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Some Facts of Reservation in Panchayati Raj: A Case Study of Ahmedabad and Mehsana Districts of Gujarat

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Abstract

The 73rd constitutional amendment is a landmark in Panchayati Raj system which reserved seats for weaker classes as well as position of Sarpanch and women. This provision gives birth to leadership in weaker classes to solve their social and economic problems, outrageous acts and stop injustice. Here weaker classes means; dalit/SC (Schedule Caste), ST (Schedule Tribe) and women. The reserved seats for SC and ST are given according to their population while there is a provision of 33 per cent reservation for women. Socially and Educational Backward Class (SEBC) is given 10 per cent reservation in Gujarat. Panchayat is given constitutional authority at all the three levels of Panchayati Raj and their institutional inequalities are removed. Regular attention was given to election by promoting authority and responsibility of Panchayat was made more specific. In a way Panchayat got important place in the frame of Swaraj which plays key role in development. Present study evaluates the reservation system in Panchayati Raj in terms of benefits taken by people from weaker sections for upliftment of their living standards. Results show that the amendment is working positively but the rate of social change in weaker classes is very slow. Till today they are facing untouchability, discrimination, prohibition and outrages. Dalit sarpanch can not take independent decisions. The same situation is of women. Due to reservation women are elected as sarpanch but the whole management is done by their husband or relatives.

Key words- Panchayati Raj, reservation for weaker section and women, present status

Introduction

The 73rd amendment in Indian constitution gives a lot of power to people of weaker sections i.e. SC, ST and women by reserving their seats in Panchayat. After acceptance of Indian constitution in 1952 the programs of rural development have started. Due to lack of participation of general people in these programmes, government accepted the recommendation of Balwant Rai Mehta Committee, Panchayati Raj was introduced which decentralize the authority. Balwant Rai Mehta did not challenge the concept of community development. He accepted that the community development brings the development of weaker classes itself but the vision was faulty. It was

understood and soon the existence of two different classes in the society i.e. higher and lower, stronger and weaker, was accepted¹.

To study the role of Panchayati Raj in community development, government of India established the committee in chairpersonship of Jayprakash Narayan in 1961. The committee came on conclusion that the community development programme did not work effectively. According to committee the difference between community development and ordinary development was an important phenomenon¹. During this time many socialists and different committees of Panchayati Raj conclude that the governance of Panchayati Raj was in the hands of people belonging to higher classes of society. In short, Panchayat was a picture

of earlier period of independence which was civilized but not democratic. Higher classes held the Panchayati Raj so the importance was not given to the problems and issues of weaker classes. In addition to this, higher classes held the authority of election. The power to take decision was only in the hands of higher classes of society which hindered the development of weaker classes². After 1970 there was a revolutionary change in the mind set of weaker classes and they got united for social justice.

Review of Literature

In the chairpersonship of Jinabhai Darji, in 1972 Gujarat government established a higher class committee to study Panchayati Raj. Darji committee got many complains about injustice to weaker class due to Panchayati Raj. Many dalit leaders said to the committee that they would prefer to go to collector or mamlatdar rather than any leader of Taluka Panchayat or District Panchayat. According to them at rural level dalits had to suffer more due to Panchayati Raj¹. Darji committee recommends constructing 'social justice committees' to strengthen weaker classes at all the levels of Panchayati Raj. Gujarat government accepted the recommendation. The members of these committees were from weaker classes itself and also provide some financial help so that they can work for betterment of weaker classes¹. From 1976 onwards these committees came into existence at rural, taluka and district levels. Study revealed that social justice committees did not achieved the desired objectives. At rural level they are only on the paper, and in some regions they are not even constructed. Educational level of the members of social justice committees at Gram-Panchayat was low than taluka and district level; farming was main occupation of majority of the members and 31% of members were working as agricultural labour and the proportion of agricultural labour was comparatively higher in Gram-Panchayat; 46% of members did not have land, and 13% of members owned more than 10 acres of land. In nutshell, the members of social justice committees were poor and majority of members joined the committee to become MLA or MP. Only one member was inspired by Dr. Baba Saheb Ambedkar and four were inspired by the values of Gandhiji whereas rests were guided by local MPs and MLAs. The research

