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YOUTH EMPOWERMENT THROUGH COMMUNITY DEVELOPMENT IN INDIA

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ABSTRACT

Youth's Empowerment is an agenda of immense discussions and contemplation worldwide which has been on the top of lists of most government plans, programs and policies. Empowerment and capacity building provides young people an avenue to gain practical information and learning for their improved livelihoods. India can become a developed nation only if every youth contributes to the best of his or her capacity and ability. Community cooperation with youth is an important component of social service provision and therefore a major challenge for practitioners and social workers of community development. Treatment for youth is increasingly a policy priority for both public and private sector entities as part of community service. Young people are societal focus because for the future of cultures and societies they are an important source of social capital. Their health, skill growth and capacity-building for community stability and economic change are of major significance for various theories of social work and Community development policies. Therefore, opportunities and services need to be opened which support building capacity and enhancing empowerment. The villages of India are more of a cultural entity than physical. From this point of view, Indian villages have become infirm compared to the past. They are in dire need of empowerment. According to the basic principle of empowerment, the empowerment of any noun or pronoun is by empowering it by highlighting its basic qualities. Turning villages into cities or filling them with urban facilities is not the real empowerment of villages. If the real empowerment of the villages and the real role of the youth in it is to be identified, then first of all, we have to identify the fundamental qualities of the unit called Indian Village.

Keywords: Youth empowerment, employment, rural development, community development, Political empowerment.

Introduction

Young people is a stage of life which is retrenched by strong will, qualitative creativity, and emotional vigour; they all contribute to the fulfilment of desired goals when put together in the right direction. In this link, "as young, you are torn between a universe of hate and a world of dream, it's the following marvellous line by Cock Sparrer. There's so much to lose and so much to be able to win. We, the young people of India, are the nation's greatest wealth and power and its quality decides its form of future. The children of all nations and of society have the power to be seen by the examples of these indigenous people who made them all proud, like Sachin Tendulkar, Vishwanathan Anand, Sania Mirza, Leander Paes, Mahesh Bhupati, Aishwarya Rai, P.T. Usha, Rajiv Gandhi, Kapil Dev, Major Rajyavardhan Singh Rathore, Anil Kumble etc. The century of young people is now. The basic way to encourage young people is to provide them with quality education that makes them science, rational, open-minded, self-respecting, accountable, and truthful and patriot. Our young people cannot achieve their desired goals without these virtues being created. Increasing country unemployment leads our young people to the wrong path, lusting for power, money and status. It is high time that we prevent our young people from leaving the country, giving them better opportunities, encouraging them and putting them into violence and terrorism. Taking a positive approach in using young people's influence for the nation's improvement and designing strategies to encourage them will ensure our economy a brighter and a better future.

Young people in every country are both a big development human resource and a key player in social change, economic development and innovation. Your creativity, values, tremendous energies, and vision are indispensable to the continuous growth of their societies. The issues faced by young people, their vision and their aspiration are central elements of today's communities and future generations' challenges and prospects. Therefore, it is important to recognise the problems of young people today, to propose solutions and suggestions to uproot them, and to try to create a country that finds women as equally respectful and dominant as men. Young people must also be interested in decisions that concern them. Without active youth engagement, we cannot speak about sustainable changes without making the demographic dividend open, with the focus being human rights, gender equality, human resources and dignity.

The number of roads, shops, electricity, primary schools, first aid centres and thanked villages in India is increasing. The number of pucca houses in the villages has increased. The number of mechanical facilities in the houses has increased; Toilets are increased. Mobile phones, motorcycles and tractors have increased. The number of high degree and job seekers has increased. There has also been an increase in per capita income and purchasing power. The amount of wages and dowry has increased. Allocation of funds from the government has increased in Gram Panchayats and village based schemes.

Can we say that the villages of India are empowered by putting the above graph in front? If we consider Indian villages as just one physical unit, then we can say that yes, Indian villages are more powerful today than in the past. Even as a physical unit, if we consider the quality of soil, water, air, light, vegetation, cattle and human body of Indian villages, then it would be said that Indian villages have become infirm as compared to the past. Why am I saying this? Because more hospitals, more schools, more shops, more money and more police stations respectively are not a sign of better health, more knowledge, more self-reliance, more prosperity and less crime.

Agricultural production has undoubtedly increased in comparison to the year 1947, but at the same time the proportion of descending water villages, sick water villages, barren growing villages, increasing number of patients and rural unemployed has increased manifold in India. . In the village kitchens, more expensive utensils like kansa, brass and copper and expensive grains like barley, gram, maize, pure fortified milk and desi ghee have been replaced by cheap steel, cheap wheat, water milled and vegetable ghee respectively. Are these signs of being strong in villages or of being disenchanting?

