DEPARTMENT OF SOCIAL WORK
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ODD SEMESTER EXAMINATION- 2014
MSW III SEMESTER-2014

Model Answer

Time: 3 HOUR   **M.M= 75 MARKS**
PAPER: - MS-305 (D) Rural Society and Panchayati Raj Institutions

I. ATTEMPT ALL QUESTIONS EACH CARRY EQUAL MARKS   10X2= 20.

1. **Family is a**
    a. **Primary group**
    b. **Secondary group**
    c. **Economic group**
    d. **Kinship group**

   Ans. (a) Primary group

2. **The UNDP was established in the year_____**

Ans. 1 January 1966

3. **The first census of the country conducted in 1881. (True/False)**

Ans. False

4. **Exogamy means**
    a. **Marriage outside one's group**
    b. **Marriage in the higher caste**
    c. **Marriage within the caste**
    d. **None of the above**

Ans. (a) Marriage outside one's group

5. **Class struggle is more intense in a _____**

Ans. Capitalistic Society

6. **Kaka Kelkar commission was setup in 1953. (True/false)**
Ans. True

7. **Which of the following is not the characteristics of the caste**
    a. **Social and religious hierarchy**
    b. **Restrictions in social intercourse**
    c. **Freedom of marriage**

d. **Endogamy**

Ans. (c) Freedom of marriage

8. **The Ashok Mehta Committee was constituted in the year_____**

Ans. 1977

9. **Urbanization is the cause of the disintegration of Jajmani system in India. (True/False)**
Ans. True

10. **Resource development includes**
    a. **Building human resource**
    b. **Fabric that reflects shared of values**
    c. **Non-profit coaching**
    d. **To ensure the spatial viability of the city**

Ans. (a) Building human resource

II. ATTEMPT ANY FIVE QUESTIONS (Write your Answers 150- 200Words) 7X5=35.

1. What are the major issues faced by rural communities in Chhattisgarh?

Ans. Chhattisgarh

One of the youngest, most resource-rich and forested states of India, Chhattisgarh has a population of about 25 million, more than three-quarters of which live in rural and remote parts of the state. Many of them are tribal groups working in small farming communities, known for their ancient traditions and intricate handicrafts. However, it is agriculture that offers basic sustenance to the people here, while poverty and isolation are ongoing challenges for many communities.

Many of Chhattisgarh's most disadvantaged people live in distant and forested districts that remain poorly served by social services and have lower levels of human development. In Chhattisgarh, nearly 21,600 children die annually within the first week of their lives and one child in four under three years of age suffer from wasting due to acute under nutrition. While neonatal mortality stands at about 57 per cent, only 54 out of 1,000 deliveries are recorded as live births. More than half of adolescent girls in the state suffer from anaemia.

Challenges also exist in water safety, sanitation, school enrolment and quality of education, while violence in civil strife affected districts of Bijapur, Narayanpur, Dantewada, Bastar and Kanker make outreach and provision of social services difficult.

The Rural Society of Chhattisgarh is very much backward. It backwardness is very much due to the several problems that haunt the Rural Society. The process of change is very slow and so the problems are more or less age old in recent years, the process of change has been accelerated and so new problems are also cropping up.

The major problems consist of the agriculture, the ownership of the land, the lack of cottage industries, lack of education social evils, death of animal, wealth, bad wealth and so on. These problems are the result of traditionalism and conservatism of the Rural Society. The problems of the villages may be studied under the following heads:

1) The problems concerning agriculture;

2) The problems of cottage industries;

3) The problems of population and the family planning animal wealth and animal husbandry;

4) The problems of rural health and education;

5) The problem of the status of women,

6) The problem of child marriage,

7) The problem of traditionalism and conservatism

 8) The problem of unemployment

9) The problem of land less labour

10) Rural indebtedness

11) Problem of nutrition in villages

 12) Problem of housing. Apart from it there are also the problems of untouchability and casteism.

2. What do you understand by Block Level planning? Discuss.

Ans. Block Level

Block is an important unit of micro-level planning. These development blocks were created to supervise the implementation of development plans under the Community Development Programme initiated during the First Five Year Plan. Each district was divided into a number of blocks and each block comprised about 100 villages, with a population of about 60,000.

The programme visualized mobilization of local resources, participation of the people in the decision-making and implementation of the development schemes. Hence, a new unit of planning was created at block-level under the leadership of a block development officer and a team of various specialists and village level workers (officers).

The general supervision of blocks was made by the Block Samith is under the chairmanship of the Block Pramukh and elected representatives. Although the Community Development Programme failed but block continued to become an important unit of micro-le planning below the district. The Fifth Five Year PI) (1978-83) opted for area planning with a preferment for block-level planning for achieving employment I objectives and emphasis on rural development.

