

Accountability at the Grassroots: A Study on Functioning of Panchayatiraj Institutions in Assam

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Abstract

Accountability is considered as a significant aspect which is essential for effective functioning of any government. It stands for fulfillment of functions and obligations of government authority and people's representatives. Higher the accountability of public authority, higher is the level of good governance. Accountability in local governance is not only about delivery of services but also about securing lives, ensuring liberties of citizens, generating an atmosphere of democratic participation and enriching quality of lives. The Panchayati Raj Institutions (PRIs) as local self-governments are essential institutional building blocks for local development. PRIs are based on the major assumption that transfer of power to people and their representatives enables them to take part in planning, decision-making and implementation. Secondly, PRIs promote socio-economic equality, ushering in a new social order in the rural society. However due to the lack of accountability in the PRIs they fail to take up their responsibilities. Therefore, the basic objective of this paper is to understand the level of accountability of in PRIs and also to deal with different functional aspects including delivery of service, involvement in governance, awareness and satisfaction level of the PRIs.

Accountability is considered as a significant aspect of democracy which is very essential for effective functioning of any government. It implies holding of people's representatives responsible for their actions. Good governance is only possible if political and administrative authorities are accountable to the people (Blair, 2000). Accountability is a democratic and administrative process implying responsibility of representatives and public officials.

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Accountability is an essential element of good governance. It refers to the ability of putting representatives or public officials to account for their actions, programmes and use or misuse of power and funds. In general, an organization or an institution is accountable to those who will be affected by its decisions or actions. It indicates whether the activities of public institutions or the services provided by the government are compatible with the norms and values adhered by society and whether the services are able to fulfill public needs. The World Bank has emphasized on accountability from the viewpoint of developmental management highlighting both economic and financial accountability. It needs reform of institutions responsible for service delivery with a view to improving its efficiency (World Bank, 1991). For financial accountability, project implementing agencies are more focused where one of the goals is decentralization to reduce loads of central government by relying on local decision-making helping to ensure accountability.

Higher the accountability of public authority, higher is the level of good governance. Therefore, it is an essential component of socio-economic development at the local levels (Asis, 2006). The Twelfth Five Year Plan of Government of India stated that accountability is a primary concern that needs to be addressed on an urgent basis, lack of which can result in corruption, maladministration and inefficiency of governments (Planning Commission, 2017).

During colonial period, accountability was directed towards the higher authority. Independent India needs its reversal. It needs therefore, an alternative paradigm of governance, where government and administration are made accountable to the people (Palanithurai, 2014). To mark it hands-on, local level government, specifically the Panchayati Raj Institutions (PRIs) needs to be accountable to the people for realization of decentralized democracy. Efficient Gram Sabha, active popular participation and active Citizen's Charters are imperatives for making panchayat representatives accountable (Vadiraja and Mehrotra, 2004). At the same time, there is an availability of a wide range of institutional arrangements through which people can regulate the elected representatives at their own places. An institution is to be accountable to those who will be affected by its decisions and actions and interestingly it cannot be enforced without a command of institutional transparency.

The objective of this paper is to understand the level of accountability at the grassroots specifically in the PRIs in Assam, a Northeastern state of India for which Jorhat District has been selected for field study. The district has been selected purposefully based on certain criterion. Based on overall values of Human Development Index (HDI) of Assam Human Development Report, 2003 (AHDR, 2003), Jorhat occupied top rank among the districts of Assam with HDI value of 0.650. Again, as per Assam HDR, 2014, Jorhat occupied the second rank with HDI value of 0.655 (ADHR, 2014). Literacy rate of the district is another important criterion for its selection. Jorhat is also at the top with rural literacy percentage of 80.36 percent (Census of India, 2011). Moreover, Jorhat Zilla Parishad was awarded the prestigious 'Panchayat Sashaktikaran Puraskar' by the Ministry of Panchayati Raj, Government of India for being the best panchayat in the state of Assam for the year 2012-2013 (Rural.assam 2013-14).

