

Critical Analysis of Panchayat Adalat in the State of Jammu and Kashmir: Journey of Jhajjar Kotli

Abstract

People in the villages of India have always managed to solve their problems and settle their disputes through village councils or Gram Panchayats. In the state of Jammu and Kashmir this has been designated as Panchayati Adalat and the Government has enacted Panchayati Raj Act-1989 and Panchayati Raj Rules-1996, to provide powers and civil/criminal/territorial jurisdictions to these panchayats. The present research paper has analysed the mechanism of dispute resolution through Panchayati Adalat in Jhajjar Kotli Panchayat in Damsal Block in Jammu District of Jammu and Kashmir State. This paper is an outcome of field research and grassroot work conducted at Jhajjar Kotli Panchayat

Keywords: Panchayati Adalat, Halqa Panchayat, Complainants, Accused Panchayat, Panch, Sarpanch, Dispute, Justice.

Introduction to Panchayati Adalat in Jammu and Kashmir

The system of justice in India is rooted in a tradition that has provided legitimate order in the form of Nyaya Panchayat in rural system of justice. It worked more as blessings into the lives of poor people rather than a threat till it remained confined to resolve minor administrative issues and neighbourhood disputes. The idea of incorporating the judicial aspect in the statutory democratic Panchayat, as an institution was considered as an important step. History of Panchayati Raj in the state of Jammu and Kashmir can be traced back to the promulgation of Jammu and Kashmir Panchayati Regulation Number 1 by Maharaja Hari Singh in 1935 A.D., this regulation is popularly known as Panchayati Raj Act, 1935. Under that Act, most of the functions of Panchayat were Judicial in nature. The act was amended in 1941 to perform the functions of Panchayats in Jammu and Kashmir.

Research Methodology

The preliminary Pilot study has been conducted in all the development blocks of the Jammu District covering interactions with the Block Development Officers at the block level, Panchayat Secretaries at the panchayat level, Sarpanches and Panches of their concerned panchayats and villages respectively. Apart from this, various related reference material and other sources of information were also used during the course of pilot study.

The findings of the pilot study revealed that out of all the panchayats in the Jammu district, Jhajjar Kotli is the panchayat which stands apart where arrangement of the Panchayat Adalat was functional and has remained active in its full course by resolving a good number of disputed matters of the habitants of the panchayat. Also there were some indications that all the disputed matters were solved to the satisfaction of all the respondents. The research work is based on conflict perspective given by Lewis A. Coser (1967). Coser analysis his work in the following points: imbalances in the integration of system leads to various types of conflict among these parts which in turn, causes temporary reintegration of the system, which causes increased flexibility in the system's structure, increased capability to resolve future imbalances through conflict, and increased capacity to adapt to changing conditions. The study undertaken by the researcher reveals a relation with the theory and concepts of the Coser. The study justifies the fact that any sort of conflict or dispute or even a misconception which arose into a dispute was resolved amicably by the Panchayati Adalat. This led to social justice and maintenance of order in the village. In this sense resolution of minor disputes and conflicts at the



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local level helped in better adaptability and flexibility in the system. It thus proved functional for the society by preventing major conflicts which can also attract heavy monetary burden on both sides as it increases more paper work and involvement of legal experts. In today's current prevalent scenario, jargons of heavy pending cases are seen in most of judicial cases. However, at the Panchayati Adalat level speedy and efficient resolution of disputes and conflicts provide reasonable and timely solution to people's problems at their door step.

For the qualitative analysis in-depth case study was conducted of the disputed cases which were brought to the Panchayati Adalat and registered. The technique of the data collection was based on a detailed interview schedule. For these studies separate interview schedules were required, that is those dealing with the following:

- a. Panchayati Adalat Members
- b. Complainants
- c. Accused

The case study method has helped in exploring and analyzing the comprehensive study of a social unit i.e., Panchayati Adalat. It has helped in intensive investigation of the disputed and pending cases and the adjustmental procedures that follows to support the decision being made by the Panchayati Adalat.

