CHAPTER: I
INTRODUCTION

Democratic governance is the best proved for freedom and equality. Local self-government provides freedom at local level. Panchayat system is not new for India because before 2500 years in Vaishali, Bihar it was operating. Panchayats have been the backbone of the Indian villages since the beginning of recorded history. According to Manusmriti- “Gramik” was responsible for village administration. The ‘Arthasastra’ of Kautilya describes at length the pattern of village administration prevalent during the Mourya period. The administrative head was known as Gramika or headman and he shared the responsibility with the ‘Gramvriddha’ i.e. the village elders (Gandhi, 2014).

The Panchayati Raj is a South Asian political system mainly in India, Pakistan, Bangladesh and Nepal. The word “panchayat” literally means “assembly” of five wise and respected elders chosen and accepted by the local community. Panchayati Raj is a system of governance in which Gram panchayats are the basic units of administration (Dutta, 2014). India’s old sacred books and historical sources mention village communities (councils or assemblies) across the sub-continent that were self-governing over millennia, serving as the main interface between the predominantly agrarian village economies and the higher authorities. Custom and tradition elevated these earlier councils or assemblies called ‘sabha’s’ to a position of considerable authority. Slowly, they assumed the form of the ‘Panchayat’ (an assembly of five respected elders). These panchayats became the pivot of administration, the focus of social solidarity and the principal forum for dispensation of justice and resolution of local disputes. During the medieval and mughal periods these characteristics of the village panchayats remained unchanged.

Several steps were taken during British rule in India towards setting-up formal local bodies. In urban areas, a municipal corporation came to be formed in Madras on the British model of a town council as early as 1687. In 1870, Lord Mayo secured the passage of a resolution for the decentralization of power aimed at bringing about greater administrative efficiency in meeting the demands of the people but primarily designed to augment imperial finances. At about the same time, a significant first step
towards reviving the traditional village panchayat system in Bengal was taken through the Bengal *Chowkidari* Act, 1870, which empowered District Magistrates to set up panchayats of nominated members in the villages. The *Magna Carta* of local democracy in British India was the Ripon Resolution of 1882, providing for rural local boards with two-thirds of membership to be composed of elected, non-official representatives and presided over by a non-official Chairperson. Actual progress in implementation was slow but the role of rural local administration was elevated; and the term ‘self-government’ gained currency. In 1907, the government constituted a six-member Royal Commission on Decentralization with Shri R. C. Dutt as its only Indian member. The report of this commission released in 1909, elaborated the principles enunciated in the Ripon Resolution and recognized the importance of panchayats in the governance of India. The Montagu-Chelmsford Reforms of 1919 made local self-government under the proposed scheme of ‘Dyarchy’ a ‘transferred subject’ bringing self-government under the domain of Indian Ministers in the provinces (Anon., 2011).

Mahatma Gandhi advocated Panchayati Raj, a decentralized form of government, where each village is responsible for its own affairs, as the foundation of India’s political system. Panchayati Raj system provides all the rights of people at local level. Mahatma Gandhi wanted Panchayati Raj in Indian Constitution but the framers of Constitution could include provisions of Panchayati Raj institutions in directive principles and therefore only few state governments were serious about implementing. The Panchayati Raj institutions in India have travelled a long way to acquire constitutional recognition from a mere mentioning of it in the Constitution in the form of Directive Principles of State Policy (Article 40). It is envisaged in Article 40 that “state shall take steps to recognise village panchayats and endow them with such power and authority as may be necessary to enable them to function as unit of self-government”. This article got a mere lip service for many years before finding a place of some importance in the form of the Balwant Rai Mehta Study Team Report in 1959.

