CHAPTER I

INTRODUCTION
A leader is a person who exerts special influence on a number of people. Every one exercises special influence on at least a few other persons, but we cannot say that such activity is leadership. There must be both special influence and number of people involved.

Leadership is personality in action under group conditions. It includes the dominant personality traits of one person and the receptive personality traits of many persons. It is an interaction between specific traits of one person and other traits of the many in such a way that the course of action of the many is changed by the one.

Leadership bears a vital relationship to individuality and its complementary element, sociality.

Leadership is a group phenomenon. It is a product of group life. It is an out growth effecting changes in group values. Whenever a social value is attacked, its outstanding opponent is likely to be elevated into leadership. A person may be a member of several groups at the same time, his relationship
to these groups will vary greatly. For example, he may be a leader in one group and a follower in each of several others. His normal activities often require him to shuttle back and forth daily, between leadership and followership in the various groups of which he is a part.

Leadership is both a personality and a group phenomenon and also a social process, involving a number of persons in mental contact in which one person assumes a dominance over the others. It is a process in which the activities of the many are organised to move in a specific direction by the one. It is a process in which the activities or values of the many may be changed by the one. It is a process in which at every stage the followers exert an influence, often a changing counter-influence upon the leader. Leadership is a process in which there is give-and-take between leader and followers. The role of the leader is often self-evident; the function of the follower may be obscured. Yet the follower is vital, for without him there could be no leader.

Leadership is a process that, at its best, moves from a social situation of unrest and dis-satisfaction to one of at least temporary adjustment; it may begin in a crisis and in disorganization and each in organisation. Sometimes it moves from
stagnation to disorganization and then to a new level of organization. It usually has a goal which, when achieved, calls for another form of leadership.

The Emerging Pattern of Leadership

Man is a human being is a member of social group. The social groups are often guided and directed by a member whose directions and dictations every one in the group normally accepts and obeys. Such a person is known as a leader. The majority of people are ignorant and ill-informed. In any danger or crisis or critical situation they may be incapable of deciding upon what to do. In such instances, it is the leader who guides them to proper action to face the crisis/threat. At the higher organisational levels the members of the organisation require some one to guide them and to help them in running their organisation smoothly and efficiently. Similarly a state or a nation requires able leaders to guide it at every stage. This situation holds good in most spheres of our life. Leadership is therefore a necessary and universal phenomenon. However, the role of leadership in different societies may vary from time to time. In olden times, leaders were dominant and asserted themselves over their groups. This characteristic of dominance of leaders is found among the primitive people and even among the lower animals. Dominance submission
relation is perhaps one of the most common forms of social interaction. In this sense we may find dominance in parents control over their children and the teacher's direction of the students in the class room.

In the early human societies leadership could also have been nominal. But before long, it slipped into the hands of men of religion. The religious leaders inspired and mobilized the masses for several constructive and creative activities and in the process, some of them have laid down a social and moral code to govern the day-to-day life of the members of the community. With the rise of feudalism leadership was lustfully grabbed by the feudal chiefs. As feudalism developed into different systems of social governance, leadership acquired a new but more powerful force, namely political force. Little wonder when "leadership" is mentioned there is an implicit tendency to view it politically. Thus, political leadership has become an all pervading phenomenon and it permits all aspects of our life in the modern times.

Leadership was no longer viewed as a hereditary and divinely ordained one and also as the one with great attributes of intellect. Leadership came to be distinguished as the formal and the informal. In the case of the former, power as prescribed and defined in constitutions and law, was vested in office and not in
the persons. The informal leader however did not have any defined power or authority. He was accepted by common consent as he helped his followers in achieving their goals and objectives. This has resulted in the conception of the leader who is task-oriented and the task is the common weal and woe of his followers. A leader thus helps, advises, guides, counsels, influences, controls and directs others in the conduct of public affairs. By the turn of the twentieth century several socio-economic, political movements and intellectual trends that appeared and influenced from the time of the renaissance and the reformation have already affected the conception of leadership significantly.

With the rise of nationalism and modern nations leadership came to be identified with the destinies of the nations.