The main objective of this planning was to absorb local labour surpluses and greater involvement of people in the formulation and implementation of development plans. Hence, by the end of 1983 adopt system of block-level planning integrated into national system was available. It was built in a frame of district level planning which was adjusted toll overall State Plan.

The relevance of block-level planning is base I on the viable areal and population-size, more of to the regional and local problems, easier identification of target groups, optimum utilization of regional/local resources, and greater participation of people in plan formulation and implementation The entire strategy of such planning is based on employment planning, growth centre planning credit planning.

It is an action-oriented planning pertaining to the development of agriculture, irrigation (mainly minor irrigation), soil conservation, animal husbandry, piece culture, forestry, minor processing of agricultural products, small and cottage industries, creation of local-level infra-structure, and development of social services like water supply, health, education, shelter, sanitation, local transport, and welfare plans.

The entire process of 1 block-level planning passes through seven stages. These include: (i) identification phase, (ii) resource inventory phase, (iii) plan formulation phase, (iv) employment plan phase, (v) areal or layout plan phase, (vi) credit plan phase, and (vii) integration and implementation phase. The main objectives of such planning include self reliance, solution to the problems of unemployment, removal of socio-economic disparities, creation of skill to promote self employment and self reliance, improvement in productivity and optimum utilization of local resources.

Thus the main focus of such planning is the identification of target group, introduction of development plans to generate employment, popularization of minimum need programmes and implementation of special programmes for weaker section of the society.

With the coming of Janata Government in power in 1977 the bottom-up approach was emphasized in planning. The report on the Working Group (1978) has emphasised following objectives of block- level planning. These include : (i) optimum utilization of the development potentials of the region, (ii) higher proportion of profit to weaker section (small and marginal farmers, land-less agricultural labourers, and rural artisans), fulfilment of minimum needs, construction of socio-economic infrastructural bases to achieve aforesaid objectives, formulation of institutions to check the exploitation of poor people, development of such infrastructural facilities which could generate assets for the interest of poor and weaker section of the society, technological upgrading and ski(l creation and removal of total unemployment through public works.

Block level Planning Process

• Before going to the block level the team should have

– Finalised list of assignees
– Cadastral map with the block demarcated
– Individual plan formats

• A meeting with all the assignees for

– Listing of constraints in cultivation
– Understanding basic features of land and
– Finalising the planning schedule

• Individual assignee wise planning in their fields

–   Visiting each plot with the assignee household
–   Identifying problems and corresponding works required
–   Taking basic measurements and data for filling in data input sheets
–   Identifying any community works

•   Sharing meeting with the assignees

–   Sharing the list of works identified with the assignees
–   Finalising the community works
–   Filling in the present and proposed land use pattern and the works proposed in the cadastral map

3. What do you mean by institution? Distinguish between institution and association.

Ans. Institutions are usually defined as certain enduring and accepted forms of procedure governing the relations between individuals and groups. Every organisation depends upon certain recognised and established set of rules, traditions and usages. These usages and rules are the institutions. They are the forms of procedures which are accepted and recognised by society and govern the relations between individuals and groups.

People form an association to satisfy their needs. But these needs are also satisfied through institutions. So every association has its own institutions. Without these, no association can regulate the members. For example, family in association has its own institutions like marriage, the system of property and inheritance. A state as an association has its own institutions like government, legislative procedure, constitutions etc.

Similarly, church is a religious association, but worship and the administration of the sacraments are its institutions, According to Lowie, sociologically the most important institutions are marriage, kinship, law, property, religion and education. In short, associations denote membership, institutions are modes and ways. We are born in a group and live in it, but we act through institutions.

Institutions are the characteristic agencies of any permanent human associations they are the wheels on which human society marches on, the machinery through which human society carries on its activities.

Definitions:

MacIver and Page:

"Institutions are the established forms or conditions of procedure characteristic of group activity".

Woodward and Maxwell:

"An institution is a set or web of interrelated folkways, mores and laws which enter in some function or functions".

A. W. Green:

"An institution is the organisation of several folkways and mores into a unit which serves a number of social functions".

The main points of difference between institution and association are the following.

1) Institutions are constituted of laws, rules and regulation, where as associations are comprised of human beings. So an association represents human aspect while an institution a social condition and behaviour.

2) Institutions are abstract and have no form where as associations are concrete and have form.

3) Institutions are primarily evolved. It grows naturally. But associations are formed out of necessity.

4) Institutions are relatively more permanent whereas associations are not as permanent as institutions.

5) Institution is a procedure of working. It refers to the organised way of doing things. But, an association is an organised group.

