

# The Performance of Tribal Sarpanches in Andhra Pradesh



# The Performance of Tribal Sarpanches in Andhra Pradesh:

*A Study*

By

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## ABBREVIATIONS

ADC:	Autonomous District Council
AEE:	Assistant Electrical Engineer.
BA:	Bachelor of Arts
BC:	Backward Caste
B.Ed:	Bachelor of Education
BJP:	Bharatiya Janata Party
BRGF:	Backward Region Grant Fund
B.Tech:	Bachelor of Technology
CC:	Concrete-Cement (Road)
CPI(M):	Communist party of India (Marxist)
CRPF:	Central Reserve Protection Force
DPO:	District Panchayat Officer
DRDA:	District Rural Development Agency
DWACRA:	Development of Women and Children in Rural Areas (Association)
GS:	Gram Sabha
GP:	Gram Panchayat
HP:	Himachal Pradesh
ICDS:	Integrated Child Development Society
IEC:	Information & Education Communication
ITDA:	Integrated Tribal Development Agency
MCPI:	Marxist Communist Party of India
MP:	Madhya Pradesh
MPDO:	Mandal Parishad Development Officer
MPTC:	Mandal Parishad Territorial Constituency Officer
MRO:	Mandal Revenue Officer
MLA:	Member of the Legislative Assembly
MP:	Madhya Pradesh
MP:	Member of Parliament
NGO:	Non-Governmental Organization
OHR:	Over-Head Reserve
OBC:	Other Backward Class
PESA:	Panchayat Extension to Scheduled Areas
PRS:	Panchayati Raj System
SC:	Scheduled Caste

SFC:	State Financial Corporation
SHG:	Self-Help Group
SRSP:	Sri Ram Sagar Project
SSC:	Secondary School Certificate
ST:	Scheduled Tribe
TAC:	Tribal Advisory Council
TDP:	Telugu Desam Party
TRS:	Telangana Rastra Samithi
TSP:	Tribal Sub-Plan
UP:	Uttar Pradesh
ZP:	Zilla Parishad
ZPTC:	Zilla Parishad Territorial Constituency Officer

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# CHAPTER I

## INTRODUCTION

In this chapter, I address the status and position of the village panchayat (council) in India during the ancient, medieval, British, and modern periods. Furthermore, this chapter discusses the constitutional provisions meant for tribal communities and the political tribal reservation system, particularly at the grassroots levels of the panchayati raj institution.

India has a large tribal population: second in the world after the continent of Africa. There are 537 different tribal communities spread all over India. According to the 2001 census, tribal people constitute roughly 8 percent of the nation's total population, i.e. more than 84 million people. Tribal people are particularly numerous in the Indian states of Orissa, Bihar, and Jharkhand; and in northeastern states such as Mizoram and Nagaland. They are officially recognized by the Indian government as Scheduled Tribes (ST) in Schedule V of the Constitution of India. They are often grouped together with Scheduled Castes (SC) in the category Scheduled Castes and Tribes, which makes them eligible for certain affirmative action measures.

Scheduled Tribes differ considerably from other Indian ethnicities in terms of language, culture, beliefs, myths, and customs. These groups speak about 150 different languages and 225 subsidiary languages. The areas inhabited by tribal communities constitute a significant part of the under-developed areas of India. Tribal people mostly live in isolated villages or hamlets while a smaller number has now settled in permanent villages, towns, and cities.

In India, there is a band of tribal population stretching across the Himalayas through Jammu and Kashmir, then Himachal Pradesh and Uttaranchal in the West of Assam, and Manipur and Nagaland in the northeast. In the northeastern states of Arunachal Pradesh, Meghalaya, Mizoram, and Nagaland, about 90 percent of the population is tribal. However, in the remaining northeastern states of Assam, Manipur, Sikkim, and Tripura, tribal people account for between 20 to 30 percent of the population. Another area of concentration covers the hilly areas of central

India (Chhattisgarh, Madhya Pradesh, Orissa, and, to a lesser extent, Andhra Pradesh), bounded by the Narmada river to the north and the Godavari river to the southeast. Tribal people occupy the slopes of the region's mountains. Other tribal peoples, including the Santals, live in Jharkhand and West Bengal. Central Indian states have the country's largest tribes and taken as a whole roughly 75 per cent of India's total tribal population (although this accounts for only around 10 percent of the region's 84,326,240 inhabitants). There are smaller numbers of tribal people in Karnataka, Tamilnadu, and Kerala in southern India; in Gujarat and Rajasthan in western India; and in the union territories of Lakshadweep and the Andaman and Nicobar Islands. About one percent of the population of Kerala and Tamilnadu are members of tribes compared to about six percent in Andhra Pradesh and Karnataka.<sup>1</sup>

Andhra Pradesh is the traditional home of 33 tribal groups that are classified as Scheduled Tribes. Their total population according to the 2001 census is 5,024,104. Out of these 33 tribal groups, 30 inhabit the forest ranges and ghats of the districts of Srikakulam, Visakhapatnam, East Godavari, West Godavari, Khammam, Warangal, Adilabad, Mahabubnagar, and Kurnool.