The outgrowth of the nationalistic movement at the end of the second world war was the decolonization on the former imperial colonies. The people who have newly become independent accepted democracy as a form of government. Thus, most of the Third world countries call themselves democracies. One of the important features of democracy as generally understood (though not correctly) is to elect leaders by ballot. In the twilight of the recently won freedom, most of the leaders were elected through the democratic process.
Weber distinguishes three types of leaders:

1. The Charismatic Leader

Charismatic leadership implies the idea that leaders are endowed with extraordinary qualities and special charm to win and keep the interest and love of ordinary people and compel obedience on their part.

2. The Traditional Leader

Some individuals by tradition or convention claimed the authority to exercise power and control over the people. This is illustrated by the doctrine of the "Divine Right" of kings.

3. The Bureaucratic Leader

A bureaucrat has authority and exercises it not as a person but by virtue of the office that is as one who holds the office. In other words, the authority and power flow from the office.

The pattern of leadership is undergoing change, as all phenomena are inexorably subject to change. Leadership is undergoing a transformation from the hereditary to elective from
the formal to informal, from ascriptive to achieved role type of leadership.

Leadership is a universal phenomenon. Because man is a social being and participates in groups, he needs constant guidance and direction and these are provided by the leaders.

Leader may be said to be a person who leads the people from ignorance to awakenig and from backwardness to development.

The leaders have to carry out certain tasks which influence the behaviour of the members of the group of which they are the leaders. Tonnelbaum (1968:107) mentions three basic functions of a leader viz., to define, to initiate and to maintain the structure of the group. If the group is established by the leader himself he provides the goals and the structure of the group and maintains it against internal as well as external dangers. If the group is already functioning the leader has to maintain it.

Leader needs power over members of the group. If power is vested in the office of the leader the one who occupies it becomes a formal leader. If the person himself exercises
personal influence, irrespective of the power of the position he is a informal leader.

A leader is a person who exerts special influence on a number of people. Every one exercises special influence on at least a few other persons, but we cannot say that such activity is leadership. There must be both special influence and members of people involved.

Leadership is a group phenomenon. It is a product of group life. It is an outgrowth effecting changes in group values. Whenever a social value is attacked its outstanding opponent is likely to be elevated into leadership. Its ablest defender may also be selected as a leader but by a different group of persons. A person thus becomes a leader when he acts in a superior way in an attack upon, or by defence of a social value. Thus conservative and radical leaders arise simultaneously as phases of group life.

Leadership is a process in which there is a give and take between the leader and the followers. The role of the leader is often self-evident; the function of the follower may be observed.
Leadership as a process, at its best, moves from a social situation of unrest and dissatisfaction to one of at least temporary adjustment. It may begin in a crisis and in disorganization and end in organization. Sometimes it moves from stagnation to disorganization and then to a new level of organization. It is usually has a goal which when achieved calls for another form of leadership.

Leadership is an ancient art and requires constant attention as the civilization strives not only to survive but also to advance.

Rural leadership has been a fascinating and growing subject of investigation and study by rural sociologists and extension educators in this country and abroad for the obvious reason that the success of the massive programme of planned change in most of the developing countries is largely dependent on the participation of the local leaders and their abilities to secure the participation of the local people in the programme.

Operational Definition

Leader: A leader was defined as a person who exercised leadership influence over their people of his community by virtue of election, selection, nomination or by possession of other
characteristics and whose advice is voluntarily sought by people in the matter of general and personal interest.

The Emerging Leaders: The formal office-bearers of the emerging institutions, viz., multipurpose co-operative societies and the statutory panchayat were operationally considered as the emerging leaders.

A leader's image is formed partly by the knowledge of great leaders from the distant past and partly by romantic idealisation of what a leader should be the attributes commonly associated with leadership are charisma, power and popularity with the masses. One might almost believe that a leader, to be a great leader is divinely dispensed and without him society would continue to be the doldrums. However, there is enough evidence to show that possession of charisma, power and popularity may be a necessary but not a sufficient condition for being an effective leader. History may have enabled us to know rather too much about leaders but not enough about leadership perse.

