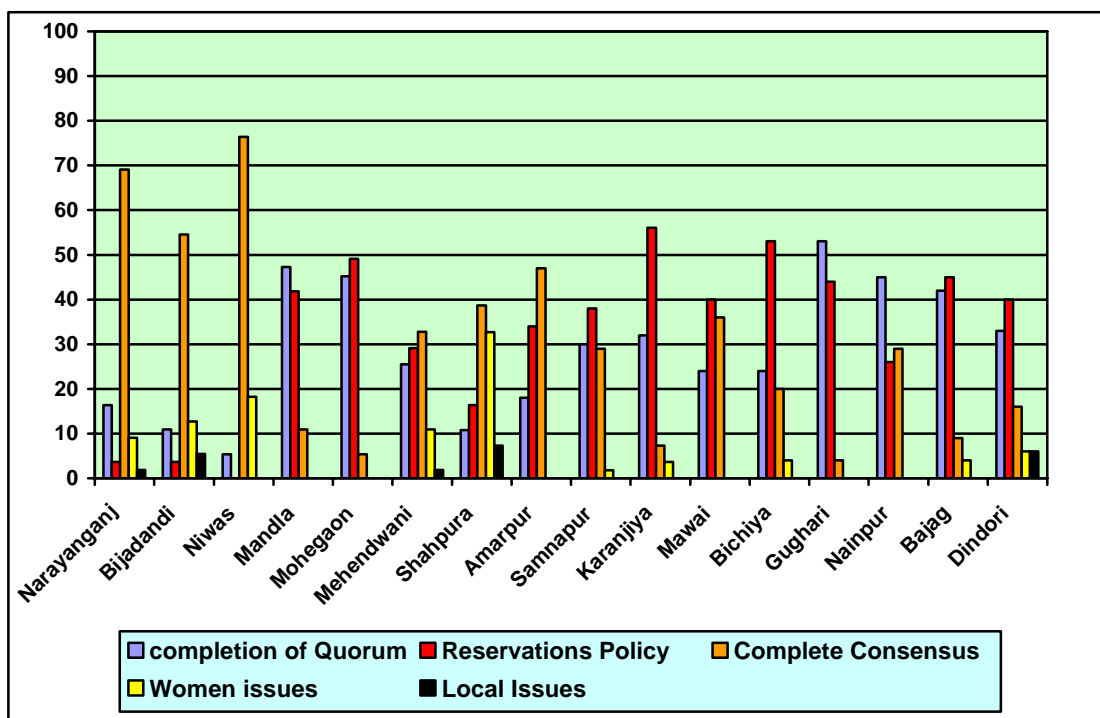


Figure No- 9- Graph showing the role of women in percentage in the the Gram Sabha  
Source- Primary Data Collection

From the above depicted chart, the findings shows that in all the developmental blocks role of women is more confined to meet the

consensus in the meetings and the least shows that they are not involved in the decision making process on local issues of the concerned villages.

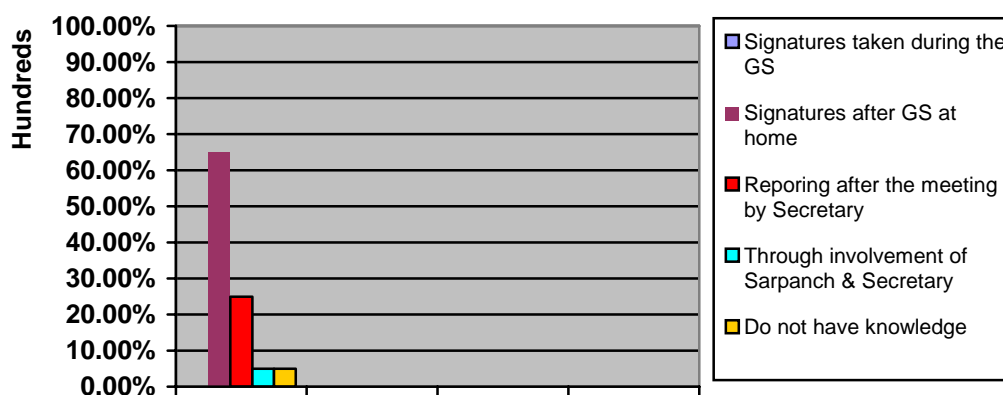


**Picture of Gond Tribal Women of Mandla District**

The findings also shows in Mandla, Mohegaon, Mehendawani and Shahpura, due to the reservation policy, the women representation is involved and actually not due to their own decisions to involve either in competing for elections or their involvement in gram sabha. There was another interesting question asked whether the community feels that the women's involvement is required in the gram sabha, the findings came that mostly, 94% of people said that it is required but the roles are yet to be decided and women involvement in decision making process is negligible even when they are sarpanch of their concerned gram panchayat.

#### **4.3 F- The process of maintenance of village records on the decided issues in gram sabha**

The process involved in conduction of gram sabha is equally important and as we have seen the findings on who initiates the meetings, which are the key issues and who plays the key role in facilitating the gram sabha. The decisions taken in the gram sabha are maintained by the Secretary of the concerned villages in their respective gram panchayat. The records are maintained in village registers and account books by the Secretary. The key finding on what are the process involved in maintenance of decision made at the meetings is;



**Figure No- 10- Graph showing the process involved in maintenance of records in the Gram Sabha**

Source- Primary Data Collection

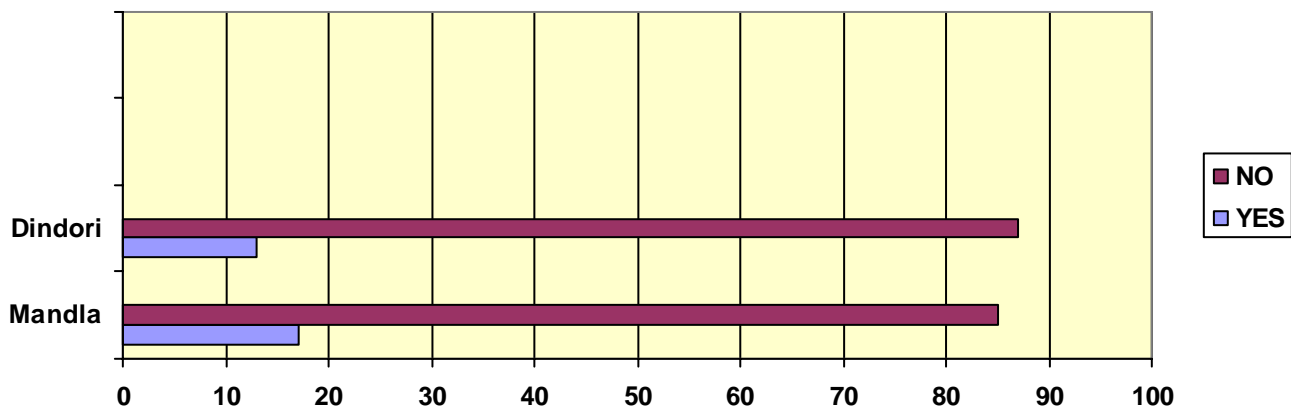
This picture clearly depicts that the signatures are taken on the proposal made and process is mostly initiated by Sarpanch and Secretary after the conduction of gram sabha meetings.

Most of the respondents said that the Secretary plays an important role in maintenance of financial records mostly of government schemes but the social & cultural issues are still controlled by the traditional institutions of Tribals, which are unrecorded.