Aim of the Study

1. To study the structure and organization of Panchayati Adalat, procedures, functions and duties of its members.
2. To undertake in-depth study of all the cases of different nature, their step-wise process and proceedings, which are registered in the selected Panchayati Adalat.
3. To analyse the final resolution given by the Panchayati Adalat after completion of proceedings, by hearing both the sides involved in the matter and by physically assessing and observing the evidence and the subject.
4. To study social economic background of respondents.

To sum up, the main objective of the present research is to familiarize the interested individuals and general reader with the contributions made by the Panchayati Adalat in administration of justice and description/interpretation of village level disputes /conflicts.

Before introducing about the Demographic profile of Jhajjar Kotli Panchayat, it is wise-able to show the geographical periphery of Jhajjar Kotli to identify its location in Jammu and Kashmir State. Though the total area of this village is 658 hectares consisting of cultivable Agriculture-Horticulture land but the major portion is barren *Kandi* semi-hilly terrain with its boundary at one side along the National Highway to Srinagar. Jhajjar Kotli itself is a famous Tourist Spot next to Patnitop and Srinagar. Actually Jhajjar Kotli Halqa is a cluster of widely scattered population in small ten villages known as hamlets/wards. It is a part of one of the largest Assembly Constituencies of Nagrota, so far the area

is concerned. Cross-Sectional Map of Halqa Jhajjar kotli is self explanatory about its wide periphery in a radius of more than ten kilometers. The main Tourist Cafeteria of J & K Tourism Development Corporation and P.W.D. Rest house with a beautiful Park along the Jhajjar Rivulet of fresh clear-cold water is the main attraction of the Tourist. Jhajjar Kotli is a very popular halt station of the vehicular traffic to Srinagar, Doda, Kishtwar and Bhadrwah. Tourist and travelers mostly stay here for a while for taking tea, coffee, cold drinks and other snacks from a cluster of shops along the National Highway .

Social structure is rich comprising of pure *Dogra* culture where the women folk normally do not enter into the working of their male counterpart but mostly remain within social-community bindings of house and children and gather only at religious and festive occasions. The area is dominated by Hindu Population. People are religious minded and God fearing. The main occupations of people in general are agriculture, horticulture, bee-keeping, small shops or doing work as labourer in Government/Rural Development Schemes.

The Jhajjar Kotli Panchayat falls in the Dansal block of Jammu district. Panch constituencies (Hamlets) which come under Jhajjar Kotli Panchayat are the following:

1. Panjal
2. Muhal / Blaran
3. Jhajjar Kotli
4. Gaganpur/Badola
5. Dami
6. Churta Upper
7. Churta Centre
8. Churta Lower
9. Srangli
10. Garni.

The respondents for the study are taken from all these Hamlets.

All the above ten hamlets have been covered in three Revenue villages, Namely: Jhajjar Kotli, Dami and Churta.

Demographic Structure of Jhajjar Kotli Panchayat

The total population of the Jhajjar Kotli Halqa Panchayat is 3629 and total numbers of families are 571. The total population consists of 1888 male and 1741 female. The majority of population is Hindu. Complete details of families and male/female population in each village, Ward / Hamlets are as under:

Table 1
Families and Male/Female Population in Halqa Panchayat JhajjarKotli

Village	Ward/ Hamlet	Families	Male	Female	Total
Jhajjar Kotli	Panjal	50	172	168	340
	Muhal/ Blaran	55	167	165	332
	Jhajjar Kotli	54	200	193	393
	GaganPur/ Badolla	34	145	163	308

Dami	Dami	70	235	216	451
Chuta	Churta Upper	60	195	178	373
	Churta Centre	50	183	155	338
	Churta Lower	65	199	158	357
	Srangli	76	207	174	381
	Garni	57	185	171	356
Total		571	1888	1741	3629

Source: Village Panchayat Jhajjarkotli

The topography of the village is hilly. In local language it is called *Kandi* area of Jammu District. It is part of the Shivalik ranges of mid-Himalayas. The major crops grown in Jhajjar Kotli are Wheat, Maize, *Bajra*, *Til*, *Mash* and *Kulath*. The total area of the Jhajjar Kotli is 658 Hectares. There is no provision of irrigation facility except rain water harvesting (Source: as per land record of Panchayat).

