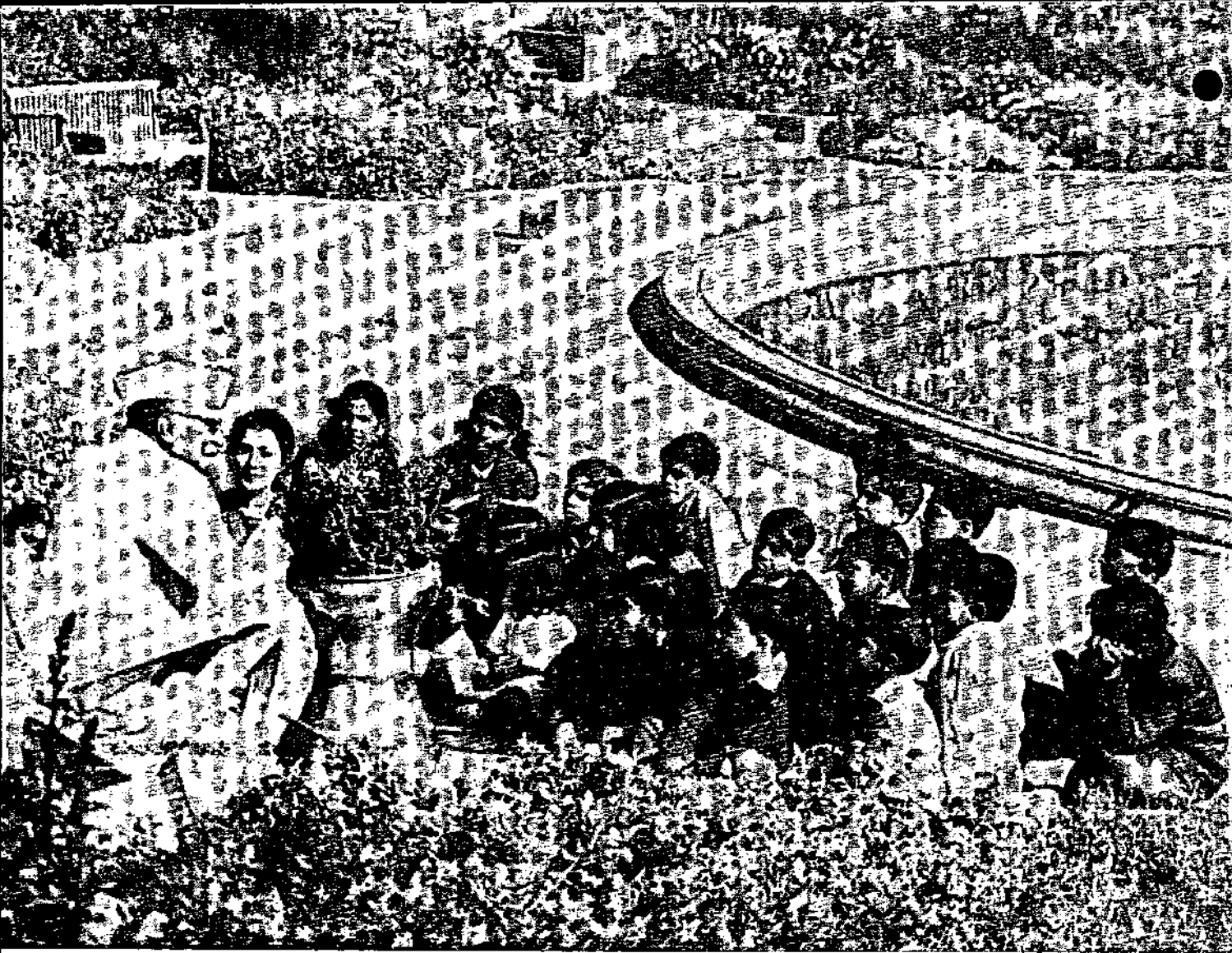


KURUKSHETRA

CHILDREN'S DAY NUMBER



November 14, 1960



THE STORY-TELLER

A group of children hearing with rapt attention the President, Dr. Rajendra Prasad telling them an interesting tale of his childhood



KURUKSHETRA

AN OPEN FORUM ON COMMUNITY DEVELOPMENT

Children's Day Number

Vol. 9

NOVEMBER 14, 1960

No. 2

KARTIKA 23, 1882

CONTENTS

NOVEMBER 14, 1960	2	INSTINCT OF JEALOUSY IN CHILDREN—HOW TO COMBAT IT?— <i>Lt. Col. Sudhindra Nath Sinha</i>	15
BAPU AND CHILDREN	3	PEOPLE'S MOVEMENT FOR SCHOOL IMPROVEMENT IN MADRAS STATE	17
THIS BEAUTIFUL WORLD OF OURS — <i>Jawaharlal Nehru</i>	5	VINOBAJI AND WOMEN'S PROGRAMME — <i>A Woman Worker</i>	19
WHAT ARE WE DOING FOR THE CHILD? — <i>Editorial</i>	6	BAL VAKYAM BRAHMA VAKYAM — <i>B. S. Murthy</i>	21
FILMS FOR CHILDREN— <i>Prof. Humayun Kabir</i>	7	THE CHILD— <i>Prem Chand</i>	24
THE CHILD IS THE FUTURE— <i>Tara Ali Baig</i> ..	8	GLEANINGS FROM THE PRESS	27
WELFARE OF TRIBAL CHILDREN — <i>Dr. B. H. MEHTA</i>	10	LETTERS	28
THE CHILD IN INDIA— <i>Radha Raman, M.P.</i> ..	12	AROUND THE STATES	31
ORIGIN AND SIGNIFICANCE OF TOYS — <i>Kamala S. Dongerkery</i>	13		

Editor : R. N. GUPTA

Cover Design : ROMESH CHANDRA



November 14, 1960

The atom is split. A giant is about. Giant must be under leash; else, he will thrust his maker into the cage.

Sputniks, missiles, satellites revolve around. They cross the barriers of space and sound. Man can be angel without wings in the expanding cosmos.

Hunger, disease, ignorance still trail man. These should belong to a dead past. Man must traverse the distance—the gap between heart and head.

India did show the way once—the way without, the way within. Musafir could play hide and seek, yet be himself on road to the Manzil.

Master, carry us thither. Hold the cosmic mirror. We must have glimpses of our selves, also the phantoms.

Man needs you. Cosmos bids you. Rehearsal over, fellow-voyagers await signal. Your voyage hardly yet begun.



BAPU

AND

CHILDREN

We give below interesting anecdotes from Bapu's life which have a particular significance for children. Anecdotes illustrate the particular vision and way of life of an individual. And in the case of a person like Gandhiji, they reveal the Man in all his splendour. They bring out in simple language, simple deeds and simple gestures, Gandhiji's approach to day-to-day problems of life. In the words of Pandit Nehru, "though grown-up people may learn much from them, they are in particular meant for children who may by these simple stories, get some glimpses of a person whom they have not seen but who is always with them in the very fabric of India which he fashioned."

MORE GOLDEN THAN GOLD

WHEN BAPU was a youth, he appeared for the London Matriculation Examination. The paper on general knowledge contained the following question :

"What is more golden than gold ?"

Gandhiji wrote in reply : "Truth".

* * *

CHILD EDUCATION

MAHATMA GANDHI was in Champaran in Bihar. He had started schools in surrounding villages with the help of volunteers. Kasturba was also there with Bapu. One day he said to Kasturba : "Ba, why don't you start a school and teach the children of the peasants?" Ba said : "What am I to teach them? Shall I teach them Gujarati? I do not know the language of this region. How shall I talk with them?"

Bapu said : "The first lesson in a child's education is cleanliness. Gather together the children of the peasants. Examine their teeth and eyes. Bathe them. Can you not

thus teach them the first lesson in cleanliness? In so doing you will learn to speak to them and they in turn, will converse with you. You will gradually begin to understand their language, and later on, you will be able to teach them. Please begin the lesson of cleanliness from tomorrow."

* * * * *

A TRUE STUDENT

SHRI KAMALNAYAN BAJAJ, son of late Seth Jamnalal Bajaj, was going abroad for studies. Bapu sent his blessings as follows :

1. Speak little;
2. Listen to everyone, but do only that which is right;
3. Take account of every minute, and do each piece of work when it should be done;
4. Live like the poor. Never take pride in riches;
5. Keep an account of every pie you spend;

6. Study with concentration;
7. Take regular exercise;
8. Eat sparingly;
9. Maintain a daily diary.

* * * * *

BAPU'S BROTHERS

ONCE, Bapu paid a visit to a school. A student asked him, "Bapu, why don't you put on a shirt? May I request my mother to give you one? She will sew you a fine shirt. Will you wear such a one, sewn by my mother?"

Bapu smilingly said : "Yes, but on one condition; that I alone am not so favoured."

Then, the student, with enthusiasm, spoke thus : "How many shirts would you want? Will two do?"

Bapu replied in a disarmingly sweet tone; "But I have forty crore brothers! When all of them are clothed, I too shall be happy to wear a shirt. Will your mother be able to sew forty crore shirts?"

* * * * *

DIGNITY OF WORK

IN THE SABARMATI Ashram, Bapu was sitting with some co-workers and they all were cleaning food-grains. At that time, some lawyers came to see him.

Bapu welcomed them and asked them to sit down.

The lawyers said: "We have come here to do some work. We shall not sit idly. Please give us some work."

Bapu exclaimed: "Well, this is good news," and instantly placed before them plates of grain and said, "please clean them. Do the job properly."

The lawyers with astonished looks on their faces asked: "Are we to do the cleaning of jawar and bajra?"

Bapu replied: "Oh yes, I have only this work to offer you at present!"

* * * *

TRAINING IN VILLAGE WORK

GANDHIJI was staying at Sevagram—a distance of about five miles from Wardha, where a class for training village workers was being conducted.

Once, an organizer of the class went to Bapu and said: "It will be good, if you could spare an hour for the trainees."

Bapuji said: "Very well, let them all come here in the morning. I shall sit with them from 9 a.m. to 10 a.m." Therefore, the trainees went to him at 9 a.m. every day.

Then the summer came and the days were very hot. The organizer again went to Bapu and said: "Please change your time from the morning to the evening."

Gandhiji asked: "Why?"

The friend replied: "After 10 a.m. it gets very hot. The trainees feel the heat." Thereupon Bapu said: "But all of them have to go to the villages, live according to village conditions, and serve the people. Is it not so?"

The organizer: "Yes, Bapu."

Bapu: "Then, you could tell them to come at 1 p.m. I shall give them one hour—from 1 p.m. to 2 p.m."

After a little pause he added: "And when they come, each of them should bring with them daily one stone from the hillock that is on the way. Thereby this ground will also be paved."

* * * *

SAVE EVEN A LEAF

IN 1930 Shri Kakasaheb Kalekar was in the Yeravda Jail along with Bapu, from whom he learnt the art of making slivers. While carding, the fibres of the string of the carding-bow became dry and stood up. Kakasaheb rubbed neem leaves on the fibres to make them supple and pliant once again.

One day, Bapu noticed that Kakasaheb was in the habit of breaking off a whole twig for the sake of just four or five leaves which he needed. Thereupon, Bapu said: "This is violence. We should pluck the required number of leaves after offering an apology to the tree for doing so. But you broke off the whole twig, which is wasteful and wrong."

* * * *

PRaise AND SCORN

SOME PERSONS spoke ill of Bapu. A woman co-worker and friend was annoyed, and wrote to Bapu about it.

Bapu replied as follows: "Just as I am being slandered in some quarters, similarly I am receiving praise in others. Therefore, why should I be upset by criticism and be elated by praise? Scorn does not lower me nor does praise raise me. I remain what I am. If a man is true to God, he need fear nobody."

* * * *

WHO CLEANED THE COMMODOE?

IN 1933 BAPU observed a fast for 21 days. This incident relates to that period. A friend was attending to Bapu's personal needs.

Once, Bapu asked him: "Who cleaned the commode?" The friend

said: "I was busy. Therefore, the scavenger came in my absence and cleaned it, though I usually do it."

Bapu said: "We should be careful to see that we do not get any of our personal service performed by servants."

* * * *

NON-VIOLENCE, NOT COWARDICE

THIS INCIDENT took place some time in 1923. In the Panchmahal district communal riots had broken out. Some Hindus had come to Bapu with a grievance. He listened patiently to them and then said: "What did you do to stop the riots?"

They replied: "What could we do? Your gospel of non-violence has tied our hands and feet. We therefore just suffered."

On hearing this, Bapu said in a stern voice: "But my teachings of non-violence do not say that you all should run away from there and come here to give me a report of your cowardice. My type of non-violence asks you to lay down your life if need be in such circumstances. If you lacked the courage to face death in such a manner, you should have acted according to your own particular belief. You have misunderstood my teachings. As you have no courage to act according to your beliefs, what is the use of coming to me with your tales of woe?"

* * * *

THE SECRET OF HIS POWER

WHAT WAS the secret of Gandhiji's power? He himself answered once:

"The Secret?"

A clear heart,

A clear conscience,

A cool head,

Regular communion with God,

Abstinence from carnal food and pleasure,

No alcohol, smoking and condiments,

A strict vegetarian diet,

And love for all my fellow-men."

(—Courtesy: Nav Jivan Publications)

THIS BEAUTIFUL WORLD OF OURS

JAWAHARLAL NEHRU

Dear Children,

I like being with children and talking to them and, even more, playing with them. For a moment I forget that I am terribly old and that it is a very long time ago since I was a child. But when I sit down to write to you, I cannot forget my age and the distance that separates you from me. Old people have a habit of delivering sermons and good advice to the young. I remember that I disliked this very much long long ago when I was a boy. So, I suppose you do not like it very much either. Grown-ups have also a habit of appearing to be very wise, even though very few of them possess much wisdom. I have not quite made up my mind yet whether I am wise or not. Sometimes, listening to others, I feel I must be very wise and brilliant and important. Then, looking at myself, I begin to doubt this. In any event, people who are wise do not talk about their wisdom and do not behave as if they were very superior persons.

So, I must not give you a string of good advice as to what you should do and what you should not do. I suppose you have enough of this from your teachers and others. Nor must I presume to be a superior person.

What then shall I write about? If you were with me, I would love to talk to you about this beautiful world of ours, about flowers and trees and birds and animals and stars and mountains and glaciers and all the other wonderful things that surround us in this world. We have all this beauty around us and yet we, who are grown-ups, often forget about it and lose ourselves in our offices and imagine that we are doing very important work.

I hope you will be more sensible and open your eyes and ears to this beauty and life that surround you. Can you recognize the flowers by their names and the birds by their

singing? How easy it is to make friends with them and with everything in nature, if you go to them affectionately and with friendship. You must have read many fairy tales and stories of long ago. But the world itself is the greatest fairy tale and story of adventure that has ever been written. Only, we must have eyes to see and ears to hear and a mind that opens out to the life and beauty of the world.

Grown-ups have a strange way of putting themselves in compartments and groups. They build up barriers and then they think that those outside their particular barrier are strangers whom they must dislike. There are barriers of religion, of caste, of colour, of party, of nation, of province, of language, of custom and of wealth and poverty. Thus, they live in prisons of their own making. Fortunately, children do not know much about these barriers which separate. They play or work with one another and it is only when they grow up that they begin to learn about these barriers from their elders. I hope you will take a long time in growing up.

I have recently been to the United States of America, to Canada and to England. It was a long journey, right on the other side of the world. I found the children there very like the children here and so I easily made friends with them and, whenever I had the chance, I played with them a little. That was much more interesting than many of my talks with the grown-ups. For children everywhere are much the same; it is the grown-ups who imagine they are very different and deliberately make themselves so.

Some months ago, the children of Japan wrote to me and asked me to send them an elephant. I sent them a beautiful elephant on behalf of the children of India. This elephant came from Mysore and travelled all the way by sea

to Japan. When it reached Tokyo, thousands and thousands of children came to see it. Many of them had never seen an elephant. This noble animal thus became a symbol of India to them and a link between them and the children of India. I was very happy that this gift of ours gave so much joy to so many children of Japan and made them think of our country. So, we must also think of their country and of the many other countries in the world and remember that everywhere there are children like you going to school and play, sometimes quarrelling but always making friends again. You can read about these countries in your books and when you grow up, many of you will visit them. Go there as friends and you will find friends to greet you.

You know that we had a very great man amongst us. He was called Mahatma Gandhi. But we used to call him affectionately Bapuji. He was very wise but he did not show off his wisdom. He was simple and childlike in many ways and he loved children. He was a friend of everybody and everybody, peasant or worker, poor man or rich man, came to him and found a friendly welcome. He was a friend not only to all the people of India but also to all the people in the rest of the world. He taught us also not to be afraid of anything and to face the world cheerfully and with laughter.

Our country is a very big country and there is a great deal to be done by all of us. If each one of us does his or her little bit, then all this mounts up and the country prospers and goes ahead fast.

I have tried to talk to you in this letter as if you were sitting near me and I have written more than I intended.

(Courtesy: Children's Number,
Shankar's Weekly)

What are we doing for the child ?

WE TALK of the child as the citizen of tomorrow, the hope of the nation and the future sentinel of our democracy. We also recognise him as a part of that vital human material on whose proper upbringing and training depends in a large measure the success of our Plans and the continued progress of our Community Development programme.

Yet, do we realise what precious little we are doing for him or her ?

Child welfare is a specialised subject requiring highly trained personnel. Still, by and large, we have left this activity into the hands of self-appointed guardians of children who by organising orphanages and other similar institutions have for long been trading upon the miseries of children for earning their own livelihood. There are a few good organisations no doubt, such as the Balkan-ji-Bari, the Indian Council of Child Welfare, the B.S.S. Balwadis, and others, which are doing admirable work in the direction of providing healthy recreation to children, but, in general, their activities are confined to cities only and again to the more well-to-do sections of society. In so far as children in the rural areas and those residing in slums in cities are concerned, they have remained largely untouched by this programme. And these are the more vulnerable sections of our child population which stand most in need of an organised and purposeful welfare programme.

What are the essential elements of a welfare programme of this nature ?

In our opinion, the very minimum requirements of such a programme are :

- (1) Every child should receive up to the age of three years 16 oz. of milk and thereafter up to the age of 16 at least 8 oz. of milk at cheap or subsidized rates.
- (2) Every child should receive free and adequate medical aid during sickness and periods of ill-health.

- (3) Every child should receive free and compulsory pre-primary and primary education.
- (4) Every child should receive text-books at cheap or subsidized prices.
- (5) Every child should receive facilities for recreation, reading and playing.
- (6) Every child should be provided with free milk and mid-day meals during school hours.

We cannot boast of having fulfilled any of these requirements. Even in cities where State directed milk schemes are in operation, milk is not supplied free or at subsidized rates to children. The child specialists charge double or treble the fees charged by other doctors. The books available are neither cheap nor attractive. There are few facilities for playgrounds in cities because of lack of space and in villages because of lack of resources. The teachers are paid the lowest salaries in primary schools. Hence the standard of education is extremely low. There is no provision for mid-day meals or free milk supply except in isolated cases.

What, then, can we do to improve this state of affairs ?

The first essential requisite is that we accept the child as a part of our economic plan and get ready to spend money on his development much in the same way as we invest money in big factories or irrigation projects.

The second condition is that we recognise the need for the total development of the child through the different stages of its growth, and not that of any one or more aspects of his personality.

The third condition is that we create a cadre of well-trained and qualified social workers in the field of child welfare.

The fourth, that welfare services be carried to the village children not in a pompous and bureaucratic way but in a simple and natural manner.

The fifth and last, that we do not depend on the Government alone for child welfare services but organise the community and parents also, and secure proper coordination between such efforts to prevent their working on parallel lines or in a haphazard manner.