In January 1957, Balwantrai Mehta committee was appointed to study and report the finding on community development programmes based on economy, efficiency and the extent to which the movement used local leadership. In order to
remove the shortcomings of community development programmes such as lack of involvement of local people in the project and wastage of public expenditure, the committee recommended that the entire rural development work should be entrusted to the elected member at the village, the block and the district level. This three tier democratic decentralization was given the name of Panchayati Raj, which was also a tribute to Mahatma Gandhi. Thus, on the recommendation of Balwantrai Mehta committee on 2\textsuperscript{nd} of October 1959 Panchayati Raj movement was launched. Currently, the Panchayati Raj system exits in all the states except Nagaland, Meghalaya and Mizoram and the all Union Territories except Delhi. The states of Goa, Jammu and Kashmir, Mizoram, Meghalaya, Nagaland and Sikim have two-tier panchayats- one at the village level and the second at the zilla or district level. In Jammu and Kashmir, block is the second level. In all other states Panchayati Raj is a three-tier system- village as first level, block or ‘janapad’ as second level and ‘zila’ or district as the third level (Dutta, 2014).

Except in the State of Jammu and Kashmir, the District/Jilha Panchayat constitutes the apex body of the three-tier structure of the Panchayati Raj system. The panchayat at the district level is called Jilha Parishad in most of the States. But, in Goa, Karnataka, Madhya Pradesh, Sikkim and Uttar Pradesh it is called Zila Parishad and in Tamil Nadu, Kerala and Gujarat its name is District Panchayat (Anon., 2011).

Acknowledging the importance of peoples’ active participation in planning, decision making, implementation and delivery system to accelerate rural development process, Government legislated the 73\textsuperscript{rd} Amendment Act, 1992, which became the Panchayati Raj law on April 24, 1993. Since then it became mandatory to involve local people and Panchayati Raj institutions (PRIs), to implement government schemes and make them responsible to achieve the underlying objectives. The law stipulated reservation for women and disadvantaged sections of the community, which created a space for them to be assertive and demand their rightful share in the decision-making at the local level. The 73\textsuperscript{rd} Amendment to the Indian Constitution (1992) has made panchayats the third tier of the Indian political system. Earlier we had only two tiers, the Union Government and the State Governments. Now we have three tiers the panchayats at the village, block and district levels. The year 2009-10
had been declared as the year of ‘Gram Sabha’ being the 50th anniversary of launching of Panchayati Raj in our country (Sharma, 2014).

Gujarat today is ranked as one of the most developed states in India supported by what is claimed to be fairly effective governance. Gujarat has had a golden history of the Panchayati Raj institutions. It is one of the few states that accepted Panchayats as the institution of self-governance since pre-independence period. Panchayati Raj institutions continued to function in Gujarat even when other states choose not to follow the directive principle mentioned in the Constitution. Prior to independence, the rural local self governance bodies were governed by the Bombay Village Panchayat Act, 1920. Provision of this act vested powers and authority on the village bodies, including clear-cut monetary resources and vesting of properties in the panchayats. The Panchayat Act of 1920 was reformulated in 1939, for governing the local self governance institutions in the state.

Going by the political history, Gujarat comes across as a pro-decentralization state as it happens to be one of the first states in India to have implemented the Panchayati Raj system through the Gujarat Panchayat Act (GPA), which came into effect on 1st April, 1963, after it had become a separate state in 1960. After the reorganization also, in Gujarat, the primary tier i.e. the Gram Panchayats continued to be guided by the provisions of the 1958 Act. The state government appointed a committee under the chairmanship of the then Home Minister, Rasiklal Parik to suggest reforms to the 1958 Act. The committee made suggestions on the basis of the Balwantrai Mehta committee report. Based on the Parik Committee's recommendations the New Gujarat Panchayat Act was enacted. Two additional tiers viz., the Taluka Panchayat at the Taluka level and Panchayat at the district level were constituted to match it with uniform three-tier structure followed all over the country. The Taluka panchayat was allocated supervisory and linking role, while the Panchayat had supervisory and executive powers which made it moving force behind the high level performance of Panchayati Raj in Gujarat. After the Gujarat Panchayat Act, 1958 came into force; the state government constituted Jadavji Modi Committee (1964), the Jinabhai Darji Committee (1972) and the Rikabhdas Shah Committee (1978) to review Panchayat Raj in state. The recommendations of these committees were well received and accordingly suitable amendments were made in the Gujarat
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Panchayat Act from time to time. A total of 44 amendments were made in Gujarat Act till 1993, to make it a coherent Act. At present there are 33 district panchayat, 247 taluka panchayats, and 14,017 gram panchayats in Gujarat state, while revenue villages are 18,584.