The traditional location of the tribal communities of Andhra Pradesh lies close to the tribal areas of Orissa, Madhya Pradesh, and Maharashtra on the northeastern borders of Andhra Pradesh. Unlike the strategic tribal areas of the Eastern Ghats, the Godavari Gorges and Nallamalai Hills are generally peaceful areas and the tribal people living in these regions are generally docile. However, despite their meekness there have been several outbreaks of violence among tribal groups in Andhra Pradesh as a result of incessant and ruthless exploitation and illegal activity.<sup>2</sup>

There are about 33 tribes, including: the Andhra Pradesh Koya; Banjara/Lambada; Konda Reddy; Gond; Chenchu; Yerukala; Yanadi; Savara; and Jatapu. There are exclusive tribal tracts in the northern areas of the state and Telangana. The education level among these tribal communities is extremely low and some tribes still live in a subsistence economy. In agency areas, they are often subject to land theft, indebtedness, and bonded labour. There is also a growing awareness among them of their rights and they have organized themselves into associations to campaign for better wages, secure constitutional guarantees, and protect their customary rights.

Today, there are nearly 3.2 million tribal people and 5 million nomadic people in Andhra Pradesh. They live along the coastal and mountain strip of the Bay of Bengal from the Bhadravari Agency in Srikakulam to the Bhadrachalam Agency in Khammam and Godavari. From there this strip

stretches northeastwards to the Adilabad region. This tribal area is contiguous to the tribal areas of Bastar, Dandakarnya, and Vidarbha. There are about 33 kinds of tribal peoples in eight districts of Andhra Pradesh. Important groups include the Khonds, Kolamis, Nayakpods, Koya, Kondadoras, Valmiki, Bhagatas, Savaras, Jatapus, Gadabas, Yanadi, and Chenchus.<sup>3</sup>

The panchayati raj system is often considered to be the most important administrative system in independent India; however, it is a very ancient institution and was already established at the time of the village republics. This administrative system was first introduced by King Prithu when colonizing the Doab between the Ganges and the Jamuna. In the Manusmrithi and the Shanthi Parva of the Mahabharata, there are many references to the existence of grama sanghas or rural committees. A description of these rural committees is also found in the Arthashastra of Kautilya, who lived around 400 B.C. In the Ramayana of Valmiki we read about the Janapada, which was perhaps a federation of village republics. An account of the village commonwealth during the seventeenth century is found in Shukracharya's Neetisara. In India, the 'village' has been looked upon as the basic unit of administration since the earliest Vedic times.<sup>4</sup>

The imperial British government and its ruthless methods of revenue collection through the introduction of the Zamindari and Raytwari tenure system, in opposition to the Mahalwari or village tenure system, paved the way for the complete destruction of these ancient republics and turned out to be a death blow to the traditional corporate way of life they represented.

Local self-government has its origins in Lord Rippon's famous resolution of 1882 in which he recommended the subdistrict as the smallest administrative unit; these Taluq or Tahsil were ordinarily placed under the supervision of a local board. It should also be noted that from 1919, with the acceptance of the Montague-Chelmsford Reforms, until 1940, there was legislation relating to the establishment of village panchayats covering a large part of the country, including the native (princely) states. The British government adopted a policy of carrying out local government and administration through officials of different departments in the provincial governments at district level.

The dawn of independence provided a real opportunity to realize the dream of democratic decentralization in India. These ideas were incorporated in the 'Directive Principles of State Policy.' In this regard, Article 40 of the Constitution of India confirmed a trend rather than presaging a new initiative. During the first five year plan, these ideas gained further impetus. By and large, the active participation and

involvement of people in the planning process, including plan formulation, implementation and monitoring, remains a myth. This is despite the myriad pronouncements in successive plan documents and in the policies and programmes put forth by the central and state governments from time to time.

At the outset, it should be pointed out that the genesis of the rural institutions of local self-government was linked to the launching of community development and national extension service programmes<sup>5</sup> immediately after the enactment of planned economic development in India.

These programmes were viewed as 'people's programmes with government participation.' However, the various reviews of these programmes have shown that popular participation was not forthcoming; this was even less so among tribal folk in the countryside.

A number of national committees were set up with the intention of integrating policy with community development and strengthening the rural base for effective working of the panchayati raj system.

