Mainstreaming Youth in Local Governance

A study of Utton Village, Taoru, Mewat District Haryana

For
Rajiv Gandhi National Institute of Youth Development (RGNIYD), Sriperumbudur

IRRAD®
INSTITUTE OF RURAL RESEARCH AND DEVELOPMENT
(An initiative of S M Sehgal Foundation)
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EXECUTIVE SUMMARY

Panchayati Raj provides enormous possibilities of making local governance need-based, accountable and transparent. However these local institutions can flourish further with the participation of youth bringing fresh perspectives and ideas, strengths and energy, insights and creativity and optimism with a renewed vision, honesty and integrity.

This study is part of the larger initiative carried out by Rajiv Gandhi National Institute of Youth Development (RGNIYD) at a national level to analyze the extent of youth participation and the factors inhibiting their participation in local governance institutions (LGIs). The Institute of Rural Research and Development (IRRAD), an initiative of the S. M. Sehgal Foundation, implemented the study titled ‘Mainstreaming Youth in Local Governance’ in Utton village, Taoru Block of Mewat District, Haryana. This report is the outcome of the study conducted through surveying youth from 110 households in the village. Based on the study conducted, the following observations can be made:

- Educational attainments among the boys are low and there are gender discriminatory practices in access to education. The gender disparity is widened due to lack of female schoolteachers, lack of educational quality and the distance of schools for higher education in other villages.

- Mobility of young women is restricted to perform household chores, while the male youth in the village work as seasonal laborers in the lean seasons at neighboring towns of Bhiwadi and Taoru.

- Male youth in the village are more interested in building their career through self-employment than females.

- Youth visit the Gram Panchayat (village council) office only to receive development benefits.

- Youth rarely participate in the Gram Sabha (village meeting), and if they do, they never make any suggestions or seek clarifications.

- The Gram Sarpanch (village head) in consultation with the Gram Sevak (village secretary) and senior members of the village makes development decisions and handles conflicts.

- The tradition of respect for elders prevents youth from participating and seeking clarification at the Gram Sabha.

Main Conclusions

- Youth ownership and participation in development can be realized through awareness building and promotion of community spirit.
- To realize the objective of the Panchayati Raj, it is necessary for the Gram Panchayat to operate collectively and in systemic manner, having representatives of different castes, classes and genders and where power sharing and decisions are uniformly held.

- Pressure from the youth groups through capacitated and awaken volunteers can make the Gram Panchayat participatory, accountable, and transparent.

- Communities as well the Gram Panchayat members should be sensitized about social-cultural taboos, which perpetuate caste and gender discrimination and their capacities, should be built to monitor progress, enhance participation and to establish dialogue with various stakeholders including youth groups.

Socio-cultural taboos have been the major constraints in mainstreaming youth in local governance. Respect for elders restrains youth from getting involved in the development decision-making process. Rural women too do not challenge the patriarchal values and norms.

The challenge for mainstreaming youth in local governance lies in generating the interest of the youth to participate in decision-making processes. This can be brought about through information dissemination as part of maintaining transparency and accountability.
1. INTRODUCTION

1.1 Background

This study was conceived within the frame of a wider study on the initiative to mainstream youth in local governance in India. The nation-wide study implemented by Rajiv Gandhi National Institute of Youth Development (RGNIYD), Sriperumbudur aims to analyze the extent of youth participation in local governance. The Institute of Rural Research and Development (IRRAD) with the support of RGNIYD implemented the study at Utton Village, Taoru Block, Mewat district for Haryana state.

The 73rd and 74th Constitutional Amendment in India brought a paradigm shift in local governance, enabling the local institutions to function as ‘units of self government’. This brought power and authority to the local institutions with varying levels of initiatives, and diversity of operations. It also brought inclusion, transparency and accountability in its operations. The overall purpose was to transform representative democracy to participatory democracy and reverse the top-to-down model of planning and development.

In recent times, several local governance institutions (LGIs) have started assuming the center stage in ushering people-centric, responsive, effective, efficient, people-friendly decentralized governance. Yet, most of them suffer from democratic discrimination that takes place within democratic institutions. These include discrimination in terms of caste, class, and gender. Several initiatives of strengthening democratic decentralized institutions are undertaken by State and the Central Governments. For example, the LGIs under the State Governments of Maharashtra and Karnataka have moved from one-third women representation to fifty percent representation.

The changes in local governance policies are largely held by external factors such as the increasing economic dependency, changes in technology, globalization and more so privatization and the reduced role of government in providing welfare services. The incapability of the poor and the marginalized to reap the development benefits has raised several concerns for the State and the Central Governments to take a pro-active role for effectiveness and efficiency in governance processes. This involves bringing various stakeholders together to realize democratic decentralization at the grassroots.

For an inclusive governance process, one of the strategies that have gained momentum in recent times is involving youth as active partners in the development process. The involvement of youth in local governance is perceived to develop young people’s leadership skills and confidence, thus making them empowered. To draw youth’s participation, development schemes and programs such as the National Service Scheme (NSS), Nehru Yuva Kendra and other National schemes like Indira Awas Yojana and

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Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) were designed.

Unfortunately, the government’s initiatives for youth development were unable to forge meaningful connections with other youth and adults at the village level. From the RGNIYD’s study across 10 states in 2008-2009, it was found that there was lack of youth’s participation in the Panchayati Raj Institutions (PRIs). In order to draw participation of youth within the PRIs, mainstreaming youth was essential. The connotation derived from mainstreaming youth in the local governance process is largely associated with youth’s active role in Gram Sabha (general body meeting in the village) as members of decentralized institutions or as participants in the functioning of local institutions.

Powis (2003)\(^3\) argues, across several states there is an increasing proportion of youth being elected as local leaders. One observes within LGIs election, a significant rise in the percentage of voting by the youth. However, it is yet to be realized as to how far this has resulted in enabling good governance at the grassroots, which is expected to provide the right opportunity to work towards mainstreaming youth in local governance.

1.2 Objectives

The objective of the study was to understand the process of mainstreaming youth in local governance at Utton Village for Haryana State, India.

The specific objectives driven by the larger context of the action-based research at a national level were:

a. To analyze the extent of youth participation in LGIs and other social institutions in Utton Village,

b. To examine the factors that inhibit participation of youth in LGIs,

c. To work for bringing about ‘Youth budgeting’ in LGIs, and

d. To put forward suggestions to ensure sustainability of youth participation.

1.3 Methodology

Research Design and Process

This preliminary study is part of the larger action-based research to mainstream youth in local governance. It adopts a mix of quantitative and qualitative research designs to understand the dynamics that evolve with youth participation within the LGIs. Survey method has been employed to describe the profile of the respondents and the needs, concerns and priorities of the youth to mainstream their participation within local governance processes.

**Sampling Process**

The pilot study has been conducted at Utton Village, Taoru Block, in Mewat District of Haryana State upon fulfilling the following sampling frame that was determined for the larger nation-wide study.

The village selection frame was based on the following criteria:
1. To be headed by a Young President/ Chairperson/ Sarpanch (preferably below 35 years of age),
2. Presence of young elected members in the selected area,
3. Willingness of the elected members and officials in the area to co-operate with the project, and
4. Presence of youth organizations (Political and Non-political) like youth wings of political parties, youth clubs, etc.

Utton village has five ‘young’\(^4\) elected members as representatives of the Gram Panchayat. One of the young members is the village Sarpanch. The village has 310 households and a total of 1696 population (948 males and 748 females)\(^5\). From the total households in Utton village, 35 per cent of the sample was drawn for the survey. A total of 109 were round off to the nearest hundred for better computation. Therefore in the study a total of 110 youth as respondents were determined as sample size.

Since there are different caste and religious groups in the village, it was essential to stratify the population. Muslim population formed the majority, while the minority groups consisted of Schedule Castes (SCs) and the general Hindu caste group. 50 percent of the sample was selected from the minority population. The remaining sample was determined from the Muslim community as Other Backward Classes (OBCs). In total, youth members from 110 households between the age group of 15 to 35 years were selected as respondents in the study.

At the village level, the stratified random sample was chosen on convenience basis from each of the caste groups until the determined sample size was met.

**Data Collection**

In the study, the data has been collected using several data gathering tools and techniques. A semi-structured questionnaire was administered to understand the

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\(^4\) Since two GP members were aged 37 and 38 years, they were considered to be included within the youth category. This action was taken in consultation with RGNIYD to understand youth participation in decentralized governance. Therefore, for Utton village youth’s age category was loosely defined up to the age of 40 years. Youth as respondents in the study consisted members within the age group of 15 to 35 years.

\(^5\) Data obtained from the Village Panchayat. The Census 2011 data states the population of Utton is 1207 of which 655 are male and 552 are female. The total number of household is 183. This contradicts to the Panchayat data. Therefore, the Panchayat information was triangulated with villagers before determining the total population of Utton.
perception of youth participation in the LGIs. The questionnaire was translated into local language (Hindi) and pre-tested before finalizing the instrument. Additional information regarding youth budget, planning and selection of beneficiaries, and other related village information was obtained through the schedules provided by RGNIYD. Focus Group Discussions (FGDs) were carried out at different hamlets and wards of the village. In total, four FGDs were conducted with about 50 youth (male and female) participating in the study.

**Ethical Considerations**

1. The subjects of the research were informed about the study in their local language about its context, purpose and methods. The interviews were conducted after receiving consent from the respondents to participate in the study. The subjects were fully informed about their right to refuse and to withdraw at any time during the interview process.

2. Considering the lack of free time available to women from domestic or productive work in rural areas, their work hours were prioritized so the timing of the interview was scheduled as per women’s convenience during the day.

**1.4 Importance and Limitations**

This study is of significant importance in mainstreaming youth within local governance as it informs development practitioners, academia and policy makers about the challenges faced by the youth at the community level. The study will assist RGNIYD and IRRAD to further design village specific action plans in mainstreaming youth within local governance.

The study focuses on youth participation at the LGIs. Although at the village level youth represent at Panchayat (village council), there are no youth activities designed or planned by the local institutions due to which youth participation in development initiatives could not be observed.

The study has been employed in a Muslim dominated community, due to which questions on sensitive issues with regard to women’s empowerment, alcoholism and different forms of atrocities could not be asked. Although a large proportion of the Muslim youth reported of consuming alcohol in informal meetings, such information could not be recorded within the interview schedule. This sensitive issue could not also be represented for quantitative analysis.

Since there were no youth development action plans, youth budgeting could not be analyzed in the village development programs and schemes.
2. UTTON IN BRIEF

Mewat district, which has been carved out from erstwhile Gurgaon and Faridabad districts, came into existence on 4th April 2005 as the 20th district of Haryana State. The district comprises of five blocks: Nuh, Taoru, Nagina, Firozpur Jhirka and Punhana with its headquarters located at Nuh.

