

DEVELOPING LEADERSHIP AMONG HARIJANS

By

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I INTRODUCTION

Leadership is an interesting and important phenomenon in human social life. It distinguishes civilized life from nomadic life. Group life becomes haphazard in the absence of effective leadership. Considering this, psychologists and sociologists have been increasingly active in attempting to introduce the methods and knowledge of the human sciences into the study of leadership.

Leadership suggests something more than mere control of situations. The man with the machine gun who subdues an enemy squad may have perfect control of a situation. However, one would hesitate to call him a leader. The idea that leadership can be improved and that everyone can be a leader forces one to disregard the view that leaders are born and not made. It is true that there are born leaders but most people possess qualities which can be developed so that their ability to lead may be appreciably strengthened. The increasing number of supervisory training programmes and management courses for people of several walks of life, are attempts to develop leadership (Shanmuga Sundram, 1969).

One of the most important objectives of the Community Development Programme and Panchayati Raj in India is to develop real and creative leadership amongst the village communities. Centuries of foreign domination took away all initiative from the people and the destiny of the people came into the hands of alien rulers. There was no scope, in most cases for real leadership. A fear complex was predominant and people with initiative for public services were left out or neglected. The result was that usually exploiters and persons like the moneylenders, a few subordinate village officials and the religious leaders like priests irrespective of religious following became the self-styled village leaders. However, it has often been proved that no official machinery can alone hope to take full advantage of public enthusiasm unless it is suitably channelised with the help of local leaders. Leadership therefore, is the most vital link in the smooth functioning of the Community Development Programme to reach its noble end.

The main function of local leaders is to set examples to follow. Rural extension relies on local leaders to bring about wider and more active participation of rural families in action programme. The extent of participation depends to a very large degree on the way shown by local leaders, who

function as starters. As he perceives better ideas for the community and visualises from wider angle, he always finds solution for the problems.

The function of an extension worker, therefore is to create in village people, a desire for improvement and willingness to work for its achievement. He being an outsider cannot provide the leadership in the beginning at least and he will have to create local leadership from among the people themselves. When programmes are to be carried out successfully in an extremely short period and the results are to be achieved almost immediately, the greatest importance and emphasis should be given to the problem of leadership (Singh and Sharma, 1974).

It is well known that the caste system of the Hindu society plays a vital role in determining the social relationship even today. The caste into which a person is born goes a long way in determining his occupation, which in turn determines his economic and social status. The low castes in India have gradually emerged as "Scheduled castes". The majority of them are poor, illiterate and ignorant. They live on below-subsistence level with a low percapita income. A majority of them do not own lands or houses and have no security of tenure in their agricultural work. These social

and economic factors have contributed to their social stagnation for centuries and they are still suffering from various social disabilities. Their representation in Government services and definitely their position in the Hindu social hierarchy is low (Patrudu, 1971).

Singh (1963) conducted case studies on village leadership and concluded that caste is still an important factor which determines village leadership, since most of the leaders happen to be members of high castes in the village. The middle and especially the low caste groups are least represented in these roles.

Prior to Independence some efforts were made by some voluntary welfare agencies to eradicate the evil of untouchability. In the reconstruction of our social structure, Mahatma Gandhi attached great importance to the welfare of the weakest, the poorest and the lowliest sections of the society, more especially the Harijans and the Adivasis. He regarded untouchability as the greatest blot on the Hindu religion (Narayan, 1963). He undertook the arduous task of effacing, this blemish from Hindu society as far back as 1932 when he started the Harijan Sevak Sangh and began collecting funds for the purpose.

The Constitution of India has provided for the social, economic and political uplift of the weaker sections of population, particularly of the scheduled castes and scheduled tribes. Part XVI of the Constitution deals with the special provisions pertaining to reservations in regard to employment, education and seats in State and Central Legislature for scheduled castes and other weaker sections of the population. These guarantees were originally given for a period of 10 years. The Central Government, in pursuance of the Directive Principles of the State policy, has passed the untouchability (offences) Act of 1955, by which the practice of untouchability in any form was made a cognisable offence.

The planners of India also have not lost sight of the welfare of the scheduled caste and other weaker sections. Accordingly an allocation of Rs.39 crores, Rs.20 crores and Rs.100 crores respectively was made in the First, Second and Third plans. The First Five Year Plan emphasised the necessity of propaganda and publicity for the eradication of untouchability. The Second Plan emphasised the need for economic and educational development. Under economic development, agriculture, cottage industries, economic aid for subsidiary occupations, housing and drinking water supply

were given priority. Under educational development, pre-basic and basic education, vocational training programmes, secondary education and social education and community organisation were given priority. Scheduled castes and tribes were given representation in panchayat also.

The Central and State Governments formulated schemes to eradicate untouchability which roused some consciousness in the upper classes. Further, the Central Government gave grants-in-aid to State Governments for undertaking programme work, for removal of untouchability through social melas and inter-caste dinners, preparation of posters, cinema slides, Harijan Day celebrations, organisation of Prabhat pheries, Harijan Mandalies, subsidy to newspapers and publication of magazines and encouraging caste Hindus to bring up scheduled caste children (Singh and Sharma, 1974).

However, as pointed out by Parmar (1977), the plight of more than a hundred million Harijans is, indeed, a sad commentary on Hindu religion and culture. It is questionable whether the democratic and socialist India ever would hear the voice of these millions. It needs a Messiah of the stature of Dr. Ambedkar to rise from among the Harijans to break

their shackles and lead them to the promised goal of peace, progress and prosperity.

What is observed today is that the more advanced sections of scheduled castes are the real beneficiaries of the economic and educational measures undertaken by the State. The educated and politically awakened sections among them have left their unfortunate brethren of the rural areas in the lurch and are cosily settled in the towns. As a result, a void has arisen in the rural areas with regard to the leadership. If the educated and political sections live in rural areas and provide the much needed leadership for the scheduled castes, the situation would be very much different. Educating the rural mass alone can bring about a substantial social change (Patrudu, 1971).

The present study was therefore undertaken with a view to understand the pattern of leadership existing in a Harijan Community and to develop leadership through all possible educational means. It is hoped that this attempt would bear fruits and serve as a spring board for several developmental programmes for the community in the future.

II REVIEW OF LITERATURE

The literature pertaining to this study are reviewed under the following heads:

- A. Need for Developing Leadership
- B. Methods of Developing Leadership
- C. Role of Youth in Leadership Development
- and D. Studies on Leadership

A. Need for Developing Leadership:

One who leads is a leader. Leadership is the relationship between an individual and a group built around some common interest and behaving in a manner directed or determined by him. The common interest may include either material ends - factional, economic, technical, political etc; or spiritual ends - religious, moral, humanitarian, artistic etc. This relationship arises, only where a group follows an individual from free choice and on positive or more or less rational grounds rather than under coercion or in response to blind faith. In general terms, leadership implies a follower whose behaviour is the result of a conscious consideration of the

leader's personality, of his own interests and of the anticipated social consequences (Gupta, 1963).

Leadership is a relation between the leader and those who are followers. Leadership does not entirely depend upon the qualities of the leader only, but also on the characteristics of the followers and the conditions which prevail at that particular time.

Leadership is a relative affair. No person is universally a leader in every type of situation. Leadership is a relation between a leader and the led. Whether a person becomes a leader, to a certain extent depends upon how far he satisfies the needs of the group (Shamsuddin, 1976).

A broad human approach with respect for human life is the basic requirement of any leadership in a democracy. Democracy is mainly a way of life, it is an attitude towards human life and freedom; it is a social value that does not accept any artificial distinction between man and man, but respects only the dignity of human life; it has therefore, to reveal itself through the day-to-day actions and words of the individual, whether he is moving in the four walls of his little house or of the United Nations (Jai, 1969).

Almost all countries, especially in the Eastern hemisphere, have depended upon self-made leaders with social status, prestige, and economic assets. There is a feeling that leadership consists of elusive qualities or personal characteristics which only a few people possess and which no amount of training or experience could develop if one did not naturally possess them. As a result of this belief, a few people are usually singled out to be the leaders and to assume extra responsibilities. When leadership responsibilities are delegated only to the few, human resources tend to remain undeveloped (Singh, 1961).

Leadership as Srivastava (1969) points out is the function of tripartite situational phenomenon.

1. leader's own personality
2. his manner and effectivity of communication with the followers
- and 3. the perception of the leaders by the followers as a satisfier of needs and goals.

He also states that one of the important requisities for planned social change is the emergence of a certain quality and type of leadership not only at the top of the bureaucracy but also at the local level. The role of leadership in the

present context of community development is oriented towards the acceptance of, and participation in the programmes. The success or failure of the programme largely depends upon the type of leadership available at the local level.

One of the chief aims of the Community Development Programme is precisely to develop the people and popular leaders in the villages. The enduring success and worth of the entire programme depends upon the continuous interest and response of the people under enlightened local voluntary leadership (Planning Research and Action Institute, U.P.1963).

As pointed out by our Acting President Honourable, B.D.Jatti (1973), Panchayati Raj administration is inseparably connected with our social, economic and political existence. The aim of the Panchayati Raj system is to develop leadership in the villages, so that encouragement and initiative can develop among the villagers and they are able to shoulder administrative responsibility in their respective level. Only when this is developed the villagers can fulfil their hopes and aspirations. In the changing social context, young people are not so much in need of charitable services; they need imaginative leadership and intellectual challenge (Mahadeva, 1965).

In the Community Development Programme leaders are expected to initiate action which helps the community to adopt improved practices. Therefore the qualities in a leader for Community Development work are not the personal traits which are acquired by a few but mostly come by birth in a family. But the requirement consists of the skills which can be learned and improved upon. For community Development work, the leadership is expected to initiate and co-ordinate activities of members of various groups in the development of the village (Dahama, 1968).

According to Reddy and Sahay (1971) a leader is a person who has been spontaneously chosen as being influential in a specific situation or situations. Leadership is a process which influences the behaviour of other persons in a given interpersonal situation. The interpersonal communication behaviour of an individual determines, therefore, the degree of leadership exercised by an individual in a given situation.

B. Methods of Developing Leadership:

In an age of science and technology and planned economy, to wait for the emergence of a leader by chance is suicidal for the nation. It is therefore necessary that all possible avenues be explored and methods examined for the training of leadership in all walks of life (Airan, 1969).

As early as in 1940, Sanderson has pointed out that it is difficult to separate out methods which apply only to formal or informal leadership training. The methods overlap in many situations. Formal methods of leadership training are those which are structured to achieve specific goals and are usually set up by someone seeking to train and develop leadership in others. Informal methods are not structured, but are those which the individual utilises in personal leadership.

One of the first requirements in training is that the leader learns to understand and deal with people. This is accomplished through personal observation and study of materials that relate to human behaviour. Some methods used are: 1. observation 2. reading and 3. talking.

The individual or local leader may take advantage of formal training programmes in the quest of becoming a better leader. The following formal methods may be used individually or in combinations: 1. Lecture 2. Discussion and Workshop 3. Forum, Panel, Symposium 4. Audiovisuals 5. Field Trips 6. Apprenticeship 7. Training in Group 8. Direct assistance from Experts 9. Buzz groups and giving responsibility to local leaders.