The Jhajjar Kotli Panchayat has all amenities such as, health, education and other infrastructure facilities. There are *five* Primary schools *three* middle schools and *eight* Anganwari centers. There is also one Higher Secondary School (10+2). Facilities under the centrally sponsored scheme of 'Sarv Shiksh Abhiyan' have been included in the Primary Schools along with Mid-day Meal. The village has a one Health Sub-Centre.

The habitation of the village is clearly defined from the surrounding cultivated fields. The fields owned by one village merge into those owned by another except where a stream or a highway forms the boundary. The one village merges into the other and the casual traveler does not become aware of having crossed from one habitat area into another.

Social Structure of Jhajjar Kotli Panchayat

The field work revealed that prior to 2001-2002 when Panchayati Adalat was not in existence in the village as it exists today, people get their disputes settled by the elders of the village, representing different castes. These elders/old aged senior villagers were holding a good social rapport and prestige in the village. They were habitual of adopting old traditions to solve problem whereas the new generation have been finding difficult to adopt the old norms. As shown earlier, the structure of dispute resolving mechanism in the form of Panchayati Adalat today is quite different from the traditional cast and village Panchayat. At present, Panchayati Adalat are part of democratic process and their power and authority is based on the legitimacy of what 'Weber' called rational legal authority as different from traditional Panchayat which may governed by traditional form of authority.

During the period of study ranging from 2001-2002 to 2005-2006 when the Panchayati Adalat came into existence the system of traditional way of solving disputes existed for some time but the way Panchayati Adalat adopted the legal course of proceedings in a polite manner, made Panchayati Adalat popular among all castes and communities by dominating the adamant attitude of elder aged based Adalat

In the area of Jhajjar Kotli people are religious minded, God fearing and mostly arrange *Pooja*, *Hawan*, *Bhandara* not only in their respective communities but other caste/communities also do not hesitate to participate in such religious functions. Casteism is there but not to the extent of creating bitterness or any problem/dispute. The patriarchal structure is dominating in the village.

The socialization of women is done in such a way that they have internalized and accepted Panchayat as predominantly a male domain and preferred not to participate in village Panchayat gatherings except customary ones at festive occasions. They felt that it is the duty of their husbands or their male counterparts to face the Panchayat and Panchayati Adalat, when any necessity arise.

The economic structure of the people is like a mix economy. A few are in the category of BPL, otherwise the people of Jhajjar Kotli either have small shops, tea stall, small *Dhabas* along the National Highway to Srinagar. Jhajjar Kotli is itself a very famous tourist spot in Jammu District. Some people are also doing labour under schemes like MGNREGA, PMGSY etc. Working women are mostly in Anganwari Centers or engaged in agriculture and animal husbandry. Being *Kandi*-dry area, agriculture land is not so fertile and these days extra care is to be taken, especially as monkeys and pigs destroy maize, wheat crop. Therefore young and school educated youth prefer to join Government Service or small business under the Government schemes like JSRY. Moreover, due to spread of education under *Sarva Shiksha Abhiyan*, youth are moving from their villages to Katra of Shri Mata Vaishno Devi and other adjoining towns and cities in search of Jobs.

Though the functioning of Panchayati Adalat was good in providing justice to the locals but sometimes the Panchayati Adalat members have faced problem in providing justice such as, if the member is a shopkeeper, the complainant/accused if not satisfied to the verdict, stop making purchases from their shops or has shown ill-behavior towards the members. But during the Interview with the members, it was informed that they have shown their honesty towards providing justice despite such reluctant behavior of those who were penalized by Panchayati Adalat.

