

# PANCHAYATI RAJ

Rural Local Bodies



**Pt. Deendayal Upadhyaya**  
**Prashikshan Mahabhiyan 2018**



**Bharatiya Janata Party**



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**BHARATIYA JANATA PARTY**  
Prashikshan Mahabhiyan 2018  
11, Ashoka Road, New Delhi - 110001

**Panchayati Raj :**  
Rural Local Bodies

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## **PREFACE**

Bharatiya Janata Party (BJP) has emerged as the largest political force in India with world's largest membership base. It now not only governs at the Union level, but has governments in more than half of the States too. With such a massive mandate, the BJP now occupies a very important position in the Indian political system.

Bigger the trust of the people; greater would be the responsibility of the party and its workers. Capacity building and preparing for the next level of leadership also becomes of extreme importance. Understanding this, BJP initiated proper organised training programmes for its workers and office bearers. Training of political workers has always been a hallmark of the Bharatiya Janata Party right from its inception, and even before that from the Jana Sangh days. The idea behind the trainings has always been to strengthen our democracy at the grass-roots level and to have trained political workers, who are rightly oriented to serve, to deliver and to satisfy the aspirations of the people.

The training for BJP's political workers was scaled-up in 2015 under the "Pt. Deendayal Upadhyaya Prashikshan Mahabhiyan" and it touched a new epitome of success as the first and the largest training programme for political workers anywhere in the world. Thousands of training programmes were held from Mandal level across the country to National level under the first phase.

Now under the second phase of the training programme, specialised training for political functionaries working in various Morchas, Departments and Divisions of the BJP is being held. This is a new dimension of the training programme. Under the second phase, training of the workers and elected representatives at the Panchayat level is also planned.

Panchayats have been a backbone of the Indian democracy right from the Vedic period. Panchayats are older than any known democratic system of the world and are an apt example of effective self-governance. Today, under the Indian Constitution, after 73rd Constitutional Amendment (Article 243), Panchayats occupy an important position with wide ranging powers and duties.

This booklet is for the training of the Panchayat level workers, which covers a brief historical background of Panchayats; their importance in

Indian democracy; outlines of basic legal provisions; Role and Duties of the elected members of Panchayat; guidelines for effective administration; etc. The material in this booklet, supported by the interactions with the expert trainers, should provide enough motivation to our Panchayat level workers and elected office bearers to further enhance their learning and skill sets. This booklet should be seen as a starting point in this process.

I hope that this booklet will help in meeting the objectives envisioned by the party.

**P. Muralidhar Rao**

(National General Secretary)

In-Charge, Pandit Deendayal Upadhyaya

Prashikshan Mahabhiyan

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# History and Development of Bharatiya Janata Party

- The freedom movement of India was polluted by the idea of two-Nations. Due to appeasement of communal separatism and lack of proper vision of nationalism, the then leaders accepted Partition of the country on the basis of religion. Due to strong opposition of the Partition, the Congress government under the false allegation of Mahatma Gandhi's murder banned the Rashtriya Swayamsevak Sangh (RSS).
- Dr. Syama Prasad Mookerjee strongly agitated against giving the whole Bengal to Pakistan. Consequently, Pakistan could get only half of Bengal. On the advice of Mahatma Gandhi, Dr. Mookerjee was included in the Central Cabinet, but due to India's subdued policy with Pakistan and being against the Nehru-Liaquat Pact expressing indifference to the security of Hindus in Pakistan, Dr. Mookerjee resigned from the Cabinet.
- These two contexts gave birth to the Jana Sangh. Dr. Mookerjee met the second RSS Sarsanghachalak Shri Guruji and the process of forming the Jana Sangh was started. Having been started in May 1951, this process was completed on October 21, 1951 with the formation of the Bharatiya Jana Sangh under the presidentship of Dr. Syama Prasad Mookerjee. It was formed at the Raghomal Kanya Madhyamik Vidyalaya in Delhi. Rectangular saffron flag was accepted as its flag and 'Deepak' inscribed on it was accepted as the election symbol. In the same inaugural session, the manifesto for first general election was also approved.
- In the first general election, the Jana Sangh got 3.06 per cent votes and three MPs, including Dr. Mookerjee, were elected. Jana Sangh got the status of a national party. In the Parliament, 'National Democratic Front' was formed under the leadership of Dr. Mookerjee. Akali Dal, Gantantra Parishad, Hindu Mahasabha, Tamil Nadu Toilers Party, Commonweal Party, Dravid Kazhagam, Lok Sevak Sangh



and independents together had 38 MPs (32 Lok Sabha and 6 Rajya Sabha MPs) in this Front. In this manner, president of the Bharatiya Jana Sangh Dr. Mookerjee was the first informal Leader of the Opposition of the country.

- On May 29, 1952, Jammu-Kashmir Legislative Assembly accepted the proposal of joining the Indian Federation and on July 24 Nehru-Abdullah Agreement was signed. It was a conspiracy to create controversy and separate state of Jammu-Kashmir, which had already merged with India. Under this, arrangements for separate Constitution, separate Prime Minister and separate Flag were made for the state. Praja Parishad strongly agitated against this and the Bharatiya Jana Sangh supported it. In Parliament, Dr. Mookerjee delivered strong speech against it. Agitation became intense in Jammu & Kashmir.
- First conference of the Bharatiya Jana Sangh was held in Kanpur from December 29 to 31, 1952. Pt. Deendayal Upadhyaya became the general secretary of Bharatiya Jana Sangh. Deendayal ji moved the resolution of Cultural Renaissance expressing 'Geo-cultural nationalism'. It was the first ideological resolution. State Reorganisation Commission was demanded.
- In March 1953, a satyagraha was started in Delhi with the demand of complete integration of Jammu & Kashmir. On May 11, Dr. Mookerjee entered Jammu-Kashmir without permit under satyagraha, he was arrested and taken to Srinagar. To enter Jammu-Kashmir, over 10,750 satyagrahis participated in the agitation from all over the country. On June 23, Dr. Mookerjee attained martyrdom. Satyagraha was withheld.
- As a result, on August 9, Sheikh Abdullah had to be arrested after being removed from the post of Prime Minister. Ultimately, permit system also ended.
- From January 22 to 25, 1954 second conference of the Jana Sangh was held in Bombay in which call was made for Swadeshi. The Five Year Plan formulated in imitation of Russia was strongly opposed.
- Britishers had left India in 1947, but Goa-Daman-Diu and Pondicherry were still parts of the Portuguese and French empires. The Jana Sangh started movement for their freedom. Jana Sangh karyakarta



Shri Narvane freed Dadar on July 22, 1954 and Shri Narvane led the freedom of Naroli Island on July 29. Jana Sangh karyakarta Shri Hemant Soman hoisted the tricolour on the Portuguese government Secretariat in Panaji on August 15. Under the leadership of All India Secretary of the Jana Sangh Shri Jagannath Rao Joshi with a group of 101 satyagrahis entered Goa. They were arrested and tortured. Shri Rajabhau Mahakal of Madhya Pradesh and Shri Amir Chandra Gupta of Uttar Pradesh were martyred.

- With the call of changing the education system, third conference of the Jana Sangh was held in Jodhpur from December 28, 1954 to January 2, 1955. Pt Prem Nath Dogra, the leader of the movement for Jammu & Kashmir integration, became the president. From April 19 to 22, 1955 the fourth conference was held in Jaipur. Renowned mathematician Acharya Ghosh became the president. Fifth conference was held in Delhi. States were being formed for building a case for federation. 'Regionalism and violence' was seen in its naked form. The Jana Sangh demanded 'Integral Administration' decentralised upto Janapadas. At Delhi conference itself the resolution of 'Bharatiyakaran' against communalism was passed and the manifesto for 1957 general election was drafted.
- On August 8, 1957, first 11-day study camp of the Bharatiya Jana Sangh was conducted in Bilaspur.
- Under the presidentship of Acharya Debaprasad Ghosh, sixth conference was held in Ambala from April 4 to 6, 1958. Constitutional arrangement for electoral reforms was demanded. The seventh conference of the Jana Sangh was again held under the presidentship of Acharya Ghosh in Bangalore from December 26 to 28, 1958. In the 1957 general elections, Jana Sangh won four seats and the vote percentage almost doubled to 5.93%.
- On September 10, 1958, Nehru-Noon Pact was signed. Consequently, the Berubari Union of Jalpaiguri was handed over to Pakistan. The Jana Sangh organised countrywide agitation to save Berubari.
- In 1959, strong voice was raised against the infiltration of China on the borders. The Jan Sangh demanded for liberation of Tibet. Mass awakening programmes were organised throughout the year.
- From June 27 to July 6, 1959, ten-day study workshop was organised



in Pune for the MLAs and MPs.