Leadership is constant in any equation of change, be it social, economic or political. But the caliber of leadership need not be the same in all transforming societies. Where
compulsions are less severe, conflicts not sharp enough and immediacy of action not so intensely felt, society may move ahead under a lack lustre leadership.

Leadership is a comprehensive idea which has a much wider domain than government. The leader of a government need not be a leader of society. Admittedly, the government has the power to hasten change or hinder it; it possesses a sprawling administrative apparatus to regulate the activities of its citizens. But for all the power included by a head of government he cannot command the loyalty of its members for long if he fails to satisfy the aspirations and craving of the populace nor his control will not endure if he remains imperious to the dynamic of change.

People follow a leader not because he is handsome, of noble lineage, or for that matter successful at some phase in his immediate past; they follow him because he is committed to the same goals, and holds the same values as they do.

Bernard defines "A leader is any person who is more than ordinarily efficient in carrying psychological stimuli to others and is thus effective in conditioning collective responses."²

Garins defines "A leader is an instigator of movement by instigating group behaviour and facilitating release of energies
of people in the group for action toward a desired goal or direction by virtue of a combination of qualities which enable him to get things done willingly by others.

Leaders are considered to be those who perform power exercising roles having a considerable following, those who occupy formal power positions and can make decisions those who represent the interests of people to the government and get the official work of the followers done in time and also those who can prevent the implementation of the decisions. The requisite characteristics of a successful leader can be envisaged as follows. (1) Good personality-intelligence, energy, endurance, shrewdness, (2) Social Status, (3) Wealth (valour) (4) Might of circumstances, (5) Innovativeness, (6) Creative power and ability to command physical force, (7) Tolerance (8) Command of propagandistic, impressive speaking and liquidity of arguments (9) intimate understanding of masses and (10) Marked simplicity and ascetic nature. However, a successful leader need not possess all the characteristics mentioned above.

The concept of leadership is different from that of a leader but a few authors have used them interchangeably. Leadership is an abstract term; a comprehensive definition by Ram Reddy
and Seshadri conveys thus; Leadership manifests itself in the total process of the rise of a leader, the influence he wields on his followers; and the ways by which he not only ensures and gathers power around him and seeks to ascend still further on the range of the leadership ladder, but also tries to perpetuate his achieved position. Thus, the leadership is a process and not a person, involving a leader, followers and their situations.

In the words of Bernard "A leader is any person who is more than ordinarily efficient in carrying psychological stimuli to others and is thus effective in conditioning collective responses." 4

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Leaders have been classified into various categories by different authors. For example Bogardus divides them into two categories; "direct" leaders, who deal directly with the people and 'indirect' leaders who set in motion forces that sooner or latter change the course of history. Among the latter he has given partisan leaders, scientific leaders, social leaders, mental leaders,
paternalistic leaders etc. Sandarson and Nafe suggest a four fold typology as 'static' leaders who are men of distinction, having prestige but relatively little power: 'executive' by contrast are leaders with power and force at their command or disposal. the 'professional' who are not members of the group they supposedly lead. Among them are the clergy men, teachers or social workers; 'group leaders' who are members of the group, planners and spokesmen of the group. Regarding the qualities which a leader supposes or should possess the opinions differ. Some stress that some persons possess certain qualities from the very birth which makes them leaders, while others stress that these qualities are acquired later on and therefore the leader can be created. Some of the qualities which are generally found in leaders are sincerity, vigour, foresight, power of co-ordination, strength of will, personal character, a good physique, self-assertiveness and self-confidence, superior mental ability, amicability etc.

Village Leaders

The leaders in an Indian village may be classified into three categories viz., traditional or functional leaders, professional leaders and group leaders. In the traditional setup the leaders were divided into various types on the basis of
functions they performed. This was based upon birth and birth only. Leadership in the field of learning was in the hands of Brahmins. Kshatriyas were assigned the defence of the country, Vaisya had leadership in trade and agriculture. In lower caste the leadership emerged through the system of caste panchayat to which we have already referred. In villages besides leadership on functional basis, there were leaders of village panchayats which come mostly from upper castes. The leadership on functional basis declined with industrialisation and rapid communication.