Panchayati Adalat with the full cooperation and coordination of Panch/Sarpanch have taken very positive decision in each and every case despite strong opposition by a particular group/community and have tried their best to influence politically, socially and financially to change the decision in their favour. It has been found appreciable that a close bond of association in between Panchayat and Panchayati Adalat members have done tremendous work at all level and people, male or female, were satisfied to the justice done during that period.

The selection of the data relating to complainant and accused is taken from the 253 registered cases involving various disputes brought in

Panchayati Adalat during the period from 2001 to 2006.

The researcher is able to trace out 64 complainants and 22 accused as per their addresses, names written in Register maintained by the Panchayati Adalat during the said tenure.

Socio-Economic Profile of the Respondents

It is a well known fact that the socio-economic background of an individual plays important role in the formation of his/her values. Aristotle, the Greek philosopher while speaking about physics said, "Here and elsewhere we shall not obtain the best insight into the things until we actually see them growing from beginning". Therefore, it is important to know the socio-economic profile of the respondents for these some important variables like caste, family, age, education, occupation, income etc. of the respondents in the sample for study are taken into consideration.

Social background : Age Composition

Age is an important factor for understanding the awareness level of respondents regarding Panchayati Adalat. This analyses is about the age group which prefer to be a part of the Panchayati Adalat. An important change in the new statutory Panchayati Raj system as different from the traditional Panchayats is the shift in the age-composition of the Panchayat body. The data collected in this study on age-wise grouping of complainants and accused shows that majority of the respondents were above 40 years. The accused mostly fall in the age group of 30-39 years i.e. 72% .The following table 2, gives group-wise age distribution of the complainants and accused:

Table 2
Age Group of the Complainants and Accused

Age Group	No. of complainants	Percentage	No. of Accused	Percentage
21-29	3	4.68%	2	9.0%
30-39	17	26.5%	16	72.72%
40-49	37	57.8%	4	18.18%
50-59	5	7.8%	-	-
60 and above	2	3.12%	-	-
Total	64	100%	22	100%

Source: Field Based Data

Caste composition of the Respondents

The Table given below, shows that the population of the village consists of all castes. Almost in all the Revenue Village and Ward/ Hamlets there are the families from Scheduled Caste and Scheduled Tribes along with other castes also. There was no caste discrimination seen in this Panchayati Adalat. It has been seen that Adalat members were also from every caste. Various studies on Caste Panchayat showed that Caste Panchayat cases are highly political, but the dynamics and significant of such political involvement is not the same as in inter-caste cases.

Table 3

Category-wise Population in Halqa Panchayat, Jhajjar Kotli

Village	Ward	SC	ST	OBC	OC	Total
Jhajjar Kotli	Panjaj	8	50	-	282	340
	Muhal/Balran	131	-	-	201	332
	Jhaajjar Kotli	40	68	26	259	393
	Gagan Pur/Badolla	44	118	-	146	308
Dami	Dami	-	190	-	261	451
Churta	Churta Upper	187	30	-	156	373
	Churta Centre	161	-	-	177	338
	Churta Lower	143	-	-	214	357
	Srangli	313	28	-	40	381
	Garni	-	25	9	322	356
Total		1027	509	35	2058	3629

Source: Jhajjar Kotli Panchayat

The caste Panchayat has an essential function of removing untouchability. Matters involving members of different castes, however, do not involve such imperative pressures for discussion and authoritative action. Such situations may be ignored until such time as social and political pressures necessitate that they be attended to. At that stage a council may meet to discuss the matter, and perhaps even be called a Panchayat by analogy to the best established form of group discussion and action in the caste Panchayat. But the meeting of this council is different from that of the caste Panchayat. It cannot be considered to be routine, except perhaps in those cases where a dominant caste reacts to assertions of increased status by a subordinate caste by publicly threatening the upstarts (Cohn, 1965: 84-98).