Real meaning of empowerment

Villages in India are more of a cultural entity than physical. From this point of view, Indian villages have become infirm compared to the past. They are in dire need of empowerment. According to the basic principle of empowerment, the empowerment of any noun or pronoun is by empowering it by highlighting its basic qualities. Turning villages into cities or filling them with urban facilities is not the real empowerment of

villages. If the real empowerment of the villages and the real role of the youth in it is to be identified, then we must first identify the fundamental qualities of the unit called the Indian village.

Fundamental Properties of Indian Village

The difference is that the city is built for facilities and each village settles when some families with mutual relationships want to live together. These relationships can be of blood and also of traditional judge or community work. Shared continuity and honesty are the basic conditions for any relationship to last in a transaction. From this point of view, the presence of a relationship between all the residents living in a village is the first and an essential fundamental quality, which any Indian Habitat absent should be considered unfair. Community self-reliance of means, simplicity in ethics and purity in climate and food, you can consider other three essential fundamental qualities of the village. Agriculture, cattle rearing and traditional craftsmanship... are three essential professions that can be said to be the backbone of the economy and culture of Indian villages.

Power of fundamental qualities

These are the qualities due to the presence of the famous European scholar E.V. Havel described India's villages as the cornerstone of democracy. The famous tourist Travancier said that each village in India is a small world in itself. Outside events have no effect on their rural life. The residents of the village believe in their strength and God and continue in their works. The village of India is like a large family, each member of which is well aware of his duties. Their sense of unity and cooperation is admirable.

As a result of the richness of these fundamental qualities, India was once called the gold lair. In the villages of India, on the basis of these fundamental qualities, agriculture was once said to be good for agriculture, medium for trade and poor for jobs. Farming was so advanced that there was no need to import agricultural products. Even today, using computerized technology, we are able to make fine threads up to 600 count. In the past, the craftsmanship of Indian villages was so advanced that the artisans of Dhaka used to make fine threads up to 2500 count. Dhaka's muslin was famous in the world. India was a noted exporter of cotton. The system of social regulation was so strong that the village accepted the decisions of the panches of our traditional panchayats as the decision of God. Farming was completely organic. Instead of being forced into what we have, life was put in the category of ideological strength.

Why Indian villages became disabled?

Realizing the power of these qualities, especially the British rule made 'divide, rule' their strategic foundation. On the basis of Macaulay's education policy, he tried to create a society that is far from its fundamental qualities. The British used political tricks to increase the distinction between Hindu and Muslim. Started taking away the natural property rights of the villages by making the forests government by new forest laws. In order to recover revenue, the sequence of canal construction relaxed India's traditional skill of self-supporting groundwater management. The efforts of Champaran farmers to induce indigo cultivation, the British attempts to force foreign law into salt law and workmanship, were only attempts to destroy India's rural skills and self-reliance. The English rule brought many proposals to succeed all these tricks. The land system, the zamindari system, the Society Registration Act of 1860, the proposal of Lord Mayo, the proposal of Lord Ripon of 1882 and the proposal of the 1907 Royal Commission together destroyed the autonomy of the villages. Towns were enslaved to the authorities in the name of local self-government.

In many ways, this venture continued even after independence. Today, the charm of modern lifestyle, the short-sightedness of governance and aggressive market strategy have served to remove our villages from their fundamental qualities. Changing the world is the work of the youth, but the rural Indian youth is seen today in the grip of the changing world.

Challenges of rural empowerment

The biggest challenge before rural empowerment is that our villages, instead of being a village, appear to be willing to do something else. Some people consider it empowerment; whereas in the future due to such empowerment, neither villages nor villages will be able to live in India. They will remain half-baked.

How did this picture reverse? How do villages regain their fundamental qualities? This is now possible only with the help of young body and mind. The villages of India are waiting for the youth of the villages to be restored. Re-tie his fists. Youth consciousness again engaged in the empowerment of the rural community. But

this is possible only when the rural youth is ready to understand that what has been lost by his village is the result of the loss of fundamental qualities.

He has to understand that due to the constantly weakening door of the relationship, the necessary work of sharing is not possible. Community land, water and other natural resources are not being managed properly. For this reason, the number of villages with water and polluted water in India is increasing. This is why shared farms and farming are continuously decreasing. Due to this, mutual disputes, crime and prosecution are increasing in the villages. For this reason, the daughter of the village is no longer the daughter of the entire village. The rural youth will have to understand that as soon as the shared door of the village is connected again, the closed doors of rural empowerment will automatically open. It is guaranteed.