shows that the main problems of dalit people were of shelter and drinking water and unemployment was secondary problem. Rare members have view that Dalit and Adiwasties have enough employment opportunity. Only three members described injustice and discrimination as the problem. Not a single case of outrageous act was investigated by the committee. Majority of the members complained that they rarely discussed about cases of outrageous act and discrimination¹. Committee members of the district level Panchayat arranged home and land lone for dalits. The committee of taluka and district level did not even notice serious type of outrageous acts to dalit. These facts depict that the committee did not work according to its main objectives. The reason was that the aim of the members who joined the committee was to become MLAs or MPs and not about development of dalits. They were not interested in the problems of dalits. They were not awake enough to solve the problems of outrageous acts to the dalits. It can be concluded that the members of social justice committee were only interested to achieve their personal motives and worked accordingly. After getting political position and authority even dalit leaders did not serve in an effective way. Today, in Gujarat, even after giving authority to such committees, injustice toward dalit is not solved. Dalits have to face problems of discrimination by higher classes of the society which leads to exploitation and outrageous acts. They have to migrate from one village to another due to all these problems³.

Although the constitutional amendment has reduced untouchability with time⁴. In 1971, I P Desai initiated to study untouchability in 69 villages. In 1996 Ghanshyam Shah re-studied the same villages to evaluate the changes. In 1971 SCs and STs were not allowed to use public roads in 60% villages but in 1996 it was only 23%. There is not any sort of prohibition to use public roads in the villages but if they entered into the area of Bin-dalits they could have the danger of physical harassment. In 1996, problem of untouchability in Panchayat was observed in 30% villages whereas in 1971 it was 47%. In the areas of business the problem is not that much serious as it was used to be. In 1971 dalits could not enter into the shop of Bin-dalits in 85% villages which decreased up to 30% in 1996. In 1971, the prohibition to enter into the house was 90%, which decreased up to 80% in 1996. In 1971 the prohibition to enter into temple was 89% while in 1996, the prohibition was 69%.

Thus, during these 25 years untouchability decreased but not at all level. The problem is serious in 565 villages of 11 states. There was prohibition to enter into Police-Station (in 27.6 % villages) and shops (in 25.7% villages). Basic facilities of health were not provided in 32.7% villages and in 31.6% villages, police misbehaved with dalits. In 29% of villages dalits are prohibited to enter in the village-panchayat offices or they have to stand outside the Panchayat office. In 23.5% of villages the postman does not deliver postcards in dalit area. The entry of dalits was prohibited in shops (35.8% villages); in hotels or restaurants (25.6% villages); in private hospitals (21.3% villages). In 48.6% villages, discrimination was found for dalits in the services of barbers. In 45.8% of villages there is discrimination in the services of washermen. In 32.7% of villages there is a separate arrangement of sitting for dalits in hotels/restaurants. In 32.3% of villages, there is a separate arrangement of vessels in hotels and restaurants⁵. The above study shows the condition of untouchability from 1971 to 2010 but still the mentality of upper- class people hasn't changed towards dalits. Although the government has passed a resolution, that the Panchayats which don't allowed dalits to take water from public wells, would not be given any kind of grants but untouchability and discrimination still persist in villages and not a single panchayat's grant has been stopped. Civil Right ACT 1976 also passed by government having provision of strict actions against person or a group who supports untouchability and this kind of act will be considered as a criminal offence but in villages, social laws are considered to be greater than the government laws and dalits have to face untouchability, discrimination, prohibition and outrages.

The district level Social Justice Committee sometimes makes voice against the discrimination facing by dalits in villages but they are not effective. Today the persons have not been given full wages of their labour but the government or the Panchayat rarely takes actions against the persons who disobey the laws. In spite of implementation of many government schemes for weaker classes, there isn't any notable change in their conditions. One or two persons get benefit but the condition of group hasn't improved yet. It is proved from lot of studies and from the reports of Government committee and SC/ST commission. In Gujarat, where Panchayati Raj is performing well and where many Social Justice Committees existed, Prof. Indira Hirve notes in her

study about Gujarat that the elected candidates of upper-classes create obstacles in the progress of Panchayati Raj. In fact, she believes that the organizations of Panchayati Raj should not be included in implementation of development-projects of government because the upper-class people have monopolized these organizations¹.

