CHILDREN'S DAY
NUMBER

# KURUKSHETRA

*November 14, 1957.*



# INDIA—1958

**Size 8½"×6" PICTORIAL DIARY for the NEW YEAR.**

**Attractive desk companion to note your important day-to-day engagements. A page to a week. A picture facing each page - 12 Colour plates and 40 black and white photographic reproductions of Indian life and scenic back-ground.**

*Just the thing to make a charming New Year Gift.*

**On Sale from 1st Nov. 1957 throughout India.**

**Price Rs. 5. Postage 50 nP. Resistration extra.**

Orders worth Rs. 25 or more will be supplied postage free. Remittance (preferably by Postal Order) to accompany direct orders.

**PLACE YOUR ORDER NOW**

*wiht your booksellers or directly with*

**THE BUSINESS MANAGER**

**PUBLICATIONS DIVISION,**

**P. B. No. 2011, Old Secretariat, DELHI-8.**

DA-57/156

# NEW RELEASES

**SPEECHES OF JAWAHARLAL NEHRU:** Popular. Price Rs. 5.50 Postage 1.22.
**(1949-53)**

The present volume is a reprint of the more significant of the Prime Minister's Speeches and writings between August 1949 and February 1953. These reveal not only a states-man and patriot of rare quality and might but also a man for whom life never loses its beauty and wonder.

(The popular edition has been brought out only this time)

**SCIENTIFIC RESEARCH:** Price Re. 1.00. Postage 0.19. Contains information about Scientific Research, Sponsored Research, Atomic Research and other activities in this field.

**PANCHSHEEL:** Price Re. 0.50. Postage 0.12. Origin, Evolution, Panchsheel and co-existence, Panchsheel & U. N. charter and Panchsheel & Indian foreign policy are discussed in this pamphlet.

**SAVE YOUR HOME FROM FIRE:** Price Re. 0.75. Postage 0.19. Prevention, escape, rescue and first aid treatment are some of the chapters for the reader to judge the value of this book.

To ensure safe delivery kindly send registration charges extra. Books worth Rs. 25 or above are sent post free. All orders must accompany advance payment preferably by crossed Indian Postal Order.

*Available from leading booksellers or direct by post from:*

THE BUSINESS MANAGER
PUBLICATIONS DIVISION
P. B. No. 2011,
Old Secretariat, Delhi-8.




# KURUKSHETRA

AN OPEN FORUM ON COMMUNITY DEVELOPMENT

*Children's Day Number*

**Vol. 6, November 14, 1957, No. 2**

Kartika 23

## CONTENTS

**REGULAR FEATURES**

Editorial—Our Young Hopefuls .. 190
Currents & Cross-Currents .. 191
Points of View .. 225

**CHILDREN'S DAY SUPPLEMENT**

November 14 .. 188
A Blue-print for Rural Children's Museum—K. L. BARAYA .. 193
Children Cannot Wait—RAJAMMAL P. DEVADAS .. 196
A Programme for Children—R. N. MOHANTY .. 198
Babies Eat Before They're Born—DR. BURGESS and DR. BIERMAN 201
Lullabies of India—Karnatak, Punjab, Tripura, Hindi .. 204
What's on in the States—Bihar, West Bengal, Orissa, Bombay, Kerala, Andhra, Madhya Pradesh .. 209

**KASHMIR SEMINAR SUPPLEMENT**

From A Wayfarer's Diary .. 208
From Multi-purpose to Single-purpose Seminars—*From A Correspondent* 217
National Seminar on Agriculture—Summary of Main Recommendations .. 220

**GENERAL**

The Magic Lamp that Failed—*Biharee* .. 233
New Trends .. 242
Education for Social Work in India G. RAMCHANDRAN .. 246
Quiz .. 249

**FIELD EXPERIENCE**

From A Gram Sevika's Diary .. 238

Less of Advice Sir—AJIT GUPTA .. 245

**POEMS**

The Beginning—RABINDRA NATH TAGORE .. .. .. 187

Autumn Rose—R. JAGANNATHAN .. 207

**SHORT STORY**

The Ant Hill—Maj. SUKHWANT SINGH .. .. .. 250

**CARTOON**

Destination Moon .. .. 189

Prince Charming .. .. 192

Terrace Cultivation .. .. 219



Editor—D. RAGHAVAN.

Asst. Editors—J. N. BHAT & M. K. RAO.

Cover Design—SUSHIL SARKAR.

Sketches & Lay-out—ROMESH CHANDRA.



## EDITORIAL BOARD

**Shri Shriman Narain** — **Shri A. D. Bohra**

**Prof. D. G. Karve** — **Shri U. S. Mohan Rao**

**Shri D. R. Mankekar** — **Shri B. Mukhopadhyay**

*Editor and Ex-officio Secretary*

**Shri D. Raghavan**



*M.S.S. for publication and all editorial correspondence may be addressed to Shri D. Raghavan, Editor, KURUKSHETRA, Ministry of Community Development, Queen Victoria Road, New Delhi.*

*Single copy Re. 0.35; 10 cents or 8 pence.*

*Annual Rs. 4; 1 dollar or 7 shillings.*

*All enquiries regarding agency, rates of subscription and advertisement may be addressed to :*

**THE PUBLICATIONS DIVISION**

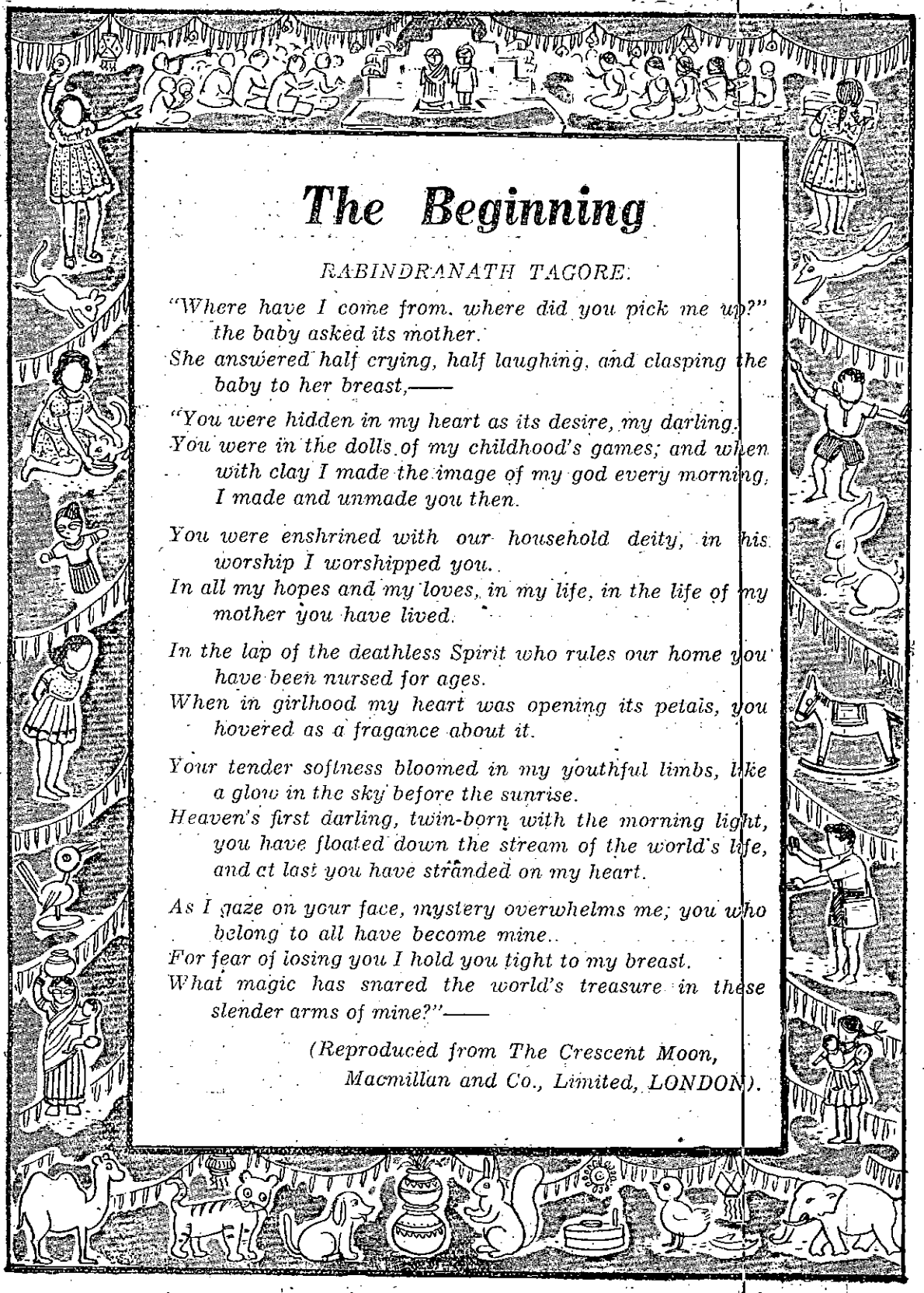
**OLD SECRETARIAT**

**DELHI—8**


## *OUR NEXT ISSUE*

December issue of *Kurukshetra* will carry, apart from the Regular Features such as Programme Pattern, Our Readers Write, Discussion Forum and Points of View, the following *Special* items :

1. Full text of COPP Team's Recommendations
2. What's What in Agriculture
3. Dehat Sudhar in Kashmir—*N. R. Malkani, M. P.*
4. Prospects of Co-operative Farming in India—*Otto Schiller*



# The Beginning

*RABINDRANATH TAGORE.*

*"Where have I come from, where did you pick me up?" the baby asked its mother.*
*She answered half crying, half laughing, and clasping the baby to her breast,——*

*"You were hidden in my heart as its desire, my darling.*
*You were in the dolls of my childhood's games; and when with clay I made the image of my god every morning, I made and unmade you then.*

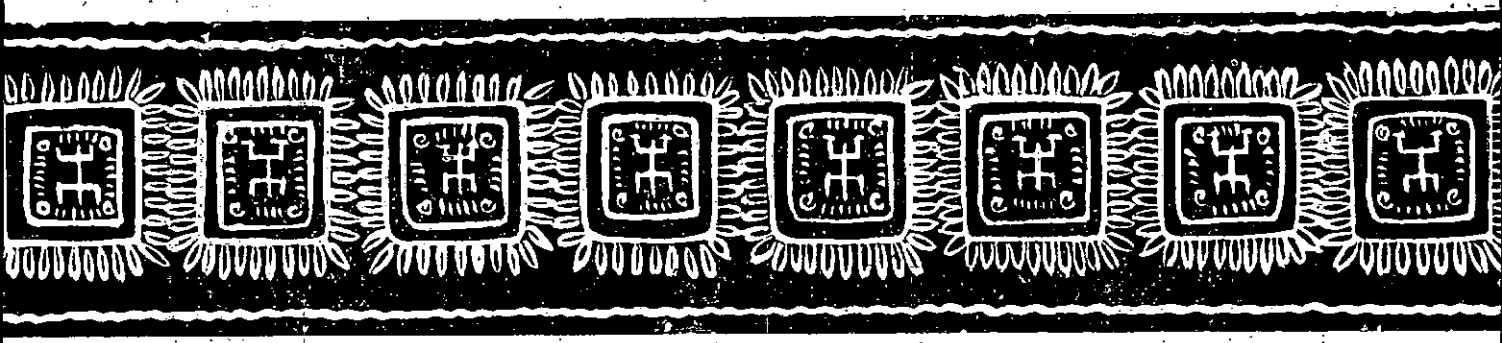
*You were enshrined with our household deity, in his worship I worshipped you.*
*In all my hopes and my loves, in my life, in the life of my mother you have lived.*

*In the lap of the deathless Spirit who rules our home you have been nursed for ages.*
*When in girlhood my heart was opening its petals, you hovered as a fragance about it.*

*Your tender softness bloomed in my youthful limbs, like a glow in the sky before the sunrise.*
*Heaven's first darling, twin-born with the morning light, you have floated down the stream of the world's life, and at last you have stranded on my heart.*

*As I gaze on your face, mystery overwhelms me; you who belong to all have become mine.*
*For fear of losing you I hold you tight to my breast.*
*What magic has snared the world's treasure in these slender arms of mine?"——*

*(Reproduced from The Crescent Moon, Macmillan and Co., Limited, LONDON).*



# *NOVEMBER 14*

*Sputnik—one, now Sputnik—two, more to follow. We wonder over the dog encaged. The dog wonders at us all.*

*"The moon should be blasted with the H-Bomb" says the enthusiast from hemisphere below. Meantime plans are advanced for gold-rush in Antarctica, for flights to Mars—to stars and planets yet undiscovered.*

*Barriers of sound stand broken. Pull of the earth crumbles down. Man soars high up, floating in space. Lo—the arm refuses to lift, feet to stir, the voice to articulate. Liberation is in sight but incarceration is at hand.*

*Master, you led us out of the Bastille of our own creation, Bastille within — the Bastille without. At your command we stood up, we looked forward, we marched onward.*

*Four hundred million is mighty even as a number. Eight hundred million arms, if outstretched, will be mightier still as an elemental force.*

*True, we stand yoked to our oxen! But the son of Parvati need not rush in unseemly haste for circumnavigation. The universe shall come to terms with him once he travels the distance from the head to the heart.*

*Of mortals so far born, you have done singly more than what a thousand years can shoulder. These shall stand. Enough, enough.*

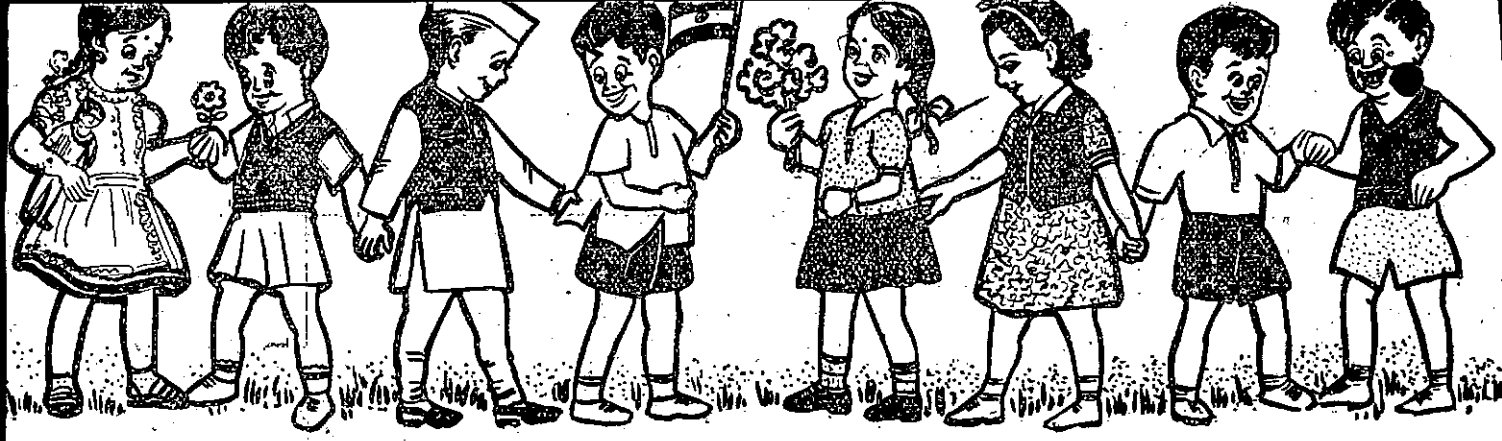
*On this day of days, we ask of you one more gift. From the head to the heart—lead us as a people through this—the shortest distance on earth.*

*We promise in turn, we will cease to be the mice we have been. We shall be men — immortal — citizens of a free universe. Till then, take notice — Master! no liberation for you, not even recess.*

# DESTINATION MOON




The Committee on Plan Projects has suggested decentralisati on through the Zilla Parishad and the Panchayat Samiti. (See for press comments under "Points of View")



# *Our Young Hopefuls*

FOR THE LAST few years now November 14 is celebrated every year as the Children's Day throughout the country. On this occasion, lakhs of our young hopefuls are feted, children's rallies held, lectures delivered and the day passes off with a supreme satisfaction of work well done. After the day's excitement is over, we pause and ask ourselves : what have we done for the millions of our half-naked, under-nourished children who throng our village streets ? Do they have enough food, education and a roof above their head which can go to make their life happy and contended ?

In an attempt to answer these questions, Community Development programme included child welfare as one of its important activities. It was realised that children were no longer the property of their parents alone and that they were as much the concern of the community as a whole. That the Community Development programme is the most effective agency to take up this work through its thousands of Blocks sprawling all over the country cannot be denied even by its worst critics. But how far has it succeeded in this objective?

Elsewhere in this issue, we give a brief summary of the child welfare activities carried out under the Community Development programme. The success achieved so far is by no means highly encouraging and for good reasons. For one thing we had to start almost from scratch. We had neither the experience nor the tradition of organised welfare of the children by the community as such. No doubt private charity and individual philanthrophy did exist but collective effort for the social welfare was almost non-existant. Secondly, the programme unfortunately had to address itself almost from its inception to the more pressing and basic needs of the community. Almost all the emphasis was laid on improved farming and agriculture. All other items had to wait or received only scant attention.

We are, however, fast realising that the child welfare which includes a host of things like family planning, setting up of maternity homes, schooling, organisation of children's activities, juvenile delinquency, care of neglected children and so on, can no longer wait. Happily public conscience on this subject, especially in our villages, has become very alert.

Evidence of this new awakening of interest in child welfare is writ large in the number of Primary Schools, Children's Parks, Maternity Centres and Young Farmers' Clubs which have already come up under our programme covering nearly half of this country.

# CURRENTS & CROSS-CURRENTS

## Soviet Education

While giving his impression of Soviet Education after his recent tour in Russia, Shri Humayun Kabir said that he had been impressed by the earnestness with which problems of education had been tackled in the Soviet Union. Within 20 years of the launching of the new education policy in 1923, illiteracy had been practically eliminated. University education, according to him, is restricted to about 5 per cent of students leaving the schools. Selection of students to the universities is a continuous process and even students who spend four years at a university can be eliminated if they do not maintain a high standard. Ninety per cent of university students, according to Shri Kabir, are supported by the State as compared to 70 per cent in Britain and 20 per cent in India. Great stress is laid on science and Russia is producing 60,000 first-rate Engineers every year and this number is proposed to be raised to 100,000.

## Location Of New N. E. S. Blocks

The Ministry of Community Development has asked the State Governments to consider location of new National Extension Service blocks around the State Agricultural research stations. This is in pursuance of the decision taken by the Co-ordination Committee for the Ministry of Food and Agriculture and Ministry of Community Development. To enable the research worker to obtain a better insight into the farmers' needs and the usefulness of his research to them, it is essential that the results of research carried out on the Government farm should be tested and extended on farmers' lands around the farm.

The Central Research Institutes, like the Indian Agricultural Research Institute and the Indian Central Rice Research Institute, have taken over a few villages around them for testing the results of research on farmers' fields, but the research stations in the States have not invariably done so. The location of N.E.S. blocks around the experimental and research stations would enable the research workers to conduct trials of the results of research on farmers' lands within the block.

## Going Ahead

Eighty-four National Extension Service blocks of the 1954 and 1955 series entered the Community Development stage on Gandhi Jayanti Day. The following is the state-wise break-up of the NES blocks converted into the intensive development blocks:— Andhra Pradesh 7, Bihar 16, Bombay 10, Kerala 1, Madhya Pradesh 6, Mysore 3, Orissa 4, Punjab 6, Rajasthan 12, Uttar Pradesh 14, West Bengal 1, Delhi 1, Manipur 2, and Pondicherry 1.

## Comparative Figures

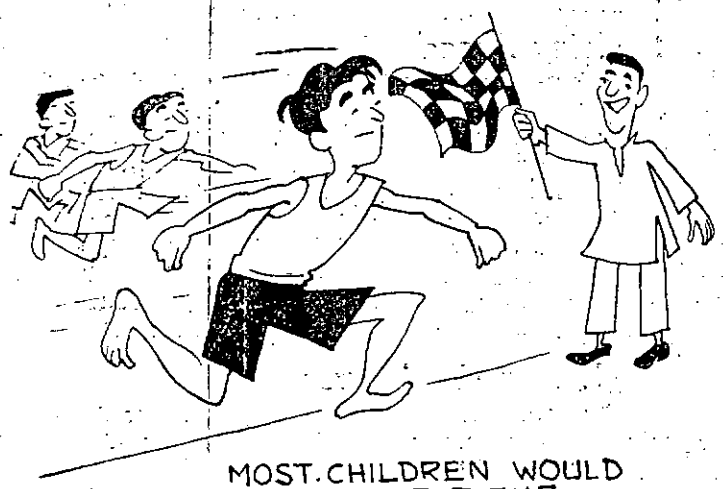
The rate of achievement in respect of the development programme in the Community Development and National Extension Service areas is higher than in the rest of the country. The comparison of achievements relates to development in respect of agriculture, education, health, communications etc. Expressed as a percentage of the achievements in the rest of the country, the position is as follows:—

1. Agriculture:—consumption of nitrogenous and phosphatic fertilisers 259%, waste-land reclaimed 297% and minor irrigation works 122%.
2. Co-operation:—agricultural credit societies 660%; membership of agricultural co-operative societies 405%.
3. Education:—primary schools in rural areas 146%; junior basic schools in rural areas 470%; cadets who participated in A.C.C. and N.C.C. camps 285%.
4. Rural Health :—Hospitals and dispensaries 394%; maternity and child welfare centres 271%.
5. Roads 759%.
6. Statutory panchayats 211%.

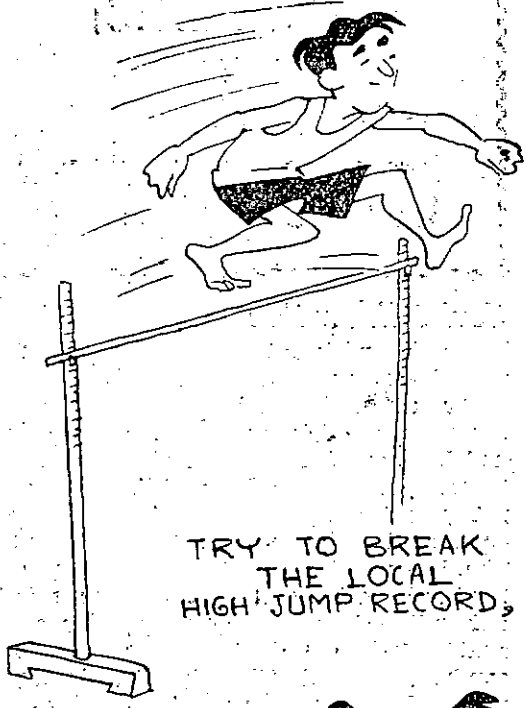
## Motor Cycle For Best VLW

A motor cycle presented by the Prime Minister to the Ministry of Community Development is to be awarded to the village level worker adjudged best through a competition to be held during 1958-59. The motor cycle is a gift to the Prime Minister from the Federal Republic of Germany. All the Gram Sevaks and Gram Sevikas are eligible to compete on payment of a fee of eight annas. The best village level worker at the district level will be awarded a bicycle. The village level worker adjudged best at the national level will also be considered for promotion to the post of Block Extension Officer.

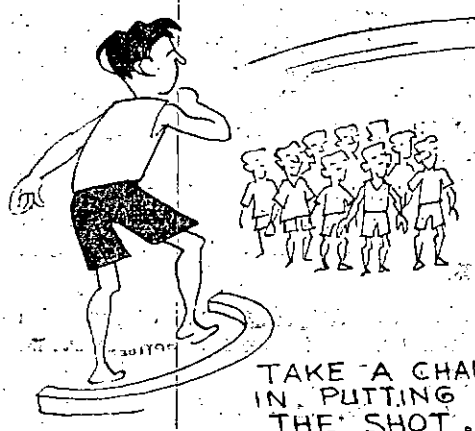
# PRINCE CHARMING



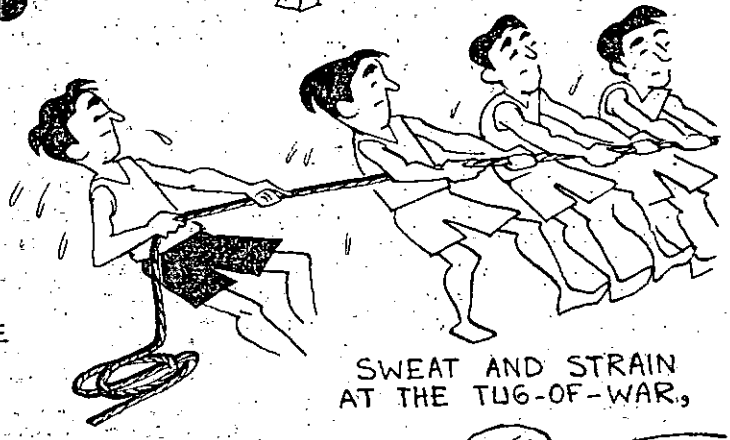
MOST CHILDREN WOULD COMPETE FOR THE 100 YARDS DASH,



TRY TO BREAK THE LOCAL HIGH JUMP RECORD,



TAKE A CHANCE IN PUTTING THE SHOT,



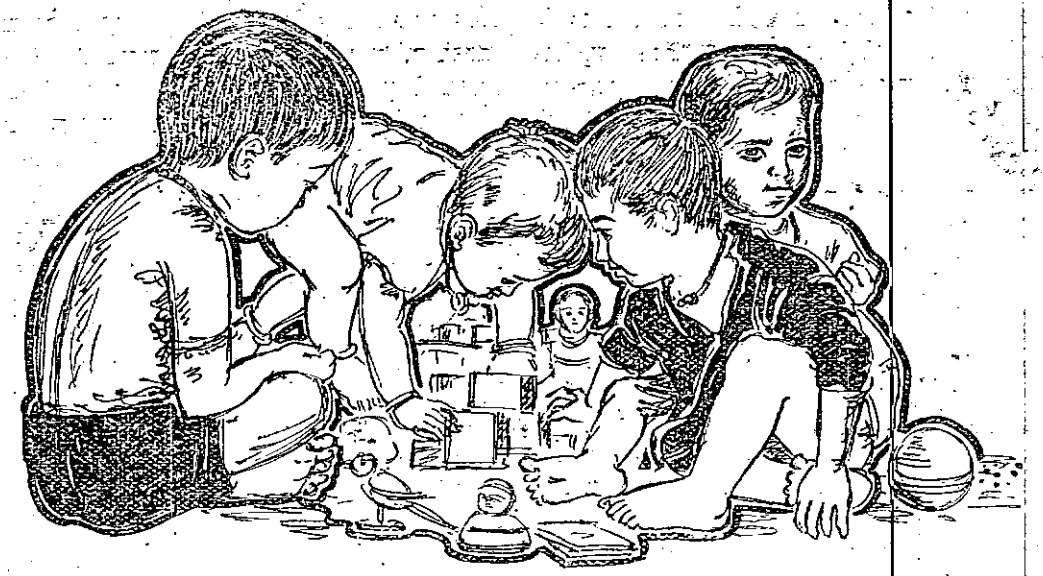
SWEAT AND STRAIN AT THE TUG-OF-WAR,



OR GO THROUGH AN OBSTACLE RACE



BUT HOW MANY WOULD SPORTINGLY WEILD THE SHOVEL?



# A Blue-Print For Rural Children's Museum

K. L. BARAYA

"CHILDREN LEARN more readily and easily by seeing and doing things than by hearing or reading about them." This educational maxim discovered as a result of years of study and research in educational and child psychology is being increasingly applied in devising various methods for the education and upbringing of children. No single system can fulfil all the requirements of a particular set of conditions. There are certain medias which can be commonly applied to instruct children by the method of seeing and/or doing. Museum activity undoubtedly constitutes one such medium according to the modern theories of education. In Europe and the U.S.A., the activity directed towards establishing children's museum has registered much progress within recent times. Children's museums, therefore, are today considered as integral part of education. Whereas it is the business of the school to foster the desire to know, it is the business of the museum and the library to afford adequate opportunity for satisfaction of that desire. The Expert Museum Survey Committee has also, therefore, recommended setting up of pilot museums in five selected villages in each State especially in Community Development Areas.

Under the scheme of establishing a chain of children's museums in Community Development areas, the Government of Rajasthan have taken steps for starting a children's Museum at Sanganer. This museum will display among other things, a comprehensive and representative collection of toys; wonderful plumages of birds, local plants and herbs; objects of folk and children's art; pictures, models and charts explaining scientific and geographical phenomena, pictures of places of archeological, historical and religious importance and pictures, portraits or statuettes of eminent personages, past and present; besides containing a colourful acquarium and a wonderful planetarium.

### SELECTION OF EXHIBITS

Till recently, the main activity of museums was preservation and collection of rare pieces of art, architecture, manuscripts, etc.

Shri K. L. Baraya, is Deputy Development Commissioner Rajasthan

Only some learned academicians and scholars used these museums for research and study. But this institution has experienced great changes in outlook and approach within the last few years. Museums are now considered as an integral part of education for the masses.

In setting up a Children's Museum, it is better to start with an humble but good beginning while collecting exhibits and articles. The articles displayed in the museum should produce a feeling of joy in a child's mind and, at the same time, put him on way to intellectural self-education. The location of the museum is of primary importance. Enthusiasts can make a small beginning even in a school room. Children can collect varieties of feathers which the village vicinity abounds in. A picture or a toy model of the respective bird with its few small and big feathers, mounted on card-board and duly labelled, will be a source of interest. The birds and insects, helpful or harmful to agriculture, could be classified and, if displayed with short notes, will be very instructive.

Nature offers an inexhaustible store of beautiful creations in the countryside. All of us have seen nests of birds and have wondered how ingeniously they are made. How wonderful would the feather collection look if the nests are also gradually collected and artistically displayed.

A couple of bee-hives, if exhibiting space allows, will also be interesting for children to watch and wonder how the bees live a community life as we do. A hive is a colony with soldiers, food-gatherers, bread makers, undertakers, and a host of other workers. All are busy and laziness is unknown to them. There are compartments for different purposes and everything is very cleverly arranged. Bottles of honey and other products can also be shown as adjuncts to the hives.