Village Utton, the selected site for this study is located in Taoru block. The village occupies an area of 600 acres, i.e., 2.43 km$^2$. Previously Utton village was part of the group Gram Panchayat (GP) of Rangala village; however, on 10th July 1983, Utton separated to establish an independent Panchayat.

The Village Panchayat body is composed of eight members, of which two are female. The male Sarpanch of the village is the highest educated (up to 11th Standard of schooling) member of the GP. One of the women representatives had no formal education, while the other has studied up to fifth standard. There are three members below the age of 35, two members below 40 years$^6$ and three members above 55 years of age. The Gram Sevak allotted to Utton village has eight villages to supervise and to ensure devolution of power and to bring development at grassroots.

2.1 Demography & Socio-Economic Conditions

Utton has a population of 1696 with 948 males and 748 females. The sex ratio of the village is 789 females per thousand males. In the village, there are a total of 569 children up to the age of 13 years, out of which 319 are boys and 250 are girls. The dominant population is Muslim with only 10 per cent Hindu population. Amongst the Hindu community, a large section of the population belongs to SC and about six households belong to general caste.

To understand the economic conditions of the villagers, distribution of ration cards was analyzed from the field data, where it was found that majority of the population holds Above Poverty Line (APL) cards (263 households) and 47 households in the village owned Below Poverty Line (BPL) cards$^7$. The primary occupation in the village is agriculture. Most youth in the village have migrated to neighboring places i.e., Bhiwadi, Bilaspur, Gurgaon, New Delhi and to other metro cities of India. There is high incidence of youth migration.

The literacy rate is comparatively low, youth who are educated (up to higher secondary) work as drivers in neighboring towns. There are very few youth in government or private (technical) jobs.

$^6$Please refer to footnote 4, p.9

$^7$ For distribution of good grains at affordable prices, the Haryana Government has strategized the ration cards in three different colors for different categories of families – Pink for Antyodaya Anna Yojana (AAY – Poorest of the poor), Yellow for Below Poverty Line (BPL) and Green for Above Poverty Line (APL) families.
2.2 Resources

The village is rich in natural resources such as ponds and streams. Although the local streams have largely dried up, the dam located on the outer boundary of the village acts as a watershed to recharge the groundwater table for irrigation and drinking purposes. This to a large extent has provided villagers with multiple sources of drinking water and livelihood options. The village has a Government Water Supply Scheme along with several personal bore-wells. Hand pumps and public taps in the village serve as the main sources of drinking water. There is equitable distribution of drinking water at the village level due to religious connotations associated with drinking water in Islam.

For agriculture practice, villagers pump groundwater from their bore-wells. Poor and small farmers who have no access to motor pumps rely on monsoon or pay heavy rental to pump water for irrigation.

2.3 Education

The village has a government-supported school up to fifth standard and an aganwadi center (day care center), which is situated in the dilapidated building of the Gram Panchayat. For higher education, students from the village travel to the neighboring village (Rathiwaas) (approx. five kilometers) that has a government school up to 12th standard. For pursuing further education, students travel to Bilaspur, Taoru or to the National Capital Region (NCR).

Male schoolteachers manage the Government Primary School located in the village. Due to lack of female schoolteachers, most parents hesitate to enroll their girl child at the village school. Consequently, very few girls in the village have access to basic education. The village has a School Management Committee (SMC).

2.4 Health and Sanitation

Although the village has been sanctioned a Public Health Centre (PHC), there is no such health facility in the vicinity. The Panchayat did allot land for PHC construction, but due to lack of funds and initiative to follow-up, PHC in the village has become a distant dream. The village has two female Accredited Social Health Activists (ASHAs). Under the Jacha Bacha (Mother & Child) Scheme of Haryana Govt., an ambulance has been provided to Utton for safe delivery. The vehicle is usually stationed in Taoru (block headquarters).

Open defecation is a usual practice in the village. Out of the 310 households, only 51 households have constructed latrines (37 private and 14 constructed under Nirmal Bharat Abhiyan (Sanitation Campaign), the rest defecate openly. Garbage dumping and feces of children are often found along the peripheries of internal roads of the village. The village has an open drainage facility, but most do not have access, as it is not well connected. The drainage is not maintained on a regular basis so water logging is a common problem.
in the village. There are no soak pits in the village. Over the past three years, villagers have suffered from malaria, dengue and other water borne diseases.

The village also has a Village Health, Sanitation and Nutrition Committee (VHSNC) but the Panchayat handles the operation and maintenance (O&M) of the drainage structures.

2.5 Roads, Transport and Other Facilities

The village approach road is concrete, but not maintained. The internal roads of the village are also concrete, but the entire village is not covered. The internal roads have not been maintained on regular basis. As stated previously, dumping of garbage and the feces of children are commonly observed within internal as well as the approach road of the village.

The village does not have a transport facility. There are no government transport services available in the village. Often villagers walk long distances, or rely on private transport services, neighbors’ and at times hitchhike.

The village received government funds to install street lights. A local contractor installed the streetlights about two years ago, but today none of these are functional due to lack of maintenance.

2.6 Non-Government Involvement

At present in Utton, IRRAD as a nongovernmental organization facilitated in establishing the SMC, building capacities of villagers in construction of toilets and drainage. Previously, the organization supported to enhance the livelihood opportunities of villagers through provision of income enhancement services in the field of agriculture, self-employment (tailoring) among others. There is only one self-help group named ‘Saarthi’ active in the village that provides mid-day meals in the village school.

The village has a Congress Youth Mandal (congregation) established in 2010. This mandal consists of 12 members, most belonging as Panchayat members. Although the group has a strong political affiliation and was established only due to political obligations, it is inactive in all forms of political mobilization or village development.

2.7 People’s Participation

People’s participation in the development of the village is rarely observed. The village Sarpanch in coordination with the Gram Sevak usually makes decisions in the village Gram Sabha. The villagers are not much interested to participate in development activities.
The village Sarpanch has taken several initiatives to draw people’s participation only to justify the rules that are imposed by program guidelines. Nominal participation (Agarwal 2010) is a common observation at Utton and has been practiced to validate the government norms within Gram Sabha. The picture of the recent Gram Sabha is listed, as annexure A. Youth in the village do not participate in the Gram Sabha or in any development activities. There are no mechanisms established to check progress of project/programmes and schemes during their implementation.

2.8 Gender

Women in the village are the most subordinated group. The sex ratio in the village is very striking and more disturbing amongst children below 13 years (783 per thousand boys when compared to the village sex ratio of 788).

Although women are members of the Gram Panchayat, women from the Muslim community do not attend any Gram Sabha. Few women from the Hindu community attend the Gram Sabha but rarely speak. So far there is no record of any Mahila Gram Sabhas being organized in the village.

The strong religious beliefs have not only restricted women’s access to mobility but also in decision-making at the community level. Women’s voices are often unheard by the men.

2.9 Development Initiatives

In the last three years the Gram Panchayat has been involved in construction of housing facilities for the SC community, building internal roads, construction of hand pumps and toilets and distribution of old age pension schemes.

Through the Nirmal Bharat Abhiyan, 14 households have constructed latrines and through the local member of Legislative Assembly Fund, the village has constructed internal roads. Regular vaccination programs are organized at the Anganwadi. Besides these activities, there is no other development initiatives carried out by the Panchayat.

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8 Nominal Participation as per Agarwal’s (2010) typology of participation is defined as being a member of the group, which does not influence any decision-making processes.

3. YOUTH IN UTTON VILLAGE

Participation is a fundamental right of all people, regardless of age. Youth are directly affected by many public decisions, but typically their views on those public issues are not heard. Inclusion of youth within the governance process will not ensure adequate representation, until they contribute to the development of vibrant and healthy local governance that cherishes, nurtures, welcomes, and celebrates people of all ages, from all backgrounds.

Considering youth participation, this chapter details to understand the demographic status of youth in Utton, followed with other integrities that are linked in the process of youth empowerment.

3.1 Demographic Profile

This section details specific characteristics of the youth involved in the study in terms of their age, gender, religion, education and community status among others.

**TABLE 1: DISTRIBUTION OF RESPONDENT’S AGE, RELIGION, MARITAL AND COMMUNITY STATUS**

<table>
<thead>
<tr>
<th>Age</th>
<th>Religion</th>
<th>Community Status</th>
<th>Marital Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>18-21</td>
<td>22-30</td>
<td>31-35</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>63</td>
<td>18</td>
<td>32</td>
</tr>
<tr>
<td>(27)*</td>
<td>(57)</td>
<td>(16)</td>
<td>(29)</td>
</tr>
</tbody>
</table>

Table 1 depicts the respondent’s age, religion and their marital and community status. As per age-wise classification of the respondents, majority of the youth (57 percent) belong to the age group of 22-30 years. The mean age of youth in the village is 26 years.

A large proportion (71 percent) of the respondents follows Islam and belong to the OBC category. Interestingly, most youth in the village are married. The analysis of the data indicate that majority of youth in the village belong to OBC group who are Muslim and are in the age group of 22-30 years who are marriageable. A chi-square test was applied to probe if a significant association existed between the variables ‘religion’ and ‘marital status’. The results however revealed that there was no association between the variables.

Thus, the age of an individual is a significant factor that relates to marriage. Nonetheless, the statistical association between these variables has a significant association to draw the conclusion that youth within the age group of 18-21 years are more likely to be married particularly within the developing societies.

If youth are married soon after 18 years, their education status comparatively remains low (Chart 1). A large number about 38 percent youth are illiterate, and about 44 percent of
the youth have studied up to 9th class. Chart 1 illustrates a reducing trend to pursue higher education amongst youth in the village.

![Chart 1: Percentage-wise distribution of Youth Education Status]

In order to probe the reducing trend within the education status, gender as an important variable was statistically examined (Table 2). The chi-square test signifies a significant association (p=0.000) between ‘gender’ and ‘education’ variables.