As rural local self-government, PRIs are functioning in Jorhat district according to the Assam Panchayati Raj Act 1994, which came into effect on 5 May 1994. The act was worked out to cover all the rural areas of the state except the areas covered by the Sixth Schedule of the Constitution of India. Theoretically it was already in force because panchayat bodies were constituted through elections held in 1992 under the Assam Panchayat Act, 1986. With change of the government in 1996, the new government headed by the Assam Gana Parishad dissolved all the PRIs in 1997. After that, the state government apparently prepared for panchayat elections in Assam in 2000 but elections were not held due to certain unresolved issues of autonomous councils of different plains tribes of the Brahmaputra Valley (Sangma, Jain & Mathew, 1992). Panchayat elections under the Assam Panchayati Raj Act, 1994 were held for the first time in 2001. It was followed by elections in 2008, 2013 and 2018.

Accountability largely depends on the commitment, dedication and involvement of panchayat representatives. At the same time, it is also true that there is a close relationship between socio-economic backgrounds of the representatives and their role. As the accountability level differs with the variations in the socio-economic and political background of representatives; therefore, information about age, educational qualifications, occupation, marital status, family background, and party affiliations are taken into account [See Table 1].

Age of panchayat representatives is an important factor determining the nature of representation in governance. In the traditional Indian society, it was widely believed that elderly people are more influential in the PRIs. Table 1 pertains to the socio-economic background of panchayat representatives shows that the percentage respondents in the age group 31-40 are 37 percent. It is followed by the age group 41-50 with 34 percent and then by age group 51 and above with 25 percent. There are very less number of respondents (four percent) in the age group of 18-30 years. Therefore, it is evident that the middle-aged people are more dynamic and active in PRIs. Involvement of the younger group is less significant compared to the middle-aged group. Caste is also an important factor affecting people's involvement in local governance. The influence of caste as a social category in rural society is well marked. Traditionally, the rural leadership in India has been a monopoly of people belonging to the upper caste (K.C. Sharma, 1996). People of the lower strata remained detached from the formal process of representation. Table-1 depicts that 37 percent respondents belong to general castes followed by OBC with 31 percent. The panchayat representatives of SC, ST and tea-garden community are 18 percent, 12 percent and 2 percent respectively.

Equal representation for all religions can lead to efficient functioning of PRIs. In the present study, religion has been classified into four categories i.e. Hindu, Muslim, Christian and others. The other category consists of religions like Buddhist, Jain, Sikh etc. In this study, 85 percent respondents are Hindu whereas Islam and Christian respondents consist of nine percent and six percent respectively. There is no respondent in the other religion category.

Effectiveness of panchayat representatives varies between the married and unmarried representatives. Table 1 depicts that 83 percent respondents are married, whereas single and widow/divorced are of 13 percent and four percent respectively. It is clear that participation of married representatives is higher and the reason maybe the unwillingness of unmarried people in contesting in local bodies or less acceptance by the people. Moreover, there is a relationship of unmarried women with the factors of social security, safety, convenience etc.

It has been observed that highly educated people are less interested in local politics and avoid taking part in local self-government [See Table 2]. It is found that majority of panchayat representatives have very minimum educational qualifications. The general precondition is that people's representatives should inhabit in the village and their primary occupations should not hinder them from performing as panchayat representatives. Occupation also provides economic security due to which panchayat representative can deliver on their responsibilities in an efficient manner. Cultivation is one of the main sources of income in rural areas of Assam but due to various factors like decline of cultivated land, growth of the private sector, changes in work culture, lack of modern cultivation tools etc. occupational patterns in Assam have changed. Table 2 shows that 30 percent of PRI representatives are self-employed, 24 percent are cultivars and 20 percent do business. The self-employed PRI representatives were shop owners, fabrication center operators and ran rice mills, NGOs etc. Some deal in small trades, contracts and cooperatives centers.