To-day India needs leaders in business, in politics, and in different social fields, as we have to compete with different nations of the world. School games, excursions, field trips etc. should be encouraged and considered as important and instructive as school subjects. Such group activities, if properly planned, would enable the school to prepare future leaders for different fields (Vakil, 1976).

In any leadership development programme, training is necessary. In this training, the aim of the community development workers should be to give a clear concept to the leaders of what they are expected to do and why. The psychology of adult learning should be understood and observed. Interest and enthusiasm need to be developed and maintained. In the process of organising the community, the working of the three basic institution-connected with village life, namely; the panchayat, the co-operative and the school and the organisations like farmers organisations, have to be improved and made effective, so that the community development work goes on smoothly and progresses well (Dahama, 1968). Democracy will weaken, if not perish, unless supporting institutions are supported and new institutions are developed to meet new ways of living (Ross, 1955).

The linkage of youth club with rural institution is essential. The youth club should function as an integral

part of the Panchayat as an associated organisation and it should have functional relationship with the schools, co-operatives, banks etc. Such relationship should always be mutual, and not a one way process (Chowdhry, 1976).

The village women's group Mahila Mandal also offers an opportunity to discuss improvements which affect the whole village. The voice of the village women persistently raised in demand for a school for girls are likely to result in action. Women, when sitting together to learn how to sew and how to cook food to get the maximum food value can also learn to work together in an organised form to accomplish many home and village improvements. As women discuss their needs and wishes they may list many common ones (Moline, 1961).

C. Role of Youth in Leadership Development:

The Working Group on Programme and Policies for the welfare of non-student youth set-up by the Planning Commission in 1963 regarded the age of 12-30 years as youth. This was divided in three stages, i.e., 12-17, 17-21 and 21-30 years. Youth is the stage of life when through training and development, immaturity approaches maturity for work, marriage, social participation and cultural attainment. The period of youth should stand for growth, development, preparation,

action and leadership. Youth matures quickly in an atmosphere in which there is freedom, activity, recognition and opportunity. The life of youth should not be overoccupied with training and education, but there should be opportunity for self-expression, comradeship, community life and national service. It is through free activity, freely undertaken, that the best in the young can come out. The young therefore need to be guided and not pushed, need to be gently led and not prodded. (Madan, 1973).

The future of India depends on her young people. And when we say India, we mean the rural mass of the population constituting about threequarters of the nation. If our country is to go ahead, all human forces, irrespective of their age, sex, religion or place of birth have to be mobilised. The youth have to share their own responsibilities. In short it means rural reconstruction through organised youth programmes (Srivastava, 1961).

The rural youth in India can make several contributions to the harmonious development of the villages. The contributions may be made in two ways -Direct or Indirect. The youth can make direct contributions by transmitting to their parents, neighbours and other members of the community, new ideas to prepare a proper climate for speedy movement.

There are a number of activities going on in the villages under the Community Development Programme in which they can actively participate. This will be of direct advantage to their village. Such active participation on their part will also prepare a proper climate for speedy movement. The main advantages of interesting the youth in rural reconstruction work are indirect and can be realised in the fabric in the making of the nation. Intellect and enlightened village leadership for the future would thus be ensured. Both immediate and long term achievements require the participation of the youth to-day.

Youth power is an acknowledged factor and moving force, behind all revolutions for attaining progress and justice. Only youth can bring out humanity from its present crippling crises-moral, social, economic and political. All eyes are set on them for total and radical changes. All hopes are on them. So, there is great concern about their behaviour pattern or the ideology by which they are inspired. Youth need to be morally upright, physically strong, mentally alert and politically conscious, so that they may make a positive contribution in bringing about a socio-economic revolution within a democratic frame work (Sharma, 1975).

Nations youth are one of the country's most potent and latent resources and it is necessary to organise them and channelise their energies towards desirable goals in the interests of national development (Vasant, 1971). The youths stand for energy and action. To the extent they learn to harness their energies for the betterment of rural society, they will acquire the necessary confidence to undertake bigger tasks in rural development. They are comparatively free from family responsibilities and can, under proper guidance, work with enthusiasm, interest, community consciousness and fellow feelings (Chowdhry, 1976).

The importance of providing guidance and directions to youth is thus obvious and so needs no further elaboration. Unless we provide legitimate outlets for the energies, aspiration and idealism to youth they will become disillusioned and frustrated with the society they live in, and turn to violence for a wayout (Gen and Candeth, 1976).

A major problem in connection with the promotion of village youth work, as was true of all village development activities, is the almost complete lack of local leaders. Before we achieved our Independence as a Nation, leadership of the kind so needful, was not encouraged. As a matter of fact, it was generally repressed. Programmes affecting

villagers were not planned with the participation of villagers and their leaders. In the new India, the role of village leaders preparing the people to take up new ideas with new approaches to its problems and new programmes for their solution, new leadership must be develop from the broad stratum of the people (Planning Research and Action Institute, Planning Department, U.P., 1963).

Because of the increased complexities and considerably heightened aspirations of the people (especially in the developing nations like India) there is an urgent need for an accelerated process to generate leadership qualities and skills. There is a strongly felt need because opportunities are many. At the same time, the leadership of the right type appears to be scarce or not enough to harness effectively the circumstances and the opportunities to meet people's aspirations (Jai, 1969).

Rural development depends on a variety of interrelated factors of which education is an important one. There have been a number of schemes and programmes to pay attention for increasing the productive efficiency of rural youth. The idea is to provide such avenues as can utilise the available energy of the youth for productive purpose and prepare them for a fruitful vocation in life (Singh, and Sagar, 1977).

The youth cannot play a significant role in the rural community unless there is an organisation. It is vital and important in mobilising and guiding rural youths to play their role in the development of rural communities in India.

There is a great scope for the youth organisation for the balanced village development because it:

1. provides for effective transmission of new ideas to parents and elders for changing attitudes and accepting new practices.
2. Exposes the youths to the findings of science at an early age, who in their adulthood will have a scientific bent of mind.
3. Facilitates participation in group projects, and recreational activities developing the habits of co-operation, tolerance and group thinking.
4. Makes it possible to develop intelligent and enlightened leadership (Hanumappa, 1960).

According to Ramakrishnan, (1962) the objectives of youth club can be classified with long-term objectives and short term objectives.

Long term objectives:

1. To strengthen Indian Democracy
2. To develop youth leadership
- and 3. To raise the general standard of living.

Short term objectives:

1. To develop desirable ideals
 2. To acquire skill in farming, home-making community and leadership to get clearer vision of all these basic requirements
 3. To conduct farm, home and community projects
 4. To develop an intelligent understanding and appreciation of nature and also the conservation of natural and human resources
 5. To develop a scientific attitude towards the problems
 6. To develop desirable habits related to healthful living and intelligent use of leisure
- and 7. To increase income, standard of living and the satisfaction of rural life.

Club life is thus a forum where in members can share their weakness, ideas, fears etc. In an open and frank atmosphere guided by congenial forces, it will shake off the youth of the complexes and shape them to suit their successful future life.

D. Studies on leadership:

The studies by Dhillon's (1955) on leadership in a South Indian village reveals three categories of leaders (1) primary or major leaders (2) secondary leaders and (3) tertiary or minor leaders. The primary leaders are those

whose presence is considered essential in all important meetings of the village panchayat, whether held for settling disputes, arranging festivals or for any other matter of village-wide importance. Secondary leaders are persons who occupy an important position in their respective factions and their presence is considered essential for all important meetings of their own faction, and of the village panchayat when matters concerning their factions are discussed. And minor leaders represent small kinship units of four or five families. They are not very influential in village affairs and are leaders only in the sense that they represent their own small groups who are not otherwise represented.

According to Dhillon, factors contributing to leadership can be classified into three categories; social status of the family, economic status of the family, and individual personality traits. The inherited social position and reputation of the family, size of the family, elaborate performance of ceremonies, especially at the time of marriage or death, and wealth, especially ownership of land, contribute to leadership. Other factors that improve leadership chances are age, leisure time available, inclination to attend social and ceremonial matters, hospitality, influence outside the village either through marital relations with important families or contacts with officials, knowledge of court affairs and education.

A study conducted by the Programme Evaluation Organisation in the year 1955 on Leadership and Groups in A South Indian Village states that real and effective leadership was in the hands of old, substantial people who remained in the background. Appearing to be humble non-aggressive, 'not showing off' are considered essential qualities for leadership in villages. Frequently, therefore, these real leaders will not be the first to come out; and the development worker may not discover them at all, unless he makes a determined effort to get the necessary information out of people with whom he easily comes into contact. Age and economic status, social position, good reputation of the family are important and leadership is to a certain extent passed on from generation to generation.

Leadership is largely defensive, protective and conservative, having been interested mainly in preserving accepted social and moral values and, especially in the South Indian village, of ceremonial life. Youth leadership does not normally exist in the village. It has to be encouraged, but the process of encouraging youth to assume leadership should not take the shape of development workers trying to set up a rival set of leaders against the traditional ones. Such an effort may end in dividing the villagers further. Youth

leadership must be fostered with the sympathy and support of the established leaders.

This study also indicates that the social seat of effective social influence is not in the official panchayat which attends to specific needs according to prescribed rules but in the traditional panchayats.

Barnabas' (1958) study of the characteristics of Lay Leaders in Extension work indicates that leaders, as compared to non-leaders have high social status, own more land and are better educated. Reports of the diffusion studies done in India clearly show that leader have higher caste status, higher level of living, greater political awareness of the nation scene and are on the whole more progressive than non-leaders. And Sen concludes in his study of opinion leadership in India, status and authority in Indian villages are still ascribed and the fact is recognized and accepted by all. With changing times, the leaders have sought for other secular forms of power such as holding elective and nominative offices, but the overall effect of their position is the same as before.

Roy, (1965) conducted the study in Etah District of Uttar Pradesh in 1961 and the other of Barpali village service

in Sambalpur district of Orissa. The research projects were not designed to study leadership per se but rather to assess the adoption of new practices and their relation to participation. (1) Individuals with high income and a high level of living are likely to become leaders in the new village structures.

2. People with more education are likely to participate more and become leaders in these new social organizations.

3. Caste will probably continue to be a determinant of leaders in typical Hindu villages. But in tribal areas or other areas with typical situations, caste may not be important.

4. The new leaders seem to have a higher level of contact with extension agencies.

5. The new leaders are generally a little more secular-oriented than most village people but they are not extremely secular.

Studies on "Leadership in a Mysore village" by Beals (1965) revealed that the traditional pattern of leadership had not survived under the impact of urbanisation. The emergence of three fairly well-differentiated economic groups in the village had also affected its leadership pattern. Formal leadership had not entirely lost its power, but factions and cliques were

playing increasingly important roles. Meetings of the village panchayat served as platforms for exchange of mutual recrimination. The author concludes that if there was political unity in the village, certain innovations, such as improved wells and improved techniques of agriculture, could easily be introduced.

Mathur (1967) concluded that in a straight community like the one under study family friend leaders have a definite role to play. He has further shown that the prestige leaders while communicating add their own prestige to the new idea.