An outstanding example of a vital sector, borne out by history, (the Madras State offering a recent instance of excellent voluntary effort) in which best results have been obtained by proper coordination of official and non-official effort is education. The Ministry of Community Development has, for like reasons, decided that its motto for the Children's Day this year should be 'school improvement'. The main items of this programme on which special stress is being laid are :

- (i) Cleaning, white-washing and making minor repairs to existing primary school buildings,
- (ii) Provision of additional furniture and school equipment including teaching aids,
- (iii) Collection of clothing, books and slates for supply to poor pupils, and
- (iv) Supply of sports equipment.

More ambitious items are provision of additional buildings and playgrounds, and arrangements for free supply of milk and mid-day meals.

It has been found by experience that the best way to reach the heart of the community is through the child. Programmes of child welfare quickly win the cooperation and confidence of men and women not only for their own sake, but for that of the other allied programme of development. The leaders of India today are preoccupied with their physical and economic plans, and this is largely inevitable. But what is necessary to understand is that programmes of child welfare and education are equally necessary for the success of our plans and they are among our best investments for the future.

FILMS FOR CHILDREN

PROF. HUMAYUN KABIR

Union Minister for Scientific Research and Cultural Affairs

FILMS, as a medium of entertainment, have come to acquire a definite position of importance in the present-day world.

In whatever light, favourable or otherwise, one might view them, the fact remains that a very great number of people willingly submit themselves to their hypnotic spell and thus are directly influenced by them.

It is a matter of genuine concern for all right-thinking persons to endeavour to analyse the nature of this influence and to find out how impressions, imbibed individually in the stillness of the cinema hall, eventually find cumulative expression in the form of changing habits and mannerisms in society as a whole.

It has been asserted, time and again, that films are merely an instrument of entertainment and, as such, the responsibility of the producer lies in creating what an average filmgoer would pay for. This is a very dangerous hypothesis and is capable of doing immense harm.

While something which entertains goes to amuse people, there are several other aspects which have a far graver significance in terms of their leaving notions, both in the conscious and sub-conscious mind, which affect the very personality, character, outlook and actions of the individual.

Continual depiction of values divorced from existing cultural and ethical realities is bound to affect the very fibre and tenor of society.

Therefore the primary responsibility of a film producer should be to reckon these aspects as material factors, and his entire conceiving and execution of theme and drama should be such that no detrimental and harmful consequences flow from them.

Censorship is only a limited and, at best, a negative factor in regulating the quality and character of film output. In fact, the producer should himself act as a censor and while viewing his own product, his conscience should act as a judge of the fact whether what he has produced would be suitable for his own family and his own children.

Only through this kind of moral responsibility shall we come to have films which can help to enthuse our people to nobler conduct.

Since most people like to go to films for this reason films should be good so that they exercise a healthy and wholesome influence on the mental outlook of people.

Whatever subjects and themes are filmed, there should be a definite standard of decency and decorum, consistent with the fundamental values of society.

The total effect of a film should be to elevate, mentally and morally, its audience and never to lead to a stage which could be considered as base or unworthy of one's culture and heritage.

Apart from this basic consideration, there is the other and most important problem of providing suitable, healthy and entertaining films for children and adolescents.

Reared in an environment of love and affection, the average child is taught all the virtues which go to make a responsible citizen.

The fundamental urge of all parents is that their children should imbibe values and attitudes which will help them to be fruitful and productive members of society.

All the good work done in home and school may be lost, if children

come by something which may provoke in their minds suggestions and tendencies entirely at variance with the values implanted in their minds with great difficulty and persuasion.

With its limited power of discrimination an average child's mind is incapable of deciding as to which precept to follow and consequently a violent conflict is bound to arise in his mind.

Whereas, in some cases, the child's mind may readjust itself and no harmful consequences may result, in cases where the child's background is not sufficiently strong to undo the harm done, evil leanings are bound to develop in his character, resulting in delinquency with all the misery it entails.

It is therefore the responsibility of society to ensure that what its children shall see, and be influenced by, is of the highest standard and in consonance with its high ideals.

What children will like is, anyway, for children to decide, but what is good for them is to be decided by adults. In between what they like and what is good for them, an immense range of good work is possible.

We can harmonise entertainment with education and, when children see films for amusement, they can subconsciously pick up a variety of lessons to supplement normal home and school teaching.

We can bring to the very doorstep of the child an immense range of knowledge which can broaden his mental horizon and help him to realise that the world, with all its variety and abundance, is an interesting thing to know about.

People and things of distant lands, their habits and customs, their surroundings and peculiarities could all be brought before the child's mind with a definite force and significance through this medium.

Besides, the children film movement can definitely help to foster a sense of close understanding and respect between the people of not only this country but the entire human race.

THE CHILD IS THE FUTURE

TARA ALI BAIG

General Secretary, Indian Council of Child Welfare

WHO HAS not seen with distress the vast numbers of naked, uncared for urchins that throng the streets and lanes of our cities and villages. Dirt alone or lack of clothing is not the most pitiable aspect of these children, but more the apathy and lack of vitality: evidence of the 'half-life' they are born into and will continue to live in till they die.

Surely the basis of all our efforts for child welfare in India today is: How to harness this great resource of human beings, normal in every sense except in its conditions for life?

RURAL CHILDREN

As the Prime Minister rightly remarked at the recent Annual Meeting of the Indian Council for Child Welfare, one of the most important fields of public activity is for increased child welfare in the villages. The magnitude of the problem is in proportion to the total population of children numbering some 175 million under the age of 16. Since 80 per cent of the population is in the villages, obviously the greatest need lies there. It is necessary to emphasise, however, that the need is not just a human one but a recognition of the vast potential for national greatness that lies in these thousands of children, who for want of the bare necessities of health, nutrition and education are now only a drag upon the nation.

Perhaps the reason why this has been left a subject untouched except at the fringes, is because it is too big and too appalling. When you build a dam or plan for irrigation there is no emotion involved, but when you plan for children there is the constant human element of the misery one is not changing, the lives that are not being made productive and the unhappiness that is not being altered. Conditions, however, could be a good deal less appalling if one

single factor could be recognised as the beginning of all plans for improvement of these conditions. *In other words, a man's own urge to make things better for children. There is perhaps no greater motivation than this, and community development and other plans so far have not harnessed this element.* Bureaucratically there is a tendency to think in compartments with the result that planning is generally far more concerned with the subject than with the object. Since the object is plainly the child, how do we reach the child?

THE FIRST NEED

The first and most urgent need perhaps is *day care centres and pre-primary schools.* With free compulsory primary education, a stated objective in our Constitution, there is no alternative but to incur the great wastage that will inevitably take place in implementing this proposal (60 per cent wastage in the Second Plan) unless the ground work is laid at an earlier stage in a child's life. Experience has proved that urban, rural and even tribal folk welcome a centre where their children can be looked after while parents work. Not only is this welcomed but they are prepared to pay for it even out of their meagre resources.

Pre-primary education, provided we have trained teachers, is one of the most rapid services that can be set up without much capital outlay with large scale public cooperation in the Third Plan. It is also a service which can be sure of receiving contributions from the community in form of labour, building materials and even food grains for the children's meals. If a Government plans, that planning must be based upon economic reality. Wastage of the human resources of the country is not planning. Government must, therefore, accept the responsibility for beginning child welfare services

which meet the clear needs of the country according to its conditions and economy. Free primary education alone is not enough, if child welfare work is to be realistic particularly in villages. Government must invest in a wide-spread training programme for a new cadre of child welfare workers with adequate pre-primary school training, and salaried posts for such workers at village and field level must be created.

PRE-SCHOOL CENTRES

In underdeveloped economies where rural problems are of the magnitude we know in India, *pre-schools centres are an ideal system for inculcating proper habits and discipline in children during their most formative years, and through play methods, teaching them love of work, awareness and curiosity of the world around them.* Lack of these opportunities within the family are contributory causes of wastage in primary education, and the low standards of originality, initiative and responsibility that we see in the young adults emerging today from our educational institutions.

The Indian Council for Child Welfare is also experimenting this year with a very important project of education at this level which has been worked out at the request of group of tribal people among whom a pilot pre-primary project has been run for the last four years. According to the village elders, primary education was completely unfitted for the needs of these people. They felt, the root-cause of disintegration of their traditional life and migration from the tribal areas to the cities stemmed from this.

The ICCW, therefore, in agreement with the Tribal Welfare Commission and the Department of Education, are working out a follow-up system of the pre-schools methods that have been set up in their pilot project with

the primary school. The experiment will try to meet the educational and functional needs of their children without taking them away from their natural environment.

This principle is probably one that will have to be adopted much more widely in rural areas if we are to have proper results from our educational expenditure, *i.e.*, productive people working happily and progressively in their own environment and according to their own capacities. What may be necessary is to have such a system for the average child and additionally a system of selection so that the exceptional child in any environment has the opportunity of developing his or her particular talents even if they are very opposite to the traditional pattern. For the bulk of children, however, great disintegration takes place by introducing an educational system unrelated to its normal life, and being oblivious of the main objective of education which is to give the individual the opportunities for real growth, development and some contribution later as an adult in the community.

DEMOCRATIC DECENTRALISATION

Pre-primary education is one of the greatest single needs in the rural areas, if we are working towards a self-reliant society. Democratic decentralisation is meaningless in present conditions because the ground work has not been laid. We are experimenting with many systems of self-help. It remains to be seen however whether real decentralisation can develop out of the 'seed-bed' of our sharply paternalistic society. Whatever our religious or caste differences may be paternalism is the dominant factor in Indian life. So, if democratic decentralisation is to succeed, it can only function where personal initiative and responsibility can be assured. It does not take a sociologist to realise that these ingredients are lacking in the people today. Democratic decentralisation, therefore, will depend on leadership which is more likely to be political than civic. If we do not want this trend to continue it is necessary to develop habits of initiative, responsibility and leadership in children so

that the next generation does actually have self-reliance and not depend on the "Elder" for action.

SANITATION

Apart from true basic education, there is also a dire need for minimum conditions of physical life. No scheme is perhaps more essential in terms of health and survival than sanitation. It is a sad commentary on our planning that while agriculture may have improved along with housing and industry, sanitation remains as abysmally absent in most villages as it has been for the last 5,000 years. Is it impossible to set targets, give proper incentives and demand that the community achieve these targets by a certain time? The methods they use are for communities to work out, but if these objectives are not achieved by a certain time the benefits which they get from other developments which now they take as their right, should be withheld.

TRUE INVESTMENT

Since this has not been done in two five year plans it would seem that the Government itself is paternalistic and propagates the very principle it seeks to eliminate by the magic word "democratic decentralisation"! What is our goal? A better India, a country self-reliant, a nation which has realised something of its potential and which brings prosperity and productiveness to its people? I think there is a deeper aim and bigger objective. It is based upon the dignity of man and his pride as a human being. If that is to be realised, the first essential is that each man ceases to be dependent. He should feel that no matter how poor he may be, he has some contribution to make to the well-being of the nation. It would be senseless idealism to think that we can achieve this by a mere declaration. We have the weight of society and tradition against us. If the aim is to be achieved we must start with the children. If 175 million children were given these fundamental rights this could be a great country indeed. The beginning has to be made. The results must be waited for. This is planning. To start with the child and shape the way for it to go is undoubtedly the only true investment for the future.

Rights of the Child

U. N. declaration

THE UNITED NATIONS General Assembly, on November 20, 1959, unanimously adopted and proclaimed a Declaration of the Rights of the Child, setting forth those rights and freedoms which, the international community has agreed, every child, without any exception whatsoever, should enjoy.

Like the Universal Declaration, the Declaration of the Rights of the Child sets a standard which all should seek to achieve. Parents, individuals, voluntary organizations, local authorities and governments are all called upon to recognize the rights and freedoms set forth and to strive for their observance.

The full text of the United Nations Declaration of November 20, 1959, is contained in ten carefully worded principles. The Declaration affirms the rights of the child: *to enjoy special protection and to be given opportunities and facilities to enable him to develop in a healthy and normal manner and in conditions of freedom and dignity; to have a name and a nationality from his birth; to enjoy the benefits of social security, including adequate nutrition, housing, recreation and medical services; to receive special treatment, education and care if he is handicapped; to grow up in an atmosphere of affection and security and, wherever possible, in the care and under the responsibility of his parents; to receive education; to be among the first to receive protection and relief in times of disaster; to be protected against all forms of neglect, cruelty and exploitation; and to be protected from practices which may foster any form of discrimination.* Finally, the Declaration emphasizes that the child shall be brought up "in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood."

WELFARE OF TRIBAL CHILDREN

DR. B. H. MEHTA

Head of the Department of Tribal Welfare, Tata Institute of Social Sciences



THE PROGRAMME of tribal welfare in India, collectively undertaken by the Departments of Tribal Welfare of the States and the Central Ministry of Community Development is perhaps the most ambitious approach to improve the living conditions and standards of life of nearly twenty million persons in India. The Community Development Ministry alone looks after a Rs. 27,00,000 programme in each multi-purpose community project in the tribal areas. The population of each project area is comparatively small, and many of their project areas which have been neglected for decades, can be rapidly developed in terms of regional, social, economic and cultural programmes.

AN EXPERIMENT IN GOND AREA

About five years ago the Indian Council for Child Welfare through the inspiration and initiative of its President, Mrs. Indira Gandhi, undertook a bold experiment in child welfare in a remote mountainous area at the top of the Satpura range where the Gonds have their homeland. The direction and supervision of the project was entrusted to the Department of Tribal Welfare of the Tata Institute of Social Sciences. This experimental project in the tribal area has now been executed for a period of five years and its intensive experience and study is of value to the whole of India.

The programmes for child welfare was carefully planned in terms of the difficulties of the region and the community. The communities and fami-

lies have their traditional approaches to the child, and these children of Nature grow up naturally amongst the mountains and deep forest in spite of chronic malnutrition and almost complete absence of education as we understand it. If the objectives of the Planning Commission and the Home Ministry of the Government of India and the Community Development Authorities have any meaning, then quite a different future awaits tribal children of today and tomorrow. They will live and grow up to be full citizens of India, and they will be full participants and beneficiaries of the national programme of development. It is expected that these children should grow to preserve and enrich their own culture, and at the same time become a part of a great national culture. The problems of acculturation and their growing assimilation with non-tribals of their own area and of the community require intensive experimentation in order that national integration and harmony could be achieved. The introduction of principles of pre-basic and basic education is vital to the growth of the child in tribal areas. Education is yet a difficult problem in the tribal area. The villages are too small to afford a primary school. Children who are six years old walk a distance of three to five miles to attend a one-teacher or two-teacher primary school. The Departments of Tribal Welfare of the States run basic primary schools and middle schools; but they are ill-manned and ill-equipped, and attendance was thin five years ago. The Ashram schools of the Adimjati Sevak Sangh created hostels and

tried to give a spiritual background to education. But the results produced have not always been encouraging.

WOMEN'S WELFARE

The Indian Council for Child Welfare created ten pre-schools, several village youth organisations, and is associating itself with problems of basic education in ten selected villages. The experiment is meant to be intensive, and the Tata Institute of Social Sciences provided highly trained women for work and research in the areas. It has been realised that the problem of welfare of the mother, the child and the family are inter-related. During 1959 the Social Welfare Board commenced another special programme in the same area in association with the existing projects in order to deal effectively with problems of woman's welfare and maternity aid. These problems are extremely difficult because medical aid is almost completely absent in the five hundred square miles area. The problem was found to be so unique that the Tata Institute of Social Sciences appointed a lady Research Officer to study the problem in detail. Investigations have been completed to reveal that it will take a long time for maternity aid to be real and effective in tribal areas. Meanwhile the traditional methods and treatments of the tribals were not seriously dangerous or

entirely ineffective. The tribal mother is a hardworking, active, skilled woman capable of almost twelve hours of work a day. She never went to school, and yet a girl of nine normally is a second mother in the family, helping to look after smaller children, doing domestic chores, and even contributing hard work in the field and forest. Change under such circumstances should not come too suddenly, and the introduction of social programmes should be based on knowledge, study and investigation.

CHILD WELFARE

During the last five years programmes of child welfare in this area have proved an asset for comprehensive community development. *It has been found by experience that the way to the heart of the community is through the child. Programmes of child welfare quickly obtain the co-operation and confidence of men and women alike for all programmes of development.* The pre-school was created in villages where 25 children between 3 and 5 years were available. The children are brought from their homes every day by local women who are given a 60 days' intensive training every year in a summer training camp. The Pre-schools work as open air schools; but the villagers helped the construction of a small building with a garden and playground in the style of local architecture. Arrangements were made to give three meals a day to children from funds provided by the Government and some help given by the community. The CARE gave substantial help to provide half a pound of milk to the child per day. Some of the pre-schools have vegetable gardens and a small-poultry farm. Children of the tribals are not accustomed to eat rice, wheat, and dal; and their meals were nutritively deficient unless the local grain diet was supplemented by hunting. Hunting has already been old fashioned due to the short sighted approaches of non-tribals to tribal welfare.

HEALTH

The real problems of the tribal child in terms of priority are not merely Personality Development;

but survival, growth and maintenance of physical health. The problem of water supply is so difficult in the months of May and June, that bathing becomes difficult even once a week. Some of the pre-schools have been provided with a well, and schools have to be closed when water is not available at all. Each obstacle and difficulty has to be gradually overcome, and yet endeavours continue to give the child a better childhood in a better environment. Food, health and cleanliness are given the highest priority in the total programme. The pre-school programmes therefore provide for small meals, a daily bath, a siesta of two hours and two hours of active physical play. Physical records are maintained to supervise the growth of the child.

PRE-SCHOOLS

Each pre-school is manned by a woman and her assistant. There are few school educated women in these areas, and yet women who have studied upto the VIth or VIIth standard vernacular are employed. Only some of them know the tribal dialect. Salaries are low, and yet they have a sense of devotion to their work. During the sixty days' intensive training in the rainy season, the trainees are given an insight into the programme of the coming year. They are given a simple understanding of the living conditions of the child and its basic needs. Practical training is given for cooking, bathing, feeding, looking after children, and games. Song, story and dance are vital aspects of training of the pre-school child who remains ever active, creative and co-operative.

The tribal child is very creative in its skills and clay modelling,³ toy-making, painting and various types of handwork are introduced to keep the child active with its fingers. Every pre-school has its garden or vegetable garden, and children dig the ground, use manure, plant seeds, water the flowers and do all work like adults from a tender age.

The children are surrounded by hills and streams, fields and animal life. Nature is the greatest asset to

children's education. The association of the child is even maintained with Nature through open air classes, excursions, and hikes. Nature-study is given a special place in the curricula. The children collect flowers, seeds and leaves, study insects and birds, and obtain a casual insight into the beauty and mysteries of Nature.

Pre-basic education provides only the most elementary opportunities for the growth and development of the child for a period of two to three years. The problem of its future growth and development remains to be dealt with through a well conceived programme of genuine basic education. Due to the absence of facilities, resources and teachers it is only possible to experiment with approaches and methods which could achieve desired results. An eight year programme which can help to adjust the child to its future in the fruitful and fertile forest areas has yet to be conceived.

MIGRATION TO CITIES

At present any education leads the tribal child to abandon its environment and seek its fortunes in the town. Some persons consider it inevitable, and some others believe that it is even desirable. Such a conclusion will prove disastrous to the 23 per cent of India's land area, which is occupied by forests. Though there is chronic shortage of labour, boys after attending school, even dislike to work on the family land. The forests have to remain and grow, and they possess adequate wealth to afford a good economy for tribal communities. Agriculture must continue to find manpower. A basic education based on forestry, horticulture, agriculture, animal husbandry, and tribal crafts is imperative if any kind of tribal welfare has to be achieved. Tribal welfare and scientific regional development are so inter-related that a search for a special type of basic education for tribal children becomes necessary. Such a programme is being assisted by the Department of Tribal Welfare of the Tata Institute of Social Sciences. This requires bold experiment and radical departure from the existing patterns of primary and basic schools.