Table 2 also shows that 13 percent PRI representatives are housewives and some of them are earning money from family sources like weaving, poultry firm, and house-rents. Some of the housewives get financial support for running the family through engagement in Self Help Groups (SHGs). Income of the PRI representatives indicates economic and social status. In rural society, it has been seen that people possessing high income generally receive respect of villagers. Some people become popular by virtue of earning high incomes. Monthly income is a vital factor for PRI representatives. Ironically, contesting in elections indicates big expenses in contemporary times because of which it is expected that people with sound economic backgrounds only could contest in these elections. However, the practical scenario is somewhat opposite. According to findings, affluent persons are less likely to participate in PR elections. It also shows that the elusive nature of people not wanting to disclose the monthly incomes leads to ambiguity. In rural Assam, poverty, unemployment and natural disasters are the main problems against economic prosperity. The number of people belonging to below poverty line indicates that living standards are still pathetic in the study area.

Political Background of the PR Representatives

Political experience and affiliations, motivating factors etc. plays a very important role in accountability. Political parties are vital force in politics; however political parties were not directly involved in panchayat election in earlier times as the elections were not held in party lines. They were not allowed to contest elections with party symbols although they were associated with political parties. After the enactment of the new PR

Act, the importance of political parties has been increasing and the political parties also became interested in grassroots elections in order to ripen mobilizing force for assembly and parliamentary elections. Panchayat representatives started associating with political parties for using the networks of political parties. Here, it is found [See Table 3] that 70 percent panchayat representatives are associated with political parties whereas only 30 percent are independent. It is also observed that political parties play a prominent role in successful completion of the panchayat election process. It is commonly considered that experience of panchayat representatives can aid their political knowledge, helping them to understand their roles and responsibilities. Without experience, it is difficult to sustain in the panchayats as a leader. It is found that two percent representatives have experience of three tenures in PRIs, 15 percent experiences of two tenures whereas 83 percent representatives have been experiencing for the first time. The study depicts that 38 percent respondents contested in the elections for serving people as well as for the welfare and development of rural mass. On the other hand, 29 percent respondents contested in the elections as political party nominates them. It is interesting to note that political parties also choose local leaders. 21 percent of the representatives take part in panchayats due to wishes of the family and only 12 percent due to demands of the public. The present study reveals that most panchayat representatives became member of panchayats due interest of serving people and doing something for society.

Use of Information and Communication Technology (ICT) not only reduces the cost of the government but also makes it more transparent and efficient in its day-to-day interactions. In this context, ICT helps PRIs to function smoothly and transparently. The present study reveals that 62 percent panchayat representatives do not have any computer skills for performing basic e-panchayat activities whereas 38 percent representatives have computer knowledge; however, they too are not efficient in executing the work related to e-panchayats. From the findings, it is clear that most of the panchayat representatives are not capable to perform e-panchayat applications due to lack of needed skill.

SHGs are increasingly becoming a medium for routing government sponsored developmental schemes. Memberships of SHGs have an influence upon women representatives. The SHG is a powerful community-based organization and its democratic functioning and mode of activities help women representatives in performing their duties in PRIs. Apart from that, SHGs have enhanced the financial capabilities of ordinary people, largely women. Through thrift and credit operations, women acquire financial security against vulnerabilities. It is observed that 37 percent woman representatives are belonging to SHGs [See Table 4].

Exposure to mass media and habit of reading newspapers makes elected representatives aware of their role and also make them accountable. The study reveals that a considerable number of respondents have no habit of reading newspapers. The study shows that 58 percent of panchayat representatives are not habituated in reading newspapers. In contrast to this, 42 percent respondents are regular readers of daily newspapers, mostly vernacular language newspapers [See Table 5]. A smaller number of respondents read

English newspapers. All of them acknowledged that newspapers are the sources of information of different activities of panchayats as well as for government initiatives. However, respondents are dissatisfied with the news in the newspapers as they hardly cover the success stories of PRIs.