The launching of a nationwide community development programme (1952) for the all round economic development of rural areas necessitated an institutional mechanism that involved local communities in the development process. The study team on community development and panchayati raj, popularly known as the Balvant Ray Mehta Committee (1957), recommended the establishment of a decentralized three-tier panchayati raj system with the middle tier, the panchayat samiti, being the key level in this scheme. The samiti's jurisdiction was to be coterminous with that of a Community Development Block, the members of which were directly elected. This system envisaged that the panchayat samiti together with the District Collector (responsible for revenue collection) would constitute the zilla parishad (district council). The village panchayat was to constitute the lowest level of this three-tier structure. Most states enacted their legislation on the panchayati raj accordingly. While the Balvant Ray Mehta pattern was generally followed in most states, there was some local variation in accordance with local needs and perceptions. For example, Maharashtra and Gujarat gave primacy to the district tier by having strong zilla parishads with considerable administrative powers. Nevertheless, the idea of decentralizing political and administrative powers was promulgated by the decision makers.<sup>6</sup>

The Ashok Mehta Committee was set up to examine the entire issue afresh. The committee's report (1978) re-emphasized the importance of the panchayati raj, but in a significant departure from the Balvant Ray Mehta Committee's suggestions, recommended a two-tier structure with the zilla parishad at the district level and mandal parishads for groups of

villages with populations of 20,000 to 30,000, below the taluq level; the zilla parishad remained the key level. It was also recommended that the district should be the first point for decentralization, under popular supervision, below state level, and favoured the official participation of political parties at all levels of panchayati elections. Though no action could be taken on the recommendations of the Ashok Mehta Committee at the central level, three states, West Bengal, Andhra Pradesh and Karnataka, took steps to revitalize the panchayati raj—keeping the zilla parishad as the most powerful body and delegating substantial powers and functions to panchayati raj institutions.

The committee appointed by the Planning Commission to review the existing administrative arrangements for rural development (1985) strongly recommended the revival of panchayati raj institutions and the allocation of greater responsibility over the planning, implementation, and monitoring of rural development programmes to them. It also suggested delegating state planning functions to the decentralization planning unit at district level.

The government of India constituted a committee (1986) under the chairmanship of L. M. Singhvi to prepare a concept paper on the revitalization of the panchayati raj system. The committee recommended that the panchayati raj system should be constitutionally recognized, protected, and preserved; and that constitutional provisions to ensure regular, free and fair elections to panchayati raj institutions should be made.<sup>7</sup>

The Constitution (73<sup>rd</sup> Amendment) Bill 1991 was introduced on September 16, 1991 and subsequently referred to a joint select committee of Parliament in December, 1991 for detailed examination. The joint select committee presented its report to Parliament in July, 1992. The Constitution (73<sup>rd</sup> Amendment) Bill was finally passed by the Lok Sabha on December 22, 1992. Seventeen states ratified the act in record time. The president of India accorded his assent on April 20, 1993 and the Constitution (73<sup>rd</sup> Amendment) Act, 1992 came into effect on April 24, 1993.<sup>8</sup>

The Andhra Pradesh Panchayati Raj Act 13 was enacted in March 1994. This is a single comprehensive act covering all three tiers of the panchayati raj. It came into force on May 30, 1994. This new Act contained all the relevant provisions of the 73<sup>rd</sup> Constitution Amendment Act and brought about certain changes in the legislative framework.

Currently, there are 21,950 gram panchayats (GP—village councils) in the state of Andhra Pradesh. Of these, only 1,332 are notified (6 percent) GPs. The average population of each gram panchayat varies—from 1,826

in Srikakulam District to 3,460 in East Godavari District. The average population of a gram panchayat is 2,216. The number of gram panchayats varies from 7,065 in Rangareddy District to 1,425 in Chittoor District. A full-time executive officer for each notified gram panchayat is posted. Depending upon its financial status, the executive officer may have a few secretarial and civic staff. The government of Andhra Pradesh issued the orders GO.Ms.No.369 PR &RS dated 12-12-2001 for the creation of a full time panchayat secretary for all 21,950 gram panchayats. This came into effect on January 1, 2002. She/he will handle both revenue and development work under the overall control of each gram panchayat. Thus, revenue and development functions have been combined in the village secretariat to better deliver services to the people.<sup>9</sup>

So far, about 232,278 panchayats at the village level; 5,905 panchayats at the intermediate level; and 499 panchayats at the district level have been constituted nationally. These panchayats are manned by 2.92 million elected representatives at all levels, of which one third are women. This is the broadest representative base of any country in the world.<sup>10</sup>

The provisions of the Panchayats (Extension to the Scheduled Areas) Act 40, 1996, came into force on December 24, 1996. The act extended the panchayat system to tribal areas in nine states: Andhra Pradesh, Chhattisgarh, Gujarat, Himachal Pradesh, Jharkhand, Maharashtra, Madhya Pradesh, Orissa, and Rajasthan. The Act aims to enable tribal societies to shape their own development and to preserve their traditional rights over natural resources.