**TABLE 2: GENDER-WISE DISTRIBUTION OF EDUCATION STATUS**

<table>
<thead>
<tr>
<th>Gender</th>
<th>Education Status</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Illiterate</td>
<td>6 (13)</td>
<td>35 (57)</td>
<td>41 (37)</td>
</tr>
<tr>
<td></td>
<td>Below 5th class</td>
<td>11 (23)</td>
<td>12 (19)</td>
<td>23 (21)</td>
</tr>
<tr>
<td></td>
<td>6th-9th class</td>
<td>18 (38)</td>
<td>8 (13)</td>
<td>26 (24)</td>
</tr>
<tr>
<td></td>
<td>10th Appeared</td>
<td>4 (8)</td>
<td>0</td>
<td>4 (4)</td>
</tr>
<tr>
<td></td>
<td>10th Passed</td>
<td>4 (8)</td>
<td>2 (3)</td>
<td>6 (6)</td>
</tr>
<tr>
<td></td>
<td>Plus two</td>
<td>4 (8)</td>
<td>1 (2)</td>
<td>5 (5)</td>
</tr>
<tr>
<td></td>
<td>Graduate</td>
<td>0</td>
<td>1 (2)</td>
<td>1 (1)</td>
</tr>
<tr>
<td></td>
<td>Post Graduate</td>
<td>1 (2)</td>
<td>0</td>
<td>1 (1)</td>
</tr>
<tr>
<td></td>
<td>Any other</td>
<td>0</td>
<td>3 (5)</td>
<td>3 (3)</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>48 (100)</td>
<td>62 (100)</td>
<td>110 (100)</td>
</tr>
</tbody>
</table>

- $\chi^2 = 34.648$, df = 8, p = 0.000, C = .489

Table 2 indicates that women are less likely to have access to higher education when compared to the male counterpart amongst all education categories. Nonetheless, data from the FGDs reconfirm this quantitative finding that young girls in the village do not attend schools. This is because the primary school does not have female schoolteachers due to which parents hesitate to educate their girl child. Girls who have studied up to 8th standard hesitate to travel to the neighboring village for higher education, as parents feel insecure, and do not feel the importance of educating their girl child. Therefore, only
young women from the total youth in the study have acquired technical knowledge/education.

3.2 Socio-Economic Conditions

Chart 2 clearly indicates that a large number of respondents (33.6 percent) are young women who are housewives, followed by young men (28.1 percent) who are involved as seasonal labor.

Through triangulation of data, the occupation status in the village indicates that most youth involved in private sectors are drivers, and seasonal labor is casual labor in industries.

The self-employed youth are involved in agriculture business and few own private ration shops in the village. Amongst the unemployed youth, period of unemployment ranges between six to nine months.

3.3 Migration

Youth in the village migrate because of low agriculture production as a result of erratic electricity supply to pump water for irrigation and low soil productivity. Youth do not migrate for long period; the pattern of migration is usually seasonal for a short period.

Youth in the village often migrate to neighboring towns: Bhiwadi, Taoru, Bilaspur or to Gurgaon. There are incidences where youth who work as truck drivers often travel outside the village to other states and metros.
For most youth the period of migration is usually during the lean season as casual labor in industries at Bhiwadi and Taoru. The period of migration in this case is not more than three months.

3.4 Health

In the study, to outline the health profile of the youth, the survey initially focused to understand if the youth knew their blood group. It was interesting that an overwhelming proportion about 92 percent of the youth do not know their blood group.

To further probe the health problems of the youth, Table 3 clearly illustrates that in the last one-year period, almost 45 percent of the youth in the village had health problems largely related with cough and cold. Amongst those youth who had health problems, a higher percentage (65 percent) was women. This indicates that women at Utton are more prone to have health problems as compared to men.

**TABLE 3: DISTRIBUTION OF HEALTH PROBLEMS IN YOUTH**

<table>
<thead>
<tr>
<th>Gender</th>
<th>Health Problem</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Male</td>
<td>17 (35)</td>
<td>31 (65)</td>
</tr>
<tr>
<td>Female</td>
<td>32 (52)</td>
<td>30 (48)</td>
</tr>
<tr>
<td>Total</td>
<td>49 (45)</td>
<td>61 (55)</td>
</tr>
</tbody>
</table>

The common health problems that youth suffer from are cough and cold, fever and headache that are usually treated for a week.

3.5 Skills & Career Interest

Skills play an important role in sustenance of livelihood options as well as in building confidence of an individual. At Utton, when analyzing the skills acquired by youth from a gender perspective, it was interesting to observe that women due to their household chores have not acquired any skills that are listed by RGNIYD for income generation.

The skills acquired by the men are climbing trees, drawing, computing, wiring, masonry and winding. Women’s subordinate position at household not only restricts their decision-making process but also in learning life skills.

Interestingly, from Table 4 it can be clearly indicated that women have lesser interest in career building. The men show more interest to be self-employed. Similarly in the higher education category, men are more interested to be educated as compared to women.

The statistical association between the variables ‘gender’ and ‘career interest’ are significant (p=0.000). This means that women who are married and are involved in household work have less interest to build their career than men. Therefore, as a process of mainstreaming youth in local governance, mobilization of young women to participate
in capacity building programs can be a catalyzing factor for youth empowerment. This process can facilitate to challenge the traditional power structures and cultural biases.

### TABLE 4: DISTRIBUTION OF CAREER INTEREST BASED ON GENDER

<table>
<thead>
<tr>
<th>Gender</th>
<th>Higher Education</th>
<th>Employment</th>
<th>Self-employment</th>
<th>None</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>8 (17)</td>
<td>1 (2)</td>
<td>31 (64)</td>
<td>8 (17)</td>
<td>48 (100)</td>
</tr>
<tr>
<td>Female</td>
<td>3 (5)</td>
<td>0</td>
<td>9 (14)</td>
<td>50 (81)</td>
<td>62 (100)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>11 (10)</strong></td>
<td><strong>1 (1)</strong></td>
<td><strong>40 (36)</strong></td>
<td><strong>58 (53)</strong></td>
<td><strong>110 (100)</strong></td>
</tr>
</tbody>
</table>

\[ \chi^2 = 44.729 \quad df = 3 \quad p = 0.000 \quad C = .538 \]

Simultaneously, it is essential to tap the influential persons (elderly, school and college teachers) whom youth contact in case of doubt about career growth as youth are interested in career building, and channelizing their participation in governance processes.

### 3.6 Hobby/Leisure

Youth in Utton village are not much interested in sports/games. Chart 3 illustrates, almost to one-forth of the youth (about 26 percent) in the study are interested in sports and only about 18 percent actually play sports. This is because there is no playground in the village.

The sports that most male youth play are cricket, followed by badminton and athletics. In the indoor games category, the five percent who played sports was Carom. The gender classification of those playing indoor games, states 59 percent of women play Carom.

This indicates that male youth in the village are more interested in outdoor games, while women prefer indoor sports preferably Carom.
Table 5 depicts that almost three-fourth (about 73 percent) of the male youth in the village are involved in leisure activity. From the women category half the women youth (55 percent) are involved in leisure activity.

**TABLE 5: GENDER-WISE DISTRIBUTION OF INVOLVEMENT IN HOBBY/LEISURE ACTIVITIES**

<table>
<thead>
<tr>
<th>Gender</th>
<th>Involvement in Hobby/Leisure Activity</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes ( )</td>
<td>No ( )</td>
</tr>
<tr>
<td>Male</td>
<td>35 (73)</td>
<td>13 (27)</td>
</tr>
<tr>
<td>Female</td>
<td>34 (55)</td>
<td>28 (45)</td>
</tr>
<tr>
<td>Total</td>
<td>69 (63)</td>
<td>41 (37)</td>
</tr>
</tbody>
</table>

From those involved in hobby/leisure activity, it is found that both genders equally participate. The common hobby or leisure activity amongst the youth is listening to music (23.9 percent), watching television (23.1 percent), cooking (12.8 percent) and reading books (10.3 percent). The gender-wise classification of these activities indicates that except for cooking, men prefer the other leisure activities.

Thus, it can be concluded that women are minimally interested in outdoor games due to restricted mobility. They do no watch television or listen to music openly due to strong religious values of Islam. Rural Muslim women when left with minimal choices for leisure and hobby and imposed with restriction on mobility, find leisure in cooking.
3.7 Interface with Local Government Institutions

The GP office (also housing the Anganwadi) is in a dilapidated condition. Youth in the village do visit the GP office. The data from Table 6 clearly indicates that almost three-fourth (about 72 percent) of the youth in the study have visited the GP for different purposes.

**TABLE 6: DISTRIBUTION OF YOUTH VISITING GRAM PANCHAYAT**

<table>
<thead>
<tr>
<th>Visit to Gram Panchayat</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>79</td>
<td>71.8</td>
</tr>
<tr>
<td>No</td>
<td>31</td>
<td>28.2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>110</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Amongst those youth who have visited the GP office, their purpose was to vaccinate their children during the immunization programs held at the GP, to obtain ration (kerosene) distributed by the GP and certificates for schooling purposes.

The reasons for those who never visited the GP office were that elders in their family visit, their engagement with other activities and for some, low interest levels. The data indicates that though youth visit GP, it has majorly been to receive development benefits.

Majority of youth in the study (about 97 percent) have not participated in the Gram Sabha. This is because women in the village do not attend Gram Sabha and are usually not informed, while the male youth in the village are busy with other activities. Interestingly, amongst the remaining three percent youth who have participated in the Gram Sabha state that they have never made any suggestions or sought clarification or participated in any group discussions.

Besides Gram Sabha, some youth in the village are also involved in other meetings organized by the Gram Panchayat as depicted in Table 7.

**TABLE 7: GENDER-WISE DISTRIBUTION OF PARTICIPATION IN OTHER GRAM PANCHAYAT MEETINGS**

<table>
<thead>
<tr>
<th>Gender</th>
<th>Participation in other Gram Panchayat Meetings</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes (6)</td>
<td>No (94)</td>
</tr>
<tr>
<td>Male</td>
<td>3</td>
<td>45 (94)</td>
</tr>
<tr>
<td>Female</td>
<td>10 (16)</td>
<td>52 (84)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>13 (12)</strong></td>
<td><strong>97 (88)</strong></td>
</tr>
</tbody>
</table>

Table 7 highlights that besides Gram Sabha, women are more involved in other meetings conducted by the GP. Interestingly the purpose of these meetings conducted by the GP
relates to addressing issues of health, sanitation and education. Women’s role in these meetings is as ‘nominal participants’ (Agarwal, 2010)\textsuperscript{10} in the discussions.

3.8 Banking and Insurance

The data from Chart 4 clearly indicates that a negligible figure (about 4 percent) of youth in the village have an insurance policy and about 18 percent of the youth have access of a savings account in the bank or at the post office.

![Chart 4: Percentage-wise distribution of insurance policy and saving bank account of youth](chart.png)

On an average, the youth hold their savings bank account for a period of about two years. Interestingly, an overwhelming proportion about 89 percent do not have any monthly savings, this is because only about 35 percent of the youth earn daily. The mean earning is INR 83 per day.

3.9 Voluntarism

It is interesting to note that at Utton village, none of the youth have either enrolled for or donated blood, eye or any organ. These youth have not received any kind of training on First Aid or disaster management.

As part of the school activity, about 16 percent of the youth in the study have volunteered to participate in planting trees and its upkeep in the area.