History of the Gujarat Panchayati Raj

1920 - Bombay Village Panchayat Act.
1939 - New Panchayat Act formulated.
1947 - Amendment to the 1939 Act.
1958 - Amendment to the 1939 Act.
1960 - Recommendations of the Rasiklal Parik Committee.
1964 - Jadavji Modi Committee.
1972 - Jeenabhai Darji Committee.
1978 - Rikhabdas Shah Committee.
1993 - Guajarat Panchayat Act passed in the State Assembly.

It is also to the credit of the state that it upheld the PR system for a fairly long time along with Maharashtra when all the other states had failed to show any interest in the devolution of power to the people and were already writing the obituary of decentralization together with the death of Jawaharlal Nehru (Ghosh et al., 2003). However, despite such a positive past record to this date, Gujarat also has not been able to transfer all of 29 powers to its Panchayat Raj institutions. The special features of GPA 1961 revolved mostly around social and justice concerns, viz., setting up of Social Justice Committees (SJC) at village, taluka and district levels to ensure social justice to the weaker sections; provision for nonlapsible funds for weaker sections; proportional representation to the population in their panchayats for the SC and ST, besides reservations for women at all levels in elections and provision for ‘Nyaya panchayat’ and conciliation funds. Decentralized District Planning (DDP) scheme was introduced in the 1980’s to address the village level problems for which 5 per
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6 percent of the state’s budget was to be earmarked. GPA 1961 was revoked following the 73rd CAA, while the GPA 1993 was implemented with effect from 15th April, 1994. Later, GPA 1993 was amended on the lines of the 1998 bill. This bill was applicable to the 33 tribal taluka’s across seven districts. The main features of this bill were, (i) GS was made more powerful; (ii) control over minor forest produce (MFP) and the subsequent funds going into village funds was given to GP; (iii) 50 per cent reservation was granted for tribal’s across all the tiers of panchayats; (iv) consultation with Taluka Panchayat (TP) for acquiring land under Land Acquisition Act 1894 was made mandatory (Bandi, 2013).

The 73rd amendment recognized Panchayat Raj institutions as Institutions of Self- Government. The Gram Sabha (GS) is the cornerstone of the entire scheme of democratic decentralisation in India initiated through the 73rd Amendment to the Constitution. Hence, the success or failure of the Panchayati Raj system largely depends on how powerful and effective the GS is at the decentralised level to fulfil the desires and inspirations of the people. Recognizing the critical role of the GS in village economy Gandhiji had said that true democracy could not be worked by some persons sitting at the top. It had to be worked from below by the people of every village. It is due to the importance of this institution at local level that the Year 1999-2000 was declared as ‘Year of Gram Sabha’ by the Government of India. However there were mixed reactions both from the legislatures and bureaucracy. Both of them apprehended that Panchayat Raj institutions’ may deprive them from hitherto enjoyed power. Most of the states have complied with two requirements namely, setting up of State Election Commission and State Finance Commission. Panchayati Raj has come to be associated with two broad images. First, it is a government by itself and second it is an agency of the state government. In the integrated exercise of planning for social and economic development, co-ordinate roles, the present set up is a three-tier representative structure of government where the administrators, elected leaders and local population participate in the developmental effort. The panchayat are assigned with 29 subjects, of which as many as 13 subjects are related, directly or indirectly with agriculture and allied sectors (Chandel and Jain, 1998).

In Gujarat, 14 subjects have been wholly transferred. While five have been partially transferred, 10 still remain with the state. The transferred subjects include
agriculture, minor irrigation, animal husbandry, rural housing, drinking water, roads, culverts and bridges, poverty alleviation programmes, fuel and fodder, minor forest produce, markets and fairs, health and sanitation, family welfare, women and child development, welfare of the weaker sections and scheduled tribes. Primary and secondary education, adult and non-formal education, cultural activities, social welfare and maintenance of community assets constitute the five subjects that are partially transferred. However with regard to transfer of power and responsibilities and the three F’s - funds, functions and functionaries- the states have taken very good steps. The three F’s are essential ingredients for smooth functioning of Panchayat Raj institutions. The last one that is functionaries is very important since it is the human resource which transfers the ideas into action.