- From January 23 to 25, 1960, the eighth conference of the Jana Sangh was held under the presidentship of Shri Pitambardas in Nagpur. Programmes to make government cautious against the illusion of “Hindi-Chini Bhai-Bhai” and raising of the voice against Chinese aggression continued throughout the year. From December 30, 1960 to January 1, 1961, the ninth conference was held under the presidentship of Shri Rama Rao. The tenth conference was held under the presidentship of great linguist Acharya Raghu Vira on December 29-31, 1962 in Bhopal. Unfortunately, on May 14, 1963, Acharya Raghu Vira died in a road accident and Acharya Ghosh was again elected president. Eleventh conference was held under the presidentship of Acharya Debaprasad Ghosh from December 28-30, 1963 in Ahmedabad.
- In 1962, 14 MPs were elected from the Jana Sangh and the vote percentage was 6.44. In the history of the Jana Sangh, the year 1964 is a milestone. From August 10 to 15 a study camp was held in Gwalior where ‘Principle and Policy’ draft was conceptualised in which ‘Integral Humanism’ was implicit. In November 1964, the National Executive accepted the draft and in the 12th All India Conference held under the presidentship of Shri Bachh Raj Vyas from January 23-26, 1965 in Vijayawada it was officially declared philosophy of the party. In December 1964, the Jana Sangh demanded the making of atom bomb.
- In March 1965, Pakistan captured Kanajarkot in Kutch and continued its aggression. Government of India wanted to make peace with Pakistan, which was strongly opposed by the Jana Sangh. In July-August, Jana Sangh planned for countrywide demonstration. Demonstrations were held at around one lakh places across the country and on August 16, over 5 lakh people from every part of the country gathered in Delhi for the largest demonstration in the political history of the country against Kutch Agreement. The slogan was ‘Fauj Na Hari, Kaum Na Hari, Haar Gayi Sarkar Hamari’ (Neither our army nor our people were defeated, but the government was defeated).
- Prime Minister Lal Bahadur Shastri drew strength from it and he got



ready for the war. On September 1 the war started. The Jana Sangh worked with the Government and the Army shoulder to shoulder. Indian army was victorious. Ceasefire was declared on the mediation of Russia and a Summit was decided to be held in Tashkent. The Jana Sangh opposed it. In Tashkent, Shastriji signed the Agreement handing back the areas won by our forces to Pakistan and in the same night he died due to heart attack. Bharatiya Jana Sangh openly opposed the Tashkent Agreement.

- In April 1966, 13th All India Conference of the Bharatiya Jana Sangh was held under the presidentship of Prof. Balraj Madhok in Jalandhar. In 1967, fourth general election was held. Jana Sangh had by now become number 2 political party after the Congress. In Lok Sabha, 35 members of the party were elected and vote percentage increased to 9.41. In the Legislative Assembly also the Jana Sangh became no.2 All India party. In the entire country, our 268 MLAs won the elections.
- In March 1967, first non-Congress government was formed in Bihar and the Jana Sangh was part of it. Thereafter, governments were formed in Punjab, Delhi, Uttar Pradesh, Haryana and Madhya Pradesh, and the Jana Sangh was part of all the governments.
- From December 26 to 30, 1967, 14th All India Conference of the Jana Sangh was held in Calicut. The Jana Sangh was being nurtured by Pt. Deendayal Upadhyaya as general secretary. Then he was elected president of the party. Deendayal ji delivered historic presidential speech in Calicut. The leader who was working from behind came to light but destiny was something else – on February 11, 1968, Deendayal ji was martyred. It was a shock for the country's politics.
- On February 13, 1968, Shri Atal Behari Vajpayee was elected president of the Jana Sangh. From July 8 to 11, first All India Women Study camp was held in Nagpur. From April 25-27, 1969, 15th All India Conference was held in Bombay in which Shri Atal Behari Vajpayee was again elected as its president. It was the conference where the slogan was raised – 'Pradhan Mantri Ki Agali Bari, Atal Behari, Atal Behari'. From July 2-8, All India study camp was organised in Raipur.
- The 16th All India Conference was held in Patna under the presidentship of Shri Atal Behari Vajpayee from December 28



to 30, 1969. Against the nexus of Congress, Communist and Muslim League trio the country was warned with the slogan, 'Tin Tilange, Karte Dange'. The slogan echoed in the entire country. 'Swadeshi Plan' was announced in Patna itself. Again the slogan of 'Bharatiyakaran' was raised. In July 1970, declaration was made for 'Plan for Complete Employment'.

- In January 1971, general election manifesto was released in the name of 'Declaration of War against Poverty'. The defection politics in Samvid government and division of the Congress by Indira Gandhi had raised the political temperature of the country. The Jana Sangh was part of the non-Congress governments. It witnessed a slide for the first time since its inception. In Lok Sabha, its number came down to 21 from 35 and vote percentage too came down. Smt. Indira Gandhi registered a historic win.
- In December 1971, Pakistan attacked India, Bangladesh war started. The Jana Sangh again worked with government and armed forces shoulder to shoulder. India emerged victorious and Bangladesh was formed. The Jana Sangh organised a huge demonstration in Delhi with demand to give recognition to Bangladesh. On April 2, the Jana Sangh organised 'No to Second Tashkent' day.
- Against the oppression of Dalits, the Jana Sangh president Shri Atal Bihari Vajpayee sat on symbolic fast at Bombay Hutatma Chowk.
- Jana Sangh opposed the 'Shimla Agreement' after the victory in war. Against the returning of Gadr Road on the border of Rajasthan to Pakistan, Shri Atal Behari Vajpayee carried out a satyagraha by going to Gadr Road. Huge demonstration in front of the Parliament against 'Shimla Agreement' was held. On August 3, Shri Jagannath Rao Joshi held satyagraha in Siyal Kot sector and Dr. Bhai Mahavir in Suigam (Gujarat).
- The Jana Sangh celebrated Aurobindo centenary as 'Akhand Bharat Divas' on 15th August.
- The victory of 1971 made Indira Gandhi arrogant. Corruption, arrogance and oppression became synonymous with her rule. In December 1972, the 18th Conference of Jana Sangh was held in Kanpur under the presidentship of Shri Lal Krishna Advani. There was a churning in the country due to 'Nav Nirman Movement' in Gujarat



and 'Samagra Kranti' in Bihar. Babu Jayaprakash Narayan became the leader of the movement. Akhil Bharatiya Vidyarthi Parishad (ABVP) was leading the movement from the front. Jana Sangh was with the movement. Shri Nanaji Deshmukh played a significant role in bringing JP in the movement. Shri Lal Krishna Advani who became president of the Jana Sangh for second time, invited JP in the All India Conference (19th – 7th March 1973). JP said, "If Jana Sangh is Fascist, then I am also Fascist".

- Congress was defeated in the by-election and on the petition of Shri Rajnarayan, Allahabad High court declared election of Indira Gandhi invalid and disqualified her from contesting elections. Emergency was declared in the midnight of June 25, 1975 and democracy was suppressed. All leaders were either jailed under MISA or went underground. The Rashtriya Swayamsevak Sangh (RSS) was banned. The next year general elections were scheduled to be held, but by amending the Constitution the tenure of Lok Sabha was extended by one year, consequently elections were not held.
- Babu Jayaprakash Narayan handed over the responsibilities of Lok Sangharsh Samiti to Shri Nanaji Deshmukh. Widespread movements took place throughout the country and a large number of people were jailed. The karykertas of Jana Sangh and swayamsevaks of the RSS were in the forefront of this movement. Elections were held in 1977. It was a silent revolution in India. Not only the Congress, but Indira Gandhi and her son Sanjay Gandhi also lost elections. In these elections, the Janata Party was in front of the Congress. Under the leadership of Jayaprakash Narayan, Bharatiya Jana Sangh, Samajwadi Party, Bharatiya Lok Dal and Congress Organisation had come together to form one party. After the elections on March 23, 1977 the end of Emergency was declared. The Jana Sangh merged with the Janata Party. Three leaders of the Jana Sangh joined the Government.
- The Janata Party became victim of the mutual rivalry and power politics. In the contest for supremacy, the question of 'dual membership' was raised against the karyakartas of the Jana Sangh. Either the people of the Jana Sangh should leave the Janata Party or end their relationship with the RSS. On this issue, the leaders of



Jana Sangh left the Janata Party and on April 6, 1980 formed the Bharatiya Janata Party (BJP) on the basis of panch nishthas (five commitments).

- Indira Gandhi had already won 1980 Lok Sabha by-election. After the split of Janata Party, again efforts were made for bringing together non-Congress parties to fight the Congress. The Jana Sangh leaders who were 'once bitten, twice shy' were very cautious and felt they would never again enter into an alliance which could affect their identity. On October 31, 1984 a personal security guard of Indira Gandhi assassinated her. Widespread anti-Sikh riots took place. The Jana Sangh and the Sangh karyakartas actively tried to foil all those efforts, which created enmity between Hindus and Sikhs. Then President of India Gyani Jai Singh administered oath of Prime Ministership to Rajiv Gandhi on October 31 itself. Lok Sabha elections were declared. The elections were washed away in the sympathy wave of Smt. Gandhi. It was the first election for Bharatiya Janata Party and it could get only two seats.
- A critical appraisal took place in the party. A working team was constituted under the leadership of Shri Krishna Lal Sharma, which recommended that 'Integral Humanism' should again be declared basic ideology of the party. Consequently, in the National Executive held in October 1985 at Gandhi Nagar, it was included in the party constitution. The resolve to make the BJP a cadre-based organisation was taken. In 1986, the responsibility of presidentship of the party came on Shri Lal Krishna Advani.
- Shri Rajiv Gandhi was becoming very popular. He had an image of 'Mr. Clean'. The BJP seemed to be dragged on the sidelines of politics. But it was not a reality. In 1987, Bofors scam came to light in which senior minister Shri VP Singh revolted. The image of 'Mr. Clean' was demolished.
- In the Shahbano case, his minority vote-bank politics was exposed. The BJP activists organised huge public awakening programmes on this issue, and common civil code was demanded again. In January 1988, the BJP demanded resignation of Rajiv Gandhi and declaration of mid-term elections. Satyagrahas were held throughout the nation. On March 3, 1988, Shri Lal Krishna Advani was again



elected president of the party. In August 1988, National Front was formed and NT Rama Rao became its president and VP Singh the convener. In this way, Janata Dal was born.