### **4.3 G -Knowhow of the Provisions of the Extension Act, 1996**

It was very important for the Research study to find out the ground reality that till what extend does the tribal people of these two districts have knowledge on the existence of this Act? The findings trend and its

grassroot reality had shown its limitations, which is shocking. In spite of the constitutional provisions which makes PESA Act a pathbreaking Act which not only attempts to empower the *Gram Sabha* but also respects the cultural and traditional customs of tribal communities. But when asked that does the tribals know whether there is an act on “tribal self rule”



**Figure No- 11- Graph showing the percentage of people having knowhow of the PESA Act in both the districts**

Source- Primary Data Collection

which has been implemented since ten years, the findings came; The finding states that the existence of any such Act as PESA or “Tribal Self Rule” is having its negligible presence in the tribal district of Madhya Pradesh. *The next question placed was that whether they have heard or get the knowledge on Provisions of the Extension Act, 1996, the findings revealed that almost 95 % of the respondents said “No” they did not know the presence of any such Act in their areas or respective district.* When the question was placed that when did they hear about this Act, about 95% of the people said they have yet not heard about the Act, 4% respondent agreed that they have heard from Voluntary Organisations and 2% from electronic media. **The findings** of those respondents who said that they have know how of this Act, that what are the rights given to tribals under this Act, the findings are;

- 94% of the tribal people who said “yes” they have the knowhow replied that they are not aware of the facts that what sort of rights are inculcated in this Act for the overall development of tribals.
- 1.81% of the people respond as to prepare village development plans.
- 3.63% of the people said to prioitise the on going government schemes.
- 2% of the people respond as to execute the ongoing government schemes at the village and Gram Panchayat level.

#### 4.4 Every Gram Sabha shall be competent to safeguard and preserve the traditions and customs of the people, their cultural identity, community resources and the customary mode of dispute resolutions.

In both the districts, each of the villages are competent to safeguard their traditions and culture of the tribal people, which is more dominant by their old traditional institutions, wherein the social issues are more dominating in nature. The finding shows that;

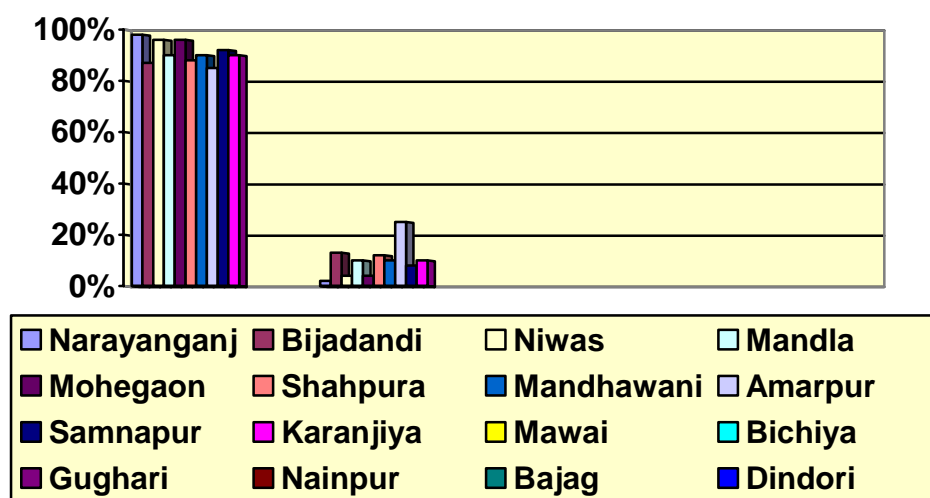


Figure No- 12- Graph showing that the traditional institutions are more dominating in preserving their culture and traditions as compare to Gram Panchayat  
Source- Primary Data Collection



Thus, PESA Act will remain merely a good intention on paper unless deliberate efforts are made to operationalise various provisions of the Act.



**Photograph of a folk dance of Gond tribal community**

The existing contradictions in the overlapping of power and functions of *Gram Sabha* and many government departments need to be sorted out. It may not be an easy process to withdraw power and control from government departments in favour of *Gram Sabhas*.

#### **4.5 Every Gram Sabha shall-**

The outcomes & findings are from each of the roles and responsibility under the provisions of aforesaid Act, given to the Gram Sabha in Mandla and Dindori districts, under this Act.

**4.5-A: Approval of the plans, programmes and projects for social and economic development before such plans , programmes and projects are taken up for implementation by the Gram Panchayat at the village level.**

Yes, with the implementation of National Rural Employment Guarantee Scheme, which has been launched this year, various activities are planned to create local employment in most of the villages, however the

identification of various works, is actually being decided either by the panchayat itself or powerful persons residing in that particular Gram Panchayat. Before NREG scheme, the finding shows that the gram sabha was not so actively involved in the detailed preparation and approval of plans, programmes & projects for social and economic development.

#### 4.5B: The role of Gram Panchayat to be responsible for the identification or selection of beneficiaries under the poverty alliviation and other programmes:

When discussed with the Gram Panchayat regarding the process involved in selection of beneficiaries under BPL, the findings came as;

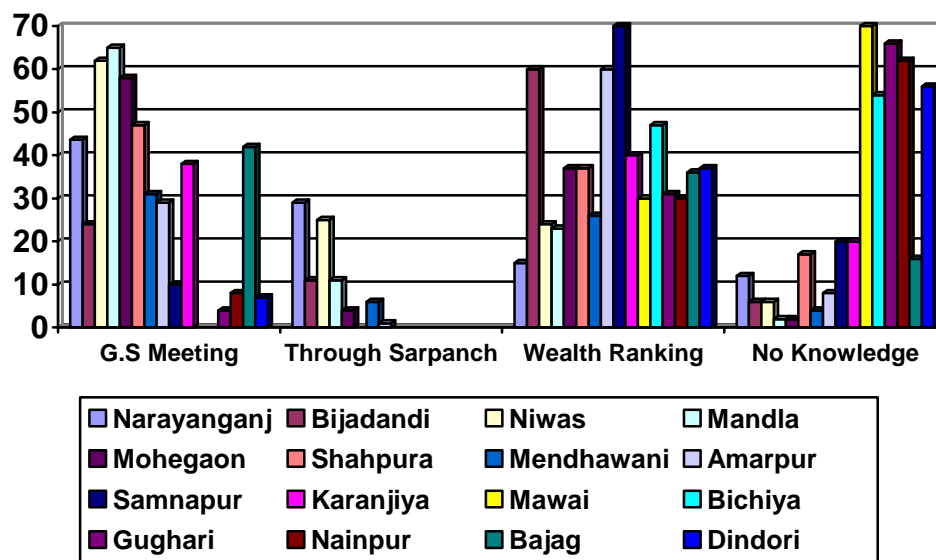


Figure No- 13- Graph showing that the process involved in identification beneficiaries

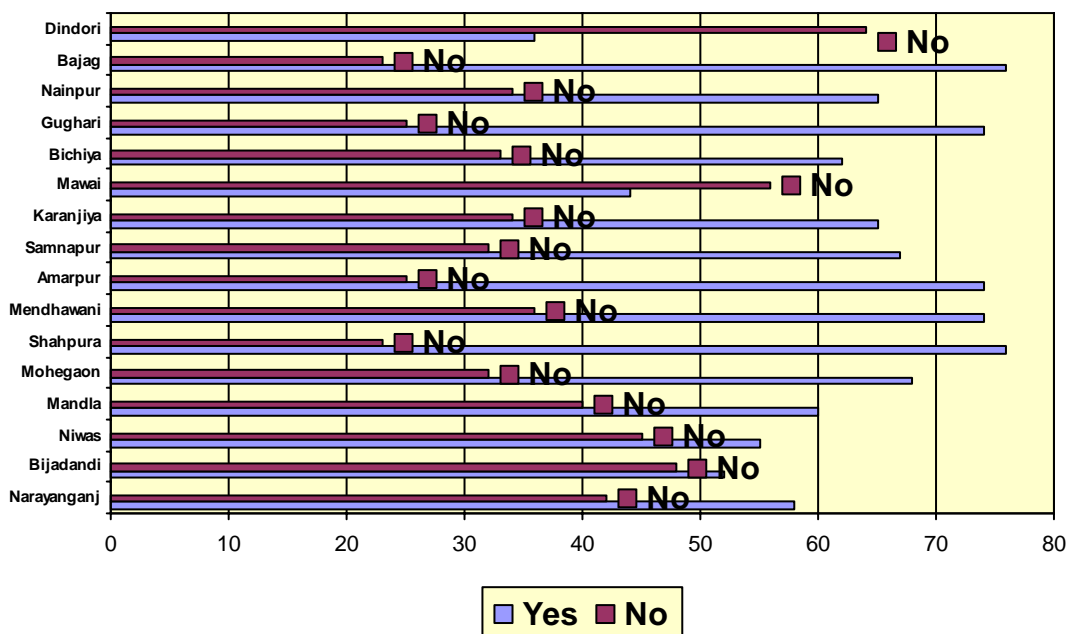
Source- Primary Data Collection

The findings shows that the selection process involved is not just under one criterias but there are four such indicators and the various mechanisms are involved. The tribal people to respond as “Does not have Knowledge” are also about 8%, which shows the level of awareness among the community. The maximum percentage is through gram sabha

but while discussing with people, it was also found that the actual & needy persons are mostly deprived of getting benefits from the government schemes. The selection process is also done through wealth ranking but here also the actual picture does not come.