In fact the elected representatives play the key role in the decision making process, leaders are regarded as facilitators of the process of development. Since the emphasis of rural development policies is bringing about people's participation in the development programmes, it is possible to achieve this through the leaders. The administrators are expected to participate with missionary zeal in the life and development of the villages and these institutions are to be galvanized to become effective instruments of social and economic change.

The historic 73rd Amendment Act, 1992 had not only reinvented the PRI but also added a new expectation for transparency, responsiveness and accountability to ensure good governance at the rural level. The structural strength of Panchayati Raj, indeed, lies in its ability to provide the right type of leadership which can generate the fruits of decentralization to the benefit of all. Thus, the successful implementation of the objectives of Panchayati Raj depends, to a large extent, on the efficiency and commitment of the leaders and their preparedness to shoulder the responsibilities as provided by the ‘Article 243-G (Part-IX)’ of the Constitution of India. The provisions contained in Part IX provide firm basis for self-governance by the people at the grass root through the institution of Panchayats at different levels. For achieving the objectives enshrined in Part IX of the Constitution, the State Legislatures have enacted laws and made provision for devolution of powers upon and assigned various functions listed in the Eleventh Schedule to the Panchayats. The primary focus of the subjects enumerated in the Eleventh Schedule is on social and economic development
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of the rural parts. By virtue of the provisions contained in Part IX, the Panchayats have been empowered to formulate and implement their own programs of economic development and social justice in tune with their status as the third tier of government which is mandated to represent the interests of the people living within its jurisdiction.

Leadership, social and political is as important in modern times as it had been during the ancient and medieval times. It is very difficult to find a simple and satisfying definition of leadership. There are almost as many definitions of leadership as there are people who have tried to define it, but leadership is too complex and too variable phenomenon to be capturing any definition. The concept of leadership is different from that of a leader but a few scholars have used these terms interchangeably. Sociologists normally define leadership in terms of power or the capacity of any actor in a social system to influence the behaviour of others.

Burns (1978) points out "Leadership is the reciprocal process of mobilising, by persons with certain motives and values, various economic, political, and other resources, in a context of competition and conflict, in order to realize goals independently or mutually held by both leaders and followers." He further argues that leadership over human beings is exercised when persons with certain motives and purposes mobilize in competition or conflicts with others, institutional, political, psychological and other resources so as to arouse, engage and satisfy the motives of followers. Leadership acts - that is, the process and achievement of intended change - or that consciously make up significant links in the total process of achieving intended change. The effectiveness of the leader must be judged by the actual social change measured by intent and by the satisfaction of human needs and expectations.

According to Pennock (1968), "Leader is one who regularly influences three others more than he is influenced by them." He further points out that leadership is the function of leader, situation and followers. Situation and followers are the constituent parts of leadership. Followers and the leaders have a common purpose to share, although it may be the leader, who in the first instance generates the common purpose. Since to influence others rather than to be influenced by them is a characteristic of leadership, the leader may be said to direct and control their behaviour.
Leadership is basically a group phenomenon. A group consists of two or more people who interact together for fulfilment of common goals. In any given group there is pattern of all reactions and interaction among members. Relative strength of interpersonal relationship of the members of a group determines leadership.

According to Fairchild (1967), Leadership as a situation process in which a person because of his actual or supported ability to solve problems in the field of current group interests is followed by others in the group and influences their behaviour.

According to Tead, (1955) leadership is the activity of influencing people to cooperate towards some goal which they come to find desirable”.

Haiman (1951) described leadership as an effort to direct the behaviour of others towards a particular and thus it can be said that

- Leadership is a matter of influencing people in the group.
- Leader is able to gain cooperation of members in achieving the goal.
- The decision of people to follow the leader is voluntary.

Political Leadership is mobilization and direction, by a person or persons using essentially no coercive means, of other persons within a society to act in patterned and coherent ways that cause (or prevent) change in the authoritative allocation of values within that society.