All states, barring Jharkhand, have enacted state legislation to give effect to the provisions contained in Act 40, 1996 as mandated under the central act. The central act provides a definition of 'village' and the powers and functions of the gram sabha (village meeting)/panchayat in Scheduled Areas. It prohibits panchayats at higher levels assuming power and authority over panchayats at lower levels. According to the Act, the powers of the gram sabha/panchayat at the appropriate level can be divided into the following categories:

- i) Mandatory powers;
- ii) Consultative powers;
- iii) Powers to be developed by the state government among the gram sabha/panchayats to enable them to function as self-governing institutions.<sup>11</sup>

Article 243 B of the Constitution defines a gram sabha as consisting of all persons registered as voters on the electoral roll within the area of the

panchayat at village level. Article 243 A states that the gram sabha may exercise such powers and perform such functions at the village level as the legislature of a state may, by law, give them.<sup>12</sup>

The state governments of Bihar, Kerala, Madhya Pradesh, Maharashtra, Orissa, Tamilnadu, and Uttar Pradesh have made it mandatory to hold gram sabha meetings four times a year. In Andhra Pradesh, Goa, Gujarat, Haryana, Himachal Pradesh, Karnataka, Manipur, Punjab, Rajasthan, Sikkim, West Bengal, and Lakshadweep, gram sabhas must meet twice a year; in Tripura a gram sabha meeting is held only once a year. Most state governments and UTs (Union Territories) have prescribed a quorum for gram sabha meetings. For instance, the governments of Bihar, Goa, Karnataka, Manipur, Orissa, Rajasthan, Sikkim, and Tamilnadu, and the UTs of Daman & Diu and Lakshadweep have fixed the quorum at one-tenth of the total membership.<sup>13</sup>

Andhra Pradesh is home to 33 recognized Scheduled Tribes with a population of about 5,024,000 according to the 2001 census. Apart from those tribes living in the plains areas, like the Yerukala, Yanadi, and Lambada, these tribal people mainly live in the hills and forest tracts of the costal districts and Telangana region—these areas are contiguous with the tribal areas of Orissa, Madhya Pradesh, and Maharashtra. Some of the major tribal groups, like the Koya, Gond, Savara, Khond, Gadaba, Porja, Bagata, and Kondadora, are found living on either side of the state boundary. Some of the tribes, like the Konda Reddy and Chenchu, are confined to Andhra Pradesh.

A reserved quota for women within the panchayati raj system has paved the way for the entry of women into the political system. However, if this is to be of value to women, it is critical that efforts are made to actively include them at all levels of decision making and provide them with the required information and knowledge to make them better planners and representatives.<sup>14</sup>

Women's empowerment reflects a certain level of critical consciousness about external relations and an awareness of the ideas and belief systems that have a bearing on their wellbeing in terms of gender and social equality. It also refers to a state of determination to use one's physical, intellectual, emotional, and spiritual resources to protect and sustain pro-equity values at political and institutional levels. This definition identifies the transformation of values as a core attribute that is vital to social transformation in both the personal and public sphere.<sup>15</sup>

At the national level, after 65 years of independence there are still only 47 women representatives out of a total of 543. This is in spite of the fact that the percentage of women winning elections is going up. At the village

level, in terms of sheer numbers, there are many more women that can be mobilized to be effective leaders and work on issues untouched by men. For that to happen, a political culture has to be developed that views women as individuals capable of active governance, and not just as the wives, daughters, or daughters-in law of politically powerful men.<sup>16</sup>

### **Objectives of this Study**

1. To examine the status of tribal sarpanches in the state of Andhra Pradesh in general, and in the district of Warangal in particular.
2. To review the existing literature on the political participation of tribal groups in India and in the panchayati raj system.
3. To examine the historical background of tribal people in panchayati raj elections in Andhra Pradesh.
4. To understand the socioeconomic background of these tribal sarpanches.
5. To evaluate the performance of sarpanches and tribal sarpanches in the panchayati raj.
6. To draw relevant conclusions based on evaluation of the above.
7. To provide suitable suggestions for improving the existing system.

### **Hypothesis**

This study proposes to examine the following hypotheses:

1. The importance of increasing political awareness among male and female sarpanches from Scheduled Tribes.
2. That socioeconomic conditions define the level of political and administrative awareness and participation among both.
3. That socioeconomic factors contribute to administrative awareness both positively and negatively.
4. The reservation policy is helpful to tribal people in ensuring access to political leadership.

### **Methodology**

This study draws on primary and secondary sources. The secondary data has been collected from books, journals, dissertations, government reports, government orders and acts, newspapers, and internet sources. For this purpose, the researcher consulted Kakatiya University Library; the regional library for Warangal District; Warangal Central Library; Osmania University Library, Hyderabad; Andhra University Library, Visakhapatnam;

University of Hyderabad Library, Hyderabad; and the Tribal Research Centre, Hyderabad.

Primary data has been collected by the researcher at field level by engaging with the sarpanches. The researcher has made a number of field trips to tribal areas to acquire first-hand information concerning the tribal sarpanches and related issues.