The leaders have been found to be responsible for the adoption of improved agriculture. The construction of library, school building, and proper functioning of Gram Panchayat and co-operative society have been the contributions of the village leaders. The role of leadership has been observed on the social life of the villagers. The caste heads are also influential in the religious activities of the village.

Youth leadership has been found to be useful for the village. The rural youth leaders have influenced the introduction of new crops and also in other affairs. The youth leadership has been gaining ground for the future of the village. The pattern and type of leadership are also

responsible in influencing the development of co-operation in the village (Singh and Sharma, 1974).

Sen and Roy (1969) conducted a study with 368 villages and interviewed 7224 persons including 1,414 leaders and a random sample of 3,375 men and 2,435 women. The study revealed that 54.3 percent of the leaders belonged to high castes. Brahmins or high caste non-brahmins have better economic status and a higher level of education when compared with randomly chosen males and females. The leaders were also more innovative, cosmopolite, secular-oriented, and politically knowledgeable than non-leaders.

Mehta's study (1972) is an example of this emerging trend. His main concern in the study was to test the following hypotheses:

- (a) "Leadership in the Indian Village is in relevance with its social structure.
- (b) In so far as the Indian village, social structure is largely traditional and leadership, by and large, is also traditional.
- (c) In so far as the village social structure is changing in the modern direction, leadership too is beginning to be modern oriented.

Mehta concludes that leadership in these villages is based on individual's characteristics like age, sex or personal qualities like education, occupation, wealth or income or

occupation and on the numerical and/or economic dominance of caste groups. The most preferred leader is a middle aged male belonging to high caste. The economic dominance of the caste group seems related to leadership independent of the numerical strength of the caste.

Singh (1968) conducted a case study on Bases of village leadership and concluded that caste is still an important factor which determines village leadership, since most of the leaders happen to be members of high castes in the village. The middle and especially the low caste groups are least represented in these roles. Secondly, the majority of the leaders come from young age categories. Thirdly leadership roles are acquired by educated persons in the village. Lastly the land owners grow to be the prominent members in the village and hence assume leadership positions in both formal and informal spheres.

Mithayya (1976) conducted the study on Leadership in Panchayats in Punjab villages. It has revealed that the village leaders by and large are, from upper age-group (40 years and above), from higher caste-groups with higher income, having higher landholding and higher educational background and possessing cattle wealth. Mithayya concluded that the

panchayat leadership, by and large, is held by persons belonging to the higher echelons of the village community with exception of those who are elected through reserved constituencies. The people from weaker sections by virtue of lack of potentialities-economic, social and otherwise may not come forward to occupy leadership positions because of their perceived inadequacy in the social situation.

On the otherhand Kaushal's (1970) study on Emerging Leadership structure had pointed out a contradictory situation. He concluded that the leadership has undergone a great change in the Post Independence period. The stronghold of the traditional caste-oriented leadership has been definitely shaken and leaders of backward castes have emerged predominantly on the scene.

Rathnaiah (1973) conducted a study on the condition of Harijans in Atkur which is situated at a distance 23 kilometres from Vijayawada on the National High way, Madras to Calcutta. The study revealed that the socio-economic conditions of the Harijans in the Indian village, have been undergoing change with 60 percent of them admitting that there had been improvement in their ways of living.

A study conducted by Krishnaswami and Guruswami (1970) on the pattern of leadership in village co-operatives and

panchayats in Coimbatore District pointed out the following facts:

1. There was no place for women in the Co-operative leadership as all the co-operative leaders were men. Men also dominated the panchayats as 93.2 percent of the panchayat leaders belonged to this category.
2. A good deal of co-operative and panchayat leaders were middle-aged persons (35-50 years). The panchayats had attracted a large number of young people than the co-operative as there were 27 per cent young leaders in the panchayats as against only 15.6 percent of this category in the co-operatives.
3. The high and predominant castes such as the Gounders, Naidus and Okkaligas had dominated these institutions. The Hairjans had representations only in the panchayats and there was not even a single leader from this community in the co-operatives.
4. The co-operative leaders' educational status was much higher than that of the panchayat leaders. By and large, it appeared that better educated persons were increasingly coming forward to shoulder the leadership responsibilities in both these institutions.
5. An overwhelming majority of the leaders, i.e. 93.75 percent of the co-operative leaders and 62.72 percent of panchayat leaders belonged to owner cultivator occupational category. There was a distinct preponderance of agriculturists in the Co-operatives than in the panchayats.
6. A high percentage of panchayat leaders i.e. 62.8 had low income as compared with the co-operative leaders whose percentage in this income bracket only was only 37.5. On the otherhand, there were 62.50 percent of the co-operative leaders in the medium and high income groups as against only 37.80 percent of panchayat leaders in these groups. In short, the co-operatives were controlled by leaders belonging to high income brackets in the village social structure.

7. Twelve (35.29 percent) co-operative and twenty six (44.07 percent) panchayat leaders had reported that they did not at all participate in formal organisations. Only the political organisations had attracted a large number of leaders. Further, the number of leaders who had participated in the local community activities including school building construction and drainage construction was far below than those who had not participated in them.

Thus a majority of the studies point out the poor representation of Harijans as leaders, in spite of the efforts taken by the Government and other welfare measures.

The problems of these people were predominantly economic and financial. Hence the improvement of their economic position must be given top priority. Unless their economic condition improves, they may not get the required social status and unless they get the social status, they would not be able to raise their standards of living.

III METHODOLOGY

The procedure for this study involved the following aspects:

- A. Selecting the Area
- B. Selecting the Sample
- C. Collecting Background Information
- D. Planning the Programmes
- E. Conducting the Programmes
- and F. Evaluating the Programmes.

A. Selecting the Area:

The hamlet, Gandhinagar of Telungupalayam panchayat, in the Perur Panchayat Union of Coimbatore District, 9 kilometers away from Coimbatore, was selected for this study. The entire hamlet was inhabited by Harijans. The reasons for selecting this area were:

1. There was uniformity in the caste structure in this area. From the stand point of this study, this caste structure was an advantage because the essential nature of factions, leadership and social organisation of the village, the influence of personal factors upon group relationships, the nature of conflicts of interest between persons or groups which give rise to dissensions in a village, could be understood much more clearly as these were not complicated by the influence of caste.

2. The area was near and approachable to the investigator through public transport facilities.
3. Home science Extension Department, Sri Avinashilingam Home Science College had close connections with the Canara Bank and Gandhinagar was one of the areas proposed to be jointly adopted by these two agencies.

B. Selecting the Sample:

Since leadership is a group phenomenon the entire youth and adult population of Gandhinagar were selected as sample for this study. However, greater emphasis was given for the youth, the mothers and adolescent children, who always have vast potentials of leadership.

C. Collecting Background Information:

First, rapport was created by the investigator with the people of Gandhinagar through frequent visits to the area and participation in their functions. Then background information was gathered.

They were:

1. Socio economic details
- and 2. Leadership pattern in the selected area.

1. Socio economic details:

A baseline survey was undertaken with the help of an interview schedule (Appendix-I). The information obtained in

the interview method is always firsthand or original in character, and more accurate. A delicate situation can usually be handled more effectively by a personal interview than by other survey techniques, (Gupta, 1972). The interview schedule was designed to findout the details of family background, socio economic level, educational status, occupation, income, health status, facilities available in the village and social participation of the people. A Pilot study was conducted with the prepared schedule and necessary modifications were done by the investigator. There were 86 families residing in this hamlet and all were included for the study. The data gathered are presented hereunder.

a. Family system:

Seventy eight percent of the families belonged to the nuclear type and the remaining (23 percent) were in the joint family system indicating the trend that the families were changing to the unitary type.

b. Caste and religion:

The inmates of the hamlets were all scheduled castes namely, Harijans. All the people in this village belonged to

Hindu Religion except two families. The members of these two families had converted their religion from Hindu to Christianity just two years before. The mothertongue was found to be kannadam for all.

c. Distribution of population in the village:

Table I presents the agewise distribution of the population.

TABLE I
AGEWISE DISTRIBUTION OF THE POPULATION

S.No.	Age-range in years	Male	Female	Total	Percentage
1.	0-5	32	44	76	15
2.	6-11	37	36	73	14
3.	12-30	103	100	203	41
4.	31-60	69	66	135	27
5.	Above 60	7	7	14	3
	Total	248	253	501	100

Youth constituted 41 per cent of the population. Sexwise 41.5 per cent of males and 40 per cent females were youth. The average size of the families worked out to be

six as against the national average of 5.2 in India. The male female ratio was found to be 49:51 as against the national average of 50:47 in India.

d. Educational status of the family members:

Table II gives the educational status of the family members.

TABLE II
EDUCATIONAL STATUS OF ADULTS

S.No.	Educational level	Number of members	Percentage
1.	Illiterate	352	90
2.	Primary level (1-5th Std)	30	8
3.	Secondary level (6-8th Std)	4	1
4.	Higher secondary level (9-11th Std)	4	1
5.	College level	1	Negligible

A majority (90 per cent) of the adult population in the selected area was illiterate, which, compared to the national average (71 percent according to 1971 census) is higher. This is rather alarming. Specially when there are a number of facilities such as free education, free hostels etc.

e. Dropouts from studies during the school going age:

Table III shows the details of drop-outs from the studies during the school going age.

TABLE III
DROP-OUTS FROM STUDIES

S.No.	Stage at which dropped out	Number of members		Total	PERCENTAGE
		Boys	Girls		
1.	Primary level (5-13 years)	26	4	30	79
2.	Secondary level (14-16 years)	6	2	8	21
	Total	32	6	38	100

It is rather disheartening to find that 79 percent of the dropouts did not even reach the secondary school level.

f. Causes for dropping out:

Table IV lists the reasons for dropping out.

TABLE IV
REASONS FOR DROPPING OUT FROM THE SCHOOL

S.No.	Reasons	Number stating	Percentage
1.	Lack of finance	21	38
2.	Lack of educational facilities	12	21
3.	Failure in the studies	10	17
4.	Strictness of the teacher	4	7
5.	Need for looking after the younger- sters	3	5
6.	Need for employment	2	4
7.	Lack of interest in studies	2	4
8.	Attaining maturity (girls)	2	4

Economic backwardness, lack of educational facilities and failure in the studies were the major causes for dropping out from the school.

g. Occupation of the families:

Ninety five percent men and Eighty seven percent women among the adults constituted the working force in Gandhinagar as against the national figures for working force i.e. fifty three percent males and twelve percent females according to 1971 census.

Fiftynine percent of the families were engaged as agricultural labours and the rest fortyone percent persued non agricultural jobs.

h. Income level of the families:

Table V presents the distribution of families according to their monthly income.

TABLE V
DISTRIBUTION OF FAMILIES ACCORDING TO MONTHLY INCOME

S.No.	Monthly income in Rupees	Number of families	Percentage
1.	Below 100	9	10
2.	101-200	42	50
3.	201-300	21	24
4.	301-400	6	7
5.	Above 400	8	9
Total		86	100

A majority (60 percent) of families had very low income below Rupees 200 per month. Only 8 per cent of the families were earning above Rs.400 per month.

i. Standard of living:

Ninety-one percent of the families owned houses and only nine percent occupied rented houses. A majority of the houses were having mud floors. The housing condition was fair.