Insects, moths and butterflies are plentifully available in the countryside and the wonderful varieties of colours displayed by them will be a great attraction. The emergence of a butterfly from the cocoon-a stagewise development of these wonderful insects, would be really exciting to watch from day to day. If we go a stage further in this lively story, we can know how silk is spun by small insects like these.

An average village child has better practical knowledge of how the food we eat is produced. However, he does not know scientifically the real food values—vitaminic, calorific and others. Fruits, vegetables, cereals and other products should be displayed with their relative food values. Better specimens produced elsewhere and comparatively higher yields of other places should also be shown. These will not only be of interest but a source of inspiration as well. Improved agricultural methods of various places, diseases of plants, and how the same could be combated, and a lot of useful knowledge for improving our crops and yield could also be portrayed.

Man first discovered how to till the soil many thousands of years ago. The first mechanical farm implement was probably a plough which remained unchanged for many centuries. Then came the steel share and coulter board, and the harrow became a heavy steel frame-work. Now we have tractors. In the same way the reaping machine has replaced the sickle, the threshing of corn is done mechanically instead of with a flail. The combined harvester does several things at a time. Small models and pictures of the above would, therefore, be interesting and helpful.

Similarly irrigation methods have undergone a vital change. Models of big dams in our country will be interesting exhibits to show what is being done to attain self-sufficiency is food and generate power for manifold uses.

The values of medicinal herbs, roots etc., growing in profusion near the villages were very well known to our grand-mothers, who used them as curatives. These should be collected, classified, pressed scientifically and exhibited along with descriptions about their medicinal properties. Leaves of

different trees can also be collected and, preferably, skeletonised so that only the fibres remain.

There is scientific law underlying every natural phenomenon. But owing to familiarity, we do not interpret them in terms of science. The main aim of the Children's Museum is to answer in popular style, the everyday querries of 'Whys' and 'Whats' in the language of science. The museum would thus stimulate the study of science and help in removing superstitious beliefs. Evolution of the means of transport by land, water and air can also be shown by means of pictures or models.

There are simple toys based on laws of science, like the Vasudev Cup illustrating the principle of the syphon, and Sita attracted to Rama by magnetic force and turning away her face from Ravana. Balancing toys, gravitation toys, energy, friction and pressure toys, educational games, evolutionary models and such things will make the museum really a place of attraction for children who love nothing better than toys.

A pictorial map of the village and its environs with roads and other approaches, marking thereon the school, well, river or pond and public places, and also showing the fields, etc., can usefully be put near the entrance. In the compound, if any, a Sun Dial, specially prepared and placed at a low level, with the longitude, latitude and altitude of the village, and the direction compass marked on it, will give the children an idea about the measurement of time. A wind van on the top of the building showing the changing direction of wind; a thermometer near the entrance telling the temperature, and a rain-gauge in the compound area, will complete the first essentials of local geographical information.

Dolls are pleasing to look at and play with. Female and male dolls showing features and costumes of people from different parts of India, standing on map pedestals of their respective States, will give the children an idea about the inhabitants of our country. Pictures of architectural buildings like the Taj Mahal, Kirti Stambha, Somnath, Kutub Minar, Gopuram of South Indian Temples, Victoria Memorial, Parliament House; Suvarna Mandir, Nalanda and Sarnath and reproductions from Ajanta, Ellora etc. can be placed according to space accommodation. But all these things cannot be accommodated in one museum. They should, therefore, be distributed in different museums of the area and interchanged periodically.

Pictures of persons who have played important roles in the history of India should also be collected. Clay or plaster busts of Valmiki, Tulsidas, Surdas, Tukaram, Chaitanya Dev, Swami Ramdas, Narsi Mehta, Nanak, Kabir, Shankaracharya and other saints; Pratap, Shivaji and other patriots; Buddha, Mahavir, Mahatma Gandhi and other preachers of peace; patriots who made sacrifices for the motherland; and other famous men and women can also be displayed. The list should also include local figures.

Postal stamp collection has become a very interesting hobby these days, specially with youngsters. The colours and designs of stamps and the method by which they are printed, water marked, and perforated, all provide enough scope for study. These stamps can be arranged either chronologically or country-wise or according to subjects represented on them.

The urge to collect and/or create is as old as humanity. A permanent collection of essential is necessary in a museum, but even the exhibition of objects of a transient nature proves very instructive. Collection of various types of lables, shells, pebbles, coins, seals and medals, photographs, paintings, knitted articles, bead work and other things should be encouraged as hobbies. These collection can then be displayed in the museum.

An acquarium with multi-coloured fish will not be very expensive to maintain. This will prove to be a fascinating collection. Varieties of shells from the vast sea-coast of India can be easily obtained, and can be very decorative, if arranged properly.

A planetarium is a miniature replica of the heavens showing the solar system and important stars and constellations in their relative positions. It would be fascinating for children to sit under the canopy of the planetarium watching the twinkling stars and feeling transported into a world of make-believe. A planetarium would, consequently, add considerably to the charms of a children's museum.

In setting up a children's museum, we have to cater to the needs of the child in a manner which excites curiosity and stimulates interest This will require meticulous care and circumspection in the selection and arrangement of objects. What has been written above is by no means exhaustive. Every museum will have to draw upon local resources and environments to make it instructive, educative and attractive. The museum should not be overcrowded with all sorts of jumble. On the contrary, stress should be laid on educative value and proper arrangement and display of the exhibits rather than on number. The descriptive notes should also be such as may be easily read and grasped by children. Over simplification should also be avoided and something must be left for the exercise and play of imagination.

# CHILDREN CANNOT WAIT

RAJAMMAL P. DEVADAS

THE GROWTH and development of children depend upon what happens to them during the early years of child-hood. Formation of habits, character, attitudes,—in short, the personality, is determined by the experiences of the first years of life. Of all the factors in the environment which affect the personality of children, 'Home' is the most potent one.

What is meant by a 'Home'? It is not merely the walls, rooms and roof of a house, but a combination of many material and human factors—attitudes, sentiments, realities and interactions of feelings, and affections. The family—parents, brothers, sisters, relatives and friends—is the essential factor in the 'home.' Children learn their first lessons in human values such as affection, co-operation, tolerance, giving and taking, honesty and dependability in the 'home.'

The infant comes into the world in a physically helpless condition, like a little doll. Gradually he discovers, learns and acquires many abilities. He cries, laughs, touches things, crawls, sits up, kicks and tries to reach distances. He recognises people and slowly expresses a will power of his own. He insists on carrying out his ideas. He learns to differentiate between 'mine' and 'thine'; and between 'yes' and 'no.' As he reaches the age of two to three years, his concepts, expressions and likes create in him a consciousness of his individuality.

Understanding the developmental stages of children and providing maximum opportunities for their growth through an atmosphere of security and affection, food, clothing, shelter and education are important responsibilities in bringing up children. To develop confidence and character in children, low economic standards need not be barriers. There are instances where children from well-to-do families have become wrecks due to lack of understanding and harmony in their homes. At the same time, there are evidences of children from poor parents, blossoming forth as well developed personalities. The reason for this difference seems to be not in the abundance or lack of material things, but in the amount of love and sympathy children had received during their childhood. Therefore, parents and other relatives must see that children are brought up cheerfully without conflicts.

The stages of development in children should be understood and recognised so that children are treated as growing individuals and not just like "babies". They have their own worlds and individualities. They grow all the time. The demands of the dynamic growth must be met through suitable adjustments in the environment, food, clothing, etc. In the midst of abundant health, love, security and understanding, the potentialities of children will flower into adult-hood.

In helping children grow up, fulfilment of the emotional needs of young children need special attention. Whatever the child says or does has a meaning, portraying his personality, his strivings, his needs, his difficulties and his unfulfilled longings. Parents must understand them and make it possible for him to grow. In the home, children should get adequate food, clothing, shelter, play things and other accessories for physical growth. Love, sympathy, consideration and feeling of achievement and security are neded for emotional health. Parents should provide a happy home for their children by their harmonious living. Through positive direction, understanding, guidance and firmness they should impart the best cultural, moral and religious training.

The first essential of home training is independence. Give the child freedom to explore and discover. Give him things

Mrs. Rajammal P. Devadas is Chief Home Economist, Directorate of Extension and Training, Ministry of Food and Agriculture.

which he can touch, pile and even break. Let him feed himself at meal time. Let him talk and walk as he likes. All the needs of infants are immediate and therefore should be attended to at once. The children cannot wait. They cannot postpone. The second goal in home training is security. Security will lead to maturity and growth. Love, attention, interest, praise, and assurance foster security. The child must be assured of the appreciation of his parents. If he is afraid because of the constant remarks of reproach from parents he will feel that he has lost the parent's love and if that happens all incentive to be good w be lost.

Discipline is another factor in home training. If friendliness and consideration prevail in the home, they furnish the proper setting to the child for accepting responsibilities. Constructive discipline should aim at gaining the child's co-operation. While emphasizing discipline, we must help the child to see that we are really concerned about his welfare and happiness. Regularity in the daily routine, in eating, sleeping, bathing and playing is the first lesson in learning self direction and discipline. This will lead to proper habit formation which is another goal of home training. Children imitate adults in the home and imbibe their habits. Therefore, adults should set proper examples.

The child's early feeding experiences lay the foundations for his health. Parents must understand how they can make children enjoy their food, and also, allow them to enjoy eating. They should not press children to eat what they do not like. Methods of stimulating the children's appetite and removing the distractions from food should be carefully employed. Meal times should be pleasant and comfortable.

Parents also should help children to form sound health habits of elimination, bowel movements, sleep and exercise. Regularity in work and play habits, strengthens the emotional stability of children.

Children must be allowed to co-operate with the work in the home. By giving freedom to do things for themselves, they become self-reliant, and experience a feeling of success and also add to the efficiency of the home. The members of the family should treat the children as an individual and give him his due responsibilities, rights and privileges. He is an important member of the family. Give him affection and attention. Answer his questions thoughtfully. Keep your promises to him. Praise him when he has accomplished something.

Enjoy your child as he is. Comparison with your neighbour's children and asking him to be like others will make him deviate from the normal and strifle growth.

Every child needs a home and every home needs a child. Children are the future of our nation. They give us new insights and appreciations. They take us to heavenly heights of innocence. Let us give them a happy and healthy environment in the home, to grow and develop as worthy citizens.

## "PROBLEM CHILD"





# Our Programme For Children

**R. N. MOHANTY**

THE VILLAGE school is the institution through which the benefits of the Government schemes are channelized. The village school teacher is discontended. He is interested in securing other means to augment his poor salary. He is contended to maintain on the rolls, enough names to justify the sanction of his post. The poor in the villages, specially those of the low income group do not spare their children from the family struggle to earn. These, to any layman, appear to be some of the most important factors which keep away the children from the school. What is the number of children who join the village school but drop out before the end of the term and how many of them go higher up? If an observation is made it may be found that once in several years a boy or two from a village school go up to higher schools or colleges. These are unpleasant truths. The result is that a large section of our children in the villages are left out, completely untouched by any welfare programme either of Government or of any private organisation. This appears to me to be a field of immense possibilities and promise, and the C.D. and

N.E.S. organisation, with its direct and multi-frontal contact with villagers, is most suited to work in it.

Efforts have been made in the Blocks all over the country in this direction. Interest of parents have been roused to donate substantially for new schools; children sports have been organised; hundreds of children's parks have been set up; attention has been focussed on child health and such others, but these efforts have been sporadic, disjointed and unplanned. As a result, these fade away soon, leaving just a bit of pleasant memory for the villager. It may be true to say that a seasonal spurt of activities, preceeding the Children's Day has been all that many Blocks have achieved in a year. Hardly any such effort has been organisational or broadbased on any suggestion that this will continue. At places there has been reluctance on the part of people who otherwise show no lack of fine expressions calling for building up the future of the children, to spend on such programmes.

For some time, I was associated with an attempt to set up an organisation of rural children in the villages of a Project area. It had an uniform pattern and a common programme, and special efforts were made to draw out interest of the parents. Thousands of children in scores of villages joined and there were lots of activities. But the attempts were practically lost in the rush of work during the closing days of the Project period, and has died out almost completely in the post-intensive stage. It was rather unfortunate. Any such attempt needs to have support for a sufficiently long time in order that it strikes roots and subsists on itself.

There were, however, interesting experiences, and based on these, it may be of interest to suggest an approach towards this problem.

a) It has often been found that most of the children participating in most programmes in the Block, are those enrolled in the village school. It is easy to rally them through the school teacher. Very few of the many who are not in the school, do actually participate.

Attempts should, therefore, be made to bring under the programme, as large number of children outside the school as possible, along with, those who are in the schools.

b) The programmes should have a clear and definite objective. It should not be just occasional distribution of sweets or prizes. It may be :

i) to gently foster in the children a feeling that they belong to a fraternity or an organisation which cuts through the barriers of caste and community, and goes beyond the limits of the village. They may be persuaded to observe simple rules of conduct, behaviour and above all, feel proud of that.

ii) to make them learn good ways, habits and manners and speech; and the approach should be recreational.

iii) to make the time of the children a little more pleasant and lively than at present, through games, songs, dances, rallies, exchange of visits and such others.

c) The programme should be entirely sponsored by the parents and the Block may help. The start need be very carefully made. A few progressive parents or some enthusiastic youngmen may be persuaded to initiate. The village school teacher may be suitably drawn in. Every occasion should be led by a prominent villager in rotation. The "official factor" should be in the background ready to help where the villagers' efforts sag. It will be ideal if some village women also join hands.

The organisation should be built up with such deep and strong roots that once the Government prop is removed it can stand on its own, with the children's love for it and the interest of the parents as the two supports.

d) There should be an uniform organisation and programme pattern for all the villages of the Block. A sort of competitive spirit can be generated between one

villager and the other and this will be possible if Rallys of children from a number of villages are planned.

e) The programme should be continuous. It should not end with occassional outbursts of rejoicing. It should not have too ma items to start with. An idea which does not impress the parents, must not be imposed.

f) It will be very helpful, if some exclusive premises are available for the children to assemble. The school premises, when classes are not held, or during holidays will suit admirably. The village recreation centre can also be used for the purpose. This can be one of the several activities and multi-purpose uses of these common village institutions.

g) The village school teacher may be persuaded to take the lead, and the activities may be in the school premises as stated above. This may have the effect in creating greater interest among parents as well as in attracting more students to it.

h) Attempts may be made to weave the organisation into the pattern of community life of the village. A study of the village life and ways of a villager in any part of the country will reveal how there are many interesting festivals, ceremonies and social functions handed down through ages, which more or less relate to the well being of children. These can be developed and taken up as the nucleus, to the advantage of the children's organisation of the village. For example, in the villages of Orissa people perform what they call 'Bal-Lila' or a function to feed children with sweets. It has a religious fervour. If there is some misfortune in the family, or somebody falls sick, the head of the family or the parents take a vow to feed the children when the misfortune passes over. It is always a pleasant function with children prancing about in joy. Almost every family spends something once every year or in two years, on such functions. This can be further exploited for the children's organisation in the village. Similarly there is a function known as 'Sasthi Puja' which is an annual function for mothers to worship a goddess for the well-being of their children. The mothers like to feed their children with sweets on the day. It will be immensely interesting, if all the mothers of the village gather at a place, and feed all the children and that way, also feed the members of the village children organisation. It will be a solemn occasion which may be combined with special functions for the children and interest of mothers may be roused. There may be many more such occasions all over the country.

j) A small token or a distinctive insignia will be unifying and an attractive factor. Imagine a poor child feeling proud of his badge, showing it around pinned to his shirt, and proclaiming his allegiance to an organisation before another child who is not a member. Such tokens may involve some cost but these are very significant for the children.

Of all the functions the most impressing is perhaps the Children's Rally which brings together children from remote villages to a place of common interest. As things are at present, even an adult from a village has very little chance of knowing another adult from another distant village unless they are related or have common business transactions. Far less are the chances of a child of a village to know those of others. A rally can alone bring them together.

---

Our idea of effective speech is to hurt another.—**Vinobaji.**



# BABIES EAT
## *Before They're Born*

DR. BURGESS & DR. BIERMAN

THE MOTHER-TO-BE must choose her food wisely so that her child may have a healthy start in life. But that is not the end of the matter. Wrong food habits—which exist in all countries and are hard to change—can endanger the health of the growing child.

All young things, plants, animals and children, need special care in their early days. Just as the young plant needs a soil containing a mixture of different substances in certain proportions and protection from various hazards, so the child depends for its survival and growth on the quality and quantity of food it receives from the first moment of life, and on its protection from harm during its tender years.

Nutritionally a child is at least nine months old when it is born, and we have to begin thinking about its nourishment and the prevention of malnutrition long before its birth. The unborn child draws its nourishment from the mother's body, which has the ability to convert the food the mother eats, into food suitable for the baby. Moreover, during the last months of its life inside the mother's body, the child builds up a store of specially valuable substances in its own body to see it through the first few months of infancy.

In many parts of the world the infant continues to depend almost entirely on the mother's body for its nourishment for several months after birth. Its survival and healthy growth depend on the quantity and quality of the breast milk which the mother can provide, and this in turn depends largely on the quantity and quality of the food the mother eats. If the mother does not get enough of certain kinds of food—the protein foods—her breast milk tends to diminish in quantity, though the quality may remain good.

### *Mother's Milk*

Where it is easy to buy or to get animal milk such as cow's milk, and easy to prepare and give it safely to the baby, the inability of the mother to provide entirely for the baby's needs presents no great problem. But in many countries animal milk is difficult to get, too expensive to buy or not traditionally used. Often there is no suitable way to store it, and the lack of cooking utensils and clean water makes it difficult to prepare milk which can safely be given to the young baby. In these conditions an insufficient quantity of breast milk can be a tragedy. In some parts of the world, the tragedy may spring from changes in the quality of the breast milk, due to the kind of food the mother eats during her pregnancy and lactation.

In rice-eating countries there is frequently a preference for highly-milled rice. This

Dr Burgess is Chief of the Nutrition Section and Dr Bierman is Chief of the Maternal and Child Health Section of the World Health Organization.

rice keeps better than the under-milled variety, but during the milling process it loses a valuable food factor—vitamin B-1. Where the people eat large quantities of highly-polished rice, and little else except perhaps a little dried fish and vegetables, the deficiency disease, beriberi, occurs frequently. The disease sometimes shows itself only in vague feelings of ill-health which give no hint of the real danger. But then, suddenly, an apparently healthy infant being nursed by an apparently healthy mother may become gravely ill with infantile beriberi, due to changes in the breast milk caused by the mother's vitamin-deficient diet.

Similarly, when the diet of the pregnant or nursing mother does not contain enough of the foods which provide, either directly or indirectly, another vitamin (vitamin A) for the body's use, the baby may be born with an insufficient store and then be fed on breast milk deficient in this necessary vitamin. This deprivation affects the child's eyes and, if severe and prolonged, may result in blindness. It is thought that about six cases in ten of the blindness found in Ceylon and South India are due to this cause. The prevention of a certain kind of anaemia ("suckling-anaemia") also depends largely on the quality of the mother's diet.

Breast milk normally contains little of the iron which is necessary to prevent this type of anaemia, so it is particularly important that the child should be able to build up an adequate store before birth, and this it cannot do if the mother is poorly nourished. It seems obvious then that any effort to ensure that the infant and young child will be well fed, and therefore capable of healthy growth must be directed first to establishing and maintaining the nutritional health of the mother.

There are two main reasons why mothers, and people in general, suffer from malnutrition. In several regions there is an absolute lack of the necessary foodstuffs—due to climatic or economic and social conditions. In some parts of the world, however, valuable foods are at hand but are not eaten for various reasons.

These foods may be avoided because of beliefs handed down from generation to generation that they are harmful in certain circumstances or responsible for causing disease. (Many, for example, are rejected because it is believed that they affect sexual potency.)

It may be considered that certain foods are suitable only for certain groups of people—old men, children, priests, soldiers, or pregnant women—or for certain occasions, that they cannot be combined, or taken in sequence, with other foods. They may have a special significance in relation to the prevailing religion, or they may be considered, for no explicit reason, as merely disgusting. Whatever reason for this avoidance it is always part and parcel of the whole fabric of beliefs and everyday life of the people concerned, and gives rise to habits which will therefore not be lightly relinquished or changed in isolation from other aspects of living.

Unfortunately, a great many of those beliefs affect the pregnant or nursing mother, to whom many especially valuable foods are expressly forbidden. The task of improving the nutritional health of the mother by encouraging her to make more use of the foods at her door, is, therefore, not an easy one. Success will depend not only on the mother's willingness of the neighbours and friends whose approval she values to replace traditional by scientific knowledge.

In all parts of the world, practical measures are being taken to encourage people to make more use of the foods available locally or easily grown in their own fields or gardens. Better quality seeds, better agricultural methods to improve the familiar crops, plans for drainage or irrigation of the land and better husbandry of animals are slowly being introduced, and dairy farming expanded wherever possible. The fact that it is possible to feed the child by feeding the mother is a tremendous asset in the attempt to solve

one of the most widespread nutritional problems affecting child health today.

In many parts of the world and particularly in tropical countries, breast-fed children grow well for the first six months of life and then begin to show signs of a slowing down of growth and a failure to gain weight. This tendency increases with weaning and may result in various degrees of ill-health and finally in the severe illness known as kwashiorkor.

## Unsafe Water

Probably three-fourths of the world's population, it has been said, drink unsafe water, dispose of human excreta carelessly, prepare milk and food dangerously, are constantly exposed to insect and rodent enemies and live in unfit dwellings. Under such circumstances the child is constantly exposed to the danger of various kinds of food poisoning, causing diarrhoea and vomiting and a further loss of precious nutrients.

In addition, nearly every child carries its load of intestinal parasites, which grow and multiply at the expense of the child's nutrition. Some parasites (for instance, the round worm) set up a vicious circle whereby the worms thrive more actively when the child is severely malnourished and decrease in numbers and strength when the child's nutrition improves. Others, namely the hookworm, create a constant drain on the child's scarce reserves of protein and iron by attaching themselves to the intestinal wall and feeding on the child's blood.

It is evident then, that safe water to drink and use, the disposal of excreta so that the ground on which the child plays or the river in which he bathes are free from the danger of parasites, and clean habits in the preparation and eating of food are also urgently necessary to protect and improve the nutrition of most of the world's children.

It seems, in fact, that there are very few aspects of living which do not have some influence on the nutritional health of the child. In many countries children suffer from rickets, due partly to the lack of foods which contain the necessary vitamin, but mainly to the fact that the other sources, the action of the sun on the skin, is limited in several ways.

Babies and young children, even in tropical countries, may sometimes be deprived of sunshine because of the seculsion of women in crowded urban conditions, sometimes because the houses are built on high stilts and the child cannot crawl in and out of the sunshine at will, sometimes because a fair skin in valued as a sign of beauty, sometimes because the child is carried about all day on the mother's back, completely covered with the carrying cloth, and occasionally because of the constant shade of the forest in which they live. These hazards to child health are closely bound up with the whole way of a people. On the other hand, there are some conditions which are beyond the control of the individual. In some areas, the lack of an essential substance in the soil or water can produce disease or disability in a whole population, including the children.

Here the solution of the problem lies not so much in individual change or action, but in measures introduced at state or national level to replace the missing nutrient. This is being done to prevent endemic goitre (due to lack of iodine in the soil) in some regions and to control dental decay by the fluoridation of the domestic water supply in others.

There is no easy road to better health for the children through better nutrition. Parents throughout the world need help to break the vicious circle of malnutrition—disease—poverty and still more severe malnutrition.

Research workers can pursue the scientific facts on which sound action can be based. Government authorities can do their part to facilitate the development and better use of local resources.

But unless each individual in the community is prepared to accept the adventure of new ideas and new ways little can be accomplished. All over the world, however, people are setting out on that adventure, and progress is being made more rapidly than ever before in man's history.



# LULLABIES OF INDIA

## KARNATAK

C. K. TIRUMALESH

THROUGH LULLABIES morals and ethics are taught; stories and fables told; long life and prosperity bestowed, and health and heroism forecast; what more could one wish for from a mother? Her dreams and hopes are depicted in the cradle songs as she rocks the cradle day in and day out, putting the baby to sleep each night. While young and old alike enjoy the tunes and heart-rending pathos, grandmother would like to offer corrections in the wording and tune of the cradle-songs. None of us would have missed the sweet melodious lullabies as a child, though very few of us might remember or recollect them. Yet to those of us who can remember the sweet strains ringing in our ears, they bring memories that soothe and lull us for many a long day.

The subject-matter of these lullabies varies according to the faith of the mother. A Hindu mother for example sings of the childish pranks of the eternal child, Krishna, or Kumara, or Ganapathi. These songs usually portray and vividly narrate the social customs, festivals and ceremonies which form part of the religious life of the household.

Discriminatory treatment or quarrels among sisters and sisters-in-law, brothers and brother-in-law often become the theme of these lullabies. Almost every aspect of domestic and social life finds a place in these idyllic homely songs. They imprint in the heart of every member of the family a sound knowledge of our customs and traditions and show us the right path in life. The first lessons taught in the cradle will certainly stand the children in good stead in their later years.

*"Oh! baby, why are you crying?*
*You have everything you desire.*
*Here's the fresh milk of four she-buffaloes.*
*You have it whenever you ask for."*

This song illustrates the cattle wealth and prosperity of our villages in days gone by.

*"Oh! my baby, you are not in the habit of crying or worrying me.*
*You never insist on being carried about on the waist or shoulders.*
*As such I don't mind even if I have ten children having your goodness and behaviour."*

---

Shri C. K. Tirumalesh is Asstt. Editor (Kannada), Ministry of Information and Broadcasting.

Mother's praise and joy have no bounds when the lulls her child with love and deep affection. She attributes all lovable qualities to her offspring and wishes every happiness and prosperity to him.

Her wishes do not end there. She wants her son to be a great person. She hopes her son would be a king in the performance of his duties; a lord in justice; a gem of a man in speech and a prophet to the world.

Presuming her child may be affected by the evil eye, she weaves three circles round her baby's head holding chillies, salt, and sesum seeds in her hand and throws them into the fire, thereby consigning to the fire all evil influences which might have harmed him. This custom is in vogue even today in many parts of South India.

Poor mother is very busy with her household duties, receiving guests, serving food and so on. She has no time even to think of her pretty child!

*"When can the mother remember her child?*
*She remembers whenever she eats and wears clean clothes after bath or fetches flowers from her kitchen-garden."*

It is not unnatural for a mother to have greater affection for her first born. If the child is born a few years after wedlock, it becomes the very embodiment of the love of the couple.

*"Of all kinds of rice,*
*the doddara is lovely.*
*Of all kinds of paddies,*
*Kalame is most beautiful.*
*Among the stars,*
*Anuradha is very attractive.*
*Of all the children,*
*the eldest son is the most lovable."*

Inseparable relationship and never-ending love among the children born to a mother are enshrined in the following song:—

*"Saries could be mended and worn.*
*A lost wife could be replaced.*
*O child! how could you get your own brothers and sisters once you have lost them?"*

A woman having a male child is loved by her parents because she is like gold that shines by itself, like a white lotus in a lake, like a parrot in a fruit-laden tree.

The similes and feelings expressed in these lullabies are elemental and therefore universal; they find expression in highest literatures the world over.

*"Birds long for their nests*
*Crops sown wait eagerly for rain,*
*Children long for their mother.*
*Similarly, we desire to be with our own brothers and sisters."*

*"No doubt, brother is our man,*
*but the sister-in-law is not ours.*
*She can't understand our hunger or thirst."*
*"Home is heaven for a married woman*
*though she has everything in her parents' house."*

These songs point to the subtle play and interplay of innermost domestic relations that rule the family life of our village folk.

Though the male child is considered very important in a family, the female child also has its due place in ceremonies.

"Without a daughter, the Shraddha ceremony becomes fruitless, though the son offers 'Pinda' (ball of rice) to his dead father," says one of the lullabies.

*"Oh Creeper!*
*Don't wither,*
*Don't lose you colour or charm,*
*Spring up with tender leaves in twins.*
*Provide shade over my baby's playground."*

The above lines reveal the symbolic expression of co-operation and joint action prevailing in our villages from time immemorial.

*"Let us console our sister's children.*
*Let us bring them up by providing at least salt and rice.*
*Oh children! You all call me as your own mother's sister."*

One's heartfelt feelings towards others' children in the family and the help and sympathy shown to the poor, the orphaned or the distressed make these lullabies vibrant with life and reality.

Mother's love finds exquisite expression in a number of lullabies. Here is a typical one.

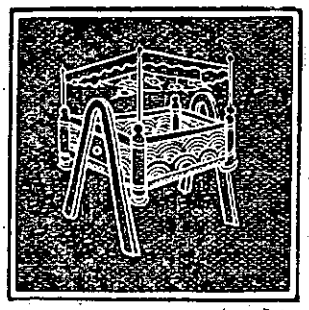
*"Oh my baby! smile, smile,*
*I will kiss you on your rosy cheeks.*
*When I sing a lullaby,*
*You clap your tiny hands,*
*Let me close your twinkling eye*
*Do you try to catch my curls?*
*I will carry you*
*on my breast,*
*I don't like you crying.*
*You are my flesh*
*and blood.*
*Oh my lovely child!*
*You are the fruit of my love,*
*You are the wealth of my life*
*What is the use of having*
*money and jewels?*
*I will never be satisfied*
*Even if I kiss you till eternity."*

Generally, these songs pass from mother to daughter, from sister to sister and from mother-in-law to daughter-in-law. So far, very few of them have seen the light of day. Some journals

and priodicals occasionally publish such lullabies. There are numerous songs still unpublished.

A veritable treasure of them is available with women in remote villages of our country. If a systematic collection is made by tape-recording or taking them down on the spot, it will provide very rich material for a socio-cultural history of India in general. Besides, this will certainly enrich any modern literature. This hidden wealth should be unearthed and used for the benefit of the people.

Revival of lullabies and the practice of singing them accurately with the proper tunes should be encouraged in every household. A free rendering of them in the different languages of India is sure to further strengthen the essential cultural unity of India.