Table 4

Caste Composition of the Respondents

Caste	No. of Complainants	Percent age	No. of Accused	Percentage
General	20	31.25%	9	40.9%
S.C	19	29.68%	11	50%
S.T	6	9.37%	3	13.6%
O.B.C	19	29.68%	1	4.54%
Total	64	100%	22	100%

Source: Field Based Data

The above data in Table 6.7 revealed that 31.25% of the complainants were from General category, 29.68% were from S.C. and 9.37% represented S.T. The complainants from O.B.C. represented 29.68%. Similarly 40.9% and 50% accused were from general and S.C. category, respectively. 13.6% represented from S.T. and 4.45% from O.B.C. So it has been found that there was no caste factor playing any role in decision making, and those going to Panchayati Adalat for redress of their grievances were from all castes. From the field analysis, it has been found that there are Caste Associations in the villages but these Associations are not playing any role in decision making process of Panchayati Adalat. The complainants and accused were representing from any caste and have been equal before Panchayati Adalat.

Educational Level of the Respondents

The Table 5 shows that the large numbers of respondents were illiterate. While a considerable numbers of them were literates without any formal educational level. 7.8% complainants and 4.5% accused have the formal education in the schools upto Primary standard. Middle pass were, 26.56% complainants and 4.5% accused; while only 4.8% complainants were Higher Secondary pass. None was Graduate. Study revealed that there is no College nearby except in Jammu which is 45 K.M. and Udhampur which is 30 K.M. from this village. There is Shri Mata Vishno Devi University just at 10 K.M. but it is a high –profile University where the Courses are after Graduation.

Table 5
Educational level of the complainants and accused

Level	No. of complainant	Percentage	No. of Accused	Percentage
Illiterates	23	35.9%	13	59.09%
Literate (W.E.I)	16	25%	7	31.8%
Primary	5	7.8%	1	4.5%
Middle	17	26.56%	1	4.5%
Higher Secondary	3	4.68%	-	
Graduate above	-	-	-	
Total	64	100%	22	100%

Source: Field Based Data

From the above Table it is also analyzed that a large number of respondent's viz. complainants and accused were illiterates and that might be the cause of their becoming contrary to the principles of logic and this imbecile made the accused more, than the complainants. Illiteracy not only deprives them of the knowledge about the legal procedures of Panchayati Adalat but also made them offender.

However, it is intimated by the Ex-Chairman of the Panchayati Adalat that now the situation has improved a lot. Panchayat came to existence again after fresh elections of 2011 and people are now more educated and literate due to implementations of *Sarv Shiksha Abhiyan* etc. So they are also immaterial to small happenings/events, except any major dispute leading to litigation. Panchayat and public representatives have put the demand before the Government for a College within the Halqa Panchayat.

Occupation

Maximum numbers of respondents, regard agriculture as their main occupation. Besides, agriculture, the respondents are also involved in other works like business and working in some factories as already described in the above paragraphs relating to Social Structure of the Panchayat

Table 6
Occupational distribution of Respondents

Occupation	No. of Complainants	Percentage	No. of Accused	Percentage
Agriculture	39	60.9%	17	77.2%
labourers, Cultivators	4	6.25%	1	4.5%
Business	21	32.8%	4	18.18%
Housewife	-	-	-	-
Another	-	-	-	-
Total	64	100%	22	100%

Source: Field Based Data

The following Table gives an idea about the ownership of land.

Table 7
Land Holding of the Respondents

Size of Land holding (in acres)	No. of complainants	Percentage	No. of Accused	Percentage
Landless	2	31.12%	1	4.5%
1-5	50	78.12%	17	77.2%
6-9	10	15.6%	4	18.18%
More than 10	2	3.12%	-	-
Total	64	100%	22	100%

Source: Field Based Data

The Table shows that most of the respondents possessed land between 1-5 acres. Therefore most of the cases which came before Panchayati Adalat were related to land disputes. The study also revealed that majority of the respondents were land owners and, it has been seen that the people have a great love for their land.