There were not many material possessions such as furniture or utensils. Only 17 families possessed cycles and five had radios and only one family had a wall-clock.

Only 24 per cent of the families were having the habit of savings and the remaining 76 per cent of the families reported of having only debts. It was observed that the people of this village were obtaining loans at high rates of interest (say 6 per cent to 12 per cent) from money lenders.

Among 86 families only two were having cows in their homes 14 families goats and 42 families possessed small backyard poultry units.

j. Suggestions given for the upliftment of the village:

Table VI gives the suggestions given by the people for the improvement of their village.

TABLE VI
SUGGESTIONS FOR IMPROVING THE AREA

S.No.	Suggestions	Number stating	Percentage
1.	Water facility	45	52
2.	School for children	43	50
3.	Leveling the approach road	30	35
4.	Adult education	26	30
5.	Provision of electricity	17	19
6.	Ration shop	5	6

The above table reveals people's suggestions to improve their village.

2. Leadership pattern in the selected area:

Group Discussion and observation methods were adopted by the investigator in this study to assess the leadership pattern. Observation is one of the important modes of acquiring knowledge in social as well as in physical sciences. The investigator is primarily a discoverer and his main sources of information is his own experience derived from observation and experiments (Gopal, 1964) Observation is a systematic and

deliberate study through the eye of spontaneous occurrences at the time they occur. The purpose of observation is to perceive the nature and extent of significant interrelated elements, within complex social phenomena, culture patterns, or human conduct (Devadas, 1969).

Informal discussions with several members men and women, young and old helped the investigator to understand the leadership existing in this area.

The area had two 'groups'. Seventy one families belonged to one group while the remaining (only fifteen) families formed themselves into the 'opposition' group. Though there was disequilibrium with respect to numbers in the two groups, both the groups had 'powerful' leaders influencing to a very great extent the decisions taken by the community on common causes. It was really miserable to find this community considered to be downtrodden by caste, and neglected by the rest of the community, to have misgivings among themselves which were definite impediments to their progress. However it was interesting to note that there were family ties between the groups and the groups united on occasions such as marriage, christening the babies, deaths and related ceremonies.

Prior to the separation, the community had several achievements, to their credit. Getting house sites, collection of Rs.2000 as deposit for the sanction of housing loans, forming the approach road and naming the same after Dr.Ambedkar, naming their residing place as Gandhinagar, getting a public well with the motor-pumpsets were the noteworthy achievements, since Independence.

An attempt was made to trace the root causes for the split. The starting point for the quarrel was the misappropriation of funds collected as the 'welfare fund' by the treasurer of the association. The treasurer who had acquired the confidence of the group earlier causes the split and formed a group of his own (a small gang with his close associates). The coincidence of panchayat elections at this juncture added "fuel to the fire". The entire issue assumed political significance and each group canvassed for a candidate from their own side. The former treasurer's candidate lost the elections and the quarrel perpetuated.

A little later, when the political wave subsided, the two parties continued their quarrel in the name of religion. As a result the split part succeeded in building another

temple and started celebrating festivals on their own. Thus the petty conflicts became deep rooted in their day to day affairs.

The investigator met all the important people from both the sides individually through home visits and explained to them the need for uniting together to achieve common causes. Both the parties apparently agreed to shed their differences and take part in joint ventures. However, when the meetings to decide common programmes were called for, the split party did not send their representatives. Therefore the investigator decided to proceed with her plans since a large majority belonging to the other group pledged support and evinced great enthusiasm towards common programmes.

D. Planning the Programmes:

This phase included the following aspects:

1. Forming the welfare committee
- and 2. Chalking out the programmes.

1. Forming the welfare committee:

All efforts were taken to establish a welfare committee at Gandhinagar, which would serve as a springboard for planning

and co-ordinating the future activities. It was a fitting coincidence that the Canara Bank, Coimbatore agreed to take up Gandhinagar under their village adoption programme. The manager and the Agricultural Extension Officer of the bank were willing to help the people not only through their loans but also in bringing about overall improvement in the community. Therefore a welfare committee consisting of representatives from the village, the Agricultural Extension Officer of the bank and representatives of the college was first formed.

The committee met several times, discussed the various common problems, fixed priorities, assessed resources and suggested workable plans. The plans suggested were as enumerated below:

1. Raising the economic status of the community
2. Establishing a balwadi in the village
3. Initiating youth club
4. Organising mahalir manram
5. Improving the physical facilities of the area namely, water, approach road, getting house pattas and community centre.
6. Improving the health and nutritional status of the children.

As the welfare committee pledged its full support for implementing the plans proposed, the investigator proceeded

with preparing the plan of work and carrying out the same.

E. Carrying out the Programmes:

The various plans prepared were taken up for implementation.

1. Raising the economic status of the community:

Since 59 percent of the hamlet lived below the poverty line, this programme was given the first priority.

With the help of the Canara Bank, Coimbatore arrangements were made to issue socio economic loans to the most needy. The first set of loans for twenty two members were disbursed at a colourful function on 11.4.76 (Figure-1). The bank used its own discretion to select the loanees. The amount of loans ranged from Rs.1,500 to Rs.3,000. The loans were issued only to buy milch animals during the first time and another twenty three loans were sanctioned by the bank to buy the goats and cows.

The youth members in the locality evinced great interest and co-operation in preparing the list, contacting the bank officials, helping people in filling up the application forms, arranging $\%$ for the function and in assuring that the people utilised the loans appropriately.

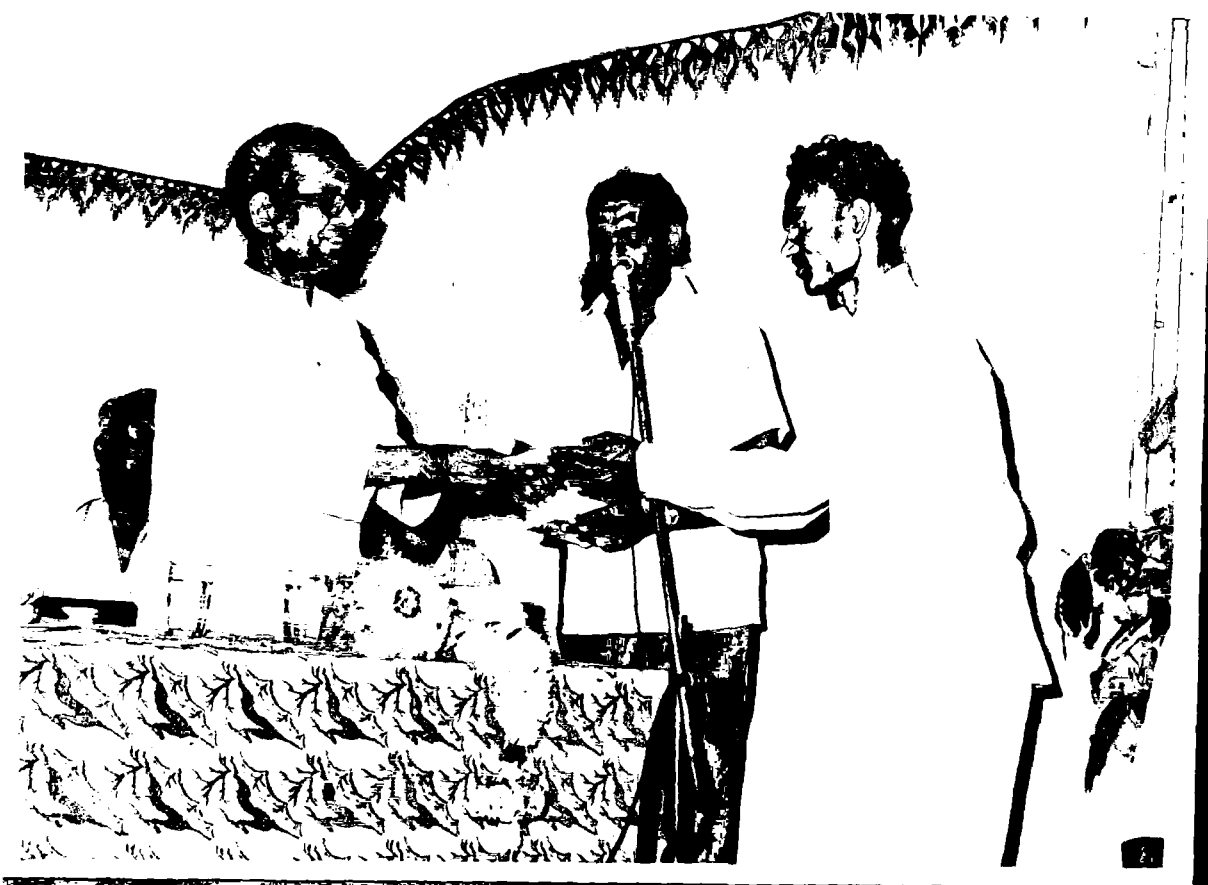


FIGURE - 1

BANK OFFICIAL DISTRIBUTING LOANS TO THE VILLAGERS

2. Establishing a balwadi in the village:

After getting the consent of the leaders and mothers, a balwadi was started. A local lady who had studied upto 10th standard come forward to take charge of the balwadi. She was given training for one month in one of the balwadies run by Sri Avinashilingam Home Science College, Coimbatore-11.

A thatched shed, was constructed with the contribution of the local people in cash, kind and action. The youth, specially helped in this endeavour. They had also raised some funds (Rs.400) towards the salary of the teacher. The balwadi had been functioning since 28.8.1976, with forty five children enrolled. Sri Avinashilingam Home Science College had been associating themselves with this balwadi taking it up as a research centre for their feeding trial with novel protein (leaf protein). The feeding of 'Laddus' served as a great attraction for the children to attend the balwadi regularly.

3. Organising and conducting the youth club:

With the interest evinced by the youth as well as the elders a youth club was initiated in the village. To begin with 23 members joined. The office bearers of the club

namely President, Secretary and Cashier were elected by the members. The group decided to collect a membership subscription of 50 paise per head per month. The following activities were undertaken.

a. Maintaining contact with the bank officials:

The youth club members not only enabled 23 inmates of the village get loans at the first instance, but also the leader undertook the responsibility of collecting the instalments of loans to be repaid by the members and remitting the same in the bank, every month. Furthermore, they had prepared a list of candidates requiring loans and forwarded the same to the bank, for considerations. Efforts taken to arrange for marketing the milk produced, to the Co-operative Milk Supply Union, Coimbatore bore fruits. Steps had also been taken to initiate a consumer co-operative society with the support of the agricultural Extension Officer, Canara Bank to fulfil the needs of the community.

b. Assisting in running the balwadi:

The youth effectively helped in raising funds for the balwadi, constructing the shed for the same and motivating

the parents to send their children to the balwadi. The other activities they got involved in were assisting in health check up of the children by a medical doctor, assisting the research workers in taking height and weight of the children and maintaining the cleanliness in and around the balwadi, National days such as Independence Day, Gandhi Jayanthi, Children's Day (Figure-2) and Republic Day were celebrated in the balwadi with the active support of the youth in the community.

c. Working for the physical facilities for the village:

The youth club was very alert to the physical needs of the community.