## PUNJAB

**PRAN NATH SETH**

THE LULLABIES of Punjab though a hotch-potch of musical words reflect the character of the sturdy people of the land. They reveal a mother's expectations of her child. These expectations though trivial, show the affection of the mother for the child. She wants him to drink plenty of milk, grow into a handsome healthy young man and wed a beautiful girl ! It is very difficult to portary the real meaning of a rustic lullaby which can be better enjoyed by its musical strain and amusing content than its real meaning.

In the following lullaby, mother wants her little son to drink a jug of milk and let no one see him doing so. Lullaby in Punjabi is called Lori.

*Loram Lori.*
*Dudh Katori.*
*Lokan tun chori.*
*Pee lai Way Nikia.*

Lullaby O, Lullaby
A jug of milk,
Drink, my child, drink
Let no one see you !

Here is another lullaby where a mother wants her child to take plenty of buffalo's milk. In this lullaby the words oon, oon are there only to please the child and to create a sound effect.

*Bol Bol Ni Nindan Di Pariye.*
*Kake Da Viah Kiddan Kariye.*
*Oon, Oon, Oon.....*
*Kanak di Rote te Majh ha Dodh*
*Raje do Putran di Waddi Waddi Budh,*
*Oon, Oon, Oon.....*

Speak, O Fairy of Sleep, Speak
When should this boy be married,
Oon, Oon, Oon.....

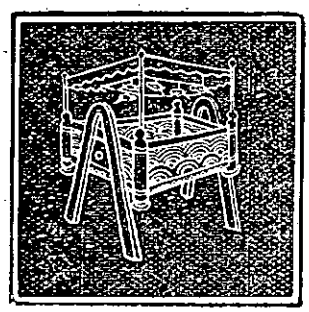
Speak, O Mother Sleep, Speak,
What do the King's sons eat?
Oon, Oon, Oon.....

Bread of Wheat and milk of Buffalo
King's son acquire great wisdom thereby
Oon, Oon, Oon.....

Punjabis are primarily agricultural people. Thus many a lullaby contain the description of what a Punjabi peasant wants to do. For instance,

*Ullar Bullar—Bawe da*
*Baba Kanak Liawega*
*Baba Kanak Nun Chatte ga*
*Kaka Khir Khir Hasse ga*

Ullar Bullar, O, Grandpa.
Grandpa brings wheat,
He will winnow the corn,
My sonnie will laugh heartily!



## TRIPURA

**SAKTIPADA CHAKRAVARTY**

CRADDLE-SONG is a part of the folk-songs of the Tripuris. Here the mother lulls her child placing in a bamboo-made craddle with the singing of a rythmic sweet song. There is no hard and fast rule as to choice of the subject matter of such songs. The advent of a tiger—the hunting squad of the village—the description of the peculiar bamboo-made trap for catching wild animals—the fight of a youngman with a tiger to save the lives of the innocent villagers, etc., are taken up as common subjects. Even the ordinary creepers and shrubs around the court-yard

are not forgotten. Above all one must be charmed to hear the beautiful words of a mother expecting the arrival of a youngman. Here we find a spark of the flow of the universal love permeating in the hearts of human beings. No inmates hear the pathetic agony of such mothers except the sleeping child. Following is a translation of such a craddle-song collected recently from Jirania Block area.

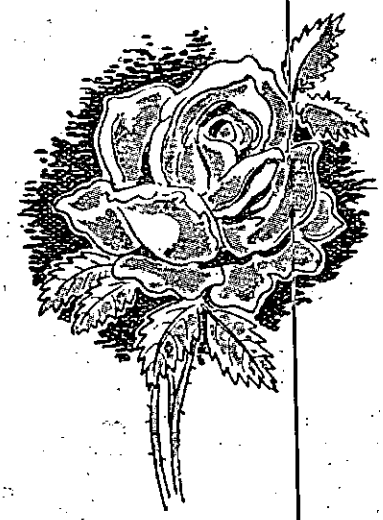
"Look! who has entered the village,
Rush up and shoot him at once.
Oh! he is just crossing the outskirts,
To have an unending glance with me
With whom I played, danced and dined.
Oh my good villagers,
Send immediately the receivers
To receive this noble fighter
Who has crossed hills and dale
To have an unending glance with me.
With whom I played, danced and dined,
Oh my comrades can't you recognise,
My lover has come in disguise
With that same complexion and golden shoes
To give you all the last thrash
And to have an unending glance with me
With whom I played, danced and dined."

## HINDI

J. P. GOYEL

Lullabies, everywhere, are addressed to the sweetest and the most delicate human sentiment —the child. Indian lullabies emerge from a predominantly agricultural society and hence are closely wedded to Nature. Like other Indian languages, Hindi is also rich in lullabies. In the one given below the mother invokes sleep to come and lull her restless child to rest.

Come thou ! O my child's sweet sleep, come !
And lull her to rest.
Alight swiftly from above, from the stars
And settle lightly on her brows
And then, cast around her your net of strangest dreams.
Come thou ! O my child's sweet sleep, come !
Gather together and thread them all
All the pearls of tears she shed
And call around all the fairies from the wonderland
Come thou ! O my child's sweet sleep, come !
And lull her to rest.



# Autumn Rose

The smiling rose
Rose in the spring,
With a wealth of petals,
Red in their bloom.

Flower flowed from flower,
To fade, fall, or rise,
It was the high tide of bloom,
Till the scorch of the summer stopped it.

Stopped it, scorched it,
And the parched earth panted
Through the long day and the endless afternoon,
Till one day the skies gathered;

Burst and poured their mad deluge
Of monsoonish plethora,
In wild detumescence,
Obliterating trace and memory.

And out of this plentitude,
Has sprung an autumn rose,
Like the woman one loved and lost,
Clinging to the soul.

It has started late;
It must end too soon;
Winter is at the gate;
Is love still a boon?

—*R. Jagannathan*

# FROM A WAYFARER'S DIARY

WE HAVE had the first Seminar of the year at Srinagar. This was followed immediately by the Conference of Ministers for Agriculture and allied subjects. The recommendations of the Seminar, therefore, found full play in the deliberations during the Ministers' Conference. These recommendations necessarily were integrated with the approved all-India policy, and our Seminar accordingly grew from the regional to the national level. I had the opportunity of participating in the Seminar as also the Ministers' Conference. I came back convinced that the problems of agriculture were more a matter of organisation than of knowledge or finance.

Our technical officers from States are as good as we can discover in this country. India has to be developed by Indians. We cannot make wholesale importation of workers from abroad. I am also sure that by and large foreign technicians, except for some high level specialists, will be no better than the technicians we have in our midst. I found it heartening to see that our Directors of Agriculture, of Animal Husbandry and other Technical Officers were as keen as we are to play their role in national reconstruction. If they are not being able to make their mark it is because we have not succeeded in securing for them the administrative and financial powers which, for instance, we provided for the Development Commissioners and other officers along the line. There is also the inadequacy of supervisory staff. Besides, there is an absence of recognition of technical excellence. Is it therefore any wonder that in these circumscribed conditions, our technical officers remain inextricably tied down to the preparation of reports, plans and programmes on paper which are being called for by all and sundry?

We then come to the next important question—whether the emoluments we offer to a graduate in Agriculture, Animal Husbandry and allied subjects are comparable to those enjoyed by his counterpats in other fields such as medicine, engineering and administration. How do we expect to draw in the best talents of the country for technical development unless we appreciate the merit of technical services in the development of our resources?

**FIVE YEARS OF PILGRIMAGE**

On the 2nd October, we completed five years of pilgrimage with the first set of projects which we started as the pilot in the year 1952. I am not in a position to sum up comperatively all our successes and failures but I would like to attempt a broad generalisation. It is good even as an exercise. The credit side may be listed as follows:—

(1) The forgotten villager has come in to the focus.

(2) He has shed his fear of the erstwhile coercieve apparatus of Government.

(3) He has shown that he can be progressive in outlook beyond our expectations if he can be convinced of the soundness of the proposition offered.

(4) He has given proof that he can combine with others in an effort to "live and let live" if he is not misguided by reactionaries and designing self-seekers.

(5) The Government apparatus has also shown that it has a soul, and the soul can manifest itself if the climate is there.

(6) A new army of liberation is already in the making.

(7) The abortiveness of unco-ordinated effort has been proven beyond doubts.

(8) There has been expansion in the facilities for training in all spheres.

On the debit side I would list only two factors from which all else follow :—

(1) Our failure to create institutions at village and Block levels such as can take over the initiative from Government.

(2) Our failure to offer dignity to technical excellence.



"Three wise men of Hindostan"

# WHAT'S ON IN THE STATES

## BIHAR

WITH THE growing emphasis on child welfare the movement in this direction assumed sufficient importance in this State during the past few years. Quite a number of organisations devoted to the education and welfare of children sprang up. Some of these organisations are on all India pattern while others have only local affiliation.

School children have had some opportunities of receiving training in discipline; self-help etc. through their participation in the Scouts and Guides movement as also through their enrolment in A.C.C. and N.C.C. etc. The privilege, however, was exclusively available to school going children and great need was felt for extending similar opportunities to non-school going children also with a view to fostering in them team-spirit and a sense of esoteric well-being.

Organisations like Balkanji Bari and Kishore Dal started being popular in this State for the last five years and their branches were opened at various places all over the State. Till recently, however, their activities were concentrated more or less in certain towns like Patna, Muzaffarpur, Bhagalpur, Gaya etc. These organisations had some interesting and useful programme of works amongst children including physical culture, training in good manners and social welfare work.

Some of the important organisations doing child welfare work in the State are the following:—

(1) Balkanji Bari.
(2) Kishore Dal.
(3) Suhrid Sangh.
(4) State Welfare Board.
(5) Tarun Dal.
(6) Karamshill Kishore Kul.

Some important details concerning these organisations and their activities are summarised below.

### THE BIHAR STATE BALKANJI BARI.

The office of this organisation was opened in the year 1951 to regulate and control its units in Bihar. At present 42 affiliated units are functioning throughout Bihar specially in rural areas and they are engaged in all round development of children through physical culture and other recreational activities. Three of its branches, namely the Bal Kala Kendra, Bal Bidya Bhawan and the Child Guidance Clinic and Information Centre which are attached to its headquarters at Kadamkuan, Patna have been doing particularly useful work amongst children. The State Government have recognised the Balkanji Bari as an educational institution and the local bodies have been directed to help them as far as possible. Government have also been giving casual grants to some of the branches of this organisation from time to time. Efforts have also been made to take the children out on All India tours. In 1533 some of them went and one of their live's desires was fulfilled when they met the Prime Minister. The same year in June 50 children were taken on an educational tour to Kashmir. In 1955 a similar trip was taken to Bombay. Next year they were taken to Agra.

The Bal Kala Kendra has been providing opportunities to children to develop their artistic talent by utilising their leisure hours and thereby to promote Indian culture. Lesson in instrumental music, dances, paintings, modelling crafts, sewing, embroidery and leather works are being given to members on payment of monthly tution fee of Rs. 3 and a monthly fee of Re. 1. The Kendra holds its examinations and awards certificates. At present, the Kendra has a membership of about 50 children. Boys and girls within the age of 5 to 14 years only are eligible for admission to Bal Kala Kendra.

The Bal Bidya Bhawan has acquired about 2000 books so far which are particularly useful for children. Besides, library the Bal Bidya Bhawan has also an organised reading room and museum attached to it.

The Child Guidance Clinic and Information Centre has been providing medical facilities to delinquent children.

### KISHORE DAL

The Kishore Dal which is an all Indian Organisation has its branches all over Bihar. This organisation has been giving training in physical culture as well as in discipline and self—reliance to its members. The organisation has its branches in almost all the towns of Bihar as also in quite a number of important villages. Government have been sanctioning casual grants to the various institutions run by this organisation.

### SUHRID SANGH

This is a very old institution which had been started as a literary society but whose activities have considerably expanded during the recent years. The Suhrid Sangh has at present a special section for children where training in fine arts like music, dance and drama are given Children are also encouraged to participate in literary activities.

### STATE SOCIAL WELFARE BOARD

The State Social Welfare Board have opened about 15 **Bal Baris** at various centres in the State. The total number of children attending these Bal Baris varies from 20 to 35 each. Kindergarten courses and training in discipline and every day courtsey are provided by these centres. The Gram Sewikas look to the running of these Bal Baris.

### TARUN DALS AND THE KARAMSHILL KISHORE KUL

These organisations are on the basis of the 4-H Clubs of America. Each Tarun Dal has four sections namely, Yuvak Dal, Mahila Dal, Bal Dal and Kanya Dal, the last two being children's sections. Children within the age of 7 to 13 years are enrolled in the Bal Dal and Kanya Dal. Children are given elementary training in selected crafts which may at a later stage be taken up as an avocation in life. They are also engaged in Group activities with a view to developing in them a sense of leadership and also with a view to bringing home to them the advantages of corporate life.

The Karamshill Kishore Kul is a similar organisation with the same aims and objects as also the same programme of works amongst children. So far, the total number of such organisations in the State is about 300 with membership of about 3000 children. The movement is gaining strength and with the passage of time it is likely to cover the whole State. Each member of the Club is entrusted with a particular project suited to his/her inclinations and is being helped by the technical staff of the Block to acquire the necessary know-how in regard to the same. It has not, however, been possible to organise these Clubs on an uniform pattern and the flags and emblems adopted by these Clubs vary from area to area.

The scheme has been quite successful at certain places. A nine year boy in village Ormanjhi Block has been able to raise 2 maunds of honey in one year by keeping four bee hives.

Besides the above few, other organisations have done appreciable work amongst children. They are the following:—

(1) Sishu Bhawan, Patna.
(2) Sishu Sadan, Patna.
(3) Nawyuvak Bal Kendra, Bhagalpur.

(4) Bal Bikas Ashram, Muzaffarpur.

(5) Bal Bikas Public School, Patna City.

(6) Bal Pustkalaya, Aurangabad.

Of the above the Hitaishi Pustakalaya in Patna City has organised a Museum for putting on show articles made by children with their own hands. The Museum though not very rich now promises to have a great future. The Bal Pustkalaya at Aurangabad has attached to it an Akkhara and a dramatic society also run by children.

As has been said above quite a number of these organisations have been given grants by the Government. A statement is, enclosed showing the names of these institutions, average number of boys and girls who are associated with them and Government grants made available to them respectively. Some of these institutions impart education to children after the Montessary system. Some of them also give training in music, dance and drama. A few of these institutions impart specialised training in home crafts also like spinning, weaving and Newar making.



## WEST BENGAL

IN WEST BENGAL a number of children's organisations have been functioning for some years. The students' movement in West Bengal is perhaps the oldest in India. In the twenties of this century, a Bengal civilian organised a youth movement called Bratachari whose object was to stimulate the youth in self-help and mutual co-operation. Bratachari adopted folk songs and folk dances of Bengal and many new songs were composed by the leader to attract the youth. The Bratachari movement received official patronage and was introduced in many educational institutions throughout the province. It could not however draw forth the young men of Bengal and could not obviously assume the character of a national movement. It is however still continuing but mostly as an aid to drill and exercise.

Some non-official children's organisations on provincial level were set up during the last 20 years. Two of them, the Manimela Kendra and the Sab-peyechir-asar, are open to children upto 16. These two organisations are run by the organisers of the Children's Corner of two Bengali dailies. Young members form local centres under the guidance of a local young man. They have regular clubs where they do their daily drills and exercise; they also form small libraries. They receive no financial grant from the State or the central organisation. They arrange annual excursions and gather at a place every year. This movement is however confined mostly to school children in urban and semi-urban areas. This has not touched the rural children nor is it related to any concerted effort at changing the rural life of Bengal.

Rabindranah Tagore had a movement organised for children and a Bratidal was formed at Sreeniketan—his centre for rural upliftment work. Bratidals were formed in villages with local youth and children. This Bratidal movement has not however expanded beyond the neighbouring villages of Sreeniketan. At Santiniketan school children have a **Sevabibhag.** The school children of Patha-Bhavan, Santiniketan raise contributions and collect old clothes for distribution among the poor people in the neighbouring villages. They also visit the villages regularly every month. This forms a part of their lesson which they can usefully employ in their later lives.

All these movements are however isolated from the main social current. In any movement for social change the children have also a role to play. In fact, without their conscious participation the social movement can hardly succeed. Neither in sanitation nor in education the leaders can ignore the role of children. No programme in these spheres can fully succeed unless the children volunteer to take some responsibility. A healthy children's movement cannot grow on spoon-feeding. It must develop with local talents and resources. It must also be linked up with the activities of the elders. For this purpose the West Bengal Government introduced a scheme for organisation of youth in Block areas into Bratidals. The objective behind the scheme is to build up the health and character of the rural youth, to inculcate a sense of discipline in them and to inspire them to take up Community Welfare activities. So far 40 Bratidals have been set up in different blocks under this scheme.

In some of the C.D. blocks, municipalities were formed by the boys and the villages were kept clean. Young literate boys used flash cards to explain the need for nutritive food to the ladies. They also helped in growing kitchen gardens. At present an organisation with farmers' boys is being set up on the all-India pattern.

To step up agricultural production in the country it was further decided to associate the

villages wih agricultural activities. For this purpose it was decided to set up the Young Farmers' Association. The Young Farmers' Association has its bases in the villages with 24 to 30 farmers' boys forming one unit. These units have an office at a Thana which is coterminous with an N. E. S. Block. So far 40 units have been opened in different Block areas and 8 Thana offices. The Young Farmers' Association has adopted a programme for training the farmers' boys in the villages. The programme will be for a month and will include public health and sanitation, social education and co-operation besides agriculture. A decision has been taken to open six such training centres at Memari (Burdwan), Fulia (Nadia), Jalpaigoori, Kalimpong (Darjeeling). Sreeniketan and Tamluk (Midnapur).



## ORISSA

IT IS well known that in most of our village homes, the child does not get milk unless his parents can afford to maintain cows. Organised private dairies, from which milk supplies can be purchased, and rare. The "Milkmen class" which used to tend cattle and produce milk and butter in bulk for supply to the village community, is also fast disappearing.

The Government of Orissa are operating a scheme which aims at providing some "nutritive supplements" to the food of the village child, in the shape of milk, mid-day meal and butter oil.

The first phase of this scheme is to operate for six months, which has already begun. The Blocks in the State have been divided into 3 classes, on the basis of educational advancement, number of schools, accessibility, density of population and other geographical and physical factors. It has been decided that during the first Phase, the scheme would have a fixed coverage of children. For example in a Class 'A' Block 2,000 Children, in a Class 'B' Block 1,500 Children and in a Class 'C' Block 500 Children will be covered with the benefits of the scheme. According to this scheme 1,28,500 children will be benefited in 104 Blocks.

The scheme applies to children of the age-group 5 to 14 years. At the rate of 1½ oz. of milk powder, per day, per child, the requirements of the Blocks have been worked, and it has also been decided that in 5 days of a week the children will be fed.

The State Government pays the freight and transport charges of the milk received. The B.D.O. sees to the quick distribution of the stocks to the schools selected for the purpose. Milk-powder barrels are carried to the remotest villages, and at places across difficult terrains, fields, hills, where there are no roads. For one Block it was actually transported on the back of Bullocks across hills to distant schools. The impetus comes from the desire to reach the child in the most distant village with this benefit.

The total quantity indented for first 6 months is 12,70,000 lbs. The entire field agency of departments like, Health, Education and Gram Panchayat have been mobilised to supervise and operate the scheme, hand in hand with the Block personnel. All possible measures have been thought of to prevent abuse of the free supplies of milk-powder.

In the 2nd Phase, the target is to cover all the children (5 to 14 years), in all the schools, throughout the State. The programme will be drawn up, based on the experiences obtained during operation of the 1st phase. This will operate, after every Block completes six months of first phase of distributions.

Villagers, and their representative Gram Panchayats have been brought fully into the scheme. They have to contribute in the shape of rice, vegetables, sugar, fuel, pots and pans required for the preparation of liquid milk and mid-day meal. A competitive spirit is introduced by declaring that preference will be given to schools in the Panchayats, where the Panchayat agrees to sponsor the scheme with necessary contribution.

State Government planned to combine the Feeding Scheme with a scheme for rendering First Aid and health services to the village school children in the schools. Both these schemes, together, aimed at making a determined bid to tackle the Child Health Problems in the villages, which, in fact, are quite formidable, but so far the Health Scheme has not come through. UNICEF have been requested to use their good offices to persuade WHO & UNESCO to sponsor this Health Scheme, as a very special case. Both these Schemes are hoped to be extremely popular, as the villagers can be quickly impressed with visual benefits in the health of their children. At a later stage, people may, volunteer to finance the scheme by contributing their mite.

Recently a party of UNICEF representatives went round to see some of the schools in which children are getting milk. They were extremely happy to see not only the children but their parents, very much excited over this scheme and striving their best to make it a success. At one

place the villagers have arranged to send two young men daily to help the village school teacher in preparing and distributing the milk. Some villagers also go to watch and supervise. In another village the Gram Panchayat appears to be extremely cautious, not to issue more than a days consumption of milk powder to the village school teacher. The village school teacher complained of his difficulty in walking a mile or two to get the daily supply. This interest of the villagers was most encouraging.

The State Government have decided to extend the scheme to 72 new Blocks which are proposed to be opened next year. But a policy to go slow has been decided upon. Instead of increasing the coverage of children it is decided to stick to the same basis as in the first group of Blocks, and watch the results. Even at this limited basis the total requirement would be to a tune of about 38 lakhs for the year 1958. It will be sufficient to give 1½ oz of milk-powder daily, for 5 days in a week, to as many as 2,37,500 children.



## BOMBAY

To ASSOCIATE the village children with development activities right from their childhood and to enable them to imbibe the necessary qualities of a good citizen, under the auspices of this Training Centre-cum Development project 'Bal Shetkari Samaj' were organised in 1953 in some of the villages of the Sindewahi C.D. Block. As a result of a Seminar held in 1955 at this Training Centre this institution of children was renamed as **Bal Vikas Mandal.**

Children of the age group 8 to 14 years are admitted in the Bal Vikas Mandal and there are not more than 20 members in each Bal Vikas Mandal. The members elect their own president and Secretary. All decisions are taken by majority of votes. They meet as often as is necessary. To help them undertake their activities a Village Leader, the Village Teacher and the Gram Sewak are associated with the activities of each Bal Vikas Mandal. In this Block so far 36 such Bal Vikas Mandals have been organised and all of these have been working successfully.

Each Bal Vikas Mandal has to undertake two types of activities viz. 1. Community Projects and 2. Individual Projects. Both the community and individual projects are always based on recommendations pertaining to improved practices. In the Community Projects are included cultivation of paddy by the Japanese method of paddy cultivation etc. For this some of the enlightened villagers give their land to the Bal Vikas Mandal without charging any rent. Even the improved seed, fertilizers etc. are supplied by the villagers and those heavy operations e.g. puddling of the field etc. which cannot be undertaken by the members of the Bal Vikas Mandals are done by the villagers, in the presence of the boys. Other operations e.g. growing of nurseries, transplantation, working of the 'Touchi Gurmas', weeding etc. are done by the boys themselves under the guidance of the village leader and the Gram Sewak. The produce belongs to the Bal Vikas Mandal and the value of the same is utilised by them in the manner they deem fit, on the advice of the Village Leader. Some of the Bal Vikas Mandals have invested their paddy produce in the Village Grain Banks.

The Individual Projects include rearing of cattle, poultry, kitchen garden, flower garden, preparation of models, spinning etc. The members of the Bal Vikas Mandal at LONIKHERI have prepared their clothes out of the yarn spun by them. Some of them have reared improved birds and many of them have made beautiful ornamental gardens. Cultural activities constitute an important item of this programme. Some of them have organised their own 'Kala pathaks' (Cultural squads). The Bal Vikas Mandal at GEWARA earned Rs. 72/- by staging a drama.

On important occasions the members of the Bal Vikas Mandals take part in the comunity programmes organised by villagers. They have been taking part in Village Cleanliness drive, construction of soak pits, compost pits etc. Once in a year Zonal rallies of these Bal Vikas Mandals are organised under the auspices of the Community Development Block, Sindewahi. In each rally 8 to 10 Bal Vikas Mandals join. The host village makes arrangements for their lodging and boarding. An exhibition of the exhibits prepared by the members of various Bal Vikas Mandals is also arranged at the time of each rally. Sports and cultural activities are also arranged. At the time of the rally a small seminar is also arranged so that the members can discuss how best to make an improvement in their working. On the concluding day each Bal Vikas Mandal through its secretary presents a report of their activities during the year. The Bal Vikas Mandals who are judged to have done excellent work during the previous year are given useful prizes. The most outstanding thing about these rallies is that all events

including speeches are managed by the children; village leaders and the Block staff are there only to give guidance.

These Bal Vikas Mandals are self-sufficient institutions and practically no monetary help has been given to them from the Block funds. In order that their activities may be sustained without any financial assistance from outside we have not been encouraging any monetary aid from the Block funds. Of late, however, there have been pressing demands from these Mandals for help in the form of equipments to enable them to improve their skills. It has now, therefore, been decided that those Bal Vikas Mandals which have done very useful work in other fields should be given equipments and necessary materials for 'Newar making', 'Spinning', 'Chalk-stick making' etc.

Our immediate target is to have Bal Vikas Mandals for all villages having a population of 500 and above and atleast 4 Bal Vikas Mandals in each Gram Sevak's circle. We have so far been able to organise 36 Bal Vikas Mandals and we hope to reach the target in the next few months.

Our experience of these Bal Vikas Mandals has shown that there is a definite change for the better in the "attitude" of those children who join the Bal Vikas Mandals. These children are already getting interested with the aims and objects and the activities of the Community Development programme and, therefore, it is expected that when they attain manhood they will prove themselves better citizens.



# KERALA

THE CONSCIOUS use of recreation in educating the mind of the child is a new experiment which the Community Development Programme is attempting. As the final purpose of the programme is to create a new pattern of village life, the significance of shaping the life and thought of the child in accepting the new way of life is more and more realised.

There are more than 207 Societies and clubs for children which are utilising the free time of children to educate them in the principles of community life through play and action and other activities highly coloured with an element of recreation. These societies are known by different names in the various Blocks, such as *Bala Sanghams, Bala Samajams, Balar Sabha,* Children's Club etc. They are mostly attached to the Women's Clubs. A few are attached to Libraries and Reading Rooms. Only a small number of them could claim independent existence. Besides these clubs, facilities for play and games are provided for children in many of the Community Recreation Centres. Almost all Blocks have set up Children's Parks.

The Social Education Organisers in each Block are the chief sponsors of the societies, although, in general, co-operation from non-official agencies such as Panchayats and voluntary organisations has been forthcoming in abundance to get through the different programmes.

Children between the age of 4 to 14 are enlisted in the clubs. A club may consist of a handful of members or many. Thus in the 4 clubs in Uzhavoor, a membership of 500 is claimed while in Parli there are only 25 members per club. As a rule in the classes held for the children, to teach them songs, dance etc. membership varies widely, say between eight to twenty-five. In Child Welfare Centres, batches of 20-25 children are selected and there are Blocks like Mavelikara where already 5 such batches have already received a full course of treatment.

Some of the societies, not all of them are working well. Some have even Radio sets and loudspeaker arrangements. Considerable effort is being made to put all of them on a permanent footing. In the better worked societies there will be guardian's committee to guide the children properly. To a very considerable extent, democratic procedure is introduced in these centres in the setting up of standing committees, and in the election of leaders, deputy leaders, general secretaries etc. for the various leagues and teams of children. There are 15 such centres in Muvattupuzha and 32 in Kotpuram. A very large share of management of these centres are in the hands of women and it may be mentioned that all the 15 centres in Mavelikara are looked after by women. Great attention is paid to see that the children are imparted a correct and exhaustive knowledge in the rules and codes of the games and sports and all the allied activities and they are advised to strictly observe these rules.

Recreational activities of a co-operative rather than competitive nature is always emphasised. These include group dancing, group music, group games and drama. Cultural programmes

like folk dance, drama, etc. are always encouraged and are conducted in all the Blocks. Meetings are held and lectures and discussions conducted regarding indoor and outdoor games and the significance of the activities of the club in general. Competitions in essays, elocutions, etc. are held and are backed by widespread enthusiasm. In some cases children's literature is supplied. Balan's publication is the chief source of childrens' literature.

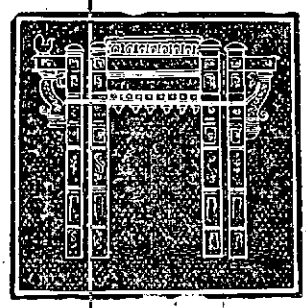
Children are grouped according to age and each group is given different types and patterns of work or play most suited to its mental and physical make-up. In nursery classes, for instance illustrated books, picture blocks, block building, etc. are provided to give the child a basic ccurse in manual and visual training. Children above the nursery stage and below the teenage are supplied with skipping ropes, snakes and ladders, tennicoit and are taught folk dances, songs, etc. Social service leagues are set up in schools for boys below fourteen. These leagues attract widespread interest and during vacations, children are organised to observe labour weeks and conduct social service camps in the villages. Mass cleaning compaigns, renovation of school buildings, levelling up of grounds, gardening, road building and renovations indicate only a few of the important items of work they carry out in their hectic enthusiasm to participate in national reconstruction. There are no hard and fast rules regarding the nature of work or play they take up. Consequently great diversity is seen in the nature of work performed from Block to Block and even among the various clubs.

In some Blocks children from farmers' clubs and learn the improved techniques and practises in agriculture. Some clubs take to spinning. The girls are trained in garment making, poultry development or spinning.

Programmes for the proper care and feeding of children point to another important aspect of work taken up in the Blocks. Maternity clinics and child welfare centres situated in the various blocks give free medical aid and better nourishment to under-nourished children and expectant mothers. Distribution of milk, vitamins and food to poor children is reported by several blocks. A few creches are also functioning where babies of working class parents are looked after during day time.

The funds required for carrying out these activities are met by the blocks and also by philanthropists, the Panchayats and voluntary organisations whereever they exist. Some difficulty is experienced in keeping up the tempo of activity in the Post Intensive Blocks as the funds allotted to these activities in the Post Intensive stage is hardly sufficient.