## **Limitations of the Study**

This study was conducted in Warangal District, which consists of 50 mandals (subdistricts) in total. Of those 50 mandals, 24 mandals were selected for study. Warangal District has two types of mandals: agency and non-agency. Nine agency mandals and 15 non-agency mandals were studied. 59 agency sarpanches and 41 non-agency sarpanches were interviewed for a total of 100.

This study is confined to Warangal District in Andhra Pradesh.

- 1) This study is limited to the powers and functions of tribal sarpanches in Warangal District.
- 2) This study is confined to an evaluation of the performance of tribal sarpanches.

## **Layout**

This study has been divided into the following eight chapters.

- The introduction deals with the historical evolution of the panchayati raj system, the PESA, and the political status of tribal groups in India.
- The second chapter provides a review of the literature on the political status of the tribal and reservation system in India, particularly in relation to the workings of the panchayati raj in Andhra Pradesh.
- The third chapter offers an overview of the panchayati raj and tribal panchayats.
- The fourth chapter offers a profile of Warangal District.
- The fifth chapter analyses the socioeconomic profile of the tribal sarpanches.
- The sixth chapter addresses the performance of the tribal sarpanches.
- The seventh chapter offers some case studies.
- The eighth chapter offers conclusions and suggestions.

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9. Singh, S.K. "Panchayati Raj in Finances in Andhra Pradesh." Centre for World Solidarity, Secunderabad, p.7.
10. Prakash Sharma Sanjay. (2006): *Panchayati Raj*. Vista International Publishing House, Delhi, p.73.
11. Ibid., Pp.83-84.
12. Ibid., p.84.
13. Ibid., p.85.
14. Ibid., p.216.
15. Ibid., p.217.
16. Ibid., pp.218-219.

## CHAPTER II

### LITERATURE REVIEW

This chapter offers a review of the literature on the status of tribal groups and Andhra Pradesh. It is hoped that this serves the following purposes:

1. It will be useful for researchers, social scientists, and those who are interested in the field of tribal politics in India; and for policy development in relation to the panchayat system.
2. It offers relevant background information.
3. It highlights various aspects and issues relating to the panchayati raj system and tribal groups.
4. It aims to fill the gaps in the current research and help identify areas for future research.

In his book *Panchayati Raj in UP: Its Organization and Working* (1960),<sup>1</sup> Bramaha Prakash Vaish discusses the historical background of village panchayats in relation to the Uttar Pradesh Nationalist Movement and the importance of rural problems in India, including: the constitution and organization of the panchayati raj in UP; the working of the Gaon panchayats; Nyaya panchayati; state control over panchayats; the work of the panchayati raj in UP; abolition of the Zamindari system and village administration; and village panchayats and five years plans.

N. R. Inamdar in *Functioning of Village Panchayats* (1970)<sup>2</sup> outlines the evolution of the Dehu ram panchayat; this panchayat was established July 1922. He addresses the change in traditional patterns of administration and the reorganizations of its wards.

B. C. Muthayya in "Panchayat Taxes, Factors Influencing their Mobilization: A Study in Three Panchayats in East Godavari, Andhra Pradesh" (1972)<sup>3</sup> discusses: the different taxes collected by the panchayats; the perception of existing conditions and the development of the self and the village; awareness of changes; agricultural aspects; awareness of panchayat bodies and related aspects; factors of group

formation; the perceived role of the respondent and the village; awareness of functionaries and their perceived roles and functions.

In *Panchayati Raj Administration in Maharastra: A Study of Supervision and Control* (1974),<sup>4</sup> Iqbal Narain highlights the main supervisory systems in force in panchayati raj institutions. He also covers: the Maharastra panchayati raj system; the different levels of administrative methods; technical aspects of divisional supervision; the control mechanisms of district level supervision; and financial supervision and control.

Shivaiah in “Panchayati Raj: An Analytical Servant” (1976)<sup>5</sup> covers a number of key issues, including: the village movement; community development and national development; the functions, structure, broad patterns, trends, office-bearers, development, personnel, coordination, supervision, control, resources, management, political processes, and socioeconomic aspects of panchayats.

In “Panchayati Raj in Assam” (1976),<sup>6</sup> S. P. Jain offers a study of the panchayati raj (rural local government) in the state of Assam. This study highlights the internal processes of one Mahkuma parishad, two Anchalik panchayats, and a number of Gaon panchayats. A detailed examination is made of the important aspects of these institutions: how they conduct their business; their financial pattern, general working, and popular participation.

In *Educational Development Among Tribes: A Study of Sub-Plan Areas in Andhra Pradesh* (1976),<sup>7</sup> K. Sujatha highlights the educational and socioeconomic aspects of tribal sub-plan areas, including: popular participation; accessibility; quality of education; types of educational institutions; finance units; aspirations and attitudes; awareness of tribes; teachers in tribal context; and management factors.