**4.5 C-:Every Panchayat at the village level shall be required to Obtain from the Gram Sabha a certification of utilization of funds for the plans, programmes and projects.**

Each of the gram sabha has to give utilization certificate to their respective Gram Panchayats for the plans, programmes and projects for the development activities. Interestingly, we tried to verify the ground reality whether the villagers, who are part and parcel of gram sabha, have the knowledge regarding such utilization certificates, the respondents findings shows;- The findings are quite surprising, as the tribal masses are not aware of such kind of certification provisions under the laws, this clearly depicts that the financial details are not discussed within the gram

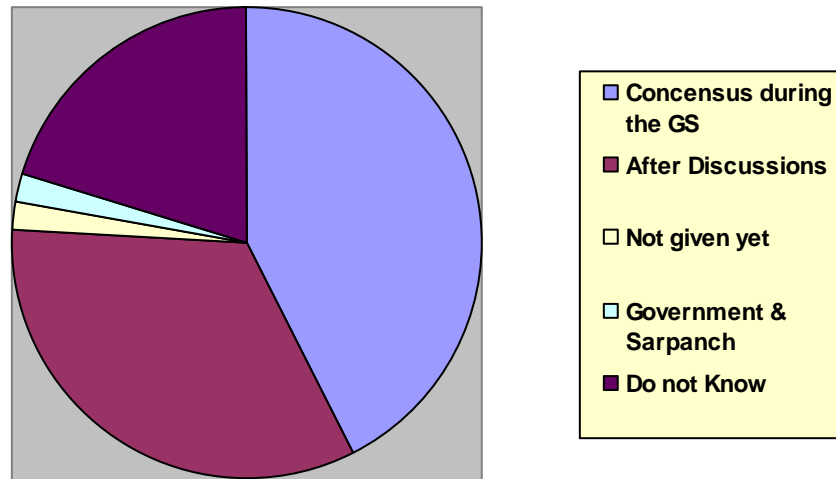


**Figure No- 14- Graph showing that whether there is awareness among the community on passing of utilization certificates in their Gram Sabha.**

Source- Primary Data Collection

sabha. Among female respondents on this particular question, the findings shows that almost 75% of women in altogether in most of the blocks responds in” NO” that they are not known to any such certificate

and does not have the knowledge on expenditure details. When asked to



the respondents who respond positively that they are aware of such utilization certificate passed by gram sabha as the findings are quite interesting;

Here again the respondents are divided on the process involved in passing of utilization certificate is different. More of the respondents are divided among three indicators i.e. through general consensus during the meetings, certificate given after the meeting based on detailed discussions and quite a huge population said they are not aware of such kind of process involved.

#### **4.5 D: The reservation of seats in the Scheduled areas shall be in proportion to the population of the communities in that Gram Panchayat for whom reservation is sought to be given under IX of the Constitution.**

The process involved for the reservation of seats in the Gram Panchayats was asked, the findings were that:-

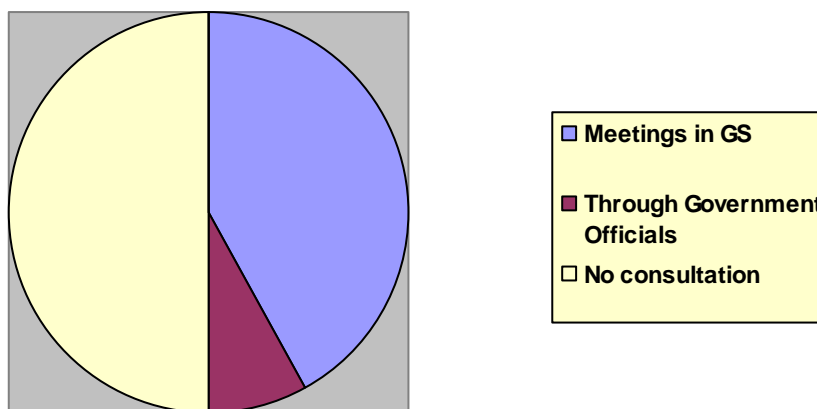
- 36% of respondents in **nine blocks of Mandla district** respond that it is based on the reservation policy of Government in accordance to their concerned Gram Panchayat.

- 37% of respondents said it is based on the general consensus made at the Gram Sabha.
- 14% said it is based on the performance criteria whether the concerned person is aware and eligible for the post.
- 10% said that from women representatives, their husbands are more involved.
- 7% respond that it is just a formality and they are unaware of such selection process.
- Where as in case of respondents from seven **blocks of Dindori district, the answer comes as 45%, 11.81%, 15%, 7% and 20%** responds accordingly as stated above.

Here, again the findings shows there is no uniformity in the findings and the process involved is not uniform in both the districts.

#### **4.5E: The Gram Sabha or the Panchayats at the appropriate level shall be consulted before making the acquisition of land for development projects.**

This is one of the important aspects as there are many blocks in Mandla



**Figure No- 16- Pie Chart showing that how the acquisition of land for development projects is passed in the Gram Sabha.**

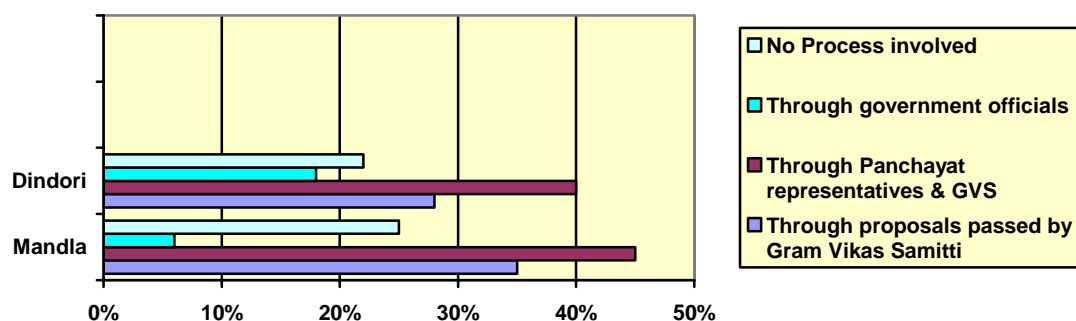
Source- Primary Data Collection

district in which many villages are displaced due to National park, minings works as well as through construction of Bargi Dam on Narmada River. Many of the Gram Panchayats covered under this study in Mandla

district are affected due to the dam and are still striving for their secure livelihood. The findings in both the district is almost similar, that they are not being consulted and either they are not aware of such constitutional rights. About 8% people being asked responded that they get informations from Government officials regarding the acquisition of land for developmental projects where as the rest of the respondents said that they get information only in the gram sabha meetings. Before resettling or rehabilitating such persons affected due to such projects it was asked whether detailed discussions on rehabilitation is made at the Gram Sabha level or not? The findings are 60% of respondents said that such a major issues is never being discussed at Gram Sabha levels.