Among professional leaders may be included the social workers, administrators and many others who do not belong to the group. Group leaders are those who lead a particular group according to the requirements of the society.

In the existing structure we have leaders on the basis of caste, religious leaders, political leaders and cultural leaders. It is not that we minimise the role of leaders in the existing structure, but if we have to create a really a democratic structure in the village without caste, class or sex distinction and have to raise the standard of living of our people, we need better leaders in the new sphere. The tone of leaders in the existing structure is also to be modified and their outlook of life to be broadened.
In the past the leaders were mostly elected on informal basis (not on election basis) but now we need more formal leaders (i.e. leaders through election) for panchayats. People will have to be trained to select leaders on the basis of their qualities and not on the basis of caste or kinship.

The phenomenon of leadership in the panchayat raj institutions has perhaps been discussed much more extensively and vehemently than that of leadership at the state level or the national level of the Indian polity after national Independence. The tasks before the state level and the national level leadership and defined more clearly because they essentially emanate from the structural and functional directives regarding the state and the national governments contained in the Indian Constitution.

Leadership is defined as the exercise of influence or authority within a group by one or more members. Though some of the state level leaders might exercise influence on the shaping, policy making or the making of particular decisions, for us leadership in the PRIs covers the persons who have occupied the positions of the members or offices in the PRIS.

Leadership of the PRIs has been recognised to be the most crucial variable determining the quality and level of the realisation of the tasks and functions vested in them by the
statutes of the state governments. It is so in the arenas of the state and national governments also. But it is much more so in respect of the PRIs because they are new institutions, and are constitutionally insecure. Their fortunes fluctuate more significantly with the social physical and obviously the political situations surrounding them. The attitude of the respective state governments towards the health and progress of the PRIs, their functional, financial and personnel strength and competence and the autonomy offered in their day-to-day governance are no doubt the other decisive variables.

Of the three levels of the village panchayat (the gram panchayat) is the senior most, dating back to the pre-independence colonial times. The leadership of the village panchayats has been researched into more extensively than the two higher tiers, panchayat samithi (in five states the mandal being the recent most) and Zilla Parishad which have come into being since the late fifties.

The nominal association of the popular leadership with the working of the community development programme worked well and wonever the appreciating the Balwantroy Mehta Committee in 1957, which led to the introduction of the panchayati raj in some states to start with.
At the level of the village panchayats the political parties, in general did not participate formally, because the political situation in the villages was inchaos, the social factors played a predominant role in the village panchayat elections. The Gandhians held the position that political parties should not interfere in the PRIs elections as the rural development matters were non-partisan, and much more, this would disturb the integrity and unity of the village communities.

The Ashok Mehta Committee report on PRIs (August, 1978) finally affixed the seal of official approval on the participation of the political parties in the elections and transactions on the PRIs.

The over all judgement on the effectiveness of the leadership of the PRI's in the country by the close of the seventies can be summed up in the observation of the Ashoka Mehta Committee Report. In general, there has been disappointment with the working of PRIs which is traced in stronger or milder terms in a number of inadequacies and failures. The committee attributed the disappointing impact of the PRIs to the domination of the economically and socially privileged sections of society, political factionalism, corruption, political interference, and other causes. But the committee appreciated the role of the PRIs in
the further advance of the democratisation process, the increased development orientation of the people and the rise of new rural leadership to effect rapid development in rural India. The Committee has rightly pressed home the point that the Panchayat raj system has not been given a chance of coming up by most of the state government. Whereas in Maharashtra and Gujarat and a few other states, this was the case, the PRIs gave good results. The Evaluation Committee report in Maharashtra (Sep., 1971) attributed certain commendable achievements to its (PRIs) credit and growth of rural leadership to the strong distinct tier. The committee therefore, looked forward to the rural leadership in the PRIs in the state to emerge as a strong effective force in the countryside.10