3.10 Conflict Resolution/Grievance Redressal

At the community level, there are two types of groups based on religion (Hindu and Muslim). Although three-fourth of the population suggested there are no issues amongst community groups, about one-fourth, yet a significant proportion, listed that there often

\textsuperscript{10} Referring to the footnote 6, p.14.
are issues amongst Hindu and Muslim groups at the village level, which hurt religious sentiments. These issues have often injured community members.

A large proportion (68 percent) of the youth in the study state there is no mechanism/structure for redressal of youth issues in the village. Those who suggest there is a mechanism for redressal/conflict resolution specify that the village Sarpanch in consultation with the elders in the village resolve issues. In case issues are not resolved appropriately, the villagers approach the local police.
4. YOUTH BUDGETING AT THE LOCAL LEVEL

4.1 Needs, Concerns, Issues, Problems and Priorities of Youth

The needs, concerns, issues and problems of youth in Utton Village were derived through use of qualitative tools like FGDs. The information can be divided into different sectors:

**Education:** The village has a primary school. The middle and high school are in different villages about five kilometers away. There is no female schoolteacher at the primary school.

The quality of teaching is poor and the youth and their parents in the village are not confident that they will be able to read and write after graduating from 5th standard. This is also because there is low emphasis on learning. As per the Government rules, schoolteachers cannot fail any student up to 8th standard. At the same time, they are supposed to take extra initiative to support children who are weak in studies, or lack family support. As per the Right of Children to Free and Compulsory Education (RTE) Act, Continuous and Comprehensive Evaluation (CCE) has been introduced to evaluate the performance of the students based on which the schoolteachers provide extra initiative to support classroom learning.

The teachers are often overburdened with increasing number of students per class. This reduces the motivation of teachers to conduct regular classes and impart quality education. The youth in the village feel insecure whether they will be able to get a job with the present type of education. Additional skill development courses such as computer training can provide confidence in youth to prepare for better opportunities.

**Electricity:** Availability of electricity is the most important need at the village. The erratic electricity supply has contributed in reduction of agricultural production as most farmers in the village depend upon irrigation facility. Reduced agricultural production has resulted in increased unemployment and migration of youth.

The power cuts span for over six hours and at times throughout the day. Although electricity bills are received timely, no officer from the electricity board visits in case of infrastructure failure/breakdown.

**Health Care:** There is an urgent need of health care facilities at the village level. The Gram Panchayat has provided the space for construction of Primary Health Centre (PHC) but the construction work has not yet started due to lack of timely release of funds.

Villagers often travel to Bhiwadi or Taoru to avail health care services from private medical practitioners. Under the Jacha Bach Scheme of the State Govt. of Haryana, the village has received an ambulance for safe delivery; however this service is unavailable at night. Encouraging youth particularly in driving ambulance would not only provide employment but also ensure timely availability of health care services.
**Water Supply and Sanitation:** Although supply of drinking water is not a problem in the village, but for some living at the outskirts and on hilly terrain, regular water supply is a concern. SC groups in the village suffer from irregular water supply because the hand pumps go dry during summers and there is no water storage tank available.

Lack of sanitation facilities is a major problem in Utton. People still consider provision of toilet facility as a service to be delivered by the Government, because though villagers received INR 9100 for construction of toilet, they feel the amount is insufficient to construct any toilet. There is no individual or community contribution in the construction of toilets.

**Gender:** Women in Utton village are restricted within the household. They do not have access and mobility to attend Gram Sabhas. Even if women from the Hindu community attend the Gram Sabha, most do not speak. Men make decisions, while women listen. There is no Mahila Gram Sabha ever held in the village.

Often girls in the village do not attend the primary school due to lack of female schoolteacher. Young girls, who manage to attend the primary school, do not pursue higher education due to absence of secondary school in the village. For any cultural program at the school level where young girls are involved, the SMC seeks permission from the Panchayat and the elderly of the village. Most young girls after primary school support their mothers in the household chores.

**Socio-Cultural:** ‘Ijjat’ (reputation), a socio-cultural taboo, is the most popular tagline that prevents youth from participating in the local decision making process. Youth are significant observers of the Gram Sabha, while the Gram Sarpanch or the elderly participants in meetings make decisions.

Besides youth participation, other factors such as child marriage, death and marriage feast, superstition, liquor consumption are matter of great concern for the people. Development priorities like construction of toilets, provision of safe drinking water, cleaning of drainage are less important than death or marriage feast and preparation of burial grounds in the village. Although being a Muslim dominated community, presence of high liquor consumption amongst the youth is a matter of great concern.

It is important to note that the traditional notions of prestige attached with education have changed with power and money. This has not only reduced unity and harmony in the village but has also brought varied consequences such as exploitation of natural resources (groundwater) in an unsustainable manner and increasing conflict within community members.
4.2 Initiatives and Interventions of Local Governance Institutions

In Utton Village, the five young members in the Panchayat have a limited say. They work in consultation with senior people. Despite their educational background, the youth in power cannot draw larger political participation from youth due to cultural values.

There is one youth political organization (the National Congress Party) in the village. This Congress Mandal was established as a process of national youth mobilization in 2012. There are 10 members in the group (eight from the Panchayat and two from the village). The village Sarpanch independently selected the members of the group. Since its inception, the Mandal has remained dormant. Besides, Congress Mandal there is no non-political organization of the youth in the village.

At the village level decision-making process, the Gram Sarpanch and the Gram Sevak along with the village elders are involved in formulation of village development plans with no involvement of non-political youth representatives or non-government representatives in consultation meetings for drafting of the village development plan.

The village action plan does not include any youth development component. Due to cultural norms, youth do not voice their needs during Gram Sabha. Although some of the youth have requested the Gram Panchayat for a cricket ground, their needs are yet to be realized.

The beneficiaries of development programs are selected based on government guidelines and at the discretion of the Gram Panchayat. The Sarpanch in consultation with the village elders and eventually through favoritism selects beneficiaries for development services. The Gram Panchayat does not have any specific mandate to involve youth as significant beneficiaries but selects as per their needs. No specific initiative has been identified for youth involvement during this phase nor has any youth been involved in any other capacity during beneficiary selection.

Although there is no youth organization at the village level, most youth prefer to mobilize themselves to establish such organization or through government support if required. The Village Sarpanch in coordination with Gram Sevak carries out monitoring of development programs. No other mechanism or agency is involved to check the progress of projects and schemes during the implementation and monitoring phase of the programs.

Evaluation of programs/schemes/projects is carried out as per the government norms. To comply the evaluation norms the Gram Sarpanch and the Gram Sevak independently evaluate development schemes and projects. There are no villagers, youth agencies/youth functionaries or non-government agency involved for evaluation. The social audit or people’s audit process are carried out for formality purpose at the village level. Contradictorily, the Gram Sarpanch and the Gram Sevak states, ‘by having more youth members in the Gram Panchayat, they want to involve youth in monitoring of development programs and schemes’.
4.3 Analysis of Youth Budgeting at the Local Level

Since the Panchayat has no youth specific programs/schemes at the village, there is no budgetary provision for youth at the local level. Although some of the concerns, needs and problems of youth have been shared and discussed at the Gram Sabha, crystallization into any project has not occurred due to lack of budgetary allocation.

Therefore, youth-focused projects have neither been self initiated nor launched as part of government programs/schemes. Most youth in the village feel unsatisfied with the activities of the Gram Panchayat. They prefer development initiatives to be undertaken for youth development.
5. SUMMING UP

The study on mainstreaming youth in local governance is part of the larger initiative to analyze the extent of youth participation within local government institutions in India. The study has been implemented in Utton village of Taoru Block, Mewat District in Haryana State with the aim to understand the enabling processes for youth participation within decentralized institutions, thereby contributing to the national study.

Using a mix of qualitative and quantitative research methods for the study, a survey was carried out with youth from 110 households. The stratified random sample of the study consisted of youth from different caste, class and religious groups.

5.1 Findings

The major findings are:

- The dominant population at Utton village is Muslim. Although majority of the village population live above the poverty line, the BPL families consist mainly of Hindu population who belong to SC group.

- Majority of the youth population belong to 22-30 years category, with a mean age of 26 years. Most of these youth belong to OBC category that includes Muslim and are married.

- The literacy rate amongst the youth is comparatively low; the present youth in the village are the first generation to have access to education. A small proportion of youth (about six percent) have pursued higher education in the village. Regarding gender-wise distribution of education, women are more likely to be less educated when compared to their male counterparts.

- Young girls are less educated due to restrictions imposed on their mobility due to strong patriarchal values and norms. A related significant factor contributing to reduce female literacy is lack of female schoolteachers in the village primary school.

- A large number of the youth in the study (33.6 percent) are housewives and about 28 percent of the youth work as seasonal labor for about three months in neighboring towns of Bhiwadi and Taoru. The reason for seasonal migration as labor is due to lack of electricity to extract groundwater for irrigation.

- Health awareness among youth is low. 92 percent of youth are unaware about their own blood group. They have neither participated in any kind of blood donation campaigns nor enrolled for organ donation. Young women in the village suffer more than men with common health problems such as cough and cold, fever and headache.
• The gender discriminatory practices in the village impose restrictions on women’s mobility and decision-making capabilities. In comparison to men, women acquire minimal skills. Men acquired skills related with climbing trees, drawing, computing, wiring, masonry and winding.

• Consequently, men are more interested in building career than young women in the village. The career interest of the male youth in the village is to be self-employed (64 percent) as drivers. The ‘gender’ variable is statistically associated with the variable ‘career interest’.

• The youth in the study are minimally interested in sports/games. Amongst those interested (18 percent) in outdoor sports, there is preference for cricket, badminton and athletics. Five percent of the youth interested in indoor sports are mainly women who prefer to play Carom.

• Interestingly both genders are equally involved in hobby/leisure activities. The common hobby/leisure activities are listening to music, watching television and cooking. Women prefer cooking, while men prefer listening to music and watching television.

• In the study, the primary purpose of youth visiting the GP office is to receive development benefits. 79 percent visit the GP office to vaccinate their children and to obtain ration.

• An overwhelming proportion of the youth in the study (97 percent) do not participate in the Gram Sabha, because they are not informed. Amongst those who have participated (three percent) have never made any suggestions or sought clarification due to strong socio-cultural taboos.

• A large majority of youth in the village does not have an insurance policy (96 percent) and saving bank account (82 percent) or account at the post office. 35 percent of the youth have an earning and their mean income is INR 83 per day.

• The youth have volunteered in tree plantation organized by the village school. None of them have ever received training on First Aid or disaster management.

• The Gram Sarpanch in consultation with the village elders often handles conflicts resolution and grievance redressal. If situation is uncontrollable, the villagers approach the local police.