The elected candidates of weaker classes in vidhansabha and loksabha are elected due to favour of upper level leadership and hence never give attention towards the questions of dalit communities. They don't get any powers for solution of problems of the people yet. They get posts and take some personal and political benefits. G. Narayan has made a study regarding the contribution of MPs of SC/ST community in parliamentary activities between 1962 and 1971 and noted that the MPs belonging SC/ST community did not have much interest for taking steps towards welfare of their communities. The parliamentary discussion on the reports of the commissioner of SC/ST was just a formality there hasn't been any notable progress or reforms in the condition of weaker classes during the rule of chief ministers belonging to SC/ST community¹.

Some questions rise after these real conditions like- why the representatives of weaker classes do not give proper representation of their group or class? Why they do not work for their group or why they have been unable to work? Why still upper classes are superior even though the laws are favouring weaker people? These questions should be understood as per their situation. Generally we can say that as a group dalits and aboriginals have some distinctive social and economic features compared to upper – classes. The aboriginals live in forests and/or on hills and they have developed their own dialects, traditions, religion, values and ethics, which are a thousand years old and different from others. They live in group and are not aware with modern technological factors. With time they have developed a feeling that they are original natives of their land. Dalits have been placed at lowest rank in Hindu- Caste – system and they are considered as untouchables, as a result they have been deprived-off some social benefits for a hundred of years. Because of this, their social values, beliefs, approaches etc are different from the upper class people. Many obstacles come in their development because of their untouchability.

In the same way women's position is considered lower in the male centered society.

Different values have been created which trap their passion more and more tightly. Their works have been decided and approved by the society in the name of religion and tradition, that's why both male and female have accepted it. Over the years they have been deprived of the education¹. In the Indian male dominated society, even today we can rarely find a house, a factory or land in the name of woman so they do not enjoy the ownership of equipment or production. Somewhere the land or home bought in the name of woman only to get exemption from taxes. Woman's house hold has not been considered to be economic activity. Approximately 10% females are associated with farming, plantation or forest as a labour. A number of female labourers are working in un-organized sectors¹.

According to the census of 2001, the literacy ratio of male in India is 75.85% and of female is 54.18%. Here we can find a huge difference of 21.67% in the literacy level. In Gujarat 80.50% male are educated whereas female literacy level is just 58.60% that means the difference is 21.90%.

Even before independence all the aboriginals and dalits were not equal. Upper classes have communities like Baniyas and Brahmin who were very rich and powerful and Koli, Valand and Suthar who were poor. In the same way there were both rich and poor aboriginals and dalits, certainly the proportion of poor people was far greater than rich people. There were only a few leaders in aboriginals who had lands, whereas maximum number of aboriginals has to earn their wages either by hunting or by labour. In dalits, there were communities like Vankar, which were not doing the 'so called' untouchable occupation. In India, Chamars were engaged in the occupation of tannery and Valmikis were engaged in occupation of cleaning the streets and because of tannery the economic conditions of Chamars was better than Valmikis. The sources of income were different because of different occupations and efficiency of taking benefits of developments¹. A majority of dalits (90%) and even more aboriginals (approx.95%) are engaged in farming as peasants. From them only 10% are middle and rich farmers who have more than 15 acres land, irrigation-equipments and ability of investing money. As a result their children have got education as well as government jobs. Some others have started to work in factories and they have been able to make their children educated. From them some children have taken higher education and got jobs or started their own business. The remaining are mainly peasants, small farmers or labourers of un-organized sectors,

do not have ability to take education or any other kind of benefits. Only the upper level aboriginals are getting benefits of government schemes, subsidies and loans and other small and poor farmers are still deprived. In dalits the benefits of scholarship in higher education has been taken mainly by the students of Vankars, Chamars and Garodar castes. In the same way Ghodias and Chaudharis are more educated than any other aboriginal community. This inequality is also prevailing in women. The higher class women have got education and that's why they have occupied all the higher level occupations. Dalit and higher aboriginal's women of backward class are still backward. Therefore, they are miles away from the higher class women, still in Cotwalia, halpati, Padhar, Valmiki women have a little bit of education¹. We can find the reflection of economic-inequality of backward classes in politics also. According to one study in 1972, there were 64% Vankar leaders and 29% Chamars leader who took active part in politics from local level to state-level. In aboriginals 36% Ghodias, 17% Chaudharis, and 29% Bhils leaders took part in politics. That means the other sub casts of dalits and other communities of aboriginals had a few places in politics. From these leaders, a maximum number of leaders were middle or rich farmers or belonged to educated family¹.