(Continued on page 20)

THE CHILD IN INDIA

RADHA RAMAN, M.P.

President, Delhi State Balkanji Bari

SOCIAL WORKERS, statesmen, business people, educationists and philosophers—all are unanimous in their conclusion that if we want to create a new society, or if we desire our nation to progress fast, we must start our work with the child. The proverbs, 'The Child is the father of Man', or 'A Nation marches on the feet of its children' point out the same truth. Yet, it is noticed that, in India, the significance of this truth is not fully realised. The result is that the child does not receive the attention it really deserves. Before Independence he was totally neglected, and the blame for it was placed at the door of the foreign Government. The irony of the situation is that there is no change in the position of the child even after thirteen years of Independence? Truly speaking, the child is still much in the same position as before. He does not receive the treatment he deserves. It is, therefore, our duty that we tell the Parliament, the Government, and the Administration that they must give the child the topmost priority.

Dams, roads, industry and the rest—all are necessary for a nation to grow and to bring it economic prosperity. But these are of little use unless the man-to-be i.e. the child of today is given the joyful atmosphere to develop his personality and to become a useful member of the society. There is, therefore, urgent need to observe Children's Weeks or Children's Days to remind us of our duty to children. Even in advanced countries such as in Europe and America, where the normal as well as the handicapped child receives much greater attention, Children's Days are observed because they emphasise the need for still higher standards of services for the children. It is rather unfortunate that we in India are still hesitant to give the child the top priority he deserves. The First Five Year Plan gave scanty

attention to children's welfare. The Second Plan gave some attention to this problem, but the child welfare work still remained diffused and scattered under several Ministries. The draft of the Third Plan is now before us. It recognises the need for giving priority to child welfare work but does not yet ensure confidence among child welfare workers that it will meet the demands of the present situation.

The child welfare workers all over the country are anxious to know what basic changes the Plan proposes to make in its approach to the problem of child welfare; does it propose to set up a separate wing in the Planning Commission for the purpose; is adequate provision being made in the Third Plan for welfare work among children; is it making an attempt at proper coordination of the work of the Governmental agencies and voluntary bodies in the sphere of child welfare; will the non-official agencies be provided with adequate financial aid to enable them to function more effectively and efficiently to the best advantage of the child? Unless a clear picture of all such plans is placed before the people, the future of the Indian Child will remain uncertain and indefinite and the whole nation will suffer in consequence.

It is, therefore, absolutely necessary that greater and greater attention is paid to the child. It is with this object in view that the fourteenth of November, each year, is observed as a National as well as International Children's Day. On this day, let each one ask himself, is he doing for the child all that he can or should do for him.

Let this day remind us of millions of children of this country who live in villages or in slums in big and small cities, in filth and without nutritious food, without proper clothing

and shelter, not to talk of education, health, and other opportunities. It will be a great day indeed when every child in our country will be fed well, clothed well and given proper education and medical aid. As long as these basic necessities are denied to our children, whatever else we may achieve, it will remain a farce. Our Constitution seeks to provide every citizen of India not only these elementary things but also social justice, adequate means of livelihood and peaceful living. These are yet our dreams. Let us at least make a beginning with the child and provide him certain basic amenities to enable him to grow into a useful citizen.



CHILD WELFARE WORK AT NO COST

An example of child welfare work costing nothing was narrated by Shri Nehru at the last meeting of the Indian Council for Child Welfare. He said, "An American woman, associated with a missionary organization, was working in a village in Madras. As her relatives did not like the work she was doing, they asked the Madras Government to send her home.

The woman sought an interview with me and I was impressed with something in her. When I asked her what work she was doing, she replied: "Not a big one. Only collecting village children, taking them to the well and giving them a good bath."

ORIGIN AND SIGNIFICANCE OF TOYS

KAMALA S. DONGERKERY

LOOKING BACK into the origin and history of toys, one finds convincing proof that toys must have been in existence in the times when human beings settled down to an ordered life and began to grow their food and make their clothes. Even before man settled down in this manner and tried to interest himself in making things for himself there must have been things which interested the child. These things, or toys, as we may call them, must have been representations in miniature of the tools which the parents used for satisfying the needs of their lives. They could be sticks, stone articles, objects of mud or even mere nuts, shells and pebbles, in short, things which the child found he could handle with ease. With the growth of civilization, the toys of children took the forms of things that the parent developed and used for his new occupations or altered ways of living. For a better organized life further improvements were effected in the objects which the parents used, and improved toys were thus available to the child for his play and amusement.

BRIEF HISTORY

We have thus to start with the history of toys from the time when man settled down to an agricultural or pastoral mode of life, as disclosed by the evidence that has come to light. The earliest toys excavated from sites in Mohenjo-daro, Pataliputra and the Nile Valley afford ample proof of the mode of life of the people who lived in the times to which they belonged, as they reveal in miniature all the things that the adults of that day used. These toys are either of wood or clay and cover a wide range of objects. It is interest-

ing to find that most of the things that the adult gives to the child to play with at the present day are to be found in a cruder form among the toys recovered from such sites. The objects included among the toys of the ancient civilization are almost identical with those of our present day toys, the difference being largely in the materials employed for their production.

ANCIENT TOYS

At the same time, we cannot lose sight of the fact that the trends and influences of a particular era are obvious from the toys of that era. For example, in toys discovered in the Mohenjo-daro, Harappa and Pataliputra excavations, one notices distinct traces of the agricultural mode of life and of the domestic animals that must have played a large part in the environments of the people, the vehicles used by the people of those days as well as the wild life that must have inhabited the outlying regions. A clear picture of life then existing in those areas can thus be formed from the toys recovered.

It must be made clear, at the outset, that all the miniature objects that have come to light in the archaeological finds cannot be termed 'toys'. Miniatures have been found which must have had assignments of varied types, in different civilizations. Some of them have had funerary roles assigned to them, others have been used in witchcraft or magic in primitive societies. Some, again, have been objects of worship or replicas of deities employed from religious worship as well as objects donated for sacrificial rituals. It is possible that some of them may have been



clay replicas of important personalities of that period. At the same time, there is no doubt that a large number of them must have been objects made especially for children and handled by them for their enjoyment. Doubts about the assignments of miniatures arise only in the case of figurines, while such articles as rattles, balls, carts, whistles, miniature utensils, a majority of the four-footed animals and birds could only have been meant for the child. Besides, there are among these toys a large number which indicate that they were not made by trained hands, but rather by children themselves.

The toys found in the Indus-Valley Civilization resemble closely to those of the civilization in the Nile Valley. Both had animals that were manipulated by strings and dolls with joined limbs. The Egyptian antiquities also include a number of miniature figures of artisans which are supposed to have kept company of departed souls. These cannot, of course, be called toys, but one can visualise that these miniatures were produced for one reason or the other.

SIGNIFICANCE OF TOYS FOR CHILDREN

Let us now turn from these objects that give us the first clues for the reconstruction of our story of toys to their significance in the

life of the child. Toys fulfil various functions besides that of providing amusement. In the first place, toy-land enables the child to have a small world of his own reflecting the larger world outside with its infinite variety of individuals, occupations and objects that are useful or interesting to mankind. These things help to build up the child's personality and character. They also serve as aids for the development of his social sense, so that he may grow up into a well-integrated individual.

Toys must be of various types and suited to different age-groups. Did our ancestors know this and did they select toys that had functions to perform, or were they simply creating miniatures for keeping the child happy or occupied? This question is very important, and a glance at the wide range of toys of the ancient civilization brings home to us that the parents must have been guided by certain principles in making them, even in those days; for we see the same rattles, carts, balls, whistles, animals on wheels that we in our own day choose for our children of different age-groups. The mechanical or philosophical toys, as they were once called, were absent in those days as these are innovations of the modern or scientific age.

MODERN TOYS

In the toys of the modern age a new idea has been introduced. Precision, skill and muscular activity go a long way in the development of the child's physique, and this aspect is very much emphasised in the factory toys of today, while in the simple hand-made toys of older times as well as those found in our own times, several of the functions ordinarily performed by boys are noticeable. The development of the child's senses, a cultivation of his aesthetic inclinations, the formation of character and personality and the building up of correct attitudes are some of the aspects that undoubtedly exist in the simple toys produced by the village artisans in remote corners of India.

These toys have an expression and vigour all their own, and with the artistic touches of the craftsmen they

are turned into beautiful objects for the satisfaction and enjoyment of the child.

When we comprehend the different functions of toys in the development of the individual, their significance becomes obvious. It not only becomes obvious but is brought into relief and assumes far-reaching value and importance in the life of the individual. Toys are the first objects that give a glimpse of the outside world to the child and many of his toys, such as dolls and animals, are the child's earliest and best friends. He feels that he can pour out his little joys and sorrows to them and occasionally show his resentment. He can soar high into the realms of imagination and infuse life and spirit into these inanimate objects and look upon them as his good companions. Now, this is the significance of moment, consider what the toys of different periods signify. The trends of thought of a particular period or the things that mattered most are to be seen in these seeming trifles. In our own days, do we not see the markets flooded with toy-guns and crackers of all kinds when shooting wars and cold wars are intermittently prevailing? There are tanks, cruisers, battleships, bombers, torpedoes, atom crackers and what not. They are only an indication of the fashion or frenzy of the age. Fortunately, the peace and quiet of India's village life, with its cultural traditions, is represented by the unsophisticated artisan side by side with the factory-produced toys which reflect the modern mechanised and artificial life of the cities. We thus move on without completely breaking the links which connect the culture of the past with the progress of civilisation.

TOYS AS POINTERS TO HISTORY

Turning to the toys of different periods all over the world and associating them with contemporaneous historical events, one cannot help feeling convinced that toys are of great significance as pointers to the characteristics of the era. The period of armed peace in Europe was reflected in the symbols of military strength represented by its toys, while the influence of the middle ages is visible in the toy knights and banners,

typical of the feudal system. The era of the French Revolution, which was marked by the passions that swayed the people and made them commit deeds of cruelty, made its influence felt in the production of toy guillotines for the amusement of the children of that hectic period of French history.

THE DOLLS

The Doll has been used in the past for purposes other than play. In the 14th Century it became a messenger of goodwill and fashion-setter in different European countries. Dressed dolls were sent from one country to another to promote understanding and indicate the trends of fashion of the day. French dolls were particularly used for this purpose and soon became popular. The stages of human progress and the influence of prevailing ideas in the life of people of a particular period are thus revealed in an indirect way through the medium of toys and dolls.

Similarly, there are countries where the doll is considered very important. For example, in Japan, where there are special festivals for children, the doll has a unique place and becomes a centre of attraction. Rows of dolls are arranged on tiers in every house and children gather together and visit one another. Tea parties are arranged for them and it is a time of great rejoicing. This seems to be really an Asian custom, because, in India, even though there are no separate festivals for children as such, at Haldi-Kundu gatherings and during Deepavali dolls and toys displayed in the manner mentioned, play an important role in the celebration of the event.

Thus, toys play a part in the life of the child in many ways. Apart from their educational value and their usefulness as aids for cultivating the fine graces in the life of the child, the training in the social virtues that toys indirectly but effectively provide for children at a very impressionable period of their lives is of tremendous value. There can be no question about the variety of useful purposes that toys fulfil in the life of the future citizen.

(Continued on page 23)

Instinct of Jealousy in Children

—How to Combat it?

LT. COL. SUDHINDRA NATH SINHA

TUSHU WAS everybody's darling. A friendly and sprightly little girl of three years, she had an enchanting smile that was so natural with her. Little Tushu had enjoyed the undivided love and attention of her parents for three years. Father was proud of his "big girl". Mother would not say so, but she simply adored her little darling.

Then something happened; mother left home and did not return for several days. Tushu missed her, and father said that she would soon be back with a nice present for her. But where had she gone, she wanted to know. Father made an evasive reply that did not make any sense to her. Thus passed three or four days and the little girl could not stand the separation any longer. She was restless and wanted mother back. The father tried to beguile the little one, but she was disgruntled and inconsolable. The father was sorry for the girl and decided to take her to the hospital where the mother was staying for the birth of her second child.

At the hospital, Tushu found mother lying on a bed so different from the one at home, and she herself looked so different. But what disturbed her most was the tiny baby mother held close to her bosom. She did not ask any question, but looked with puzzled eyes at the baby. The mother noticed that and said, "He is your little brother. Isn't he sweet?"

A brother for her. Sure enough, she did not want a brother; she wanted mother, and said so. The mother did not sense the commotion in the little mind, and said, "I will soon come home with your little brother. You must be nice to him and love him."

Father said, "Tushu, let's now go home." But Tushu was not ready for that; She said, "No, I'll stay

here with mother, you take him away," and pointed at the new baby. But to her dismay, father dragged her away leaving mother with the little baby.

Then, one morning, mother was back home and, to her great consternation, the little "brother" was with her. How was that, worried Tushu. In the house, both father and mother got busy with the little baby, and had no time for the older child. She was perturbed and felt left out. Her face betrayed the conflict that agitated the little mind. She turned to the father, but he did not read the appeal in her eyes. She turned to the mother, the mother who was so solicitous till the other day, only to be told that her little brother needed her more than Tushu who was now a big girl. Did that mean that mother did not love her any more? Poor Tushu felt that she was neglected and thrown outside the affectionate circle. Resentment arose in her against the usurper, the brother she was asked to love and to be nice to. Unhappy Tushu wanted mother help her dress as she used to do formerly, but mother again told her in an impatient voice what she often heard her say: she was a big girl while the little baby was helpless and needed her. How hardhearted was mother, thought Tushu. To call her a big girl and then deny her what she longed for most. She was forlorn, and would not eat; there was no one with time or interest to notice or fondle her.

In a child's life there are occasions, plenty of them, to make him unhappy or feel frustrated. The arrival of a new baby on the scene is such an occasion, and is by far the commonest. The birth of a new baby means a redistribution of attention and affection in the family, that of the mother in particular. This hits hard the erstwhile only or till then the youngest child. He feels

that love, care and cuddling that have been solely his are suddenly switched over to another one, the detestable intruder; called "Your Brother" or "Your Sister"! Naturally, he is jealous of the sibling who from the start is his rival. This is exactly what happened to Tushu. She had been the centre of attention for three years and then, like a bolt from the blue, came the baby and snatched away mother, father and their love. The mother first coaxed her to be friendly to the little baby. "Tushu, you must love baby. Look, how sweet he is."

That simply made the situation more tense. Tushu grew sullen, and repeatedly said, "I don't like the baby. You are my mother. Throw him out." This shocked the mother who considered it mean of her first-born who was so sweet and friendly till the other day, to behave that way. In her impatience, she became unnecessarily harsh with Tushu and rebuked her, "Don't be mean, Tushu," and tried to get her to say: "I love brother." The mother did not—neither did she try to—understand her little girl and her emotional upheaval. How could the little girl tolerate, leave alone love, one who, she believed, had deprived her of the love of her parents and usurped all that was solely hers? Could the mother do what she expected from her tiny girl of three? Not that the mother did this intentionally, but it was her sense of duty towards the helpless new baby that made her behave so. This happens in many a family, as a result of which friendly and happy children like Tushu, become timid, uncertain, resentful and often naughty. Jealousy, rivalry and even disdain among brothers and sisters are common. Parents also do not always have the same feeling about their different children. When this parental attitude develops into favouritism, jealousy, rivalry,

resentment and dislike creep into the young minds. A child is a keen observer, and even the slightest indication of favouritism is instantly noticed and resented. Children are particularly sensitive about their parental love. If a child feels that his parents love others' children more, they become jealous of those children and hate his parents.

Jealousy is one of the commonest of human passions and is no less prevalent among adults as in children. It consists in "seeing things never in themselves, but only in their relations." It is a response to a threat to one's position in the affection or estimation of others. A child's jealousy is mainly in respect of his immediate possessions and is not as broadbased as an adult's. But the two differ in their expression. Criticism and disparaging remarks about others, discontent and unhappiness over another's good fortune are the usual manifestations of adult jealousy. But if it suits him, an adult will send his jealousy underground with an overtly nice or friendly veneer. A jealous child, on the other hand, is incapable of such duplicity, and is always open in his expression of jealousy. It is a natural but strong emotion, and is particularly disturbing to the young child before the age of five or thereabout. Before the age of two, the child is not in the stage of maturity when he can perceive any change in his relation with others. Neither does he realize that he has been getting less attention than he formerly had. From two to five years, his mind can, however, recognize the change, but is not yet developed enough to appreciate the reason thereof. By the time the child is five years old, his mind has expanded further and his interests broadened. Companionship of children of his own age begins to attract him. He no longer depends, entirely upon adults for companionship; neither does he miss their association so much as he formerly did. And jealousy begins to wane.

When a child believes that some one, an intruder, threatens to win or withhold satisfactions that he knows are his, his jealousy against that intruder is aroused. An unwanted newcomer in the form of a

new baby comes into the family. Mother spends most of her time with the newcomer and has no time for him. She constantly changes the baby's napkin. Well, he will become a baby again, and that will bring him back his mother and her attention. He takes to baby ways, and may "suddenly lose some of his gains in biosocial maturity and revert to regression behaviours, to more infantile levels." He shows a general tendency to unlearn habits he has acquired by practice and training. He may start bed-wetting, soiling and thumbsucking. He will helplessly look at tasks he easily performed only the other day. He will whine and change to babytalk. He will decline to eat unless he gets a bottle when he sees the new one drinking from one. You may catch him crawling on the floor like an infant. In some cases, a jealous child is not only sullen or angry and may hit the mother, but takes to violence to vanquish the rival: hitting, kicking, biting, pinching, scratching, pulling or slapping. A child's jealousy sometimes shows itself in general naughtiness. The intensity of his jealousy may make a child ill, particularly if he be forced to bottle it up. A jealous child tried to damage the eyes of his young brother because the mother often praised the baby's lovely eyes. Another jealous girl of four tried to throw her baby sister out through the window. In each case, the child was bidding for attention. One can hardly predict or anticipate the form in which a child may express his jealousy.