The club members levelled the main road in the village and got it ready to be used by the people without any difficulty (Figure-3). Tree planting was done on either side of the road and the youth club undertook the responsibility of maintaining the same (Figure-4). The vacant land, belonging to this hamlet was levelled and converted into a playground to be useful not only for children but also for the youth (Figure-5).



FIGURE - 2

CHILDRENS' DAY CELEBRATION AT GANDHINAGAR



FIGURE - 3

YOUTH CLUB MEMBERS ENGAGED IN LEVELLING THE ROAD



FIGURE - 4

TREE PLANTING BY THE YOUTH CLUB MEMBERS



FIGURE - 5

CHILDREN ENJOYING ON THE PLAYGROUND GOT READY BY THE YOUTH CLUB MEMBERS

The president and representatives of the youth club met the panchayat president, Block Development Officer and the Harijan Welfare Officer with memoranda for deepening the well. Their continuous reminders have now resulted in the sanctioning of another well for the community for which, work had already been completed. The Panchayat has also given consent to construct a pucca building for the balwadi, during the financial year 1977-78.

d. Organising recreational activities:

The panchayat radio set given to Gandhinagar was under repair for more than an year. The panchayat member from this area and the youth club members discussed about this and repaired the radio set by raising Rs.140 towards repair charges.

News papers were bought out of the subscriptions of the youth club. The educated members readout the news items for the others. In addition the youth club members helped in conducting coaching classes for the school going children.

Another noteworthy contribution of the youth club members was celebration of national days and festivals in the balwadi started. The All India Radio came forward to record a few programmes by children in connection with the Children's Day. The youth club members helped the investigator in selecting

the stories, songs and other programmes and in giving practice to the children in performing the items (Figure 6(a) and 6(b)) The programme received high applause from the public.

The youth club members wanted to specialize in folk arts. They engaged a teacher and learnt to sing and dance for more than fifteen folk songs within two months. The items were staged on 6.2.1977, when they celebrated the formal inauguration of the youth club and the Dr.Ambedkar Memorial Day (Figure-7).

The youth club members had planned to professionalize in this art and conduct performance even outside their village. They had also decided to keep a portion of their income from the performances for the youth club and for the balwadi. One such performance had already been conducted in a neighbouring village and the group earned Rs.50/- from this effort.

4. Organising the Mahalir manram:

In order to cater to the needs of the women, the investigator decided to organize a women's club (Mahalir manram). The women readily agreed and 45 joined the club. The Mahalir manram was registered under the auspices of the Bharathiya Gramen Mahila Sangh. The members and convenor decided to collect membership subscription of 50 paise per month per head.



FIGURE - 6(a)

CHILDREN TRAINED BY THE YOUTH CLUB MEMBERS PARTICIPATING IN THE ALL INDIA RADIO PROGRAMME



FIGURE - 6(b)

CHILDREN TRAINED BY THE YOUTH CLUB MEMBERS PARTICIPATING
IN THE ALL INDIA RADIO PROGRAMME



FIGURE - 7(a)

YOUTH CLUB MEMBERS PERFORMING FOLK DANCES



FIGURE - 7(b)

YOUTH CLUB MEMBERS PERFORMING FOLK DANCES

a. Nutrition education:

The average Indian diet is preponderant in cereals and lacking in other essential components such as fruits, vegetables, milk, meat eggs etc. essential for a nutritious diet. In this context, it is recognised that nutrition education is of considerable importance (Kymal and Natarajan 1972). Keeping this in view efforts were made in educating the home makers on nutritional aspects. An exhibition was arranged in the Balwadi to display the balanced diet for different age groups, and to explain the effects of deficient diets through posters and charts. The preparation of low cost weaning foods for infants namely 'Kulanthai Amuthu' and low cost nutritious recipes namely Ragi leaf Cake, Ragi Malt and Ragi Porridge were demonstrated and distributed to them for tasting. Demonstration method was chosen because it is effective at all stages and more so in the awareness stage. (Rangarao and Patel, 1966). Figure-8 illustrates Kulanthai Amuthu being distributed to the mothers for tasting. The children having signs of deficiencies in protein and calories were located and their mothers were motivated to prepare the same in their households.

A demonstration on the use of haybox was also conducted. A puppet show was arranged on the theme importance of vegetables and fruits. (Figure-9). The puppets can present ideas



FIGURE - 8

DEMONSTRATION AND DISTRIBUTION OF KULANTHAI AMUTHU
IN PROGRESS



FIGURE - 9

MAHALIR MANRAM MEMBERS ABSORBED IN A PUPPET SHOW.

ON NUTRITION

with extreme simplicity, without elaborate scenery or costume and yet efficiently (Kulanthivel, 1961). The home makers were taught the use of 'Janatha Refrigerator' for storing vegetables.

b. Health Education:

'Health is Wealth' A healthy and strong individual is an asset, not only to his family but also to society (Sundaravadivelu, 1970). Health education was given, by using flash cards, posters, filmshow and exhibition. An exhibition covers three stages of Extension Education, viz., arousing interest, creating desire to learn and providing a chance to take a decision (Leagons, 1961). Therefore a health exhibition was organised. The meance of Food Adulteration was explained with adulterated samples. With the help of the youth club members the investigator made arrangements to give physical exercise to the children regularly. With the participation of youth club members a cleanliness campaign was conducted to create a sense of cleanliness among the people (Figure-10). A campaign gives quick results at lower costs and builds up community confidence (Leagons, 1961).

c. Child care:

Group discussion was arranged with mothers to discuss the importance of raising nutritional and health status of



FIGURE - 10

CLEANLINESS CAMPAIGN BY THE
YOUTH CLUB MEMBERS

children. Raising the nutritional status is very important because 30 percent of the children of preschool age (about 24 million children) suffer from malnutrition, (Dhar, 1972). Preparation of low cost equipment was also demonstrated and classes were conducted on diseases affecting children, common behaviour problems among children and how to overcome the same.

d. Leisure time activities:

Leisure develops virtue. We can recognise the culture of a country from the use of leisure by its citizens. Creative leisure time activities bring results which cannot otherwise be obtained. They give opportunities for individual expansion and develop a critical mind, and also for providing concentration spontaneously. (Thiagarajan, K. 1976). By keeping the above views in mind the investigator motivated the mahalir manram members to undertake the activities such as raising the kitchen garden, forming the small poultry, wire bag making (Figure-11) and stitching simple garments for children. Seeds were supplied to the mahalir manram members to raise the kitchen gardens wherever the places are available.

However this activity had a limited scope due to water scarcity in the area. They were encouraged to start small poultry units in their homes to meet their own needs. Five



FIGURE - 11

MAHALIR MANRAM MEMBERS LEARNING
HANDICRAFTS

members started wire bag making and stitching simple garments for children.

The women occasionally engaged themselves in exhibiting their talents in folk dance also (Figure-12).

e. Promoting savings:

The importance of savings and the types available were explained to the mahalir manram members by using methods like lectures, charts and posters (Figure-13). Posters are quite powerful communicating devices. For awareness posters are considered extremely suitable (Hindlekar and Mohanty, 1970).

f. Initiating socio economic programme:

The state social welfare board was approached and applications were sent for getting loans to buy milch buffaloes for a group of five women, who were willing to join this scheme on group security basis.

g. Assisting in balwadi activities:

Sri Avinashilingam Home Science College, Coimbatore supplied a cereal pulse mixture fortified with leaf protein powder to be fed to the balwadi children. The mahalir manram members, helped in making the powder into a palatable 'Laddu' a sweet preparation in the form of balls.



FIGURE - 12

MAHALIR MANRAM MEMBERS PERFORMING
FOLK DANCE



FIGURE - 13

MAHALIR MANRAM MEMBERS ATTENDING A
CLASS ON SAVINGS

h. Participation in leadership training courses

One of the mahalir manram member, was selected to attend the Leadership Training course for women conducted by Sri Avinashilingam Home Science College for women, Coimbatore-11, under the auspices of the Bharathiya Gramsen Mahila Sangh from 28.3.77 to 17.4.77.

Table VII presents the plan of work followed for this project.

TABLE VII
PLAN OF WORK

S.No.	Purpose	Methods and aids used	Date
1.	Creating rapport	Home visit and Informal talk, Meeting leaders.	Months of March and April '76
2.	Setting up the welfare committee	- do -	
3.	Taking the detailed Baseline Survey	Interview schedule	1-5-76 to 7-5-76
4.	Contacting people to decide future activities	Group meeting	2.7.76
5.	Explaining the need for starting the new balwadi	General meeting with local leaders	9.7.76

contd..

S.No.	Purpose	Methods and aids used	Date
6.	Selecting the teacher and arranging training for the balwadi teacher.	Meeting	19.7.76
7.	Locating Children who are having deficiency diseases.	Home visit informal talk	21.7.76
8.	Demonstration of weaning food	Demonstration and individual contact	22.7.76
9.	Clinical Examination by a doctor.	Group	24.7.76 25.7.76
10.	Deciding on the place for Balwadi.	Group meeting	9.8.76
11.	Gathering youth(boys) to organise Youth club.	Home visit	13.8.76
12.	Selecting representatives for youth club.	Group meeting	15.8.76
13.	Discussing about fund raising for Balwadi.	General meeting	16.8.76
14.	Assessing the leadership potentialities of the Youth Club members.	(Interview schedule) checklist.	20.8.76
15.	Mobilising the youth club members to involve themselves in the balwadi shed construction.	Home visit and meeting leader	23.8.76
16.	Deciding the date of Commencement of the balwadi.	Group discussion	25.8.76
17.	Inauguration of the Balwadi and celebration of Vinayaka Chaturthi.	Meeting	28.8.76
18.	Motivating women to start a mahalir manram.	Home visit	30.8.76

contd..

S.No.	Purpose	Methods and aids used	Date
19.	Arranging to give Leaf Protein Laddus to Balwadi Children Nutrition education.	Individual contact Group discussion	6.9.76
20.	Talking with mahalir manram members to get the help to prepare Leaf Protein Laddus.	Group discussion	8.9.76
21.	Contacting bank officials to help the people to get loans to buy milch animals (Cows).	Individual contact	10.9.76
22.	Selecting representatives for mahalir manram and deciding the future activities.	Group meeting	14.9.76
23.	Assigning the duties to the Youth Club members.	Group discussion	17.9.76
24.	Demonstrating the preparation of Ragimalt and Ragi Porridge for mahalir manram members.	Demonstration and discussion.	20.9.76
25.	Conducting Saraswathi Pooja and distributing sweets to Children	Story telling with pictures.	1.10.76
26.	Celebrating Gandhi Jayanthi Discussion about fund raising for the balwadi.	Lecture, group meeting	2.10.76
27.	Demonstrating the preparation of Low Cost play equipments to home makers.	Lecture and demonstration.	11.10.76
28.	Supply of seeds to mahalir manram members.	Home visit	25.10.76
29.	Discussing with youth(boys, girls) balwadi children and mahalir manram, members to give cultural programme for Children's Day, Celebration and for a radio programme	Group discussion Home visits	1.11.76 and 5.11.76

contd..