• Open defecation and lack of sanitary infrastructure is a major problem in the village. Only about 51 households in the village have access to toilet facilities.

• The village has no specific youth activities or youth budget in the VAPs.
• The quality of education is a concern amongst youth, as they do not feel confident to be able to read and write after passing eight standard. This is a systemic challenge where schoolteachers across rural areas are unaware about the Continuous and Comprehensive Evaluation (CCE) process under the RTE Act as a result they struggle to have all students mandatorily passed without any extra initiatives.

• Socio-cultural taboo such as ‘Ijjat’ has a significant role in development societies. Due to increased respect towards elders, youth in the village do not speak at Gram Sabha. Their participation within the governance process is minimal. Such cultural practices hinder participation disallowing youth to raise their voice in front of the elders. Consequently, even with five youth as Panchayat members, they are unable to draw youth political participation. At the village level, the Gram Sarpanch and the Gram Sevak take control of decision-making processes. They are involved in the selection of beneficiaries, monitoring of progress and preparing VAPs.

5.2 Comments and Reflections

After the constitutional mandate for democratic decentralization, the core challenge before the PRIs has been how to operationalize the well worked out systems. These are excellent on paper but the system and mechanisms are not understood or are implemented in half-hearted manner (for reporting purposes). At Utton village, the Gram Sarpanch and Gram Sevak have well understood the mechanism of PRIs. For reporting procedure, systems are in place but its implementation is rarely done in a collective process at the community level. Therefore, community members do not own development schemes and programs.

Such practices have not only reduced the role of stakeholders in village development but also led to lack of awareness on the capacity regarding the outcome and their roles and the process. Adopting a strategy of capacitating youth volunteers and the Panchayat members is essential.

In capacitating efforts, often the role of Gram Sevak who represents bureaucracy is ignored. It is essential to understand the village secretary as an important stakeholder for mainstreaming youth in local governance. The Gram Sevak holds a responsible position due to greater legal and technical knowledge on PRIs, and draws power from the post in the government hierarchy. Especially when the Village Sarpanch is a youth, is poorly informed or has insufficient knowledge, villagers can place the Gram Sevak as the real center of power. This was evidently observed at Utton’s Gram Sabha, when the Gram Sevak made crucial decisions.

The fact that the Gram Sevak has additional responsibilities in seven other Gram Panchayats affects the functioning of Utton GP. Therefore, the attention provided by the Gram Sevak is not as expected. The villagers and the Panchayat members can overview the Gram Sevak’s work so that he regularly visits the GP and timely implement
development services. Regular follow-ups and development initiatives will generate an interest amongst youth to get involved in village development activities.

Often in Gram Panchayat, establishment of committees has become a symbolic affair. It is essential that such committees are substantial and committee members are aware about their roles and responsibilities. In case of Uttong village, the SMC and the VHSNC are to be trained not only to substantiate their existence but also to initiate dialogue with the Gram Sevak to fulfill the needs of the village. For example, the SMC with the support of the Gram Sevak can initiate the dialogue for a female schoolteacher with the concerned education department at the district level. Such initiative can culminate only if respective committees prepare their sectoral plans for the larger Village Action Plan (VAP).

It is also important that the SMC take active role to monitor the quality of education imparted and the initiatives taken by schoolteachers to support children who have difficulties in learning. The SMC members in coordination with the GP should ensure implementation of the RTE Act through Schoolteachers’ training programs.

Organizing Mahila Gram Sabha prior to any village Gram Sabha should be begun, though it may initially be a mere formality. Repeated conduct of Mahila Sabha for formality purpose can bring in some level of women’s participation. This could contribute to awareness generation, access to information and increased mobility to participate in village affairs in the long run. Participation of women in any form at public forums can build confidence and leadership qualities.

5.3 Suggestions

There is a strong need for inclusion of youth in governance and initiating sustainable development efforts at village level. The suggestions for youth participation at rural local governance can be classified into two categories:

**Village level**

School:
- A female schoolteacher in the village school may increase the enrollment of girls in the villages, besides that it could help other students to follow better cleanliness. The SMC should be active and monitor the quality of education through imparting special training to weak students.

Sustainable Natural Resource Management:
- Agriculture is the predominant occupation in the village. Villagers use electricity to pump water for irrigation purpose. The extraction of groundwater for irrigation purposes need measures for recharge through rainwater harvesting, change in cropping patterns and ensuring equitable distribution of groundwater. There is a need to focus on effective water management through youth’s participation within decentralized water committees. This will ensure small and marginal farmers to have equitable distribution and sustainable use of groundwater.
Sanitation:
- There is an urgent need to prioritize sanitation as a way of life. This can be achieved through mainstreaming youth within the VHSNCs. There is a need to impart capacity building training to VHSNC members to mobilize community members and facilitate monitoring of cleanliness habits at the village level.

Gender Mainstreaming:
- Mainstreaming of youth to a large extent involves gender mainstreaming within the governance process. Mahila Gram Sabha is to be statutorily held prior to any Gram Sabha. Decisions made at Mahila Gram Sabha are to be approved and sanctioned by the Gram Sabha. Women’s reservation should be strongly promoted within caste representation. There is an urgent need to impart training to women as well the men folk so that women can actively participate in the village activities as well as household decision-making. Educated women candidates should be encouraged to contest elections, and youth candidates should be given priority in selection.

There is also a need for gender sensitization workshops and programs with the men folk and awareness building on superstition and death feast. Reduced violence against women should be mandated within VAPs.

This can be carried out with the support of local NGO in coordination with the Women and Child Welfare Department.

Youth Mainstreaming:
- Youth Mainstreaming can take place with youth budgeting at the VAPs. This will ensure needs, concerns, priorities and problems of youth are highlighted within village development activities.

The Panchayat can provide small funds for youth festivals and sports activities. Funds for cricket ground can be pulled from Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA) or the Member of Legislative Assembly (MLA) Local Area Development Scheme.

Each Panchayat with the support of local NGOs can involve youth in micro planning to mainstream youth participation and preparation of action plans with budgetary allocation. Similar to gender sensitization workshops, it is also important to impart training to sensitize the rural leaders and the elderly population about the importance of youth participation within village development activities and decision-making process.
State and National level

Capacity Building:
• For larger action in building capacities of PRI members and youth in the village, it is essential that the GP representatives are also capable of managing their own portfolio rather than the Gram Sarpanch and the Gram Sevak controlling. Since the holder of the post changes with the elections, a system needs to be developed to build the capacities of every elected body.

It is essential that besides GP members, capacities of village committees such as SMC and VHSNC be developed with regard to their respective roles and responsibilities and the concerned policy. For instance, SMC should be well versed with the RTE Act to spread awareness at village level and monitor the education quality at the village school.

Transparency:
• To promote greater transparency, the GP should post important information about the village in its office wall. This includes VAPs along with the budgetary provision. Such practice will create awareness and motivate villagers to involve as monitoring agents in village development.

Such a strategy could be enhanced by organizing award ceremonies for the Gram Sarpanch at block, district, state and national level on competitive basis.
Annexure ‘A’: Photographs

Gram Sabha organized on 13th March 2013

Village Internal Road
<table>
<thead>
<tr>
<th>Sr. No</th>
<th>Name</th>
<th>Organisation</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mr. Deen Mohammad</td>
<td>GP Utton Secretary</td>
<td>8930047513</td>
</tr>
<tr>
<td>2</td>
<td>Mr. Zakhir Hussain</td>
<td>GP Utton Sarpanch</td>
<td>8053231653</td>
</tr>
<tr>
<td>3</td>
<td>Mr. Yunush</td>
<td>GP Utton Member</td>
<td>9812561383</td>
</tr>
<tr>
<td>4</td>
<td>Mr. Rashtik</td>
<td>GP Utton Member</td>
<td>9050462019</td>
</tr>
<tr>
<td>5</td>
<td>Mr. Amarheen</td>
<td>GP Utton Member</td>
<td>9991114539</td>
</tr>
<tr>
<td>6</td>
<td>Mr. Shirshad</td>
<td>GP Utton Member</td>
<td>9728064823</td>
</tr>
<tr>
<td>7</td>
<td>Ms. Laxmi</td>
<td>GP Utton Member</td>
<td>9992543386</td>
</tr>
<tr>
<td>8</td>
<td>Ms. Jafran</td>
<td>GP Utton Member</td>
<td>9991405118</td>
</tr>
<tr>
<td>9</td>
<td>Mr. Jaisingh</td>
<td>GP Utton Member</td>
<td>9991656101</td>
</tr>
<tr>
<td>10</td>
<td>Ms. Suman</td>
<td>Aaganwadi Worker</td>
<td>9710437426</td>
</tr>
<tr>
<td>11</td>
<td>Ms. Kalpana</td>
<td>Aaganwadi Worker</td>
<td>9968461651</td>
</tr>
<tr>
<td>12</td>
<td>Mr. Mohan Kumar</td>
<td>Block Development Officer (BDO)</td>
<td>9466721097</td>
</tr>
<tr>
<td>13</td>
<td>Ms. Sushma</td>
<td>I.C.D.S Supervisor (Taoru)</td>
<td>9582350207</td>
</tr>
<tr>
<td>14</td>
<td>Mr. Istaq Khan</td>
<td>District Welfare Office (DWO) (Nuh)</td>
<td>9416581371</td>
</tr>
<tr>
<td>15</td>
<td>Mr. Manish Kumar</td>
<td>Agriculture Development Officer (ADO) (Taoru)</td>
<td>8901333890</td>
</tr>
<tr>
<td>16</td>
<td>Mr. Yogendra Singh</td>
<td>Horticulture Development Officer (Taoru)</td>
<td>9896684666</td>
</tr>
<tr>
<td>17</td>
<td>Mr. Rajesh</td>
<td>Public Distribution System Officer (Taoru)</td>
<td>9050516856</td>
</tr>
</tbody>
</table>
# Schedule for Youth Survey

(स्थानीय सरकारी संस्थानों के लिए अनुसूची)