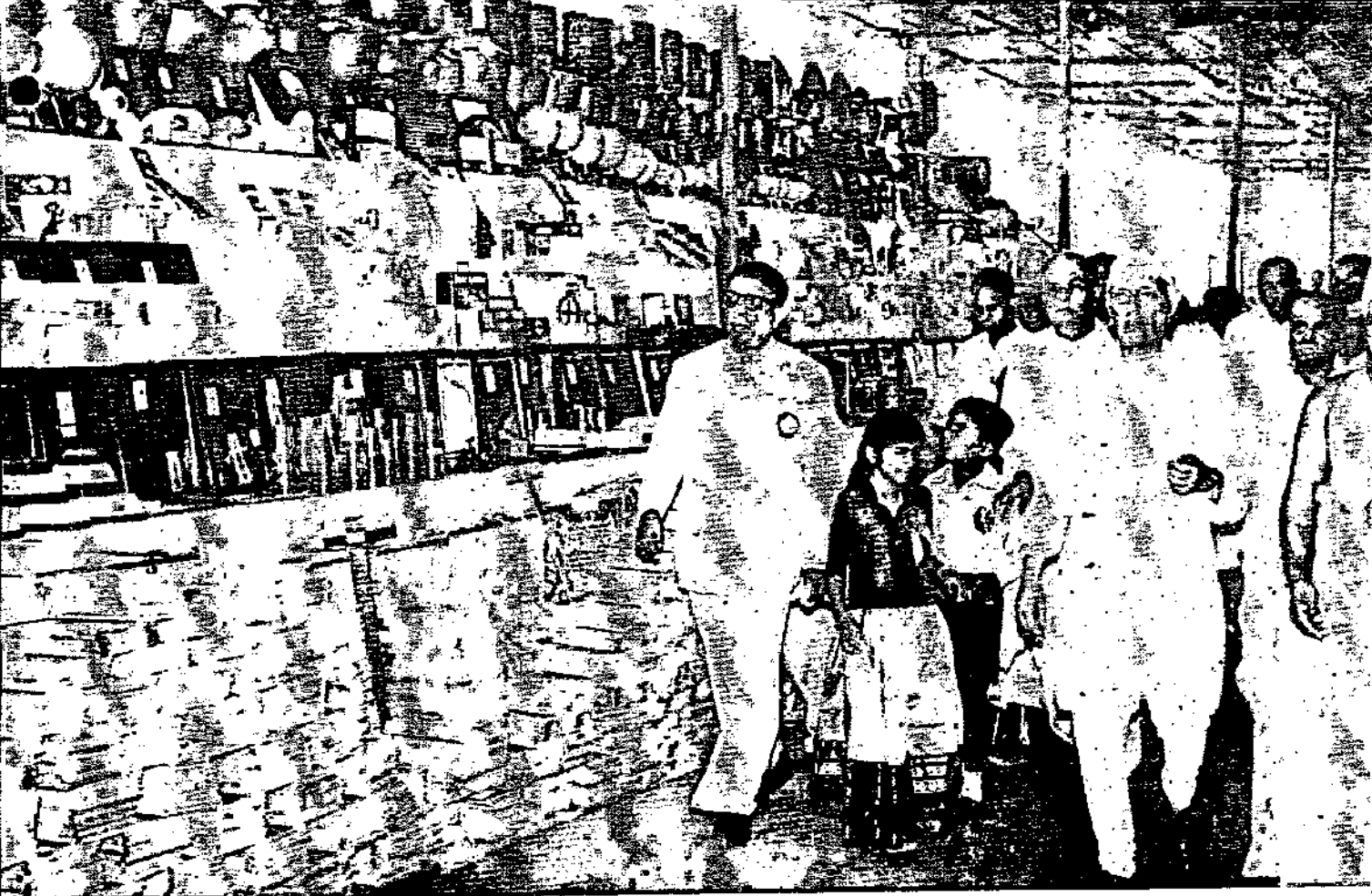
After the baby's birth, be careful not to give him all your attention in the other child's presence. In spite of your efforts, the child may become jealous. Jealousy may not, though, come for some time. At first the new baby is a novelty. Resentment may appear with the realization that this small consumer of mother's time and attention has come to stay. It is an unusual child who does not have some reaction. Therefore, even if signs of resentment do not show, be careful not to leave the child alone with the baby.

With a little imagination and forethought you, the mother, can soften

the blow for the older child, the blow the new baby administers. If you are confined in a hospital, the older child will indeed miss you while you are away, as happened with Tushu. When you return home from hospital, think of your older child first. He will be there to welcome you along with others. Ask some one to hold the new baby, and the first thing you should do on arriving home, is to greet the older child with an affectionate hug. That will surely make things easier for both of you. The first meeting over, you need not be in a hurry to introduce the newcomer to the older child. One other thing you should remember—that the new baby does not require the same type of attention the older child needs. It is for you judiciously to divide your time and attention between the two. Besides, it is the older child who values mother's companionship as a demonstration of her love. The new child has not reached that stage yet. Friends and relations who call on you now are, quite unintentionally, unkind to the older child when they praise the new baby. But why shouldn't you intervene at this juncture and take his hand and say a soothing word or two to make him feel secure in your love for him. These are difficult moments for your older child. If you fail to give him your loving protection when he needs it most, you may find that suddenly he becomes taciturn tries to smack the baby or run away.

The sad thing is that parents generally fail to understand that this behaviour is only a way of asking for more love. When he behaves that way, do not be angry with him or scold him. A little child does not like to feel hate, and when in its grip, he is frightened. Pick him up, and give him a hug and let him sense the warmth of your love for him. The cloud will soon pass away.

If a child is jealous, he needs your affection, your understanding and your confidence more than spanking and scolding. It is natural for him to feel jealous at times. Your job as a parent is to help him meet the problem and adjust the emotion. The way you handle the situation makes it a stepping stone or stumbling block in his personality development.



Part collection of things donated by people at a School Improvement Conference at Thekoor near Madurai in April 1959. Shri Jawaharlal Nehru was one of the participants at the Conference.

School Improvement Programme in Madras

Smt. Kanniammal of Kanjeeपुरam giving a donation of Rs. 5,000 for the School Improvement Programme





Mid-day meal being provided to school children at Ramchandrapuram in Ramnad District



*Students of Government
Nandavar Boys Hostel,
Chidambaram taking food
in their dining hall*

PEOPLE'S MOVEMENT FOR SCHOOL IMPROVEMENT IN MADRAS STATE

KADAMBATHUR is a hamlet in Madras State of a small area but a big name. It was in this village that the first "School Improvement Conference" was held over two years ago. These three words, which have become a slogan in every household in Madras, conjure new vistas and hopes to the parents and school children of that State.

When the first rustic assembly met at Kadambathur on 20th February, 1958, they little realised that they were unwittingly laying the foundation of a big scheme and a true community development programme. The campaign was originally intended to combat illiteracy through voluntary aid but the zest with which the rural population rallied round the scheme made it a people's movement overnight.

What is Community Development, one often inquires? Like Thomas Kempis, the noted philosopher, who when asked to define 'pain' replied that it was easier to feel compunction rather than describe it, so also is it with 'Community Development'. Definitions will always tend to be incomplete and lack precision but instead one can unhesitatingly point out to the School Improvement Scheme and say—here is an example of 'Community Development'.

One has to witness a School Improvement Conference to realise its true implications. It is indeed a revolution and its full impact can be felt by participating in the campaign itself. A description of it, however graphic, will not succeed in conveying its utility to the community development movement.

CONFERENCE PROCEDURE

The *modus operandi* of these conferences appear mathematically simple but behind them lies considerable planning, organisational skill, tact and public relations. In the first place, a comprehensive survey is made of the actual conditions in each school in an area which

for the purposes of the scheme is known as "a range". While undertaking this survey, the sponsors keep in mind the normal requirements of an elementary school with regard to accommodation, furniture, equipment, teaching aids, sanitary conditions and facilities for libraries and playgrounds. By this method, the deficiencies under each item are known and noted. The people in the village and its vicinity are then apprised of these conditions and the requirements for improving them at either formal meetings or at an informal level by personal contacts. The teachers in each school play the part of salesmen contacting villagers either individually or in groups to persuade them to provide the improvements needed for the school according to their capacity. After the necessary lobbying, a conference is summoned of all the inhabitants and teachers within the particular educational range. At the conference, the names of the donors are announced and the latter come forward to hand over their donations in cash or kind. In some cases, a token donation is made if the sponsors are satisfied with the assurances of the donor that the balance will be forthcoming in the near future. Simultaneously, a number of persons rise on the spur of the moment to offer donations. The public announcement of the names of donors works psychologically on the minds of others who feel that they must not be left out of the "roll of honour". Members of the assembly rush forward to the dais and almost vie with each other in giving their mite which ranges from 10 naye paise to even a few thousands of rupees. Like a musical conductor, the chairman of the conference plays up to a crescendo on the emotion and imagination of the audience with the result that donations pour in almost geometrical progression.

NILAKOTTAI CONFERENCE

At the conference at Nilakottai, headquarters of a taluk, 15 miles

from Kodaikanal Road Railway Station, which took place on the 18th October, 1960, the on-the-spot donations numbered 50 and were of the value of nearly Rs. 10,000. In addition, there were gifts of land of the value of Rs. 33,715. What is striking is that donors comprised all classes of persons, rich and poor, irrespective of caste and religion. At this conference, a postal runner and a peon respectively handed over cash equivalents of their monthly salary, a school teacher Rs. 107 being his savings and a small trader Rs. 1,000. There was the case of a 11-year old school girl—Janabhai—who surrendered her pocket money of Re. 1 for the month to the Chairman. She was followed by three parents who gave donations in the names of their children, ranging from rupee one to Rs. 10. The donations varied from radios, clocks and teaching equipment to cooking utensils for free meals and coconut saplings.

If the financial target is not achieved in the first conference, a second or third series of conferences are held at the same place after one or two years. At the first conference at Kadambathur, schemes of the value of Rs. 15,000 were undertaken and donations in cash and kind amounted to Rs. 1,300. At this place, a second conference was held in 1959 and a third during this year, thus enabling implementation of all the schemes which covered a range of 76 schools.

The School Improvement Conference at Nilakottai was the 130th since its commencement and covered a range of 118 schools comprising 15,867 school children. The various requirements of these schools amounted to Rs. 1,70,259 and nearly 1/3rd of this amount was obtained at the Conference itself. A number of donors have given assurances that the balance will be obtained and the sponsors hope to achieve their target soon. In the meanwhile, priorities are determined and immediate requirements attended to.

The basic aim underlying the movement for school improvement is to see that villagers provide the needs in their schools according to their capacity. Considerable caution is exercised by the organisers not to lay too heavy an economic burden on the villagers, their primary objective being to instil in them principles of self-help and self-reliance. At the 130 conferences so far held, the schemes undertaken have been of the value of over Rs. 6 crores of which projects worth nearly Rs. 4 crores have already been executed. This is a stupendous feat especially if one considers that thousands of these elementary schools had been set up in sheds fit more for cattle than human beings. There were no sanitary arrangements, no black boards, no maps, not even elementary teaching aids. Today, two years after this campaign, these schools put on a new look equipped with clocks, radios, globes, furniture, first-aid boxes, mathematical instruments, books, slates, pictures and cooking utensils for free meals. School children are clad in uniforms—all of them supplied at these conferences. In several cases, school buildings have been electrified and residential quarters also built for the teachers.

The School Improvement Campaign has certainly resulted in schools being better built and adequately equipped with furniture and essential teaching aids. But this is not all. Its greater contribution has been to the inhabitants of the village who display initiative, confidence, zest and intense interest in the educational programme of this country. What is more commendable is the spirit with which the poor villager comes forward to give his donations. There is a purity in these donations as the poor rustic has nothing to obtain from the Government official and contributes his mite without any strings.

There is another important aspect of these conferences which is discernible to the observer. Its participants consist of all persons irrespective of caste, creed and religion. An inventory of their gifts demonstrates the secular and cosmopolitan character of the village community

on whose shoulders rests ultimately the success of our secular and democratic State. At the Nilakottai Conference, one noticed picture frames of the founders of all the important religions of the world.

There can be no two opinions about the solidarity of this scheme which has caught the imagination of almost every villager in Madras State. Both parents as well as the public are convinced that this scheme will expedite the implementation of the compulsory education programme without having to wait for government aid. Their faith in the efficacy of the scheme is indicated by

Free Mid-day Meals in Schools

LIKE THE campaign for School Improvement, the Free Mid-day Meal School Scheme has its foundations in the village and the masses. It is the outcome of an urge to see that healthy minds exist in healthy bodies.

It is an ill-will that sometimes brings good omen and the spectacle of two school boys swooning from hunger at Perinthalmanna in Malabar district in November, 1955 sowed the seeds of the Free Meal scheme. An enquiry by the Director of Public Instruction disclosed that several students of that school went without a mid-day meal and consequently fainting in the class room was a normal feature. This incident gave food for thought to the official authorities but the solution came from simple village folk. The Director of Public Instruction narrated this incident and posed a solution to the problem at a meeting of Elementary School Teachers in Tuticorin. It was, however, left to the villagers of Nagalapuram to steal a march over their confreres after casually listening to a tape-recording of the DPI's speech in Tuticorin. The villagers confabulated among themselves and came to a quick decision, viz., to donate grains for enabling mid-day meals to be given to poor children in their school. Thus began in July 1956, a scheme which 4 years later, was to cover nearly a million school children in Madras State.

the exuberance with which they have organised these conferences—on an average of one a week, New vistas of amelioration are opened based on their self-confidence and own endeavours. Who can doubt that the School Improvement Scheme is Community Development *par excellence*? This is demonstrated by the reply of a village social worker of Madura district, Shri A. Ramaswami, who, when asked whether he participated in any community development programme, said, "I do not exactly know what is meant by 'Community Development' but what we are doing in this campaign is for 'the good of the community and its future'".

The lead given by the village folk of Nagalapuram was soon taken up by others who used different methods. In some cases, housewives set apart a handful of rice each day; in others, pupils brought a match-box full of rice for a few days. The more prosperous villagers came forward with cash donations and gifts of cooking utensils.

GOVERNMENT SUBSIDY

The rapidity with which the campaign spread soon attracted the attention of the Madras Government which offered to stabilise and extend this scheme. The Government decided to subsidize 60 per cent of the recurring expenditure, 40 per cent being provided by the local inhabitants. The Government subsidy does not exceed 6 naye paise per meal, 4 naye paise and the non-recurring expenditure like cooking utensils, plates, etc., being borne by the inhabitants of the particular range.

The meal usually consists of plain boiled rice with sambar and/or curd. In some areas, due to the munificence of the affluent inhabitants, a meal consisting of three or four courses is served. This menu may not be appetizing to the palate of the urban reader but in a country where over 50 per cent of the population is on the verge of starvation and millions of children do not have

(Continued on page 20)

Vinobaji and Women's Programme

A WOMAN WORKER

INDORE IS the unofficial capital of Madhya Pradesh commanding a beautiful position in relation to the States of Madhya Pradesh, Maharashtra and Rajasthan. Vinobaji has set his heart to make this city a Sarvodaya Nagar. According to him, the city will have hundreds of *shanti sena* workers who will set up Sarvodaya *patras* or community chests in every house. Early in the morning, every family will put in the vessel (*patra*) its contribution for the day. The actual job of putting in the contribution will be done by the smallest child in the house. The contribution may be in cash or in kind. It may be grains or it may be coins. The *shanti sena* workers will utilise the fund thus collected in the service of five "Ba's" of that particular street or *mohalla* who need to be socially served. The five Ba's are the *Beemar* (sick), the *Bacha* (child), the *Bidhya* (widow), the *Budha* (old) and the *bekar* (unemployed). In emergencies like floods, riots, earthquakes, accidents, etc., in any part of the country, the worker when asked will render service expected of him.

I happened to be at Indore when it came out in newspapers that Vinobaji after transforming Indore into a Sarvodaya Nagar proposed to get away from the maddening crowd and live in wilderness, incognito. This news item tempted me greatly to have an interview with the Savant before he vanished into the oblivion. I sought the interview and it was granted. The time fixed was the noon of the next Sunday.

I went like an erring child full of misgivings, for he was sure to know from my name that I am from the South. Supposing he starts off "Thirupavai" or "Thirukkural" and leaves

it half way for me to finish, as is said to be his wont, it would be a terrible disaster for me. There is bound to be a crowd around him. So I tried to brush up my memory and in the excitement forgot even the beginnings of many a stanza I knew. Now what could I do? Well, the best way I thought was to start a subject and not give him enough time to catch me napping. So I decided to ask him at the first opportunity his opinion about women's programme under Panchayati Raj. The time fixed for the interview came and I entered with a *Namashkar*. He asked me to sit near him, as he is short of hearing.

"You are...? So you are from the South? How do you happen to know Hindi then?" he asked. I was mighty pleased to hear him praise my broken Hindi. "Just a little *tooti-phooti* Hindi I know, but I crave your permission to speak in English, as I cannot express my thoughts very fluently in Hindi", I replied.

"No, no. Why English? Speak in Tamil if you cannot manage in Hindi", he said, "but not 'achupochu' Tamil but 'ayitru poyitru' Tamil" (*i.e.* not colloquial but chaste Tamil). So I rattled off in Tamil and said, "The country has decided on Panchayats being given full powers to plan and execute the development programme. If they are going to run their homes, they must be given the responsibility to look after their women and children also. Otherwise, later there will be petitions for restoration of conjugal rights." He laughed a merry laughter. I continued, "So in the set-up of C.D. programme and Panchayati Raj what you suggest should be women's programme?"



He remained silent for about two minutes, then lowered his spectacles, looked at me over the rims and asked, "Where are you deciding this issue?" I was taken aback for a moment. He repeated the question "Where are you deciding this issue—at Delhi?" I recovered quickly; for did I not remember his words at Govichettipalayam in Coimbatore District in 1956 when he said "Planners of today have their feet in the air *i.e.*, they fly in aeroplanes from place to place, while their thoughts are in the villages, for they plan rural reconstruction. I would like Sarvodaya workers to have their feet in the soil, and have their thoughts as high as the skies"? So I quickly hurried to reply "Oh no, not at Delhi. Each State designs its pattern and each Panchayat is free to follow its own programme". There was a pause for two minutes. He had just then come from a different type of meeting and evidently wanted to gather his thoughts. As I waited eagerly, the reply came in a clear tone and with measured deliberation:

- (1) All primary education should be in the hands of women. Only then there will be Sar-

vodaya Samaj. It will lead to peace between the groups, the States and the Nations.

- (2) Panchayats should set apart a portion of their budget clearly earmarked for the welfare of women and children. I heard in Madras that the Panchayats will have As. -[4]- per head or so in the rupee from the land revenue, for all reconstruction work. A portion out of that should be earmarked for women and children.

- (3) Certain village and cottage industries which previously were the close preserve of women are now getting into the hands of menfolk. This should be stopped immediately. Some of those industries should be reserved for women. This could be done only when Panchayats take up the initiative".

"Could you kindly enumerate what types of industries you have in view?" I asked.

"Yes..... There are many in the villages which due to introduction of small machines are getting away from the hands of women, into those of men. Nobody objects to machines being introduced but improved technology should not displace jobs. What I mean is this: take for instance, sewing. This is essentially a woman's job, but now-a-days it is mostly done by men. Most tailors are men. Similarly, cooking is a woman's job, but most of the small hotels and tea shops which could be reserved for women, are now being run by men. So also weaving which used to be women's job is now taken away by men. Men used to make furniture and women used to varnish them, but of late men are doing this also. So, whatever had been, and could better be, in the women's hands, should be reserved for women...." There was a pause.

I started again, "You say that primary schools should be in the hands of women. How is it possible in the near future? Even one woman teacher per school is a far cry in

some of the States where due to purdah, women's education is very backward. Even in the progressive States, one woman teacher per school is a reasonable objective to aim at and we have nearly achieved it in parts of the Southern States. But to make it fully a woman's job, would be very difficult".

He retorted, "What is planning then? You start with girls' education now and may be in 10 years or 15 years achieve it; but the important point is to visualise such an

objective and to work for it wholeheartedly. If you really mean to do anything for women, you must start right now on these lines. A generation of children taught by women teachers can only be the foundation of a samaj based on Ahimsa. The rest will follow....".

There was a pause and the tactful Secretary announced that the time was over.

Have we the courage, the vision and the ability to give such a lead to the Panchayats?

WELFARE OF TRIBAL CHILDREN

(Continued from page 11)

RECREATION

A programme of physical recreation provides unbelievable interest and enthusiasm to the tribal child. Tribal children have the capacity to walk for miles and climb steep hills and mountains. They swim in the streams when the rains are heavy. They have proved their great love for games, and spend many evenings dancing with zest and energy, rhythm and grace at a very tender age.