It can be concluded from analysis of the above data about the socio-economic and literacy background of the respondents that most of the respondents who moved to the Panchayati Adalat were in the age group of 30-49 years. Most of the respondents were illiterate. The economic background of the respondents also shows that maximum number of complainants and accused practiced agriculture as their main occupation and some are engaged in business related activities. Very few are landless.

To fulfill the objectives of Resreach and field Study, workshops were conducted on spot to know, as to how the Panchayati Adalat undertook the challenging controversial cases. During the workshops conducted at Jhajjar Kotli the members of Adalat and a group of complainant and accused were called for to express their views on the working of Adalat during that tenure in the year 2001-02 and 2005-06. All sections of society were satisfied about the organized efforts, both at the informal and formal level covering a large area in reform at societal level, by the Panchayati Adalat. Internal problem or conflicts between the family members over different kind of disputes were settled amicably and were well accepted by all, without any personal grievance The study showed that most of the community leaders and

other respondents of FGD and IDI mentioned that maximum disputes in their area centred on the ownership and occupation of land and property i.e. 54%; where as 8% disputes and conflicts were local quarrel within relatives and neighbourers; 7% were related to cattle trespass and poultry. The domestic conflict related issues were 3% and 15% constituted crop loss cases. Village social obligation cases upto 11% showed the villagers and Panchayat consciousness about any damage to public property and amenities. It was stated that theft cases were rare; in five years only six cases registered i.e. 2% and that too very minor.

Few narratives of cases are drafted below

- I. Govind Ram submitted written complaint against his brother for illegal occupation of the property inherited from his father. He reported that his brother Shankar forcibly occupied his share of land and also sold trees thereon. He also sometimes used obscene language. The Chariman Panchayati Adalat first sent his other two Panchayati Adalat members on the spot (i.e., disputed land). After observing the whole issue, the members narrated the whole story to the Chairman. The Chairman sent summon to the accused to appear before the Panchayati Adalat on September 13, 2003. But the defendant did not attend the hearing. So the Panchayati Adalat served 2nd notice. This time both parties attended the hearing and the case was settled with the verdict to have equal share of land to both the brothers. Verdict was given in the presence of members of the Panchayati Adalat. Thus the case was amicably settled by the Panchayati Adalat.
- II. In this case while distributing immovable property i.e. land and house by the father between his two sons, despite equal distribution of land there has been a dispute arisen by one of his sons who alleged his father and brother of indiscriminate behaviour. While distributing the land, deliberately the part of land having a few trees was given to his share. Whereas favoured son Munshi Singh has been given the land having a good number of fruit trees. Despite consolation by the neighbours, relatives, near and dears to pacify both the parties and bring out an amicable solution nothing concrete could be achieved and both the parties started quarrelling on one pretext or the other resulting disturbed family life. This also affected the studies of their school going children, badly. So Baldev Singh filed an application in the Panchayati Adalat seeking justice in the matter. However, on their behalf relatives also took up this matter in the Panchayati Adalat. So, on a particular day both the parties were summoned. The Adalat listened to both and asked them to mutually settle the case by give and take. They agreed to the decision of Panchayati Adalat but the position remained the same as the aggrieved son again approached the Panchayati Adalat to finally settle the case so as to avoid day-to-day

fight between the two families as this has been creating very bad effect on their children. The Chairman of Panchayati Adalat again summoned both the parties and told them that they have been failed to resolve the issue at their own, hence now the case will be decided in Panchayati Adalat.