## Date (दिनांक):

## Start time (शुरूकर्तन का समय):

<table>
<thead>
<tr>
<th>Sl. No. (क्रम संख्या)</th>
<th>State (राज्य)</th>
<th>District (जिला)</th>
<th>Block (खंड)</th>
<th>Gram Panchayat (ग्रामपंचायत)</th>
<th>Household No. (परिवार संख्या)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Name (नाम)</td>
<td>:</td>
<td>:</td>
<td>:</td>
<td>:</td>
<td>:</td>
</tr>
<tr>
<td>2. Postal Address (डाकपता)</td>
<td>:</td>
<td>:</td>
<td>:</td>
<td>:</td>
<td>:</td>
</tr>
<tr>
<td>Contact Number (संपर्कनंबर)</td>
<td>:</td>
<td>:</td>
<td>:</td>
<td>:</td>
<td>:</td>
</tr>
<tr>
<td>E-mail (ईमेल)</td>
<td>:</td>
<td>:</td>
<td>:</td>
<td>:</td>
<td>:</td>
</tr>
<tr>
<td>3. Age (आयु)</td>
<td>:</td>
<td>:</td>
<td>:</td>
<td>:</td>
<td>:</td>
</tr>
<tr>
<td>4. Gender (लिंग)</td>
<td>: Male (पुरुष) 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>: Female (महिला) 2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>: Trans-gender (पारलिंग) 3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Religion (धर्म)</td>
<td>: Hindu (हिंदू) 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>: Muslim (मुस्लिम) 2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>: Christian (ईसाई) 3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
6. Community Status (समुदाय स्तर):

   SC (अनुसूचित जाति)  (1)
   ST (अनुसूचितजन जाति)  (2)
   OBC (अन्य पिछड़ी वर्ग)  (3)
   General (आम)  (4)

7. Educational Status (शैक्षिक स्थिति):

   (a) General (आम):
       Illiterate (अनपढ़)  (1)
       Below 5th class (पांचवा वर्ग के नीचे)  (2)
       6 - 9th class (छठा – नौवा वर्ग)  (3)
       10TH appeared (एसएसएलसी परीक्षा दी)  (4)
       10TH passed (एसएसएलसी पास)  (5)
       Plus Two (बारहवीं पास)  (6)
       Degree (डीgree)  (7)
       Post Graduate (स्नातकोत्तर)  (8)
       Any other (specify) (अन्य, स्पष्टकरें)  (9)

   (b) Technical (तकनीकी):
       ITI (आईटीआई)  (1)
       ITC (आईटीसी)  (2)
       Diploma (डिप्लोमा)  (3)
       Degree (डीgree)  (4)
       Any other (specify) (अन्य स्पष्ट करें)  (5)
       None (कुछभीनहीं)  (6)

8. Marital status (वैवाहिक स्थिति):

   Married (विवाहित)  (1)
   Unmarried (अविवाहित)  (2)
   Divorcee (तलाकशुदा)  (3)
   Widow (विवधवा / विवधुर)  (4)
   Separated (अलग रहते हैं)  (5)
9. Have you received any training from the list given below? (v12)
क्या आपको इनमें से किसी पर कभी प्रशिक्षण गिला है?

- Personality Development (व्यक्तित्व विकास) (1)
- Leadership (लेडरशिप) (2)
- Life skills (जीवन कौशल) (3)
- Computer proficiency (कंप्यूटर प्रदीपता) (4)
- Skill development (कौशल विकास) (5)
- Any other (specify) (अन्य बताएं) (6)

10. Were you member of any youth organization while being a student? (v13)
जब आप विद्यार्थी थे तो क्या आप इनमें से किसी भी युवा संगठन के सदस्य थे?

- Bharat Scouts & Guides (भारत स्काउट और गाइड) (1)
- National Cadet Corps (राष्ट्रीय कैडेट कोर) (2)
- National Service Scheme (राष्ट्रीय सेवा योजना) (3)
- Youth Red Cross (युवा रेड क्रोस) (4)
- Student wing of political parties (राजनीतिक दलों के छात्र विंग) (5)
- Any other (specify) (अन्य बताएं) (6)
- None (कुछ नहीं) (7)

11. Can you use a computer? Yes / No (v14)
क्या आपको कंप्यूटर चलाना आता है?

- हाँ (1)
- नहीं (2) Go to 12

(a) If yes, please specify (यदि हैं, तो कृपया यह स्पष्ट करें):

(i) Are you capable of receiving/sending e-mails? Yes/No (v15)
क्या आप ईमेल प्राप्त/भेजने के लिए सक्षम हैं?

- हाँ (1)
- नहीं (2)

(ii) Are you capable of registering name in the job sites? Yes/No (v16)
क्या आप नौकरी साइटों में नाम दर्ज करने के लिए सक्षम हैं?

- हाँ (1)
- नहीं (2)
(iii) Are you capable of browsing through the internet? Yes/ No 

क्या आप इंटरनेट के माध्यम से ब्राउजिंग में सक्षम है?

हाँ (1) 
नहीं (2) 

12. Occupational status (व्यावसायिक हैविचत):

Govt. Sector (सरकारी क्षेत्र) (1) 
Private sector (निजी क्षेत्र) (2) 
NGOs (गैर सरकारी संगठन) (3) 
Self-employed (स्वयंचलित) (4) ------ Go to (a) 
Daily wages (दैनिक मजदूर) (5) 
Seasonal Labor (मौसमी मजदूर) (6) ------ Go to (b) 
Unemployed (बेरोजगार) (7) ------ Go to (c) 
Student (विद्यार्थी) (8) 
Others (अन्य व्यवसाय) (9) 

(a) If Self-employed, please indicate among the following. (यदि स्वयं कार्यरत हैं, निम्नलिखित से बताएं) 

Agriculture (कृषि) (1) 
Dairy (डेरी) (2) 
Fisheries (मछलीपालन) (3) 
Business (व्यापार) (4) 
Small scale industry (लगू उद्योग) (5) 
Any other (specify) (अन्य व्यवसाय) (6) 

(b) If seasonal labor, then for how long? How many Months in a year? 

अगर आपमें समके हिसाब से काम करते हैं, तो एक साल में कितने महीने का काम होता है? ..... 

(c) If unemployed, for how long? 

आप कितने समय से बेरोजगार हैं?

years (साल) ...........
months (महीने) .......
13. Do you have any of the following skills?

- Typing (टाइपिंग) (1)
- Stenography (आश्लिपि) (2)
- Computing skills (कंप्यूटिंग कौशल) (3)
- Drawing (चित्रकला) (4)
- Painting (रंगसाजी) (5)
- Plumbing (जलसाजी) (6)
- Wiring (नियोकरण/ बिजलीकाम) (7)
- Carpentry (बढ़ईगरी) (8)
- Masonry (राजगरी) (9)
- Metal works (धातुनिर्माण) (10)
- Climbing of trees (पेड़ो की चढ़ाई) (11)
- Winding (मोटर बनाना) (12)
- Any other (specify) (अन्य बताएं) (13)

14. Please indicate your Blood Group from the following.

- A + (1)
- A – (2)
- B + (3)
- B – (4)
- AB + (5)
- AB – (6)
- O + (7)
- O – (8)
- Do not know (जानते नहीं है) (9)

15. Have you suffered from any disease during the last one year? Yes/ No

- हाँ (1)
- नहीं (2) .... Go to 16
16. Do you suffer from any health problem now? Yes/ No
क्या आप किसी स्वास्थ्य समस्या से अभी पीडित हैं?
हाँ (1)
नहीं (2)

(a) If Yes, please specify the nature of health issue.
यदि हाँ, तो क्षुरपया जारी की प्रकृति को बताएं

17. Do you use any of the following substances?
क्या आप नीचे दिए गए कोई भी पदार्थ का प्रयोग करते हैं?

- Pan Parag/ Masala (पानपराग/मसाला) (1)
- Hooka/Beedi/ Cigarette (बीड़ी/सिगरेट) (2)
- Liquor (शराब) (3)
- Sniffing tobacco (नसवार) (4)
- Any other (specify) (अन्य बताएं) (5)
- None (कुछ भी नहीं) (6) ----- Go to 20

18. How often do you drink liquor?
आप शराब कितनी बार पीते हो?

- Daily (दैनिक) (1)
- Once in a week (सप्ताह में एक बार) (2)
- Once in two weeks (दो सप्ताह में एक बार) (3)
- Once in a month (एक महीने में एक बार) (4)
- Never (कभी नहीं) (5) ----- Go to 20
- Any other (specify) (अन्य बताएं) (6)
19. What is the occasion for drinking? पीने के लिए अवसर क्या होता है?

- Marriage (विवाह) (1)
- Death (मृत्यु) (2)
- Religious festival (धार्मिक उत्सव) (3)
- Just for company with friends (अपने मित्रों के साथ कंपनी) (4)
- Dissatisfaction (असंतोष) (5)
- Depression (अवसाद) (6)
- Any other (specify) (अन्य बताएं) (7)
- Not applicable (लागूनहीं करता) (8)

20. Indicate your career interests: आप जीवन में आगे बढ़ने के लिए क्या करना चाहते हैं?

- Higher Education (उच्च शिक्षा) (1)
- Employment (रोजगार) (2)
- Self-employment (स्व-रोजगार) (3)
- Any other (specify) (अन्य बताएं) (4)
- Not Applicable (लागूनहीं करता) (5) -- Go to 22

21. In case of any doubt about career, whom will you contact?

अगर आपको आपने पेशे के बारे में कोई संदेह हो तो आप किसको पूछोगे?

- School Teacher (शिक्षक) (1)
- College Teacher (कॉलेज अध्यापिका) (2)
- Panchayat Official (पंचायत अधिकारी) (3)
- Official of Govt. Dept. (सरकारी विभाग के अधिकारी) (4)
- NGO Functionary (गैर सरकारी संगठन के एक पदाधिकारी) (5)
- Political Leader (राजनीतिक नेता) (6)
- Librarian (लाइब्रेरियन) (7)
- Secretary of Youth club (युवा क्लब के सूचत) (8)
- Elected Member of GP (ग्राम पंचायत के निर्वाचित सदस्य) (9)
- Any other (specify) (अन्य बताएं) (10)
22. Are you interested in any sports/games? Yes/ No
आपको किसी खेल में रूचि है?
 हाँ (1)  
 ना (2)

23. Do you play any sports/ outdoor game? Yes/ No
क्या आप कोई भी खेल खेलते हैं?
 हाँ (1)  
 ना (2)

(a) If yes, please indicate.
यदि हाँ, तो आप इनमें से क्या खेलना पसंद करते हैं?

Athletics(दौड़ाना) (1)
Foot ball(फुटबॉल) (2)
Volley ball(वालीबाल) (3)
Cricket(क्रिकेट) (4)
Shuttle badminton(बैडमिंटन) (5)
Hockey(हॉकी) (6)
Any other (specify)(अन्य बताएं) (7)

24. Do you play any indoor game? Yes/ No
क्या आप कोई आम्ब्र्यन्तर खेल खेलते हैं?
 हाँ (1)  
 ना (2)

(a) If Yes, please indicate. 
यदि हाँ, तो कृपया यह स्पष्ट करें 

Chess(शतरंज) (1)
Carom(कैरॉम) (2)
Table Tennis(टेबल टेनिस) (3)
Any other (specify)(अन्य बताएं) (4)
25. Are you interested in any form of art? Yes / No
क्या कला के किसी भी रूप में आपकी रुचि है?