After the release of the Ashoka Mehta Committee report on the PRIs during the Eighties, developments in four important directions have taken place in the PR sector, which have set off thinking on new dimensions of the tasks before the PRIs leadership. The first direction was indicated by the onset of the Anti-poverty programme, the integrated Rural Development Programme (IRDP), the National Rural Employment Programme (NREP) and the related Rural Labour Employment Guarantee Programme (RLEGP) and the Training of Rural Youth for
Self-Employment (TRYSEM). The anti-poverty programmes had negative implications for the PRIs because these were instituted outside the purview of the PRIs, reducing the latter's importance in the image on the rural people. But since then, the nation-wide trend has been to revitalise the PRIs through inter alia the channelisation of the anti-poverty programmes through the PRIs. This should be considered as a new dimension of the challenges before the PRIs leadership. The second direction is given by the provisions for the reservation of elected seats for the scheduled castes and tribes, (other) backward castes and women in the PRIs in the new enactments of the states of Andhra Pradesh and Karnataka. The third direction is shown by the sixty-fourth constitutional amendment relating to the PRIs which contained among several directions the one for the reserved seats for the SCs, STs, OBCs and women. And the fourth direction was marked by the enfranchisement of the youth past eighteen years of age. Cumulatively all these four directions indicate the new dimensions of the challenges before the PRIs leadership which are fought with tremendous potentialities for its role in influencing the functioning of the PRIs and their outcomes in a positive way.

The scheduled castes and tribes had been granted a special position in the Indian Constitution which provided for
reserved seats for them in the national lower house Loksabha of the parliament and the State Legislature Assemblies. So the SCs and STs stand on a better foreground. A research study on the SC legislators in Haryana brought out that the membership in the legislation enjoyed by the SCs significantly altered their socio-political position in the society. In respect of the Development schemes specially instituted for these sections in the rural areas operated either through the PRIs or other mechanisms, the SCs have derived more benefits (than the STs). This was the result of greater political awareness among the SCs than the STs. The augmented reservations in the PRIs for the SCs therefore would stand the SCs in better stand than the STs. That the SCs and women could be elected to few non-reserved seats in the legislatures, not merely enhanced their social status but also indicated their prevailing political clout. In the PRIs however SC representatives were elected to reserved seats. Among these three groups therefore, the STs required to be bestowed greater organisational efforts than the SCs and women.

In regard to the 64th Constitutional Amendment Bill (1989) we have already dealt with the leadership implications of the provision about the reservations for the SCs, STs and women in the PRIs. The provision in the bill for the obligatory five
yearly elections of the PRIs and the holding of the fresh elections within six months on supersession, devolved on these protected sections on responsibility to face the electorate and give it the account of what they did in the bodies for the general electorate as were for their own segments of the rural society. The assured five year tenure would afford the representatives of the protected segments as also others acquiring a adequate period to put in hard work in the PRIs and themselves creditably.

The newly enfranchised youth in the age group 18-21 years would form a sizeable portion of the total electorate of the PRIs. Among them again those belonging to the SCs, STs, Women and BCs would constitute a majority. The PRIs leadership therefore would have to realise the programmes aimed at the development of these sections. Th youth would be sensitive to the programmes inter alia of education, employment and poverty alleviation. The youth would appreciate and seek to evaluate the examples of dedicated and hard-working leaders in the PRIs as well as in other elective bodies.

All in all, the emerging dimensions of the PRIs leadership during the nineties would be challenging to the PRIs as well as to their leadership.
HYPOTHESIS

General Hypothesis

With the introduction of the Panchayat Raj the panchayats have become the base of the Indian democracy. Democratic decentralization and introduction of panchayat raj with constitutional safeguards and reservations for the scheduled castes and communities have provided them with an opportunity to share in village administration and challenge the traditional leadership. But their leadership remains still far from effective.

Sub-hypothesis

1. Educated Scheduled caste people are becoming panchayat leaders.

2. The traditional leadership among the scheduled castes is being replaced by the young and the politically aware.

3. Among of landholding will determine the panchayat leadership.

4. Only the high income people will become panchayat leaders.

5. People having interest in community activities will be elected to the panchayat.
6. Pachayat leaders will be sufficiently aware of the present situation and problems.