- On September 25, 1989, the BJP and the Shiv Sena alliance was formed. The election results were on expected lines. The Rajiv Gandhi Government was thrown out of power. In 1984, the BJP had got two seats, but now its tally increased to 86. Along with Bofors issue, the BJP also focused on the slogan 'Justice for all, Appeasement of none' in these elections. Shri Lal Krishna Advani was elected to Lok Sabha for the first time.
- In June 1989 at Palampur (Himachal Pradesh) National Executive, it was decided to support Shri Ram Janmabhoomi movement. It was a burning issue of cultural nationalism. It was a struggle between pseudo-secularism and real equal respect to every religion. The Ram Rath Yatra of Advaniji started from Somanth on the birth anniversary of Pt. Deendayal Upadhyaya on September 25 and it was supposed to reach Ayodhya on October 30 to participate in the 'Kar seva'. The Rath Yatra received unprecedented support from the people.
- On October 23, the Rath Yatra was stopped in Samastipur in Bihar and Shri Advaniji was detained there for five weeks. Karseva was held on October 30 throwing away all the government prohibitions. Shri Chandrashekhar became the Prime Minister with outside support from Congress and he tried unsuccessfully, though honestly, to resolve the Ayodhya issue. Rajiv Gandhi withdrew Congress' support from his government within seven months. In the Uttar Pradesh state assembly elections, held in July 1991, the BJP came out victorious. Pseudo-secularism was defeated. Shri Kalyan Singh became the Chief Minister. In the course of Lok Sabha elections, Rajiv Gandhi was assassinated and the Congress got sympathy votes. BJP's tally increased from 86 to 119. Congress government was formed under the leadership of PV Narasimha Rao. Ram Mandir issue could not be resolved and during the kar seva of December 6, 1992, disputed structure was demolished by the karsevaks.
- In 1996, 1998 and 1999 three Lok Sabha elections were held in which the BJP emerged as the largest single party. Shri Atal Bihari Vajpayee remained Prime Minister of India first for 13 days, then for 13 months



and after that for four and half years. It was not only the BJP, but the NDA rule. The NDA lost the 2004 Lok Sabha elections.

- For ten years, the party played active and constructive role as opposition. In 2014 under the leadership of Shri Narendra Modi, for the first time, full majority government of the BJP was formed in the country, which is now rebuilding a glorious India with the declaration of 'Sabka Saath, Sabka Vikas'. The BJP has also become the world's largest political party with 11 crore members under the leadership of BJP National President Shri Amit Shah.

### **Vande Mataram**





# Our Principle

- Our Party is neither centred around any particular individual or leader nor any family or dynasty, nor caste or religion, but our faith is in principles.
- The declaration of our principle is made by the slogan of 'Bharat Mata ki Jai'. This slogan is the main basis of our principle. Therefore, we are called nationalist. 'Bharat' (land), 'Mata' (culture) and 'Jai' (people's aspirations) are expressions. Nation emerges from the union of land, people and culture, therefore patriotism is the basis of our work. We have faith in cultural nationalism. The idea of political imperialism and separatism is opposed to cultural nationalism.
- Rashtriya Swayamsevak Sangh (RSS) was in active opposition to the Partition of India. Dr. Syama Prasad Mookerjee was the person who saved Bengal from Partition of India. Bharatiya Jana Sangh was established after the mutual discussion between RSS Sarsanghachalak Shri Guruji (MS Golwalkar) and Dr. Mookerjee. Dr. Mookerjee became a martyr in the movement for complete integration of Jammu & Kashmir and for saving it from the shadow of Partition. As a result, Jammu & Kashmir is today an integral part of India.
- For the integration of India, Jana Sangh organised many movements among which Berubari Movement, Goa liberation movement (many karyakartas of Jana Sangh sacrificed their lives in Goa among whom Raja Bhau Mahakal of Madhya Pradesh and Amirchand Gupta of Uttar Pradesh are prominent) are important. Movement to oppose Kutch Agreement and movement to oppose Tashkent Agreement tainted by the death of Lal Bahadur Shastri are worth mentioning. National integration is not political slogan for us but an issue of commitment.
- In 1947, we got freedom from the Britishers, but we could not get freedom from western or British ideas. While opposing five year plans based on Soviet Sangh inspired socialist centralisation the Jana Sangh called for 'swadeshi economy' the basis of which was 'economic democracy' and 'decentralisation'. Deendayalji called it



'arthayam' (economic dimension).

- Bharatiya Jana Sangh gave a new direction to the politics trapped in the debate of Western Socialism and Capitalism; Integral Humanism was declared as its philosophy at Vijayawada in 1965.
- The philosophy of Integral Humanism appeals for integration of individual and society, society and creation or nature and calls upon the society to experience this integration and reflect it in the politics. The integration of vyashti, samashti, srishti and parameshti is implicit in the existence of man.
- Indian politics was also becoming follower of the secularism, which emerged from the reaction to western theocracy. In India, neither was there theocracy ever, nor it can be in future. Indian culture is 'panth nirapeksha' and culture of 'equal respect to all religions'. Shri Lal Krishna Advani renamed the so-called 'secularism' of the Indian political parties during his Ram Rath Yatra as 'pseudo-secularism'. We are supporters of non-communal 'Dharma Rajya'. The constitutional phrase near to 'Dharma Rajya' is 'Constitutional self-rule'.
- Democracy is hitherto the best system discovered by man. For it, Deendayal ji presented the concepts of 'Indianisation of Democracy' and 'Chastening the Public Will'.
- The conspiracy of Emergency had engulfed the democracy in India. To protect democracy, massive agitations took place under the leadership of Babu Jayprakash Narayan. Democracy was restored, but in the political events that unfolded the need for collective politics was felt and Bharatiya Jana Sangh was merged into the Janata Party. On this so-called collective politics, the politics of power became pronounced, the principled activists of Jana Sangh became irritation for those in power. Finally, following Janata Party split, the Jana Sangh again got established as Bharatiya Janata Party.
- In its first convention the BJP declared 'pancha nishthas' (five commitments) as its principle:
  1. Commitment to nationalism and national integration,
  2. Commitment to Democracy,
  3. Commitment to Gandhian Socialism (Gandhian approach to socio-economic issues leading to the establishment of a samaras samaj free from exploitation),



4. Commitment to positive secularism (sarva dharma sambhava), and
  5. Commitment to value-based politics.
- Bharatiya Janata Party was formed on the principle of five commitments. With time, it was felt that the complete philosophy which the Jana Sangh had accepted in 1965 at Vijayawada in the form of 'Integral Humanism' expressing basic commitment in Indian culture, should be accepted by the BJP again. Therefore, 1985 National Council accepted 'Integral Humanism' as its basic principle.
  - As a political party, taking up the responsibility of opposition or ruling party, using constitutional system is our 'means' and to take the society on our principle is our 'end'. As much as we work on 'means-end' proposition we will be fulfilling our practical work plan. Unprincipled politics leads to chaos and ultimately damages the country. We should always remember 'Bharat Mata ki Jai' and 'Vande Mataram'. We are the worshippers of national integrity, so our slogan is 'Jahan Hue Balidan Mookerjee, Wo Kashmir Hamara Hai'.

### **Vande Mataram**





# Panchayati Raj Praroop

## **AWAKENED PANCHAYAT, PROSPEROUS VILLAGE**

Many great ancient civilisations like Greece, Egypt and Rome have disappeared from the world, but the elements of our civilisation still continue. Although many world-events have been inimical to us for centuries, there is something in our civilisation, which has withstood all the onslaughts. What is that power which has protected Bharat from all onslaughts and invasions during all these centuries? That power is well-knit social structure of our villages since the ancient time. It will not be wrong to say that the existence of Bharat is because of the villages. Mahatma Gandhi used to say that 'our villages are as old as old Bharat is. If villages are destroyed, Hindustan will automatically be destroyed. Hence, the future of Bharat lies in the villages'. History from Vedic period to the present day reveals that the secret of Bharat's prosperity lies in the prosperity of her villages. Whatever ups and downs are there in the world economy, our villages have amazing power to face and foil any challenge. The latest example of this astonishing power was witnessed during the global recession of 2008, when the Bharatiya villages remained wholly untouched from the impact of recession and the country's overall economy was stable.