There are multi-purpose tribal blocks all over India, and many more are to be started in the Third Plan Period. They have resources that are hardly ever used in full. The leaders of community development are

obsessed with their physical and economic plans, and this is perhaps inevitable. But it is only an intensive programme of child welfare and a radically new programme of education that will bring permanent hope and progress to tribal communities. The experimental programme of the Indian Council for Child Welfare and the Tata Institute of Social Sciences, like similar programmes of Mrs. Tarabai Modak and the Kasturba Gandhi Memorial Fund are few in number, but they are vitally necessary, and should eventually lead to intensive programmes for the welfare and education of the four million children who live in the mountains and forests of India.

FREE MID-DAY MEALS IN SCHOOLS

(Continued from page 18)

a mid-day meal, this is a tremendous step forward. Today 9½ lakhs of children in 25,500 schools receive a free mid-day meal. The results are obvious: children are more receptive to their studies and have a zest for life. It has also improved the percentage of enrolment as well as the attendance of children in elementary schools.

The free meals scheme, though primarily aimed at preventing the famishing pangs of school children, has also resulted in promoting an egalitarian society among them. In the early stages of the scheme, there were instances of hesitation or reluctance on the part of children of some communities to sit with others. Today, the outlook has changed and the spectacle of children of all castes and

creeds, sitting together and partaking of the same menu is a normal feature of village life.

Parents as well as official authorities have not a shadow of doubt that the free mid-day meal scheme has brought beneficial results and come to stay. The former argue that its foundations are firm because it is a people's movement and can be implemented without even Government aid. On the other hand, the latter feel that their objective can be achieved by harnessing the good will and cooperation of the people which is so amply demonstrated in these two Community Development campaigns, viz., the Free Mid-Day Meal Scheme and the School Improvement Conferences.

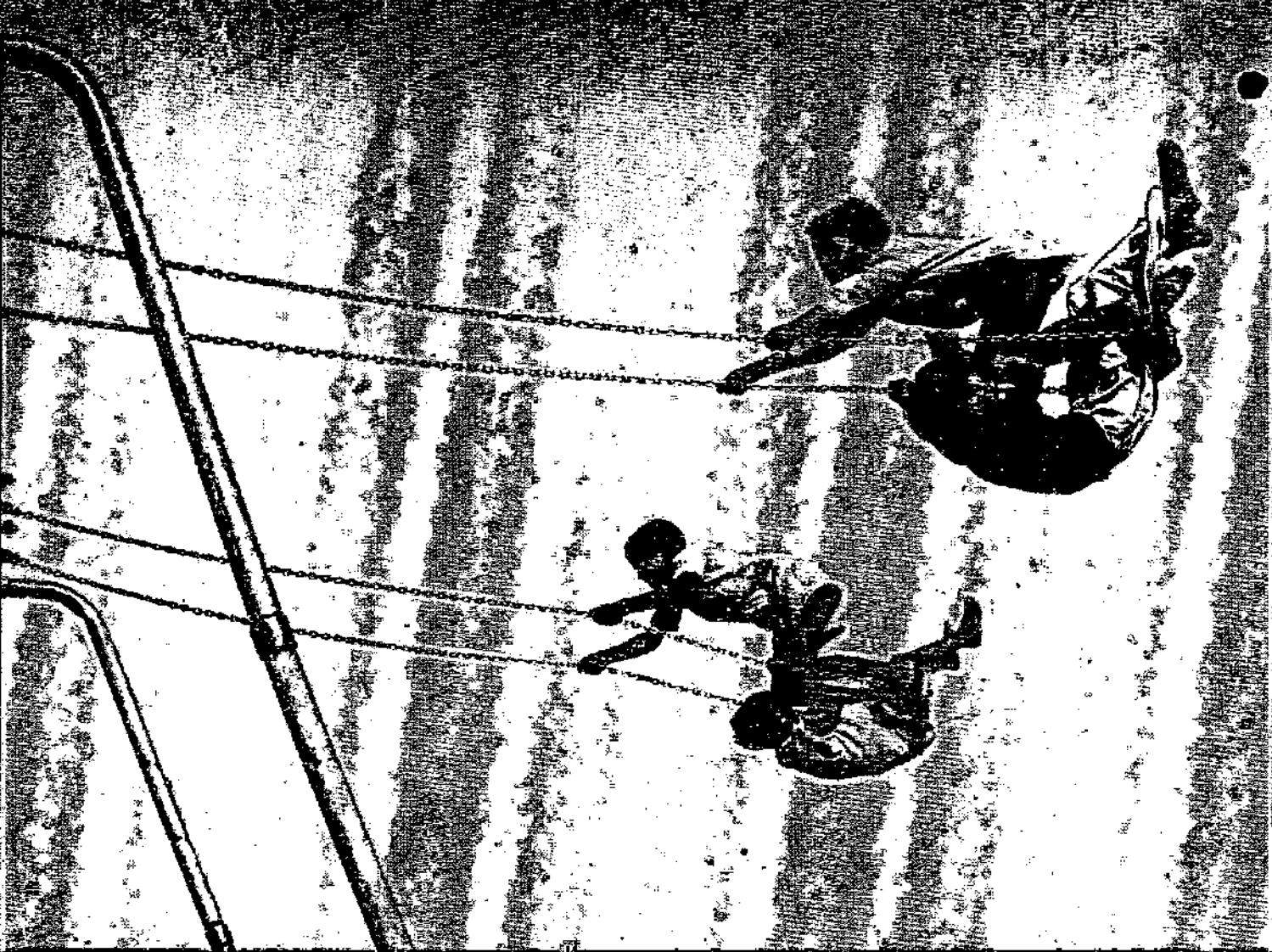


Prime Minister, Shri Jawaharlal Nehru releasing a pigeon to mark the inauguration of a Children's rally at the National Stadium, New Delhi, on November 14 (his birthday) which is now observed as a Children's Day throughout India.

Children's Day

Never missing an opportunity to cheer the children, the Prime Minister, Shri Nehru, is seen in the picture alongside taking a few moments off to mix with the children of the farmers in a village near Delhi.





Up above in the sky so high.....



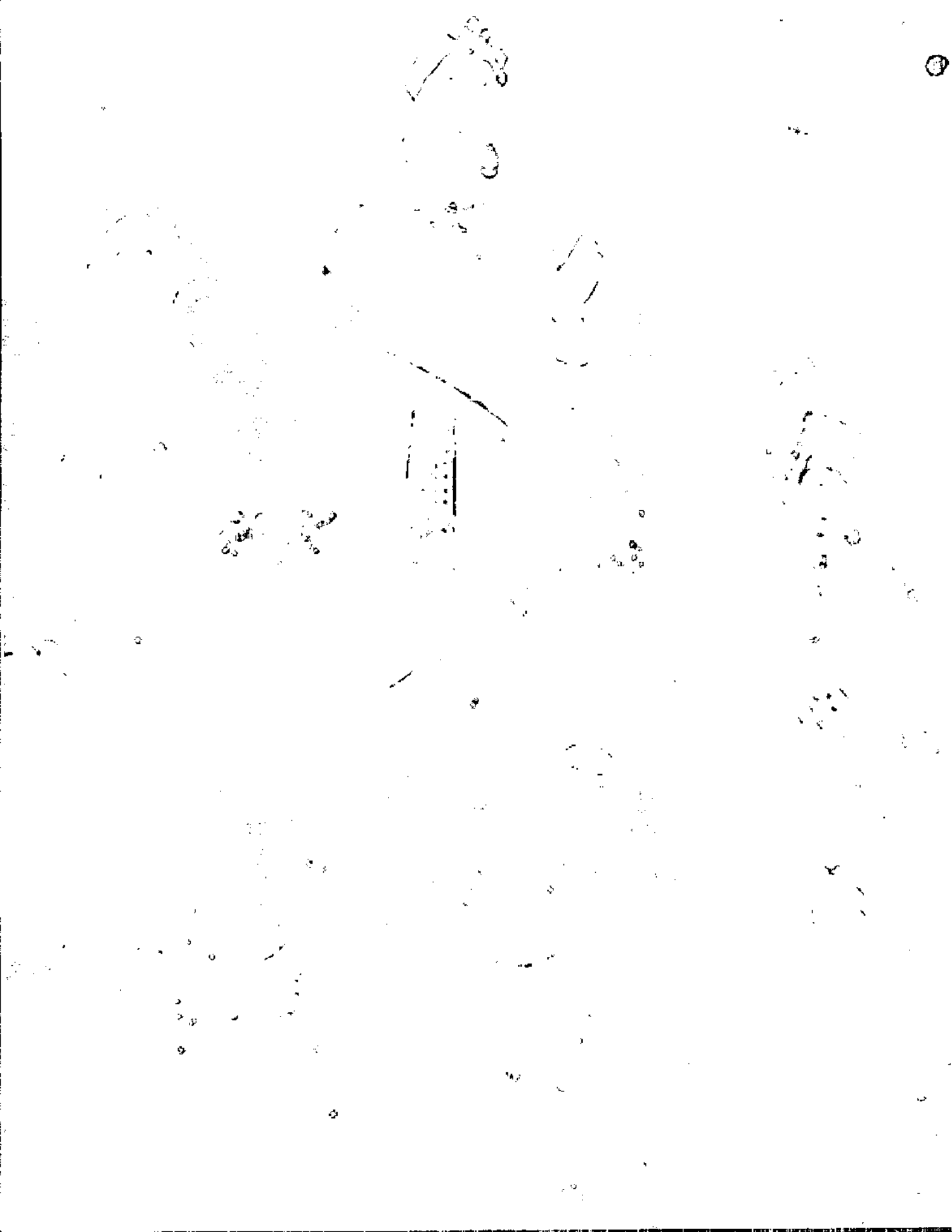
They jostle for a ride on the see-saw. Balwadis and recreation centres in Community Development Blocks have become favourite spots for rural children. The picture above shows a Social Worker helping the children of a village near Karnal to play with the new equipment.



*A happy team of tiny tots in Lahaul,
Himachal Pradesh*



*In a Social Welfare Project of a
village near Karnal, children learning
to make clay toys.*

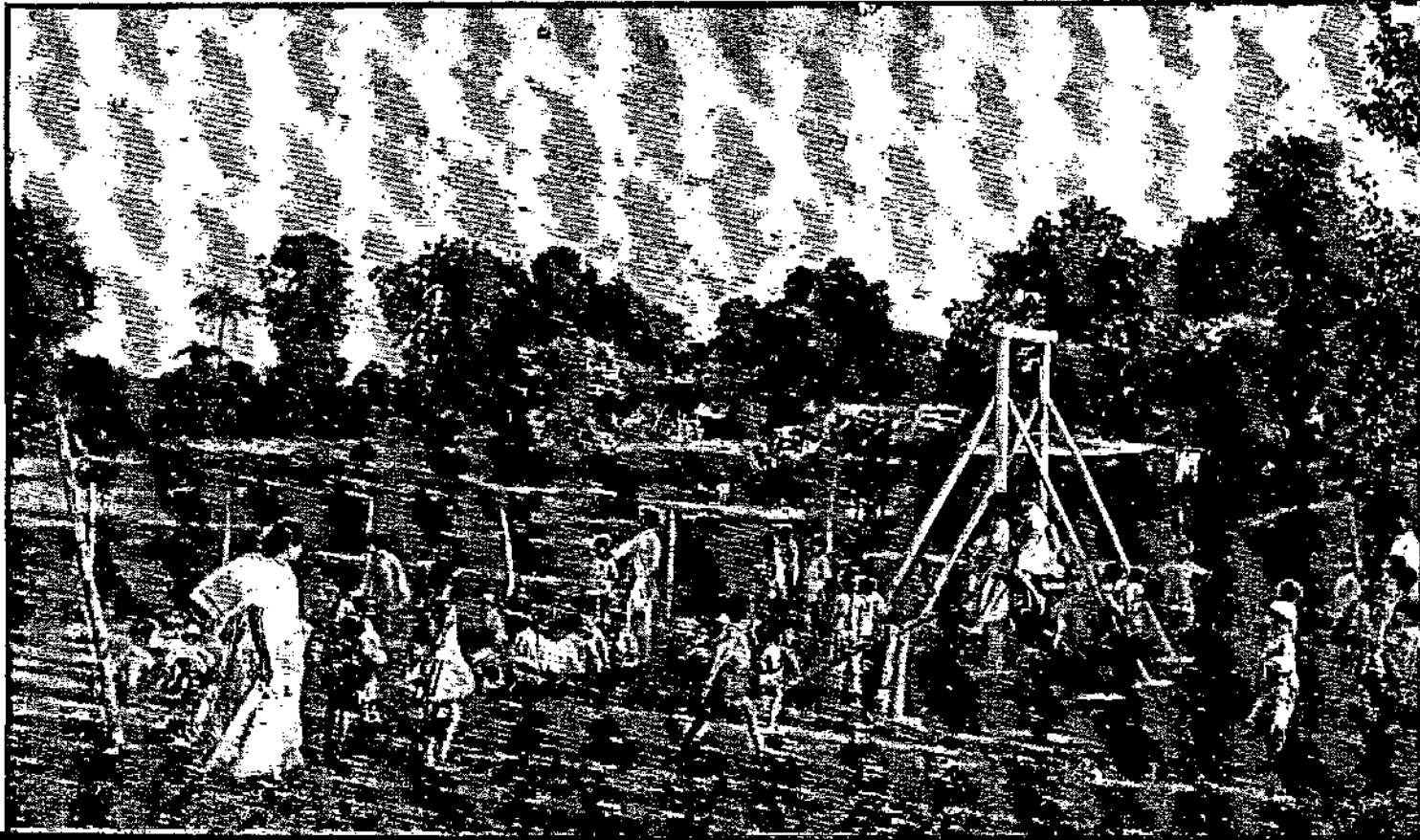


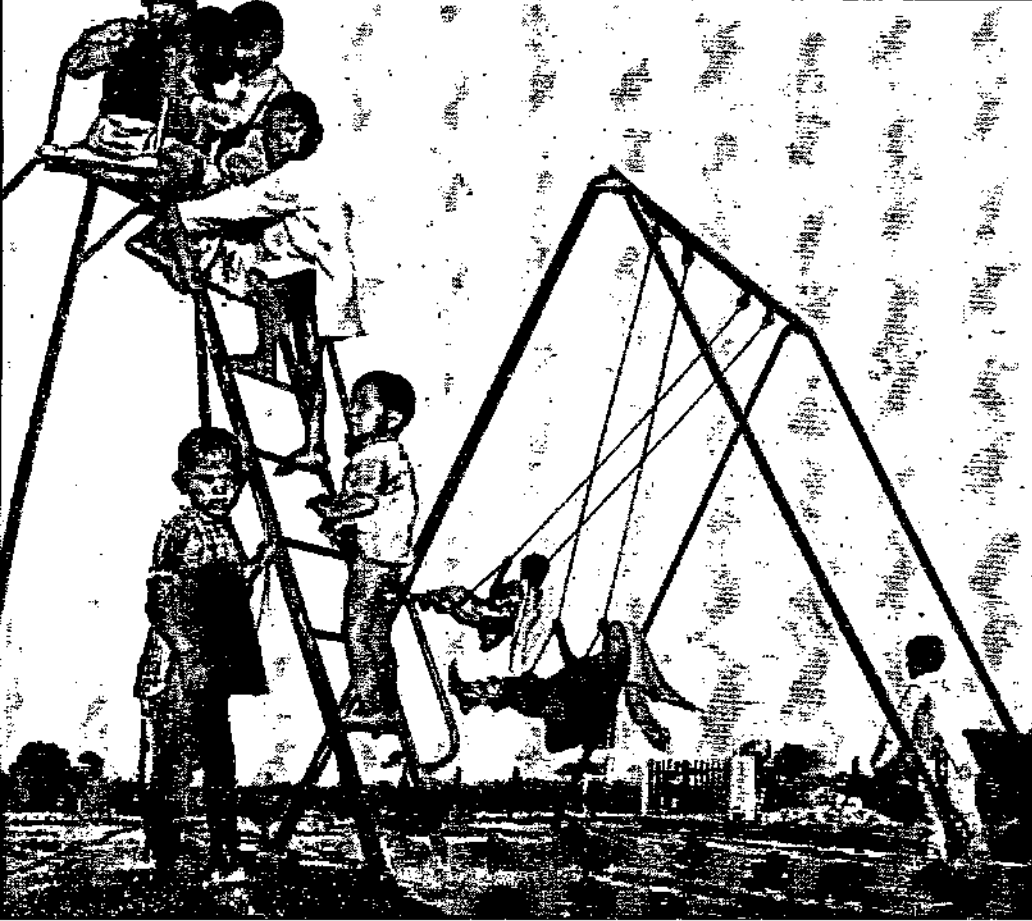
The master and his pet

DOLLS CORNER OF A TOYS MUSEUM IN RAJASTHAN: The rich heritage of India's dress and costumes is brought home to children through these dolls of a Toys Museum in Rajasthan. Toys are the first objects that give a glimpse of the outside world to the child and many of his toys, such as dolls and animals, are the child's earliest friends. (See article on page 13).



A children's park at Molpura village in Madhya Pradesh. Richer and fuller life is the aim of the two pilot projects for intensive welfare work among women and children in a number of villages belonging to the Hoshangabad C.D. Block.





Children's parks have become a common feature in most of the Block villages. They hum with activity from dawn to dusk. The picture above shows children at play in one such park at Palwal, in a NES Block in Gurgaon district.

OUR CITIZENS OF TOMORROW: *These happy youngsters of village Barunda in Rajasthan are on their way to school which is located in the village itself. Since the beginning of the C.D. programme, villages are vying with each other to have their own schools, so that the children get the facilities of education right at their doorstep.*





DEEPLY ENGROSSED

A village child busy making broom out of locally available date-palm leaves. Training in crafts is an important activity in some of the C.D. Blocks.



CLAY MODELLING

Children are being taught clay modelling in the Rural Child Art Centre of Nilokheri Block. Clay modelling gives the child the scope for free play of his imagination.



LEARNING THE THREE 'RS'

Community Development Programme has given a great fillip to primary education in rural India

BAL VAKYAM BRAHMA VAKYAM

B. S. MURTHY

Union Deputy Minister for Community Development and Cooperation

IT WAS A tiny little village, dusty and bleak, not in any way different from the common pattern of our five and a half lakh villages. The people were agriculturists. Their houses were simple, with mud walls and thatched roofing.

A mile from the village, reached by a meandering foot path across a marshy channel, was the abode of the Harijans, the so called dregs of the Manu-made Hindu Society. There were a dozen huts, or shall we call them hovels. The place was insanitary, stinking with squalour and dirt. Stark poverty was writ large on the faces of the residents.

A middle-aged woman was standing in front of her hut. A child of eight years, clothed in rags, stood by her, weeping.

"What has happened?", the woman questioned in anxiety.

The boy did not answer. Her tenderness made him weep louder and shed more tears.

"Did anybody hurt you, my son?"

There was no reply. The boy fell into fits of sobbing.

She took him in her arms. Sitting on the ground, she put him on her lap and pressing him closer to her bosom said, "My dear, don't weep. Remember you are a man. Won't you tell your mother what has happened?"

This little act of maternal affection worked like a magic touch. He looked at the mother and his face was lit with a faint smile. The flow of tears lessened and the boy whispered: "I won't go to the school."

The mother looked at him with a blank gaze. She was trying to read through his eyes. A host of ideas flitted across her mind. Did her son

soon develop a dislike to education? Was he trying to play a truant? Was he to go the way the majority of the children of his community had gone before him. What made him weep so bitterly? She recollected how her own brothers hated going to school in spite of the persuasions of the old Christian teacher of the village where her parents lived. A feeling of depression descended on her. The rosy picture she painted about the bright future of her only son was fast fading away. She remembered her dead husband and his love for the boy. She felt a chill in her spine. She collected her thoughts and once again gave a pleasant embrace to her son, this time with a faint kiss on his forehead.