#### **4.5 F: Planning and management of minor water bodies in the Scheduled Areas shall be entrusted to Panchayats at its appropriate level.**

The main objective of PESA Act is to give full rights to the tribal people through their gram sabha to command over natural resources. Proper planning and management of existing minor water bodies plays a very crucial role in villages. It is very important to know that whether they are enjoying the rights on the available natural resources i.e land, water and forest for their on development or not. When asked about the various process involved and the methodology adopted for planning and managing minor water bodies, the respondent findings are;



**Figure No- 17- Graph showing that how the planning and managing of minor water bodies are done at Gram Sabha.**

Source- Primary Data Collection



The analysis shows that majority of the respondents agreed that planning is made by Panchayat representatives and Gram Vikas Samiti, where as 25% of the respondents agreed that there is no planning and management procedures involved with minor water bodies.

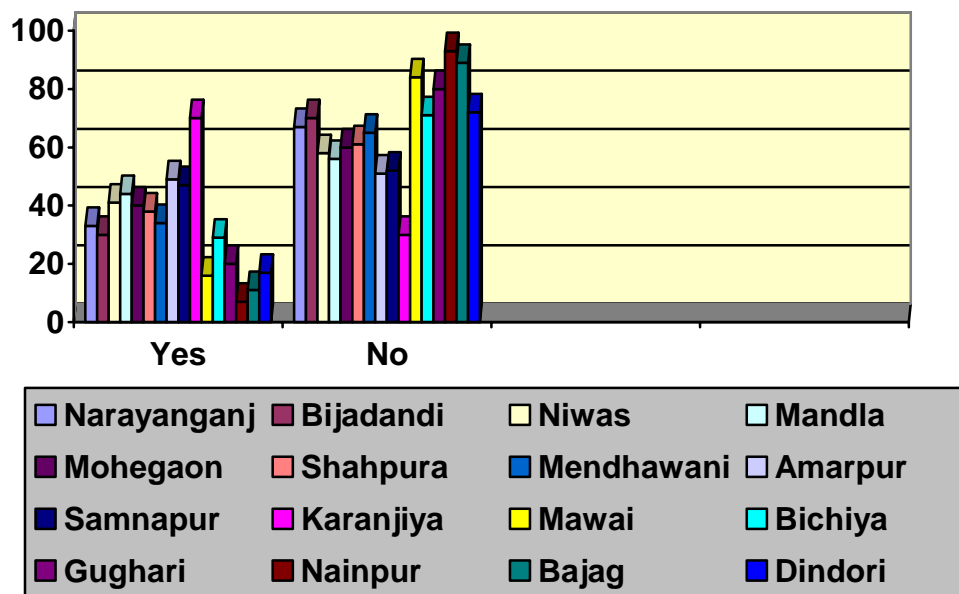
#### **4.5 G: Recommendations of gram sabha or Panchayats shall be made mandatory prior on granting of prospecting license or mining license for minor minerals.**

Again through the PESA Act, rights over the natural resources is endowed to the tribals but it is ironical that in most of the villages almost 98% of the respondents are unaware of such rights given to the gram sabha. In Dindori district, it is further more as about 99% in overall however the villages in two blocks had answered in negative. The only exception is particularly Mandla Block headquarter, Where few respondents are aware of such right given to the gram sabha but the procedures involved is also unknown to them. Also the key findings as whether such recommendations are made for the exploitations of minor minerals, 98% of the respondent said in “NO” as they are not aware of such rights entrusted to gram sabha.

#### **4.5 H: The power to enforce prohibition or to regulate or restrict the sale and consumption of any intoxicant.**

Among the tribal communities of Mandla and Dindori district, “Mahua” flower an important Minor Forest Produce is very popular, which is being used in the preparations of local alcoholic drinks as well as for many food preparations. Mahua trees are rarely deforested for any such purposes and when the flowering takes place in Mahua trees, the entire family gets engaged for the collections of Mahua flowers. Mahua seeds are also being collected for oil abstracts. Thus, the questions as whether they have the knowledge that gram sabha has the power to regulate or restrict the sale and consumption of any sch intoxicants, is very crucial. Almost in every tribal villages the so called liquor is being

prepared out of Mahua flowers on numerous occasions and many times they are being harrassed by government officials. The finding shows that;



**Figure No- 18- Graph showing that whether there is awareness on the power to control and regulate the intoxicants at Gram Sabha.**

Source- Primary Data Collection

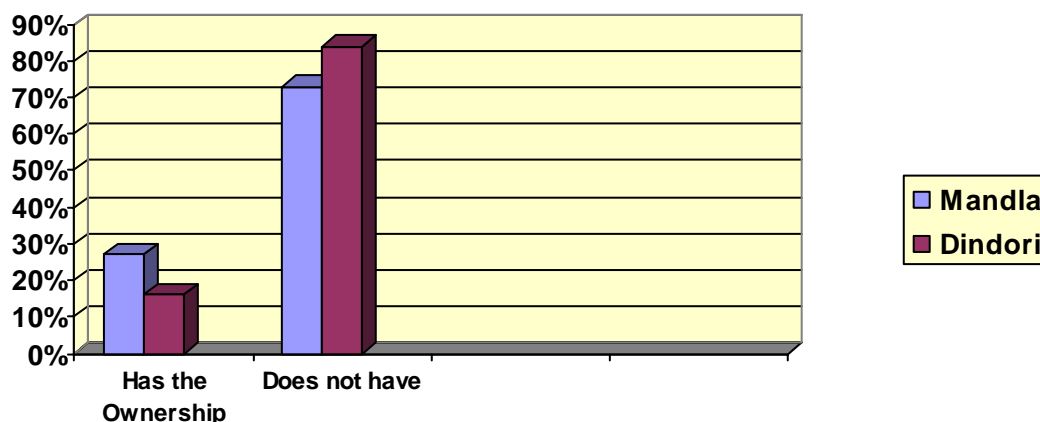
The findings show that in most of the villages of the concerned block is having less awareness and knowledge on the particular issues. When asked about such rights already given to the gram sabha on the sale and consumption of intoxicant, majority of the respondents said in “NO” where as about “98%” of the respondents agrees that it should be given to the gram sabha. Hence, it is irony that since PESA has been implemented for so many years, the peoples and not even aware of their rights.

#### **4.5 I: The prior recommendation of the Gram Sabha or the Panchayats at the appropriate level shall be made mandatory for ownership of Minor Forest Produces.**

Consumptions of various Minor Forest produces by the Tribal communities especially primitive tribes & particularly those living within and near to the dense forests collects & use a number of commodities for their self-consumption. These includes fuelwood, fodder, timber for



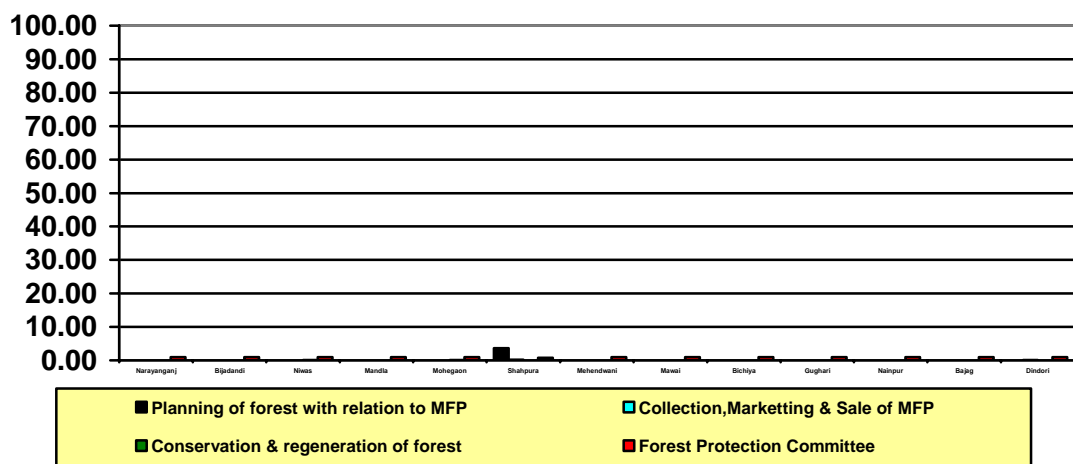
construction and repair of their houses, herbals and few medicinal plants as well as food items like wild fruits and vegetables, fish and few Minor Forest Produces. In the recent past, deforestations had adversely affected the supply of these items. In addition, afforestations & plantations of teak and other revenue yielding species have reduced the dependency of the tribal masses on natural forests which in earlier times were providing many such items for self-consumptions. Minor forest produces: What the Forest department explains as Non Timber Forest produces which can be obtained without damaging the forest & without felling of trees. For the tribal people especially scheduled tribes, it is the only major source of avenues for the employment and income generation. To understand & know the fact that whether the gram sabha enjoys the ownerships of Minor