## **THE GROWTH ENGINE OF BHARATIYA ECONOMY**

There are about 6.5 lakh villages (or 6,49,481 to be specific) in Bharat. It is because of such a large number of villages that Bharat is called 'a country of villages'. The Western scholars, however, used this term to portray Bharat as a backward and underdeveloped country, the facts show that Bharat has never been a backward or underdeveloped country right from the Vedic era to the time when Britishers started ruling here. A look at the history divulges that Bharat has been prosperous and rich in all respects including economic, administrative, social, cultural and educational. The secret of this prosperity basically lies in our villages.



Bharat is the only country in the world where the prime unit of economic development and administration has been villages. This is the reason that countless kings and kingdoms surfaced and vanished, disturbance if any was limited to the kingdoms, but the development of villages was never affected and the country maintained a highly respectable place among the prosperous nations of the world. The situation changed when the Britishers calculatedly started destroying our Village Panchayat system in order to strengthen centralised administrative system.

Villages are growth engines of this country. That is why it is believed that the soul of Bharat lives in villages. Hence, the modern Panchayats have a significant role to play in making Bharat an economic and cultural superpower in the world again. This goal can easily be achieved through constructive and innovative role of the Village Panchayat Members as well as other people's representatives associated with them. The Panchayat Members are fortunate that the people have chosen them as their representative to be part of such a glorious system of governance and offered them an opportunity to contribute in the country's growth and prosperity.

According to the Union Ministry of Panchayati Raj, there are 2,51,000 Village Panchayats in the country as on December 2014. These include 2,39,000 Village Panchayats, 6904 Block Panchayats and 589 District Panchayats. A total of 29,16,000 elected representatives, including 27,32,000 Village Panchayat representatives, 1,68,000 Block Panchayat and 16,000 District Panchayat representatives, are involved in the functioning of these Panchayats.

## **HISTORICAL BACKGROUND OF PANCHAYATS**

Pandit Deendayal Upadhyaya, the propounder of the philosophy of Integral Humanism, has stressed on decentralisation of power for all-round development. In this sense, Bharatiya villages have been living example of decentralised system of governance since the Vedic period. The Vedas find mention of Village as an administrative unit of State since ancient times. The officer appointed by the State to look after the administration of village was designated as 'Gramin' who was head of the Panchayat and played a significant role in maintenance of economic



and social order. 'Shatpath Brahmin' finds mention of 'Gramini' as village head who apart from looking after the administration of village also collected revenue and played the role of an army officer too. There are references of administration divided into various units for administrative convenience between 1500 BCE and 1000 BCE. The smallest unit of the administration was 'Gram'. The units above 'Gram' were known as 'Dashgram' (10 Villages), 'Vinshati Gram' (20 Villages), 'Shatgram' (100 Villages), 'Sahasra Gram' (thousand Villages) and then the State. The officers appointed to manage those units were called as 'Gramik' for Gram Panchayat and 'Vinshateeya', 'Shatgrami', 'Adhipati, and then the King respectively.

### **MAHAJANPADA PERIOD**

During the Mahajanapada period (600 BCE – 400 BCE) villages were a unit of the administration and the ruler of the village was called 'Gram Yojak'. He was responsible for resolving all local disputes and also looked after agriculture and trade. The village Panchayat was called 'Gram Sabha' and its head 'Gram Yojak' used to be elected by the 'Sabha'. One could have made an appeal before the King against the decisions of the 'Gram Yojak' and the King could remove the 'Gram Yojak' if found him involved in wrongdoings.

### **MAURYAN PERIOD**

During the Mauryan period (322 BCE – 185 BCE), Acharya Chanakya in his 'Arthshastra', while referring to State's administrative structure mentions Gram (village), Sangrahan, Kharvatik, Dronmukhi, Sthaneeya and Janapad (district). 'Gram' was the revenue collection and justice delivery unit. Head of the Gram was called 'Gramik' who was appointed by the administration. He was assisted by the 'Gram Sabha', which was constituted by the members elected by the village veterans. Gram Sabha was very powerful and looked after different kinds of public works including construction of roads, bridges, ponds, etc. Similarly, 'Sangrahanak' was an administrative unit over 10 villages and was headed by 'Gop' who was responsible for maintaining record of the village. 'Kharvatik' was the administrative unit on 200 villages. Equally, 'Dronmukhi' and 'Sthaneeya' were the administrative units on 400 and 800 villages respectively. The



'Sthaneeya' was equal to the present day District Panchayat. Similarly, 'Janpada' was equal to the present day state.

## **GUPTA PERIOD**

The primary unit of administration during the Gupta period (approximately 319 AD to 550 AD) was 'Gram' (village) and its head was 'Gramik', 'Mahattar' or 'Yojak'. He was a government officer. The prominent government officers who worked under 'Gramik' were 'Ashtakuladhikaran' (inspector on eight Kulas), 'Shaulikak' (who collected taxes), 'Gaulmik' (forest and garden inspector), 'Agraharik' (for looking after the villages granted to the Brahmins), 'Dhurvadhikaran' (incharge of land taxes), 'Bhandagaradhikrit' (head of the godown), 'Talvatak' (person who keeps record of the village), 'Akshapatalik' (person who prepared and preserved the documents), 'Karnin' (registrar), and 'Krtra' or 'Shasyitra' (person who prepared manuscript of the documents). The administrative unit comprising of some villages was called 'Vishaya', which was equal to the modern day District. The head of that unit was called 'Vinshapati', 'Kumaramatya' or 'Maharaj'. Similarly, the administrative unit formed after comprising various 'Vishayas' was called 'Pradesh'. The largest unit of administration was called 'Prant' or 'Desh' and it was headed by 'Yagik', 'Yogapati', 'Gopa', 'Upareek' or 'Raj Sthaneeya'.

## **CHOLA DYNASTY**

The vast portion of Southern Bharat was ruled by Chola Dynasty for a long period from 300 BCE to 1279 AD. Villages found a very significant place in local self-governance under the Kingdom. The Village Panchayat was called 'Mahasabha' and it was headed by 'Gramik'. The members of the Mahasabha were elected by villagers for one year. Anyone punished for a crime, dishonest, immoral and felonious was not allowed to contest the election. Various committees were constituted in the 'Mahasabha' for smooth conduct of the administration. Some of the committees included 'Panchavar Variyam' (general administration committee), committees for garden, irrigation, agriculture, records, accounts, land management, road and temples. The Gram Mahasabha held all rights of the village land. It collected land taxes and had full power to punish the guilty for any crime. The Mahasabha was also responsible for making arrangements



for teaching Tamil and Sanskrit languages and literature through Mutts, and ensuring village security, road, irrigation, entertainment, etc.

During the medieval period (1200 AD to 1526 AD) the villages were independent administrative units. It was the fundamental unit of the administration. Various officers were appointed to manage the affairs of the villages.

### **MEDIEVAL PERIOD**

During Medieval period (1526 AD to 1707 AD) villages were fundamental units of administration. According to 'Ain-i-Akbari', villages were administrative units under the 'Paraganas'. The villages were managed through Panchayats. There were four important officers in the village— 'Mukaddam' to look after the village, 'Patwari' to collect taxes, 'Chaudhary' to resolve disputes with the help of Panchayat and 'Chaukidar' to ensure village security.

### **BRITISH PERIOD**

The above facts make it sufficiently clear that from Vedic era to the Medieval period the Village Panchayats in Bharat had a very important role in managing, promoting and preserving the administrative, judicial, educational, economic, social and cultural system of the country. This mechanism was so strong that despite change in the rulers or the governments, the administrative, economic and social structure of Bharat continued uninterrupted. The Britishers understood this reality. They realised that if the Village Panchayats of Bharat continued to function with same liberty, it would not be possible for them to rule this country by sitting in London. That is why they first hit the Panchayat system and terrorised, tortured and punished the villagers through different means. Imposing mass fine on villagers, hanging them to death brutally and publicly in groups on trees were all part of a calculated strategy. The first big war of Independence in 1857 basically erupted because of all these atrocities.

Later, the movement against Partition of Bengal generated newer awareness against the Britishers. In order to diminish this consciousness for freedom the British Government in 1909 principally accepted the recommendations of the Royal Commission regarding Panchayats,



but practically never implemented them in the desired manner. The Panchayats were constituted in a very few villages and even those which were constituted too were fully controlled by the British Government. In fact, it was the beginning of making the Panchayats dependent on others. After that, the Village Panchayat Acts were implemented in different provinces at different times—Punjab Village Panchayat Act-1912, The Bengal Village Self-Government Act-1919, The Madras Village Panchayat Act-1920, Bombay Village Panchayats Act-1920, Uttar Pradesh Village Panchayat Act-1920, Bihar Local Self-Government Act-1920, Central Provinces Panchayat Act-1920, Assam Self-Government Act-1925, Mysore Village Panchayat Act-1928, etc. Mahatma Gandhi was very much fret with all these policies of the British Government. He wrote in 'Young India' on May 28, 1931, that 'a half-hearted effort has been made to revive the Panchayat system'. Gandhiji wanted to rebuild Bharat from the lowest level with the poorest and the weakest. He had visualised self-reliant villages, free from exploitation and fear, as an important part of the decentralised system.