Patnaik Nityananda in “An Integrated Tribal Development Plan for Keonjhar District Orissa” (1976)<sup>8</sup> focuses on different programmes in Keonjhar District. In particular, the author focuses on: life and culture in hill areas; economic factors in Jung villages; agricultural plans; animal husbandry; social and industrial facilities; the transport system; domestic and industrial electricity demand; and administrative structure and personnel policy.

R. R. S. Mehta in *Rural Leadership and Panchayat* (1977)<sup>9</sup> highlights: the conceptual framework of the panchayati raj; the village community; the authority of the panchayat allocation process; subordinate panchayats; political socialization, village leadership, and intellectuals; village panchayat structure; and functional village processes.

In *Working of Nyaya Panchayats in India: A Case Study of Varanasi District* (1977),<sup>10</sup> R. Kushawaha mainly focuses on panchayat issues, including the long history of the judicial concept of panchayats and Nyaya panchayats, which dates back to the ancient past civilizations of South Asia; and how panchayats and Nyaya panchayats were institutional modes of self-government, through not always democratic. The judicial function of the panchayats is not a new innovation and was perhaps the primary function of the panchayats of 'jati,' 'gram,' or 'janpad' from time immemorial. The author also covers the judicial framework, organizational framework, and the election of Nyaya panchayats. The author offers an analysis of the workings and achievements of Nyaya panchayats.

In *Panchayati Raj System and Political Parties* (1979),<sup>11</sup> B. S. Bhargava highlights: community and environmental issues; political parties; the structural pattern of panchayati raj systems; emerging institutional leadership; non-interference of political parties; attitudes, politics and administration; and the legitimacy of the system.

In *Tribal and Non-Tribal Intelligence* (1980),<sup>12</sup> R. R. P. Sinha highlights that no significant difference has been found between the intelligence of tribal and non-tribal people according to tests using the Alexander performance scale. A gradual rise in the mean scores for intelligence of both tribal and non-tribal people in the age-range of 10 to 20 years has been seen; intelligence test scores for literate and non-literate non-tribals did not differ significantly.

In *Theory of Local Government* (1982),<sup>13</sup> M. A. Muttalib focuses on: the conceptual, ecological, social, economic, geographic, legal, political, and administrative aspects of panchayats; popular participation; the spurring of economic social transformation; the equitable distribution of development; decentralized development through the cooperation theory of the distribution of power; social structure and social harmony; local government theory and philosophy; the committee system; the theory of local executive and finance; local bureaucracy; and the autonomy control continuum theory.

Narayan Sachindra in "Tribal Panchayats in Bihar" (1982)<sup>14</sup> looks at the panchayat system in tribal areas of Bihar—the Hath panchayat and the Parha panchayat are two important institutions in the Munda polity. He examines the traditional Munda panchayats where social sanctions and constraints are usually found in place of rigid rules. The Parha panchayat is an important institution in the tribal policy of Chota Nagapur—the traditional panchayats suffered when landlords took control of affairs in tribal villages through the statutory panchayat.

In *Birsa Munda and His Movement 1874–1901: A Study of a Millenarian Movement in Chota Nagapur* (1983),<sup>15</sup> K.S. Singh discusses the Birsa Movement including: the making of a prophet; the political movement; and the religious uprising led by Birsa.

L. Rajeshwar Rao in “Village Administration: A Study of the Relationship between Village Patwari and Sarpanch” (1984)<sup>16</sup> offers an extremely comprehensive historical work on perceptions and attitudes towards sarpanches and the patwari system in Telangana.

In “Village Administration: A Case Study of a Telangana Village” (1985),<sup>17</sup> D. Devarath examines: the situation of villages in ancient times; village administration; the role of politics and officials in gram panchayats; and the functioning of education and integrated rural development programmes.

M. Vidayasagar Reddy in “Personnel Management in Panchayati Raj: a Case Study” (1985)<sup>18</sup> highlights the personnel system of the panchayati raj, including: recruitment processes at different levels; training methods; the system of promotion; and the progression from village to zilla parishad.

Hasan Amir’s book on *Tribal Administration in India* (1988)<sup>19</sup> covers: the definition of ‘tribe’; the different tribes of Uttar Pradesh; tribal areas in Uttar Pradesh; their community, religious, and social setup; and tribal economies and administration in the study area.

K. P. Singh in *Tribal Development in India: Programmes and Implementation* (1988)<sup>20</sup> focuses on development programmes for Scheduled Tribes in India. Almost all states have seen similar scenarios and experiences regarding the implementation of tribal development programmes. They can be characterized by certain institutional constraints including: inadequacy in research; overly bureaucratic implementation; the absence of administrative integration; a lack of tribal participation; and the absence of inter-institutional linkages. These can only be addressed through increasing tribal participation.