**Figure No. 19 - Graph Showing whether the Gram Sabha has the ownership rights on Minor Forest Produces**

Source- Primary Data Collection

Forest Produces, the findings shows that majority of the respondents said that gram sabha does not have the ownerships right on the minor forest produces. The next question placed as what are the rights prevailing in the gram sabha regarding the minor forest produces, the major findings are as follows;



**Figure No- 20- Graph showing that what ownership rights of Minor Forest Produce are prevailing at Gram Sabha.**

Source- Primary Data Collection

Majority of the respondents said that the Forest Protection Committees are actually involved in the forest related matters under the guidance of state forest department. The state forest department is the most dominating department in both the districts and even enjoys controlling the forest related issues & matters in the villages.

#### **4.5 J: The power to prevent alienation of land in the Scheduled Areas and to take appropriate actions to restore any unlawfully alienated land of a Scheduled Tribe.**

The tribals are aware of their rights of prevention for alienation of land as 66.54% of the respondents said “Yes” they have listen about the laws but the knowledge about its application is not sure in Mandla district whereas,almost the similar percentage of the people replied positively in Dindori District also.However about 33.45% of the people are totally unaware of such right entrusted upon them.

#### **4.5 K: The power to manage village markets by whatever name called.**

Mostly the local markets are situated along the road side villages where location & accessibility plays a major role. In the findings almost 72% people responded that there is hardly any market available in and around their villages. In tribal dominated areas, the temporary weekly market is named as “Haat” which caters to more than 50 vilages and is organized on



**Photograph of a villge Market (Hatt) in Dindori district**

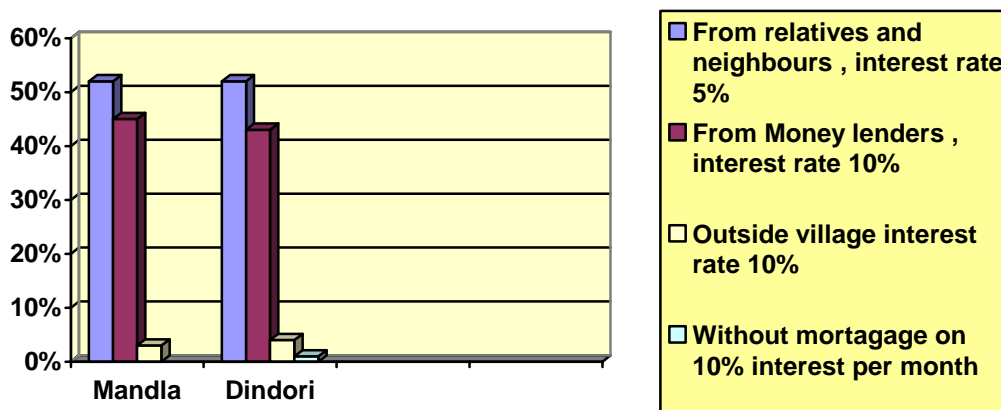
a particular day. The “Haat” caters the day to day consumption needs of the people as well as on several local festivals, it also caters to the needs & requirements of that particular festival also.

- The finding shows that ingeneral people are enjoying the village markets but the powers to manage the village markets for revenue collections is almost nil as about 72% respondents are not aware of such rights in Mandla district.
- In Dindori district, almost 85% of respondents said in negative as majority of them are unaware of such rights .

#### **4.5 L: The power to exercise control over money lending to the Scheduled Tribes.**

In both the districts, the “Sahukars” & “Mahajans” the local level money lenders are playing an important but crucial role in the existing lending process within the village. The interest rates prevailed is very high whereas the paying capacity is low. Thus majority of the tribals are not coming out of the clutches of poverty and are always in debt. The mortgage of patta land, jewellery and livestock are the common & most prevalent trend for the moneylenders. During the research study it has been documented that the debt moves from generation to generation.

Though the actual principal amount is low but due to the high interest rate having compound interest system which makes them unable to pay back the loan within their complete lifespan and transfer the same to their children. When the findings are analysed as from where, do they take money at the time of need and at what interest rates, the findings are;



**Figure No- 21- Graph showing sources of loan taken by the community**  
**Source- Primary Data Collection**

Whether they are aware of such law which gives them rights & powers to control over money lending practices, which is yet a dream come to true. They are still in the clutches of money lenders and striving for the subsistence as well as struggling for their own livelihood.

### **4.5 M: The power to control over institutions and functionaries in all social sectors.**

The only power which is being exercised up to certain level and many tribal families are aware that they have the right to control over lower



level Government officials of few departments at village level. The performance of primary school teachers, anganwadi workers, field level health staffs are reviewed and even recommended for transfer & to restrictate them, if their performances is not upto mark.

Hence, the finding shows that;

- 80.72% respondents were aware of such rights being practiced at gram sabha level in overall Gram Panchayats in Five blocks of Mandla district.
- About 19.38% responded negatively that they are not known to such powers given to the gram sabha.
- In Dindori district, 66% of the respondents responded positively, that they are exercising such powers, where as 44% responded negatively.
- Among female respondents in Dndori district, 76% of women are awared on such rights whereas 23% responded negatively.

#### **4.5 N: The power to control over local plans and resources for such plans including tribal Sub-Plan.**

In Dindori district, there is a separate plan implemented for the development of “Baiga Tribes”, known as “Baiga development Plan” in which special plans and programs are created for the development of primitive tribes “Baiga”. As “Baiga Chak” area comes under Dindori district, this aspect is carefully covered and studied.

- 84% of the respondents of Shahpura and Dindori blocks had responded negatively, as there is no consultations being done on the plans and programes made for their development.
- 90% of women respondents also responded negatively in both the blocks in Dindori district.
- 78% of the respondents of the five blocks of Mandla district responded negatively.
- Whereas, 80% of women respondents responded negatively in the Mandla district.

Hence, the finding shows that majority of the tribals populations of the Schedule Districts have negligible control over the local developmental plans and such resources, which also includes tribal sub- plan.

## Chapter – 5

### Case Studies

- **Shri Tulsi Ram Vishwakarma, Deputy Sarpanch, Tikara Tola village, Sahjar Gram Panchayat, Gughari Block, Mandla district-** Sahjar Gram Panchayat is located about 80 kms from district headquarters wherein there is very few transport facilities available to reach out. There are two villages in this panchayat which makes a population of 2752, having approximately 1392 number of voters. There were three gram sabha organized in the year 2005-06. There is almost no awareness on the PESA Act and its provisions. The villagers themselves are not interested to attend the gram sabha, hence the quorum is never gained during the meeting. According to him there is negligible knowledge on PESA Act, and the gsabha are organized only twice in an year. The gram sabha is being organized by Gram Panchayat members and few government officials. The proposals made for the development of the village and its beneficiaries selection is made during this meeting, but the quorum



is not met. The villagers participation is low as they are not interested to attend such meetings as they do not get any personnel benefits.