### Vande Mataram





# Panchayats in Independent Bharat

Underlining the significance of Village Panchayats, the framers of the Constitution mentioned under Directive Principles of State Policy in Article 40 that for “organisation of Village Panchayats The State shall take steps to organise Village Panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-government”. Under this provision, the Village Panchayat Act was enacted in 1952 and for the first time arrangement was made for constituting Panchayats through adult franchise. The first Panchayat Samitis and Zila Parishads Act was passed by Rajasthan Assembly on September 2, 1959 and on October 2, 1959 the new Panchayati Raj system was inaugurated at Bagdari village under Nagaur District of Rajasthan. Thereafter the Panchayati Raj system was implemented in Andhra Pradesh on October 11, 1959, in Assam, Madras and Karnataka in 1960, Punjab and Maharashtra in 1962, West Bengal in 1964 and then in other states. The recommendations of Balwant Rai Mehta Committee (1957) played a significant role in strengthening the new Panchayati Raj system. In the Panchayati Raj Act-1952, there was no provision for reservation to the Scheduled Castes and women. It was extended through an amendment in the Act in 1961. Thereafter, new laws were framed in Karnataka, Andhra Pradesh and West Bengal following the recommendations of Ashok Mehta Committee constituted in 1977.

## **PANCHAYATI RAJ ACT AMENDMENT-1992 (73RD CONSTITUTION AMENDMENT)**

The 73rd Constitution Amendment in 1992 was the most important step in strengthening the Panchayati Raj institution in Independent Bharat. The amendment added a new Part IX to the Constitution titled “The Panchayats” covering provisions from Article 243 to 243(O) and a new Eleventh Schedule covering 29 subjects within the functions of the Panchayats. Under this amendment, a uniform three-tier Panchayati



Raj system was made mandatory in all the states. Now the Panchayat Raj institutions in the country became Constitutional bodies. Provisions of mandatory devolution of powers, authority and responsibilities by the state Government to Panchayats were made and the tenure of Village Panchayats was fixed to five years. Provisions for State Election Commission were made to conduct free and fair elections and to ensure due representation to SCs/STs and Women. Also the provision to review financial position of the Panchayats once in 5 years through State Finance Commissions was made. The new Panchayati Raj system was implemented all over the country in 1994.

### **MAIN FEATURES OF THE PANCHAYATI RAJ ACT, 1992**

**Gram Sabha:** According to Article 243A, Gram Sabha is the primary unit of Panchayati Raj system. 'Gram Sabha' means a body consisting of persons registered in the electoral rolls relating to a village comprised within the area of Panchayat at the village level. The Gram Sabha is expected to be an active institution for starting all development activities based on local needs. A Gram Sabha exercises the powers and performs the functions at village level as the Legislature of the State, by law, has provided. Under 73rd Constitution Amendment, the Gram Sabhas in all states have been accorded the status of constitutional bodies. There is provision in the Act that there will be two meetings of the Gram Sabha in a year and, if need be, a special meeting may also be called. The meeting will be called and chaired by the Sarpanch. The Village Secretary and Block Development officer or his representative will also attend the meeting. Presence of one tenth Gram Sabha members is mandatory in the meeting. But if the meeting begins again after a break, this number is not mandatory. Information about the meeting has to be circulated among villagers prior to 15 days of every meeting. Participation of Sarpanch and Panchayat Members is mandatory in every meeting of the Panchayat. Also all the employees working the village, concerned Block Development Officer and other development officers have to participate. The main agenda in the meeting is to resolve the local issues and discuss about the future plans. Annual action plan is also formulated for overall development of the village.

**Three-tier Model:** Under Article 243B, there is provision for three-tier



system of Panchayats at Village, Intermediate (Block) and District level. Only the states with a population less than 20 lakh are not required to establish a Panchayat at Block level.

**Constitution of Gram Panchayat:** There is provision to constitute Gram Panchayat on the population of 500 or more. In case the village having population less than 500, the state government may grant exemption.

**Number of Gram Panchayat Members:** There is provision for at least six and maximum 20 Panchayat members excluding the Sarpanch.

**Formation of Panchayat Samiti at Intermediate Level:** The Chairman and Vice Chairman of the Panchayat Samiti are elected through direct election. There are minimum 10 and maximum 30 members. The members are elected through direct election by voters. Members of the Legislative Assembly and Parliament are given representation as ex-officio members in the Panchayat Samiti. They have voting right in all proceedings of the Samiti excluding election of the Chairman and Vice Chairman and the no trust motion against them. There should be at least six meetings of the Panchayat Samiti in a year.

**District Panchayat:** On the basis of the population of a District, there are minimum 10 and maximum 30 members in the District Panchayat. District Panchayat Members are directly elected by voters. Chairmen of all Panchayat Samitis in the District, MLAs and MPs of the concerned district are ex-officio members of the District Panchayat. Tenure of the District Panchayat Chairman and Vice Chairman is five years. There should be at least six meetings of the District Panchayat in a year.

**Reservation for SCs/STs and Women:** The Act provides for reservation of seats to SCs and STs in every Panchayat in proportion to their population. One-third of the seats reserved for SCs and STs are also reserved for women. Acts says that not less than one third of the total number of seats to be filled by direct election shall be reserved for women. The offices of the chairpersons in the Panchayat at village or any other level shall be reserved for SCs and STs in proportion to their population. Also, one third of the total number of chairpersons' offices in the Panchayats at each level shall be reserved for women.

**Reservation for Women:** Not less than one-third of the total number of seats reserved under clause (1) shall be reserved for women belonging to SCs or STs. Not less than one-third (including the number of seats



reserved for women belonging to the SCs and STs) of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Panchayat. The issue of granting 50% reservation to women in local bodies is being discussed for several years, but no decision has been taken so far in this regard.

**Revision of the Reserved Seats:** There is provision for revision of the reserved seats after every census.

**Reservation for the post of Sarpanch, Chairman and Vice Chairman:** The SCs and STs have been granted representation in Panchayats on the post of Sarpanch, Chairperson and Vice Chairperson in proportion to their population. Also one-third of the total number of offices of Chairpersons in the Panchayats at each level are reserved for women including the women belonging to SCs and STs.

The issue of reservation to Other Backward Classes (OBCs) has been left to the State Governments.

**Duration of Panchayats:** Under Article 243E, every Panchayat, unless sooner dissolved under any law for the time being in force, shall continue for five years from the date appointed for its first meeting. In case of dissolution of the Panchayat, re-election has to be done before the expiration of a period of six months from the date of dissolution. In case the remainder of the period for which the dissolved Panchayat would have continued is less than six months, it shall not be necessary to hold any election under this clause for constituting the Panchayat for such period.

**Qualifications and Disqualifications:** A candidate shall be disqualified for being chosen as, and for being, a member of the Panchayat if he/she is less than 21 years of age on the date of scrutiny of nominations, is unsound mind and stands so declared by a competent court or has been declared undischarged insolvent by a competent court. The candidate must have his/her name in the voters' list of the area. The nomination may be canceled if any criminal case is found against the candidate showing his/her involvement in any corrupt practice, terrorist activity, booth capturing, selling addictive items, insulting the national flag or any other criminal activity. If the person has been declared guilty by a competent court, he/she cannot contest Panchayat elections for six



years.

All institutions from Gram Sabha to Panchayat Samiti and District Panchayat are interconnected. District Panchayat has the right to issue directions and also monitor the work of the Panchayat Samiti and Village Panchayats, and the Panchayat Samiti has the right to issue directions and monitor the work of Village Panchayats. Some other important provisions of the Panchayat Raj Act, 1992 are as follows:

- Special meeting of the Gram Sabha is called by Village Panchayat after receiving written direction from the Panchayat Samiti
- The Village Panchayat has to seek permission of Panchayat Samiti before recruiting Village Secretary or any other employee
- The Panchayat Samiti can entrust a task to Village Panchayats under its jurisdiction
- Village Panchayat can organise Melas and Mandis with the permission of the Panchayat Samiti
- The CEO of District Panchayat can permit any individual or officer to check the records, accounts books and proceedings of the Village Panchayat
- The State Government can dissolve any Village Panchayat, after providing it an opportunity to defend itself, if it deliberately disobeys the directions of Panchayat Samiti or District Panchayat
- Three copies of any proposal passed at the Panchayat Samiti meeting have to be sent to the CEO of District Panchayat within three days
- Panchayat Samiti is the government agency for implementing community development programmes through Panchayats in its area
- Panchayat Samiti exercises general powers to monitor the Panchayats in a Development Block. It is the duty of the Village Panchayats to effectively implement those programmes.
- Chief Executive Officer (CEO) of the District Panchayat can inspect the work of any Panchayat Samiti under his jurisdiction. The Panchayat Samiti has to send a copy of its budget and report to the CEO of District Panchayat.
- Under Article 210, District Panchayat is the Appellate Authority against any decision taken by the Panchayat Samiti



- District Panchayat advises all Panchayat Samitis under its jurisdiction, monitors their work and coordinates with them
- Gram Sabha approves the budget of Village Panchayat, District Panchayat approves the budget of Panchayat Samiti and State Government approves the budget of District Panchayat

## **FINANCIAL RIGHTS OF THE PANCHAYAT**

Under Article 243H, the State Legislature may, by law, authorise a Panchayat to levy, collect and appropriate taxes, duties, tolls and fees in accordance with the procedure and subject to such limits. Under Article 243-I, there is provision for constituting Finance Commission by the Governor to review financial position of the Panchayats and make recommendations as to the distribution between the State and Panchayats of the net proceeds of taxes, duties, tolls and fees leviable by the State; determination of the taxes, duties, tolls and fees which may be assigned to, or appropriated by, the Panchayat; the grants-in-aid to the Panchayats from the Consolidated Fund of the State. Under Article 243J, there are provisions for audit of accounts of the Panchayats.