Legislative Leadership is the most important type of political leadership. The legislative leaders are popular representatives as well as trustees. In a parliamentary democracy, representatives are elected by the people, thus, they assume the position of leaders in the society. The term “legislative leadership” is restricted in its application. It, generally, includes all those leaders who happen to be members of the representative assemblies or legislatures. Since these legislators play a decisive role in the management of the state affairs (which includes policy formulation, enactment of law or changing constitutional processes) and to that extent they can be termed as political leaders. In every sphere today, state needs more leaders and better leadership.

In democracy, elected legislative leadership plays a very significant role in every politico-administrative organisation. It is expected to decide the public policies
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and monitors their implementation as well as the local, state and national level in the federal polity. The quality of public policies formulated as well as the motivation for their implementation. It is essentially an interactional phenomenon between the leader and follower. The relationship between the leaders and the followers is one of the several forms of interpersonal relationship which is formed to satisfy some of the defined needs of the leaders and the followers belonging to the same social system. Thus, the behaviour of one person is generally influenced by the behaviour of the other, on the other hand, while the behaviour of both is determined by the nature and structure of social system in which they interact. It can be said that leadership is the function of double situational phenomenon: (1) his personality traits, (2) his manner of communication with the followers as the satisfier of their needs and goals. The leader-follower relationship varies along an authoritarian and democratic continuum and either goes to one pole or maintain an equalitarian, between two (Gangarade 1974). While dominance or authority is the influence of somebody whose position in a hierarchy, or whose structural and strategic superiority over others, has neither been freely chosen nor voluntarily accepted by those he influenced, but who nevertheless wields a degree of compulsion on them. The means of exercising influence in this instance are formal or structural, i.e., the authority, power, status and office of the influencer, and the involuntary dependence of the influenced.

From the above mentioned definitions it is quite evident that: Leadership has been defined in terms of the power relationship that exists between the leader and followers. From this point of view, leaders have power and wield it to effect change in others. Others view leadership is an instrument of goal achievement in helping group members achieve their goals and meet their needs. This view includes leadership that transforms followers through vision setting, role modelling and individualised attention. Finally, some scholars address leadership from a skill perspective. This viewpoint stresses the capabilities (knowledge and skill) that make effective leadership possible. There are two essential aspects of the leadership relation: the ability to influence others to cooperate, and the identification of a common purpose or goal.

The utilization of rural leaders is essential because, extension in India has a long tradition of using leader in extension work. Extension worker as an outsider may
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not have complete knowledge about different aspects of village community nor they are supposed to have similar perceptions and feelings about village problems as local people may have. Thus, there are good reasons to use such people who belong to the community. Again leaders by virtue of their influences can convey messages of development more convincingly in the people’s language. They can also help to get social sanction for development. Leaders can also help in enlisting participation of people in programmes of their own development. It is possible to organize people around concrete problems. Leaders can use their influence and skills to bring people together and empower them to take action for their development. Villages in India are still haunted by deep rooted beliefs, customs, superstitions and ignorance which influence development negatively. It calls for different types of efforts to overcome social barriers. Leaders, if positively inclined, can play prominent roles in master minding development in right earnest. Leadership in rural areas is a key dynamic force that motivates and captures the cooperation of people. A rural leader is the one who can inspire, persuade, influence and motivate useful changes. Bringing about change is a critical goal because most improvements demand a departure from routine ways. A rural leader creates a vision for others and then directs them towards achieving that. A rural leader has followers who have confidence in him and give him support and commitment to a goal. This is what leadership really means (Bhagat, 2008).

Generally, the leadership is widely distributed on the nature of the groups operating in the democratic set-up. It may also be on the basis of religion, region, profession and identity. In heterogeneous and complex society, social leadership may be pan-regional. It may also penetrate the regional social structure to get more political participation of groups in the modern political processes. This helps to achieve the homogeneous political culture in the society.