- **Shri Hira Singh Urvati, Sarpanch, Dhekho Gram Panchayat, Gughari Block, Mandla district-** Dhekho gram panchayat is located about 12 kms from district headquarters and there are two villages located i.e. Dhekho and Madanpur. The gram sabha are organized three to four times in an year, wherein the people's participation is very low. The quorum is never met and the villagers are not aware of their rights given to them under PESA Act. The women participation is very low and their role in gram sabha is negligible. Shri Hira Singh Urvati along with few other villagers had an opportunity to visit famous "Mendha village" in Maharashtra through a non government organization. This village is very famous in terms of total control of villagers on their rights and gave very famous caption "Mera Gaon Mera Raj". After this trip, he was motivated towards the rights of land & forest as well as seeking development through effective gram sabha. He also regulate penalties for those villager who did not attend the gram sabha and also started making proposals at individual level so that the personnel benefits were met. But after all the efforts, he failed as the required equal participation from the others was not met and the concensus between the community was not gained.
- **Smt. Jalso Bai, Mahila Sarpach, Atariya Gram Panchayat, Nainpur Block, Mandla district-** Attariya Gram Panchayat is a reserved mahila seat, Smt Jalso Bai is a tenth passed literate women and was dominated as Sarpanch through women reservation seat in this Gram Panchayat. There are five villages wherein there are two forest village and about three revenue villages. According to her the major responsibility is done by her husband and she is only to the level of signatory. She is not a very active person during the

conduction of gram sabha and the major decisions are taken by Gram Panchayat Secretary and her husband.



After the proposals are passed during the gram sabha, her signatures are taken at home also. This is one of the clear example of the women elected representatives are often elected due to their husband's status. The decision to fight elections is mainly taken by male

members in a family already enjoying political power or with a political background. There are very few instances where women got self-motivated to contest the elections.

- **Smt Gyanwati Bai Maravi, Mahila Sarpanch, Kuda Gram Panchayat, Dindori Block, Dindori district-** Kuda Gram Panchayat is about 11 kms far away from District headquaters, there is active involvement of government officials. As this panchayat is very near to district headquaters, the villagers lodge their complaints to the concerned officers at district level if they find anything going wrong in developmental initiatives. Smt Gyanwati Bai, mahila sarpanch is literate women and has passed tenth board. Hence, she is taking part in the garm sabha meeting but, her active involvement in the development of village is negligible. She as well as the other panchayat members are unaware of the PESA Act, though so near to the district headquaters. Besides lack of awareness, education and training, the respondents also expressed



their opinions regarding other problems. Lack of financial or economic resources was considered as the most important one. Interference by government officials and their non co-operative attitude, groupism, besides family problems and traditional values, were other problems.

- Shri Jahid Kurashi, Panchayat Member, Kamta Gram Panchayat, Nainpur Block, Mandla district- Kamta Gram Panchayat is very near to Kanha National Park and is having mahila sarpanch. Smt Samla Markam , sarpanch of this panchayat is a very active lady and takes the lead role in gram sabha. The gram sabha are organized to a certain extend to the norms and the proposals are passed with active people's participation.



Shri Jahid Kurashi is an active member of gram panchayat and had the knowledge of PESA Act & its provisions. According to him this act can be successfully implemented only if the tribals are aware of their rights mentioned in this act and this awareness generation has to take place. According to him one village has to join with another village for

sharing their problems and finding their solution

## Chapter – 6

### Conclusion of the Draft Report

The advent of PESA in 1996 was a welcome event that conferred relatively greater autonomy to *Gram Sabhas*. However, PESA's sincere implementation has not been seriously attempted by the government, which is still dominated by centralised structures and laws that are in contradiction with the progressive provisions of PESA. For example, the provisions, as explained in the Act, related to people's control over livelihood resources have yet to be executed in the scheduled areas. In a few places, since the appearance of PESA, an attempt has been made to restore control over the village resources to the people. Following these efforts, people have faced sometimes violent reactions from the ruling class. As such, conflicting areas were identified prior to advocating the implementation of various provisions of PESA. There are policy loopholes between self-governance laws and existing laws.

Madhya Pradesh is seen as a success story in the on-going process of decentralisation. Through progressive amendments to the *Panchayat Act* and supportive executive orders, the government has constantly tried to strengthen and empower the *Gram Sabha*. The *Gram Sabha*, despite its potential to strengthen governance and make it transparent, accountable, participatory and truly democratic, has remained under-utilised and dormant in the last five years. Participation, by and large, was observed to be low in the State. The quorum is generally incomplete and the provision to conduct *Gram Sabha* meetings on any other day wherein the quorum criteria is not obligatory (Article 6(2)), is often used by the *Sarpanch*. Holding a meeting the next day allows for having present only 'desired'



people. This has its own ramification on the very spirit of empowerment. Despite the provision that one-third of the quorum should comprise women, this condition is flouted practically everywhere. Another factor which dissuades people from participation is the general mode of information dissemination about the *Gram Sabha*, i.e. a *Munadi*. The socio-cultural milieu of the villages is such that men and women expect a personal invitation. Another problem specific to Madhya Pradesh is that hamlets, especially those in tribal areas, are located at a great distance from each other. This physical constraint dissuades people from attending the *Gram Sabha*. However, the later provision of holding *Gram Sabha* in all the constituent villages of a *Panchayat* on a rotational basis is an innovative initiative helpful in overcoming this problem to a great extent. At the macro level, the *Gram Sabha* is a people's institution and has been made a statutory body through a Constitutional Amendment. The current system of governance, still largely colonial in nature, has been unable to accept this radical change. A bureaucracy conditioned on centralized authority is not willing to be supportive and accountable to the *Gram Sabha*. The elected representatives of *Panchayats* have MPs and MLAs as their models, and therefore resent any form of direct accountability to the people. Secondly, a large-scale resource (large from the perspective of small village economy) transfer is taking place towards the *Panchayats*; this has led to an emergence of a corrupt nexus between elected *Panchayat* representatives, the bureaucracy and locally influential people who see an opportunity of making monetary gains. It is therefore in the interest of this nexus that the *Gram Sabha* remain weak; hence they resist and weaken all efforts to empower *Gram Sabhas*.

The PESA is a radical Act, which has the potential to transform the governance space in tribal areas if implemented in word and spirit. Key features of the Act are given in Annex 5. 'Scheduled Areas' means the Scheduled Areas as referred in the clause (1) of Article 244 of the Constitution. PESA is a pathbreaking Act which attempts to empower the *Gram Sabha*. It respects the cultural and traditional customs of tribal



communities. PESA will remain merely a good intention on paper unless deliberate efforts are made to operationalise various provisions of the Act. The existing contradictions in the overlapping of power and functions of *Gram Sabha* and many government departments need to be sorted out. It may not be an easy process to withdraw power and control from government departments in favour of *Gram Sabhas*. This would require a demonstration of good *Panchayat* management, documentation of cases reflecting conflicts and contradictions, dialogue and building pressure on the government for policy change.

## Conclusion & Recommendations

The major issues which emerge from the discussion in this study lead to the following conclusions related to the further effective implementation of PESA Act-

- There is a need for awareness generation among the tribal community on the provisions provided in PESA Act . The empowerment of tribal communities, especially those who are cut-off from mainstream development, may be possible through PESA. However for this to occur, there is a need to mobilize *Gram Sabhas* and build their strength to deal with tribal issues.
- There is a need to translate PESA Act into action and sustained by a process of awareness and capacity building among the tribal communities. The vibrancy and efficacy of gram sabha will remain dismail if it does not possess the capacity to perform assigned roles and responsibilities.
- There is a need for the State Government to make appropriate amendments in their Stae Laws contained in the Central Acts namely, Land Acquisition Act, Excise Act, Minor Forest Produce Act, Money Lenders Act, SC/ST Land Alienation Act, Regulated Market Act, etc.