R. N. Pati and B. Jena in *Tribal Development in India* (1989)<sup>21</sup> focus on the various methods used in tribal development programmes, including: economics; communication; welfare programmes; the displacement of people for coal mines; the utilization of forest land; the traditional, shifting cultivation system; cultural change; problems facing tribal women; crime within tribes; population and health problems; formal, informal, and adult education; and tribal development.

Desai Vasant in *Panchayati Raj: Power to the People* (1990)<sup>22</sup> discusses: the panchayat system in ancient times; different levels and powerful functions of the panchayats; functions of the village council and

headmen; village administration in the Mauryan state; and village administration in the Gupta Age.

In "Tribal Women and Development: A Study of Welfare Administration" (1991),<sup>23</sup> K. Shantha Kumari examines: tribal development welfare programmes, particularly post-independence; the free-market exploitation of natural resources; and subsequent environmental degradation and land alienation.

G. Veeranna in "Tribal Political Leadership: A Study of Lambada Tribes in Warangal District" (1992)<sup>24</sup> looks at Lambada political leaders, including sarpanches, members of the legislative assembly, mandal parishad representatives, municipal councillors, the chairpeople for various bodies, and ex-ministers. He offers an analysis of the socioeconomic background and political leadership status of Lambadas in Warangal District, Andhra Pradesh.

In *Case Studies in Panchayati Raj* (1992),<sup>25</sup> published by the Indian Institute of Public Administration, the writers focus on the connections between officials and non-officials using development case studies covering: water supply schemes; district panchayat plans; agricultural development; primary health centres; small irrigation tanks; and the water level of the Khar river.

N. Rajagopal Rao in *Panchayati Raj: A Study of Rural Local Government in India* (1992)<sup>26</sup> discusses the panchayat system in different phases of its evolution, including: the panchayati raj; the gram swaraj; and the evaluation of finance commissions at zilla and mandal levels.

In "Emerging Perspectives on Social Forestry and Tribal Development: A Study of Alternative Policies of Fast Regeneration" (1993),<sup>27</sup> T. Krishnamurthy looks at tribal communities and forest policies in India. He analyzes the introduction of the Indian forest system, the implementation of the social forest system, and various programme in tribal villages.

Mathew George's book *Panchayati Raj: From Legislation to Movement* (1994)<sup>28</sup> focuses on: the historical setting; national policy; decentralization of legislative and constitutional support; the beginning of the panchayat elections; the Chinese experiment with local self-government; and women in the panchayati raj system.

G. Palanithurai in *Empowering People for Prosperity: A Study in New Panchayati Raj Systems* (1994)<sup>29</sup> highlights: the dynamics of decentralization; the new panchayati raj system and women; operational devices and popular perception; and the new phase of federalism in India. The new system seeks growth and development rather than the provision of services and infrastructure, such as drinking water facilities and sanitation. A fundamental question remains as to whether governance at

the grassroots level can bring about development. The success of the panchayati raj system depends on understanding the new dimensions of the system.

S. K. Singh in his paper “Self-Governance for Scheduled Areas” (1997)<sup>30</sup> focuses on the empowerment of people through the management of their own affairs. The 1996 Act extended the panchayat system to scheduled areas and has widespread ramifications.

K. D. Gangrade in “Power to Powerless: A silent Revolution through the Panchayati Raj System” (1997)<sup>31</sup> highlights issues relating to the active involvement and participation of rural people in their own management and development. The revitalization of the panchayati raj system under Rajiv Gandhi’s regime had some inadequacies: some components were not in conformity with the 73<sup>rd</sup> Amendment; there were some issues with the quota system; and successful implementation of the panchayati raj system required effective land reform.

A study by S. S. Meenakshi Sundaram, “The 73<sup>rd</sup> Constitution Amendment: A Case for Further Amendment” (1997),<sup>32</sup> highlights the Singhvi Committee Report on the 73<sup>rd</sup> Constitutional Amendment Act, the joint select committee of parliament, rotation in respect of reserved seats, and the recommendations of the Central Finance Commission.

In “The Gram Sabha: Gateway to Grassroots Democracy” (1997),<sup>33</sup> S. P. Jain discusses: the Rajni Kothari recommendations; the workings of the gram sabha (village parliament); a lack of awareness about rights and duties; the membership of the gram sabha; gram sabha meetings; the relationship between the gram sabha and the gram panchayat; the role of the sarpanch; panchayat, mandal parishad, and zilla parishad members; the role of MLAs, MPs, and other non-officials in the gram sabha.

In “Aspects of Panchayat Finances: An Analysis of Panchayat Acts” (1997),<sup>34</sup> C. P. Vithal analyzes the financial resources and different taxes in different states.

Y. V. Rao, in his field study “Function of Gram Sabha: A Study in Madhya Pradesh and Andhra Pradesh” (1998),<sup>35</sup> aims to bring out the nature of formalism in a gram sabha. He also seeks to investigate and analyze the gram sabha and its workings to achieve the objectives of rural development through popular participation. The opportunity of participating in the gram sabha, which is a major activity of the panchayat administration, is an important phase in the process of self-education and development. Unless the members learn to act properly, the gram sabha can not be effective and decision making will be flawed.