6) Association denotes membership where as institution denotes modes or ways of service. We are born and live in association, but we act through institutions. Institutions give life and activity to association.

7) An association possesses a distinctive name where as an institution does not possess particular namely. It is based upon a symbol, which may be material or non-material.

4. Define joint family and describe its characteristics.

Ans. Joint Family is recognized as a social institution from time immemorial. It is a large social group in which the father, mother, their mature and immature children, their brother

and parents live together. In general, a family is called a joint family where the members in a house, taking food in a common cookery enjoy undivided landed property, participate in a common worship and united in blood relationship.

The senior member of the family is known as Karta. Joint Family is mostly helpful in developing good qualities of the individual. C.H. Cooley, the famous American sociologist, describes joint family as the primary social institution of Indian Social System. K.M. Panikar opines that joint family is the backbone of Hindu Society. Joint Family, therefore, is an indispensable part of Indian Social Organisation. It is a classical and unique form of family in India.

Definition of Joint Family: Following are the importance definitions of joint family.

According to **Iravati Karve**, "Joint Family is a group of people who generally live under one roof, who eat food cooked at one hearth, who held property in common and who participate in common family worship and are related to each other as some type of kindred".

According to **K.M.Kapadia**, "Joint Family is a group formed not only of a couple and their children, but also other relations either from father's side of from mother's side depending on whether the joint family is patrilineal or matrilineal."

According to **E.A.Rose,** traditional joint family was a kind of entity of those related to each other as some type of kindred. Co-residence, common property and commensality, co-worship as well as the observance of certain rights and obligations are some of the essential features of the joint family".

The characteristics of a joint family which may be derived from the foregoing definitions are discussed below.

1. Common residence:

It implies that all the members live together one roof. The traditional Indian joint family consisted of several family units. But although units lived together in a single house. However, when the accommodation was felt inadequate they were compelled to live separately in the close vicinity.

2. Common Property:

Another significant feature of the joint family is that the members hold property, both movable and immovable, in common. The head of the household also maintains a common fund, which pulls together the earnings of all the members. In wealth of the family is both produced and consumed collectively and the head that is known as the 'karat' acts as trustee of the common property. He looks after the material well-being of all the members his family. Although the members of the joint family earn according to their capacity, the consumption is not delimited to their earnings. Rather they consume in accordance with the necessity.

3. Joint Kitchen:

The presence of a joint family is also felt due to the existence of a common kitchen the spouse of the head of the family or an aged woman of the family acts as the supervisor of the other female members working in the kitchen. While the women of the family an engaged at the hearth, the males are engaged in field work outside home. Generally, the children and male members of the joint family are, first of all, served food by the women an thereafter they themselves take food. So long as a joint kitchen is maintained the joint family remains integrated. But when separate cooking begins, the beginning of disintegration of joint family starts.

4. Common Religious Worship:

The members of a joint family believe in common gods and goddesses. Their common gods and goddesses are known as their 'Kula Devatas'. Religion is so much integrated with the Hindu social life that several religious ceremonies and rituals are performed in a collects manner. The younger generation learns the religious practices from the older generation.

5. Kindred Relationship:

The members of the joint family are bound together through blood relationship. Parents and children, brothers and sisters, grandparents and grand children are all tied by kinship bonds and are accommodated under the same roof.

6. Consciousness of mutual rights and obligations:

All the members of the joint family, except the head or 'Karta', have equal rights and obligations. The members are always conscious of these rights and obligations. This consciousness maintains the joint family as a closely-knit unit. However, the head of the joint family appears more equal than other members in regard to the rights and obligations.

7. Rule of the Head:

The eldest married male member of the family, known as the 'Karta' is the head of a joint family. The 'Karta' possesses absolute authority over all the members of the family. His decision is also binding on all the family matters.

8. There Generation Depth:

The joint family comprises of persons belonging to at least three generations. Many a time, it may be supplemented by other relatives like cousins, great grandsons, uncles, aunts, etc.

5. What is the future of caste system in India?

Ans. Future of Caste System:

It is difficult to make an unqualified statement concerning the future of the Caste System in India. It is certainly true the restrictions of marriage, diet, mode of life, behaviour, etc., based on the Caste System are breaking down. But as has been described previously, casteism is increasing and Caste System is being encouraged by caste practices in election. Actually it seems more or less definite that there is no possibility of the Caste System being eliminated from the Indian society in the near future.

The root of the Caste System goes deep in Hindu society and at its basis are the important and beneficial principles of division of labour, specialisation etc, foreign invaders made their best efforts to wipe out the Hindu caste. But in spite of all efforts of the Muslims and Christians not much change was wrought in Caste System. It has definitely been affected somewhat by the influences of western education and western culture. And its form has undergone a vast change.