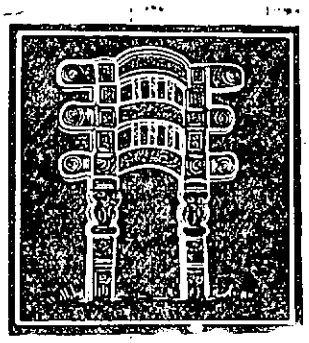
A few facts emerge out of these activities. Firstly an army of children are taking part in the nation-building activities, such as cleaning campaigns, road building, etc. It is true that the work is coloured by an element of play situation for mobilising the necessary enthusiasm from the boys. The impact of exciting the social incentives of children in achieving results valuable to the community has tremendous significance in a programme which emphasises social change and co-operation. Even more significant is the fact that in the process of working together on a scale and scope of the kind envisaged, they learn to subordinate the individualistic, competitive spirit to group achievement. Indeed the importance of group play in the development of the child is well-recognised. Abnormal egoism, selfishness and shyness is frequently adjusted in the play situation and children learn the rules and codes of games and get disciplined enough to recognise the rights of others. As the child does so, he becomes an active member of a new society and willingly obeys the discipline of a group. A readiness to do things together, and form definite habits of action is built up through the child's play life. It helps the child in developing its personality as an integral part of society and to make him aware of his interdependence. He can thus see himself as an essential element in personal and communal life.



## ANDHRA

In almost all the Blocks in this State, youth welfare and children's activities are run by the Block officials with the co-operation of local people. The Social Education Organisers particularly help the local school teachers in organising children's activities. Organisations like Balananda Sanghams and Bala Sanghams consisting of boys and girls are being formed in many blocks. These Sanghams are democratic organisations run by the children. The members of the Sangham elect from amongst their members the Secretary and form their own managing committees. Children's democratic associations formed in some blocks play a prominent role in the recreational activities provided by the blocks. The other activities of the children include sanitation

drives in school premises, mock parliament, laying kitchen gardens, encouragement of small savings for obtaining play materials, study tours and staging variety shows on festive occassions and on days of national importance.



# MADHYA PRADESH

THE PROBLEM of child-welfare and education in Madhya Pradesh became more extensive on November 1, 1956 with the formation of the new State, with wider territory and larger population. As a result, the community development programmes and projects of which child-welfare activities form an integral part, are being modified, remodelled and widened to attain the objective of an integrated development of mental and material resources of villages of the new State. It is proposed to devide the new state into 404 Development Blocks by the end of the Second Plan period. At present, there are 182 development blocks which cover more than 45 per cent of the area and serve more than one crore population including children.

An overall attempt is being made today through community development blocks to meet the social, educational, intellectual, cultural and physical needs of the rural children. This is attempted through schools, cultural squads, youth clubs, Vikas Mandals and Bal Mandals. However, problems and needs of different areas and villages differ widely requiring a suitable approach and handling of the problem by keeping in view the local needs and requirements of the people. Two pilot child welfare projects have been started in Madhya Pradesh, at Chikhto and Hoshangabad respectively.

**HOSHANGABAD PROJECT**

Model child welfare activities were initiated in twenty villages under Hoshangabad project of Bhopal division. The pilot project aims at—provision of children's parks equipped with games material; arrangement of excursions and picnics; provision of reading facilities for children; providing social activities for children in schools; providing pre-primary-montessori classes for children; establishment of Honesty Stores; opening of milk distribution centres for children and organising Bal Sabhas.

To introduce and inculcate these activities of child-welfare thirty villages were selected for the experiment and 'Moti-Malas' and 'Bal-Mandals were formed. Moti-Malas consist of children from 4 to 8 years of age and Bal Mandals of children under 8 to 12 years of age. Welfare activities in these children's organisations are being conducted by school teachers, volunteers from youth clubs and Mahila Mandals.

**BAL SABHAS IN SCHOOLS**

Along with forming independent children's organisations, the project authorities also approach the schools and request them to form study circles for grown up children. Bal Sabhas have now been organised in practically every school where children get a free hand at conducting meetings, debates, elocution competitions and organising and directing cultural programmes, once a week. Teachers usually preside over the functions.

Under the Hoshangabad Project, Bal Sabhas have been organised in 51 villages so far. Along with presenting cultural programmes, the children are encouraged to prepare their play grounds, run honesty shops. celebrated functions and festivals. This has resulted in inculcating the spirit of self-confidence and self reliance in the students so much so that on the children's day observed in honour of "Chacha Nehru's" birth-day last year, a child of twelve made the presidential speech as the chief guest on the occasion at Hoshangabad.

**HEALTH AND CLEANLINESS**

Attention is paid to the mental as well as physical health of the children. The general cleanliness of children is inspected every day and the cleanliness centres provide facilities to make the children appreciate the value of cleanliness and sanitation. Bal-Mandals, Moti Malas and such other children's organisations are supplied by the centre with mirrors, combs, towels, soap, oil, nail cutters in order to form and develop the habit of cleanliness amongst children.

Some model children's parks have been constructed in Hoshangabad and Itarsi towns and have given incentive to other villages. It has now become a regular feature in villages to construct a children's park in schools. Establishment of Children's parks has resulted in creating a sense of unity and co-operation in the children assembling there and in inculcating healthy recreation habits.

---

The Hindu scriptures say that a man should relinquish his ego for the sake of the family, his family for the sake of the country, his country for the sake of the world, and everything for the sake of God.—*Swami Nikhilananda.*



# From Multi-Purpose To Single-Purpose Seminars

**(From A Special Correspondent)**

"How LONG would this Programme continue to be a multi-purpose Programme?", asked someone the other day. He continued: "Have we not passed through five long years of pioneering experience to have evolved a programme of single-purpose objectives translated in terms of a national policy?" This question was answered fairly and squarely at the recent National Seminar on Agriculture held at Srinagar (Oct. 8 to 10).

The Srinagar Seminar set up records at many points. It was the first gathering of its kind of an All-India character which was attended by technical experts from the States and administrators doing the work of experts at all levels. Never before had such free and frank discussion on the subject of Agriculture taken place at a national level.

The level of discussion was of a very high order for the simple reason that those who came to discuss agriculture and other allied subjects such as, animal husbandry, minor irrigation and agricultural co-operation, knew exactly what they were talking about and were in a mood to contribute to as much as to benefit from the deliberations of this Seminar.

There never was a dull moment. There were some who suggested whether we were wise in having production targets for the various fields of our programme since production figures were in some cases found to be 'bloated'. There were others who could destroy by a stroke of the pen "the distinction between the *credit-worthy* and the *non-credit-worthy*" by suggesting that no cultivator, either as an owner or a tenant, was ever considered non-credit-worthy by the bank when he required credit for carrying out productive agricultural operations. Some suggested that those items which could not be included in the second Five Year Plan for lack of finance, should at once be given its due place in the third Five Year Plan!

State representatives pleaded lack of finance when Centre suggested new schemes; they pleaded lack of 'bodies' when the Centre was ready with financial allocations. A strong case was sought to be made by some for immediate administrative reforms, if agricultural production was to register any improvement. There was a concerted attack on the finance departments of the States, for the latter would not sanction money allotted by the Centre simply because they were not properly well-versed in development problems. Some one suggested: "Why not invite the Finance officers of the States to these Seminars?" It is a suggestion worthy of serious consideration. 'Finance' was granted on all sides to be

'one of the worst bottle-necks.' Talking about 'bottle-necks' vertically, a ground level worker pointed out that bottle-necks are always to be found 'at the top.' Thus everyone believed in blaming it on others and there was a lot of give-and-take.

There was clear thinking on the subject of co-operative farming. The fact that a number of service co-operatives would not go to co-operative farming was brought out by men who have dealt with this problem over a number of years. Delegates pleaded for the creation of a favourable climate of public opinion while some suggested as an essential condition the introduction of price support or guaranteed prices for the agricultural produce. Non-official delegates pointed out that the Gramdan villages offered the best field for trying out the experiment of co-operative farming.

It was a pity that there was only one Engineer-delegate from the States to discuss matters relating to minor irrigation. It was agreed that minor irrigation was now assuming the proportions of a major problem, as more and more big projects came into operation. The emphasis has now shifted to irrigation extension as it was no use impounding water for irrigation purposes without making proper arrangements for its maximum use by the people. Special extension staff for irrigation projects was advocated just as there is special extension staff for agricultural production.

"Train the trainer" was the unanimous slogan raised by the Directors of Agriculture assembled at the Seminar. According to them, the B.D.O. at present lacks basic agricultural knowledge necessary for a project worker in charge of 100 villages.

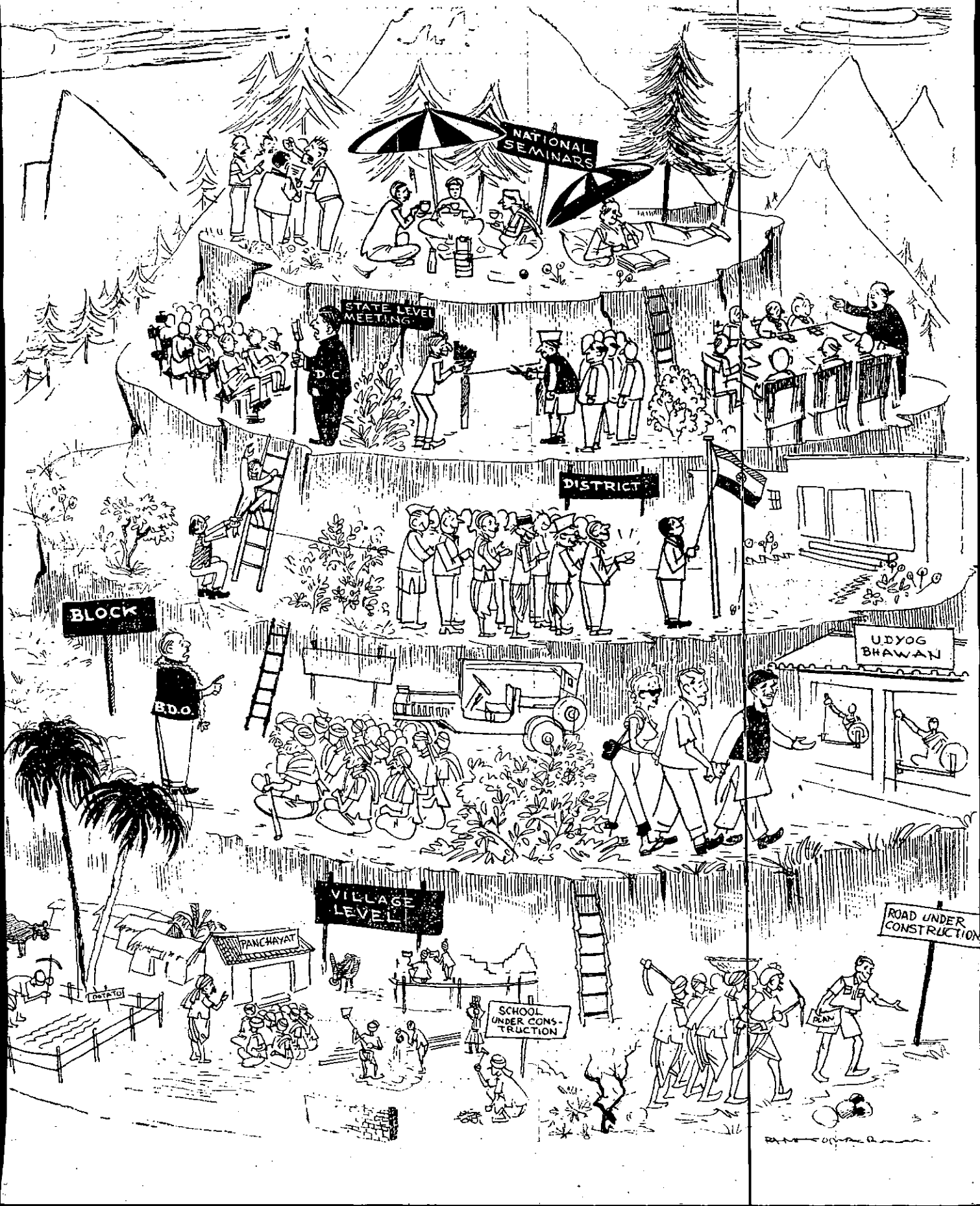
An important factor which made the recommendations of the Srinagar seminar of special significance was that these recommendations were discussed by the State Ministers' Conference on Agriculture soon after the conclusion of the Seminar. The recommendations were integrated, after detailed discussion, with the proceedings of the State Ministers' Conference. This meant that the recommendations of the first national seminar on agriculture became in a sense *de facto* decisions taken by the various Governments of the States and the Centre. While it is difficult to say how far our States would be able to implement these recommendations, the holding of the State Ministers' Conference on agriculture soon after the deliberations of the seminar has worked very successfully in bringing out effectively the gaps in our agricultural production. It was agreed on all hands that agricultural production constituted the most important single sector in our programme today. Since the seminar was attended by the Directors of Agriculture from the States, it was able to review the agricultural programme effectively and suggested ways and means for increasing the agricultural production.

Members of Union and State Legislatures who participated in the Seminar added to the realism of the discussion and made specific contributions in elucidation of problems dealing with co-operative farming and people's participation.

Summing up the total impressions left on his mind, the Minister for Community Development pleaded for a greater sense of adventure in dealing with the national emergency which has given rise to food shortage. He said that on the production of sufficient food would depend not only our future existence but our freedom as well. He placed before the delegates two slogans which should guide their activities: (1) two meals a day for every Indian and an extra blade of grass for export and (2) what five (village leaders) can do, 95 others can attempt successfully to do.

The first National seminar on agriculture has blazed the trail; it has set up a new pattern for pooling of knowledge and discussion of specific issues at the national level which can directly be sent out as policy decisions of officials and non-officials working in a free manner on the basis of the second Five Year Plan.

# TERRACE CULTIVATION a' la Kashmir



# NATIONAL SEMINAR ON AGRICULTURE

## SUMMARY OF MAIN RECOMMENDATIONS

THE FIRST National Seminar on Agriculture and allied subjects held at Srinagar between 8th and 10th October 1957 made the following recommendations :—

### Agricultural Extension Programme

(a) **PROGRAMME PLANNING :**

The Village Agricultural Plans are inescapable in the context of fostering peoples' participation and mobilising all available local resources. At the present moment, such plans must necessarily deal with selected items of agricultural development programme which are capable of achievement by the village people with their local resources with much dependance on external assistance. It was felt that in hills and other difficult areas as larger number of Village Level Workers and more of financial resources will be required to help in preparing and execution of agricultural plans, these plans should necessarily be prepared in consultation with the peoples' organisations like panchayats, co-operatives, etc.

SOIL CONSERVATION AND DRY FARMING : There are some States where there is no adequate organisation to take up soil conservation and dry farming because there is a lack of trained technical staff which can prepare and undertake the execution of soil conservation schemes. Although training facilities are provided by the Central Soil Conservation Board, the same are not fully utilized. The training schemes should be taken up by the State Governments as quickly as possible.

LOCAL MANURIAL RESOURCES : The experience gained in the field of green manuring in Madras State was discussed at length and it was observed that it had been achieved through distribution of green manure seeds on a subsidy basis and wide multiplication of seeds by planting 'Sesbania' as a border crop in paddy fields.

HYBRID MAIZE : The experience gained in the cultivation of hybrid maize in the States of Jammu & Kashmir and the Punjab were revealed in the Seminar. It was suggested that the Ministry of Food and Agriculture may arrange for the supply of hybrid maize seeds to other States for trial under similar conditions.

(b) **SUPPLY :**

One of the main difficulties pointed out by the States in regard to the slow progress for the establishment of seed multiplication farms, was the high price of land. It was suggested that States where the price of land is very high, the amount be raised to Rs. 1,500 per acre and the concessions should be made available at this enhanced amount. In some areas, a farm of 25 acres was considered to be small for meeting the requirements of the nuclear seeds required in the block. As regards seed godowns, these should be so dispersed as to serve the entire block. The funds available for construction of seed stores under the C.D. budget may be utilized so as to ensure that the required number of godowns are constructed. It was considered necessary to relieve the Technical Officers of the Agriculture Departments of their trading and loan activities. Co-operatives and other institutions may be quickly built up so that they may take over these responsibilities.

(c) **ADMINISTRATION :**

(1) Because of laying down targets from the block headquarter, and his heavy work load, the VLW tends to seek out those who can take up the improvements of agriculture with the least amount of persuasion. It is therefore necessary for the VLW to utilize the farm leaders for extension work.

(2) There should be a team of specialists-Advisory Personnel—posted at the District level to be administratively under the District Agriculture Officer but technically under the appropriate Research Officers. The team should consist of :—

(a) Soil Science Assistant.
(b) Horticultural Assistant.
(c) Agriculture Engineering Assistant.
(d) Plant Protection Assistant.
(e) Agronomy Assistant.
(f) Specialist for the principal cash crops of the District, if required.

They should be trained in extension methods.

(3) Provision of State Level Extension Specialist with the Research Sections will help in bringing about closer co-operation and co-ordination between the research and extension. If research

programmes are formed in consultation with the farmers and if research workers are also encouraged to organize testing work in the villages surrounding the research stations, a close liaison can be established between research and extension.

(4) There are still a few States where the earlier recommendation regarding appointment of a Joint Director of Agriculture (Extension) has not been implemented. This needs to be expedited. Additional powers (financial and administrative) need to be delegated, to the Directors of Agriculture, Deputy Directors of Agriculture and the District Agriculture Officers, to ensure greater efficiency in their work.

(5) The Ministry of Food and Agriculture may undertake a few sample studies to ascertain the administrative load on the District Agriculture Officers and Deputy Directors of Agriculture with a view to utilize their time more effectively and reduce wastage in case the work load is found to be heavy. The work of distribution of supplies and of granting loans may be transferred from the hands of the Agricultural staff with a view to enable them to devote more time to field inspection and supervision. The minimum standard of inspection may be laid down for each category of officers and this should be enforced. Assistance should be provided to the District Agriculture Officer to relieve him of routine work.

## Agricultural Co-operation

For purposes of production and achievement of targets adequate supply of agricultural finance is essential. For this following steps should be taken:—

(a) The present policy and procedure regarding advance of loans, giving of guarantees should be reviewed especially by the Reserve Bank, State Governments, apex Banks. The objective of the review should be to utilise more fully as well as to liberalize the facilities available from the Reserve Bank.

(b) Share money from cultivators may be collected in easy instalments.

(c) Short-term loans may be granted to cultivators on the basis of anticipated crops and not on the basis of security of landed property, provided the following conditions are fulfilled:—

(i) Loans are to be granted on an estimate of anticipated crops;

(ii) There is effective link between credit and marketing;

(iii) there is effective supervision of the use of the credit;

(iv) A provision is made in the Co-operative Societies Act treating such loans as a charge on the crops for which they are advanced. Pending such a provision, the loanee may be required to execute a bond creating such a charge.

(v) the losses which Co-operatives will suffer on account of grant of loans under this system should be shared by the Primary Societies, District Co-operative Banks, State Co-operative Banks and the State Governments concerned.

(d) A definite quota of funds available for agricultural credit with co-operative financing agencies should be reserved for financing such cultivators.

(e) As B. D. Os and V. L. Ws will have to take active interest in promotion of co-operatives, their education and field experience in relation to co-operation need to be strengthened. The course of training of V. L. Ws and B. D. Os should be intensified, refresher classes in in-service practical training should be held for the purpose.

The following measures are suggested for the improvement of working of Marketing Societies in C. D. and N.E.S. areas:—

(a) Co-operative marketing of agricultural produce will be more effective and beneficial to the farmers if processing of farm produce is simultaneously developed. The experience of co-operative sugar factories, cotton-ginning societies lend support to this view. Co-operatives are, however, encountering some difficulty in undertaking processing of paddy and oil seeds because of the policy that new licenses for power driven plants are not being issued to them. It is considered that the ban on the issue of licenses on the setting up of such processing factories should be relaxed in case of co-operatives.

(b) The Seminar endorses the recommendations in the agenda note about linking of credit with marketing.

(c) Specific measures should be adopted to ensure proper and expeditious construction of the godowns of marketing societies. Regulated markets help in obtaining a better return to the cultivators and also facilitate co-operative marketing. States which have so far not passed the law for starting regulated markets should do so without delay.

**Extension of Training facilities**

More attention needs to be paid to the education of members of co-operative societies as

well as potential members and the office bearers. The scheme of All India Co-operative Union to provide education to office bearers should be implemented. For education of members, potential members and village leaders, Social Education Officers should carry on educational publicity with the help of audio-visual aids.

**Co-operative Farming.**

Although arguments have been advanced in favour and against the development of co-operative farming it is desirable that a series of planned experiments should be carried out with a view to develop techniques of management, production, work distribution etc. For making these experiments a success, the following conditions are essential:—

(i) (a) There should be a favourable climate of public opinion for this activity in the country.

(b) A programme of price support or guaranteed prices for the produce should be introduced.

(c) The admission of members should be voluntary and the members should have the option to withdraw from the society at the end of a season.

(d) Lands should be pooled and jointly cultivated and the majority of members should participate in actual farm operation.

(ii) Special training will have to be imparted to co-operative officers as well as to subject-matter specialists such as in the field of agriculture, animal husbandry and cottage industries who will be employed both at State Headquarters and in the regions. This specialist staff should be given training in co-operative farming, so that they will be at home both with farming and co-operation and in addition they should be given special courses in subjects such as agriculture, farm management, marketing, accounts etc. This cadre should not be disturbed till we get some results out of this experiment and evolve a pattern for a particular area of the type of farming society.

(iii) It would also be essential to provide for some kind of training and experience in co-operative farming on existing farms to the prospective membership of the experimental pilot farms. It should be considered whether the courses of training of officers, both at the gazetted and non-gazetted level, should not consist partly of practical instruction in co-operative farming.

(iv) No hard and fast rules should be observed in point of acreage and number of membership, except that care should be taken to see that there is homogenity and affinity among the members and that bogus institutions are not helped to get benefits available to co-operatives.

(v) Care should be taken, as far as possible, to see that the proposed farms become a workable economic preposition and will be in a position to provide adequate employment for the members concerned. If necessary, subsidiary industries will also need to be worked out for these farms.

## *Training of Agricultural Extension Staff*

An essential step in bringing about improvement of teaching in the Extension Training Centres is to immediately organise the training of Instructors of these institutions. For this purpose two of the existing Extension Training Centres should be selected and staffed with very qualified and experienced Instructors. The syllabus of such training should embrace the following three phases:—

(a) The philosophy and the concept of the programme;

(b) Training in extension methods; and

(c) Training in teaching methods.

The Seminar recommended that these two institutions for the training of the Instructors of the Extension Training Centres and the Basic Agricultural Schools should be run by the Ministry of Food & Agriculture directly under their own supervision and fully financed by the Centre.

In view of the fact that there is likelihood of increase in the number of VLWs per block and duration of the course of extension training, there is a need for putting the present Basic Agricultural Schools and Extension Training Centres on a permanent footing. These Centres will also be required to run in-service refresher courses for village level workers from time to time. The Seminar, therefore, strongly recommended that the question of treating all these Centres as permanent institutions should be immediately examined. The Seminar was of the opinion that the temporary nature of these Institutions was the main reason why able and experienced teachers were not attracted to them with the result that quality of training suffered greatly.

In order to ensure that the Heads of Departments took adequate interest in the Training Institutions, the Seminar recommended that each State should have a special committee for the purpose with the Development Commissioner as its Chairman and Heads of Departments and the Principals of the Training Institutions as its members. This committee should go into the working of the Institutions every year in order to bring about improvements and changes in the syllabus of courses, if necessary. The Seminar, emphasised that there should be

vigorous supervision of the Training Institutions through suitable representatives of the Agriculture, Animal Husbandry and other Departments according to a time-table to be fixed by the committee. The Seminar highlighted officers that the responsibility of training in different subjects should continue to be borne by the Heads of Technical Departments concerned and they should endeavour to make available to these Institutions the services of their able and experienced members for raising the quality of training.

The staff of the Extension Training Institutions should be treated with field staff so that they may get the requisite field experience which is essential for efficient teaching. This could be facilitated by having a joint cadre of the teachers at the Training Centres and the District officers of various Departments.

The Seminar reiterated the recommendations of previous Conference that the Extension Training Institutions should have minimum facilities in respect of agricultural land, nursery, dairy, poultry and workshop.

The Seminar recommended that in order to attract able and experienced Instructors to these Training Institutions, adequate facilities by way of amenities such as rent-free residential accommodation, educational facilities for the children of the staff, medical facilities and a special allowance should be provided.

The Seminar recommended that greater emphasis should be given to agriculture in the syllabus of the Development officers' training.

As far as possible an experienced person should be posted in the Block as Agricultural Extension officer but when fresh graduates have to be posted in the Blocks, they should be given three months' apprenticeship training by the District Agricultural officer and an experienced Block Development Officer. The Director of Agriculture will draw up the programme of training for these personnel.

## Minor Irrigation

Construction and repairs of kuhls (irrigation channels) in hilly areas of the North figure prominently in the minor irrigation programme of CD|NES. The irrigation capacity of these kuhls with respect to available stream discharge should be based on the irrigation performance of existing kuhls. The kuhls should be suitably lined, where possible, with locally available cheap materials like compacted clay and stabilized soil with proper surface protection. The kuhls should be constructed on as steep slope as the soil can withstand. For economising land width, the kuhls could be made of deeper section. For the construction of drainage crossings also use of local materials should be encouraged. The group recommended that small kuhls irrigating areas even less than 100 acres should also be taken up for repairs and renovation under the minor irrigation programme.

In preventing losses in the conveyance of water in the water-courses, which range from 10 to 35%, priority should be given to wastage of water at crossings. Use of lining materials could also be considered.

For making optimum use of irrigation-water, cultivators should be educated, demonstration farms set up, and the panchayats held responsible for field to field distribution of irrigation-water. In the farms suitable cropping patterns could be evolved in order to induce the cultivator to take to irrigated practices.

Drawal of ground water from wells should be regulated and necessary data collected in order to prevent overdrawal.

A portion of irrigation allocation could be used for repairs and restoration of existing minor tanks and people's contribution, wherever necessary, should not hold up the works. Recoveries could be made subsequently.

Discrepancies in the figures of irrigated areas from major, medium and minor irrigation works should be brought to the notice of State Governments who may be asked to reconcile these. Adequate staff should be made available for attending to minor irrigation works.

In drawing up of village plans targets should be fixed for bringing additional areas under irrigation.

People's participation should be encouraged in repairs and renovation of water-courses in irrigated areas.

## Animal Husbandry

It was stressed by the Andhra State Director that in view of the peculiar situation obtaining in his State, especially in the tract of the Nellore breed of cattle there was greater need for granting subsidies on the female calves in order to provide conditions suitable for the birth of good male calves, than for subsidising the male calves which were generally being well reared even in the absences of such subsidies because of the good prices they fetched. Considerable discussions also took place on the suggestion that a certain portion of long term loan amount placed at the disposal of the NES and CD blocks should be earmarked for granting the taccavi loans to private breeders for the purchase of cows and she—buffaloes, so that they may serve as foundation herds for the production of bulls.

The following, among other were made:
(i) At least 25% of the net income derived from the cattle fairs and cattle market should be earmarked for the purchase and distribution of stud bulls in the breeding tracts and/or for starting A. I. centres.

(ii) Besides establishing A. I. centres wherever practicable, adequate number of sub-centres should be attached to each A. I. centre.
(iii) To ensure proper supervision and care of the bulls, as also of the rest of the livestock in the area, there should be a full-fledged veterinary dispensary under the care of a qualified veterinary assistant surgeon at the block headquarters and at least four first-aid centres, each under the charge of a stockman.

**PIGGERY DEVELOPMENT**

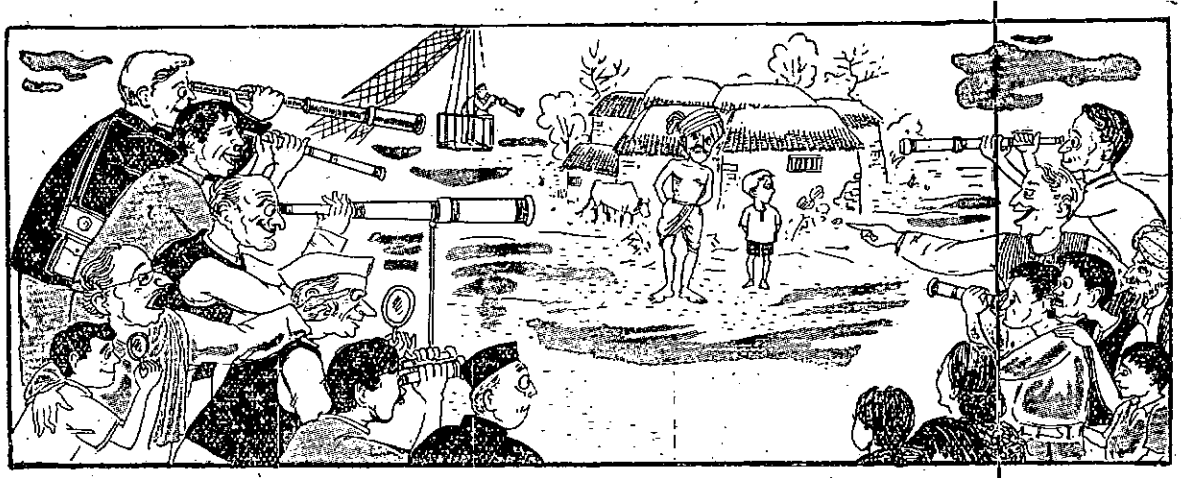
The concensus of opinion was in favour of piggery being developed in areas which offer suitable conditions and scope.
Attention was drawn to the need for importing a large number of mammoth incubators for setting up custom hatcheries and for equipping poultry extension-cum-demonstration centres. Among other important recommendations mention may be made of the following:—

(1) The extension of incubation facilities in all the poultry farms in order to be able to meet the increasing demand for improved birds and hatching eggs.
(2) To expedite the establishment of live Regional Farms as envisaged under the Second Five Year Plan.
(3) Establishment of the 300 Poultry Extension Training Centres-cum-Development Blocks provided for under the Second Five year Plan preferably in the CD & NES Blocks.
(4) Exploitation of the resources of the private poultry breeders in improved birds and hatching eggs for supplying the increasing demands.
(5) Encouraging the rearing of baby chicks by private breeders.
(6) Designing of cheap poultry houses from the locally available materials to replace the existing insanitary housing in rural areas and supply of wire netting at subsidised rates to private poultry keepers in order to reduce the losses from predaters and deaths from insanitary conditions.
(7) Computation of cheap and balanced poultry feeds for ensuring maximum production and economising the cost by utilising the farm and industrial waste products which are not utilised for human consumption.
(8) Distribution of large number of cockerels reared on the Government Farms in the villages on exchange basis for replacing inferior Desi cocks for upgrading the local breeds.
(9) Protection of all the poultry by mass vaccination against Ranikhet disease and fowl fox utilising the services of the village level workers.
(10) Organising of Co-operative Societies of primary producers for proper collection, packing, transportation and marketing of eggs in order to ensure fair returns for poultry and eggs. It was felt that on the success of such an organisation depend the future of poultry industry.