## **TWENTY-NINE SUBJECTS ASSIGNED TO THE PANCHAYATS**

The Constitution under Eleventh Schedule (Article 243G) lists 29 subjects that the States have to devolve to the Panchayats. These subjects are as follows:

1. Agriculture, including agricultural extension
2. Land improvement, implementation of land reforms, land consolidation and soil conservation
3. Minor irrigation, water management and watershed development
4. Animal husbandry, dairying and poultry
5. Fisheries
6. Social forestry and farm forestry
7. Minor forest produce
8. Small scale industries, including food processing industries
9. Khadi, village and cottage industries
10. Rural housing
11. Drinking water



12. Fuel and fodder
13. Roads, culverts, bridges, ferries, waterways and other means of communication
14. Rural electrification, including distribution of electricity
15. Non-conventional energy sources
16. Poverty alleviation programme
17. Education, including primary and secondary schools
18. Technical training and vocational education
19. Adult and non-formal education
20. Libraries
21. Cultural activities
22. Markets and fairs
23. Health and sanitation, including hospitals, primary health centres and dispensaries
24. Family welfare
25. Women and child development
26. Social welfare, including welfare of the handicapped and mentally retarded
27. Welfare of the weaker sections, particularly the Scheduled Castes and Scheduled Tribes
28. Public distribution system
29. Maintenance of community assets

### **OBLIGATORY DUTIES OF GRAM PANCHAYATS**

Gram Panchayats are expected to manage and utilise the local resources in a balanced and practical manner and also mobilise additional resources according to their needs and priorities. Some obligatory duties of the Gram Panchayats are as follows:

- Preparing annual plans for development of the Panchayat area
- Sanitation, conservancy, drainage and prevention of public nuisance
- Curative and preventive measures in respect of any infectious disease
- Supply of drinking water and cleaning and disinfecting the sources of supply and storage of water
- Maintenance, repair and construction of village roads and protection thereof



- Removal of encroachments from village roads or public place
- Management of common grazing grounds, crematoriums and graveyards
- Organising voluntary labour for community work
- Construction and maintenance of Dharmasala
- Assisting the development of agriculture, forestry, animal husbandry, poultry, fisheries, village and cottage industries and co-operatives
- Registering birth, deaths and marriages and annually submitting such records to Zila Panchayat
- Primary, adult, social, technical or vocational education
- Rural dispensaries, health centres, maternity and child welfare centres
- Grow more food campaign
- Care of the infirm and destitute, and rehabilitation of displaced persons
- Improved breeding of cattle, medical treatment of cattle and prevention of cattle diseases
- Bringing private waste land under cultivation
- Regulation of fairs, melas, haats and exhibition of local produce and products of local handicrafts and home produces

### **CONSTITUTION OF VARIOUS COMMITTEES**

For smooth functioning of a Panchayat, several committees like appointment committee, development committee, agricultural and watershed committee, works committee, education committee and also some sub-committees as well as temporary committees are constituted. There should be at least one meeting of each committee in a month.

### **GRAM NIDHI AND DUTIES OF SARPANCH AND PANCHAYAT MEMBERS**

A Village Panchayat receives funds from multiple sources. The Gram Nidhi is utilised to meet various needs of the village. All the funds have to be deposited in a government approved bank or the Post Office. No amount from the Gram Nidhi can be withdrawn without the proposal passed at the Village Panchayat. It is the duty of the Sarpanch and the Panchayat members to ensure that the amount of Gram Nidhi is utilised



properly, because it is they who are held responsible for any loss caused due to carelessness.

## **SOME CONTRADICTIONS IN NEW PANCHAYATI RAJ SYSTEM**

After Constitution Amendment, the prime objective is to develop villages as third government. But, when it comes to show in practice, many contradictions are seen at the levels of both the government and the society. The rights and powers entrusted to the Village Panchayats are still incomplete and it is difficult to implement some of the programmes in practice on the ground. There is another difficulty. Whatever rights have been granted to the Panchayats, the Panchayat Members, at many places, are not able to responsibly exercise them. Resolution of local disputes at village level has been the real identity of Panchayats since ancient time. But, practically the Panchayats are today ineffective on this front in most of the states. The task of ensuring social justice too seems nobody's business.

There seems to be serious lack of the programmes and activities for self-reliance and economic empowerment of the Panchayats. As a result, the government grants have developed the mindset of depending upon the government for everything. People have forgotten their real strength and capacity. The political opposition developed during elections has started adopting the form of permanent enmity in the villages, which have traditionally been famous for harmony and fraternity. Developmental activities are still in the clutches of corruption and whims and fancies of the bureaucracy. Decentralisation of power should not be limited only to decentralisation of administrative power, the question of economic decentralisation too is equally important. Until and unless we are able to generate the feeling of self-reliance among villagers, people will not be self-dependent in real sense. And, prosperity and happiness should not be expected without self-sufficiency.

All rights about the 29 subjects shifted to the Panchayats through Eleventh Schedule under Article 243G are still to be transferred by many State Legislatures. There is huge gap in the states in this regard. Some states have transferred all concerned rights to their Panchayats, while some have not transferred even half of the rights. There is difference



in transferring functions also. Normally, when it comes to transfer of the rights, it consists of three elements—Functions related to the work, Functionaries related to the transferred functions and Funds to be spent on the work and the functionaries. In real sense, the real transfer of power is transfer of “functions, functionaries and funds”. The second Administrative Reforms Commission, constituted to consider different aspects of the local government, too has recommended transferring of adequate rights and duties to the Panchayats as envisioned in the Constitution. The Commission has also recommended merger of the parallel and alternate institutions set up by the central and state governments for rural development with the Panchayati Raj institutions. Similarly, the Finance Commissions of almost all the states have also recommended transfer of the functions, functionaries and funds related to 29 subjects to the Panchayats.

### **Vande Mataram**





# Key to Responsive Administration

## PROSPERITY AND VILLAGES

The analysis of the Gram Panchayats makes it amply clear that the strong village administrative system, different types of skills and industries flourished in villages have played a key role in making Bharat the 'golden bird' or a prosperous nation in the world. An important fact that emerges here is that if the village administration is well organised and transparent, every individual in the village automatically gets the opportunity to make progress. The main factor in prosperity is that the energy of each and every person is utilised and all resources of the village are milked in a balanced manner. Therefore, it is moral duty of every Panchayat Member to ensure effective implementation of all the programmes envisioned in the Constitution for Village Panchayats and also motivate every villager to join the development process. In fact, every person associated with the Village Panchayat has to act as a catalyst for development.

It does not require any fund but the commitment and dedication to the goal. Some persons dedicatedly working in the field of village development have identified about 100 activities that can be carried out without any fund, and all these activities can cause astonishing change in the village. For example, we can mention Swachh Bharat Abhiyan. If every individual of the village decides to keep his home and neighbourhood clean and throws the garbage in dustbin only, the entire village will be clean. The emphasis on cleanliness is because if we ensure cleanliness there will be no infectious diseases, every villager will be healthy, the money spent on medicines will be saved and it will automatically enhance the working capacity of the people. We believe since centuries that where is cleanliness, there is prosperity. Some activities, which require no fund or nominal funds to begin include promoting saving habit among villagers, ensuring no dues village or motivating to pay all bills or loan instalments in time, promoting small family, discovering talent, green & clean village, total literate village, litigation-free village, promoting shramdaan culture,



smoke-free village, bonded labour-free village, healthy and hygiene village, active voters' village, promoting mass marriages, plastic-free village, alcohol-free village, confidence building among farmers, etc.

The qualities that have been identified as markers of good governance are mainly Transparency, Cooperation and Accountability. In fact, these three qualities are the primary requisite for a democratic system, and these are complimentary to each other. Before understanding them in detail, we should understand that there are two dimensions of governance — one, which runs the administration and second the people for whom the administration functions. We need to understand the three qualities of good governance in the context of both these dimensions of administration. Transparency and accountability are expected more from those who run the administration. But when we look at the cooperation in totality, we find that it is equally required in receiving benefits from the administration and helping in smooth functioning of the administration.

When there is transparency in the system, there are minimal chances of wrongdoings. Right to Information Act and development of the Information and Communication Technology (ICT) have all opened the doors of transparency. But, the problem is that a large number of the countrymen still do not have access to ICT. Surely, the horizon of possibility has expanded due to the campaigns like Digital India, still much is to be done. Cooperation or people's participation in the context of transparency needs to be understood properly. An administrative activity has to pass through three stages. At first stage, we realise the necessity and usefulness of an activity. At second stage, we take decision to implement the activity, and at third stage, we execute the decision taken. First stage requires discussion and consultation, second requires decision-making, and third requires execution. In any system, cooperation is divided into three stages—discussion, decision making and execution. The cooperation in real sense is basically involving people at all these three stages.