S.No.	Purpose	Method and aids used	Date
30.	Giving practice for the radio programme.	Group	6.11.76 7.11.76 8.11.76 12.11.76
31.	Recording the cultural programmes by the All India Radio Officials.	Recording	13.11.76
32.	Celebration of Children's day and Making people to listen to radio to hear their programmes on the same day.	Meeting and listening to radio.	14.11.76
33.	Levelling the playground	Group work	15.11.76
34.	Raising bund around the Balwadi by youth club members.	Group work	19.11.76
35.	Educating the homemakers on child care.	Lecture	22.11.76
36.	Raising a garden by using youth club members.	Group work	13.12.76
37.	Taking decision on levelling road and deepening well, and also repairing the radio.	Group discussion	17.12.76
38.	Levelling the road by youth club members.	Group work	26.12.76
39.	Tree planting campaign.	Group work	27.12.76 29.12.76
40.	Educating the mahalir manram members on suitable cooking methods.	Lecture cum discussion	3.1.77

contd..

S.No.	Purpose	Method and aids used	Date
41.	Conducting (Starting) Coaching classes for the youngsters and the youngsters and arranging to give physical exercise.	Teaching demonstration, informal folk, group method.	10.1.77
42.	Vaccination and clinical examination by a doctor.	-	19.1.77
43.	Contacting officials and village people to decide about the Sarvodaya Day Celebration.	Individual Contact. Group discussion.	29.1.77
44.	Celebrating Sarvodaya Day.	Meeting, Prayer	30.1.77
45.	Preparation of Ragi loaf cake for the mahalir manram members.	Demonstration	4.2.77
46.	Conducting health campaign.	Campaign	5.2.77
47.	Celebrating Dr. Ambedkar Day, staging folk dances by the youth club members.	Meeting	6.2.77
48.	Educating the mahalir manram members on Nutrition and Health aspects and also on savings and family planning.	Exhibition Lecture Puppet show.	11.2.77
49.	Educating the mahalir manram members about stitching children's garment, using Janatha Refrigerator and Hay box.	Demonstration Lecture.	14.2.77
50.	Teaching crafts for mahalir manram members.	Group	21.2.77
51.	Showing the functioning of the Cow dung gas plant to motivate them to start the same in their village.	Demonstration	25.2.77
52.	Taking decision on field trip to see Gobar gas plant construction.	Group discussion	28.2.77

contd..

S.No.	Purpose	Method and aids used	Date
53.	Arranging to meet the panchayat officials to discuss about the deepening the well.	Group discussion	3.2.77
54.	Involving the youth club members in bringing machineries for deepening the well.	Group work	27.2.77
55.	Meeting the mahalir manram members in order to select a member to attend the Leadership Training Course.	Group discussion	12.3.77
56.	Putting up film show on Health, Nutrition, savings and subsidiary occupations.	Mass contact	20.3.77
57.	Evaluation	Individual contact	21.3.77 to 23.3.77

E. Evaluating the Programmes:

Evaluation is the basis for judging the achievements effected by education as suggested by Gardon and Serinshaw (1972).

The programme of development of leadership among the sample selected was evaluated in terms of (1) impact of the youth club organised (2) contribution of the mahalir manram started.

1. Impact of the youth club:

The impact of the youth club was assessed on the following lines:

- a. Leadership traits developed in members as assessed by the investigator.
- b. Self evaluation by the members.
- and c. Opinions of the youth club members on the programmes organised.

a. Leadership traits developed in members as assessed by the investigator:

Evaluation must be a built in process. Therefore the investigator continuously assessed the members of the youth club after every experience provided, for fostering leadership qualities in them. The individual members were assessed for the development of leadership traits using a score card prepared (Appendix II).

b. Self Evaluation by the members:

A Checklist (Appendix - III) was prepared and administered to the members as a means of introspection both in the beginning of the study and at the completion, to help them to realize the impact of their participation in the various leadership development activities. The differences in the

number positive responses in the beginning and at the end of the project period were taken as indications of the development of leadership qualities as realised by the members themselves.

c. Opinions of the youth club members on the programmes organised:

At the conclusion of the project period, an interview schedule (Appendix-IV) was administered to all the youth members to elicit their opinions on the various programmes organised, to probe into their minds with regard to future plans.

2. Contributions of the mahalir manram started:

The opinions of selected 25 members of the mahalir manram were recorded using an interview schedule given in Appendix V.

IV RESULTS AND DISCUSSION

The findings of this investigation are discussed on the following lines:

- A. Impact of the Youth Club Organised
- and B. Contribution of the Mahalir Manram Started

A. Impact of the Youth Club Organised:

The outcomes of the Youth Club initiated are discussed under the following headings:

1. Background information about the youth club members.
2. Leadership traits developed in the members as assessed by the investigator
3. Leadership traits developed in the members as experienced by the youth club members
4. Correlation between the assessment of the development of leadership by the investigator and by the youth club members themselves
5. Factors associated with the development of leadership in youth
- and 6. Opinions of the youth club members on the programmes organised.

1. Background information about the youth club members:

There were 23 members in the Youth Club. Table VIII gives the background information about the youth club members.

TABLE VIII

BACKGROUND INFORMATION ABOUT THE YOUTH CLUB MEMBERS

S.No.	Particulars	Percentage of members
1. <u>Age in years</u>		
a.	16-20	52
b.	21-30	31
c.	31-40	17
2. <u>Educational level</u>		
a.	Illiterate	39
b.	1-5th Standard	21
c.	6-8th Standard	18
d.	9-11th Standard	18
e.	PreUniversity	4
3. <u>Occupation</u>		
a.	Agricultural labourers	55
b.	Others	45

contd..

S.No.	Particulars	Percentage of members
4.	<u>Monthly income in Rupees</u>	
	a. Below 200	50
	b. 201-300	36
	c. 301-400	14
5.	<u>Marital status</u>	
	a. Married	48
	b. Single	52
6.	<u>Social participation</u>	
	a. Involvement in community activities	43
	b. Never participated in community service	57

A large majority were young, between 16-20 years. Illiteracy prevailed even among these youth. More than 80 percent were agricultural labourers with an income below Rs.200 per month. Forty eight percent were married reflecting the fact that in their caste even boys get married at an early age.

Forty three percent members had involved themselves in some sort of developmental activities, even prior to

the starting of the youth club, while 57 percent were quite unfamiliar with community service.

2. Leadership traits developed in the members as assessed by the investigator:

Appendix VI presents the total scores given by the investigator for the youth club members for their participation in the various experiences provided, assessed using the score card given in Appendix II.

Table IX gives the mean percentage scores of the youth club members for leadership.

TABLE IX
MEAN PERCENTAGE SCORES OBTAINED BY THE YOUTH CLUB MEMBERS FOR LEADERSHIP QUALITIES

S.No.	Mean percentage scores for leadership-range	Number of members	Percentage
1	41-50	7	30
2	51-60	2	9
3	61-70	8	35
4	71-80	4	17
5	81-90	2	9

Sixty one percentage members obtained mean scores from 61 to 80 percent, pointing out the inclination of the youth club members for developing their leadership potentials.

3. Leadership traits developed in the members as experienced by the youth club members:

Appendix VII gives the number of positive responses given by the youth club members to the check list (Appendix III) both in the beginning and at the completion of the study. Table X gives the summary of Appendix VII.

TABLE X

PERCENTAGE OF POSITIVE RESPONSES GIVEN FOR LEADERSHIP CHECKLIST BY THE YOUTH CLUB MEMBERS

S.No.	Percentage of positive responses	Percentage of members stating	
		Before start- ing youth club	After the youth club was started
1	Upto 20	35	-
2	21-40	18	17
3	41-60	13	22
4	61-80	21	18
5	81-100	13	43

The fact that a greater proportion of the youth club members shifted from a lower to a higher category with regard to leadership responses revealed the confidence developed in the youth club members to take up leadership roles, as a result of their exposure to several developmental programmes.

4. Correlation between the assessment of the development of leadership by the investigator and by the youth club members themselves:

An attempt was made to find out the correlation between the assessment of the investigator and that of the participants themselves, by comparing the leadership scores.

Differences in the leadership development were expressed through ranks. In computing the correlation between two sets of ranks, the rank correlation technique for finding out the co-efficient of correlation (ρ) was used as the number of sample was small (Garret and Wood Worth, 1960). A Coefficient of correlation falling between .00 and 1.00 always implies some degree of positive association, the degree of correspondence depending upon the size of the co-efficient; so also, negative correlation when the ρ is between .00 and -1.00. A high degree of one trait may be associated with the low degree of another. Here in this case coefficient of correlation was

calculated giving ranks to the investigators assessment and also to the participants' assessment and the formula given below was used.

$$\text{Coefficient of correlation } (p) = \frac{6\sum D^2}{N(N^2-1)} \quad \text{where,}$$

p is coefficient of correlation from rank differences
 $\sum D^2$ is Sum of the squares of differences in rank
 and N is number of pairs.

Appendix VIII gives the details of calculations.

As the value of coefficient of correlation is a positive correlation indicating that large amounts of one variable tend to accompany large amounts of the other. That is the assessment of the investigator as well as the self assessment by the participants in the youth ten club tend to agree with each other.

5. Factors associated with the development of leadership in the youth club members:

An analysis of the mean percentage scores obtained by the youth club members for leadership was made to find out the relationship of selected factors with these scores.

Table XI gives the age versus the mean percentage scores obtained by the youth club members for leadership.

TABLE XI

AGE VERSUS LEADERSHIP DEVELOPMENT

S.No.	Age range in years	Number of members	Mean percentage scores for leadership
1	16-20	12	58
2	21-30	7	61
3	31-40	4	74

As the age increases, the mean of the percentage scores of the youth club members also is found to increase. This may probably indicate the level of maturity attained by the members, with age, making way for greater participation in the club programmes.

Table XII and XIII present the educational attainment of the youth club members and their mean percentage scores for leadership.

TABLE XII

LITERACY VERSUS LEADERSHIP DEVELOPMENT

S.No.	Literacy level	Number of members	Mean percentage scores
1	Illiterate	9	57
2	Literate	14	65

The fact, literacy is a prerequisite for development of leadership qualities is proved by a higher mean percentage score of the literates when compared to that of illiterates.

Table XIII points out the level of education versus leadership development.

TABLE XIII

LEVEL OF EDUCATION VERSUS LEADERSHIP DEVELOPMENT

S.No.	Educational level	Number of members	Mean percentage scores
1	1-5th Standard	5	61
2	6-8th Standard	4	62
3	9-11th Standard	5	76

It is obvious that if leadership in the rural area needs to be developed, education of the masses is an indispensable factor.

Table XIV shows the mean percentage scores for leadership as against the main occupation of the youth club members.

TABLE XIV
OCCUPATION VERSUS LEADERSHIP DEVELOPMENT

S.No.	Occupation	Number of members*	Mean percentage scores
1	Agricultural coolies	12	56
2	Others	10	65

* One member was studying; therefore the total workout to be only 22.