There is no room for doubting that this form of the Caste System will change further in future, it may even change, beyond recognition. It will also be influenced by the development

of the sense of democracy and nationalism, industrial progress and by new political and economic movement.

It is indisputable that the caste system has been changing. Change has always been present, though its rate in the different aspects of the system has not been uniform. Changes in caste system entail three types of changes such as structural change, functional change and attitudinal change.

1. Structural Changes:

Decline in the supremacy of the Brahmins:

There has been a sharp decline in the supremacy of the Brahmins in society. In the past, the Brahmin occupied the topmost position in the caste hierarchy. But today consequent upon the process of modernization the dominance of the Brahmins has been relegated to the background. He does not enjoy the same social status, which he once used to.

Changes in the Caste hierarchy:

The caste system is no longer a clearly demarcated system of hierarchically-ordered caste groups. As a result of certain factors such as occupational diversification, migration to urban areas, mechanisation of agriculture, boundaries between caste groups are tending to blur or break down. There is an increasing degree of interpenetration between different groups, classes and categories. A gradual lessening of the congruence between caste, class and power is visible.

Protection of the Harijans:

The governmental policy of protective discrimination has gone a long way in improving the socio -economic conditions of the Harijans. Consequently, their social status has improved to a considerable extent.

2. Functional Changes:

Change in the fixation of status:

In a caste society, birth was taken as the exclusive basis of social status. But in the changing social scenario, birth no longer constitutes the basis of social prestige. Criteria such as wealth, ability, education, efficiency etc. have become the determinants of social status. The significance of caste as an ascriber of status has been relegated to the background.

Change with regard to occupation:

So far as caste system is concerned, the individual had no choice but to follow the occupation ascribed to him by his caste. But today occupation is not the hereditary monopoly of any caste any more. One is free to take up any occupation he likes according to his ability and interest. Mahatma Gandhi's movement preaching dignity of labour has drawn higher castes to dirty-hand callings while education has opened white- collar occupations for members of lower castes.

3. Attitudinal Changes:

Loss of faith in the ascriptive status:

Under the sway of rapid social transformation taking place in Indian society following the processes of industrialization, urbanization, westernization, secularization and modernization, the attitude of the people towards caste system has undergone considerable changes.

They are not psychologically prepared to accept the fixed status of an individual solely on the basis of birth. They attach importance to ability, efficiency, talent and aptitude. Hence it is quite natural that they repose their faith in achieved status. As such, the very foundation of the caste system has been shattered.

6. Explain the three tiers structure of panchayati raj institution.

Ans. The word "panchayat" literally means "assembly" (*ayat*) of five (*panch*) wise and respected elders chosen and accepted by the local community. However, there are different forms of assemblies. Traditionally, these assemblies settled disputes between individuals and villages. Modern Indian government has decentralized several administrative functions to the local level, empowering elected gram panchayats.

The recommendations of the Balwant Rai Mehta Committee inspired many states to pass legislation to implement PR system at their local level in rural areas.

Model of the three-tier system, originally introduced in Andhra Pradesh and Rajasthan on Oct 2, 1959 (the first two states to implement most of the recommendations of the Balwant Rai Committee) has been in vogue in only nine states (Andhra Pradesh, Rajasthan, Gujarat, Maharashtra, Punjab, Himachal Pradesh, Tamil Nadu, Uttar Pradesh and Bihar). But even here Maharashtra and Gujarat pattern is different. They have made the Zila Parishad the most important body and have introduced direct elections.

Tamil Nadu and Karnataka have District Development Council, instead of Zila Parishad. In five states (Madhya Pradesh, Assam, Haryana, Karnataka and Orissa) there is a two-tier system - Gram Panchayats and Panchayat Samitis.

All these models by and large provide for a three tier structure of PR. All of them stressed for effective decentralization of powers and functions of the PR bodies.

The three tiers of Panchayati Raj

Panchayati Raj was introduced in 1959 as a three - tier structure of self - government at the village, block and district levels.

At District level → Zilla   parished

$\downarrow$ $\uparrow$

At Block level   → Block   Panchayat samities

$\downarrow$ $\uparrow$

At Village level → Gram Panchayat

Structure of Panchayat

Gram Panchayat

A Gram or village Panchayat is a statutory body covering one or more villages with on average population varying between 1,000 to 3,000 people, and an average area of about six

square miles. It is a body of elected representatives. The number of member varies from 5 to 31, but is 15 on the average the village Panchayat area is generally divided into words, each word returning its representative to the Panchayat.