Accountability in general terms is to own responsibility for any action. But in administration, it is to make someone answerable for the work and its result. If we evaluate the administrative system after Independence on the basis of these three qualities, the situation appears very dismal. The efforts for ensuring people's participation in governance had



begun at government level immediately after the Independence, but it mostly confined to the papers and discussions, and it could not be effectively executed on the ground. Wherever it was tried, it was merely a formality and people were not genuinely involved in decision-making process. There has been severe crisis of accountability in government and it appeared as if nobody was responsible for anything. The main element in Panchayat system is people's genuine participation. If it is there, transparency and accountability automatically follow. Loknayak Jaiprakash Narayan described Panchayats as the biggest example of participatory democracy. He used to say that if there is any level of self-governance, where complete participation of people is possible that is the village.

### **'SAMARAS GRAM MODEL' OF GUJARAT**

Generation of community feeling and fraternity in villages through Panchayats was deeply understood by the present Prime Minister Shri Narendra Modi when he was Chief Minister of Gujarat. He started a campaign for creating 'Samaras Gram' (harmonious village) in Gujarat, which has now emerged as an effective movement for village transformation and changing the mindset of people. Thousands of villages in the state have been developed as 'Samaras Gram'. In the words of Modiji, "The people of Samaras Gram elect their representatives by consensus for better management of the Panchayat. The decision is taken not through arguments and counter arguments, but through dialogue and cohesion. The village where no dispute is reported for three years is accorded the status of 'Pavan Gram' (holy village). And, if the same situation prevails continuously for five years, the village assumes the status of a 'Teerth Gram' (pilgrimage place).

In fact, the scheme has been designed to make people realise the significance of the benefits that a village gets by resolving the local disputes at local level alone. This experiment has proved to be an effective weapon to neutralise the feeling of enmity that develops in villages due to political opposition during elections. The government provides special grants of Rs 1.5 lakh to the villages where the entire Gram Panchayat is elected by consensus.



The Panchayats, which are fully led by women are provided with special grant of Rs three lakh. The Panchayats with more than 5000 population, which elects women on all posts of the Panchayat by consensus are provided with the Puraskar of Rs five lakh. In the year 2012, the number of such Samaras Gram Panchayats in Gujarat was more than 3700.

This Samaras Gram model not only strengthens fraternity in villages, but also acts as an ideal model of village development. Need of the hour is that this feeling is imbibed and strengthened in every village Panchayat. Every person associated with the Panchayat should understand the Samaras Gram model and make sincere efforts to implement it in his/her respective Panchayat.

## **MAJOR SCHEMES FOR VILLAGE DEVELOPMENT**

In order to implement Part IX of the Constitution related to Panchayats in Fifth Schedule Areas and District Planning Committees, the Central government created special Ministry of Panchayati Raj on May 27, 2004. Since most of the actions including framing of laws rests with the State Governments, the role of the Union Ministry confines mainly to advocacy and providing financial support. But if we look at the schemes launched by the central Government for rural development, there are number of schemes related to employment, education, health, agriculture, energy, social justice etc that need to be implemented in Panchayats to make a difference in the lives of the villagers. Some of the schemes, just to name, are as follows:

- Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) to enhance livelihood security of people in rural areas by guaranteeing 100 days of wage employment in a year
- Janani Suraksha Yojana to improve the state of expecting mothers
- Pradhan Mantri Jandhan Yojana to achieve 100% financial inclusion
- Deendayal Upadhyaya Antyodaya Yojana to alleviate poverty
- Skill India to fast track skill development efforts
- Mudra Bank Yojna to provide loans between Rs 50,000 to 10 lakh
- Deendayal Upadhyaya Gram Jyoti Yojana to achieve 100% rural electrification
- Pradhan Mantri Krishi Sinchai Yojana to achieve water efficiency by



2020

- Soil Health Card Scheme to improve farm productivity
- Beti Bachao, Beti Padhao scheme to address the issue of declining child sex ratio
- Direct Benefit Transfer Scheme to plug leakages in kerosene delivery through PDS and also transferring subsidy of LPG to the beneficiary's account
- Swachh Bharat Mission to make Bharat 100% open defecation free by 2019
- Pradhan Mantri Suraksha Bima Yojana to offer death and disability cover on account of an accident
- Pradhan Mantri Jeevan Jyoti Bima Yojana to provide for life insurance to the needy
- Atal Pension Yojana to enhance old age income security of the working poor
- Pradhan Mantri Fasal Bima Yojana for agriculture insurance cover
- Saansad Adarsh Gram Yojana to realise the real Gram Swaraj
- Mission Indradhanush to achieve full immunisation coverage for all children by 2020
- Syama Prasad Mookerjee Rurban Mission to develop smart villages on the line of smart cities
- Pradhan Mantri Ujjawala Yojana to provide LPG connections to BPL families
- Stand Up India, Start Up India to promote bank financing for start-ups
- Vanbandhu Kalyan Yojana to bring about holistic development in the lives of tribals
- Ganga Gram Yojana Namami Gange to develop the state of the Ganga River and also the villages located on the banks of the river
- Pradhan Mantri Awas Yojana to deliver two crore permanent houses in urban and rural areas by the year 2022
- Aajeevika Grameen Express Yojana to provide interest-free loan for SHG women
- Pradhan Mantri Kisan Sampada Yojana Food Processing Scheme to benefit those in the agriculture processing field
- Deendayal Upadhyaya Grameen Kaushalya Yojana to provide the



poor youth with the required training that will assist them in getting jobs

- Pradhan Mantri Kaushal Vikas Yojana for recognition and standardisation of skills

It is not possible to list all the schemes launched by the central government for the benefit of the rural people. The government has launched over a hundred schemes and many more will be launched in coming days. Also, many schemes have been launched by the state governments. It is the duty of every worker associated with the Panchayat to ensure that all desirable persons of his/her Panchayat receive the benefits of all the schemes whether launched by the Centre or the State.

### **Vande Mataram**





# Role of Youth and Women in Village Panchayat

It needs no elaboration that Bharat today is the country of youth. Our youth have presented countless examples of their extraordinary talent, commitment, dedication and touching new heights. The freedom that we enjoy today is also because of the sacrifices made by the youth. Therefore, there is a need to motivate the youth to come forward and join the activities for village reconstruction. Another important point, which needs special emphasis is that the women who are half of the total population should be made socially active. They should be motivated that apart from fulfilling their family responsibilities they should also join the social reconstruction activities. The women have proved their talent in the Panchayats wherever they have been provided with the opportunity to lead following reservation or any other reason. Both the women and youth have to be provided the opportunities to play a pro-active role.

The active involvement of women in village development activities is necessary because many subjects like family welfare, child development, literacy are directly linked to them. A woman can do better justice with these subjects. The women literacy rate has definitely increased after Independence, but this is a fact that we are still unable to utilise the talent and skills of the married women in supplementing the family income in villages. Need of the hour is that they should be made competent enough by imparting them short term self-employment training like stitching etc so that they can earn money with self-respect for their families. Some inspiring experiments have been conducted in this regard by some individuals and voluntary organisations in different parts of the country. Mention of an experiment worth emulating seems relevant here.

## **THINK BIG, THINK BEYOND THE BOX**

A Delhi-based lower middle class woman, Usha Saini, started a stitching training centre at her parental village Patni (11km from District headquarters on Chilkana Road) under Saharanpur District of Western



Uttar Pradesh in July 2013. Since then, she has trained over 200 women of Patni and 10 other surrounding villages, as professional tailors. She imparts them training through power machines so that the trained women can work in faster way. As a result, about 150 of those trained women now earn from Rs 250 to Rs 750 per day by stitching clothes only. About a dozen of them are in the role of entrepreneurs.

The experiment of this lady needs emphasis because the result of the state government-run similar training centres has been very disappointing. Instead of expecting any financial support from the government or any voluntary organisation this lower middle class lady spends money on this project from her own pocket. Such a change in mindset is required. Why should we always run after government funds for any development activity? Why can't we think of doing it on our own? Apart from stitching clothes, there are so many other things like embroidery, soft toys, etc that can be adopted for making rural women self-reliant so that they can supplement their family income. If such experiments are conducted in every Village Panchayat of the country, we shall be able to utilise the talent and skills of the women in village prosperity.

Similarly, if educated girls and housewives of the village are motivated to make all women of the village literate, it could cause a literacy revolution in the country and no women will remain illiterate. Even if the literate people of the village start making every illiterate person of their family literate the target of hundred per cent literacy will be achieved within a year. It is among the activities, which needs no fund, but the determination and commitment.