Awareness Level of Panchayat Representatives

The Assam Panchayati Raj Act has made a considerable number of provisions for making the PRIs as third tier of government. In this study, an attempt has been made for knowing the level of awareness amongst the representatives about the important provisions. Awareness of various aspects of PRIs is essential for the panchayat representatives for proper performance of duties by panchayat representatives. The term awareness is related to knowledge of the members of PRIs. It helps to enhance accountability. Study identifies that 98 percent of panchayat representatives are aware about all provisions of the Assam Panchayat Raj Act, 1994. Out of this, 52 percent fully aware and 46 percent are partially aware. It is also significant that 90 percent of the respondents have idea and knowledge about funds released to the panchayats under various schemes. On the other hand, 10 percent respondents are unaware of the sanctioned funds available to the panchayats. The awareness level of respondents is also high with 91 percent knowing about the sources of revenue. It is reflected that respondents are only aware of the traditional sources of revenues but they are not familiar with revenue sources received from locally organized cultural functions and programmes, circus, mobile dramas etc. They never generate any revenues from fees, fines and penalties and 22 percent respondents are unaware of revenue generation from penalties. All the sample gram panchayats did not have any income sources such as from fruits or vegetable farming, small-scale industry and small manufacturing factory, which are common in the states of Kerala and Maharashtra. Study shows that due to absence of revenue sources PRIs need to depend on state government for financial assistance.

To ensure accountability of the panchayat representatives, a number of initiatives have been taken by the government, incorporating citizen's concerns in the formulation of plans such as citizen's charter, social audits and Right to Information. Citizen's charter is a kind of commitment made by an institute for quality, standard and time-frame of service delivery. It is an instrument that makes governance transparent, accountable and citizen-friendly. On the other hand, social audit is an auditing process that is conducted jointly by the panchayats and the people, especially by those people who are affected or are intended beneficiaries of schemes. Provisions have been made in the Assam Panchayati Raj Act for the conduct of social audit of gram panchayat work by the gaon sabha. For the audit, the gram panchayat will make available all relevant documents including the muster rolls, bills, vouchers, data register, measurement books, copies of sanction orders, photos before, during and after the execution of the work and other connected documents. People also have the right to know all aspects of the government which affects their lives. The study reflects that only 36 percent respondents have knowledge about social audits. On the other hand, only 12 percent of respondents are aware and rest 88 percent are unaware of citizen's charters. Awareness

of Right to Information Act is found to be among 22 percent of the total respondents. Hence, from the study, it is clear that although the panchayat representatives are very much aware about fund and schemes, awareness of the mechanism of accountability is very low [See Figure 1]. It is evident that awareness of the panchayat representatives is schemes-orientated.

Performance and Involvement

PRIs offer enormous opportunities of making local governance and rural development process more need-based, people-oriented and productive, while at the same time being accountable. The involvement of panchayat representatives in various activities reflects the level of accountability. In the present study, activities were divided into two categories *viz* general activities and official activities. The study depicts that 99 percent representatives attend gram panchayat meeting and gram sabha meeting regularly. 91 percent respondents take part in various discussions of the gram panchayats. Regarding agenda setting, 95 percent respondents mentioned that they resolved different problems faced by the gram panchayats. 66 percent respondents observed regular display of notice boards in the gram panchayats. The notice boards are fixed in concerned gram panchayat offices and others public places where people gathered in large numbers. Through notice boards, people get full details of their village and activities undertaken by the gram panchayat. On the other hand, 33 percent respondents never display notice boards in gram panchayat office. The study identifies that 98 percent of panchayat representatives regularly prepare annual plan for the PRIs. Regarding implementation of development schemes and plans, 95 percent of the respondents are regularly working. The fiscal matter is managed by the officials in the gram panchayats. In this context, the present study reveals that panchayat representatives have less holding on the financial matters [See Figure 2].