It is evident that occupation exerts a positive influence on leadership development as revealed by the increased mean percentage scores of the members engaged in other jobs, when compared to those of agricultural labourers.

Table XV gives the income level versus and mean percentage scores of the youth club members.

TABLE XV
INCOME VERSUS LEADERSHIP DEVELOPMENT

S.No.	Monthly income range (in Rs)	Number of members*	Mean percentage scores
1.	Below 200	11	61
2	201 and above	11	70

* The total is 22 since one member was studying.

When people are free from financial worries, they show greater interest in other activities as is pointed out by a greater mean percentage scores obtained by the members in the higher income brackets.

Table XVI gives the mean percentage scores of the youth club members who had earlier association with welfare activities compared with that of those who were new to such experience.

TABLE XVI

EARLIER ASSOCIATION WITH WELFARE ACTIVITIES VERSUS LEADERSHIP DEVELOPMENT

S.No.	Category	Number of members	Mean percentage scores
1	Members with involvement in community activities in the past.	10	69
2	Members without involvement in community activities in the past.	13	56

There is marked difference in the mean percentage scores of the members with previous experience in community activities and those who were new entrants in the field of community service.

Figure 14 explains the association of various factors with leadership development.

6. Opinions of the youth club members on the programmes organised:

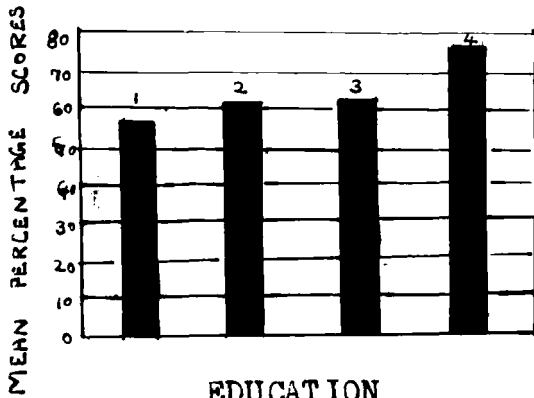
This aspect deals with the following:

- a. Interest of the members in the club activities
- and b. Suggestions for future as given by the club members.

a. Interest of the members in the club activities:

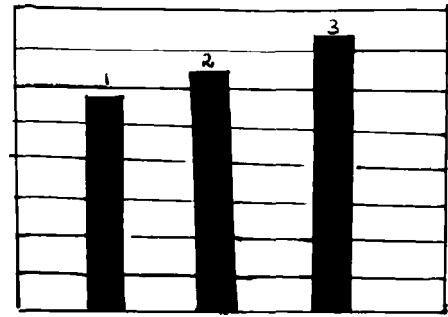
Of the 23 members 20 (89 percent) expressed that they were satisfied thoroughly with the youth club activities conducted.

Table XVII shows the interest of the youth club members in different club activities.



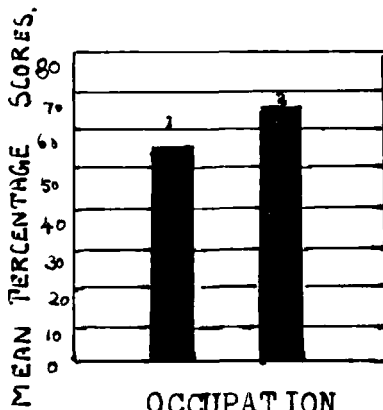
EDUCATION
Vs.
LEADERSHIP DEVELOPMENT

1. Illiterate
2. 1-5th Standard
3. 6-8th Standard
4. 9-11th Standard



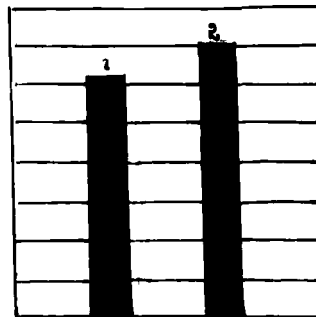
AGE
Vs.
LEADERSHIP DEVELOPMENT

1. 16-20 years
2. 21-30 years
3. 31-40 years



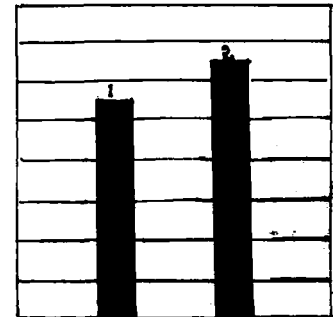
OCCUPATION
Vs.
LEADERSHIP DEVELOPMENT

1. Agricultural coolies.
2. Others.



INCOME
Vs.
LEADERSHIP DEVELOPMENT

1. Below Rs.200/p.m.
2. Rs.201 and above.



EXPERIENCE
Vs.
LEADERSHIP DEVELOPMENT.

1. Members without experience.
2. Members with experience.

SCALE

1 CM = 20 Percent

FIGURE - 14

ASSOCIATION OF VARIOUS FACTORS WITH LEADERSHIP DEVELOPMENT

TABLE XVII
YOUTH CLUB MEMBERS' INTEREST IN VARIOUS ACTIVITIES

S.No.	Activities	Number of members stating	Percentage
1	Levelling the road	23	100
2	Learning folk art	22	96
3	Listening to radio	20	87
4	Cleanliness campaign	16	80
5	Helping in balwadi activities	12	52

It is interesting to note that the common as well as personal activities provided by the club were liked by the members.

Twenty two out of twenty three club members stated that they would continue their membership in the youth club. The one member giving negative reply expressed his difficulty in continuing his membership since he would be shifting his residence away from this village itself.

Fourteen members assured that they would take steps to strengthen the club through increased membership.

b. Suggestions for future as given by the club members:

Table XVIII gives the activities proposed by the youth club members in the future.

TABLE XVIII
ACTIVITIES SUGGESTED FOR FUTURE

S.No.	Activities	Number of members stating	Percentage
1	Strengthening the youth club	19	83
2	Promoting functional literacy classes	18	78
3	Repairing the approach road to the village	17	74
4	Raising fund for youth club through performing the folk arts learnt, in various places	15	65
5	Celebrating local festivals	13	57
6	Opening a library	11	48
7	Arranging for water facilities	9	39
8	Raising fund for balwadi	7	30

The suggestions were constructive and point out the creative thinking of the youth club members and their dedication to serve the community.

b. Contribution of the mahalir manram started:

Interview with the randomly selected twenty five
mahalir manram ^{members} revealed the following:

1. All the members of the mahalir manram showed interest in continuing their membership in the mahalir manram in future also.
2. The mahalir manram members showed specific preference for the activities conducted for them (Table XIX)

TABLE XIX

PROGRAMMES INTERESTING TO THE MEMBERS

S.No.	Programmes	Number of members stating	Percentage
1	Learning handicrafts	22	88
2	Stitching simple garments	22	88
3	Learning to prepare low cost weaning food	20	80
4	Raising kitchen garden	17	68
5	Demonstration of hay box	16	64
6	Learning how to use Janatha refrigerator	15	60
7	Helping in preparation and distribution of leaf protein laddus to halwadi children	15	60

Attending the mahalir manram was totally a novel experience for the women of Gandhinagar. Therefore, they evinced deep interest in almost all the activities conducted.

3. Table XX indicates the suggestions for future as given by the mahalir manram members.

TABLE XX

SUGGESTIONS FOR FUTURE AS GIVEN BY THE MEMBERS

S.No.	Suggestions	Number of members	Percentage
1	Teaching Handicrafts to enable them to sell the produce	21	84
2	Raising fund for the manram	20	80
3	Strengthening the membership of the mahalir manram	18	73
4	Learning tailoring	15	60

The suggestions reflected the positive thinking of the members of the mahalir manram of Gandhinagar and revealed their immense interest to continue the activities with greater vigour.

V SUMMARY AND CONCLUSION

An attempt was made to foster leadership qualities among Harijans, considering the fact that they were backward and neglected. The welfare committee, the youth club (for boys) and the mahalir manram (for women) served as the agencies to provide opportunities for the men and women to develop their latent talents and leadership potentialities. The investigation had the following outcomes:

A. Material outcomes:

1. Contacts with Bank officials resulted in 23 families obtaining milch cattle loans.
2. A balwadi was organised with local initiative and help in cash, kind and labour.
3. The approach road was levelled and trees planted either side of the road. The playground was got ready.
4. Sanction for an additional well was obtained and the water scarcity in the area was considerably reduced.
5. The radio set was repaired and a reading room was opened.

B. Qualitative outcomes:

1. The members of the youth club took up great responsibilities not only in raising the economic status of the community but also in collecting funds for welfare activities such as balwadi, repair of the radio sets and library. They pledged to maintain the cleanliness of the area and organised all national days and festivals. The skills developed in folk arts not only engaged them creatively during their leisure hours but also served as a means to raise funds for the youth club.
2. The youth improved in their leadership qualities as revealed by the evaluation of the investigator and confirmed by the self evaluation by the members of the youth club themselves.
3. The mahalir manram enabled the women to shed their shyness and come out of shells and participate in group activities. A high level of interaction could be maintained between the balwadi and the mahalir manram, the members of the latter assisting in the feeding programme.

4. Women gained knowledge on nutrition, child care, health and hygiene due to the education programmes organized.
5. A representative from the mahalir manram participated in the leadership training programme organised by Sri Avinashilingam Home Science College for Women, Coimbatore-11 under the auspices of the Bharathiya Grameen Mahila Sangh.
6. Five women as a group had sent their application to the State Social Welfare Board for cattle loan. The registration of the womens' club under the National Organisation namely the Bharathiya Grameen Mahila Sangh, enabled this tiny hamlet to be included in the All India Map.

Thus the efforts of the investigator had given life and momentum for constructive activities and facilitated the emergence of leadership. However, it is to be pointed out that the investigator could not fully succeed in uniting the two groups together. More efforts need to be directed in this direction in future since it takes time to bring about transformation in the minds of the tradition bound, faction ridden rural people.

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APPENDICES

B. Income Management:

1. Are you having the habit of saving?

Yes No

If Yes in which method are you saving?

2. Loans and debts.

Amount	Type	Reasons for loans	Rate of interest
--------	------	-------------------	------------------

C. Material Possessions:

S.No.	Possession	Yes	No
1	Radio		
2	Wall clock		
3	Fan		
4	Sewing machine		
5	Cycle		
6	Bullock carts		

b. -----

S.No.	Cattle wealth and poultry	Yes	No
1	Cows		
2	Poultry		
3	Goats		
4	Buffalo		

D. Education:

Dropout from the studies

S.No.	Age while stopping the studies	Class studied	Reasons for stopping the study

E. Nutritional status:**a. Methods of cooking.**

S.No.	Methods	Yes	No
a	Cutting the vegetables into small pieces.		
b	Washing the vegetables after cutting.		
c.	Cooking with excess water.		
d	Using the strained water for other preparations.		
e	Straining away the Kanji.		

b. Food preservation:

S.No.	Methods	Foods	Duration

F. Housing:**Type of house:**

1. Whether owned or rented?

2. Whole house or portion?

3. Roofing of the house.

(i) Thatched Yes No (ii) Tiled Yes No (iii) Concrete Yes No 4. **Flooring:**a. Cement Yes No b. Mud Yes No

c. Other materials.