"Well! If you do not like to go, you need not go. Your Mama won't compel you against your wish. But won't you tell me why you don't like to go to the school? How is it that your feet and hands are so filthy?" she said softly.

The boy hesitated for a moment; then stood up. He pointed his little finger to the village across the channel and said: "People living there do not like us. They hate us. They will kill us, if they can. I am afraid of them. How can I dare go to the school."

She caught hold of his out-stretched arm and gently pulled him towards herself. She felt a lump sticking in her throat. She struggled to clear it. Then she smiled dryly and said: "It is no news! This has been there for ages! They consider themselves superior. They are caste people and we are outcasts. They inflict indignities on us. We have to suffer all this."

"But why should we?", Questioned the son seriously.

"How can I answer you, my son. I am not educated. So I cannot ex-

plain to you. This has been going on for generations. Perhaps, this is ordained by the Will of God."

"God!" exclaimed the son in dismay. "Can God be so cruel? You told me that God is kind. You taught me to pray to Him. You said He will listen to my prayers and grant my requests. How can He be unkind to us? What wrongs have we committed?"

The mother stood aghast. The rapidity with which her son spoke stunned her. It was a new experience to her. How innocent and untutored was her son; yet, how penetrating were his questions. Is it that the rude shock had sharpened his intelligence. She kneeled down and putting her arms on his son's little shoulders said: "But what has happened today? Why is your body smeared with dirt?"

The boy continued: "The teacher made me sit separately. How did you manage to put me to the school? Was he quite willing to admit me?"

"No" said the mother pensively, "he was reluctant. But for a month I was at him going regularly and begging him to teach you the Three R's. Finally he agreed, perhaps, not quite willingly. But still I am grateful to him. Why? Was he harsh to you?"

"No" said the son, "he is kind. But he was nicer to those rich children who sat far away from me. They do not mingle with me. Even outside the school, they never allow me to come closer to them. They are afraid of touching me. I wonder why. They look at me as if I were a strange animal. You know how excited I was to go to the school. I thought I was entering a new world. The teacher was telling so many stories and they were all interesting. This made me forget the ill-treatment of sitting separate. But....."

"But what?" asked the mother eagerly. "You have not told me the full story."

"Today, during the recess, the rich peoples' children were playing a ball. It was a pretty one. I was not allowed to join them. So from a distance I was watching them play. The ball fell in the ditch nearby the school. No boy was willing to enter into the muddy waters of the ditch. They came to me and asked me to pick it up. I was glad at this because it would give me an opportunity to touch and feel the ball. You know you never gave me a ball."

The poor mother heaved a deep sigh. May be she was thinking of her penury.

He continued: "Willingly I went to the ditch, got into it and brought back the ball. I wanted to wash my hands and the ball with the water of the neighbouring well. In excitement I ran to the well. But the eldest of the boys asked me not to go there. I asked why? "You cannot touch that well", he cried. I insisted on going. Then all the boys came upon me with sticks to beat me. Throwing the ball there, I ran for my life. If I go back now, surely they will beat me. I won't go back to the school."

The mother stood speechless, not knowing how to pacify the tumultuous and rebellious feelings churning in the young mind of her innocent son. Her eyes were filled with tears.

* * * *

Three days passed. Kishan—that was the boy's name—never went back to the school. Mother and son never talked of the school again. Kishan started helping the mother in her work in the fields. But the mother looked down-cast. Her ambition of seeing her son becoming an educated young man, not a wage earner like herself, stood shattered. But, what could she, a widow, a poor-untouchable, do? She felt that it was perhaps wrong to have high aspirations. How could an untouchable be ambitious? Was it not a crime? Slowly, she resigned herself to the lot ordained by God. Was it God or the self-deifying Hindu orthodoxy?

Early next morning she and her son were preparing to go to the fields when the village school teacher appeared at the door. The inevitable cane, his sceptre, was in his hand. The boy saw the teacher from a distance. He ran inside and hid himself behind his mother, whispering that the teacher had come to beat him with his cane. It was with great difficulty that the mother could release herself from his hold and come slowly out into the open air. She accosted the teacher respectfully with the customary 'Namaskar'.

The teacher asked: "Why is your son not coming to the school?"

She thought of making a clean breast of everything. But she refrained. Calmly she said, "I cannot afford to send him to school. I require his assistance to help me earn enough for both of us."

"But for a month you insisted on me to admit your son to the school, snapped the teacher.

"Yes, I am indeed grateful to you for this".

"But what has happened now?" the teacher insisted.

She hesitated for a moment trying to collect her thoughts and feelings and then said: "You know how your caste-Hindu boys behaved with my son. They would have broken his neck or beat him into pulp. I have only one son. He is my prop. I cannot expose him to any danger."

"Be at rest", said the teacher. "I shall not allow anything like that to befall your son. He is a good boy."

"But my son does not want to go to the school. He is terribly afraid of the other boys. Why insist on him to go to the school."

The teacher scratched his bald head, steadied his spectacles and then said:

"The Inspector of Schools is coming to our school. If he does not find any Harijan child in the school, he won't sanction any grant for the year. This is the order of the Government. You know I am not rich and cannot afford losing my wages for the year. So please do send him and I promise that nothing will happen to him."

The teacher was a picture of pity.

The mother knew that the teacher was telling the truth. Her heart went out to him. She went in and brought her son out. She told him that the teacher would protect him. She coaxed him saying "so, will you not go to the school, my dear?"

He looked at his mother, then at the teacher and finally his eyes reverted on the distant caste-Hindu area where his school stood. "No," Kishan shouted involuntarily.

A day later Kishan and his mother were on their way to the school. Reaching there, they found that many elders—the caste people—of the village were sitting in a group, discussing something in perceptible animation. Away from them was a cluster of ill-clad workers, the outcastes, holding consultations amongst themselves in hushed tones. In another place, close by, the teacher was busy talking to his pupils. His words were not audible but his jesticulations were telling.

The leader of the village elders, a robust, portly man, with a big turban and frightful whiskers stood up and asked the assembled out-castes, "What have you decided? We can't wait for long."

A shaggy old man, a bag of bones, representing the outcastes, dragged himself nearer the village elders and meekly submitted, "the boy is terribly afraid of going back to the school. His mother begs of you all not to insist on his rejoining the school."

There was silence. The elders looked at each other. The leader of the rich beckoned the teacher to come nearer. The teacher and his pupils joined the group of elders.

The silence was awful.

"So you the outcastes refuse to listen to us! Have you thought of the consequences," he growled, stroking his moustaches.

"Please be not angry. It is a matter pertaining to an innocent child. He does not understand our predicament. I am afraid even beating him may not achieve the object," pleaded the old man pathetically.

The leader dangled a stick in the air and thundered: "You people have insulted me and all these elders. You will have to pay for this arrogance."

"Pardon me and pardon all of us. We are your humble servants. Your anger will burn us to ashes." So saying the old man fell flat on the ground, his hands and feet hanging loose as if severed from the trunk. His bones quivered. His mouth gurgled. He struggled to speak, but his lips muttered only incoherent sounds. He fell into sobbing, covering his lanky face with the dust of the earth.

There were muffled cries of agony from all sides. The whole atmosphere was surcharged with fear. The outcastes were crest fallen. Their sunken eyes narrated a story of their utter helplessness.

The leader advanced towards Kishan and his mother. The boy shrieked. Shivering, he ran behind his mother. The mother lifted her hands up in prayer and appealed with tearful eyes. All others, the caste and the outcaste, were mute spectators. Any moment, the long stick in the firm grip of the leader could descend upon the boy and his mother. There was tension all round. The time stood still. Everything looked choking. But lo! What happened? All the children of the school surrounded the leader crying "Stop! Stop! don't beat him."

"What is this? He shouted."

"Please, please. Don't hit him. He will die." cried the children in one voice, some of them in visible agony.

"Why should I not? An outcaste dare not disobey us and much less oppose us. I will beat him. I will beat his mother and the rest of these wretches. What do they think of me? Am I not the leader of this village?"

"Beat us, beat us, not him. It is we who frightened him out of the school" cried the children with rising emotion.

"What?" asked the elder in bewilderment.

By this time all the people had gathered round the man and the children surrounded him. The leader of the boys, the son of the village head, who chased out Kishan the other day said: "Daddy, Kishan helped us the other day in picking up for us the ball which fell into the ditch. But we were rude and cruel to him and wanted to beat him with sticks. So he ran away. Now we realise what we did was wrong. We want to make amends."

"What amends?", asked the old man.

"We will go to him and make friends with him. We will bring him ourselves to the school. We will make him a member of our group. Hereafter we will sit with him and play with him.

"Who taught you all this nonsense?"

"Grandpa Gandhi" shouted the children. There was an involuntary cry of 'Mahatma Gandhi ki jai'. All the people were now relaxed: Their faces looked brighter with inner joy. With inquisitiveness they began to witness a drama of strange happenings before their eyes—a tussle between the old and the young, a trial of strength between the dreadful orthodoxy and refreshing social regeneration and the emergence of a purified India resplendent with rich humanity.

The leader looked at the teacher and asked him why he corrupted the minds of the children. The tea-

cher was silent. He looked undaunted. The leader's son gave the reply:

"He did not corrupt us. He is always gentle to us. He loves us dearly. He told us how Gandhiji undertook a fast unto death to eradicate untouchability, to save Hinduism from destruction and to help Harijans from degradation. He told us that Gandhiji propagated equality to all human beings. He also told us that a Harijan girl, Lakshmi, was brought up by Gandhiji and Kasturba."

"What is it that you children want me to do now?" he asked, somewhat non-plussed.

"We want you and the rest of the grown-ups to go back to the village. We have taken an oath not to observe untouchability. Leave Kishan to us and he will certainly join us".

Kishan was pushed forward by his mother. He was blinking. Two boys caught hold of his hands and brought him gently into their group. Everyone of these little children began to rub shoulders with him. He was rid of his fear. So were the outcastes.

"Here is Kishan. Bless him," they said. The stick in the village leader's hand vanished. His right hand involuntarily rested on the little head of Kishan.

"I bless him. Balvakyam Brahmavakyam (The word of the child is the word of God). I accept this word. From now onwards our village will observe no untouchability. We go the way Gandhiji had taught us. Let our children lead us. The old order has changed. A new order of love shall reign over us."

ORIGIN AND SIGNIFICANCE OF TOYS

(Continued from page 14)

The message of affection and cheer and sunshine that toys bring to the child is alone sufficient to justify their existence and purpose, and calls for greater attention being devoted by adults to the selection of toys for the nursery. The edu-

cational value of toys and the cultural influence that they exercise demand greater care in such selection for "just as the twig is bent the tree is inclined".

(All India Radio)

'THE CHILD'

PREM CHAND

People call Gangu a Brahmin. He considers himself one, too. All my other servants bow to me. But Gangu never greets me like this. Probably he expects me to bow to him. He never touches any of the used utensils. I lack the courage to ask him even to fan me in the hot weather. Sometimes when nobody else is around and I am dripping with perspiration, he does pick up a fan, but his attitude is that he is doing me a great favour. He is short-tempered also and cannot tolerate even the slightest rebuke. He has very few friends and considers it below his dignity to sit with the *syce* (coachman) or the bearer. I have never seen him being friendly with anyone. Nor does he ever go to a fair or a show. He is not even fond of bhang (a herbal narcotic and intoxicant), which is a common addiction of the people of his class.

He never prays; nor does he go for a bath in the river; and he is completely illiterate. Yet he expects all the respect due to a Brahmin.

Why shouldn't he? If other people can claim respect on the basis of wealth left to them by their forefathers, surely Gangu can also claim respect on account of his ancestry.

I do not talk to my servants except when it is necessary. They have strict instructions not to invade my privacy unless they are sent for. Such small matters as getting a glass of water, or putting on the shoes, or lighting the lamp, I prefer to do myself rather than send for them. It gives me a feeling of independence and self-reliance. The servants know my habits by now and they seldom bother me.

If ever they pay an unsolicited visit to me it is either that they want an advance against their salary or that they wish to complain about other servants. Both these practices

I consider reprehensible. When I pay them regularly and enough I do not see any reason why they should finish a month's salary in fifteen days. And backbiting I consider a sign of weakness or a mode of flattery both of which are ignoble.

One morning Gangu came to me without being sent for. I felt annoyed and asked him, irritably, what he had come for. From Gangu's face it appeared that he wanted to say something but in spite of his best efforts the words refused to come to the lips. I said again after a little pause, 'What is the matter? Why don't you speak out? You know it is getting late for my morning walk.' Gangu replies, haltingly, 'Please do not delay yourself. I shall come some other time.' This was worse, I know. Now that I was in a hurry, Gangu would have cut short his tale. If he came when he thought I had more leisure he would perhaps waste my time for hours. He only considered me busy when I was reading or writing. When he found me just alone, sitting in a contemplative mood, he thought that I was merely idling. And it was almost certain that he would inflict himself on me in one of these moments, little realising how precious they were for me.

I wanted to dispose of him right then and said, 'If you have come for an advance, you can rest assured that you will not get it.'

'I do not want an advance,' said Gangu, 'I have never asked you for one.'

'Then you must be wanting to complain against someone,' I said. 'You know how I hate backbiting.'

'No sir,' said Gangu, 'I have no complaints against anyone.'

'What have you come to bother me about then?' I asked impatiently.

Gangu made another attempt to disclose his secret. I could see from his face that he was trying to muster up strength to do it. At last he said, 'I wish to be relieved of my duties, sir. I shall not be able to serve you any longer.'

This was the first request of its kind and I felt hurt. I was considered an ideal employer and the servant thought it their good fortune to stay on with me. 'Why do you want to leave?' I asked.

'You are the image of kindness, sir,' said Gangu 'Who would want to leave you unless there was a very good reason? I find myself in a situation which leaves me with no other alternative. I do not want people to raise their fingers at you on my account.'

This was most intriguing. I forgot all about my morning walk and seating myself in a chair, I said, 'Why do you talk in riddles? Why don't you say clearly what is on your mind?' Gangu replied haltingly again 'Sir, the thing is that... that woman who has just been turned out of the Widows' Home... that Gomti Devi...' and he stopped without finishing the sentence. I asked impatiently, 'What has she to do with your job?'

'I want to marry her, sir,' said Gangu.

I looked at him in sheer bewilderment. How had this old-fashioned Brahmin, who had not even been touched by modern civilisation, decided to marry a woman, whom no self-respecting man would allow near his house? Gomti had created quite a stir in the placid atmosphere of our *mohalla*. She had entered the Widows' Home some years ago. Twice the Home authorities had got her married off but both times she had come back after a week or so. Ultimately the Home had decided to expel her. She had now taken a room in the *mohalla* and was an object of great interest to all the love-lorn young men.

I felt both annoyed with and sympathetic towards Gangu. "Why couldn't this stupid man find another woman to marry?" I said to myself. I was certain that she would not stick to him for more than a few days. If he had been better off financially, she might have stuck on for six months or so but now I was sure the marriage would not last more than a few days:

'Are you aware of her past?' I asked him.

'It's all lies, sir,' he said with great conviction. 'People have given her a bad name for nothing.'

'What nonsense!' I said, 'Can you deny that she has left three husbands?'

'What could she do,' replied Gangu unperturbed, 'if those people turned her out?'

'What a fool you are!' I added, 'Can you really believe that a man comes all the way to marry a woman, spends thousands of rupees on the marriage, only to turn her out in the end?'

Gangu replied almost with the zeal of a poet, 'Where there is no love, you cannot expect a woman to stay on. You cannot win a woman with mere board and lodging. Those people who married her thought that they were doing her a great favour by marrying a widow and took it for granted that she would do everything for their sake. But to win someone over one has first to forget about oneself. And besides, sir, she gets fits, sometimes, starts talking all sorts of nonsense and becomes unconscious. People say that she is under the influence of a witch.'

'And you want to marry such a woman,' I said. 'Don't you realise that you are asking for trouble?'

Gangu replied in the tone of a martyr, 'God willing, I shall make something of myself, if I get her.'

'So you have decided finally,' I asked him.

'Yes sir,' he replied.

'All right,' I said, 'in that case I accept your resignation.'

Normally, I don't believe in old customs and meaningless traditions. In this particular case, however, I considered it definitely dangerous to keep in the house a man who was intent on marrying a woman of such doubtful reputation. It might lead to all sorts of complications. To my mind, Gangu, in marrying this woman, was behaving like a starving man. That the piece of bread was dry and tasteless was immaterial to him. I considered it wise to keep aloof.

Five months passed. Gangu had married Gomti and was living in the same *mohalla* in a thatched hut. He was now earning a living as a hawker. Whenever I met him on the road, I stopped to enquire about his welfare. His life was a matter of great interest to me. I was impatient to know how it would all end. However, I always found him happy. His face had a glow which only comes with complete lack of worry. He earned about a rupee every day. After buying his stock, he was left with about ten annas or so. There must have been some supernatural power in those ten annas to give him such complete contentment.

One day I heard that Gomti had run away. I don't know why but this gave me a great pleasure. It was perhaps that Gangu's self-confidence and ease had always made me envious. I was happy that I had been proved right, after all. He would now realise that the people who had dissuaded him from marrying Gomti were really his well-wishers. 'What a fool he was,' I thought to myself, 'to consider marrying Gomti a matter of good fortune, even to consider it as entering paradise.' I was impatient to meet him.

He looked completely shattered when I met him that afternoon. Seeing me he started to cry and said, 'Babuji, Gomti has left me.'

I replied with feigned sympathy, 'I told you in the beginning to keep away from her but you did not listen. Has she taken away your belongings also?'

Gangu put his hands on his heart as if I had blasphemed and said, 'Don't say that, Babuji, she hasn't taken a thing. Her own stuff is still lying here. I don't know what shortcomings she found in me that she decided to leave. I am sure I wasn't good enough for her. She was educated and I am an absolute illiterate. If I could have stayed on with her a little longer she would have made a man out of me. Whatever she might have been for other men, for me she was definitely a goddess. I must have been at fault somewhere that she decided to leave.'

I was most disappointed at Gangu's words. I had been certain that he would tell me a tale of faithlessness on the part of Gomti and that I would have to show sympathy towards him. But it seemed that this fool still had his eyes closed or perhaps he had lost his sense of perception. I said, half in jest, 'so she hasn't taken away anything from the house!'

'No, not even a penny's worth.'

'And she loved you very much?'

'What more can I say, Babuji? I shall not forget her till I die.'

'And yet she decided to leave you?'

'This is what surprises me.'

'Have you ever heard the old saying, 'Frailty, thy name is woman'.'

'Oh, don't say that, Babuji. I would never for a moment believe that in respect of her.'

'Then go and find her out if you are still so attached to her.'

'Yes, master, I won't get any respite till I have found her. If only I knew where to look for her! I am certain that she will come back to me. I must go and search for her. I will see you when I come back if I am still alive.' Saying this he went away.

After this incident I had to go to Nainital, and returned after nearly a month. I had barely taken off my

clothes when I saw Gangu standing with a new-born baby. He was bursting with joy. Even Nanda could not have felt such joy at getting Krishna. His face had the same glow that appears on the face of a starved man after a full meal. I asked him again in jest, 'Have you had any news of Gomti Devi? I believe you went in search of her.' Gangu said, beaming with joy, 'I have found her at last, Babuji. She was in the Women's Hospital in Lucknow. She had told a friend here that if I was very upset I should be informed about her whereabouts. As soon as I heard it I went to Lucknow and brought her back. I have also got this child in the bargain.' He showed me the child almost with the pride of an athlete showing off a newly won medal.