Due to misuse, rural youth have accepted migration as a means of more reading. Therefore, the first need is that the youth stay in the village; only then will he be able to play his real role. This is possible only when he understands that more studies, good skills and a good future do not just mean migration. The scale of youth development is not just urban development. The real meaning of youth development is to become capable and determined to develop the environment around us. He understood that the emptying of villages and the increase in the cities and ruins is a picture of an unbalanced India. It is a picture of a creeper running towards a sharp light, who eventually gets engulfed by the lightness and destroys his existence by ridding himself of his mind and heart. Should we make such an India?

Changing thinking will change the world

Bunker Rai, who quit the IAS job, has an uplifting portrait of Alwar with Bailfoot College in Tilonia, Jalpurush Rajendra Singh, the famous story of Poprao Pawar's sarpanchi of Hivare Bazaar, India's first M.B.A. Rajawat, the image of District Tonk of Rajasthan came into the limelight for being a degree-holding female patron. There are many such examples, which show that better income, better employment, better respect and more enjoyable life is possible from the city even after living in the village. But for this, the rural youth must first change their mindset and priority. Instead of becoming a servant in the city, he must dream of owning his own work in the village. Personal uplift has to be linked to uplift of the village. This path of education, agriculture, horticulture, cattle, and workmanship based ventures can fulfill this dream.

What do we know by going to the village?

Rashtriya Yuva Swayamsevaks go to the village with the president of the youth boards for 15 days to communicate the achievement of the work done by their Yuva Mandal with the Panchayat administration and provide details of the work to the District Youth Coordinator of Nehru Yuva Kendra Sangathan Huh. The Nehru Yuva Kendra volunteers do the work of assessing the changes in the youth and elderly women by the awareness programs undertaken by the Yuva Mandal and ensure how much time is required to work on this issue in this village. The youth of the Yuva Mandal are encouraged to train to develop leadership abilities as well as work with other institutions to make them habit of getting out of their village to make the village aware of the problems of the village. And the external environment to understand the positive work done by other people in the environment.

What kind of challenges did you face?

We always work between government machinery, administration and youth boards, so working with all the youth of the village is a bit challenging.

It is difficult at times to put each of your examples in their understanding and language at their level.

It is also a big challenge for all the members of the Youth Board to come to one place at a time and keep their talk in a short time, because most of the youth are unable to move from one place to another, uncomfortable due to the financial situation of their home And due to weak economic conditions, it is difficult for the youth to give time.

Initially, it is very challenging to break the fear, fear and hesitation among the rural youth and to motivate them to speak.

What kind of results are you seeing?

With the involvement of Nehru Yuva Kendra Sangathan and Yuva Mandals, every person who has a conservative thinking of ancient times has understood to some extent that they are young or their own

daughter and son in education as well as social It is our responsibility to convey every information of the village to them by encouraging them to participate with interest in change activities.

Now the people of the village are also talking to the youth on different issues that all of you should jointly organize social activities by forming groups of youth in the village.

Many youth groups are also included in the youth guiding board today, and some youth troupes have real stories that have been recognized by the government for their actions at the national level as well as national awards to youth boards.

The group is more active due to the running of youth circles under the supervision of the Nehru Yuva Kendra Sangathan.

With the coming of youth boards, there has been a big change in the atmosphere of social change in the village and the activism of the youth.

The youth are an important part of our country, so I believe that if the youth are empowered more and more, then the shortcomings can be easily rectified by working against the misconceptions prevailing in the society along with education.

Open sky of possibilities

Education: He also has to understand that empowering villages is impossible just by studying for degrees and jobs. Rural youths have to prioritize the desire for such knowledge, which will enable them to present the best and self-sufficient model of farming, cattle and local resource based workmanship and marketing. One has to become such a skilled village economist so that the village does not have to look towards the city for economic uplift.

Private higher secondary schools and postgraduate colleges have flooded the villages. Indian villages still lack good technical and management schools that teach agriculture, cattle, water, land, AYUSH, traditional skills upgrading and overall village management operated on community and cooperative basis. That is, once a few young fellow friends decide this, then they can do it. Our rural youth can gain the competence of 'Gramodaya se Bharatodaya' by creating nurseries for village friendly sports like wrestling, running, shooting, swimming. The rural youth will have to build such a village society where, despite being a different caste, community, class, we should be a village first. Bonds and child labor stains have to be eradicated completely.