Results and Discussion

Present study revealed that in Ahmedabad and Mehsana districts, out of 116 Dalit Sarpanch studied, only 56.89% constructed the Special Justice Committees; 10.34% did not construct the committees but knew about it; and 32.75% did not know about these committees. On the other hand 53.44% out of 56.86% who constructed the committee did not work; 41.37% Sarpanch did not know the working process of committee; only 25.86% Sarpanch know the working process of committee. 55.17% Sarpanch thought that the committee does not work. There were no regular meetings of committee in 50.86% of 116 villages. 50% of Sarpanch did not know the committee members and all dalit Sarpanch accepted that other dalit villagers did not know about the committee (Table 1). In a way, where the existence of committee is, it is just for the sake of provision. We can understand that in the village where authority is in the hands of dalit Sarpanch the situation is poor; we can assume the condition of

the village where the authority is held by Sarpanch of higher classes.

The problem is not just at social level but at religious level too (Table 2). At social level dalits victimized more due to discriminations like to enter in house of Bin-Dalits (99.13), to have tea, coffee etc. (99.13), to go at house of dalit (94.82), to sit on bed of Bin-Dalits (98.82), to have meal at the house of Bin-Dalit (100), to give house on rent if the teacher is Dalit (99.19), participate in Navratri or on some social occasion (94.82), for marriage ceremony in a public (96.55), to provide services by barber (78.44) and to have meal in village or at some social ceremony (90.51). Discrimination to dalits at public and individual levels is comparatively less than in the matter of religious. At religious level the discriminations occurs in entering of Dalits- into temples (93.38%), in religious ceremony in Dalit's house (96.55%) and celebrating religious festival (96.55%). Discrimination between dalits and Bin-dalits are based on religious matters which show that there is no change in behavior of Bin-dalits toward dalits. Discriminations also found at economic level to purchase land (35.34%) and to have independence business (67.24%). If a dalit having a shop, villagers do not purchase any goods from him. In a way, there is not direct prohibition but due to this discrimination dalits cannot do their business well. Dalits entered into politics because of reservation, so there is no more discrimination in this area. This information is based on the interview of Sarpanch of the villages representing all the community of dalits, personal experience may differ individually.

Data presented in Table-3 reveals that among all dalit Sarpanch, 41.38% Sarpanchs belongs to Bunker and 34.48% Sarpanchs were from

Chamar sub-caste. That means 75.86% Sarpanchs belongs to these two sub-castes only. In Gujarat they are at top in social, economic and educational fields. According to the Census of 2001, 70.5% of Bunkars and 69.70% Chamars are educated in Dalits. That means the benefits of Government's reservation system have been taken more by these two sub-castes than any other else. If a person wants to take leadership in politics, he/she must have big-contacts and smartness and for that matter he/she must be educated and clever in conversation during the public-meetings. Poor farmer or peasant who always struggles to earn his livelihood, can not spare time to get education or to meet bureaucrats and other leaders and if he has time then he has no confidence to talk without fear.

The condition of female is similar. The female candidates of parliament and legislative assembly generally come from educated classes. There is a provision of 33% reservation for female in the Panchayati Raj and at each level one-third seats are reserved for females. The female candidates belonging to the families of superior leaders are having these positions. But in male-dominated society female always become puppets of politics by the hands of male candidates¹.

In present study among 41 female dalit Sarpanch studied, not a single female Sarpanch goes to panchayat to perform her duties. Their husbands' gives answer in scheduled meetings and all the female dalits Sarpanchs agreed that their husbands or some other male candidates handle the administration instead of them. They rarely visit Panchayat office. Their presence in Panchayat should be noted as a special incident. Some female

Table 1. Response about Social Justice Committee

Questions	Response	Percentage
Social Justice Committee Constructed	66	56.89
Social Justice Committee Not Constructed	12	10.34
Having no idea about Social Justice Committee	38	32.75
Social Justice Committee is active	04	3.44
Social Justice Committee is inactive	52	53.44
Having idea about activities of Social Justice Committee	30	25.86
Having no idea about activities of Social Justice Committee	48	41.37
Social Justice Committee works	2	1.72
Social Justice Committee not works	64	55.17
Social Justice Committee meets regularly	7	6.03
Social Justice Committee not meets regularly	59	50.86
Having clear information about members of Social Justice Committee	20	17.24
Not having clear information about members of Social Justice Committee	58	50.00