I was surprised at his shamelessness. He had not been married to Gomti for more than six months and yet he was displaying the child with great pride. I said tauntingly, 'Oh, so you have got a boy also. That is perhaps why she ran away. Are you sure this is your child?'

'Why mine, Babuji, it is God's.'

'It was born in Lucknow, wasn't it?'

'Yes, Babuji, it was a month old only yesterday.'

'How long have you been married?'

'This is the seventh month.'

'So this child was born within six months of your marriage.'

'Yes,' said Gangu, undisturbed.

'And still you consider it your child?'

'Yes, sir.'

'Are you in your senses?' I asked. I was not quite certain whether he did not understand what I was trying to hint at or whether he was intentionally misunderstanding me.

'She had a very difficult time,' said Gangu in the same tone.

'It is almost a new life for her, Babuji. For full three days and three nights she was in pain. Oh, it was unbearable.'

This was the point for me to interrupt and I said, 'This is the first time I have heard of a child being born within six months of marriage.'

This question surprised Gangu; he said with an impish smile, 'This has never bothered me. This was the reason perhaps why Gomti had left the house. I told her that if she did

not love me she could leave me by all means and I would never bother her again. But if she did love me she must not let the child separate us. I would love it as my own. After all, when one takes a harvested field one does not refuse the crop merely because some one else has sown it.'

He gave a hearty laugh.

I was most touched by Gangu's sentiments and felt an utter fool. I extended my hands, took the child from Gangu and kissed it. Gangu said, 'Babuji, you are the embodiment of goodness. I often talk to Gomti about you and have many times asked her to come and pay her respects to you. But she is so bashful.'

I, the embodiment of goodness? My middle class morality stood ashamed at Gangu's courage and sincerity.

'You are the embodiment of goodness,' I said, 'and this child adds charm to it. Let me come with you and meet Gomti.' And we both went to Gangu's house.

(Translated from Hindi by Madan Gupta)

—Contemporary Indian Short Stories
published by Sahitya Akademi,
New Delhi.

CHILD WELFARE SERVICES IN THE THIRD PLAN

During the last few years the child welfare programmes in India have achieved a certain positive quality. They have created an awareness in the public that there is such a thing as a child; that he is just not a play-thing in the house but that he has genuine needs and problems which can be met and solved by the State and voluntary agencies getting together.

We are glad that in the Draft Third Five Year Plan, there is a little more mention of child welfare than previously; there is greater allocation under this head, though it is still far from satisfactory.

The child, we feel, is an integral part of the Plan, for the success of the Plan depends on the quality of human material and the child is the basis of that human material. So, when we ask for money for children or programmes for child welfare, we really ask for investment in the human material of the country, which is just as important as the investment in big factories.

So we must consider the child an important and basic part of the Five Year Plan and should aim at making the services for child welfare an integrated whole. In India we have Government departments doing welfare work for children, then there are non-official agencies, some official agencies and all kinds of other agencies which are doing similar work, much of it good, but largely carried out in a haphazard manner. A great deal of energy in such efforts is wasted as they cannot contribute to the growth of the child in the way that we would like. What is necessary, therefore, is that there is proper coordination among various agencies engaged in child welfare work.

(Excerpts from an Address by Mrs. Indira Gandhi at the last annual Session of the I.C.C.W).

GLEANINGS FROM THE PRESS

PANCHAYATI RAJ

THE SEARCHLIGHT (Patna), commenting on Shri S. K. Dey's speech at Rajgir, says that the Minister's views on the future of village panchayats show that idealism is getting the better of realism. He naturally commended the three-tier scheme of democratic decentralisation with panchayats, block samitis and zila parishads. The paper feels that he is not fully posted with the condition of Panchayats in Bihar, and observes that with the limited powers that the panchayats and block development committees enjoy, clash between the officials and the non-officials has been very frequent. According to the editorial, the officials do not like that powers should be decentralised, and every device be employed to make these institutions unsuccessful. Even with regard to the panchayat samitis and the panchayats, some of the important recommendations of the Balwantrai Mehta Committee are sought to be whittled down on the plea of "administrative convenience". While some of the panchayats and block samitis are working successfully, there are many others in which rivalries and intrigues fanned in many cases by local officials, are making their smooth working very difficult. It is much better to allow these bodies to make mistakes and learn thereby than to give a free hand to the local officials to destroy their autonomy. Deploring the delay in the formation of zila parishads, the paper says that the strength and status of village panchayats and block samitis will depend on the powers and responsibilities given to the zila parishad. The editorial feels that when even senior most civil servants can serve under the elected ministers, there ought to be no valid objection to the district magistrate carrying out the decisions of the zila parishad which will consist of the elected representatives. It is also essential that even among officials, there ought to be a clear cut division of power.

ANTARIM ZILA PARISHADS

THE LEADER (Allahabad), refers to the discussion by Antarim Zila Pari-

shads in U.P. of arrangements for carrying out the Third Plan targets, the total cost of which will be over Rs. 5 crores and the works that are to be executed. The paper suggests that the Zila Parishads should suspend their activities as far as the consideration and execution of the Five Year Plan is concerned. It says that the Government's announcement that new zila parishad would be formed in February implies that these new bodies will be responsible for the execution of the Plan. It is, therefore, fair that the new zila parishads should be allowed to frame their plans instead of being asked to execute plans framed by the antarim zila parishads. It points out that while antarim parishads are under the official control, the new zila parishads are supposed to be decentralised bodies. To ask a decentralised body to carry out plans prepared by official-dominated bodies is to prolong Government control.

ECONOMIC UNIFICATION OF INDIA

THE NATIONAL HERALD (Lucknow), in an editorial captioned "Forces of Integration", refers to the late Dr. Ambedkar's observation that the Indian Constitution is designed to give us a government which is federal in normal times and unitary in an emergency, and says that subsequent studies made by constitutional experts suggest that unitary or centralist trends have been so powerful even in normal times that the Government may be said to be already more unitary than federal. It says that Central Planning tends to impose a common discipline and uniformity over the whole country. Various components of the C.D. programme cut across the three lists. The term 'Community Development' emerged later than the Constitution, but the items forming part of the C.D. programme are found in the Constitution. These include development of panchayats and cooperatives, agricultural credit, education, irrigation, public health, communication, etc. Though these come within the

State List, their administration is centrally directed by the Planning Commission through the C.D. Ministry, though execution continues to be the State responsibility. The training of the personnel is centrally organised and directed, and so is the work of programme evaluation. Above all, the Centre gives financial assistance to the States for carrying out the prescribed programmes. Supporting this trend, the paper says that all this in combination sets up forces operating in favour of economic unification. "The emergence of a strong integrating element is a hopeful sign. What we have reason to fear perhaps is not so much central dictation or regional separatism as the disparities of economic development as between one State and another."

WORK FOR RURAL LABOUR

THE HINDUSTAN TIMES (New Delhi), in an editorial says there will be wide interest in the Planning Commission's scheme to start pilot projects in selected areas to provide work for idle hands in the villages. While the plan is commendable, observes the paper, it will be necessary for the authorities concerned to make sure that it does not fail at the implementation stage. It is easy enough to lay down that the projects will be handled by the officials of the C.D. blocks with the help of voluntary agencies. But in practice such cooperation between officials and voluntary workers is not always possible. Apart from the administrative aspect, the financial implications deserve attention. Care will also have to be taken, adds the paper, to see that the projects are of optimum utility to the local people and are properly planned.

IRRIGATION WORKS

THE ARYAVARTA (Hindi, Patna), commenting on Planning Commission's suggestion to provide legal authority to the Gram Panchayats for implementing irrigation work, expresses the hope that the State Government will take due precautions before making any move in this direction, as any misuse of the authority by the Panchayats might create a serious situation in the villages.

LETTERS

Plain Speaking

Sir,

Your journal claims to be an open forum on Community Development. That's why I thought of utilizing your columns for a bit of plain speaking regarding some of the Block personnel now working in West Bengal. The conclusions I have drawn are not hasty. They are born out of my experience as a member of a Block Development Committee. The idea in giving vent to my conclusions is not to cast aspersions on anybody. Rather I feel that the publication will help improve the present position, free the Block staff from the rut in which they find themselves bogged, make them more effective and thus gear the Programme to the desired pitch.

My conclusions are:

(1) B.D.O.—More a circle officer than a Development officer. He is always busy replying to D.M. and S.D.O's letters and thinks that development work is the duty of E.O's only. Most of B.D.Os. are recruited from Sub-Registrars and likewise cadres and have no development bias.

(2) A.E.O.—Nothing but an ill-paid dignified clerk. Everyday he has to furnish reports and data. He gets little time for field work.

(3) E.O. (Cooperation)—He is primarily a loan officer. Thana Marketing societies never get timely supply of fertilizers, etc. Financial condition of these societies is generally deplorable. In short he has got nothing to do with development.

(4) Veterinary Assistant Surgeon—He has got very little stock of medicine in his dispensary. His services are left unutilized.

(5) E.O. (Industries)—He is not sufficiently trained and as such does nothing. It is sheer waste of public money to create such posts.

Yours etc.

*A Block Development
Committee Member.*

22-9-60
Memari (Dt. Burdwan),
WEST BENGAL.

The Silent and the Vocal

Sir,

With the coming in of the Panchayati Raj scheme, village leaders have gained in importance and stature. They have become masters of the situation so far as the development programme in the villages are concerned. Field workers are being instructed to push ahead these programmes through the aegis of statutory bodies like Panchayats wherever they exist. In the absence of such bodies the work has to be executed through the good offices of the village leaders.

No one can question the soundness of the principle involved but in actual practice it gives rise to a number of complications, which at times become baffling to the field workers. At least my experience in the field during the last four years leads me to this conclusion. No gainsaying the fact that leadership in the villages is still derived from caste, money and to some extent proprietary ownership. Leaders with these qualifications generally are wily, assertive and vocal and are keen to maintain their position no matter whether the means adopted are fair or foul. No wonder, therefore, that they dominate the statutory bodies like Panchayats.

As against this lot we come across another bunch of people who are conscientious, unassuming, silent and have the thought of village improvement in their hearts. These are the persons who command unqualified respect of the village populace. They shun limelight. They avoid elections and are not in the Panchayats. They are the persons who invariably attend the Gram Sahayaks' camps organised in the Block and help the Block staff in implementing the various activities under the C.D. programme; whereas the assertive and vocal leaders have so many pre-occupations that they find it hardly worthwhile to attend these camps. It is the latter class of people who are out to take the

fullest advantage of Government resources meant for village uplift. The field worker, as a result, is confronted with a formidable dilemma. As per Government instructions all the money has to be channelized through the statutory bodies or their representatives. But in the actual field of execution the worker takes the help of persons who do not represent the Panchayat or any statutory body. Neither can he overstep the Government orders nor can he antagonize the wily few in the Panchayats. This is the dilemma which is haunting all conscientious workers in the field. In this battle between the silent and the vocal he gets lost.

18-9-60
MANDSAUR (M.P.) *Jai Dayal Singh,
B.D.O.*

A. V. Aids Workshop

Sir,

The importance of Audio Visual aids as an effective tool to put across new ideas to individuals and groups of people is accepted on all hands. But the pity is the non-availability of these aids such as posters, charts, flannel graphs etc., in the Blocks for use by the Extension officers as well as Gram Sevaks to push the ideas to the farmers and villagers. Overburdened as they are with multifarious jobs, Gram Sevaks and Extension officers hardly find any spare time to prepare these aids for themselves.

Would it not be worthwhile to set up an Audio Visual aids workshop at the State Headquarters which can prepare such aids suited to local conditions and in local language in sufficient quantities and make them available to the field workers for use?

17-9-60
MYSORE
Yours etc.
A Gram Sevak.

Development and Administrative Functions

Sir,

The present system of separating the administrative activities from those related to development is

basically unsound for this creates an impression that while the normal administration can be preserved in its bureaucratic form, popular representation can be provided for in the bodies responsible for the execution of development schemes. I agree with Prof. Karve that all development activities, if separated from the regular administration are bound to fail. The principle of democratic decentralisation should be extended to the administrative field as well. If we want our democracy to strike its roots in the rural area, the people's representatives concerned with the development activities should also be charged with the responsibility of administration. It is agreed on all hands that at the village level, the administrative as well as developmental activities should be under the charge of a single body that is the Panchayat. At the Block and district levels, however, it is the development activities alone and not the administrative functions which have been subjected to popular control. Things will not improve till the departments of Revenue, Police and Justice also are placed under the Panchayat Samitis and Zila Parishads to the extent feasible. As a first step, the jurisdiction of the administrative units should be realigned so as to conform to the new demarcations at the Block or Taluka level followed by the intermediate representative body in the Panchayati Raj pattern.

10-10-60
NAGPUR.

Yours etc.

S. R. Nanekar,

Lecturer, Nagpur Mahavidyala.

P.E.O. Report

Sir,

The recently published PEO Report has not been very favourable to the C.D. Programme. This has naturally caused irritation and even resentment to some of those who are affected by the adverse criticism. A feeling is growing even in responsible circles that the PEO is not doing the job expected of it and, therefore, other sources should be tapped for carrying out the evaluation work. This trend of thinking is defective and fraught with dangerous possibilities. It only shows intolerance to criticism and certainly

does not fit in with the democratic spirit of the C.D. programme. The greatest strength of the programme, in the past, has been its capacity for self-evaluation and self-criticism.

The PEO being an independent body is capable of taking an objective and dispassionate view of the programme. The need for such an organisation is all the greater because we know that not all the statistics of achievements collected at various levels from the Gram Sevaks upwards are entirely correct. There is a tendency on everyone's part to inflate the figures so as to paint a rosy picture for the benefit of all concerned. Under these circumstances, the existence of an independent body like the PEO is very essential. Any suggestion to bypass the organisation will be like throwing grains along with the chaff. But it is argued that the Report is not representative, for it pertains to 18 Blocks only and the Blocks have not been selected on any scientific basis. The objection is valid. In that case, the proper course would be to provide more staff and to strengthen the PEO so that it can work more effectively and not to disband the organisation which has done a yeoman's service all these years.

15-10-60

RAMPUR (U.P.)

Yours etc.

Gangaram.

Progress Assistants

Sir,

Much confusion prevails over the role of Progress Assistants in the Community Development Programme. Very few at the Block level realize the utility of this new incumbent. Sceptics question the prudence of adding this new hand to the Block staff for merely maintaining records. Doubts are expressed about their usefulness in the C.D. Programme. And to make the matter worse the persons so far recruited are ill-equipped to shoulder the highly technical job of sifting and collating data fit for proper statistical evaluation. Besides, no job chart has so far been drawn up for the Progress Assistants to follow. It is no wonder therefore that the Progress Assistant at the moment is being considered as an additional

clerk, rather a multipurpose office-hand or a mere appendage to the Block.

The importance of improving the timeliness, quality and coverage of Community Development statistics has been emphasised on all hands—by the Development Commissioners' Conferences as well as the Programme Evaluation Organisation. As a consequence, the Ministry of Community Development at the Centre has instructed the States to include the post of "Progress Assistant" in the staff pattern of the Block and make necessary provision in the Block Budget. Most of the State Governments have taken up the cue and are making efforts to recruit and train the personnel before they are posted.

But I must say in this connection that the present procedure followed by the States won't pay much dividend. With the rapid expansion of the Programme and its wide coverage the responsibility of developing a uniform system of reporting, processing, compilation and analysis of collected data has become all the more intricate. To expect persons without the rudimentary knowledge of statistics to be able to undertake this job is to befool one's ownself. I would therefore suggest that recruitment to this post should be confined to candidates possessing a working knowledge in Statistics. Wherever such type of candidates are not available, graduates with mathematics as one of the subjects offered for their diploma be selected and given a thorough training in Statistics before they are posted to the Blocks. Those who are already on the job, no matter whether they are graduates or not, should be thoroughly oriented for the job. All said and done, one cannot expect the right type of personnel, unless the post carries adequate pay as well as status. As such it would be worthwhile to upgrade the post of Progress Assistant to the level of Extension Officers.

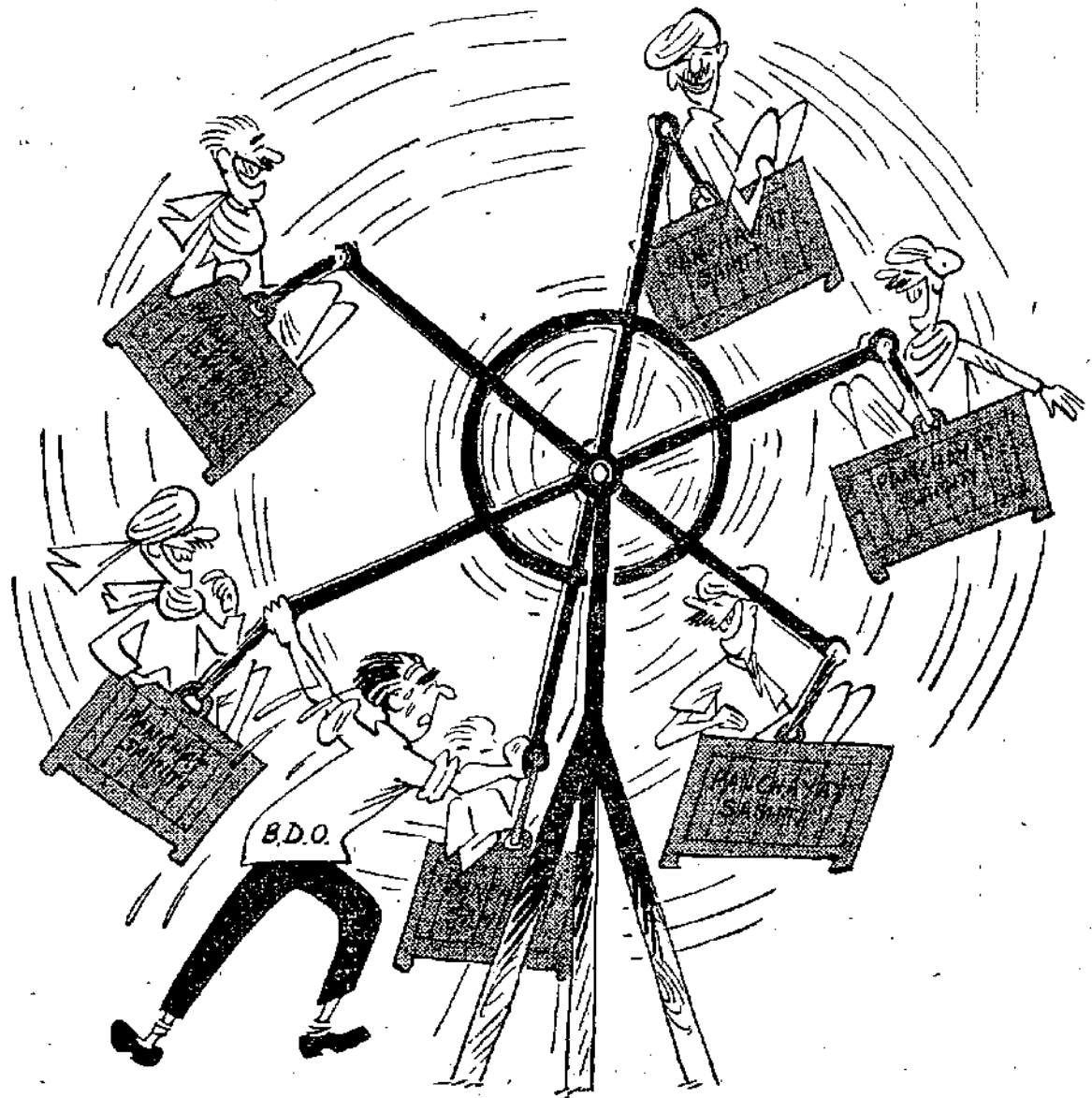
13-9-60

Yours etc.