Gram panchayats work for the holistic development of villages in their jurisdiction. As mentioned earlier, the Constitution gives panchayats the power of planning and implementing schemes for economic development and social justice. Effective delivery of amenity services improves quality of lives of villagers through ensured safe drinking water, sanitation, healthcare, roads and streetlight etc. PRIs are acting as implementing agents of government sponsored developmental programmes such as for sanitation, drinking water, housing, health food security etc. The findings reveals that 97 percent respondents are regular in maintaining infrastructure within the gram panchayats. The respondents were observed to maintain facilities like drinking water and sanitation remarkably regularly (percentages of 98 percent and 95 percent respectively). However, some sort of irregularities in maintaining street-lights, drainage and burial grounds etc were observed. Although registration of birth and death is one of the important activities of panchayat, very low numbers of respondents are regular in this. On the other hand, regularity in maintenance of statistics of people is extremely poor [See Figure 3].

The study reflects that 64 percent respondents are not regular in mobilizing relief at the time of natural calamities whereas only 36 percent respondents are regular in the same. The preservation and protection of the public land or properties is an important function

of the panchayat representatives as a part of their community services. The findings shows that 26 percent respondents regularly prevent any kind of encroachments on public properties. However, 74 percent respondents are not regular in performing this. On the other hand, a smaller number of respondents is regular in organizing voluntary services for any social service purpose. The panchayats can play a significant role against social evils like alcoholism, consumption of narcotics, dowry and child abuse etc through conducting of awareness camps. However, the table shows that only 23 percent of the respondents have conducted awareness meetings for preventing social problems [See Table 6]. Since water crisis is one of the major problems of the study area, regular work of the respondents in maintaining traditional water sources could be beneficial in combating the problem. The panchayat representatives are observed to be more regular in preserving and maintaining traditional sources of water. It is also observed that panchayat respondents are very regular in maintaining social harmony.

Satisfaction Level of the Panchayat Representatives

The performance of the panchayat representatives depends on the satisfaction levels. The satisfaction of panchayat representatives encourages them to work for people as well as for development of the local area.

The study reflects the responses respondents about their satisfaction levels. Only two percent respondents are fully satisfied and 98 percent of the respondents are dissatisfied with the remuneration they receive as members of the panchayat [See Table 7]. It is significant that financial grant is important for well-functioning of the various developmental programmes in the gram panchayat. Here in this Table, it is reflected that only five percent respondents are satisfied with the financial grants of the central government and state government. On the other hand, 95 percent respondents are dissatisfied with the grants. There is a close relation between panchayat representatives and panchayat administration. Since the panchayat representatives are elected members, they are not familiar with the administrative process. Their working pattern is different from administrative officials. The working environment has influences on the performance of panchayat representatives. It reveals that 25 percent of the respondents are satisfied with working environment in the panchayat office and 41 percent respondents are satisfied with the working process of panchayat administration. On the other hand, a high percentage of respondents are not satisfied with the working process as well as with the working environment. According to 46 percent respondents, panchayat officials are cooperative whereas 54 percent respondents said panchayat officials do not cooperate with them. The above Table also shows that 63 percent of the respondents are satisfied being representatives of the local people. It is also revealed in the study that an inadequate fund is one of the major problems in panchayat and thereby it hinders the execution of various developmental programmes. Respondents also mentioned that government funds sanctioned to the panchayats comes through a chain of administrative process which causes delay in receiving the funds.

Key Findings of the Study

Regarding accountability of the panchayat representatives, socio-economic factors have a deep influence. Majority of panchayat representatives are from Below Poverty Line and very a smaller number of representatives are from Above Poverty Line. In rural Assam, poverty, unemployment and natural disasters are the main problems. In spite of having income, most of the people belong to Below Poverty Line. It indicates that incomes and living standards in the area are still in a pathetic condition. Participation of more educated people in panchayats is a healthy sign for proper functioning of PRIs.

The educational qualifications of panchayat representatives are very low. The research also reveals that participation of married representatives is higher than of the unmarried. The probable reason for this could be either unwillingness of unmarried people to contest in local politics or less encouragement for single and unmarried people to take in panchayats. Moreover, there is a relationship of unmarried women with factors such as social security, safety, convenience etc.