हाँ (1)

नहीं (2)

(a) If yes, please indicate. यदि हाँ, तो इनमें से क्या पसंद हैं आपको?

Singing (गायन) (1)
Dancing (नृत्य) (2)
Drawing (चित्रकला) (3)
Painting (रंगमाला) (4)
Acting (अभिनय) (5)
Any other (specify) (अन्य बताएं) (6)

26. Do you have any hobby/leisure time activity? Yes / No
क्या आपका कोई दिल पसंद खेल या काम है जो आप पसंद में करते हो?

हाँ (1)

नहीं (2)

(a) If Yes, please indicate: यदि हाँ, तो इनमें से क्या करना पसंद है आपको पसंद में?

Reading books (किताबें) (1)
Listening music (संगीत सुनना) (2)
Listening radio (रेडियो सुनना) (3)
Watching Television (टेलिविजन देखना) (4)
Travelling (यात्रा करना) (5)
Photography (फोटोग्राफी) (6)
Toy making (बिल्लोने बनाना) (7)
Sewing (सिलाई करना) (8)
Cooking (खाना बनाना) (9)
Wood carving (लकड़ी पर नक्काशी) (10)
Social service (सामाजिक सेवा) (11)
Any other (specify) (अन्य बताएं) (12)
27. Are you a member of any organization (Political and/or Non-Political)? Yes / No

(1) Yes
(2) No

(a) If Yes, please specify:

Youth wing of political parties (राजनैतिक दलों के युवा विंग)
Youth Club (युवा क्लब)
Non-Government Organization (गैर सरकारी संगठन)
Profession-based Organization (पेशे आधारित संगठन)
Community based Organization (समुदाय आधारित संगठन)
Faith-based Organization (विश्वास आधारित संगठन)
Self Help Groups (स्वयंसेवक समूह)
Any other (specify) (अन्य बताएं)

28. Do you hold any post in these organizations? Yes / No

(1) Yes
(2) No

(a) If Yes, please indicate:

(i) Designation (पद):

(ii) For how long (कितने समय)?

29. Have you ever visited the Gram Panchayat office? Yes / No

(1) Yes
(2) No
(a) If yes, please specify the purpose of visit, in brief.
यदि हाँ, यात्रा के उद्देश्य (इरादे) को संक्षेप में स्पष्ट करें

(b) If No, please specify the reason.
यदि नहीं, तो नजराने के कारण को बताएं

30. Have you ever participated in the Grama Sabha? Yes/ No
क्या आपने कभी ग्रामसभा में भाग लिया?
हाँ (1)
नहीं (2)

(a) If No, please state the reason in brief.
यदि नहीं, तो कृपया इस कारण को स्पष्ट करें.

31. Have you participated anytime in the Grama Sabha during the last one year? Yes/ No
पिछले एक वर्ष के दौरान क्या आपने कभी ग्रामसभा में भाग लिया है?
हाँ (1)
नहीं (2)

(a) If Yes, please specify: यदि हाँ, तो स्पष्ट रूप से बताओं की:
(i) Have you raised any point during the meeting? Yes/ No
क्या आपने बैठक के दौरान कोई भी मुद्दा उठाया है?
हाँ (1)
नहीं (2)
(ii) Have you made any observation? Yes/ No
आपने कोई भी अवलोकन किया?
हाँ (1)
नहीं (2)
(iii) Have you made any suggestion? Yes/ No
क्या आपने कोई भी सुझाव दिया है?
हाँ (1)
नहीं (2)
(iv) Have you sought for any clarification? Yes/ No
व्याप्त कभी कोई स्पष्टीकरण ढूंढा है?
हाँ (1)
नहीं (2)
(v) Have you involved in the group discussions? Yes/ No
व्याप्त सभी के विचार विमर्श में शामिल होते है?
हाँ (1)
नहीं (2)

32. Have you participated any other meeting organized by the Grama Panchayat? Yes/ No
व्याप्त ग्रामपंचायत द्वारा आयोजित किसी अन्य बैठक में भाग लिया है?
हाँ (1)
नहीं (2) ---- Go to 33

(a) If Yes, please specify: यदि हाँ, तो स्पष्ट रूप से बताओं की

(i) Purpose (क्यों/इरादा)?
........................................................................................................................................ (v58)

(ii) When it was held (कब यह आयोजित किया गया था)?
........................................................................................................................................ (v59)

(iii) What was your role in the meeting (इस बैठक में आपकी क्या भूमिका थी)?................................................................................ (v60)

33. Have you moved anytime outside the district/State for job or for any other purpose? Yes/No
काम के लिए या किसी अन्यकारण से व्याप्त कभीभी राज्य/जिला से बाहर गए है?
हाँ (1)
नहीं (2)

(a) If yes, please specify. यदि हाँ, कृपया स्पष्ट रूप से बताएं :

(i) When (कब)? .................................................................................. (v62)

(ii) Where (कहाँ)? .................................................................................. (v63)
(iii) Purpose (क्यों/ किस इरा देसे)................................................................................................................. (v64)

34. Have you moved outside your home District/State for job during the last one year? Yes/No (v65)
पिछले एक वर्ष के दौरान काम के लिए क्या आप अपनेराज्य/जिला से बाहर गए हैं?
हाँ (1)
नहीं (2)

(a) If yes, please specify: यदि हाँ, कृपया यहाँ स्पष्ट करें

Reason for moving out (बाहर जाने का कारण)?
....................................................................................................................................................... (v66)

(i) For how long (कितने समय के लिए)?
....................................................................................................................................................... (v67)

35. Have you ever noticed people from other parts of the country coming to your place for job? Yes/No (v68)
क्या आपने कभी देश के अन्यभागों से आनेवाले लोगों को आपने गाँव में काम के लिए आते देखा है?
हाँ (1)
नहीं (2)

(a) If yes, please specify: यदि हाँ, तो कृपया स्पष्ट रूप से बताएँ :

(i) Type of work they are involved (वो किस प्रकार के कार्य में शामिल होते हैं)? ................................. (v69)

(ii) For how long (कितने समय के लिए वे काम करने के लिए आते हैं)? .................................................. (v70)

36. Have you registered for work under MGNREGS? Yes / No (v71)
महात्मा गाँधी राष्ट्रीय ग्रामीण रोजगार गारखिंग योजना के तहत क्या आप काम करने के लिए रजिस्टर हैं?
हाँ (1)
नहीं (2) ...... Go to 39
(a) If yes, have you received the job card? Yes/ No
यदि हाँ, तो क्या आपको कार्य कार्ड मिल गया है?
हाँ       (1)
नहीं      (2)

37. Have you received any work under MGNREGS? Yes/ No
महात्मा गांधी राष्ट्रीय ग्रामीण रोजगार गारंटी योजना के तहत क्या आप को कोई काम मिला है?
हाँ       (1)
नहीं      (2)

(a) If yes, please specify how many days of work during the last one year?
यदि हाँ, तो पिछले एक वर्ष के दौरान कितने दिनों के लिए आप को काम मिला था?

38. Have you received any wages during the last one year? Yes/No
पिछले एक वर्ष के दौरान, क्या आप को कुछ तनख्वाह मिली है?
हाँ       (1)
नहीं      (2)

(a) If yes, please indicate the following.
यदि हाँ, तो कृपया स्पष्टता से बताएं

(i) How much amount you have received?
आप को कितना पैसा मिला था? ................

(ii) Whether the wages was paid by cash/ through Bank/Post Office?
(क्या तनख्वाह नकद दी गई थी या बैंक या पोस्ट अफिस के द्वारा)?

(iii) After how many days of work completion, you have received the wages?
(काम के ख़तम होने के कितने दिन बाद, आपको तनख्वाह मिली थी)?........

39. Are you still working under MGNREGS? Yes / No
क्या आप अभी भी महात्मा गांधी राष्ट्रीय ग्रामीण रोजगार गारंटी योजना के तहत काम करते हैं?
हाँ       (1)
नहीं      (2)
40. On an average, how much money do you earn in a day? 
औसतन, एक दिन में आप कितने पैसे कमाते हैं? 

41. On an average, how much money do you save in a month? 
औसतन, एक महीने में आप कितनी पैसे बचाते/जमा करते हैं?

42. Do you have a Savings Bank account in Bank/Post Office? Yes/No
क्या आपके पास कोई बचत खाता है बैंक या पोस्ट आफिस में?

   हाँ              1
   नहीं             2

(a) If Yes, for how long? यदि हाँ, तो कितने समय से?

43. Do you have any insurance policy? Yes/No
क्या आपके पास कोई बीमा योजना है?

   हाँ              (1)
   नहीं             (2)

44. Do you have an Electoral Photo Identify Card issued by the Election Commission? Yes/No
क्या चुनाव आयोग द्वारा, आप एक निर्याचयक फोटो पहचान पत्र जारी किए गए हैं?

   हाँ              (1)
   नहीं             (2)

45. Are you interested to enroll your name in the proposed Youth Labor Bank at the Gram Panchayat?
क्या आप की दिलचस्पी है प्रस्तावित युवा श्रम बैंक ग्रामपंचायत में अपने नाम रजिस्ट्रीकृत करने के लिए हैं?

   हाँ              (1)
   नहीं             (2)
(a) If yes, are you willing to join for work with a brief notice? Yes/No (v88)
यदि हाँ, तो क्या आप एक संक्षिप्त नोटिस पे काम करने के लिए शामिल तैयार है?

हाँ (1)

नहीं (2)

46. Do you have any of the following survival skills? (v89)
आपातस्थिति से बचने के लिए क्या निम्नमें से आप के पास कोई भी आवश्यक हुना है?
Swimming (तैरना) (1)
Cycling (सायकल चलाना) (2)
Driving 2 wheelers (दो पहं यातायात चालन) (3)
Driving 4 wheelers (चार पहं यातायात चालन) (4)
Any other (specify) (अन्य बताएं) (5)

47. Have you enrolled your name in the list of blood donors? Yes/No (v90)
क्या आपने आपना नाम लिखाया है खून दाताओं की सूची में?

हाँ (1)

नहीं (2)

48. Have you ever donated blood? Yes/No (v91)
क्या आपने कभी खूनदान किया है?

हाँ (1)

नहीं (2)

49. Have you enrolled your name in the list of donors (eye/any organ)? Yes/No (v92)
क्या आपने अपना नाम दाता ओं (आंख/किसीभीअंग) की सूची में लिखाया है?

हाँ (1)

नहीं (2)

50. Have you received any training for application of First Aid? Yes/No (v93)
क्या आपने प्राथमिक चिकित्सा के आवेदन के लिए किसी से प्रशिक्षण प्राप्त किया है?