Madhushree Seker and Nelson Charles in their paper “Reforms in Tamilnadu: A perspective” (1998),<sup>36</sup> adopt a descriptive methodology to

understand the present system of local governance in the light of its historical background. They argue that decentralised governance in Tamilnadu still has a long way to go before it matures. Different attempts to strengthen the system have remained quite superficial.

B. Venkaiah in “Democratic Decentralization and Panchayati Raj Institutions: A Study with Special Reference to the 73<sup>rd</sup> Amendment” (1999)<sup>37</sup> looks at the evolution of the panchayati raj and the implementation of reforms at the grassroots level.

A. Fernandes and P. Mukhopadhyay examine the historical context of the panchayati raj system in Goa in their paper “Re-Designing Panchayat Finances and Attitudes: A case study of Goa” (1999).<sup>38</sup> The Goa model of the panchayati raj is a single tier system with only village panchayats and no provision for panchayat samities at the zilla parishad level.

Shyam Nand Singh in “Impact of Reservation Policies for Tribals in India” (2000)<sup>39</sup> looks at the impact of policies of preferential employment adopted by the governments of India and various states to address the social inequality of Scheduled Tribes.

K. Chokkaiah in “Tribes and Development Institution: A Case Study” (2001)<sup>40</sup> highlights post-independence tribal development and welfare programmes in Warangal.

M. G. Ramakant Rao and Prashant K. Mathur in *Policies and Politics in Grassroots Administration* (2001)<sup>41</sup> focus on: grassroots administration; bureaucracy and politics; empowerment through the panchayati raj system; administrative evaluation; development parameters of welfare administration; and optimization and management techniques.

In *Panchayati Raj in India: Emerging Trends Across the States* (2002),<sup>42</sup> R. P. Joshi and G. S. Narwani analyze: the Panchayati Raj 73<sup>rd</sup> Constitutional Amendment Act; the panchayati raj system in tribal areas; and the social, legal, and economic issues in these areas.

S. Venkataiah in “Women Leadership in Panchayati Raj Institutions: A Study” (2003)<sup>43</sup> covers various aspects including: the role of sarpanches, ward members, and vice-sarpanches; the status, socioeconomics, political background, leadership style, and performance of women in the panchayati raj system.

Ajit Kumar in “Politics in Three Villages in Nagpur District” (2004)<sup>44</sup> focuses on village politics and how the panchayati raj system has changed since the 1960s.

Bandyopadhyay and Mukherjee in *New Issues in Panchayati Raj* (2004)<sup>45</sup> deal with aspects related to: the 73<sup>rd</sup> Constitutional Amendment Act; grassroots expectations and organisation; representation and reservations in Madhya Pradesh, West Bengal, Orissa, and Himachal

Pradesh; and the direct election of sarpanches and upa-sarpanches. Parallel, alternative structures, responsibilities, and emerging trends and challenges are also covered.

The edited work “Pioneering Dalit Women Sarpanches and Decentralised Democracy in Haryana: Malady and Remedy” (2005),<sup>46</sup> covers issues of: illiteracy and lack of awareness; power, functions, and development schemes; encroachment onto common land; poverty, social inequality, and casteism; and internal educational factors.

Roy Dipen in *Finances and Accounting of Panchayati Raj Institutions in West Bengal* (2005)<sup>47</sup> looks at the role of the panchayati raj system in development; the importance of government in terms of accounting practices; the degree of democracy and security; and actual resource mobilization.

“Village Panchayat and the State MNC Negotiations” (2005)<sup>48</sup> by Narayana Pradeep focuses on the opposition of villagers to a Coca-Cola plant at Plachinmada, Kerala in terms of shifting attitudes towards global capital, and the state and the village panchayat as protector of community rights.

Nirja Gopal Jayal in his book *Local Governance in India: Decentralization and Beyond* (2006)<sup>49</sup> focuses on: different forms of panchayat; rural power, bureaucracy, and poverty alleviation; the decentralization of disease control programmes; and transparency, accountability, and governance.

Rajit Sau in his paper “Scheduled Tribes Bill: for Whom and for What” (2006)<sup>50</sup> focuses on the Recognition of Forestry Rights Bill, 2006. India has the largest number of tribal group and while some groups have forest rights, others have none.

S. B. Verma and Y. T. Pawar in their edited book *Rural Empowerment Through Self-Help Groups, Non-Government Organizations, and Panchayati Raj Institutions* (2009)<sup>51</sup> offer perspectives on: the emerging role of gram sabhas in village development; the genesis of the gram sabha; transparency and accountability; awareness among members; lack of powers of delegation; traditional tribal rights; the acquisition of land; mineral extraction; forest ownership; and managing village markets.