## *Fishery Development*

The following recommendations were made by the Seminar with regard to the development of fisheries :—

(1) Detailed survey of waters suitable for fish culture should be undertaken in each project area.
(2) Improvement of suitable waters for purposes of fish culture by repairing, deweeding, bunding and de-silting, etc. should be undertaken through Shramdan.
(3) Steps should be taken to procure sufficient stocks of fish seed of suitable species of fish for stocking culturable waters in the Project areas. The services for distribution of fish seed for stocking purposes may be provided by the Community Projects and National Extension Organisation.
(4) Handling of fish seed during the transport, rearing and stocking requires special technique. Steps should, therefore, be taken to train VLWs in elements of fish culture.
(5) Fisheries Extension Officer should be appointed at least in such Blocks where the scope for fisheries development work is extensive. The Block Fisheries Extension Officer will not only be responsible for the proper and maximum utilisation of culturable waters but also for organising fisheries training for VLWs.
(6) The fisheries should be settled with the Co-operative Societies for exploitation and steps may also be taken for the marketing of the catches through Co-operative Agencies.
(7) Separate Community Projects may be established in certain coastal areas where the fishermen population is very large and whose problems are to be tackled on an entirely different lines from those of the agriculturist population.



# POINTS OF VIEW

FIVE YEARS of community development are admittedly too short a period for making up the leeway of centuries in our countryside. But this is a long enough span for striking a balance sheet. Such a review is not dictated by usage or custom. It is necessary as a guide to future action. What is needed for such a stocktaking is "a sober mood of self-appraisal and introspection." Fortunately for us we are getting into such a mood. The first flush of enthusiasm and tall claims are nearly as much gone as are sneering fault-finding and distrust of Government concern for the **ryot.** Today we hear as little of a psychological revolution in the rural areas as of the "propaganda stunts" of the Government. Now that the dust of partisan controversy has settled we have a better chance of understanding what has been achieved and what not, and why.

On the physical plane, the record of community development is by no means mean. Today the community development programme covers as many as 2,72,756 villages more than 80,000 new schools and adult education centres have been built and nearly 55,000 miles of new roads constructed in the rural areas. The programme extends to as many fields as intensive agriculture, animal husbandry, co-operation, cottage industries and construction of houses, roads, and health and welfare centres. True, development has not been even in all these spheres. But enough has been done to show to the villager that better ways of living exist. And this demonstration by itself is something the Government and the Community Development Ministry in particular can be proud of. It is not necessary for them to make exaggerated claims that the psychology of the people has been changed and vast reservoirs of creative energy in the people have been tapped and powerful urges for constructive activity released.

But unfortunately these exaggerated claims are still staked from time to time and not always by minor officials. Such boasts thus contradict the clear observations of committees and experts that public response is poor. The causes are varied and well known by now. Bureaucratic attitude of the men engaged in community development, inability of the majority of the peasants to take to better methods of production, lack of supporting measures like radical land reforms and adequate credit facilities still continue to hamper development work. The result is uneven development, and the acceleration of social and economic differentiation in the countryside. **(Hindusthan Standard).**

## Bharat Mata Ki Jai

THERE IS new evidence to show that rural India continues to live in darkness. A trained team of the Research, Training and Production Centre of Jamia Millia, New Delhi, set out some time ago to evaluate reading material for new literates and to make a survey of their needs and interests. They covered nearly 150 villages in 17 selected districts of the Hindi-speaking States of Madhya Pradesh, Rajasthan, Delhi, Uttar Pradesh and Bihar. Besides making interesting discoveries about what village people want to read (agriculture, not religion, they found, is the most popular subject), they also came upon some other interesting facts.

Says the team's report: "We had no idea that even after ten years of independence and development work in the villages there would be people who would not know the name of the country and whether it was free or not. The Observation Schedule did not therefore contain any question to find this out. But in one of the States we learn with surprise that here are some people who are not aware of the name of the country and whether it is free. From then onwards we began

to ask about this as well. Out of the 67 respondents selected at random who were asked these questions 6, or 9.0 per cent did not know that India was free. In addition to these 9 per cent, there were quite a number of people who actually did not know that the country was politically free, but because of the activities of the Community Projects they inferred that it must be free, otherwise these activities would not have been carried on.

"A common reply was: 'Lots of things are happening now-a-days in our village. Roads are being built; wells are being repaired; people come and show us ways to get more from our fields and on the top of all this, these schools have been opened for grown-ups like us where we can go and learn to read and write free of cost. People like you are coming from far off places to see what we are doing. This shows that some change has come about because these things did not happen before.'

"There were a few to whom independence came in a strange guise. 'Yes, there is freedom now. Everybody is free to do whatever he likes. Now anybody can come and sit on my cot beside me. You cannot demand work from anybody now; straight to the court he goes."

"If responses like these are to be taken to mean ignorance of the political freedom that the country has obtained, the percentage of those not knowing about independence would be still higher.

"Similarly, out of 314 respondents, 54, or 17.2 per cent, did not know the name of the country. It was difficult to make them understand that beyond their district or a few noted cities like Bikaner, Udaipur, Calcutta and Bombay anything else existed. They simply did not have any idea of country or nation. To our specific question, 'Have you ever heard the name of Bharat or Hindustan?' some would say, 'Yes, I have heard the name of Bharat. I have heard people shouting Bharat Mata Ki Jai (Long Live Mother India).' When asked. 'What is Bharat then?' the innocent reply was. 'This I do not know.'" **(D. N. Kalhan in Hindustan Times).**

## Village Leadership

THE SCHEME under which functional village leaders' training camps are now being launched in the Community Development and National Extension Service blocs throughout the country is a gigantic experiment with great potentialities.

The intention is to train initially two-and-a-half million villagers with the eventual aim of creating 14 million potential leaders in various aspects of rural development programmes by the end of the Second Plan.

These 14 million village leaders are expected to provide the necessary leaven for the dough of village development, reduce the strain on the existing administrative machinery and set the sights for the people in realising their urges and aspirations on an institutional pattern. Certainly leadership is primarily intended to be functional, since villagers will be largely impressed by the demonstrable qualities which are brought to bear on the many-sided activities of rural development.

But it also implies the need for proper outlook and character, besides functional efficiency since the exercise of these qualities are expected to deal a serious blow to the rivalries and factions which, as many village panchayats' elections and conduct show, can well be frustrating and detrimental to rural development.

The most vital service, however, they are expected to provide is giving a new turn to the concept of popular participation in Community Development and National Extension Service programmes to make it real, intelligent, alert, dynamic and purposeful.

Initially participation in the Community Development Projects was intended to imply popular initiative and sharing in all the aspects of development of a rural community but there have been deplorable lapses later in its practice.

As the Governmental organisation became the most noticeable outward expression of the development effort, and as proformas of schemes intended to be illustrative came to be put to people as suggestions, plans took the character of state or governmental rather than community or local plans.

Also, there have been instances where the proceeds of a labour tax levied by panchayats or expenditure incurred by individual villagers on their lands or houses by way of constructing a well or soak-pit, according to some programmes of improvements, being counted as public participation.

Yet another indication of the lack of proper rural leadership is in the uneven effects of development programmes, so that as the last report of the Programme Evaluation Organisation said, villages which were in most need of help, because of their being backward, got to a certain extent, the least benefits.

If such experience is not to recur, it is necessary to skim the cream off the village community and encourage a kind of new leadership which is both well-equipped and enlightened to expedite the process of rural revival and rejuvenation.

Training is certainly an important need but it must be conceived as a kind of top-dressing to a congenial soil with all its intrinsic, promising qualities and, since this condition is rightly considered an important factor in selecting trainees under the scheme, it is to be hoped

that it will be complied with scrupulously in practice.—**(Bombay Chronicle).**

## Attitude Study

DOES THE introduction of the National Extension Service scheme bring about any psychological change in the attitude and reactions of the rural population. The query has been answered in the affirmative by the research unit of the Psychology Department of Aligarh University which studied the problem on field work conducted on the basis of representative samples from our different villages in Kher tehsil, Aligarh District. The data led the team to the conclusion that the scheme has been successful in creating enthusiasm in people for the betterment of their lot and has registered considerable progress in acquiring their support. In villages where leadership and initiative were not lacking and the sympathetic co-operation of the officials was forthcoming, the scheme won popular support, but in many cases it did not win the people's participation mainly due to the unsympathetic attitude of officials preoccupied with the completion of "financial targets". The report pointed out that the scheme was still being regarded as a Government-sponsored programme instead of a "people's plan." (Aligarh Newsletter in the **Statesman).**

## Information & Publicity

TO EVERY foreign visitor to this country a question that is invariably put is: "How do you like India?" And the visitor invariably comes out with the usual compliments about the fascination of India, the tremendous progress that is being made, etc. There are some, who come to this country more as drainage inspectors as tourists. There are still others, who do not fear to tell the truth even if it hurts. Mr. E. Wood, an Irish Engineer, who has been in India for a long time, bids fair to be placed in the third category. For he smashed smugness to smithereens by declaring unequivocally that the audio-visual aids, specially films used by the Government to educate the people, particularly in the rural area, were "lousy' and "colossal nonsense". Lest this be construed as a blind prejudice, it has been stated that Mr. Wood is an authority on matters relating to rural development. Speaking at a discussion on 'Community Development' he criticised the authorities for showing to rural audiences films which had no relevance at all to conditions obtaining in this country. This plain-speaking, coming on top of Prime Minister Nehru's recent plea for a thought-out approach to mass publicity, underscores the danger of confusing foreign techniques with foreign thematic content. Those who fish for compliments will naturally be the most hurt when told the truth but then why get sore at a well-meaning critic when one can better learn from one's mistakes?—**(Free Press Journal).**

## How Others See It

SINCE OUTSIDE opinion is often stimulating, the Ministry of Community Development's recent anthology of how others see India's community projects is of considerable interest. Outside observers may sometimes either see too much in a scheme of this kind, unaware of drawbacks and problems; or they may see too little, immersed in their own specialist training in agriculture, animal husbandry or plant protection. But people unused to the practice of extension methods and ignorant of the problems of community development can only achieve a superficial understanding of its possibilities; and this is often the biggest drawback of domestic observers. The terse, pointed evaluation of experts like Dr. M. L. Wilson and Dr. Carl Taylor, who have behind them years of observation and effort in other countries, has no substitute.

On the other hand, even the most expert foreign observers, often cannot see enough because community development is, for a large section in the Indian social and political life, a concept Utopianly, wide. The expert might easily look on it as a method of self-help, a way of disseminating better practices in agriculture, sanitation and village industry; in other words a way of making a significant contribution to food production and increased employment. In India, however, much more is demanded from community development. it is in direct line with the political ideal of village self-sufficiency and gramraj and is also, to give another example from the social angle, a movement to eradicate caste prejudices, emancipate women and remove illiteracy among adults and the young. The conflict between views too narrow and too wide makes community development a most difficult thing to judge, administer and put across. There is, in fact, a curious tendency for the emphasis to shift about. In times of relative prosperity and agricultural plenty community development is held up as a wonderful instrument of social change. In leaner times it is singled out as the best way to increase food production and relieve unemployment.

Both approaches are correct. Community development is a process for improving the economic condition of the countryside and it is also a lever for "social change". But because there is hazy public appreciation of the way the two approaches can be combined there is threshing about, vagueness and complaint of public apathy. A possible way to resolve the conflict might be to spread awareness of the fact that seemingly intangible things like local leadership, group activity and co-operation

have been subjects of experiment and can be induced by scientific methods. Secondly, people must be made to understand that community development, co-operation, village industries and panchayats form parts of an organic whole; that though they each have separate significance they react upon each other. Hitherto the publicity organs of the Government have to a large extent failed to bring about a clear understanding of where the parts fit in. When this understanding emerges and, together with it, the realization that almost every aspect of the work demands training and knowledge, then much of the wooliness about community development will disappear. At the same time the great intangible of mass response will remain; there the contribution of personalities like Acharya Vinoba Bhave can be invaluable.—**(The Statesman).**

## First Things First

THERE HAS been no lack of brave resolutions on the new role of village panchayats in this country. Proposals have been mooted by one body after another during the last three years to make panchayats collect the land revenue, carry out the land reforms and ensure public participation in the rural welfare and development programmes. It is not surprising therefore that some such proposals again came up for discussion at the recent meeting of the Central Council of Local Self-Government in Srinagar. The decisions taken at Srinagar have not been made public yet, but there is reason to believe that the Council is emphatically of the view that village panchayats should be associated with development activities in the rural areas as well as with land reforms. Recommendations on these lines are reported to have been sent to the State Governments. It is too early to say what will come of these recommendations but past experience should serve as a warning. In the absence of a new sense of urgency the Council's recommendations may meet the fate similar proposals have met in the past. The Council cannot but be aware of the gross disparities in the working of panchayats in the different States. Nowhere have they fulfilled the role which the planners have assigned to them. It is no use reiterating old resolutions in such a situation. The Council should have tried to find out the reasons which have stood in the way of their implementation in the past. If it had done so it would have discovered that village panchayats, as they are constituted today, are in no position either to implement the land reforms or to take on the full responsibility for local development projects. This is not because most of them lack the financial resources for these. Even they receive 15 to 20 per cent. of the land revenue. As has been pointed out repeatedly they will continue to suffer from the disabilities inherent in the structure of Indian rural society today. These disabilities arise from the failure of the land reforms so far to do away with the non-cultivating landed interests and to provide the tillers of the soil with such security of tenure as will give them the incentive to increase production and the confidence to take part in panchayat work on an equal footing with others. There can be no rural development without effective public participation. But neither can there be any public participation unless every villager feels that he has a personal stake in the development programme. The poorer villager can hardly be blamed today if in the midst of the prevailing uncertainties and the pressure to which he is subject from the local bigwigs he is unable to assert himself in the panchayat. If the panchayats in most States have so far failed to make full use of even such taxation powers as they have, it is because those who dominate them have been unwilling to tax themselves. Village panchayat can certainly play a big role in the implementation of both land reforms and development programmes. But before they can do so the land reforms must themselves be of such a nature as to transfer real power in the village to the tiller of the soil. It is not without reason that the Planning Commission has again and again pointed an accusing finger at the State Governments which have woefully failed to carry out the reforms to which the country has been committed for long. It is not enough therefore to provide more funds to the panchayats. The primary need is for a change in the land relations which will make village panchayats true representatives of the rural community and genuine instruments of rural self-government. The villagers must come into their own before the village panchayats can do so.—**(Times of India).**

# LOCAL SELF-GOVERNMENT

## Decentralisation

AT A RECENT meeting of the Central Council for Local-Self Government in Srinagar, it was proposed that Village Panchayats should be entrusted with the responsibility of implementing the Community Development Programme throughout the country by the end of the Second Five-Year Plan. This proposal is meant to bring about far reaching decentralisation in the existing administration, particularly in the sphere of developmental activities. The idea of decentralising governmental machinery by giving more powers

to the Village Panchayats is in line with the Directives in the Indian Constitution that the Village Panchayats should gradually become the basic unit of Government. The Ministry of Community Development has also been emphasising the role of Local-Self Government institutions in transforming the Community Projects and National Extension Services from Government's programme with people's participation into people's programme with Government's participation.

It is now being recognised by progressive political thinkers all over the world that democracy can succeed only if it is decentralised on a very wide basis. Centralised democracy ultimately leads to excessive bureaucratisation which, in turn, results in some kind of political dictatorship. The essence of democracy is respect for human personality. Under a democratic setup, it should be possible to create a sense of self-confidence among the masses by helping them to create local leadership. This is again possible only if the Village Communities as well as Municipal Councils and other local bodies are entrusted with adequate responsibilities for administering their own public affairs. This does not, of course, mean that Village Panchayats and other local bodies should become isolated and almost independent units. Although they should be endowed with substantial powers to govern local affairs in social, economic, educational and cultural spheres, arrangements should be made for bringing about close co-ordination between different Panchayats at the Taluqa and District levels. If local leadership is entrusted with greater responsibility in preparing and implementing development projects and programmes, there is no doubt that such a decentralised administration would make for greater efficiency and integrity. Of course, there are bound to be cases of mis-management and even corruption in the administration of Village Panchayats. But such defects will be localised and the responsibility for improvement will lie on the shoulders of local leaders who will have to be directly responsible to the people.

There is, however, one important point which requires careful consideration. Before planning for large-scale decentralisation of political and economic power in the form of Village Panchayats in India, it would be necessary to bring about better social and economic equality in the Village Communities. At present the Indian Village Communities are casteridden and there is still glaring economic inequality among the people. Our land reforms have been undoubtedly slow and rather halting. A small minority of the rural people still commands majority of the land in the villages. Very few States have been able to fix absolute ceilings on land holdings, with a view to redistribute land on a more equitable basis. Casteism and communalism are still potent dangers to the growth of sound and healthy democracy in India. Under the circumstances devolution of political and economic power on the Village Communities in India will have to be cautious and well-planned. Village Panchayats should be endowed with greater or lesser powers in accordance with the extent of social and economic justice achieved in the area. For example, in the **Gramdan** villages where the whole Village Community surrenders private ownership of land to the **Gram Sabhas**, the Village Community could be entrusted with wide powers in economic planning. In such villages there will be hardly any chance of social or economic exploitation, but in the rural areas where even the intermediary rights have not been completely abolished and there is great disparity in the size of the land-holdings, it will be risky to devolve far-reaching political and economic powers on the Village Panchayats. As Acharya Vinoba Bhave has often remarked, Village Panchayats under unjust social and economic conditions can become powerful instruments of decentralised exploitation. It is, therefore, essential to endow the Village Panchayats with greater rights as well as duties by classifying them into two or three categories. The Panchayats in **Gramdan** villages would surely be treated as Class (A) Panchayats. Panchayats where there is sufficiently healthy atmosphere of social and economic equity and where the elections are unanimous or near-unanimous could be treated as Class (B) Panchayats. Panchayats which are full of local factions and rivalries and where social and economic justice does not prevail to any substantial extent would be treated as Class (C) Panchayats. Class (A) Panchayats may be given even 50 per cent of the land revenue realised by the Government from the locality. They could also be given appropriate commissions by the State for collecting land revenue from the Village Community. They should be entrusted with the preparation and execution of most of the local projects and programmes for economic development. Class (B) and (C) Panchayats should be conferred various rights and duties in accordance with their capacity and competence. Such a scheme of graded powers for Panchayats will bring about far reaching decentralisation in administration in a systematic and scientific manner. There would be healthy emulation among the Village Communities for improving their social and economic conditions. The existing system of administration promotes individualism and compe-

titive rivalry. The new system of decentralised administration would make for greater and healthier co-operative and corporate life.

Gandhiji always told us that real democracy could subsist only in an atmosphere of non-violence and co-operative endeavour. The Indian Constitution is also pledged to democracy and peaceful methods. Real non-violence can exist only under a decentralised system of political and economic organisation. That is why Gandhiji was so keen about the promotion of Village Panchayats and Co-operative Associations. If we desire to make India a truly non-violent State as opposed to a highly centralised democracy or a totalitarian State, it is of paramount importance to decentralise our economic and political power in a well-planned manner. We do hope that the Union and the State Governments would give their earnest attention to this fundamental problem and take the necessary steps with a sense of urgency.—**(Shriman Narayan in AICC Economic Review.)**

## Too Much, Too Soon

PANCHAYATS are a vital part of the most important experiment in India—rural development; and they are themselves experimental. Panchayat legislation in most States is not more than three or four years old, and, though they have been very successful in some places, U.P. for example, no proper assessment is yet possible. Eventually they must presumably take over the responsibility for development, administration and settlement of disputes in their respective areas; but it will not do to overburden them too soon. That is what the report on the decentralization of administration issued by a team appointed by the Committee of Plan Projects of the Planning Commission seems to do. Administration should be brought near to the villages, freeing them from the remote control of development departments or agriculture, health and education ministries in State capitals. A new hierarchy of bodies, however—panchayat samities and zilla parishads—might not be the answer, they might even clutter up the pattern which, however imperfectly, is slowly evolving.

In this new pattern the principal administrative officer of a district has as his greatest responsibility the development of the area. As the last evaluation report on community development says: "The district officer is... tending to become the king-pin of the development programme, and the general administration is beginning to wear the new look associated with the welfare State that India is now becoming." This trend should increase and decisions affecting villages should be taken at district headquarters not secretariats. Meanwhile, in the development of individual villages the block staff with their specialist knowledge are indispensable and guide the villagers and their panchayats; the time has certainly not yet come to reverse the relationship. Members of village panchayats will not, for a long time, possess the outlook for understanding the full implications of regional development; some district boards have rendered useful service.

Apart from general draw-backs there are also many in the details of the decentralization scheme, as published. Anchal panchayats already exist in some places but another body—the zilla parishad—is contemplated; villagers are asked to elect, indirectly, this body from members of panchayats of other villages whom they do not know. The powers and funds proposed for the new bodies are, by present attainments, excessive; zilla parishads are, rather contradictorily, to approve the budgets of panchayat samities. Mr. Shriman Narayan, himself keenly interested in rural development, has in the latest number of the A.I.C.C. Economic Review, enjoined cautious devolution of power; there is still a great deal of inequality (economic and social) in the villages, he reminds, and land reforms have not been completed to satisfaction. He also quotes Acharya Vinoba Bhave as saying that village panchayats, under unjust social and economic conditions, can become powerful instruments of decentralized exploitation. Community development is at the moment in a somewhat critical phase; devolution to the district level is evolving as gradually as awareness and leadership grow in villages. At such a time the watchwords should be consolidation and cautious advance not haste.—**(The Statesman).**

## Popular Participation

THE DAYS of direct democracy, as prevailed in Athens and our own villages some two thousand years ago, have gone ever and beyond recall. For it is only representative and responsive government which is possible in States or units of administration which have large populations and common problems. It is, nevertheless, essential that the people should at all levels be associated with the administration. Their participation is important both when its policies are in the making and when they are in the process of implementation. Democracy will cease to be a live and articulate force the moment the people become apathetic and lose their stake in good government. It is easier to interest them in their immediate affairs and it is here that the art of self-government should be begun. It is within a group of panchayats that ad-

vantage must first be taken of their considered judgment on common matters. Unfortunately in the past the district has by and large remained too big a unit not merely for popular participation but even for the bureaucratic administration of law and order. The Balwantrai Mehta Committee has shown the right instinct in deciding that the country must have a unit of responsive administration which is smaller than a district and comprises a population of between 70,000 and 100,000 which is now served by a N.E.S. block. In any scheme of decentralised administration the panchayats will have to play a crucial role These will function directly in the villages and through their indirectly elected representatives in the panchayat committee which will be associated with the administrative cadres in the tasks of local government. Lest the people of any village be denied their say in ordering their affairs, the first aim of Government must be to ensure that every village has an active panchayat. Of late panchayats have come up like a rash in certain areas and hardly deserve the name: For panchayats must be judged by their success not so much in fulfilling the specific legal requirements as in creating opportunities for a local leadership to come to surface. Until men of ability and integrity are encouraged to take up the responsibilities of leadership at the block level, there will remain a void in our public life which no amount of paper panchayats can fill.

Within the panchayat **mandal,** there should be a proper division of labour and separation of powers. It will be for the popular representatives to lay down policy within the broad framework of the plans adopted by Government. It will be for an irremovable and State-wide cadre of civil servants, engineers, health and medical officers and other public servants to carry out these policies. They will no doubt be answerable, in the forum of the panchayat **mandal** for their acts of commission and omission. But the panchayat **mandal** should have no say on their terms and conditions of service, save of demanding the remedial action against corrupt and inefficient officers. This should enable Government servants to discharge their duties without fear or favour.

For the panchayat **mandals** to play their role as efficient organs of local democracy and as a training ground for national leaders, the basic need is genuinely to decentralise the administration. They must have all the powers relevant to their field and functions. They must have stable and substantial sources of income, including a growing share of the land revenue. There is no reason why their powers should not eventually extend to the maintenance of law and order. The opposition to the broad principles of the Mehta report is likely to stem as much from the bureaucracy as from the politicians. Theirs is a common vested interest in centralised, bureaucratic, slow and inefficient administration. Their professions about democracy will be put to real test by the sound and unexceptionable principles of the Mehta report. These they should be called upon to implement without delay.—**(Times of India).**

## Panchayats

DECENTRALISATION of economy and power were ideas very dear to the heart of Mahatma Gandhi. While recognising the inevitability of large-scale industrialisation in the modern age and the development of urban communities, the Mahatma visualised the possibility of Indian villages becoming more or less self-sufficient units within the large framework of the nation. The social and economic policies adopted by free India are at considerable variance with the Gandhian ideal, but village development continues to be the keynote to all our plans. There is a long way to go before Indian villages can become anything approximating to our present conceptions of rural India and it may even be possible to question whether the Government's policies are calculated to bring about the desired results as quickly as possible. But no one can dispute the fact that the Indian villages are today astir with a nascent fire of impatient anticipation and some accomplishment. The great contribution made by the Community Development Programme lies precisely in this new restlessness, a restlessness which in the words of the Prime Minister has helped to "produce better human beings." It is obvious that this process must continue. There are signs that the Government is preparing to accelerate this process. The proposal announced at the meeting of the Central Council for Local Self-Government, in Srinagar, and corroborated by a statement of the Union Minister for Community Development, to entrust village panchayats with the responsibility for implementing the Community Development Programmes is one such, and far reaching in its significance No one seriously claims that the panchayats in their present form are capable of discharging this responsibility. But the proposal aims at handing over responsibility to the panchayats only at the end of the second Five-Year Plan. What is, therefore, needed immediately is reorganisation and strengthening of the panchayats so that by 1961 they are able to take over their new tasks with confidence. There are other proposals also which pinpoint the important role assigned to the

panchayats of the future. Co-operative farming—even on an experimental basis—as envisaged by the Government cannot possibly succeed except through the agency of the panchayats. This is especially true of the co-operatives sought to be established in land donated as bhoodan and gramdan. There is also the question of delegating judicial powers to the panchayats and further, of enlisting their co-operation in implementing land reforms. But before they can be entrusted with these important and responsible tasks, village leaders—many of whom are unlettered and ignorant of the world outside their villages—will have to be trained for their new jobs. The system of functional training for rural leaders being launched under the Community Development and National Extension Service can be made to pay dividends if young farmers and artisans are induced to take advantage of it. But together with the training, the panchayats must be encouraged to take on more and more responsibility in local development programmes.—**(Free Press Journal)**

## DISTRICT BOARDS

Minister Brahmananda Reddy speaking to Press-men in Nellore the other day is reported to have unfolded a plan for disintegrating District Boards and transferring their powers and functions to the Block Development Councils. It is a novel plan and the public would like to have more details. It is true that the financial resources of such Boards are slender, and that when the village panchayats are properly constituted, their sources of revenue enlarged and their activities extended, the District Boards will have little to do.

The idea of strengthening village panchayats with funds and powers will commend itself only when the rural community is thoroughly enlightened and understands the principles of democracy. The present composition of the community is such that it is unsafe to invest the Panchayats with wider powers which they cannot use with discretion. In the first place the caste community lives apart from the casteless. Anything that is instituted in a village is confined to the former. The latter has no part or lot in it. Whether it is agriculture, industry, co-operation, education, sanitation, medical aid, or Panchayat, the casteless section has little share in any of them. Even Government thinks of the caste community in the scheme of things. The casteless is so backward that it does not bother to know why it is segregated and why it has no representation in village institutions.

Further, who are the village leaders? They are very largely village officials' closest relatives, large-size land holders and shop keepers who are money lenders and labour employers. They employ the means and influence for being returned to the Panchayat. A Panchayat of such description is not a popular or representative body.

Next, the Block Development Councils should be properly reconstituted, totally eliminating official elements. Officials must act as friends and philosophers but if they bring their influence to bear on the development Council in its day-to-day affair, they would seriously jeopardise its efficiency. Further, development plans have not embraced all villages. It is, therefore, too early to think of transferring the powers of the District Boards to Councils. Is it advisable to make the Council's function in the manner in which the Minister thinks, especially when the Government holds in its hands the financial reins? Until the development plans have been fully developed comprehending all the villages and until the Councils have been completely de-officialised, the District Boards could be helped to function as usual.—**(Deccan Chronicle).**

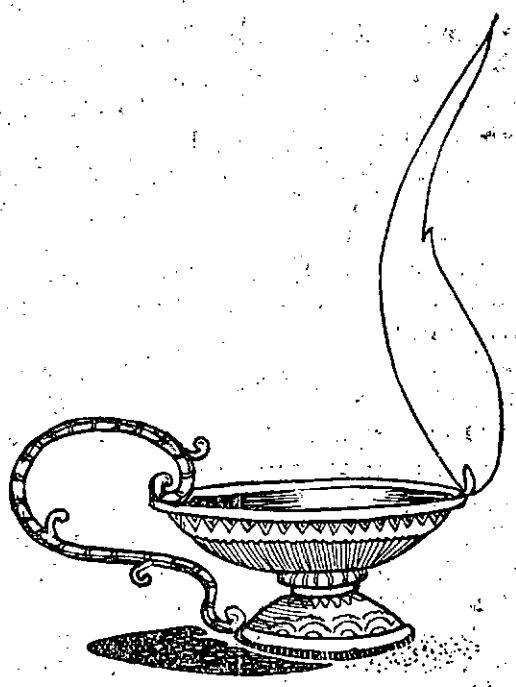
## TRAINING

### Personnel

Possible shortcomings in the arrangements to train the necessary personnel for the expanding Community Development projects and National Extension Service blocks have been apprehended before, and experience suggests that these fears are not altogether unjustified. It is now said for instance, that the programme of training an adequate number of personnel has not kept pace with the expansion of Community Development projects due to the lack of adequate training facilities. While the number of training centres is now sought to be increased to some extent, it is necessary to ensure that the existing defects are not accentuated or new complications created as a result of this difficult situation.