Panchayat Samiti

The next tier in Panchayat Samiti. It is called *Anchalik Panchayat* is Assam. Panchayat union council in Tamil Nadu, Taluka Development Board in Karnataka, Kshetra Samiti in Uttar Pradesh and Anchalik Parishad in west Bengal in Karnataka, It comprises the taluka; in Maharashtra, some samitis cover two or three blocks.

Panchayat samitis in most cases are indirectly elected bodies, the sarpanchs of the constituent Panchayat being its member. There is a provision for co - option of or reservation for, woman, scheduled castes and scheduled tribes and for special interests, such as co - operative societies and banks. The MLAs and MPs representing samitis form part, One ex - offices members, generally without samiti is concurrent with that of Panchayat its president and vice - president are elected from among the elected members.

Zilla Parishad

The highest tier is the Zilla Parishad, the jurisdiction of which generally extends over a district as in case of Panchayat Samiti the members of the Zilla Parishad are generally in directly elected, with the president of Panchayat provision is made for the co - operation of woman, scheduled castes and scheduled tribes and special interests, such a co- operative banks and societies and persons interested in rural development.

Functions of Panchayat

Though there are variations from state to state, the functions entrusted to Panchayat include;

1. Village roads

2. Community wells

3. Maintenance of public parks

4. Construction and maintenance of tanks and small irrigation works, public hygiene, drainage and other civic amenities

What Panchayats should be.............

"Independence must begin at the bottom. This every village will be a republic or Panchayat having full powers. It follows. Therefore, that every village have to be self - Sustained and capable of managing its affairs. This does not exclude dependence on, and willing help from neighbours or from the world. It will be free and voluntary play of mutual forces... In this structure composed of innumerable villages, there will be over widening, never ascending circles life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be the individual always ready to perish for the village, the latter ready to perish for the circle of villages, till at last the whose becomes aggressive in their majesty of the economic circle of which they are integral units therefore, the outer most circumference will not yield power the inner circle but will be give strength to all within and derive its own strength from it.

Mahatma Gandhi

7. Elaborate the role of social worker in mobilizing people's participation in rural development.

III. ATTEMPT ANY TWO QUESTIONS.   10X2=2

1. Describe social legislation as an instrument of social change.

Ans. Social Legislation and Social Change

"Laws are a form of social rule emanating from political agencies". Laws become legislations when they are made and put into force by law-making body or authority. Legislations, particularly social legislations have played an important role in bringing about social change.

There are two opinions about the functions of law. The function of law, according to one view, is to establish and maintain social control. Hence the major problem of law is to design legal sanctions to minimise deviance and to maintain social solidarity and social order.

Another view stresses the dynamic role of law. It states that the function of law is not just to maintain social order through social control. It insists that law must bring about social change by influencing people's behaviour, beliefs and values. We shall now analyse the role of law or legislation in bringing about social change.

A careful analysis of the role of legislation in social change would reveal two things. (i) Through legislations the state and society try to bring the legal norms in line with the existing social norms, (ii) Legislations are also used to improve social norms on the basis of new legal norms.

Social legislation can be an effective means of social change only when the existing social norm is given a legal sanction. No legislation by itself can substitute one norm with another.

It can hardly change norms. Unaided social legislation can hardly bring about social change. But with the support of the public opinion it can initiate a change in social norm arid thus a change in social behaviour. Some examples of social legislations made in India will help us to understand this point.

A number of social legislations were made in India both before and after independence with a view to bring about social change. Some of these could achieve success while a few others still remain as dead letters. The legislations that secured public support and the support of social norms could become a great success.

For example, the **Hindu Marriage Act** was passed in 1955 enforcing monogamy and permitting judicial separation and divorce. Though polygamy was permitted among the Hindus, majority of the people practised monogamy only. Public opinion was in favour of monogamy.

For a long time social reformers agitated that Hindu marriage should be monogamous. The Hindu women also resented the second marriage by a man when the first one was alive. Those who opposed monogamy were branded as conservative, orthodox and selfish. When the Hindu Marriage Act was passed in 1955 it could get the support of the people and the opposition gradually died down.

The Hindu Marriage Act of 1955 could bring about a number of social changes. The Act abolished all caste restrictions as a necessary requirement for marriage. The Hindus of all castes have the same rights with respect to marriage. Intercaste marriages are now allowed.

The Act provides for a secular outlook with respect to marriage and enables the registration of marriage. It enforces monogamy making both the sexes equal in marital affairs. It provides equal rights for both to get judicial separation and divorce on legal grounds. It treats various sects of people such as Jains, Buddhists, Sikhs, Veera Shaivas, Harijans, Girijans and many others as 'Hindus'. Thus, it paved the way for bringing about a uniform Civil Code for all the citizens of India.