Table 2. Discrimination responses

Discrimination/social prohibitions/untouchability to Dalits	Yes	No	Other
Social level			
Prohibition to enter into the house of Bin-dalits	99.13%	0.87%	-
Discrimination to take tea or something like that	99.13%	0.87%	
Discrimination to go to the house of dalits	94.82%	5.18%	
Discrimination to sit on the bed of Bin-dalits	98.82%	1.73%	
Discrimination to have meal at Bin-dalits house	100%		
Prohibition to complain	8.89%	93.11%	
Discrimination for the service of tailor to dalits.	5.17%	85.34%	9.49%
Discrimination for the service of barber to dalits.	78.44%	21.56%	
Discrimination to use public roads in village	5.17%	94.82%	
Discrimination to sit with dalits in social ceremony.	69.82%	30.18%	
Discrimination to have tea or something like that at Bin-dalits house	100%		
Discrimination for the service of potter.	37.93%	55.17%	6.90%
To give house on rest if the teacher is dalit	99.19%	0.87%	
To have meal together at some social ceremony in village	90.51%	9.49%	
Prohibition to visit place of Bin-dalits	8.62%	91.38%	
Discrimination in inter- dalits	84.48%	11.21%	4.31%
Discrimination in participation in social ceremony like Navratri	94.82%	5.18%	
Prohibition to arrange the marriage ceremony in a public	96.55%	3.45%	
Prohibition to build Pakka-house	2.58%	97.42%	
Public matter			
Discrimination in sitting arrangement in school.	1.72%	98.28%	
Discrimination in water service in school.		100%	
Discrimination to have meal together in school.		100%	
Prohibition to enter into shop.	12.6%	87.94%	
Prohibition to enter into hotel.	2.58%	42.24%	55.18%
Discrimination in trading	8.62%	93.68%	
Discrimination in transport service (bus)		100%	
Discrimination in postal services		98.28%	1.72%
Discrimination to use well/pond like that	19.82%	77.59%	2.59%
Discriminations to dalits students in school.	1.72%	97.415	0.87%
Personal/Religious matter			
Prohibition on unbutton the shirts.	3.45%	96.55%	
Prohibition on well-dressed.	2.58%	97.42%	
Prohibition on having whiskers	2.58%	97.42%	
Prohibition on overtaking vehicles	1.72%	98.28%	
Prohibition on making Bin-dalit friends	6.04%	93.96%	
Prohibition on entering into temple	93.38%	8.62%	
Prohibition on entering into dharmshala.	13.79%	4.32%	81.89%
Discrimination in the house of dalits on religious occasion.	96.55%	3.45%	
Discrimination in celebrating religious festival.	96.55%	3.45%	
Financial matter			
Discrimination in purchasing land	35.34%	64.65%	
Discrimination in independent business.	67.24%	32.77%	
Prohibition on work else as a regular customer.	1.72%	87.93%	10.35%
Prohibition on laboring.	0.86%	98.28%	0.86%
Prohibition on keeping labors in farm.	2.58%	92.24%	5.18%
Prohibition on using land granted by government.	3.44%	37.07%	59.49%
Discrimination in labor charges to dalits labors.	0.86%	99.14%	
Discrimination in working together in farm.	31.04%	68.10%	0.86%
Prohibition on complaining about harvesting.	0.86%	98.28%	0.86%
Political matter			
Prohibition on voting.	4.32%	95.68%	
Discrimination in Panchayat meetings.	12.93%	86.20%	0.87%
Not allowed to interfere in the work of Panchayat.	19.82%	80.18%	
Discrimination to ask about the benefits rendered by Panchayat.	14.65%	85.35%	
Prohibition on participating in election.	9.48%	89.65%	0.87%
Discrimination in the meetings at Panchayat and Gramsabha.	20.68%	79.32%	

Table 3. Caste-wise categorization of sarpanch among dalits

Sub-Caste	Response	Percentage
Bunkers	48	41.38
Chamars	40	34.48
Senmas	17	14.65
Valmikis	06	05.16
Nadiyas	02	01.72
Garodas	03	02.59
Total	116	100

Sarpanchs goes to Panchayat but they do not have chairs.