Some years ago, it was found that the absence of adequate inspection was a serious defect in the then existing training arrangements, and it was urged that responsibilities in the sphere required to be specifically allotted and suitable staff arrangements made.

In fact, the second evaluation report suggested that the whole subject of training, including content, organisation, inspection and evaluation, needed a com-



# THE MAGIC LAMP THAT FAILED

BIHAREE

THE ANNUAL advent of the report of the Programme Evaluation Organisation on the working of the Community Projects and N.E.S. Blocks is a solemn ritual of great emotional significance. Protocol demands that it should be held a great document and all people concerned—and not concerned—after a hasty perusal of the summary, should (1) hold forth on the failure of the movement to usher in the El Dorado within five years and express disappointment that the National Extension Service has not brought the fundamental directives of State Policy into 100% action or (2) in accordance with one's personal point of view launch a general diatribe on one's favourite subject e.g. corruption among Government servants, co-operative farming, basic education and so on. Journalistic comments on the report are abundant, varied and nearly cancel out each other.

Almost all journals in India and other important ones in U.K. and U.S.A. come out with some opinion or other. "A Confounding Report", "Short of the Ideal", "Changing Tempo", "Marking Time", "New Priorities", "Grave Warning" and "Hastening Slowly" are some of the head lines on the recent Fourth Evaluation Report and pretty well explain themselves. Some, of course, have blamed the Community Development Programme for failure to implement land reforms, introduce cottage industries, develop education, build up a co-operative spirit or bring in the ideal self-governing village republic. Disparity of development between villages and failure to provide programmes for all sections, particularly the poorer sections, thereby increasing the disparity in wealth has been mentioned. Some think the programme is over-advertised and others think differently. The report usually comes in May and heated discussion dies out by about August. Occasionally a legislator attempts to flog the dead horse of public interest by a few questions in the legislature during the rest of the year.

The Fourth Evaluation Report attempts to assess the achievement both in physical terms and in terms of behaviour and attitudes. Much stress is laid on the fact that the evaluation body is independent of the Ministry of Community Development, both in the report, and in some other reviews. This can be overdone. Some people hold that, atleast in measuring attitude self-evaluation has certain advantages. In any case, in a complex problem the evaluator must have close personal knowledge of the problems involved, the methods used and the response evoked.

These annual evaluation reports are apparently based on the reports of the evaluation staff located in about 17 blocks in the whole country. The blocks have been selected as a sample at the beginning. At the present moment there are over 1,800 blocks. It is not clear whether the number of evaluation units has been increased and

whether the sample now examined is adequate. The present report, however, is said to be based more on two special studies than on the general reports, viz. : (1) a quick survey of a large sample of villages (15-20%) in the project areas to determine physical accomplishment and their current status; and (2) an intensive study of 3 villages in each project area with qualitative observations on the social and economic changes resulting from the programme. It is not clear whether by project areas apparently only those projects are meant in which the evaluation units are located. If so, the sample seems extraordinarily small. Whether the evaluation of changes of attitude—the basic evaluation in community development—is best measured from objective data or from an attitude survey—such as has been recently completed by the Bihar Institute of Public Administration and whose results are slightly different—needs consideration. In view of the seriousness with which these Annual Evaluation Reports are being taken, it would be useful if the data on which the evaluation is done and the statistical justification for the views are explained.

Progress in community development and the efficiency of the N.E.S. are two different though inter-related things. The progress depends not only on the efficiency of the service but on the response of the people of the area and the building up of public opinion by the local leaders. The response of the people again will reflect the appropriateness of the programmes selected as well as the nature of the extension work. Successful extension depends as much, if not more, on the nature and acceptability of the programme drawn up by the Technical Ministries as on the block personnel whose duty it is to place the programme before the public. To flay the National Extension Service personnel for slow progress from one's own point of view is a well established practice. The only point about it is that civil servants in any case cannot hit back. Stress is rightly laid on the extent to which the programme succeeds in creating a desire among the people for the highest level of living, social, economical and cultural that is possible for each family through the methods of self help. In expressing some dissatisfaction with the progress in this aspect as compared to physical programmes of constructional activity like building community houses or irrigation, insufficient thought has been given to certain problems. The National Extension Service is only a co-ordinated form of administrative agency to put before the public specific programmes drawn by the Technical Ministries. That the N.E.S. staff should be recognised as the sole agency for the execution of all rural programmes in the Second Five-Year Plan is an important recognition that still does not prevail in many places. Co-ordinated work at the field level requires co-ordinated thinking at the top. Team work necessarily diminishes the scope for individual excellence even though it does not destroy it altogether. Working in a team successfully requires correct understanding, faith in such working and capacity to work in a team. These qualities have to come at all levels, particularly those of Ministers, Secretaries and Heads of Departments. If these prevail then the problems at the District and Block levels can easily be solved. Giving up "departmental working" of schemes in favour of working through the N.E.S. and willingness to work under the general discipline of treating all blocks equally, involve a denial of the right to give undue preference to local areas, groups or individuals. This has not come about nor can it come about until the importance of over-all progress is clearly given a higher place than the progress on individual lines. It is not at all surprising that the community development programme has been far more successful where physical work is involved such as putting up community buildings, irrigation schemes etc. Physical effort over a short period that gives tangible permanent evidence of communal achievement in the public good is naturally more

attractive than other schemes. *It should not surprise any one that programmes that directly benefit the individual rather than the community are more successful.* To look for equal success in the psychological changes in the attitude of public spiritedness and the capacity to maintain work of public interest and to be disappointed over the absence of such qualities in a widespread scale is not a sound way of thinking. The same evaluation will perhaps produce much worse results if applied to "more educated and more advanced" communities and sections of the people. Such a change in attitude comes only with understanding, continuous working and the conviction that the public interest is in the long run the most permanent aspect of private interest. For such attitude changes such examples should be abundant at higher levels. The Community Development programme is not an Alladin's lamp working miracles. Changes in attitude occur over a long period, possibly a generation. Short cuts do not apply to things of lasting value. *Because appreciably good work has been done it does not mean that the entire rural population will change over-night.*

The Evaluation Report feels hurt over poor progress in some lines. It is not appreciated that these are the lines where policies and programmes have either not been clear cut or have not been evolved at all. It must be reiterated that the National Extension Service is only an administrative machinery for bringing to the people suitable programmes of development. *It is not the function of the N.E.S. to evolve the programmes.* It is merely a channel of communication of better ways of living. The Technical Ministries concerned have the responsibility to lay down the policy, evolve specific programmes for real application and train their technical staff in bringing such programmes to the notice of the people in an acceptable form. The N.E.S. does the extension in a co-ordinated manner. It is only a year ago that the over-all co-operative policy was crystalised in the Rural Credit Survey Report. Most State Governments have started collecting the necessary staff and training them. The concept of providing co-operative finances for meeting all the rural needs is hardly a year or two old. At present such financing meets hardly 5-15% of the credit needs and for various reasons other sources of supplies are drying out. There is still an essential conflict between the doctrinaire idea of co-operation through the small societies of people with complete mutual trust and common sharing of all joys and sorrows on the one hand and an efficient rural credit and supply system on sound banking principles on the other which through working efficiently over a period of time will bring to the people the advantages of co-operative working and thinking. Extensive financing can never happen as long as the former views hold sway among the vested interests. A system of land tenure that will render permanent increased production a paying proposition to the cultivator, stability in land values, consolidation of holdings, a systematic planning of the total water availabilities and programming progressively irrigation of as much of the cultivated area as possible through co-ordinated large and small scale flow and lift schemes and a long term sound policy of stable, fair, agricultural prices are for instance some of the basic pre-requisites for agricultural development. Contradictory, unco-ordinated, short term approaches will only result in poor agricultural extension.

Similar is the case with the cottage industries programme wherein also the evaluation report finds much to regret. The present policy demands, for example, that the Charkha, the Ambar Charkha, the handloom spinning, hand-spun yarn, the handloom spinning mills from yarn as well as power-looms should all be encouraged together. Small industries have been divided between 5 different branches of unequal efficiency, fanaticism or co-operative habits and effective introduction of schemes in the village has to be preceded by a mass of

administrative and democratic procedures calculated to dismay the bravest heart. More confusion of thought exists in this sphere of small industries than perhaps in any other. While a good deal is being done in an elementary way in trainning of artisans in their own crafts and provide some form of marketing for their produce, very little can be done unless there is clearer thinking at the top and a more practical approach to the working of the schemes in the villages. The whole problem bristles with fundamental economic and social difficulties. The N.E.S. cannot, be blamed for failure to make progress in cottage industries. And this programme, more than any other, can help to reduce disparities in income in rural areas.

The Five Year Plan with its enormous targets and the quick assumption of vast and varied administrative responsibilities have brought the government machinery near the breaking point. The decision to extend the N.E.S. form of administration over the entire country by 1961 was a suicidal decision whatever may have been the political necessity at the time. Cadres are distended and *ad hoc* recruitment has lowered the quality. These can be made up only by extra training. But the trainers and supervisers are themselves often inexperienced and training courses are telescoped into the shortest periods that will pass muster so as to meet the ever-increasing demands of the inescapable programme. Quantity counts and not quality. And yet the lack of orientation and right attitudes in the young men turned out by such mass methods is deplored.

Such instances could be multiplied. The primary fact is that communication can not change the nature of the programmes communicated. Of course, it is the end result that matters, but, in an evaluation of such end results, the relative share of the different factors should be assessed correctly. *If only a fraction of the energy spent in evaluating the N.E.S. could be devoted to examining the basic policies, programmes, attitudes and the administrative efficiency of the different Ministries and departments concerned and improvements effected, a significant rise in the people's progress and development of better attitudes in them can be procured.*

Much has been said about the failure to get public leaders adequately interested in the community development movement. The movement has been classed by all people from the Prime Minister of India downdards as one of the most significant in free India and one that is most likely to educate the rural people in better ways of living and help them become better citizens in accordance with the country's Constitution. Members of the legislatures are ex-officio members of advisory committees. And it is said that the public leaders have not been brought into the picture adequately in such a movement. It is their business to run it and not to complain of not being invited to help. New, revolutionary and far reaching concepts are vitally involved in this educational process of country-wide self-help. The public men have not been given any training whatsoever and many of them are quite ignorant of the finer points of the set-up and its working. Political parties are far too busy running elections, governments, or oppositions. Political, parochial and personal differences dominate approaches not merely at Government levels but down to the villages and blocks. Notwithstanding statements to the contrary, differences between political parties are brought in even in the elections to the Gram Panchayat. The whip in the legislature seems to extend to the village. Is it for the Government to organise a training of public workers of different political parties? It would be an unusual step but would however seem, in the present circumstances of the country, a justifiable one.

Decentralisation of power, development of Local Self Government at the various stages, and establishment of village republics are slognas that are repeated parti-

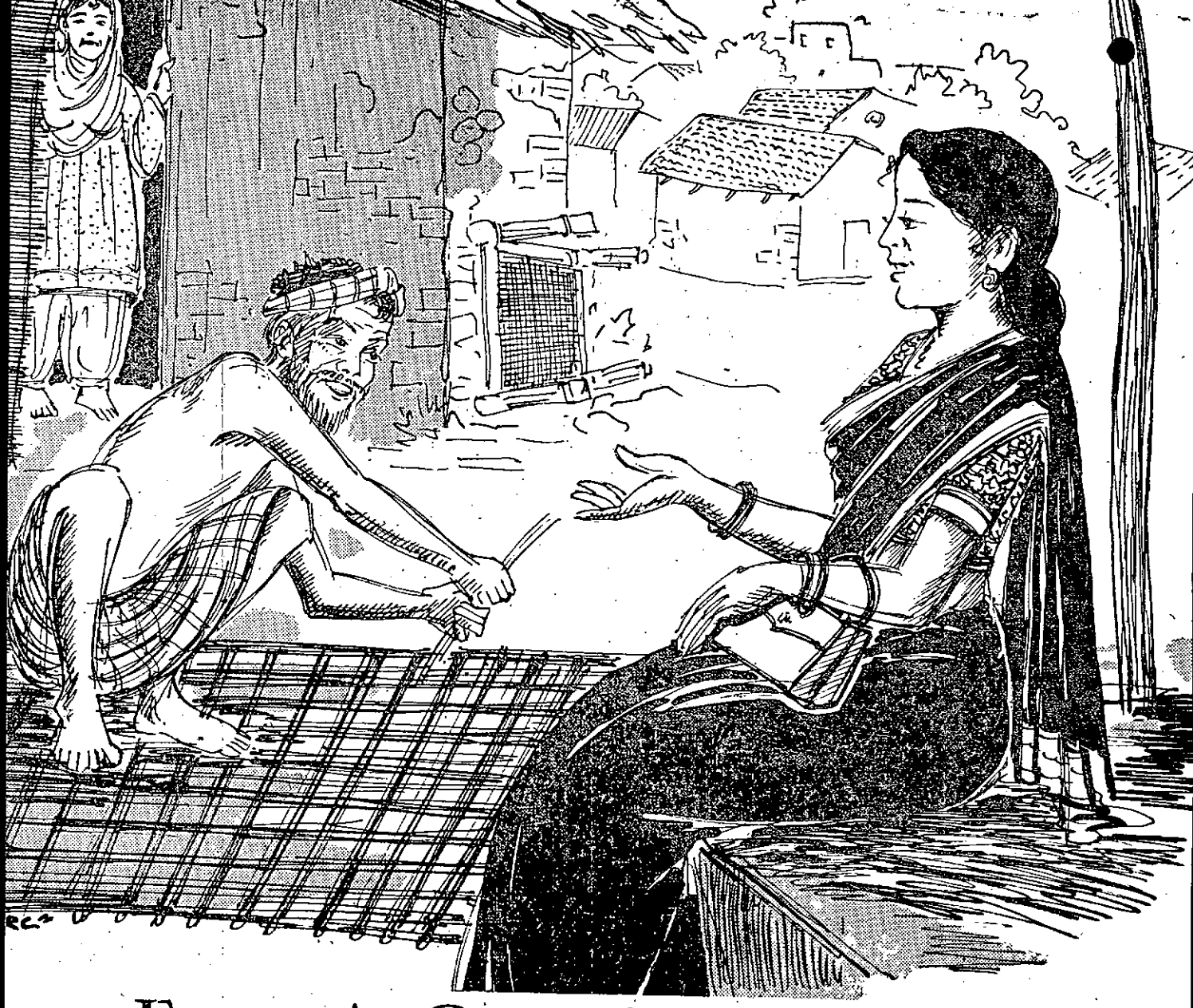
cularly at meetings of Ministers of Local Self Government. District Boards have been abolished in some States and emasculated in other. If the institution is badly designed, a better form should be devised. Little has been done that way. With only problems of rural health, communication and education as their work, these bodies are divided according to political parties. Professional politicians and urban lawyers still dominate these Boards. Relations between the Boards and the State Government are more often controlled by the political affiliation of the parties in power, and not on the efficiency of the Boards. Steadily, powers and functions of the Boards are being provincialised.

Relations between the State Governments and the Centre are showing similar trends. Efforts to tighten financial control have centralised powers at Delhi. Even the smaller schemes under the Five Year Plan are subject to scrutiny annually, quarterly and now, I believe, monthly. With the risk at any time of a retrospective cut, whatever it may mean in the funds allotted, the State Governments are expected to plan ahead, recruit the necessary staff, train them and get them in position as soon as a scheme is sanctioned. Steadily, slowly the trend everywhere is not decentralisation but centralisation. Consolidation of powers progressively from the District Boards to the State Governments and the State Governments to the Centre and possibly even at the Centre in important Ministries, changes in portfolios to suit individual wishes than efficient co-ordination seem to indicate centralisation rather than development of Local Self Government at various levels. This monolithic tendency is at least not compatible with the wail over the National Extension Service having failed to produce self-dependent community mindedness, co-operative spirit, a sense of sacrifice of private interest in the public good and the competence to manage their own affairs on a self-governing basis independent of Government help or aid.

The failure of the post-intensive phase seems to have caused pain all round. The failure is an exact measure of the failures of the individual Ministries and Departments in getting into the habit of working on rural problems through the N.E.S. agency, failure to provide funds from their own planned budgets in time to replace the central subsidies at the end of the intensive phase. The Departments of Government and their Heads of the Departments and the District and Subdivisional Officers should have taken over their part of the responsibilities in both technology and extension well before the centralised funds coming through the Block Development Officers are exhausted. *Too much reliance on the B.D.O. and his funds and too little efforts to work on their own and as members of the team are the causes.* The remedy lies in slow, painful, systematic education and training, not in *obiter dicta* and brain waves. There is no magic lamp.

Apart from these annual evaluations there have been several assessments made by foreign experts and local experts. The position of the Block Development Officers, particularly the unfortunates located within accessible distance of an air port or railway station is pitiable. The visits of V.I.P.s. are numerous, atleast a dozen a year. Each visit requires two days' preparation; the day of the visit itself and the day after the visit wherein the difficult problem of how to meet the expenses incurred has to be solved. Visits postponed at the last moment—and they are many—means sometimes more strained relations with the villagers who are expecting the visit. In addition, there are regular inspections by the staff of the Development Commissioner, Divisional Commissioner, the Collector, the S.D.O., Heads of Technical Departments, their range and district Heads. Besides, there are two staff meetings a month which take 2 days each. Reports and returns are fairly numerous. There are village, block, district, Divisional, State and Regional seminars to prepare for and to attend. To any one who is familiar with these problems, the surprise will be that the block staff have been able to do anything at all, not that they failed to usher in ideal conditions among the rural people within four years.

One cannot help feeling that excessive measurement of the baby before it is born will only result in miscarriage or still birth.



# From A Gram Sevika's Dairy

ABDUL JABBAR was considered to be a good cultivator. Of course he did not possess an inch of land which he could call his own. Not that it mattered. Inspite of being a landless share-cropper, Jabbar had no regrets. He could work well; moreover hard work was never to him a thing of annoyance. As a result he had never had to suffer from any lack of employment. Over here most lands produce three crops annually. After the Aus paddy comes the potato crop, and along with it gourd, brinjal, onion and various other vegetables —and so on they come and go around the year, as season follows season. Jabbar hardly had any leisure at all. After working in the fields owned by the landed gentry, whatever produce he got as his share was quite enough to provide for his family. His family comprised of his wife and his only son.

Now Jabbar always had a very vivid awareness of his own manhood. Woman he thought—should live behind purdah, engaging themselves in traditional household duties and be entirely dependent on men-folk. That, women too should have any knowledge of the wide world outside, or have any part to play in it, was to him quite unthinkable. If during the course of some discussion, anyone happened to refer to the rights of women—their ability to work or their intelligence—Jabbar never hesitated to laugh at once and call him a fool. As I said, his sense of manliness was very keen. Compared to any ordinary peasant's home, Jabbar provided his wife and son with a life of ease. With his roubust health, and his ever-present sense of manly dignity he went through life with a fair share of happiness.

Trouble first began with the passing of the new Land Reforms Bill. The Jotdars whose fields he cultivated were now unwilling to give their lands out for share-cropping. They found it more profitable to cultivate these lands themselves. The big Jotdars who until the other day spent most of their time in the city, were now seen busy going from field to field, personally supervising the ploughing and cultivation of their own lands. Some Bhag-Chasis became desperate. It became practically impossible to make both ends meet by trying to continue as before in this particular line of cultivation. And yet other avenues of earning seemed hard to come by.

But Jabbar was not a man to be discouraged. After a short while, with some practice he became quite expert at the work of thatching roofs. It was at this time that in between the hours thus spent on thatching, he began to pay frequent visits to the home of Ibrahim Ustad. Ibrahim used to be a Bhag-Chasi before. He had grown up in the midst of plenty. Now with old age creeping in he was no longer able to move around much. However, he was a skilled craftsman in bamboo. With the help of a small 'katari' (knife) he could turn out a host of well-designed bamboo articles. In later life he loved to indulge in this hobby of his, creating according to his fancy, and he had no other preoccupation in life, except praying at the Mosque and discussing religion at length. Jabbar's interest in the work and his perseverance, pleased the old man very much. He taught Jabbar some simple bamboo work Jabbar, unlike some others did not fall a victim to despondency when land for share cropping became scarce. In his spare time—he started making rods, traps and various fishing implements made of bamboo, and selling them. In this way he somehow managed to make both ends meet. Although life no longer provided them as plentifully as before, he never let his wife and child feel the pangs of extreme poverty.

But it was Jabbar's fate that this state of affairs did not last very long. One day, while thatching a roof, quite suddenly a thorn pierced his foot. Jabbar returned home with his foot in pain. His wife begged him again and again to go and see a doctor. But Jabbar was not the man to be guided by womanly advices. He made light of the whole matter by saying, "It's nothing, the pain will go by itself." But on the contrary; after two days the pain became intensely agonising, so much so that he became unconscious. His neighbours took him to the Thana Health Centre Hospital. There he was treated for long, but neither his fever nor the pain showed any signs of remission. Ultimately he was taken to the hospital at the district headquarters, where two toes of the injured foot had to be amputed. For two months he had to suffer. Life literally became for the family a question as how to survive. It seemed as if their little world lay all but shattered, crushed under the advancing tides of poverty and endless indebtedness. Jabbar on release from the hospital was unable to get back his former strength and capacity for hard manual work. But there was no way out. Even in that pitiable condition, he had to go out to earn his daily bread to support the family. The weak state of his body did not allow him to exert himself very much. As a result, his earnings steadily diminished. Jabbar's days and nights were spent in the midst of hunger and want, from which there seemed to be no escape.

While going from house to house in the course of their family-wise village surveys, and discussing their work, the women workers of the Pilot Project came to know about the sad plight of Abdul Jabbar. They advised Jabbar and his wife to take up mat-making. Jabbar, however, did not take any notice of this piece of kindly advice. In his own case, the question of taking to mat-making for a livelihood did not arise at all, because in other households only women happened to be engaged in this activity. As a rule men had not been drawn into this work since it was

particularly suited to women, who while at home could engage in it in the off-time. Inspite of a wage twelve annas, he felt it would be beneath his dignity, and an affront to his manhood, if he took up as a livelihood an activity which was more or less considered best suited to women.

The Officer-in-charge of the Pilot Project was extremely sympathetic towards Jabbar. His sense self-respect had rather appealed to this person. Jabbar was therefore, assured of a work fit for any self-respecting man, whereas his wife was advised to take to mat-making. But Jabbar had become really annoyed on hearing this. With utter contempt he had retorted,—"I must say you people have really intelligent ideas —that women should start using their brains to earn a living and that families should be provided for out of those earnings. You have raised all this hue and cry about work, leisure hours etc.—well, that is quite alright. Only in my home I'll not stand it." The women workers naturally felt helpless. By exerting his proprietory rights as a husband, Jabbar even shut out any opportunity for his wife to be able to express her opinion freely. The Pilot Project Gram Sevikas were unable to help him and his family in any way.

These girls frequently came across sick Jabbar either on the village roads or at the Pilot Project dispensary. Affectionate by nature, he would talk to them of many things as if they were his own people. One day apropos of things he told Aruna (Gram Sevika, Sm. Aruna Mitra) that nowadays he had had no peace of mind. The prospect of getting work had become remote. Prices of daily necessities are soaring up every day. His only son was down with illness. He had not been able to arrange for proper treatment for want of money. Aruna immediately made necessary arrangements for medical treatment of the son. As a result of Doctor's care and skilful treatment. Jabbar's son became quite well within a few days. During his son's illness, Aruna sometimes used to go to Jabbar's house in order to enquire after the boy's health. Very often she used to notice him keeping his hands busy doing bamboo work, while sitting in front of his door-steps and talking. Within three or four days of watching him thus, it struck Aruna that Jabbar could easily be gainfully employed, if he was made to produce certain fashionable articles like bamboo screens, table mats, etc. She disclosed this idea to Jabbar. For a few days all sorts of discussions and consultations went on between them. Later on it was found that Jabbar had given up his roof thatching work. He soon started producing all sorts of fancy articles in bamboo, and on an average earned between one to two rupees a day.

Twice a week now Jabbar brings his load of finished bamboo products to the office of the Panchagram Kutir Silpa Pratisthan, the central organisation of all the cottage industry producers in the Pilot Project villages. He dumps his goods at the office of their co-operative organisation, and gets paid for them immediately. Suddenly it was noticed that the number of finished goods was shooting up beyond expectation, and Jabbar was starting to earn more and more. On further investigation it was found that not only Jabbar, but his wife too was working a way for all she was worth, and helping to earn a living. Her skill in making screens, baskets and in shaping thin strips of bamboo was in no way less than Jabbar's.

While taking stock of his finished articles, Aruna is often obliged to scold Jabbar for being careless about the finish or being complacent about slightly defective craftsmanship. She pays him back in his own coin of being business-like to the last pie. If the work is even slightly defective, he logically should not earn the full prices for a particular piece of work, since it cannot be sold at the expected price. Judging by his attitude, however, it would seem that Jabbar treats her recriminations exactly like water on a duck's back. He takes not the slightest notice. Says he, "Didi, it just won't do to rave at me like this. My wife after all is a woman,—that is to say, she is naturally not very intelligent. Necessarily such slight mistakes will have to be excused." Aruna probed into the real state of affairs at his home and found that such "slight mistakes" are very rarely his wife's handiwork. It is in fact Jabbar who, tempted at the prospect of higher and quicker earnings, cannot help commiting slight mistakes now and then when he does things too hurriedly.

Though weak in body, his health ruined by successive illnesses, Jabbar who was hardly able to live or do anything a year ago, has started a new life because he can now sit at home and yet eke out an honest living. He no longer thinks the Gram Sevikas, his "Didis" to be lacking in common sense "just like women." In fact he often blesses them. In order to ensure a steady income for the future from his present occupation, he has recently started to learn how to



make many more better quality bamboo goods, from the Instructor in bamboo work attached to the Pilot Project. It is to be hoped that very soon he will be able to ensure a full and steady return for himself in this line of work, by learning how to make along with some other things like file baskets, wastepaper baskets etc., for which a co-operative organisation is most often able to secure bulk orders.

One day Jabbar chanced to see Aruna engaged in embroidering a beautiful pattern on the surface of a table mat made of bamboo strips. Jabbar looked on with keen interest, then he quietly made a significant request to Aruna. "Didi, there is nothing that can be done on this earth which is not worth trying. By sincerely trying even my wife who is rather foolish, could learn all this. Do please teach her how to do these beautiful embroidery designs on bamboo. She will be able to—oh! I'm sure she will be able to do it. She can sew designs on kanthas * you know. If she learns these new designs, we can both work together to start earning a far better livelihood."

---

* Adapted from the diary of a Gram Sevika belonging to the Pilot Project for work amongst women in West Bengal.

* Kantha—quilt made of old rags.

# NEW TRENDS

"ON THE one side we have to bring about complete psychological change in the Harijan and on the other, we have to strive for a change of heart amongst the rest of the population," said Shri Ganeshram Anant, Minister for Social Welfare, M.P. while laying the foundation stone of the first Community Hostel at Bilaspur recently. The hostel, to be constructed by the State Government will cost about Rs. 1,50,000 and accommodate 100 students out of whom 75 will be Harijans and the rest Caste Hindus. Detailing educational facilities being given by the Government, Shri Anant said that lack of hostel facilities was a great hurdle in furtherance of education amongst Harijans.

## Initiative

THE PEOPLE of Chautapalam village, in the Chautapalam Community Development Block in Visakhapatnam District of Andhra Pradesh, have solved the problem of irrigating subdivided land holdings. According to the procedure evolved by them, one cultivator owns the well, and his neighbour instals the pump. They jointly use the water to irrigate the land around the well, even though the plots irrigated by the well are owned by several people. The expenses are shared on an equitable basis. The programme of minor irrigation has made headway in this little village. Loans to the extent of Rs. 38,000 have been advanced to enable the people to sink 16 new wells and repair 9 old wells. Through solving the problem of subdivided land holdings by joint ownership of the irrigation apparatus, the people of Chautapalam have shown a new way to the people of the surrounding villages.

## Plan Pilgrimage

A VIKAS YATRA or a pilgrimage to popularise the Five-Year Plans, is the novel idea of the people of the Bhadravati Community Development Block in Chanda District in Bombay State. On hundred Vikas Yatris, including the State Development Commissioner, led a procession of 35 bullock carts, one behind the other, to the accompaniment of the tingling of "ghungrus" from one village to another. The pilgrimage started from Chora, a village 10 miles from the Block headquarters, and covered seven villages, viz. Plegaon, Masal, Visapur, Pirli, Dhanoli and Dongergaon—a distance of over 17 miles. The Yatris helped in cleaning the local tanks and wells and in constructing bunds and approach roads.

## Improved Bullock Cart Design

THE GOVERNMENT of Bombay has directed the district authorities to give financial assistance in the form of *tagai* loans to agriculturists in order to encourage them to carry out improvements in bullock carts or to purchase improved parts. The Government arrived at this decision after considering the question of evolving a co-ordinated policy of road transport in rural areas with a view to securing the best utilisation of the different forms of road transport on the one hand and balanced rural economy on the other. It also considered the effects of mechanised forms of transport on rural economy and the need for improving bullock carts in order to meet the transport requirements of rural areas. In order to guide agriculturists in carrying out improvements in the bullock carts, the Government has now sent round a circular note pointing out the defects in the wheel of a normal bullock cart which is used on the rural roads. It is pointed out that the axle and bearings of the wheels of a bullock cart are made

of mild steel which wear out quickly. The wear creates slack in the bearing and causes wheel-wobble which is injurious to the bullocks, as it increases tractive effort, and to the roads, as it cuts them up. It is also pointed out that there is no provision for proper lubrication in the normal bullock cart wheel. The wheel that is now in use suffers from unstable wheel position, lack of sufficient flexibility and lack of proper self-alignment.