In the same way, the **Hindu Succession Act of 1956** could attain success. The Act confers for the first time absolute rights over the property possessed by a Hindu woman. Both sons and daughters get the right of inheritance of property because of this Act.

The Act removes the prejudice against women getting the property of the father. Since public opinion is in favour of women enjoying equal rights and opportunities, the Act could be enforced easily.

The Hindu Adoption and Maintenance Act of1956 has been a step toward the upliftment of the status of women. It permits the adoption of a son or a daughter. It makes the consent of the wife necessary for adopting a child. It has also given the right to the widows to adopt.

The Legislative Acts mentioned above could bring about changes in some areas of our life because they are backed by public opinion and current social norms and values. Whenever the social norms are ahead of the legal codes, it becomes necessary to bring the legal code into conformity with the prevalent social values.

Sometimes dominant minority groups may cherish some 'advanced' values and may bring pressure upon the legislative bodies to make legislations to enforce such values on masses. Such legislations become an active social force only when they are internalised by the people.

In pre-Independent India, social legislations such as — **The Hindu Widow Remarriage Act of 1856, Female Infanticide Prevention Act of 1870, the Special Marriage Act of 1872 (which made marriage a civil marriage free from religious barriers), Child Marriage**

Restraint Act of 1929, etc., could attain success and pave the way for changes in society because they were in tune with the trends and tides of the time.

On the contrary, those social legislations that are far ahead of the social norms and values and those that lack popular support and public opinion are bound to be a failure. They may become only dead letters. Some of them may bring about changes very gradually in the long run. Some others may be simply ignored or even resisted.

The Untouchability Offences Act of1955 was passed by the Parliament in accordance with the provisions of **Article 35** of the Indian Constitution. It made the practice of untouchability a cognisable offence punishable under law. (This Act was, however, substituted by the Protection of Civil Rights Act in 1976).

All the social disabilities from which the Harijans suffered have been removed legally and constitutionally. But in reality, Harijans suffer from many kinds of social disabilities especially in rural areas even today. Here the law is ahead of the social norm particularly in the villages where untouchability is still in practice.

The institutionalisation of this new rule has not affected people's ways of life. Because the majority of the village people have not yet internalised this norm. It makes clear that passing an Act is not enough to alter the social practice. A social movement educating the public through propaganda is necessary to make effective such social legislations.

Law relating to prohibition was also a grand failure for want of public support. Gandhiji launched a crusade against drunkenness. He even tried to persuade Congressmen to work for total removal of alcoholism. But right from 1937 there has been a strong opposition against prohibition. Not all the Congressmen supported it.

Those who were used to liquor consumption carried on a silent wave against prohibition. All the provinces never legislated laws in favour of prohibition. Some states kept neutral while a few states enacted legislations against taking alcoholic drinks. In such states illicit distillation started as kind of "cottage industry". Public opinion was not properly mobilised in favour of it. Hence it failed. In America also law relating to prohibition was a grand failure and hence it was withdrawn.

For the same reasons as mentioned above the Hyderabad Beggary Act of1940 passed in order to prevent the beggars from begging, failed. Some other states such as Bengal, Bombay, Karnataka also made legislations for the prevention of beggary.

Nevertheless, beggary continued to be practised by beggars in all these states. In the same way, the **Dowry Prohibition Act of 196**1 which made the giver as well as receiver of dowry punishable also has become ineffective. The social norms, in other words, have not been affected by this law, and hence the society follows the social norms rather than legal norms in these fields. Mere threat of punishment will not be effective.

Legislations can be made by governments to sanction changes that have already occurred. In fact, in the long run, legislations are made for sanctioning changes. But legislations cannot be made in the social field directly. They cannot fix the course of social changes in a predetermined fashion.

2. Discuss the extent of women representation in local self-government
Ans. Introduction:

The actual function of Panchayati Raj Institutions (PRIs) which is otherwise known as institutions of rural local self governance is of greater significance now more than ever before. Institutions of rural local governance are considered as partners of the Central and State Governments in carrying out development functions**. Article 243-G** introduced by the 73rd Amendment to the Constitution empowers State Governments to vest powers and responsibilities with village Panchayats to prepare plans for their socio-economic development and ensure social justice to the people through implementation of different schemes with their active participation. There is a continuous effort on the part of Government through policy-makers to evolve systems and mechanisms to enable institutions of rural local governance to perform and deliver their new roles more effectively and efficiently. The objectives of institutions of rural local self governance are only realized to the expected extent to which it is translated on the ground. But it can only be translated through proper participation of elected representatives of institutions of rural local self governance especially the women representatives.