On the next day after listening to the arguments of both the families, finally Panchayat made the decision that the land would remain the same, but the trees will be counted in both the places of land and would be distributed equally. One member of the Panchayati Adalat advised not to leave decision at their end. He said let us go in the field, count the categories and mark the trees equally to their share. The exercise was completed in the next two meetings on their land wherein equal distribution of trees was done. Finally both the brothers were fully satisfied by the decision of the Adalat which also brought peace not only in their family but also in that hamlet too as a whole.

It can be concluded that in this case it is learnt that how a small indiscrimination over a property rights can disturb the whole family life and surroundings inhabitants. Instead of court proceedings which are lengthy, time and money consuming, local Panchayati Adalat is the best choice to get the case settled within the premises bringing peace of mind at both ends.

- III. Rattan Lal lodged a complaint on 25/12/2003 with the Chairman, Panchayati Adalat, that Rattan Lal planted trees on the road side and surrounded it with heavy bush fencing which made the road narrow. This created serious problem for the people and they could not walk on the road. When complainant protested against this, the accused rebuked him with obscene language and tried to beat him. As such he appealed to the Panchayati Adalat for legal remedy to sort out the matter. On behalf of the Adalat the Chairman sent notice on 10th January 2004 to the complainant, telling him to appear before the Adalat to explain the happenings.

The Chairman, Panchayati Adalat served notice to the accused for 1st hearing to be held on 15th January, 2004. But the accused did not turn up to attend the hearing. So the Chairman, Adalat again served 2nd notice, with a warning of contempt and this time both complainant and accused attended the hearing and the case was settled after hearing the accused with the verdict to remove the fence which was creating problems both for the complainant and the others who were also using that road. This was finally accepted by the accused without much resentment who removed the thorny bush fencing. Thus it had resulted easy movement of pedestrian on that road leading to the fields and other houses in the village.

There were five sessions conducted in two such workshops with the main objectives for generating authentic data. Members of the Panchayati Adalat looked to be serious thinker and debatable but

during discussion at many occasion despite something serious, their sense of humor and humility never left them. It has been so impressive as to how the Adalat undertook multi-dimensional cases, which have been lingering on for years together in the Judicial court/Police, and cleared such cases in months in Panchayati Adalat as enstanced below:-

So in this case study, it is viewed that there are apprehensions of rollback to the jussive verdict/decision of Panchayati Adalat due to their honest and sincere efforts to bring peace and harmony in the society; failed if their continuation hampered in mid way due to such delays and dead locks. The Government should be keen to chain-link the process and continuation to the existence of Panchayati Raj Institutions and Panchayati Adalat for years together without even a small break in, public interest.

Virtually rural India consists of 8 Lakh Villages with 2.50 Lakh Village Panchayats (as on 19-02-2011, source: DD News 5.30 PM 22-04-2012 Telecast of "Gaon Har Haftai") which gave slogan that:

1. If village is strong – Country is strong
2. If Village is Rich- Country is Rich
3. If Village has Panchayat- Justice is bright in the country

"The existence of Panchayati Adalat in every village is the back bone to the Jurisdiction of law; so the Justice of Town and City should be Juxtapose to the Justiceships of Panchayati Adalat."

Conclusion

During the field study it was observed that the Chairman, Panchayati Adalat Jhajjar kotli used his skills and technique with the help of Members, tried all types of cases and settled all the cases amicably. His honesty, integrity and performance have remained excellent during the entire tenure from 2001 to 2006. In every case the decision of the Panchayati Adalat was agreed upon by the offenders, accused, complainants and respondents. Mostly the offenders feared social boycott than imposing of fine or penalty. Moreover, the social forces in the rural areas prevent the majority of people from having to come before a Judge at all. In no case anyone moved to the judicial court, even the two old cases one in the court of Sub-Judge and one with the police, brought to the Panchayati Adalat and were settled amicably. To sum up, the main objective of the present research is to familiarize the interested individuals and general reader with the contributions made by the Panchayati Adalat in administration of justice and description/interpretation of village level disputes /conflicts.

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