The note makes suggestions regarding the ways and means to correct these defects. It suggests that the diameter of wheel should be reduced from 4'—4.5" as at present to 3'—3"|3'—9". It also suggests that the width of the tyre should be widened from 2" to 3½" and that the bearings should be made of cast iron instead of steel. The note also contains suggestions as how to achieve efficient lubrication, flexibility in the hub and self-alignment within limits. Agriculturists interested in obtaining these details may get them from the Collector or the District Agricultural Officer of the district.

## Vairag Villagers' Effort

A NEW hostel building at Vairag village in Sholapur District estimated to cost Rs. 1,00,000 of which Rs. 29,000 has been granted by the Government, while Rs. 71,000 has been collected by the people was opened recently. One hundred and forty-one students are staying in the hostel at present.

The village panchayat of Vairag has constructed a two-mile pucca road at a cost of Rs. 20,000, four dharamshalas, 25 Gopuri latrines, and 25 lavatories. The villagers have erected a building for the girl's school at a cost of Rs. 25,000. The village has a well-equipped library and a multi-purpose co-operative society.

The village has another ambitious programme before it, namely, completion of a scheme for water supply from the Bhadravati river, for which Rs. 50 lakhs has been sanctioned by the Government. In this way the villagers of Vairag are aspiring to make their village a model one.

## Small Savings Workers Camp

A SMALL Savings Training Camp in a Community Development Block, the first of its kind in India, was held at Satana in Baglan taluka of Nasik district. The camp imparted intensive training in small savings work to over 150 persons including employees of the National and State Small Savings Organisations, primary teachers, Gram Sevaks, lady organisers and secretaries of village panchayats and co-operative societies of the project area.

## Sanitation In Rural Areas

INAUGURATING THE four-day inter-State seminar on health and rural sanitation Shri M. S. Kannamwar, Bombay's Health Minister, appealed to the block development officers, social workers and members of the medical profession to bring about a radical change in the thought and attitude of the rural people towards problems of sanitation. He stressed the need for concerted and phased propaganda in respect of sanitation schemes and plans and asked the people to practise cleanliness in day-to-day life. Dwelling at length on the significance of environmental rural sanitation, Shri Kannamwar urged the delegates to adopt preventive measures instead of curative ones. He deprecated the growing tendency among the people to rely solely on injections and other medical remedies. The Minister stated that the Government was pledged to encourage the indigenous system of medicine and ensure betterment of health and sanitation in the State.

About 80 delegates, block development officers, doctors and social education organisers from Vidarbha and Marathwada attended the seminar. Subjects connected with maternity and child health, school health, environmental sanitation, medical care, control of communicable diseases

and vital statistics in the community development areas were discussed at the seminar.

## Agriculture

A FIVE-DAY intra-State seminar on Agriculture and Animal Husbandry was held at Poona. Officials and non-officials numbering more than 150 working in the Community Development and National Extension Service Blocks in Bombay and Poona Divisions attended the seminar. Inaugurating the seminar, Shri D. A. Gadkari, Director of Agriculture, Bombay State, observed that the main object of such seminars was to find out practical ways to extend to the agriculturists the results of research, to guide them on the use of seeds and fertilizers and the proper variety of crops, and to help them to overcome their day-to-day difficulties. He mentioned that with the help of the Planning Commission a scheme had been formulated to start a seed farm in every taluka of the State for regular supply of good seeds.

## Industrial Workers' Shibir

A TWO-DAY shibir of industrial workers of Dhandhuka Taluka was inaugurated at Dhandhuka, seventy miles from Ahmedabad, by a Harijan, Shri Muldas Bhandas, of the village of Zanzarka. More than 50 representatives of co-operative societies of weavers, carpenters, tailors, etc. of Dhandhuka Taluka participated in the discussions. Workers themselves initiated and discussed various subjects and officials present there only guided them whenever required.

Ways and means to implement the schemes in the field of moral and social hygiene, and after-care services included in the State's Second Five Year Plan were discussed in a conference of social workers. About 50 social workers, some of them representing the far-flung areas of the State, attended the conference. Smt. Violet Alva, Union Deputy Home Minister, was also present.

## Hygiene Services

RECENTLY the Central Social Welfare Board appointed two committees to study the moral and social hygiene services in the country as well as the after-care services. Both these committees have submitted their reports and the Government of India in co-ordination with the Central Social Welfare Board have made adequate provision to set up the services in the various States.

The general pattern of the scheme as approved by the Government of India in consultation with the Central Social Welfare Board is that there would be two types of institutions, namely, (1) State Homes and (2) District Shelters. The State Homes will have production units attached to them so that the persons in the home can be suitably employed with a view to rehabilitating them. The State Homes will accommodate 100 persons each and the District Shelters 25 inmates each. The inmates in the District Shelters will stay in the shelter for a short period not exceeding three months till they find a place in the State Home. They will stay in the State Homes till they are rehabilitated. There will be one District Shelter for two neighbouring districts. The Central Government and State Government will each contribute 50 per cent of the cost of the scheme. The non-recurring and recurring expenditure per home is estimated at Rs. 84,000 and Rs. 66,000 respectively. In the case of district shelters it would be Rs. 5,500 and Rs. 22,500, respectively.

As far as possible the services will be channelised through the existing welfare organisations and agencies in the respective fields to avoid duplication of work. In the areas where there are no such services, arrangements will be made in other ways. The conference considered the help that could be sought from non-official social workers, voluntary social welfare agencies, and the role of voluntary agencies in this particular type of social service.

*Leaves From My Diary*

# LESS OF ADVICE, SIR

**Ajit Gupta**

I was born in the midst of a convulsion—the Civil Disobedience Movement of the thirties. That I have been a true product of that age is evident from my uncivil conduct. I cannot help it, the air I inhaled on my birth left in my mind a virus of revolt.

In 1952, a sturdy young man, I passed into the threshold of life from the murky atmosphere popularly believed sacred, of a High School. Calculating the time I had taken for this 'rebirth', I found I had toiled while less restive youngsters had sailed plainly. You may scoff or sneer, I had, doubtless, acquired experience, and an element of perseverence which have immense utility in any reconstruction work.

So when the Community Development Projects were launched I found a golden opportunity for the full play of my talents. They looked for missionaries imbued with the ideal of "effacing oneself" in the service of the country, and I was beyond doubt an ideal specimen of this sacred band of workers.

My interview with the Authorities for the post of a Village Level Worker—now called Gramsevak—was an easy affair. With no virtues to impress them, I had at least a glow in my eyes, which many said, resembled that in the eyes of Joan of Arc—and positively they thought "here was the right man".

I was put on training. Extension work would be our job. For six months we grappled with the "cause of the poverty in the villages". Lectures and practical work kept us busy. But when I left the training centre, I was, in spite of all the good coaching by the Instructors, thoroughly confused. And this, they said, was just the ideal mental make-up for the work I was going to do.

Posted to a Block, with ten villages in my charge, I found a niche in the commodious building of a village leader. I began my routine tours, meeting people of different levels, of different colours, of varied opinions and of different ages. I concentrated on agricultural work. While I was in the throes of it, a high-ranking official visited a half-plot demonstration field. When he asked the villagers what they would like to know of him, they unanimously replied "Less of advice, sir".

Turning my eyes to a Mahila Samity, which my girl counter-part had set up with a great deal of work and in spite of opposition, I saw a different spectacle. There came an Australian couple, the wife being a young schoolmaster of Melbourne. In the audience there was an old lady of sixty, who, after the other members had conversed with the Australian lady, wanted to talk to the lady. To her pressing requests I yielded and arranged a brief tete-a-tete. The old lady asked: How old are you? The Australian lady: Twenty-seven. The old lady: How many children? The Australian lady: None. The old lady put on a glum face, which the Australian lady easily discerned.

She, therefore, requested me to tell the old lady that she looked after about 700 children in the Melbourne School and, to all intents and purposes, they were as good as her own children. This hardly convinced the old lady, who still looked dissatisfied.

While an official from Delhi came to visit our Block, I had a remarkable experience. Mr. X, a public-spirited man of considerable influence, proferred his services. When the official alighted from the train, Mr. X gleefully welcomed him, saying, "Congratulation on your arrival". The official wondered, but he was completely bewildered when, returning, Mr. X "congratulated" him on his departure.

**(Continued on page 248)**

Shri Ajit Gupta is Assistant Director of Publicity, in the Development Department, West Bengal.

# EDUCATION FOR SOCIAL WORK IN INDIA

G. RAMCHANDRAN

WE SHALL make a wrong start, if we run away from the basic facts concerning this matter. One of the basic facts from which no one should run away is that the meaning and content of social work might well mean different things in different countries. Social work in England will be different from social work in Mexico and that in U.S.A. very different from it in Egypt. These are simply illustration. If the meaning and contents of social work are different in different countries, surely it stands to reason that education for social work will also vary from country to country. One of the ridiculous things in India today is that education for social work is sometimes arranged on the British or American pattern. There is nothing to prevent us from learning from experience gained in England or America and to apply such knowledge carefully to Indian conditions, if necessary. But, what is of fundamental importance is that we study social conditions in India, as they are and build our social work on the basis of such understanding and train our young people to face our problem in our own way. If mere imitation is wrong in several other fields, it will be fatal in the field of social work. Social work must be intimately correlated to social conditions. All this is accepted in theory, but often denied in practice, as soon as we set about social work and education for social work.

The technique of social work developed under Mahatma Gandhi's guidance and direction was always realistic. He turned the search-light upon Indian society. He discovered the strength and the weakness of the social structure in the country. He trained workers to face every problem which came out of the social conditions in India. He did not train them in the artificial condition of great institutes cut away from the life of the people. He trained students and workers right inside the conditions which they were to study and understand. He trained village workers under village conditions to understand village problems and to help villagers to solve them. He trained village midwives under village conditions so that after training they were not afraid of settling down in villages. The secret of his method was not simply service, but identification. Identification necessarily included service and went deeper than service from without. It was essentially service from within. Moreover, Gandhiji always went to the roots of a matter and faced upto fundamental issues. Institutes of social work, as we now have them here and there, specialise in evading the fundamental issue and simply play about with surface problems. Poverty is a basic issue. Public Health and Sanitation is another, ignorance yet another and we have also the problem of superstition and evil customs and habits. Let us take for instance the caste system. Every one accepts that it is a terrible evil in India today. Every one wants to destroy it, root and branch, but, there is unmistakable evidence that in the last seven or eight years castes has become stronger and not weaker. The Chief Minister of one of the important States in India said to this writer that caste has become stronger, because of adult franchise and the General Elections.

Shri G. Ramchandran is Director, Gandhigram.

Mahatma Gandhi, in his life time, faced this evil. He delivered sledge-hammer blows on untouchability and caste distinctions. He wrought great changes. But the nation is slipping back again. Which institute of social work in India has taken up the study of this problem in all earnestness? Is there yet a completely truthful analysis why caste still holds the mind of India and how it can be uprooted? What are the psychological, economic and moral factors keeping caste unbroken even today? What all must we do to destroy this evil? We look at many petty matters, pick them up and work on them and are satisfied that we are doing social work or training people for it, etc. Take another example, i.e., the problem of nutrition among the masses of the people. Gandhiji advocated hand-pounded rice for the rice eaters in the villages and towns. In a country without too much of good nutrition, this was and is an important and basic issue. Which institute of social work or of training for social service has taken up this matter truthfully and without reservation. Take again sanitation. We have to organise sanitation among the masses who are poor in our own way. We cannot give flush latrines and underground drainage in the villages. We can only give the Wardha trench-latrines and teach village people how to make good soak-pits. How many of those trained in our schools of Social Work can make a village surface—drain or make a real good soak-pit?

But, did I not say that there is the acceptance in theory of these basic methods and approaches, but very little in practice? The acceptance in theory is largely due to the pressure of certain ideological forces created by the Gandhian Constructive Programme and now by the Programmes of National Extension Service and Community Development and the denial in practice comes generally from aversion to hard, low-down manual work in the minds of most of those who have had any education. We are too imitative and we borrow too much. We borrow not as strong people who can return the loan, but as weak people planning to evade repayment in advance. There is also a great deal of misdirection and therefore, incalculable wastage of money, time and energy. Education for social work largely remains like the cream on the top of every thing without touching the realities at the bottom.

Let me now put down very briefly and somewhat unsystematically what I consider should be the characteristics of social work in India and education or training for such work:—

1. Careful study of the structure of Indian society from its ancient roots to its latest branches.
2. Truthful analysis of the various factors governing the present social structure.
3. Analysis of the strength and the weaknesses of our social structure.
4. Study of social ideals penetrating the mind of young India including those of Socialism, Communism, Sarvodaya, etc. and why one or the other of these make a greater or lesser appeal.
5. Formulation of a theory or ideology of social reconstruction suited to Indian conditions, acceptable to rational minds and capable of a process of implementation from here and now.
6. The correction of the tendency in the national mind towards too much individualism and too little of group-thinking and group-action.
7. Clarity of mind to make all education deep-rooted in the cultural traditions of India even while attempting to reach out to a great human culture. Let us not make imitation Europeans, Americans or Russians. Let us make Indians who will live in harmony and co-operation with the whole world.

8. Education in social work must be closely integrated with the living conditions of our own society and not cut away from it.

9. Education must be not only of the mind but for strengthening the will and toughening the muscles.

10. Education for social work must be in and through social work and that, right inside the actual conditions of the social life of the people.

11. All social work must be at the same time ameliorative and revolutionary. It must furnish the training to make more amenities of life, but it must aim to change the out-look of the people.

12. Manual and productive work must be included as inescapable items of social work.

13. There should be no artificial divorce of social work from political and economic programmes.

14. National egoism and, therefore certainly, the lesser egoisms of smaller groups and communities must be understressed in favour of loyalty to one world and one human society.

15. The reconciliation between scientific technology and moral and cultural values must be effected at every stage.

Social work is a tremendous responsibility. Education for social work, therefore, is even a greater responsibility. Let us hope and pray that those in charge of both will realise their responsibility more and more and prevent the misdirection that is taking place today.

# LESS OF ADVICE, SIR

**(Continued from page 245)**

This convinced me all the more that there was a great need for good and balanced education. I worked hard for some months on primary and social education. In this effort, I realised that village housewives are as powerful as their counterparts in towns, though many still under-estimate the former's influence. For a Social Education Centre, a plot of land was needed. The owner of the land, when approached, enthusiastically welcomed the setting up of a social education centre, promising his support in spreading education. The country's sore need, he said, was more education. But when I asked him to donate the land, he was hesitant and said that he would confirm it next morning. I had little doubt that he wanted to get his "service before self" spirit duly endorsed at home.

My diary bristles with many such interesting experiences. Some proved obstructive on a few occasions, but most of these have stimulated my thinking and have increased my zest so helpful to me. In the course of my day-to-day work, these experiences fleet across my mind; some I distinctly remember, some I forget. But my experience in a meeting on the occasion of the opening of a new National Extension Block is unforgetable. In that meeting, a Minister, the Development Commissioner and an important non-official spoke explaining the importance of National Extension Service and urged upon the people to participate actively in the work. Towards the end, a humble villager from the farthest edge of the audience, rose and spoke with folded hands. "Sir, today is a red letter day for us. We are really fortunate that a National Extension Block has been sanctioned for this backward area. Today is the birthday of Gandhiji, the Father of the Nation. I salute him. Sri Nehru is guiding our Nation. I salute him, too. To the memory of the great departed leaders who toiled to get us freedom, I offer my homage. But, Sir, I would request you all who are engaged in the rural reconstruction work to remember the famous saying—Rome was not built in a day. This saying should help us a great deal—when confronted by a over-zealous follower."

---

"The so-called uneducated people of my country (India) have a high degree of wisdom and culture. That is why although only 20 per cent of the population is literate, 60 per cent exercised their right to vote." *Rev. D'Sauza.*

# QUIZ

The Anniversary Number of *Kurukshetra* carried articles which raise issues of fundamental importance for the Community Development Programme. Different contributors have viewed one or more of the basic facts in different perspectives. Can you guess the author of each of these excerpts from the Anniversary Number? A list of authors is given at the end of each excerpt as an aid. Answers may be seen on page 253.

Neither Community Projects nor National Extension dawned on India by a sudden act. Though the names chosen may be traced to some living personalities, the programmes were the result of mounting experience which the nation had learnt at some cost.

*1. Vaikunth L. Mehta. 2. Govind Narain. 3. Jayaprakash Narain. 4. Prof. D. G. Karve. 5. S. K. Dey. 6. N. R. Malkani.*

Vinobaji's Bhoodan movement has filled in the gaps in Gandhiji's picture of Gramraj. Not only has it filled in the gaps but it has also provided us with a programme of action, of mass action.

*1. Jawaharlal Nehru, 2. B. K. Srivastava 3. N. R. Malkani, 4. Govind Sahai, 5. Jayaprakash Narain, 6. C. Rajagopalachari.*

Gramdan creates a new village society in which the conflict between the individual and society disappears. The individual by his own self-will merges his own interest in the community.

*1. D. H. Sahasrabuddhe, 2. R. Jagannathan, 3. Prof. D. G. Karve, 4. C. V. H. Rao, 5. B. K. Shrivastava, 6. Jawaharlal Nehru.*

Co-operative farming may not be a panacea; but those who dismiss it as wholly unhelpful because of their rooted belief in a system of peasant proprietorship, may pause and consider what peasant proprietorship connotes from the point of view of better farming for the millions who are resourceless and will remain resourceless because of the small and fragmented holdings they cultivate.

*1. J. S. Patel, 2. Vaikunth L. Mehta, 3. V. Nath, 4. D. H. Sahasrabudhe, 5. Gunada Majumdar, 6. A Farmer's Son.*

Co-operation and community are both expanding and developmental concepts. So is the idea of self-government. It is too late in the day to argue that self-government consists in each individual or even an individual group being left alone to regulate itself.

*1. Jawaharlal Nehru, 2. Prof. D. G. Karve, 3. Govind Sahai, 4. S. K. Dey, 5. Jayaprakash Narain, 6. Louis Miniclier.*

The Block which is the basic unit for this programme would not be a suitable unit for large resource development programmes. It is suitable for this programme because it is sufficiently small to enable intimate contact and understanding to be established between the development workers and the people.

*1. V. Nath, 2. S. K. Dey, 3. Prof. D. G. Karve, 4. Vaikunth L. Mehta, 5. B. K. Shrivastava, 6. D. S. Sinha.*

The principle of self-employment is at least as important to a successful democracy as that of self-government.

*1. Jawaharlal Nehru, 2 Prof. D. G. Karve, 3. B. K. Shrivastava, 4. Jayaprakash Narain, 5. S. K. Dey, 6. Karve Committee Report.*

There are philanthropists who would be troubled if the poor were not with us, for they would then have no field for charity.

*1. Sri Aurobindo, 2. C. Rajagopalachari, 3. Govind Narain, 4. C. V. H. Rao, 5. Guy Dowdy, 6. Louis Miniclier.*

After all reasoning is the keystone of Hinduism and its offshoot, Buddhism. The genius for mathematics and encyclopedic learning which have so often revealed themselves as Indian characteristic are founded in a strong though individual sense of order and reason. Superior logic has frequently floored the "educated" man in an argument with illiterate villagers.

*1. Sri Aurobindo, 2. Prof. D. G. Karve, 3. C. V. H. Rao, 4. P. M. Mathai, 5. Evelyn Wood, 6. C. Rajagopalachari.*

During the past five years the disciples of many of the disciplines, subdisciplines and specialist fields, roughly identified as the behavioral sciences, have been made uneasy by a social invention—Community Development,—which is demanding readjustments in thinking and action.

*1. Jawaharlal Nehru, 2. S. K. Dey, 3. Jayaprakash Narain, 4. Louis Miniclier, 5. V. L. Mehta, 6. K. S. V. Raman, 7. Prof. D. G. Karve.*



# The Ant Hill

A SHORT STORY

**Major Sukhwant Singh**

IN SUMMER, drive to Nahan is not very pleasant. On one side of the road, lies the turbulent river Markanda now reduced to a dry bed of brown stones and boulders. On the other side, bare hills jut out in the shape of grotesque oversized 'ant hills'. All the hills are scarred with numerous gullies, ruts, and caves. Vegetation is conspicuous by its absence. The Moginand hill towers over others with a lonely hut on its top. It is very fascinating to find habitation on a hill so dry, so desolate, and obviously without water. This made me walk up the winding track and through the barbed wire fence. By the time, I reached the hut, I was gasping for breath, and my desire for adventure had considerably waned. The top was flat. The hut stood on one side almost on the edge where the flat top dropped steeply down to the road below. A trim dodonia hedge surrounded three sides of plateau. There were rows of bunds with various types of plants, apparently green and flourishing. It was quiet and peaceful and I looked around approvingly. Soon a young man came out of the hut and greeted me in English.

"Jai Hind. Nice to see you here. It is seldom that we have visitors".

"Jai Hind. I always wanted to know, who lived here".

"My name is Sant Ram. I am in charge of this research station."

The word 'research' brought before me the huge laboratories, with the allied instruments, and repugnant smells. "What sort of research do you do, and rather an unusual place to have your laboratory in, isn't it?"

He smiled a little, perhaps at my ignorance, then he looked at those 'ant hills' around him. "These hills tell the tale of years of erosion; its ravages, and the poverty of our hill folks". His eyes dimmed a little, and face showed compassion. I could see that the hills were part of him.

"What has reduced these hills to such a state?

"Nature's handiwork, our ignorance, and lack of interest."

The fresh mountain breeze played with the long strands of carelessly brushed hair on his broad forehead. He was indifferently dressed and the blue streak on his chin revealed that he had not shaved that morning. What was most striking about him, however, was his intensely serious expression while he talked.

"Don't talk in riddles. Please put me wise."

"Firstly, it is the rain. It pours in buckets during the monsoons. As the water runs down the hills, it cuts its way through the sides, creating ruts, ravines, caves you see there".

Then he looked down on the Naraingarh plains, dry fields interlaced with numerous seasonal rivulets. Each glance seemed to hurt him.

"Little streams join to form those *nadis* which destroy villages, ruin crops, and wasn away roads and tracks, year after year adding to our misery. And yet we accept this all as an act of God."

"Surely, the rivers irrigate the land in the process," said I, trying to score one on him.

"A little too much!! The water is so fast that it does not get a chance to penetrate the surface. The result is, that the villagers don't even get enough water to drink. The wells are very deep, and very few indeed. The men and cattle are driven towards the Jumna valley in search of water and shade during summer. The poor people are homeless inspite of their homes and land".

"Interesting. I did not know that!"

"How would you, unless you are in contact with the people."

I felt a bit ashamed, but my curiosity to know more knew no bounds.

"How do they live, and grow their crops?"

"Each village digs a pond where they store rain water for the year. Cattle and men drink, bathe, and wash their clothes from the same. The ponds are often muddy, full of weeds, insects, and deadly germs. When ponds dry up, they move away in search of water. The crops are mainly seasonal".

"What about the wells?"



"These hills tell the tale of years of erosion,...."

"The water is deep: it is uneconomical to dig, and physically hard to pull out the water. But still, wherever they can, they have some wells, possibly one amongst four villages or so. But they hardly yield enough for drinking".

The misery of those below in the plain was now written on his face. He was visibly moved, and his emotions and sincerity seemed to carry me with him.

"How does it affect you. You are in Himachal Pradesh whilst the plains fall in the Punjab territory."

"Whatever we sow in the hills, they shall reap in the plains", was the enigmatic reply.

"I don't get it."

The wind swished past in gusts, and with every gust came the mixture of sand and loose pebbles.

"Well, you see the hills being dry are carried away slowly, particle by particle by this wind. My job is to save them from both rain and the wind. This is my mission, my research, and my aim in life'.

"How do you propose achieving this?"

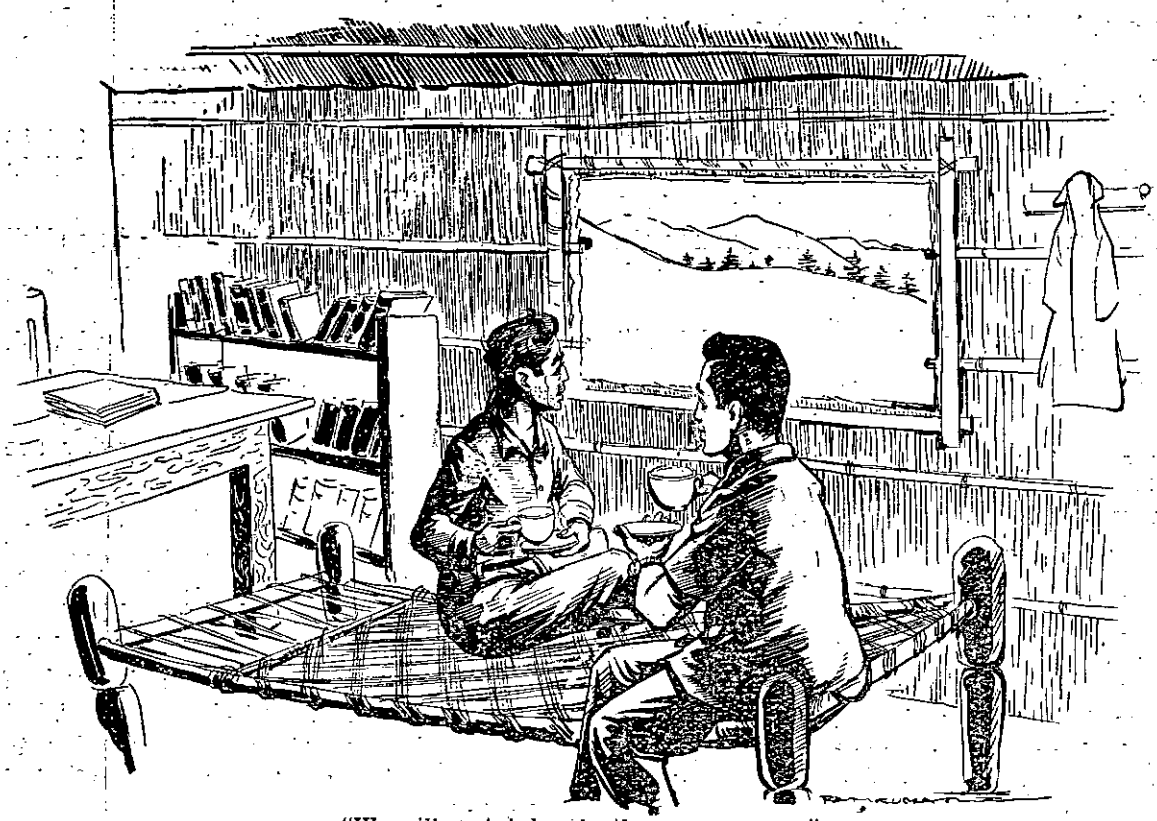
"I will see that each drop of rain which falls, percolates into the earth, instead of washing itself in torrential *nallas*. That water will help me to grow vegetation to stablise the soil against the ravages of wind and rain."

Then he pointed towards the vegetable garden. "All this has been grown on rain waters alone. I make my beds in troughs. The water seeps in, and helps the vegetables to grow throughout the year. See, how healthy the plants are. I had bumper crops of tomatoes, brinjals, and peas; better than from the irrigated land. And I get my drinking water from the well about two miles away."

"This is only the top. How will you save the sides of the hills melting away every year." He took me down the track I came by, and pointed towards small trenches dug up all along in terraces.

"These will hold the flow at every step. What looks like the small-pox marks now, silt will fill up and give it a smooth appearance one day."

He started explaining the dimensions and man-hours needed to dig each trench. I was not interested in statistics, but still I admired the way, he had mastered each



"We will certainly win the race,....."

detail. As we walked along the track, I noticed stone bunds all along the gullies. Then he showed me small saplings of *kikar* like trees grown all along the trenches and bunds.

"Some of these trees are local and others imported from Australia. All have one thing in common that they don't need much water, and they all hold the soil".

He gave each plant and blade of grass a botanical name. I cannot remember any now, but I was certainly impressed by the profound knowledge this man appeared to possess of his subject. "Where did you do your forestry?" I could not help asking. "Well, actually I am essentially an agricultral chap, but I try to make forestry and agriculture help each other. I did my B.Sc. (Agr.) from Lyalpur, and M.A. at Oxford".

I felt embarrassed. I never realised that the modest young man careless about his appearance could be so highly qualified. I was used to seeing such chaps hankering after chairborne jobs. "Why don't you make use of others experienced in the line. It is wasteful to experiment on already trodden ground."

"A good point," said he jubilantly and then proceeded to explain. "Various countries have gone ahead in their research. I have just been to Switzerland and Canada, and know how they are setting about. We must realise that the quality of soil, climatic conditions, amount and timings of rainfall, local vegetation always vary from country to country. We can certainly follow the broad outlines of research, but the eventual answer suiting our local conditions must be found by us through our own research".

By the time, I felt that I had more instruction than I could absorb. I suggested a visit to his hut hoping to see his laboratory. As we walked up along the track, he asked, "Why do you think this track is sloping towards the hill unlike the PWD roads?"

"A good question," said I. We both laughed heartily, and I continued: "To get the water filtered in the hill, instead of running down eating the roads as it goes.

"Good", he nodded approvingly.

"You are doing this for what? Obviously for good of the common man and his fortune. Then why don't you let him help you, and thereby help himself. Propagate what you do, so that it is taken up on country wide basis."

"A good suggestion indeed!! I agree, but my methods are different. I believe in example. If I can save this hill from erosion, and bring plenty over here, the remainder will follow. Let my work be my propaganda. I am certain that you will pass on what you see."

By this time, we were having a cup of tea in the hut. It was bare; a charpoy, a few books, a table, and some clothes hanging on the pegs.

"Where is your research Laboratory?"

"The hill is my laboratory, and I am the scholar" and he gave me a relaxing smile. I was not to be satisfied easily.

"To be of use, your research must catch up with the erosion, otherwise, the hills will disappear before you are ready" said I snappily.

The hill side was crimson with the sun dropping down in the plains like a ball of fire.

He looked out of the window towards the plains. His pupils quivered, and like a seer he prophesied.

"We will certainly win the race. The day is not far when the people will drink not from muddy pools, but from sweet springs —that is India of tomorrow, when these rivulets will carry with them not devastation, but prosperity".