The experience as panchayat representatives can aid knowledge and management capability of representatives. It reveals that most of the panchayat representatives are middle-aged and, at the same time, they are new entrants to panchayats.

The panchayat representatives are aware of various provisions in the Assam Panchayati Raj Act. They are also aware of development schemes entrusted to gram panchayats for implementation. However, they do not have adequate knowledge of provisions and tools of implementing these schemes. It ultimately results in failures of good governance. The awareness level of tools of good governance –social audit, citizen charter and right to information, amongst panchayat representatives is very low. Publishing citizen's charters aim at improving the quality of governmental services. It makes governance transparent, accountable and citizen-friendly. The Ministry of Panchayat Raj issued notice to publish citizen charters for circulating the vision and mission of PRIs. In this study, however, it was found most of the panchayat representatives are unaware about provision of citizen charter.

Right to Information is a powerful instrument for increasing involvement levels of people in the PRIs. The Right to Information would ensure greater accountability in the administrative system. However, the study has found that people are not aware about provisions of the Right to Information Act. Majority of them do not have any idea about provisions of this act and do not know how to exercise their right to information. Only a few young and educated people are familiar with it.

The accountability of panchayat representatives is correlated with performance of activities. Representatives are not giving much priority to deliver basic and community services though they are aware of their roles and responsibilities. Panchayat representatives are regular in panchayat meetings and attend gram sabha meetings. Most of the representatives are active in resolving different problems faced by gram

panchayats. Notice boards are displayed in concerned gram panchayat offices where people gather in large numbers regularly.

Satisfaction levels increase service delivery but there is no provision of monthly salary for panchayat members. Therefore, due to lack of financial security the representatives do not wish to actively perform their duty and responsibilities. The gram panchayats do not have specific financial powers. Due to lack of financial devolution, representatives cannot raise revenue locally. The gram panchayats have been suffering because of inadequate fund causing hindrance to the proper functioning of panchayats.

The present findings reveal that panchayat representatives never face any kind of social and religious discrimination within gram panchayats. They enjoy respect and importance with respect to their caste and religion in their localities. Gram panchayat representatives seek to preserve harmony in the society.

The study also reveals that gram panchayat meetings for ward members in the sample gram panchayats are never held regularly as per prescribed guidelines. They do not maintain any specific rule or time for convening the meetings. Most of the time, discussions are held informally. Moreover, lack of proper co-ordination among ward members is a common issue. It often hampers the implementation of decisions. Focused group discussions have revealed ward members never give value to working collectively for any issue of their area.

Regarding political party affiliations of panchayat representatives, it has been found most of the panchayat representatives are associated with political parties. The number of panchayat representatives without party affiliations is very low. It is also observed that political parties play a prominent role in panchayat election process.

Improving accountability in the functioning of panchayats is very important for enhancing their reliability. The panchayat representatives are very much aware of various provisions of the panchayat act and schemes entrusted to gram panchayat for implementation. On the other side, the structure and provisions for better governance in panchayats are less known to gram panchayat representatives. They have also put less importance on tools of good governance *i.e.*, social audit, citizen charters etc. From the findings, it is clear the accountability is correlated with different stages of activities of panchayat representatives. Representatives are not giving much more priorities to delivery of basic amenity services and community services though they are aware of their roles and responsibilities. The finding showed that accountability is associated with the idea of answerability, based on the premise that individual identity is determined by one's position in structured relationships. Accountability of panchayat representatives is limited. The panchayat representatives are aware of various provisions of the panchayat act and schemes entrusted to gram panchayats for implementation but the awareness levels are inadequate for execution of its power.