- At the macro level, the *Gram Sabha* is a people's institution and has been made a statutory body through a Constitutional Amendment. The current system of governance, still largely colonial in nature, has been unable to accept this radical change. A bureaucracy conditioned on centralized authority is not willing to be supportive and accountable to the *Gram Sabha* .
- People felt that decisions and recommendations made by the *Gram Sabha* did not carry any weight and were brushed aside by senior officials. This perception amongst villagers led to certain delegitimisation of the institution of *Gram Sabha* in the eyes of the people.
- There is a need that Gram Sabha institutions should be developed as institutions of self-governance and not treated merely as institutions of local governance.
- The required administrative structure and machinery should be provided for making The Gram Sabha as effective bodies of district administration and having the Janpad Panchayat as its main implementing agency.
- Finally, the third set of factors are lack of capacities at grassroots, lack of information among common people about PESA Act and lack of political education among the ordinary people whose political role is critical for effective Gram Sabha functioning.

Empowerment of Gram Sabhas would require efforts at mobilization of the village community to ensure mass participation in meetings of the Gram Sabha. Further, a massive awareness generation programme needs to be taken up to inform Gram Sabhas about their rights in respect of planning, implementation and audit of development programmes with respect to control over natural resources, land records and conflict resolution has to be taken up on a massive scale.

## Annexure -1

### Workshop held on PESA Act in Mandla District Headquarters.

On 24<sup>th</sup> March 2007, there was a workshop held by the organization at Mandla district headquarters , where in the major objective was:-

- To share the findings among the Gram Panchayat Officials, Janpad Panchayat Members, Zila Panchayat Members, District Officials, Member of Parliament , Minister of State for Fisheries (Government of M.P) also in- charge of Mandla district, Community Based Organisations, Non Government Organisation, Media etc.
- To get their views on each of the component studied during the research so that their independent views could be inculcated in the Final Report.

With these two major objectives, the LCD Presentation was prepared representing each of the Provisions made in PESA Act. The workshop was made participatory so that the views can be shared on one platform. The workshop started with the welcome note to the participants and the LCD Presentation was made.



**Photograph showing the presentations made on findings in Mandla District on PESA Act**

The recommendations made by the participants were-

- To generate immense awareness on the provisions made under PESA Act among the communities and also to the government officials.
- To make necessary amendments under State Laws so that there is no overlap among the different Acts as well as the gram sabha can gain their powers made available to them under PESA Act.
- To enhance the capacities of the gram sabha members through series of trainings so that they can make implementable plans and programs for their village development.
- Though Madhya Pradesh Government has taken major steps towards “ Gram Sawraj”, there is more to be achieved.
- The role of politicians, government officials, CBO’s , NGO’s and media has to be decided towards making this PESA Act implementable.



**Photograph showing Cabinet Minister in-charge of Mandla district, Member of Parliament, CEO Zila Panchayat Mandla, Superintendent of Police Mandla and others dignitaries.**

## Annexure -2

### Questionnaire and Issues for detailed survey used during impact study on PESA Act.

1	आदिवासी बहुल क्षेत्रों में स्वाशासन को अधिक पारदर्शी एवं जिम्मेवार बनाने हेतु भारत सरकार ने दस वर्ष पूर्व एक कानून बनाया था, आप जानते हैं या नहीं ?	
2	पंचायत उपबंध (अनुसूचित क्षेत्रों पर विस्तार) अधिनियम 1996 या आदिवासी स्वाशासन कानून के बारे में सुना है या नहीं ?	
3	इस अधिनियम एवं कानून के बारे में कैसे एवं किससे जानकारी मिली ?	
	(1) समाचार पत्रों, रेडियो एवं टी.वी. से ।	
	(2) राज नेताओं एवं पंचायत प्रतिनिधियों से ।	
	(3) शासकीय अधिकारियों एवं कर्मचारियों से ।	
	(4) स्वैच्छिक संगठनों के प्रतिनिधियों से ।	
	(5) अन्य से एवं पूर्ण जानकारी का अभाव है ।	
4	आपके ग्राम सभा स्तर पर गरीबी उन्मूलन एवं अन्य कार्यक्रमों हेतु गरीबी रेखा के नीचे रह रहे हितग्राहियों की चयन प्रक्रिया एवं उसकी सूची किस प्रकार तैयार होती है ?	
	(1) ग्राम सभा की बैठक में चर्चा के दौरान आम सहमति से ।	
	(2) ग्राम सभा की बैठक के बाद सरपंच की सूझबूझ से ।	
	(3) ग्रामवासियों की मूल स्थिति, संसाधनों के आधार पर ।	
	(4) इनमें से किसी भी तरीके से नहीं, जानकारी का अभाव है ।	
5	ग्राम स्तर पर प्रत्येक पंचायत से यह अपेक्षा की जाती है कि वह ग्राम सभा से निर्दिष्ट योजनाओं, कार्यक्रमों और परियोजनाओं के लिए उक्त पंचायत द्वारा निधियों के उपयोग का प्रमाण पत्र प्राप्त करें । आपके ग्रामसभा द्वारा इसका उपयोग होता है या नहीं ? ग्राम स्तर पर प्रत्येक पंचायत से यह अपेक्षा की जाती है कि वह ग्राम सभा से निर्दिष्ट योजनाओं, कार्यक्रमों और परियोजनाओं के लिए उक्त पंचायत द्वारा निधियों के उपयोग का प्रमाण पत्र प्राप्त करें । आपके ग्रामसभा द्वारा इसका उपयोग होता है या नहीं ?	
6	ग्राम स्तर पर क्रियान्वित कार्यों में खर्च राशि का उपयोग प्रमाण पत्र किस प्रकार से दी जाती है ?	
	(1) ग्राम सभा की बैठक में आम सहमति से प्रमाण पत्र दी जाती है ।	
	(2) कार्यों का लेखा जोखा एवं आय व्यय चर्चा के बाद दी जाती है ?	
	(3) शासकीय विभागों एवं पंचायत की मिली भगत से कार्यवाही होती है	
	(4) अभी तक ऐसी कोई प्रमाण पत्र नहीं दी गई है ।	



	(5)जानकारी का अभाव है एवं ऐसी व्यवस्था नहीं है ।	
7	ग्राम स्तर पर विकास कार्यों हेतु भूमि अधिग्रहण एवं प्राप्ति हेतु ग्राम सभा किस स्तर पर परामर्श करती है ?	
	(1) ग्राम सभा की सामान्य या विशेष बैठकों में ही ।	
	(2) जनपद पंचायत की सामान्य या विशेष बैठकों में ही ।	
	(3) जिला पंचायत की सामान्य या विशेष बैठकों में ही ।	
	(4) शासकीय अधिकारियों द्वारा ही सभी स्तरों पर ।	
	(5) किसी भी प्रकार का परामर्श नहीं लिया जाता है, जानकारी का अभाव है	
8	स्थानीय स्तर पर विकास द्वारा विस्थापन की परिस्थिति में ग्राम सभा द्वारा विभिन्न स्तरों पर बातचीत होती है या नहीं ?	
9	ऐसी स्थिति में व्यापक चर्चाएं एवं निर्णय किस प्रकार से ली जाती है ?	
	(1) ग्राम सभा की बैठकों में आम सहमति से ।	
	(2) ग्राम सभा की बैठकों में अनुमोदन पश्चात प्रतिनिधियों द्वारा ।	
	(3) किसी भी स्थिति में नहीं, जानकारी का अभाव है ।	
	(4) ग्राम सभा में प्रस्ताव पारित कर जिला पंचायत के अनुमोदन से ।	
	(5) बगैर ग्राम की सहमति से शासकीय अधिकारियों द्वारा ही ।	
10	ग्राम स्तर पर सामुदायिक एवं प्राकृतिक संसाधनों का रख-रखाव एवं नियंत्रण खासकर लघु जल निकायों की योजना एवं प्रबंधन का कार्य किस प्रकार होता है ?	
	(1) ग्राम सभा के अनुमोदन की योजना एवं प्रबंधन समिति की सहमति से ।	
	(2) पंचायत प्रतिनिधियों एवं ग्राम विकास समिति के समन्वय से ।	
	(3) शासकीय विभागों द्वारा उनके कर्मचारियों के माध्यम से ।	
	(4) कोई भी प्रक्रिया प्रचलित नहीं है, जानकारी का अभाव है ।	
11	ग्राम स्तर या पंचायत स्तर पर गोण खनिजों का खनन पट्टा देने से पहले आजापक देने की प्रक्रिया किस प्रकार होती है ?	
	(1) विभागीय व्यवस्था में ही सक्षम अधिकारी द्वारा दी जाती है ।	
	(2) ग्राम सभा के अनुमोदन पश्चात् ग्राम विकास समिति द्वारा दी जाती है ।	
	(3) पंचायती राज व्यवस्था में ग्राम सभा के अनुमोदन पर जिला पंचायत द्वारा ।	
	(4) ऐसी कोई भी व्यवस्था नहीं है, एवं जानकारी का अभाव है ।	
12	क्या ग्राम सभा या पंचायत गौण खनिजों के खनन पट्टे से संबंधित पूर्व सिफारिश का आजापक बनाती है जिससे गोण खनिजों की नीलामी की जा सके – हाँ या नहीं	
13	आपके ग्राम के अंतर्गत आने वाले गोण वन उपज का स्वामित्व ग्राम सभा को प्राप्त है । – हाँ या नहीं ?	
14	गोण वन उपज से संबंधित किस प्रकार के अधिकार प्राप्त हैं ?	
	(1) वन उपज से संबंधित वनों के नियोजन एवं उत्पादन का ।	