I agreed and walked away with the satisfaction that the future of this barren area at least lay in safe hands.

## QUIZ ANSWERS

1. Prof. D. G. Karve; 2. Jayaprakash Narain; 3. B. K. Shrivastava; 4. Vaikunth L. Mehta; 5. Prof. D. G. Karve; 6. V. Nath; 7. Karve Committee Report; 8. Sri Aurobindo; 9. Evelyn Wood; 10. Louis Miniclier.

## POINTS OF VIEW

(Continued from Page 232)

prehensive resurvey by an expert committee.

The extent of the improvements made since then is hard to determine, but some of the continuing failings brought out in the fourth evaluation report might be thought, partly at any rate, due to the persisting defects and deficiencies in the administrative machinery.

When such an ambitious and large-scale expansion of programmes is being undertaken and when there is a distressingly large incidence of unemployment, particularly among educated youths, it might seem rather odd that foresight and vision have not been sufficiently exercised to forestall a long-foreseen difficulty.

Yet it is not too late to make the best of an apparently bad situation, if early and energetic efforts are made to streamline the existing machinery and to ensure efficiently planned arrangements for training the personnel required in the immediate future.

It is now suggested that the phenomenal expansion of the programme has made it difficult to devote the same degree of close and organised guidance to every community project under operation as in the early states of the experiment.

To compensate, however, for this forced dilution of guidance and supervision it is thought necessary to bring about an improvement in the content and quality of the training that is being imparted in various centres and to provide for special in-service training at frequent intervals.

In one sense, such a development might prove a blessing in disguise, because it might stimulate initiative among the people and infuse a sense of responsibility, and this is essentially the eventual intention of the programmes, as they grow in size and range of activities.

But this does not mean any abridgement of administrative responsibility, since the programme under the Second Plan, providing for Rs. 200 crores for covering the entire country with National Extension Service and for converting not less than 40 per cent of such projects into Community Development blocks, will require all-round diligent efforts.—**(Bombay Chronicle).**

ENDOWMENT POLICY

# Your future is what you make of it

Life Insurance is for the living. You can indeed reap the benefits of your Life Insurance during your lifetime. An ideal scheme is the *Endowment Policy*.

The *Endowment Policy* differs from the Whole Life Policy where claim is only paid on the death of the insured. With *Endowment* you contract to pay premiums for a fixed number of years, at the end of which the full sum insured is paid to you. (If, however, death should occur before this time, the entire amount is automatically paid to the assignee or nominee.)



The *Endowment Policy* is ideal for middle-income earners who wish to provide for their old age or to supplement their Provident Funds. It is also useful for those who can foresee a future need — the education or marriage of their children or any other contingency which would require a lump sum of money.

*The ENDOWMENT POLICY may be just the Policy for you. Ask for details from a Life Insurance Agent who will also explain other Policies under the Endowment Group which may better suit your needs.*

Life Insurance Corporation of India

ASP/LIC, 19




# SUNLIGHT SOAP

## WASHES WHITE AND BRIGHT!

S. 249-X52

A PRODUCT OF HINDUSTAN LEVER LTD., BOMBAY



## FOR MUSIC MAKERS

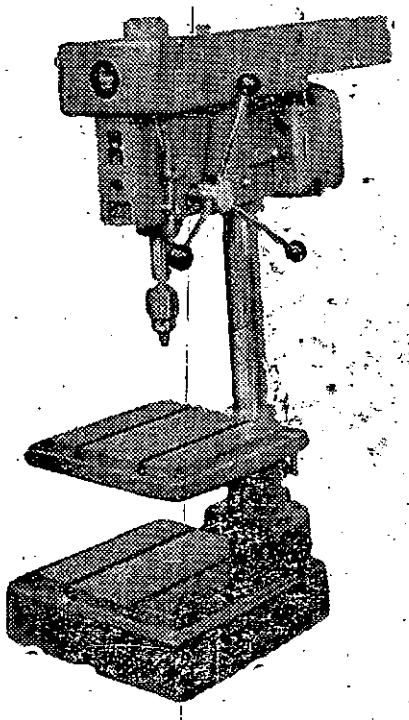
Vitamins are essential for the promotion of a feeling of well-being which is conducive to aesthetic pleasure. Parle's nourishing Gluco biscuits have vitamins added to them.



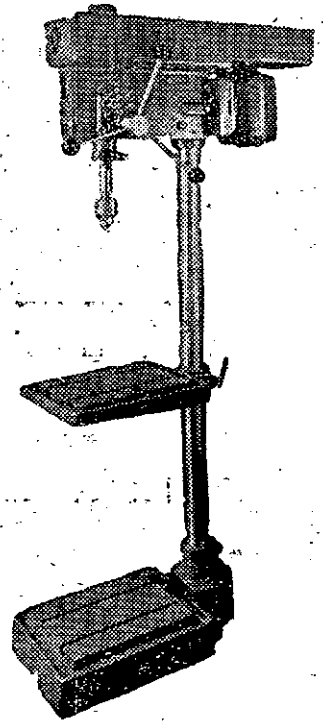

Parle's
**Gluco**
BISCUITS
WITH ADDED VITAMINS

Parle Products Mfg. Co. Private Ltd., Bombay

---



**FOR PRECISION**
**PERFORMANCE**
**USE**
**PRAGA**
**DRILL PRESS**



Please contact:

# THE PRAGA TOOLS CORPORATION LTD.

**Kavadiguda Road, Secunderabad.**

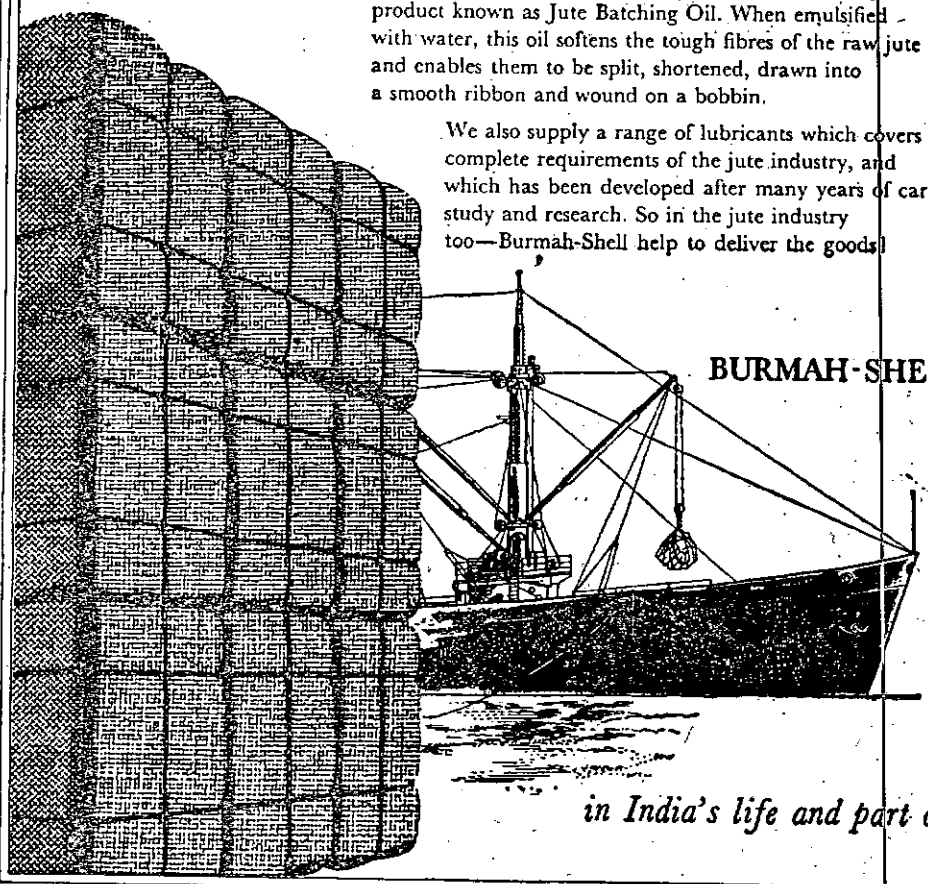
# India delivers the goods-
# and Jute protects them!

And not only do those familiar gunny bags protect India's exports—but jute manufactures as a whole also remain one of our largest sources of foreign exchange.

That is why the jute industry is one on which so much of the strength of India's economy depends. And, like many other industries, jute looks to oil to protect its capital equipment and to play its part in the manufacturing process.

We supply to the mills of West Bengal a specialized petroleum product known as Jute Batching Oil. When emulsified with water, this oil softens the tough fibres of the raw jute and enables them to be split, shortened, drawn into a smooth ribbon and wound on a bobbin.

We also supply a range of lubricants which covers the complete requirements of the jute industry, and which has been developed after many years of careful study and research. So in the jute industry too—Burmah-Shell help to deliver the goods!



**BURMAH-SHELL...**

*in India's life and part of it*





# *Work and Nourishment*

ON October 2, 1952, the birth anniversary of Mahatma Gandhi, a daring experiment was launched—a village programme that started off simultaneously in twenty-eight States. The motto of this programme is 'Destination—MAN'. Its scope extends to sixty million families living in our five lakh villages.

In the words of the Prime Minister, 'this is a generation of hard labour.' For, a Community Development programme of such immensity means work and more work — individual and organised. And this hard-working mass of people needs proper, planned nourishment. They need balanced diets that include fats and vitamins to replace energy, keep bones strong and bodies healthy.

At least two ounces of fats per day are recommended for adults by the Nutrition Advisory Committee of the Indian Council of Medical Research. Fats provide 2½ times as much energy as wheat or rice and set up reserves against illness. Dalda Vanaspati, a wholesome fat made from refined vegetable oils, contains both Vitamins A and D. Seven hundred International Units of Vitamin A are added to every ounce which is as much as there is in good ghee. These vitamins are necessary for the sound development of bones, muscles and tissues; in addition, Vitamin A prevents night blindness and keeps eyes and skin healthy, while Vitamin D prevents softening of the bones.

Dalda is untouched by hand during manufacture, and comes pure and fresh in sealed tins with the familiar palm tree emblem. Adding extra nourishment to food, Dalda makes a valuable contribution to the diet of all hard-working people.



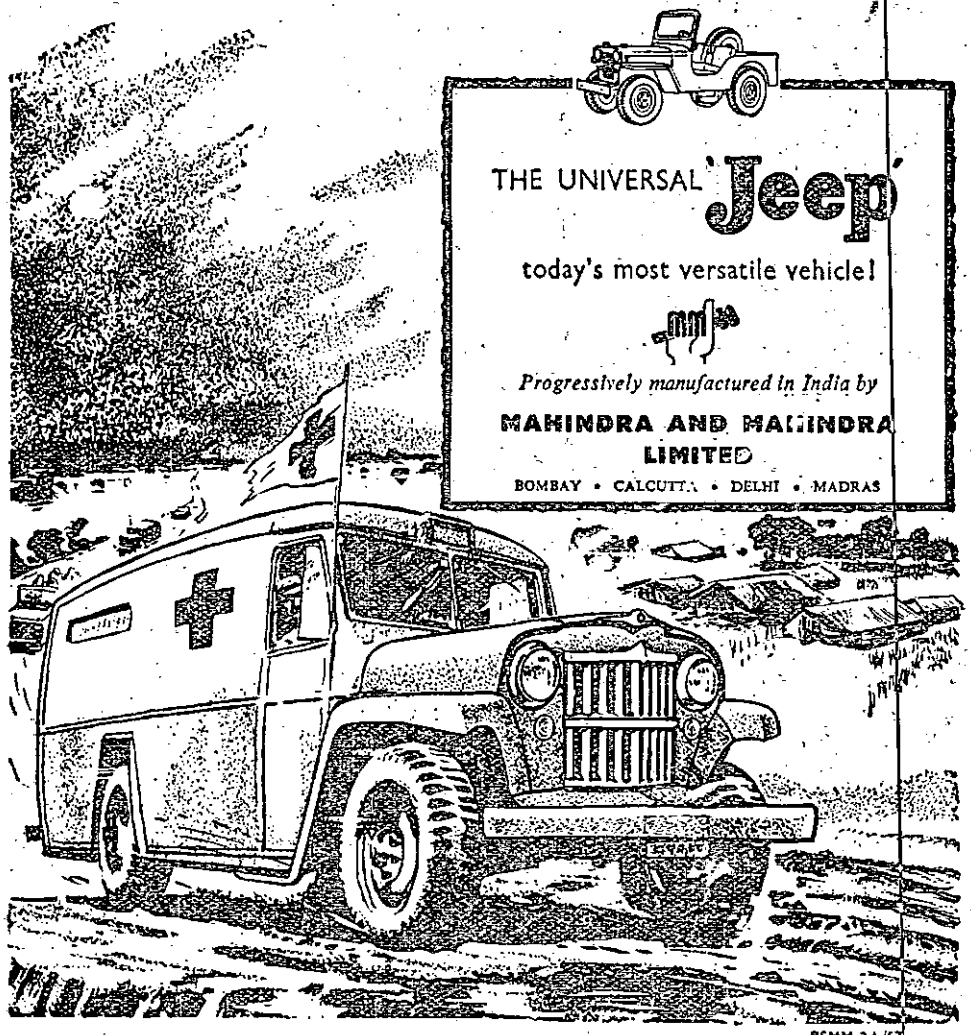

WVL 810-XB9

A PRODUCT OF HINDUSTAN LEVER LTD., BOMBAY.

# FIGHT THE FLOODS...

Swirling rivers, flooded countryside... drowned cattle and homeless people... but the fight for better flood control methods goes on every year.

Helping keep a watch on rain swollen rivers... bringing relief to the stranded... carrying medical aid, food and clothing in the wake of receding waters through mud and slush... these are jobs that only the Universal 'Jeep' with the extra traction of 4-wheel drive can do.



THE UNIVERSAL 'Jeep'

today's most versatile vehicle!

*Progressively manufactured in India by*

**MAHINDRA AND MAHINDRA LIMITED**

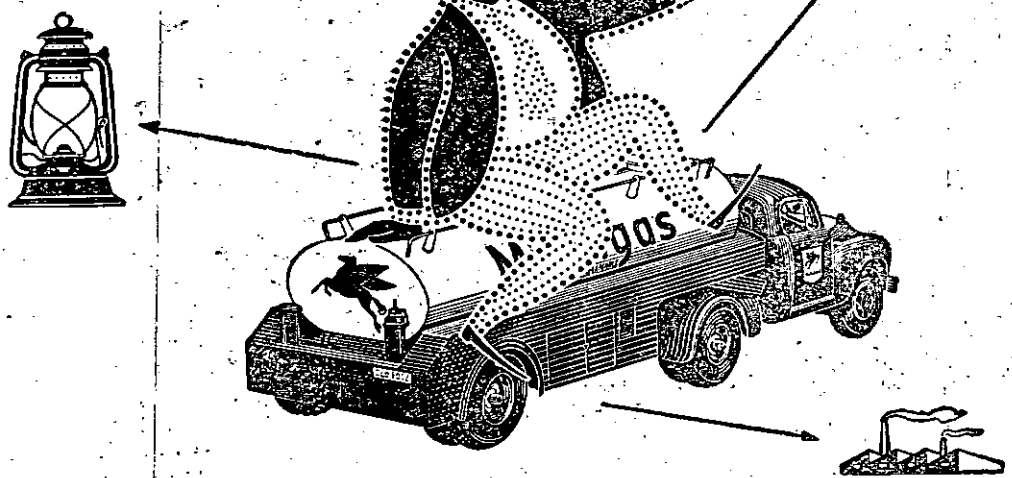
BOMBAY • CALCUTTA • DELHI • MADRAS

PSMM-2A/57

# TO MARKET, TO MARKET

*goes refined Adipocere (Pronounced 'adi-po-saire')*



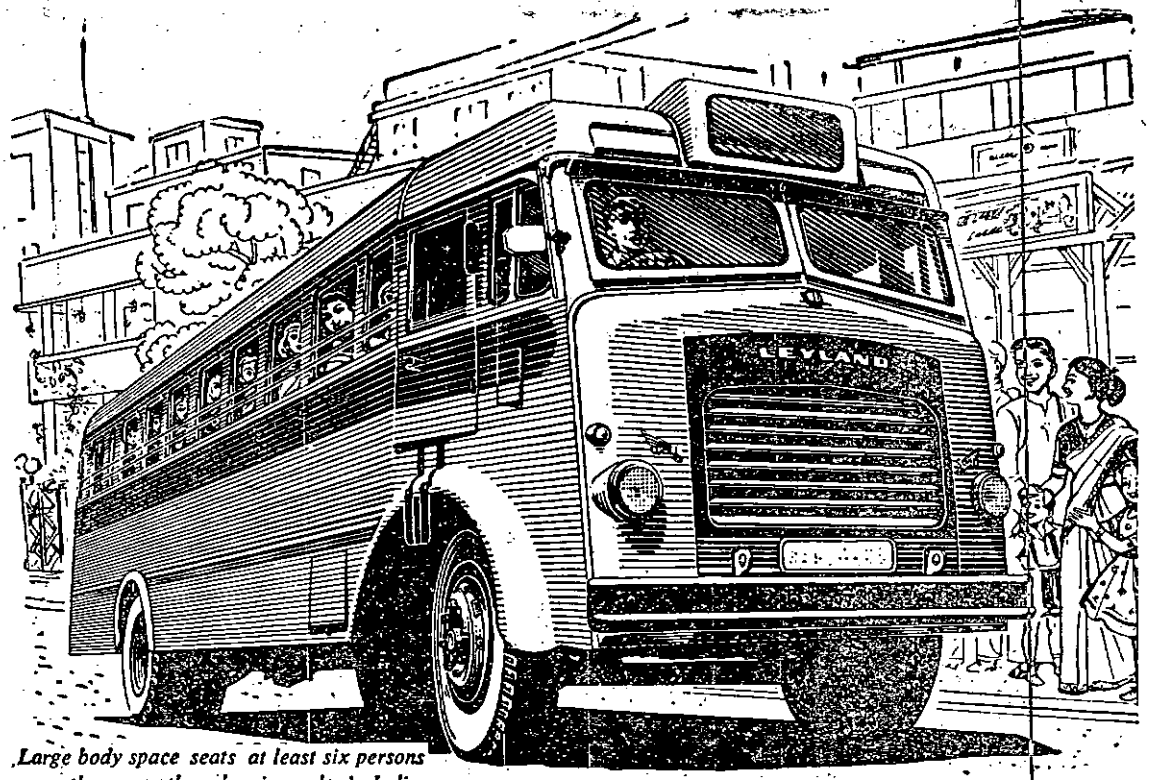


After I am detected underground, pumped to the surface and refined into various products, I am taken to the market. Mind you, this is not the type of market you are thinking of. Oilmen use this word to describe my movement from the refinery to you, the consumer. My destiny from here on is worked out by a highly organised group which has been supplying India with quality petroleum products for well over 60 years.

Stanvac have supplied to Indian consumers many million gallons of gasoline, kerosene and industrial fuel, through four territory offices, seven sales offices in strategic places throughout the country, nine depots and nearly 2000 dealers and agents located in every conceivable part of the country.

**STANVAC** — *the name that stands for progress*

STANDARD-VACUUM OIL COMPANY — Incorporated in the U.S.A. with Limited Liability




*Large body space seats at least six persons more than any other chassis made in India.*

# LEYLAND is the first choice in over 50 countries around the world

EVERY Road Transport Authority in India has rated a higher seating capacity for Leyland Comet than any other chassis made in India. The Leyland Comet provides accommodation for at least six more passengers in every trip, and it costs no more to run. Its low fuel consumption, and easy maintenance makes it the ideal passenger transport vehicle everywhere.

State Transport Undertakings are adding more and more Leyland Comets to their fleet year after year. They know that they can depend on it for economy, efficiency and maximum load at the lowest cost per mile.

The chassis is specially designed to negotiate the sharpest corners with ease and confidence.

Large brake drums and linings make braking easy and sure. It's the strongest and the heaviest chassis made in India to stand the strain of modern transport.

Unusually long springs of the semi-elliptic laminated type are used to ensure maximum comfort over long distances.

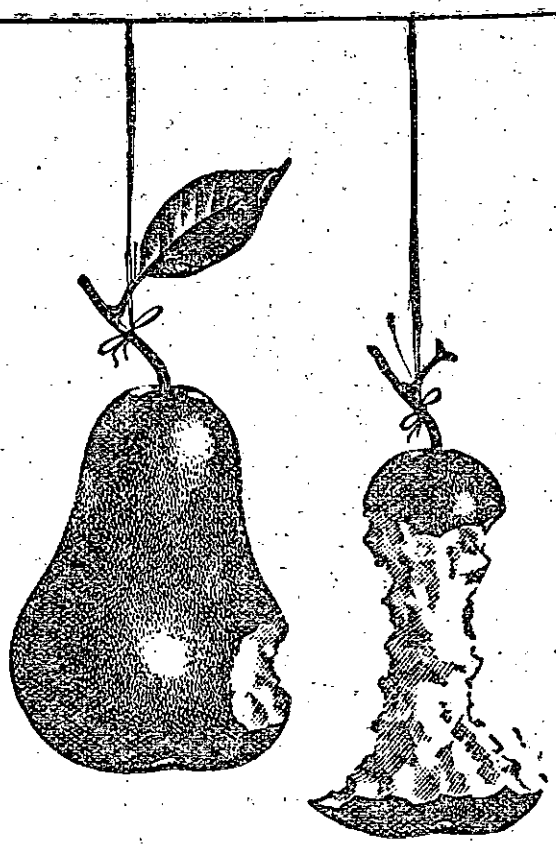
**Leyland 'COMET'**

**Ashok Leyland LIMITED**

Ennore Madras

***The Longest Wheelbase Passenger Chassis made in India***

AL 124 (a)



# Appearances...and a pair of pears

PEARS, like appearances, are deceptive. You can't tell their quality by gazing at them. Moral: If you're buying pears, taste them first.

But testing by tasting gets you nowhere if, for instance, you are buying soap. For that (and most packaged goods, too), sensible shoppers have a surer guide to quality: they go by a *name* they can trust, a *brand* they have used and found reliable.

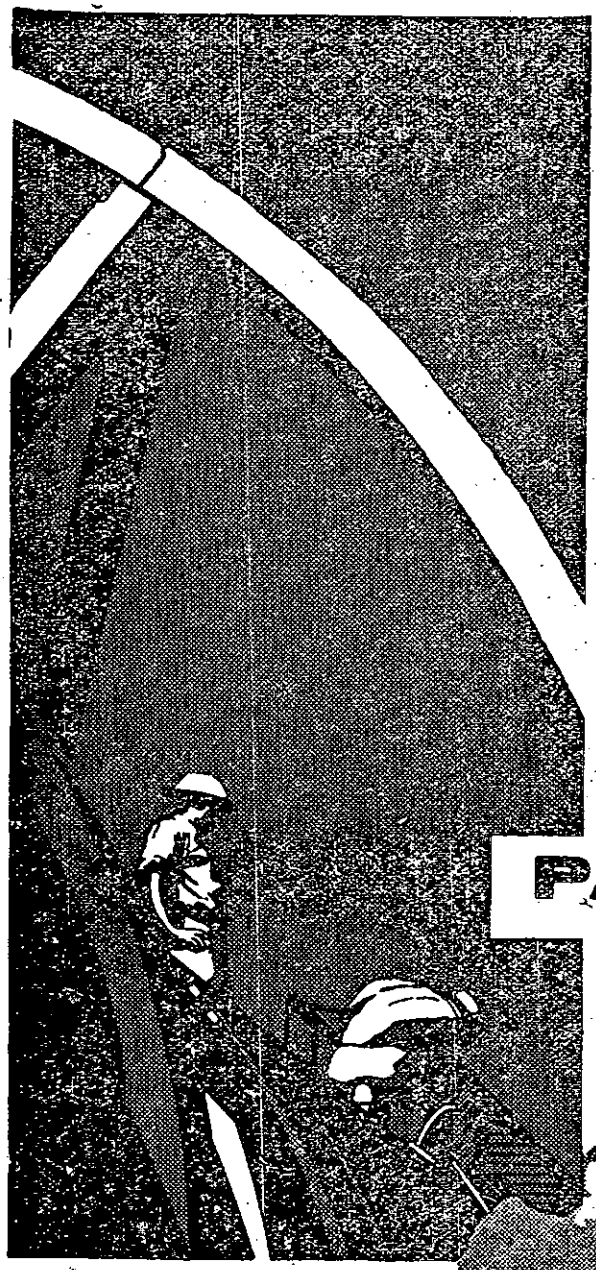
For nearly 70 years, people have trusted Hindustan Lever products because their high quality has been unvarying. And they trust because we test.

At Hindustan Lever, we examine *all* our products at *every* stage of manufacture. We make sure that they stand up to storage: we 'create climate' in a laboratory to observe them under all weather conditions. We check their performance by using them as you do in the home.

All this means 1,200 *tests a week* on products like Lifebuoy Soap, Dalda Vanaspati and Gibbs SR Toothpaste—familiar products because they are so widely trusted, and trusted because they are tested.

**Hindustan Lever serves the home**

HLL 5-X52



# PARTNERS
## IN PROGRESS

In 67 free lands across half the world Caltex companies join with local enterprise to help bring oil and better living to countless millions.




PETROLEUM PRODUCTS

[illegible] . AFRICA . ASIA . AUSTRALIA . NEW ZEALAND

# THE WAY OF THE BUDDHA

*Size 11½X9½. Contains over 400 photographs of monuments, sculptures & paintings with more than 25 colour plates, bound in rexine with jacket in two colours.* *Rs. 30.00*

*(Post Free)*

It has been designed as an album narrating in pictures—the story of the life of the Buddha and evolution and spread of Buddhism. In a special message to the Album Dr. S. Radhakrishnan Vice-President of India says:

"This album represents the origin of Indian culture, the development of Buddhism and the permanent influence which Buddhism has exerted upon India's cultural history. It shows how Buddhism is even today a vital force in the life of the Indian people."

Available from leading booksellers or direct by post from:

**THE BUSINESS MANAGER,**

**PUBLICATIONS DIVISION**

**Ministry of I. & B.**

**P.B. No. 2011, Old Secretariat, Delhi-8.**

# Mister... you'll always have this sort of trouble



## unless you insist on GENUINE RUSTON SPARES

Beware of imitation spare parts. They are made of the wrong metal. They are weak and ill-fitting. They are not properly heat-treated. They are bound to wear out too soon, resulting in constant breakdowns.
So-unless you want to end up in the same dilemma as the gentleman above-insist *always* on *genuine* 'Ruston Spares'-and remember: these 'Ruston Spares' are backed up by our service organisation which has been helping to give us truly satisfied customers for the last 98 years.




**GREAVES COTTON & COMPANY LTD.**
1, Forbes Street, Bombay 1.
*Branches* Ahmedabad • Bangalore
Coimbatore • Kanpur
Madras • New Delhi

GC-16/1

# BOOKS ON NATIONAL DEVELOPMENT

| Title | Price | Postage |
|---|---|---|
| **We Plan for Prosperity** | 0.75 | 0.25 |
| **Achievements and New Targets** | 0.60 | 0.19 |
| **People's Movement—Community Project in Pictures** | 2.00 | 0.25 |
| **Jawaharlal Nehru: Speeches on Planning and Development (1952-56)** | 0.75 | 0.20 |
| **Second Five Year Plan—Official Summary (Also available in Hindi & Other regional languages)** | 1.00 | 0.25 |
| **Second Five Year Plan—Popular Summary (Also available in regional languages)** | 0.35 | 0.12 |
| **India on March-Series—Pamphlets on Achievements of First Five Year Plan** | | |
| **Sorrow Turned Prosperity** | 0.10 | 0.6 |
| **Towards Greater Industrialization** | 0.10 | 0.6 |
| **Life Lines of the Nation** | 0.10 | 0.6 |
| **More From Mother Earth** | 0.10 | 0.6 |
| **Towards A New Social Order** | 0.10 | 0.6 |
| **Towards Socialism Through the Plan (Also available in Urdu, Gujerati, Telugu, Tamil & Marathi)** | 0.10 | 0.6 |
| **Decimal Coinage (Available in English, Hindi, Kannada, Bengali & Gujarati)** | each 0.25 | each 0.12 |

To ensure safe delivery kindly send registration charges extra.

**Books worth Rs. 25.00 or above are sent post free. All orders must accompany advance payment preferably by crossed postal order.**

Available from leading booksellers or direct by post from:

**THE BUSINESS MANAGER,**

**PUBLICATIONS DIVISION,**

**Post Box 2011, Old Secretariat, Delhi-8**

*A Set of six PERIODICALS Projecting*

# INDIA'S PROGRESS AND DEVELOPMENT

**THE MARCH OF INDIA**

**"A fascinating record of India in its onward progress"**

*The Sunday News of India*

**"Every item in the contents of the Journal is interesting"**

*The Hindu*

**Per copy Re. 1. Annual Rs. 10.**

**KASHMIR**

**A monthly devoted to the life and problems of Kashmir.**

**Fully illustrated with paintings, photographs and sketches.**

**Per copy 50 nP. Annual Rs. 5.**

**BHAGIRATH**

**An official organ of Central Water and Power Commission issued monthly. It deals with the irrigation and power projects in India.**

**Per copy 25 nP. Annual Rs. 3.**

**KURUKSHETRA**

**A monthly devoted to the Community Development Programmes in the country. Fully illustrated.**

**Per copy 35nP. Annual Rs. 4.**

**SOCIAL WELFARE**

**Official organ of the Central Social Welfare Board. It discusses the various aspects of the social welfare problems in the country through articles written by eminent men in the field.**

**Illustrated monthly.**

**Per copy 50 nP. Annual Rs. 5.**

**YOJANA**

**An intelligent man's guide to India's Five Year Plans with a critical appraisal of the progress being made in all spheres in all parts of the country. Issued every fortnight in English and Hindi.**

*Chief Editor:*

**KHUSHWANT SINGH**

**Price Per Copy 10 nP.**

**Annual subscription : Rs. 2.50 each**

**Best media for advertising**

*Available from leading booksellers and news agents or direct from:*

## THE PUBLICATIONS DIVISION

**P.B. 2011, OLD SECRETARIAT, DELHI-8**