हाँ (1)

नहीं (2)
(a) If Yes, indicate whether can you give first aid to a patient in the following situations:

यदि हाँ, तो क्या आप निम्नलिखित स्थितियों में एक मरीज को प्राथमिक चिकित्सा दे सकते हैं?

i. Head injury from a vehicle accident
   (एक वाहनकी घटना से सिर पर चोट लगने पर) (1)
ii. Snake bite (साँप के काटने से) (2)
iii. Artificial respiration (CPR) (कृत्रिम रूप से सांस लेना) (3)

51. Have you received any training as a Volunteer for disaster management? Yes/ No

क्या आपने आपदा प्रबंधन के लिए एक स्वयंसेवक के रूप में कोई भी प्रशिक्षण प्राप्त किया है?

हाँ (1)
ना (2)

(a) If Yes, please specify.

यदि हाँ, कृपया स्पष्ट रूप में बताएं (v96)

52. Have you every participated in planting of trees and its upkeep in the area? Yes/No

क्या आपने इस क्षेत्र में पेड़ के रोपण और उसके पालन पोषण में भाग लिया है?

हाँ (1)
ना (2)

(a) If yes, please give details.

यदि हाँ, कृपया यहस्पत्त करें (v98)

When(कब)?
Where(कहाँ)?
How many saplings planted (कितने पौधे लगाए)?
How many saplings survived (कितने पौधे बचए)?

53. Is there any issue among different community groups in the area? Yes/No

क्या इस क्षेत्र में विभिन्न सामुदायिक समूहों के बीच कोई विवाद है?

हाँ (1)
ना (2)
(a) If yes, please give details: यदि हाँ, तो कृपया यहाँ स्पष्ट रूप में बताएं

i. When (कब)? (103)
ii. Where (कहाँ)? (104)
iii. Communities involved (सामूदायिक जो शामिल हैं)? (105)
iv. Community members injured/affected (सामूदायिक सदस्य जो जख्मी/प्रभावित हुए हैं)? (106)

54. Is the any mechanism/ structure available in the area for redressal of issues by youth? (v107)
युवाओं द्वारा मूर्दों को ठीक करने के लिए क्या इस क्षेत्र में कोई भी सरंचना उपलब्ध है?
हाँ (1) नहीं (2)

(a) If yes, Please specify. यदि हाँ, कृपया यहाँ स्पष्ट करें (v108)
..............................................................................................................................

55. Do you have any suggestion for enhancing youth participation in local governance? (v109)
क्या आपके पास कोई सुझाव है स्थानीय प्रशासन में युवकों की भागीदारी को बढाने के लिए?
..............................................................................................................................

56. Remarks by the interviewer. (v110)
साक्षात्कारकर्ता द्वारा टिप्पणी:
..............................................................................................................................

Ending time (अंतकासमय): Name & Signature of the interviewer
(साक्षात्कारकर्ता के नाम और हस्ताक्षर)
Schedule for Local Government Institutions

District          Block          Gram Panchayat:

1. Any youth-specific programmes and activities have been initiated in the Gram Panchayat during the last 3 years?

<table>
<thead>
<tr>
<th>Year</th>
<th>Sector (Productive/ Service/ Infrastructure) *</th>
<th>Project Title</th>
<th>Source of fund (State Govt. funds/Own funds of GP/ Special projects/ Any other ...........)</th>
<th>Budget earmarked (In Rs.)</th>
<th>Amount Utilised (In Rs.)</th>
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Note: Use ‘P’ for Productive Sector, ‘S’ for Services; and ‘I’ for Infrastructure.

2. Please provide the details of involvement of youth organisations (Political and Non-political) and youth in the different stages.

A. **Plan Formulation:**

   (i) Who are all involved in the Plan Formulation Process?

   (ii) Did you encourage any youth involvement in the Plan Formulation?
(a) If yes, please specify.

(iii) Have you conducted any consultation meeting on plan formulation?

(a) If yes, whether any youth organization is invited for the meeting?

(iv) Have you received any specific demand from youth organizations?

(v) Do you have any ‘youth specific component’ in the annual/five year plan?

(vi) Have you identified any separate need-based programme for youth?

(a) If yes, please specify.

B. Beneficiary Selection:

(i) Please indicate the process of selection of beneficiaries.

(ii) Whether the GP adopts any criteria to select beneficiaries?

(a) If yes, please mention.

(iii) Do you have any specific mandate to involve youth as a beneficiary?

(a) If yes, how do you identify them?

(iv) Please indicate the approximate percentage of young beneficiaries of the programmes implemented during the last financial year.

(v) Other than beneficiaries, have you involved youth in any other capacity during the beneficiary selection?

(vii) Have you identified any other area for youth involvement during this phase?
C. **Implementation:**
   (i) What are the youth-specific programmes/ schemes/ projects your GP is currently implementing?
   (ii) What is the budget?
   (iii) Did you involve any agency during the implementation of programmes?
       (a) If yes, please specify.
   (iv) Have you considered youth organisations like NGOs, Youth Clubs and Mahila Mandals as implementing agencies?
       (a) If No, any specific reason?
   (v) Do you have any plan to involve youth organisations during the programme/ project implementation?
       (a) If No, any specific reason?

D. **Monitoring:**
   (i) Do you have any mechanism to check the progress of project/ programmes and schemes during the implementation?
       (a) If Yes, indicate the set up for monitoring.
   (ii) Did you involve any agency during the monitoring of programmes?
       (a) If Yes, please specify.
   (iii) Have you considered youth organisations like NGOs, Youth Clubs and Mahila Mandals as agencies for monitoring?
       (a) If No, any specific reason?
   (iv) Do you have any plan to involve youth organisations for monitoring?
       (a) If No, any specific reason?
E. Evaluation:
(i) Do you have any system for evaluation of programmes/ schemes/ projects?

(a) If yes, indicate the set up for evaluation.

(ii) Did you involve any agency for the evaluation of the programmes?

(a) If Yes, please specify.

(iii) Whether Youth agencies/Youth functionaries are taking part in the evaluation of project/programmes related to them?

(a) If Yes, what is their level of participation?
(b) If No, any specific reason?

(iv) Do you have any plan to involve youth organisations for evaluation?

(a) If No, any specific reason?

(v) Have you organised any social audit/ People’s audit?

(a) If Yes, please specify.

F. Feedback:
(i) Do you get any feedback at regular intervals?

(a) If Yes, please specify.

(ii) Did you utilise the services of any agency for the collection of feedback from the field?

(a) If Yes, please specify.
(iii) Do you take the feedback from any youth organisations from the field?

(a) If Yes, please specify.

(iv) Do you have any plan to take feedback from youth organisations?

(a) If Yes, please specify.
Profile of the Study Area

Part ‘A’ (Preliminary Information)

State:

District:

Taluk/ Block/ Mandal:

1. Name of the Village/ Gram Panchayat

2. Name of the Panchayat President

3. Population:
   Male
   Female
   Children (Below 13 Years)
   Youth (13-35 Years)

4. Religion and Caste

5. Area (in sq. k.m.)

6. List of elected Members of the Village/ Gram Panchayat with details
   (Age, Gender, Educational Qualification, Experience, Occupation, Political affiliation, Address, Contact Number)

7. List of Officials of the Village/ Gram Panchayat with details
   (Age, Gender, Educational Qualification, Designation, Experience, Address, Contact Number)

Part ‘B’ (Additional Information)

8. Presence of Govt. offices in the area (Panchayat office, Schools, Hospitals, Anganawadis,…) and also provide any additional information about their functioning

9. Availability of any NGO in the area with a brief of their activity.

10. Availability of any industry/ private sector /community organisation in the area with a brief.
11. Active presence of Youth Organisations (Political), like youth wing of political parties in the area with a brief of their activities and details of contact persons.

12. Active presence of Youth organisations (Non-political) in the area with a brief of their activities and details of contact persons.

13. Presence of common property in the area (River, Pond, Lake, Forest,……)

14. Educational status of population in the area (Illiterates, semi-literates, vocationally trained, higher educated,............); Please provide the details of Census 2011 regarding the selected area

15. Status of health and hygiene (Drinking water, Sanitary toilets, drainage system, cleanliness of the streets, ........)

16. Any communicable diseases in the area during the last 3 years

17. Income and expenditure details of the Village/ Gram Panchayat (Especially during the last year, If possible)

18. Major programmes/activities initiated during the last 3 years (with details like beneficiaries, thrust area,...)

19. Major rural development programmes operational in the area
   Centrally sponsored programmes
   State sponsored programmes

20. Details of Grama Sabha meetings conducted during the last year and major points discussed

21. Any other unique initiative made by the Local Government in the area (for the benefit of children, youth, women, differently abled, dalits, aged,........)

22. Major issues in the area

23. Major youth issues in the area

24. Presence of citizen-friendly governance

25. Citizen Report Card (Feedback/reflections from the citizens)
Schedule for Situational Analysis of Youth in the area

A. Needs, Concerns, Issues, Problems and Priorities of Youth

Educational:

Social:

Economic:

Political:

Psychological:

Cultural:

B. Youth in Governance

Status of Youth in power (political structures)
- In political parties: As members and in key posts
- In other decision making structures/participatory structures like VEC, VHC, …
- In LGIs: As members and in key posts

Involvement of youth in the political process
- Discussions on policy/approaches/vision
- Setting up political agenda and priorities
- Elections
  * Consultations
  * Candidate selection
  * Setting up of election machinery
  * Campaigning
  * Voting
- Decision of key functionaries/posts
- Discussions on programmes/activities to be initiated/strengthened
- Decision making
- Execution of decision
- Monitoring (Concurrent activity)
- Evaluation (End activity)
- Feedback from the field
- Follow-up activities (Redefine, modify, modernize and restructure)

Status of Youth outside power (non-political structures)
- In non-political organisations (Profession-based, community based, activity-based, etc.)
Participation of youth in Grama Sabha
- Attendance
- Suggestions made
- Comments raised
- Questions asked
- Clarifications sought
- Involvement in the discussions

Participation of youth in development
- In planning
- In beneficiary selection
- In implementation
- In monitoring
- In evaluation
- In feedback

C. Systems & institutions for youth development in the area

Educational institutions (Schools and Colleges)

Vocational Training centres

Employment Guidance bureau

Counseling and Guidance centres

Health institutions

Library/reading room

Play ground

Associational life of youth (Political organizations, Youth organizations, profession-based, community-based, activity-based, religious organizations, faith-based organizations, ……)

Government support to initiate self-employment programmes (SGSY, PMGSY,….)

Small scale enterprises
  - Owned by youth
  - Managed by youth
  - Owned and managed by youth