5. **Hygiene:** (Observation)

a. Is the house kept clean?

Inside Yes No Outside Yes No

b. Do the Family members observe personal Hygiene?

(i) Brushing teeth daily Yes No (ii) Taking bath Yes No (iii) Combing the hair Yes No (iv) Changing the dress Yes No

G. Facilities available:

S.No.	Facilities	Yes	No
1	Adequate water		
2	School		
3	Medical facility		
4	Village Panchayat		
5	Co-operatives		
6	Mahalir manram		
7	Youth club		

H. Social Participation:

S.No.	Organisations	Yes	No
1	Co-operative		
2	Panchayat		
3	Youth club		
4	Mahalir manram		
5	Radio forum		
6	Any other		

I. What are your suggestions to improve the village?

APPENDIX II

SCORECARD USED BY THE INVESTIGATOR FOR EVALUATING THE YOUTH CLUB MEMBERS

Serial number of members	Criteria	Maximum Score	Scores for the various experi- ences					
			1	2	3	4	5	6..
1	Being active	5						
2	Sociability	5						
3	Organising ability	5						
4	Initiative	5						
5	Ability to express	5						
6	Sympathy	5						
7	Problem solving ability	5						
8	Selflessness	5						
9	Faith in others	5						
10	Intelligence	5						
11	Obedience	5						
12	Honesty	5						
13	Skill at work	5						
14	Ability to guide	5						
15	Pleasing nature	5						
16	Broad mindedness	5						
17	Consideration towards others	5						
18	Co-operation	5						

contd..

Serial number of members	Criteria	Maximum Score	Scores for the various experi- ences					
			1	2	3	4	5	6 ...
19	Self-confidence	5						
20	Enthusiasm	5						
21	Friendliness	5						
22	Faith	5						
23	Hospitality	5						
24	Service mindedness	5						
25	Patience	5						
26	Willingness to listen to others	5						
27	Punctuality	5						
28	Willingness to participate	5						
29	Originality	5						
30	Inclination for community service	5						

Total		150						

APPENDIX III

CHECKLIST TO ASSESS THE LEADERSHIP QUALITIES IN THE YOUTH CLUB MEMBERS

	Yes	No
1. Are you able to express your ideas to others?	<input type="checkbox"/>	<input type="checkbox"/>
2. Would you like to establish contact with local leaders?	<input type="checkbox"/>	<input type="checkbox"/>
3. Do you know the heads of the group you are?	<input type="checkbox"/>	<input type="checkbox"/>
4. Are you punctual in your habits?	<input type="checkbox"/> &	<input type="checkbox"/> &
5. Do you abide by the rules and regulations put forth by the group?	<input type="checkbox"/>	<input type="checkbox"/>
6. Are you willing to work with others?	<input type="checkbox"/>	<input type="checkbox"/>
7. Do you like all the people in the village?	<input type="checkbox"/>	<input type="checkbox"/>
8. Are you ready to help the people?	<input type="checkbox"/>	<input type="checkbox"/>
9. Are you ready to participate in group activities?	<input type="checkbox"/>	<input type="checkbox"/>
10. Would you preplan any activity?	<input type="checkbox"/>	<input type="checkbox"/>
11. Would you value the suggestions of others?	<input type="checkbox"/>	<input type="checkbox"/>
12. Are you prepared to emulate good example from others?	<input type="checkbox"/>	<input type="checkbox"/>
13. Are you able to manage within the limited resources?	<input type="checkbox"/>	<input type="checkbox"/>

- | | Yes | No |
|---|--------------------------|--------------------------|
| 14. Would you like to make friends? | <input type="checkbox"/> | <input type="checkbox"/> |
| 15. Would you like to set a good example to others? | <input type="checkbox"/> | <input type="checkbox"/> |
| 16. Are you confident in doing any task? | <input type="checkbox"/> | <input type="checkbox"/> |
| 17. Do you consider others' work as your own? | <input type="checkbox"/> | <input type="checkbox"/> |
| 18. Would you be steadfast till the completion of an activity? | <input type="checkbox"/> | <input type="checkbox"/> |
| 19. Are you able to delegate responsibilities to others? | <input type="checkbox"/> | <input type="checkbox"/> |
| 20. Would you like to share the problems of others? | <input type="checkbox"/> | <input type="checkbox"/> |
| 21. Are you able to adjust to different situations? | <input type="checkbox"/> | <input type="checkbox"/> |
| 22. Are you interested to find out the problems of the people? | <input type="checkbox"/> | <input type="checkbox"/> |
| 23. Do you have the ability to motivate people to work? | <input type="checkbox"/> | <input type="checkbox"/> |
| 24. Would you value the customs of the society? | <input type="checkbox"/> | <input type="checkbox"/> |
| 25. Are you prepared to accept the shortcomings in any activity and rectify the errors? | <input type="checkbox"/> | <input type="checkbox"/> |

- | | Yes | No |
|---|--------------------------|--------------------------|
| 26. Would you like to seek the help of others in doing a task? | <input type="checkbox"/> | <input type="checkbox"/> |
| 27. Do you have the ability to address a public meeting? | <input type="checkbox"/> | <input type="checkbox"/> |
| 28. Are you willing to become a leader? | <input type="checkbox"/> | <input type="checkbox"/> |
| 29. Are you willing to take up responsibility for a common cause? | <input type="checkbox"/> | <input type="checkbox"/> |
| 30. Would you be able to gather people for a public function? | <input type="checkbox"/> | <input type="checkbox"/> |
| 31. Are you willing to spare time for others? | <input type="checkbox"/> | <input type="checkbox"/> |
| 32. Do you like to adopt modern scientific methods in doing work? | <input type="checkbox"/> | <input type="checkbox"/> |
| 33. Are you prepared to discuss with others open heartedly? | <input type="checkbox"/> | <input type="checkbox"/> |
| 34. Do other people show interest towards you? | <input type="checkbox"/> | <input type="checkbox"/> |
| 35. Would you like to take part in local festivals? | <input type="checkbox"/> | <input type="checkbox"/> |

APPENDIX IV

INTERVIEW SCHEDULE TO ELICIT OPINIONS OF MEMBERS, ABOUT THEIR
YOUTH CLUBName of the Member:

1. What are the activities of the youth club you had participated in?
2. What are the activities which you liked most? give reasons?
3. Are you satisfied with the youth club activities?
Yes No Reasons
4. Are you having interest in continuing as a member of youth club?
5. What are your suggestions for strengthening the youth club?
6. Will you take initiative to make others join in the youth club?

APPENDIX V

INTERVIEW SCHEDULE ADMINISTERED TO MAHALIR MANRAM MEMBERS TO ELICIT INFORMATION REGARDING THEIR MANRAM ACTIVITIES

1. Name of the interviewees:

2. Are you satisfied with the mahalir manram activities conducted?

Yes No

If 'yes' mention the activities you were benefitted from

S.No.	Activities	Whether beneficial or not
1	Preparing and distributing Leaf-Protein Laddus to children.	
2	Learning how to use Hay box.	
3	Learning how to use Janatha Refrigerator.	
4	Raising kitchen garden.	
5.	Poultry farming.	
6	Learning to prepare low cost weaning foods.	
7	Stitching simple garments.	
8	Learning Handicrafts.	

3. State activities or programmes liked by you most?
4. What activities do you propose for your mahalir manram for future?
5. Would you like to continue your membership in the subsequent year?

Yes No Reasons.

APPENDIX VI

SCORES GIVEN BY THE INVESTIGATOR FOR THE YOUTH CLUB MEMBERS

Serial Number of members.	Total scores obtained by the members (out of 150)	Percentage scores
1	123	82
2	134	89
3	114	76
4	91	61
5	86	57
6	92	61
7	101	67
8	72	48
9	70	47
10	69	46
11	71	47
12	70	47
13	109	73
14	86	57
15	93	62
16	105	70
17	93	62
18	68	45

contd..

Serial number of members	Total scores obtained by the members (out of 150)	Percentage scores
19	71	47
20	112	75
21	92	61
22	107	74
23	105	70

APPENDIX VII

POSITIVE RESPONSES TO THE LEADERSHIP CHECKLIST

Serial number of mem- bers	Positive Responses			
	Number	Before the project Percentage	After the project Number	Percentage
1	32	91	35	100
2	34	97	35	100
3	29	83	34	97
4	16	46	30	86
5	6	17	20	57
6	17	49	30	86
7	14	40	27	77
8	3	9	15	43
9	3	9	20	57
10	3	9	13	37
11	4	11	12	34
12	4	11	15	43
13	25	71	33	94
14	9	26	25	71
15	10	29	21	60
16	27	77	34	97
17	14	40	33	94
18	2	6	13	37

contd..

Serial Number of members.	Positive responses			
	Before the project Number	After the project Percentage	Before the project Percentage	After the project Number
19	5	14	14	40
20	25	71	32	91
21	15	43	22	63
22	26	74	32	91
23	27	77	33	94

APPENDIX VIII

RANK CORRELATION TEST FOR FINDING OUT THE CO-EFFICIENT OF
CORRELATION

Serial number of members	Mean of the percen- tage scores given by investigator	Rank	Scores by the par- ticipan- ts*	Rank	D	D ²
1	82	2.0	100	1.5	+0.4	0.25
2	89	1.0	100	1.5	-1.5	0.25
3	76	3.0	97	3.5	-0.5	0.25
4	61	13.0	86	9.5	+3.5	12.25
5	57	15.5	57	16.5	-1.0	1.00
6	61	13.0	86	9.5	+3.5	12.25
7	67	9.0	77	11.5	-2.5	6.25
8	48	17.0	43	18.5	-1.5	2.25
9	47	19.5	57	16.5	+3	9.00
10	46	22.0	37	21.5	+0.5	0.25
11	47	19.5	34	23.0	-3.5	12.25
12	47	19.5	43	18.5	+1.0	1.00
13	73	6.0	94	5.5	+0.5	0.25
14	57	15.5	71	13.0	+2.5	6.25
15	62	10.5	60	15.0	-4.5	20.25
16	70	7.5	97	3.5	+4.0	16.00
17	62	10.5	94	12.0	-1.5	2.25
18	45	23.0	37	21.5	+1.5	2.25

contd..

Serial number of members	Mean of the percentage scores given by investigator	Rank	Scores by the participants*	Rank	D	$\frac{2}{D}$
19.	47	19.5	40	20.0	-0.5	0.25
20.	75	4.0	91	7.5	-3.5	12.25
21.	61	13.5	63	14.0	-0.5	0.25
22.	74	5.0	91	7.5	-2.5	6.25
23.	70	7.5	94	5.5	+2.0	4.00

* The percentage of positive responses to the checklist at the completion of the study was taken as the score.

$$\begin{aligned}
 P &= 1 - \frac{6 \sum D^2}{N(N-1)} \\
 &= 1 - \frac{6 \times 131.50}{23 \times (23 - 1)} \\
 &= 1 - \frac{6 \times 131.5}{23 \times 22} = 0.9353
 \end{aligned}$$