After 73rd Constitution Amendment, 29 subjects have been granted to Village Panchayats. But there are hundreds of other subjects/issues or topics which are significant for village progress, prosperity and social harmony. By taking up some of such issues voluntarily, the Village Panchayat members can give not only a new direction to the society, but also can emerge as role models for others. Such role model Panchayat members can publicly be felicitated to inspire others. Here are some of the issues, which can be a guide for those who wish to act beyond the box and make a difference as per their local circumstances and needs:

- The villagers who are born and brought up in village and now work in cities can be motivated to join the development process in their



respective villages. Those who support such activities can publicly be felicitated and their names can be mentioned on the village notice board so that others too draw inspiration

- The village people working cities can be mobilised through the activities like organising Pravasi Panchayats, etc.
- The educated persons of the village can help the village children studying in different schools so that they excel in their studies
- The retired people, who live a lonely life in villages, can be involved in various developmental activities
- There the number of artisans, sculptures and other talented persons are in plenty in villages. The Panchayats can play a big role in identifying such people and promoting their skills. Arrangements can be made in village haat, melas and exhibitions to showcase their work and talent
- The experiments of organic farming have proved to be a big hit in several parts of the country. Since organic farming is necessary for healthy food, such experiments need to be promoted in every Village Panchayat
- Apart from generating awareness against social evils like untouchability, there is a need to ensure common water resources, common worship places and common crematoriums in each Panchayat
- Every Panchayat member need to play a pro-active and constructive role in preserving and promoting the natural resources like water, forests, soil and biodiversity.
- Traditional water bodies in the villages have been a time-tested and scientific methods of water conservation since time immemorial. Such bodies not only fulfill the water needs of the villagers, but also hugely help in keeping the water level in the area balanced. The responsibility of preserving the traditional water bodies lies with the Panchayats. Every Panchayat Member needs to play a positive role in this direction. Also, such water bodies should be made encroachment-free.

## **THE WARRIORS OF BUILDING PROSPEROUS BHARAT**

It needs no elaboration that the process of constructing any hamlet or



massive building begins with its strong foundation. It is also significant that the large is the building the strong and wide should be its foundation. The history shows that the Panchayats have played a significant role in the prosperity of Bharat. Every citizen of Bharat dreams to see the nation regaining her pristine glory in the world. Hence, it is a matter of pride for the Panchayat Members that they are the frontline warriors in the Mahayajna of building a prosperous Bharat. The dream of a prosperous Bharat can be realised through dedication, selfless sewa, transparency, constructively and innovative approach. This Mahayajna has to be performed with the same spirit that was displayed by the freedom fighters to liberate the country. It is hoped that you will play an active role in ensuring prosperity in the country through the Panchayat Raj institutions in your respective area.

### **Vande Mataram**





# Dealing with the Media

Like all other areas of social life, the influence of media has increased unexceptionally in political field also. Majority households have access to newspapers or news in one form or another. Almost every house has a television set and majority people own either a laptop or smart phone today. In coming days this number is sure to increase further. Apart from the print and electronic media, the social and digital media too have interfered in public life immensely. Hence, sincere efforts should be made to ensure effective presence in the social and digital media also. Every worker needs to be well-versed in all modern means of communication to stay updated. There are dozens of popular websites like Google, Facebook, Instagram, Twitter, etc. which can be used to improve the image of the party in general public and also to keep the people updated about our programmes, policies and activities.

## **STAY IN REGULAR TOUCH**

While dealing with the media, the point which has to be kept in mind by every worker is that only those workers who have been assigned by the party the task to speak to the media or interact with the media persons, whether print, electronic or digital, should speak or interact on behalf of the party. Workers should not assume this important responsibility out of turn and/or without authority to do so. Furthermore, those who have been assigned the task of media interaction must always follow the party line on every issue and there should never issue comments/ remarks/ statements stating them to be “personal opinion,” or something to this effect, on any issue. It is also important that those interacting with the media should have thorough knowledge of the party’s stand on different issues including the knowledge of panchnishtas, basic principles and core issues.

The workers dealing with the media are supposed to maintain close contacts with the media and use it maximally for the benefit of the party. Hence, maintaining regular contacts with the media men should become a habit.

We know that the BJP is different from all other political parties in the country. We are an ideology-based party. In order to ensure that the real image of the party comes before the people and it expands in all the hitherto unreached areas, it is necessary that we all are deeply aware of our ideology and the



performance of our States' as well as Central governments. It is also equally necessary that we know well about our political opponents so that we can logically counter them and push forward our party view. In the beginning, it is essential for the workers dealing with the media to focus more on the print media so that we could know the requirements of the media.

For example, the information to be circulated in the media should be factual and brief. While preparing a press release we should know how to provide more information in lesser words. In the press conference also, apart from ensuring presence of the representatives of big media houses, we should ensure that the representatives from small newspapers and the digital media too join. They all should be provided with the correct information. If we are able to do that with perfection, it means we have finished half of our work.

### **BE CAUTIOUS WHILE TALKING TO THE MEDIAPERSONS**

It is also necessary to ensure that all mediapersons get the copy of our press releases, photographs, audio-video bytes in CD, DVD or Pen Drivetimely and as per their requirements and also specially prior to their deadlines. It is must at least at district, state and national level. We need to be extra cautious while talking to the TV news channels. We should not talk to them off the record. We must ensure not to derail from the party line while talking to them any time or in any situation. One must be extra careful while choosing words on news channels. In live telecast, full care is required. Speak with full confidence without getting provoked. We should know well what is to be said, and what must be avoided. The contacts with the media houses and also journalists prove very helpful. Share your phone number, mobile number, residence number or email id without hesitation. We should always ensure that we maintain cordial relations with the media.

### **CONCENTRATE ON FACTS**

Journalists are always in search of new story ideas and information. We can make good use of this habit by providing them positive information about our party with correct facts. This also helps in strengthening personal relations with the journalists concerned. There is a need to pay special attention to statistics. Maintain a record of the statistics released by governments on different issues and the reports published by various State and Central governments, constitutional bodies, national and international agencies at times. Making best use of the Right to Information (RTI) is also desirable



on our part. Extensive use of internet makes the things faster and easier. So, always stay updated on the happenings around you. Connect to the Google; this will make most of the things convenient.

Content is called the King in media. The better the content is, the effectively our message is conveyed to the people and we gain greater support on various issues and also expand our ideological base. Therefore, don't take any matter related to the party lightly. Understand its background, study it deeply and then present to the media in proper manner. While preparing the content, the fact which has always to be kept in mind is the audience; write according to the interest of the audience we wish to target.

### **FOCUS ON DIGITAL MEDIA**

A research team can also be constituted to prepare interesting, catchy, impressive and factual content. Don't forget involving youth who have interest in social and digital media in the content team. Also, keep a close watch on the social networking sites. This helps in improving the image of the party and individual too at national and international level. We can also use audio-video tools in the form of tweets or posts in social media. Tagging is an important tool, which disseminates the message in multiple ways. Video is going to be highly popular among the social media users in coming days. Today also, online video is the most effective tool in social media communication. We can spread our message all over the world within seconds by using the popular social networking sites like Facebook, free of cost. Equally, we can use free microblogging social media sites like Twitter. But, we have to be highly concise and brief while using the Google. Our work will be easier and faster if we successfully make Google and Google+ as our friends. We can spread the message of our party with their help. WhatsApp, a very effectively medium of disseminating the message, is available in all android and smartphones today. This can be used on large scale. YouTube can also be one of the best mediums to connect to lakhs of people globally.

Social media is getting very popular among the people. We must use it to educate the people about our policies and ideology. Social media is free to use. It is one of the most effective medium to connect to maximum people at lowest cost. Sometimes we do not find proper coverage of our events in the mainstream media. In such a situation, we can use social media to fill the gap. Today people desire latest news. By providing them



new information about the party, we can make good use of their desire in our favour. Messages/ content in local- regional languages/ dialects are more acceptable at the Panchayat level; try to use the local languages for sharing content on social media too. The local party units can also translate good content released by the Party in English, Hindi (Or other languages) into the local language/ dialect prevalent in the area.

## **MEDIA AND RURAL LOCAL BODIES**

The workers active in rural areas or at Panchayat level generally find it difficult to secure sufficient space in the media. One of the prime reasons of it is that the media still do not have adequate reach to the rural segment of the population. Sometimes our workers too do not try to maintain close relations with the local media persons. Hence, there is huge scope and need to expand our reach there. With the remarkable improvement in the role of three-tier Panchayat system (Gram Panchayat, Intermediate or Block Panchayat and District Panchayat) in the country after 73rd Constitution Amendment, the penetration and reach of BJP has strengthened manifold there.

Therefore, the workers, after consultation with the party leaders concerned, should prepare themselves for different roles in the Panchayats. Panchayats are regarded as third government. They now play a major role in development. Hence, to ensure effective development or to put the development process on right track BJP workers should make good use of the media by maintaining close relations with media persons from small towns to District level. We need to provide them information about the party activities and different developmental schemes.

Today people have android phones in their hands in rural and small towns too. Hence, don't forget to make good use of the social media platforms in your own local/ regional language. Digital media too is now accessible, which should be used in plenty. Information about innovative activities/ experiments being conducted in some Panchayats by some individual workers or the elected bodies for development or social change can also be shared with the media. Such information may also have the potential to catch the attention of readers nationally.

**Vande Mataram**







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