7. They have higher political interest, political identification and political participation.

8. They are fully aware of the problems of scheduled castes but feel helpless to do something for them.

Aims and Objectives

1. To study the literacy levels among the respondents.

2. To study the social and demographic structures of the scheduled caste leaders.

3. To study the income levels.

4. To study the effects of mass media among the respondents.

5. To study the political awareness among the respondents.

6. To study the political participation of the respondents.

7. To study the emerging patterns of leadership.

Why the study is made

The Indian Constitution made provision to the Scheduled caste population to participate in village and urban
administration by reserving certain seats both at Assembly and Parliamentary level. Many studies have been conducted on the political participation and their political awareness.

The same kind of study has not been made among the scheduled caste rural leadership in Dharmavaram revenue division. Hence, the present study is undertaken to add knowledge to the existing knowledge on the above population.

Difficulties encountered in the field

The data on the Scheduled caste village leaders could get easily by interviewing them in their residence, in their work places and to that matter whenever they are available. But for certain questions, the leaders are afraid of answering certain questions such as the reasons for non-cooperation from the high caste people, their income levels, reasons for not taking independent firm decisions at times of crucial periods.

METHODOLOGY

The traditional and informal leaders are as important as the formal leaders and sometimes more important. The formally elected panchayat leaders constitute legal and formal authority in the panchayat raj and are expected to manage the village
administration more effectively. In the constitution of India, certain provisions and reservations are made for the scheduled caste people to represent in the legal and administrative machinery of the panchayat raj system. As the present study is limited to the study of the real nature of the formal institutional leadership among the scheduled castes only the elected members of the scheduled castes at panchayat level to various panchayats are included in the study.

The study has been conducted on the scheduled caste panchayat presidents of Dharmavaram Revenue Division of Anantapur district of Andhra Pradesh. The Anantapur District is divided into three revenue divisions namely (1) Anantapur division, (2) Penukonda division and (3) Dharmavaram division. Further, the revenue division of Dharmavaram is divided into 17 mandals, 208 village panchayats as shown in Table 1. Out of 208 village panchayats, 64 village panchayats have been reserved for scheduled caste people to contest for the panchayat presidenc-ship. Most of the leaders have been nominated to the presidency. Thus all the 64 scheduled caste panchayat presidents have been selected for the present study. Thus it is a census study.
<table>
<thead>
<tr>
<th>S. No.</th>
<th>Name of the Mandal</th>
<th>Total No. of Village Panchayats</th>
<th>No. of Village Panchayats reserved for Scheduled Castes</th>
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<tr>
<td>1.</td>
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<td>2.</td>
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<td>3.</td>
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<td>4.</td>
<td>C.K. Palli</td>
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<td>6.</td>
<td>Ramagiri</td>
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</tr>
<tr>
<td>17.</td>
<td>Bommanahal</td>
<td>16</td>
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**Total:** 208  64
The present investigation was designed as an empirical investigation into the nature of the rural leadership among the scheduled castes.

An interview schedule consisting of 62 questions on various aspects of the socio-economic status and views and issues was administered on the respondent. The first part of the schedule consists of questions to get information about the family, economic status, occupation etc., and second part consists of questions about the respondents' attitudes, opinions, views and their interaction with others. The schedule was printed in English. They were asked and interviewed in the regional language, Telugu. The interview schedule which was tentatively prepared, was used for pilot study with a few respondents. Each question was analysed. The ambiguous questions were deleted and the question which could elicit the relevant information without any ambiguity were retained. Other necessary modifications were also made based on the experience of the pilot study. The schedule was later cyclostyled and administered personally by the researcher in a face to face relationship with the respondent. Counter questions were asked wherever necessary and observations were noted on the other side of the schedule. In addition to the schedule, quite a lot of information was obtained through
informal discussion with the villagers. The published records such as census of India (1981) and Anantapur District Gazetteer (1988-89) were used for collecting information on the topography of the district.

Selection of respondents

All the respondents selected for study are male members and their age ranges from 30 to 60 years. Among the respondents there are two caste groups namely Malas and Madigas. There are 54 Mala respondents and the remaining Madiga respondents are 10 in number. Most of them are literate and married. They have nuclear type of families and belong to lower economic group.
NOTES
CHAPTER I


9. Ibid.