	(2) वनोपज के समुचित संग्रहण, बाजार एवं विक्रय का ।	
	(3) वनों के संरक्षण, पूनर्जनन एवं समुचित उपयोग का ।	
	(4) महज दिखावा है, वन विभाग द्वारा ही वन रक्षा समिति के माध्यम से ।	
15	पंचायत उपबंध अधिनियम के अनुसार अनुसूचित क्षेत्रों के अंतर्गत भूमि के हस्तांतरण का अधिकार ग्राम सभा के पास है इसकी जानकारी आपको है या नहीं ?	
16	अनुसूचित क्षेत्रों में भूमि के अन्य संक्रमण के निवारण की और किसी अनुसूचित जनजाति की किसी विधि विरुद्ध तथा अल्प संक्रमित भूमि को प्रत्यावर्तित करने के लिए उपर्युक्त कार्यवाही करने की शक्ति निहित है, क्या इसका उपयोग ग्राम में हुआ है या नहीं ?	
17	क्या आपको इस अधिनियम द्वारा प्राप्त शक्तियों एवं उससे जुड़े अधिकारों एवं कर्तव्यों के बारे में समुचित जानकारी है या नहीं ?	
18	क्या आप जानते हैं कि आपकी ग्राम सभा को अपने ग्राम में मादक (शराब) को बेचने /उपयोग करने या प्रतिबंध को विनियमित करने की शक्ति, इस कानून द्वारा प्राप्त है।	
19	ग्राम स्तर पर मादक (शराब) को बेचने पर एवं उपयोग करने पर प्रतिबंध होना चाहिये। हाँ या नहीं ।	
20	ऐसी स्थिति में आप एवं आपकी ग्राम सभा मादक (शराब) को ग्राम में किस तरह से विक्रय उपयोग या प्रतिबंध के प्रावधान बनाकर लागू करेंगे ।	
	(1) ग्राम सभा के अनुमोदन पश्चात् प्रतिबंधित करके ।	
	(2) आम सहमति से प्रतिबंधित कर दण्ड की व्यवस्था करके ।	
	(3) स्वयं सेवी प्रयासों एवं समाज में जागरूकता लाकर ।	
	(4) कानूनी प्रावधानों एवं पुलिस के प्रतिबंध प्रयासों से ।	
21	आपके ग्राम के अंतर्गत निस्तार वन का प्रबंधन एवं उपयोग कौन एवं कैसे करता है ?	
	(1) ग्रामवासी एवं आम वनोपज एवं जलाउ लकड़ी हेतु ।	
	(2) वन विभाग द्वारा अपने व्यवसायिक हितों के जरिये ।	
	(3) वन सुरक्षा समिति शासकीय योजनाओं का लाभ लेकर ।	
	(4) निस्तार वन ही नहीं है तथा जानकारी का अभाव है।	
22	आपके ग्राम या पंचायत के अंतर्गत कोई हाट या बाजार लगता है।	
23	इस अधिनियम के अंतर्गत ग्रामीण बाजारों के उचित प्रबंधन एवं उसके विकास करने की शक्ति ग्राम सभा को दी गई है। आप इसे किस प्रकार करते हैं।	
	(1) शासन द्वारा दिये गये मदद की राशि से ।	
	(2) ग्राम के अंतर्गत प्राकृतिक संसाधनों की रायल्टी से।	
	(3) ग्रामीण हाट के अन्तर्गत व्यापारियों पर करारोपण द्वारा ।	
	(4) स्थानीय बाजारों के अन्तर्गत कार्यों की निलामी द्वारा ।	
24	आपके ग्राम या पंचायत के अंतर्गत शासकीय विभागों एवं संस्थानों में पदस्थ अधिकारी एवं कार्यर्ताओं का मूल्यांकन एवं नियंत्रण ग्राम सभा करती है। हाँ या नहीं	

25	इन पर नियंत्रण करने की शक्ति ग्राम में निहित है। ग्राम सभा की संतुष्टि पर ही, ये वहां पदस्थ हो सकें, कभी आपने इस शक्ति का उपयोग किसी अधिकारी या कर्मचारी पर किया है – हाँ या नहीं	
26	इस अधिनियम के अंतर्गत ऐसी सभी विकास योजनाओं खासकर स्थानीय योजनाओं जिनमें जनजातियों के विकास की उपयोजनाएं समाहित हैं, उनके सफल क्रियान्वयन एवं नियंत्रण का अधिकार ग्राम सभा में निहित है, इसकी जानकारी आपको है – हाँ या नहीं	
27	इसका प्रबंधन एवं नियंत्रण ग्राम सभा किस रूप में करती है।	
	(1) संसाधनों की पहचान एवं योजना के निर्माण द्वारा	
	(2) कार्यक्रम के प्रबंधन एवं सफल क्रियान्वयन द्वारा ।	
	(3) कार्यक्रम के उद्देश्यों एवं उसके द्वारा स्थिति के बदलाव को लेकर ।	
	(4) किसी भी रूप में नहीं, जानकारी का अभाव है।	
28	इस अधिनियम के अंतर्गत ग्राम स्तर पर उपजे विवादों का निराकरण किस प्रकार होता है ?	
	(1) ग्राम सभा की बैठक में खुली चर्चा द्वारा आम सहमति से ।	
	(2) पंचायत प्रतिनिधियों के द्वारा निर्णायक आधार पर ।	
	(3) सामाजिक मान्यता प्राप्त प्रमुखों के द्वारा निर्णीत आधार पर ।	
	(4) प्रशासन एवं पुलिस विभाग द्वारा कानूनी कार्यवाही से ।	
	(5) किसी भी रूप में नहीं, जानकारी का अभाव है।	
29	उद्देश्य	
	(1) त्रिस्तरीय पंचायती राज व्यवस्था के अंतर्गत पंचायत उपबंध (अनुसूचित क्षेत्रों का विस्तार) अधिनियम 1996 के प्रभावों का मूल्यांकन करना।	
	(2) अनुसूचित जनजातीय समुदायों के विकास में अनुसूचित क्षेत्रों का विस्तार अधिनियम के प्रभाव की पहुंच का आंकलन करना ।	
	बीजाडांडी, नारायणगंज, निवास, मंडला, नैनपुर, घुघरी, मवई, बिछिया, मोहगांव,	