Panchayat: It will have to become such a driving force of the gram sabha, which is itself active and capable of keeping the three-tier units of the Panchayati Raj Institute continuously active, diligent and honest. The funds of the 'Village Development Scheme' have started reaching every village. Every rural youth, if he is a Gram Sabha member, can make his youth meaningful by playing the role of a hero in the formulation, sanction and implementation of the appropriate village plan.

Agriculture: It is only misuse that the rural youth has misguided farming as a result. He has to ask himself why the plight of Indian farming and agriculture today. He has to churn that if farming is really a loss deal, then why are many companies venturing into farming? Is there a shortage in our farming or marketing system? High choice desi, organic and herbal are considered better than others. The market is also selling them at a very expensive price by describing them as good. The growing graph of Patanjali products is proof that the world of customers is taking life on indigenous seeds, yoga and Ayurvedic.

The solution is here.

By putting this picture in front, the rural youth will have to understand and explain that his 'native' is still the best today. The village has lost him due to mistrust of his lost knowledge. In the lure of excess production, we have brought the fields and soil of the villages to chemical fertilizers and dangerous pesticides. Due to this, the figures of wastelands in India are increasing very fast. Falling groundwater levels, increased weeds, the ability to buy fertilizer and market seeds and the use of growing equipment in agriculture have increased the cost of farming. Villages may be adopted by adopting cultivated and year-to-year indigenous seeds, organic manure, mixed horticulture, better cattle, better ground and ground water management, scientific methods of irrigation and farming and processing and marketing facilities, Then make farming a profitable deal again. For help, Village Haat, Food Processing, Organic India, Jalgram Yojana, Village Development Scheme, Greenery, Agricultural Extension Schemes, Irrigation Schemes, Land Reforms Program, MP Adarsh Gram Yojana, Digitization of land records, Mahatma Gandhi National Rural Employment Scheme... separately - How many

such plans and programs are there for different ministries. The Government of India has decided to give special benefits of agricultural regeneration schemes to agricultural science degree holders. If rural youth wants, taking advantage of these schemes can change the picture of village farming, soil and water.

Village Industry: Internet is now an effective tool to connect the product directly to the customer and the public from administration. The government and the market are now online. If the rural India digital literacy campaign of 1800 crores is used properly, it can be helpful in developing a corruption-free system of marketing rural products along with administrative corruption. The role of educated rural youth is to help the village in choosing the right and wrong of these schemes, programs and favorable scientific systems. Be the carrier to bring whatever is favorable to the village.

Sanitation: Villages have adopted urban food, living and polypack products, but the city does not have a sanitation system like the city; Therefore, Indian villages are now in the process of becoming new bases of dirt and disease. Black-yellow pages, buzzing drains and other filth piles are becoming a new identity. This new identity of Indian villages is contrary to the empowerment of any village. Eradicating these signs of adversity is also the empowerment of the village.

The field of empowerment can be something else, but one thing is certain that with such steps, the world of Indian villages will be better; the fate of rural youth as well. If the rural youth wants, he can resolve it. He himself can become the bearer and hero of this necessary change; because when he is young, he is the one who walks away from the rut and the world changes.

Conclusion

Only when young people find such "powered" environments for the fulfilment of their civic potentials and their real needs and conditions will they participate in active youth engagement and complete integrative society. In several nations, the most recent forms of public policy include the detailed national youth policies that support this "enabling" situation and ensure the full rights of youth as members of society. Cooperation in this area is highly possible, in particular by networking at regional and international level between government and NGO youth organisations. In addition, numerous foreign organisations help devise national strategies and action plans for young people. Women's advancement has become one of the most prominent national and international issues of the 21st century. The government. The Govt. Efforts to ensure equal opportunity between women and men, but communities must take steps in order to create an atmosphere in which there is no gender inequality and women have complete opportunities to make self-determination and engage with a sense of dignity in social, political and economic life. The rural-urban drift due to the unreasonable combination of economic and social resources such as lack of social facilities such as good highways, hospitals, schools, advancement opportunities, proper health services between rural and urban areas have contributed to the eruption of many problems both in rural and urban areas. Particularly opportunities should be placed in place to reduce rural urban drift amongst young people, especially in terms of youth unemployment in the form of the provision of basic amenities, improved quality education, development of credit and loans schemes, industrial modernisation, business training, access to productive capital, and cooperatives. Training also decreases inequality and functions to boost their position in the family. In order to promote the education of women at all levels and to dilute their gender balance, existing schools, colleges and universities, even only for the women of the state, must also provide information and education. The government has given a package of free books, uniforms, boarding and lodging, hostilities clothing for midday meals, scholarships, free circles and so on to bring more girls, particularly from disadvantaged BPL family groups into general education.

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