The local self- government institutions are expected to plan and implement the programmes for rural, agriculture, horticulture and allied sectors. Heads elected to the various Panchayat Raj institutions are therefore very important because they are not only politically influential, but because they are direct carriers of knowledge of rural & agricultural development programmes and rural people are convinced to a greater extent by them.
However, their success and efficiency depends upon the leadership behaviour in taking decisions in favour of farmers and based on the knowledge possessed by them about rural, agriculture development. Considering this the researcher proposes to discuss and analyse the leadership behaviour of the Heads of Panchayat Raj for agricultural development in South Saurashtra zone.

In the light of this present investigation was carried out with the title as ‘A study on Leadership Behaviour of Heads of Panchayat Raj Institutions for Agricultural Development Programmes in South Saurashtra Agro-climatic Zone’

1.1 STATEMENT OF THE PROBLEM

In the context of the changed scenario related to Panchayati Raj and role of panchayat raj institutions in planning and implementation of programmes for agricultural, horticultural and overall rural development, it is essential to assess the leadership behvaiour of the Heads of the Panchayari Raj Institutions in the south saurashtra zone. The major portion of population of south saurashtra zone, as elsewhere in India, live in the villages and the working of panchayati raj institutions in this state has affected the life of the rural masses and they have realized a sense of participation in the democratic functioning of the government. It is true that a plethora of studies exist, regarding the various aspects of Panchayati Raj Institutions. But very few systematic studies have been conducted with specific reference to, leadership beahviour of heads of these institutions of local self government.

In view of this, strategic capacity building of incumbents in the Raj Institutions for the effective governance must be documented and disseminated for learning lessons and replication of strategies. The national training Policy for Panchayat Raj Institutions has been drafted and the emerging lessons can fed back to the policy so it is worthwhile to study the “Leadership Behaviour of Heads of Panchayat Raj Institutions for Agricultural Development Programmes in South Saurashtra Agro-climatic Zone” in Junagdh and Amreli districts of South Saurastra Agro-climatic Zone of Gujarat State.
1.2. OBJECTIVES OF THE STUDY

The overall objective of this investigation was to study leadership behaviour of the Heads of Panchayat Raj Institutions. The specific objectives of this study were as under:

1. To study the personal and socio-economic profile of Heads of Panchayat Raj institutions.
2. To develop and standardize a scale to assess leadership behaviour of Heads of Panchayat Raj institutions.
3. To assess the extent of knowledge of Heads of Panchayat Raj institutions about agricultural development programmes.
4. To study the relationship between selected characteristics of Heads of Panchayat Raj institutions with their leadership behaviour.
5. To analyse the factors influencing leadership behaviour of Heads of Panchayat Raj institutions.
6. To find out the constraints faced by the Heads of Panchayat Raj institutions in implementation of agricultural development programmes.
7. To seek suggestions from Heads of Panchayat Raj institution to overcome the constraints in implementation of agricultural development programmes.

1.3 SCOPE OF THE STUDY

This study is first of its kind in investigating the leadership behaviour of Heads of Panchayati Raj institutions in South Saurashtra Zone at three levels i.e., District (Jilha) panchayat, Taluka panchayat and Gram panchayat levels. It will throw light on the profile of Heads of Panchayati Raj institutions. Further, it will help the planners, administrators and extension functionaries to know the leadership behaviour and working style of Heads of Panchayati Raj institutions. The study will also provide insight into the knowledge level of Heads of Panchayati Raj institutions about agriculture development.

Further, this study also helps to consider the suggestions of Heads for better performance of Panchayati Raj institutions for agricultural and overall rural development.
1.4 LIMITATION OF THE STUDY

The study has the limitations of physical, resource and time as any social research comes across. Being a single man object, the sample size was small; therefore, the generalizations were made with caution only.

i. The study was confined to South Saurashtra Agro-climatic Zone of Gujarat comprising of varied socio-economic and living habits.

ii. The study was based upon verbal responses of the Heads of Panchayat Raj Institutions.

iii. Only few selected characteristics of respondents were studied.

iv. The study was developed on *ex-post-facto* design.

v. The study was based on individual perception and expressed opinion of the respondents.

vi. The study was limited to the respondents’ abilities to recall and their honesty in providing requisite information for the study.

vii. In spite of these limitations every effort was made to keep the study as objective as possible, by following all the norms of scientific research with adequate sampling, well structured schedule and objective measurement.