73rd Constitutional Amendment Act Instrumental for Women Participation

The historic 73rd constitutional amendment was passed and came into force with effect from 24th April, 1993. The most significant and salient features of the 73 Amendment Act is he

provision of reservation of l/3rd of seats for women in all the 3-tiers of rural local governance system. It lays down in Article 243D (3) that not less than one third of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women and that such seats maybe allotted by rotation to different constituencies in a Panchayat. The Constitutional amendment further lays down in Article 243-D (1) that seats shall be reserved for the Scheduled Castes and Scheduled Tribes in every Panchayat and Article243-D (2) states that not less than one third of the total number of the seats reserved under clause(1) shall be reserved for women belonging to the Scheduled Castes and Scheduled Tribes. The number of seats reserved for the Scheduled Castes and Scheduled Tribes women would be allotted by rotation to different constituencies in a Panchayat. Article 243-D(4) provides that the office of the Chairperson in the Panchayats at the village or any other level shall also be reserved for, women and such reservation shall not be lessthan one-third of the total number of offices of Chairpersons in the Panchayats at each level. The offices so reserved at the level of the Chairperson would also be allotted by rotation to different Panchayats at each level. Besides, where there are no women Chairpersons at all 3-tiers of Panchayati Raj system, the post of Vice-Chairman shall be reserved for women at all levels of rural local governance. After this constitutional amendment, a large number of women have been elected to the PRIs as a result of the mandatory reservation provisions. The reservation provision under the Constitutional 73rd Amendment Act, 1993 made to ensure that women play a major role in rural local self governance system. It also provided women an opportunity to demonstrate their potential and to prove their capability as partners in the process of rural development by participating with their male counterparts.

Conclusion:

Evidences in Indian national politics and also at the regional levels have suggested that the presence of such large number of women representatives do not necessarily lead to the enhancement of real participation of the women in the system. Therefore, in recent years, the question of the preferential treatment of women as a political group or the provision of quotas for women to ensure numerical strength and presence in the local governance system has assumed considerable importance. Very recently the Government of Odisha has taken a bold step to enhance the percentage of reservation for women from one-third to at least 50% in the 3-tier rural local Government system during the current general elections to PRIs which is a timely laudable step in this direction to encourage women participation in the rural local governance system. However, over the short span of five years of participation no directly visible impact can be assessed either in terms of participation rates or distribution of benefits,

since their participation, in the next elections remain absent in case of most of women representatives on political and institutional obstacle grounds. Women participate significantly less than men due to lack of education and information and the social factors which limit women's involvement in public affairs, are also reflected in the generally. Low levels of education and information that prevail among women. At the same time education and information also suggest ways of reducing the gap between men and women that arise from social and traditional norms. Women who are educated and well informed are often able to bridge social differences associated with gender. In spite of the above discussed constitutional and reservation provisions for women participation, in actual practice, the active participation of women in rural local governance system has remained restricted to a small number of women and not to the masses. The nature and extent of participation of women is limited to a few areas of rural local governance system and not up to the expected extent. Women have been given opportunities to lead through the reservation provisions imparted in the shape of constitutional amendments. On the contrary, undermining the capacities of women, this opportunity is in majority of cases being utilized by their male counterparts and not by them. In practice their participation is missing and restricted to tokenism participation. Notwithstanding the reservation provisions under constitutional obligations, the rural women are being deprived of real participation in the rural local self governance system in Odisha. Their participation is confined to their representation and reservation participation only. Many factors are responsible for their low participation in the system but two most important factors that impair their participation are psychological and low level of education. The psychological factor that inhibited active participation of women in the rural local governance system was shyness and submissiveness and lack of understanding of their role, rule and responsibilities and the low level of education can be treated as another inhibitor of women's active participation in the rural local governance system.

3. What do you mean by community participation? Explain its importance for community development.
Ans.

Meaning of People Participation

People Participation is a process through which stakeholders influence and share control over development initiatives and the decisions and resources which affect them. Unless the poor are given an opportunity to participate in the development of interventions designed to improve their livelihoods, they will continue to miss the benefits of any intervention.

The need for stakeholder ownership is now well established in the donor community. Ownership of a project by stakeholders involves ensuring the widest possible participation of those who are supposed to be the beneficiaries of the project. The essence of ownership is that the recipients drive the process. That is, they drive the planning, the design, the implementation, the monitoring and the evaluation of the project. The main tenet of participative approaches to development is that the community and stakeholders are collaborators in activities at every stage of development process. Thus, participative methods are meant to generate a sense of ownership of decisions and actions. This is in contrast to the alternative model of development where project conceptualization, objectives and design are imposed on the community by people external to the community who are characterized as experts. Participatory approaches can also challenge perceptions, leading to a change in attitude and agendas. They can also provide new and sometimes surprising insights.