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Table 1: Social Background of Panchayat Representatives

Variables	Category	Frequency	Percent
Age	18- 30	4	4.0
	31 – 40	37	37.0
	41 – 50	34	34.0
	51 – 60	25	25.0
Sex	Male	52	52.0
	Female	48	48.0

Caste	General	37	37.0
	OBC	31	31.0
	SC	18	18.0
	ST	12	12.0
	Others	2	2.0
Religion	Hindu	85	85.0
	Islam	9	9.0
	Christian	6	6.0
Material Status	Single	13	13.0
	Married	83	83.0
	Widow/Separated	4	4.0

Source: Field Data

Table 2: Economic and Educational Background of Panchayat Representatives

Variables	Categories	Frequency	Percent
Educational Qualification	Below Matriculation	31	31.0
	Matriculation	26	26.0
	HS	31	31.0
	Graduation	12	12.0
Occupation	Unemployed	13	13.0
	House Wife	13	13.0
	Agriculture	24	24.0
	Self Employed	30	30.0
	Business	20	20.0
Monthly Income	Below Rs.3000	26	26.0
	Rs.3000-7000	49	49.0
	Rs.8000-20,000	25	25.0
Economic Status	APL	28	28.0
	BPL	72	72.0

Source: Field Data

Table 3: Political Affiliation and Experience

Variables	Categories	Frequency	Percent
Party Affiliation	Yes	70	70.0
	No	30	30.0
Experience	Once (1 term)	83	83.0
	Twice (2 terms)	15	15.0
	Thrice (3 terms)	2	2.0

Motivating Factors	Serving People	38	38.0
	Party Interest	29	29.0
	Public Demand	12	12.0
	Family Support	21	21.0

Source: Field Data

Table 4: Computer Knowledge and Membership in SHGs

Variables	Categories	Frequency	Percent
Computer Knowledge	Yes	38	38.0
	No	62	62.0
Member in SHG	Yes	37	37.0
	No	63	63.0

Source: Field Data

Table 5: Exposure to Print and Electronic Visual Media

Variables	Categories	Frequency	Percent
Newspaper	Yes	42	42.0
	No	58	58.0
Electronic Visual Media	Yes	60	60.8
	No	38	38.2

Source: Field Study

Table 6: Involvement of PRI Representatives in Community Services

Variables	Regular		Sometime Regular		Neutral		Rarely		Never	
	Frq	%	Frq	%	Frq	%	Frq	%	Frq	%
Mobilization for relief in calamities	11	11.0	25	25.0	0	0	14	14.0	50	50.0
Removal of Encroachments on public properties	8	8.0	18	18.0	0	0	23	23.0	51	51.0
Organizing voluntary labours for community	22	22.0	25	25.0	1	1.0	20	20.0	32	32.0
Preservation and maintenance of Community assets	14	14.0	31	31.0	0	0	18	18.0	37	37.0
Awareness building against social issues	18	18.0	5	5.0	0	0	23	23.0	54	54.0