The people who have been elected and taken the position by getting the benefits of government's reservation scheme belong to upper-class, and not only that they have been chosen by superior leaders due to which they always avoid to create conflict against them. Data of Table-4 reflects that 89.68% dalit Sarpanch told that they were

always been in social limit before upper-class people and this thing helped them to become a Sarpanch. That means in villages social rules are superior to political rules and caste system is still strongly prevailing in villages. Reported by 37.06% respondents, they don't preserve limit to Bin-dalits, so opposite candidate will be aware to rights of "Dalits". They don't accept caste structure of "Dalit". In panchayat, they believe that upper caste's power would be broken, so they stop such candidates entering in panchayat. Upper caste's leaders put pressure on backward caste's leader and make them friends by helping them in personal matters. They start to fulfil their personal dreams and desires and makes worst effect on their efforts of working for their own caste. They get personal benefits as a beneficiary in the name of lower caste, and unconsciously endorse upper caste's values. So they try to secure their seats by helping lower caste's leaders. They don't have any power to fight against such injustice with their own caste. In short, they do not vital to preserve their own caste welfare continuously if they were in parliament or

Table 4. Reasons of becoming dalit sarpanch

Reasons	Response	Percentage
Previously they worked hard	24	20.68
Have good image against open category people	104	89.68
Actively participating in social life	11	09.84
Support the candidate of open category	09	07.75
Image of opposite candidate was not good among open category people	43	37.06
Educated and strong candidature	21	18.10
Good image of family	10	08.62
Worked for several years under open category people	05	04.31

Table 5. Conflict responses between dalit sarpanch and bin-dalit Panchayat members

Conflicts	Response	Percentage
Persons from open category restricts the works of reserved category people	62	53.44
Dalit Sarpanch is ineffective in panchayat	53	45.68
Peoples from open category negatively act against the questions of reserved category people	60	51.72
Deputy Sarpanch and members create obstacles in the work of Panchayat	59	50.86
Dalits face problems from open category people	58	50.00
Open category people dominates in decision making process of Panchayat	56	48.27
Deputy Sarpanch and members takes decisions as per their views	72	62.06
Deputy Sarpanch has dominating role in decision making process of Panchayat	41	35.34
District or taluka level officers make bias	54	46.55
Peoples from open category can not accept reserved category people even as a human being	43	37.06
District or taluka level officers don't come to Dalit peoples house	112	96.55

assembly, Jilla-panchayat or Gram-panchayat; they are kept away from political areas.

The next thing is Post and Power. We know that in Parliament less than 5% MLAs are industrialist but their influence is so strong on our politics that some unlike rules have been implemented. It is true that rich farmers don't become Sarpanch but usually, Sarpanch follow the instructions of rich farmers to perform their duty. Such things happen just because of circumstances. Bindalits may take all the important decisions of Panchayat although they don't have a power. According to 53.44 % dalit Sarpanchs, they are forced to perform their job according to wills of bin-dalits and other (Table 5). 45.68% dalit Sarpanch accepted that their job is not valid in the view of bin-dalits. 51.72% dalit Sarpanch accepted that Bin-dalits always create obstacles in the works held by panchayat. They give them threat of no-trust-motion. 50% respondents said that even today dalits suffer problems from bin-dalits. 48.27% respondents accepted that during decision making process of Panchayat meeting, bin-dalits always use their influence and avoid the views of dalits. 62.06% dalit Sarpanch accepted that bin-dalits members of Panchayat always take decision suitable to them. According to 46.55% dalit Sarpanch the officers at district and tehsil level keep bias with them. In 37.06% villages of Gujarat the people do not consider dalits as a human being. That means although dalits have powers and post but yet they have to depend on upper caste people for their decisions. 96.55% dalit Sarpanch accept that even today, Taluka & District level officers go to big-wig people's house instead of dalit Sarpanch's house (Back ward class area) because big-wig people have more power of welcome as compared to backward class leaders. So the controls are in the hands of upper castes people from top-to-bottom. They create uproar if lower caste officers try to perform a job by which upper caste leaders could be affected. In such situation, the persons who are seated in government and coming from backward classes cop with financially and socially powerful persons and such persons having superiority in society and at that time, the power of dalits and its commitment would be examine. It should be asked that unfortunately they proved weak so far so they should have financial power if they want to use their post in favour of weaker classes. Political power is meaningless without financial power and financial power has capacity to catch political power. These are limitations of weaker classes. Although it is an essential instrument but it is not enough. This

instrument can't revolute itself but it is a proper way to sunrise of backward classes. By that everything goes well, it is daydream. It is spot of depression. To that, there is much work remaining to do for backward classes and for that people of these classes should come forward.

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