Development of Participatory Approaches

The development paradigms of the 1960s and 1970s derived from the legacy of colonial rule, especially the planning systems of the late 1930s and post World War II period. The conception was top down (development was something governments did for or to people), and the language military-bureaucratic. There was little stakeholder involvement of those undergoing "development", a fact which must rank high among the causes of the failures of development to improve the lives of the majority poor of the "developing" world. Participatory development arose as a reaction to this realization of failure, popularized particularly by Gordon Conway and Robert Chambers (1992), and more recently by David Korten (1996). Another guiding principle therefore is that research is participatory, a much abused word that encompasses several virtues and vices. As with all methods, its merits vary with the research situation and the practitioner. At its best, the process can be liberating, empowering and educative, a collegial relationship that brings local communities into the policy debate, validating their knowledge. At its worst, it can degenerate into a process of co-option of local communities into an external agenda, or an exploitative series of empty rituals imposing fresh burdens on the community's time and energy and serving primarily to legitimize the credentials of the implementing agency as "grassroots oriented". While participation must be integral to the research process, it must be understood and practiced as a genuine process. Together, the many methods of participatory work are now often referred to as Participatory Learning and Action (PLA). Jules Pretty (1995) provides an excellent overview in his Trainers Manual for Participatory Learning and Action, available from IIED.

Despite a wealth of alternative and often confusing names, participatory research methods can be conveniently classified into four main types, each with a distinctive style and ethos.

- Participant Observer
- Rapid Rural Appraisal (RRA)
- Participatory Rural Appraisal (PRA)
- Participatory Action Research (PAR)

Participatory Approaches in Rural Development

Participatory approaches have been used in several settings in development both in rural and urban areas. In particular, participatory approaches allow a community to:

- Express and analyse the realities of their lives;
- Plan themselves what action to take to change the situation;
- Monitor and evaluate the results themselves.

However, the rationale for using participative methods is a pragmatic one. A problem with non- participative methods is that they often impose a commitment on the community to do certain things even though they were not involved in the project. Where the community has not been involved in a project, they are not equipped to fully understand the nature and rationale of the commitments they are being asked to make. It is futile for the community to give its commitment only for it to be demonstrated that in practice, they are unable to fulfil their commitment. Conversely, it has been found that where communities have been involved, projects have a better chance of surviving through shocks, as the commitment is there to ensure that the project does not fail. In the area activities, it may well be the case that interventions reliant upon behaviour change may fail if the community was not involved in designing these. However, when communities are involved, such messages are much better understood and are therefore taken on board. A secondary benefit is that members of the community will subsequently be better placed to act as change agents. It must be said that it is important that all stakeholders are involved in the development of projects and not just direct beneficiaries. Three levels of stakeholder defined to include beneficiaries can be considered:

- Direct beneficiaries (end users, farmers, urban poor etc.) f
- Intermediaries (e.g. professionals, advisers, practitioners, consultants, experts etc.)
- Decision, policy makers (politicians, senior civil servants, etc.)

All three groups are important to have represented on the project as stakeholders if the necessary commitment is to be achieved. Care must be taken however to ensure that when a diverse range of stakeholders such as those listed above are engaged in a project, account is taken of the huge differentials in power relationships which could negate the value of a participatory approach. The danger is in a powerful stakeholder group hijacking the entire project with other groups being relegated to passive conspirators at best.

Advantages of Participatory Approaches

Participatory approaches are particularly useful in providing feedback to policy-makers.

Economies of scale

Participatory groups constitute a grassroots "receiving system" that allows development agencies to reduce the unit delivery or transaction costs of their services, thus broadening their impact.

Higher productivity

Given access to resources and a guarantee that they will share fully in the benefits of their efforts, the poor become more receptive to new technologies and services, and achieve higher levels of production and income. This helps to build net cash surpluses that strengthen the groups' economic base and contribute to rural capital formation.

Reduced costs and increased efficiency

The poor's contribution to project planning and implementation represent savings that reduce project costs. The poor also contribute their knowledge of local conditions, facilitating the diagnosis of environmental, people and institutional constraints, as well as the search for solutions.

Building of democratic organizations

The limited size and informality of small groups is suited to the poor's scarce organisational experience and low literacy levels. Moreover, the small group environment is ideal for the diffusion of collective decision- making and leadership skills, which can be used in the subsequent development of inter-group federations.

Sustainability

Participatory development leads to increased self-reliance among the poor and the establishment of a network of self-sustaining rural organisations. This carries important benefits: the greater efficiency of development services stimulates economic growth in rural areas and broadens domestic markets, thus favouring balanced national development;

politically, participatory approaches provide opportunities for the poor to contribute constructively to development.