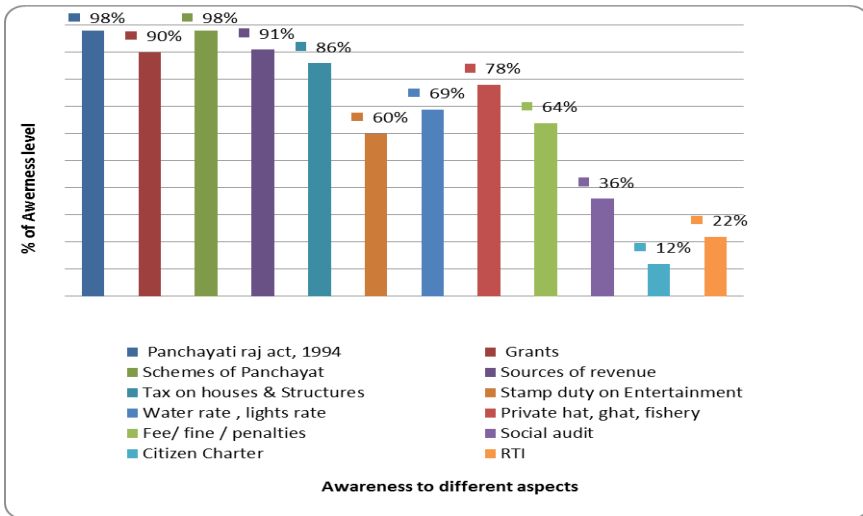
Source: Field Data

Table 7: Satisfaction Level on Structural Arrangement

Variables	Fully satisfied		Satisfied		Neutral		Dissatisfied		Strongly dissatisfied	
	Frq	%	Frq	%	Frq	%	Frq	%	Frq	%
Remuneration of representative	2	2.0	0	0	8	8.0	53	53.0	37	37.0
Financial grant for panchayat	4	4.0	1	1.0	9	9.0	64	64.0	22	22.0
Working environment	11	11.0	14	14.0	19	19.0	51	51.0	5	5.0
Working process in panchayat administration	8	8.0	33	33.0	18	18.0	40	40.0	1	1.0
Cooperation with Panchayat Officials	11	11.0	35	35.0	22	22.0	32	32.0	0	0

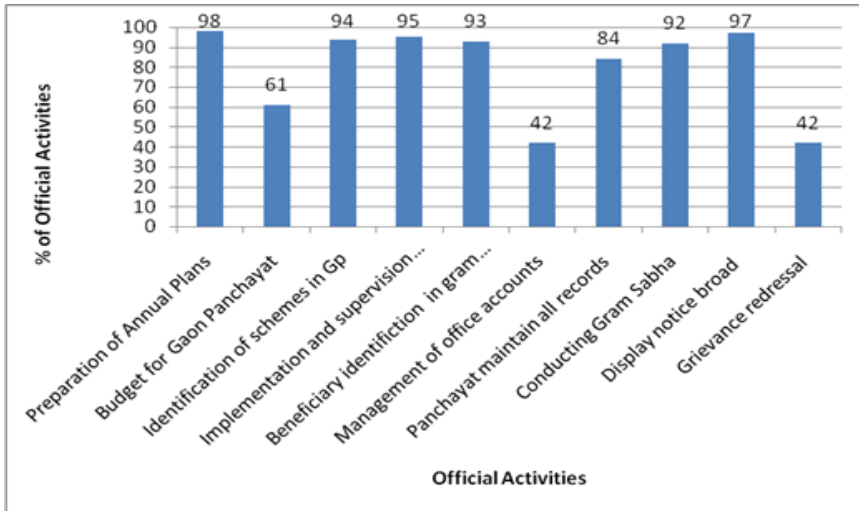
Source: Field Study

Figure 1: Awareness Level of the Respondents



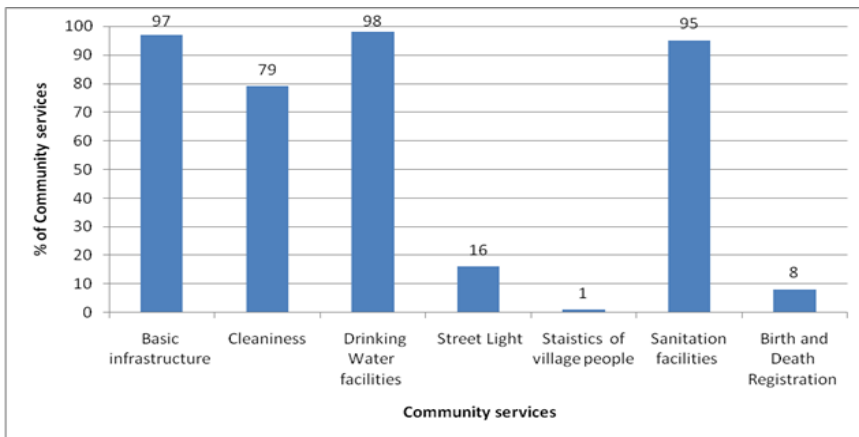
Source: Field Data

Figure 2: Performance Level in Official Activities



Source: Field Study

Figure 3: Involvement in Community Services



Source: Field Study