Mikhir Babu,

Bargarh (Dt. Sambalpur),
ORISSA.

JOY RIDE



AROUND THE STATES

Welfare Activities for Children

ANDHRA PRADESH

AN ALLOTMENT of Rs. 15,000 has been made in Andhra Pradesh for the starting of Balwadis, and creches for the children of working mothers in the Blocks. In almost all the blocks, by now, Balwadis have been organised. Children assisted by S.E.O's and Gram Sevikas, elect their own leaders of these clubs and hold weekly or daily meetings. They organise variety programmes, film shows, dramas, etc., for the entertainment of their members. The poor and under-nourished children are also supplied with free milk in such Balwadis.

Of the various educational schemes pursued in the State, the most important one relates to the starting of elementary basic schools in the villages. From the inception of the C.D. programme upto the end of March 1960, 4,705 schools were started in the Blocks and 12,128 schools were converted into Basic type.

The State has introduced the Mid-day meals scheme in all the Panchayat Samiti Blocks. About 50 per cent of poor children receive free meals under this scheme.

Children's libraries have also been started in a number of blocks. In these libraries which are exclusively for children, colourful and attractive books, toys and other educational equipment are provided to promote literacy, and the dissemination of information and general knowledge.

KERALA

IN ORGANISING children's programmes in Kerala care is taken to ensure that knowledge is imparted to the children through recreational activities. Large numbers of children are attracted to children's festivals sponsored by the blocks and to child-

ren's parks, sports, etc. Participation in these festivities and entertainments helps them get over each other's angularities. As they play together, they learn to observe the rules of the game, to make personal adjustments and develop a sense of group action.

The children's parks in the State register fairly large attendance. So far there are more than hundred such parks. Children's Clubs have also been organised in many blocks. These clubs organise games and entertainment programmes which have proved popular.

A portion of the budget under the C.D. Programme is set apart for the promotion of children's activities. Funds are also received from voluntary organisations, local people and individuals. Child welfare activities are largely integrated with the programme for women. The women's clubs are thus involving themselves in organising games and festivals and cultural programmes for and by children. Women's clubs of all types in the State number 842. Children's parks are also opened under the auspices of women's clubs. The opening of baby clinics and the emphasis on pre-natal and post-natal care have an important bearing on the health of the child. Besides there are also creches, maternity and child welfare centres. The blocks have, all told, 18 baby clinics and 142 maternity and children welfare centres.

Distribution of milk powder and vitamins to children is yet another aspect of the women's activities. Supply of mid-day meals to school-going children in lower primary schools is also being undertaken. A noon feeding committee attends to this task and the expenses are met partly by the State and partly by contributions from the public. On the whole, 3,776 schools are implementing the programme.

MADRAS

PROVISION HAS been made for establishing a Children's Park in each village and for the payment of a maximum grant of Rs. 500 to each park for the purchase of equipment like swings, slides, parallel bars, seesaws, etc. Balar Sangams are organised for children below the age of seven and attached to Madhar Sangams. A recurring grant of Rs. 35 per year is given to each such Balar Sangam for the purchase of play materials, etc.

Children's day is celebrated each year on the 14th November, in most of the villages of the Blocks in this State. Processions of school children are taken out and sweets, milk-powder, etc. distributed to children. Further, Baby shows, Children's rallies, Children's play festivals, free cinema shows, dramas, fancy dress competitions, oratorical and essay competitions, etc., are conducted for children in the villages.

RAJASTHAN

A UNIQUE Exhibition of toys and playthings was organised recently at the Government Hostel, Jaipur. Meant mainly for children, it was a big and significant exhibition in as much as it was the result of international cooperation.

The main Exhibition Hall had a wide variety of toys from different countries as also from different parts of India. A representative selection of dolls from the Netherlands, the U.S.A., U.S.S.R., Italy, Iran, Poland, Israel, Burma and New Zealand was also made.

A Mythological Section in the Hall displayed the various figures of the Hindu pantheon made in richly coloured papier-mache, while a Nursery Toyland brought home the utility of toys as educative media.

Action toys, used as audio-visual aids, demonstrated the value of such

playthings in the mental development of the child. A wide range of toys from the Soviet Union showed how well this technique had been developed in that country.

The Exhibition had a separate Rajasthan Section which reviewed the development of toys in this State. Terra-cotta toys ranging from the 5th Century B.C. to the 10th Century A.D., unearthed during excavations in various parts of the State, went to prove that the history of the toys was as old as civilisation itself. There were a number of specimens belonging to the 18th and the 19th centuries showing the change in the media of toys. Toys belonging to our own century had been made of varying material and included both moot as well as action toys. A lion hunting a deer and a flag-bearer in lac and chetons were toys as well as decorative pieces of handicrafts, while a bird in a cage from Sikar was a fine example of local ingenuity for making action toys. A winding of the screw caused this bird move its neck and chirp as it opened its mouth.

The Children's Museum at the Exhibition was a miniature replica of what children's museums are in the rural areas of Rajasthan. The first Children's Museum was opened at Sanganer, 8 miles from Jaipur in 1957 and as it had evinced good response from the villagers, 50 such museums are proposed to be set up during the current year.

Shop without a Salesman

Two special features of the Exhibition were a no-profit-no-loss cafeteria managed entirely by children and a 'shop without a salesman' wherefrom children could pick up toys of their choice after making payment themselves on the counter where a cash box and some change was kept.

UTTAR PRADESH

IN UTTER PRADESH the programme of Child Welfare includes setting up of maternity homes, correcting juvenile delinquency, care of neglected children, health, hygiene, education, crafts, games, recreational and cultural activities at Play Centres and Children's Parks, specially in rural areas.

Some noteworthy progress has been made in the programme of health and hygiene which constitute an integral part of the C.D. programme in rural areas. To ensure better health for children, full use is made of about 2,000 Maternity and Child Welfare centres in rural areas. These centres provide domicilliary services and carry on a programme of health education, sanitation, house keeping, feeding of children and inculcating healthy habits in them. There are at present 2,069 Maternity and Child Welfare centres in the rural areas. The scheme of supply of milk donated by UNICEF has also been introduced in some areas.

Due attention is being given to the rehabilitation and reformation of handicapped and delinquent children. In the districts of Agra and Varanasi, the State has established two guidance clinics for "Dead End Kids". These clinics cater to the need of the problem children and ensure a fair reformation deal for them. In the Third Plan it is proposed to extend this scheme to 16 additional districts.

The Children's Home at Kanpur and Children's National Institute at Allahabad cater to the needs of those children who belong to the working class or refugee parents.

Besides, the State is doing pioneering work in the direction of providing recreational and cultural activities to children by organising Balmangal Dals in villages. In these Dals, the children participate in group and community projects to learn the cooperative way of life. They admit members in the age group 6 to 12. The village school teachers help in the promotion of this programme.

As children learn more readily and easily by seeing and doing things than by hearing or reading about them, Children's Museums have been established in some cities and Blocks. The Museums display representative collection of toys, plumages of birds, local plants, objects of children's art, picture models and charts, pictures of historical, religious and geographical importance and portraits of eminent personages, etc.

In almost all the Blocks, children's activities are run by Gram Sevikas with the cooperation of local people. Each Gram Sevika is put in charge of a regular 'Bal-Bari', an organisation of younger children in the block. Besides, she also assists honorary women workers in this task. Children of three to seven years of age are collected every morning at Bal-Baris and a programme of physical exercises, seesaw, recreation, poultry farming, kitchen gardening, sericulture, nursery rhymes, action songs, etc. is gone through. Though 'Bal-Bari' centres, sometimes 'Bal Sammelans' are also organised.

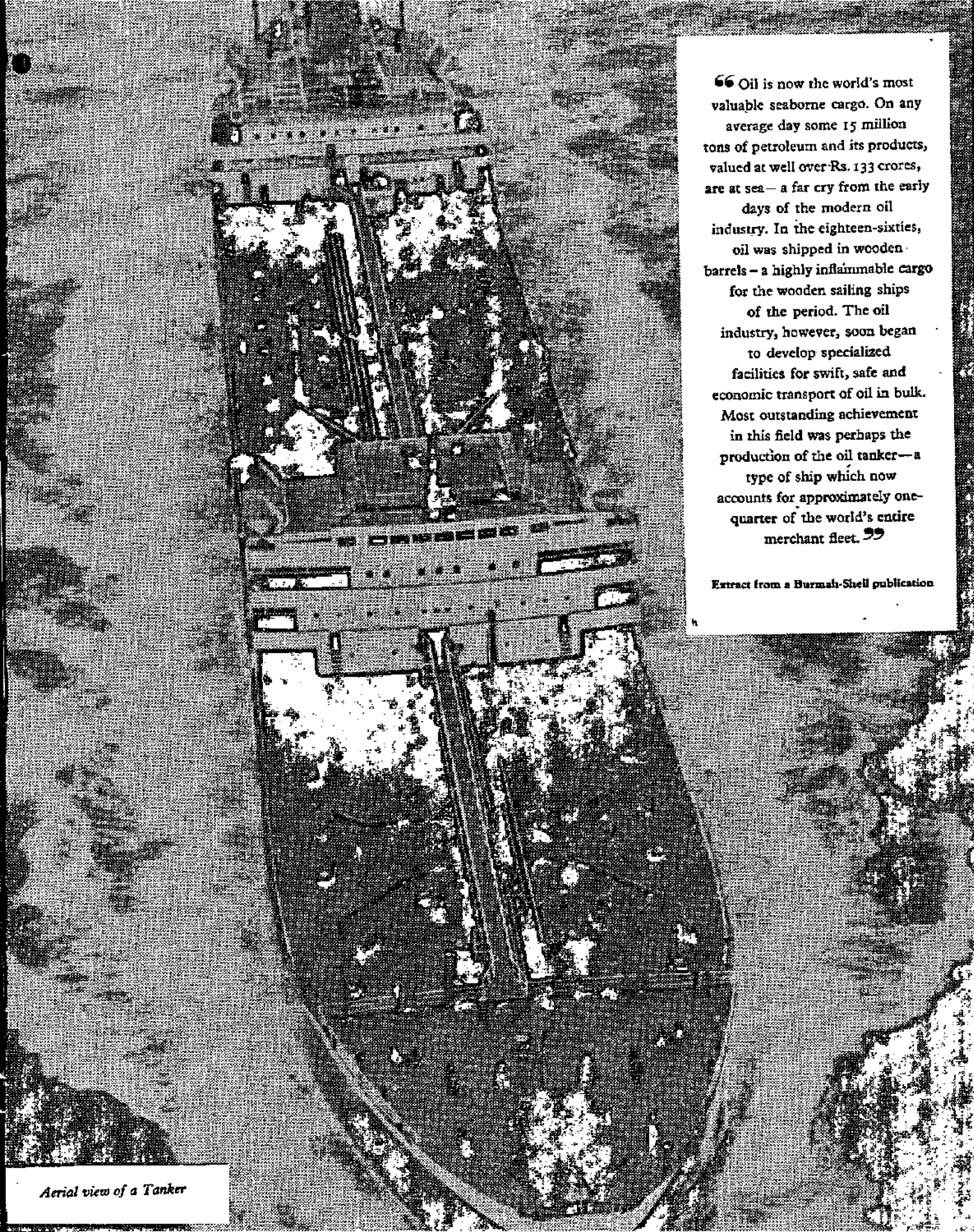
MID-DAY MEALS FOR SCHOOL CHILDREN

THE PROVISION of mid-day meals to school children as part of the school health programme has been recommended by the School Health Committee in its interim proposals submitted to the Government of India recently.

The Committee calculates that the mid-day meal scheme will entail an expenditure of Rs. 144 crores, half of which should be provided by the Union Government from the allocations for Ministries of Food & Agriculture, Community Development & Cooperation, Education, and Health in equal proportion. The remainder should be collected from parents, the community, local bodies, voluntary organisations and State Governments.

CHILDREN'S DAY IN C.D. BLOCKS

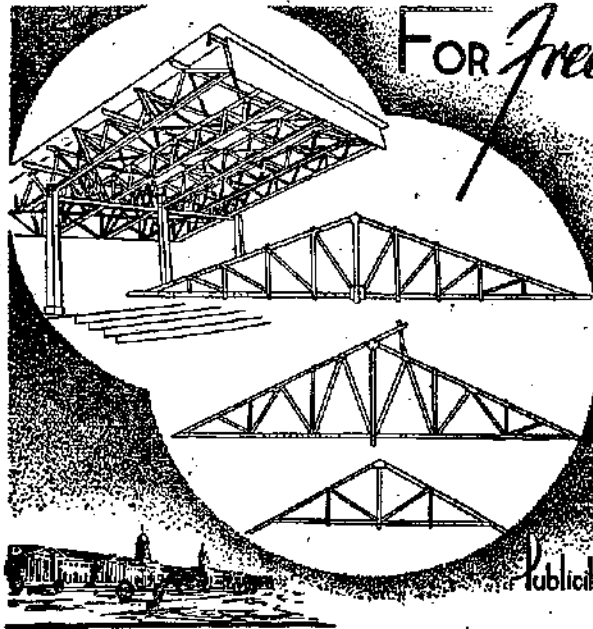
CHILDREN'S DAY, on November 14, is celebrated each year in Community Development Blocks by organising special programmes of child welfare. Details of gifts of real use and lasting value collected on this day are presented, in the form of an album, to the Prime Minister by the Union Minister of Community Development and Cooperation. Last year's donations on this day included 1,614 children's recreation centres, parks, playgrounds, libraries and Mahila Mandals, 638 schools, 966 acres of land and Rs. 25,67,699 as voluntary cash contributions for setting up new, and the extension of existing, schools and as miscellaneous gifts. The motto for this year's celebrations is "School Improvement".

An aerial, black and white photograph of a large oil tanker ship. The ship is oriented vertically, showing its long hull and complex internal structure of pipes and tanks. The deck is visible with various structures and equipment. The ship is surrounded by water, and the overall image has a grainy, high-contrast appearance.

“ Oil is now the world’s most valuable seaborne cargo. On any average day some 15 million tons of petroleum and its products, valued at well over Rs. 133 crores, are at sea — a far cry from the early days of the modern oil industry. In the eighteen-sixties, oil was shipped in wooden barrels — a highly inflammable cargo for the wooden sailing ships of the period. The oil industry, however, soon began to develop specialized facilities for swift, safe and economic transport of oil in bulk. Most outstanding achievement in this field was perhaps the production of the oil tanker — a type of ship which now accounts for approximately one-quarter of the world’s entire merchant fleet. ”

Extract from a *Burmah-Shell* publication

Aerial view of a Tanker



FOR *Free Advice*

On the latest
advancement
in timber
utilization

PLEASE

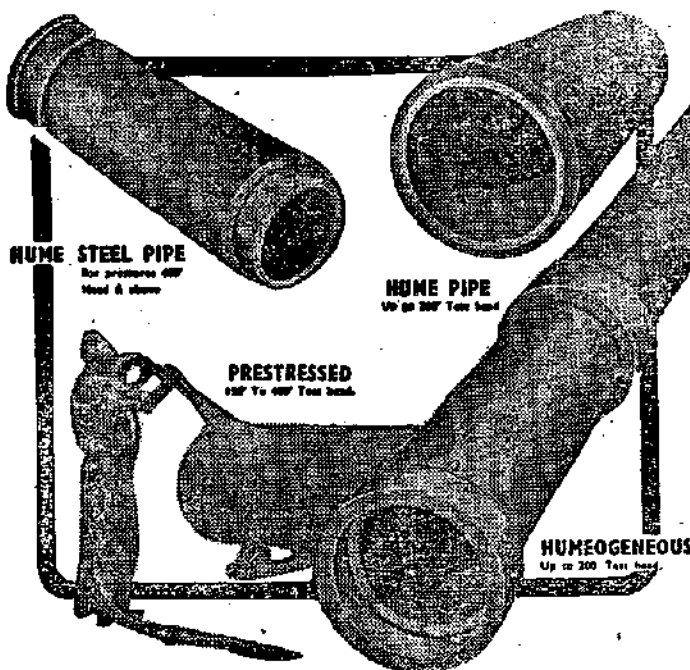
CONTACT

THE
Publicity & Liaison Officer

FOREST RESEARCH INSTITUTE & COLLEGES (FOREST) DEHRA DUN

HUME PIPES

FOR COMMUNITY DEVELOPMENT



(i) Hume pipes are ideal for Railway and Road Culverts, drainage, irrigation, water supply mains, and community development.

(ii) Humeogeneous pipes are better quality of Hume pipes, where Electrically welded Steel Cages and Dry-mixed concrete with minimum water is used to give better consistency and strength.

(iii) Prestressed Concrete Pipes are economical with ability to withstand high pressure.

(iv) Steel Pipes are best for waterworks where Test pressure of 400' head and above are required.

THE INDIAN HUME PIPE CO. LTD.

H. O. CONSTRUCTION HOUSE, BALLARD ESTATE, BOMBAY-1.
 FACTORIES ALL OVER INDIA & CEYLON
 Delhi Factory—Sarai Rohilla, DELHI-6.

FLANNEL GRAPHS

The best Audio-Visual Aid to the Community Development Programme
in which the nation is busy to-day straining its every nerve.

Full set of 72 Flannelgraphs covering the following subjects	Rs. 300.00
Flash Cards on <i>kharif</i> , set of 12	Rs. 36.00
Charts on <i>kharif</i> , cloth mounted full set	Rs. 30.00
Flannel Board complete for display of graphs	Rs. 12.00 each

WOMEN WELFARE, Set of 18 Flannelgraphs Rs. 80.00

- | | |
|---------------------------------------|--|
| 1. What is Home Science. | 10. How children grow and develop. |
| 2. Importance of Sewing. | 11. Food Values-Nutritional Diet. |
| 3. Importance of Fruit-preservation. | 12. Ghar ki Malkin. |
| 4. Importance of Kitchen-gardening. | 13. Home Budget. |
| 5. Smokeless Chulha. | 14. The Mother teaches children. |
| 6. Home Management. | 15. A woman, mother and wife. |
| 7. Balbari. | 16. The quarrel of home, the disaster of house-hold. |
| 8. Home Craft (Knitting & Embroidery) | 17. How spoilage of foods can be prevented. |
| 9. Preparation for Confinement. | 18. Laundrying. |

HEALTH, Set of 10 Flannelgraphs Rs. 45.00

- | | |
|--|--|
| 1. What is Public Health and Sanitation. | 6. Disinfection of wells and tanks. |
| 2. Problems of Water Supply. | 7. Construction of soak pits. |
| 3. Village Sanitation. | 8. Carriers of disease. |
| 4. Types of Rural Latrines. | 9. Preventive measures in the time of epidemics. |
| 5. Fly Control and Mosquito Control. | 10. Food and Milk Sanitation |

AGRICULTURE, Set of 16 Flannelgraphs Rs. 70.00

- | | |
|---|--|
| 1. Selection of seeds, seed tests, germination tests. | 10. Storing of seeds and fertilisers. |
| 2. Soil Conservation, with and without. | 11. Conducting crop cutting experiments. |
| 3. Soil Conservation Measures. | 12. Compost pits. |
| 4. Contour Bunding, Drains, Gully Plugging. | 13. Uses of Improved Implements. |
| 5. Importance of Manure. | 14. Threshing. |
| 6. Green Manure. | 15. Proper use of Irrigation. |
| 7. & 8. Treatment of known pests and diseases. | 16. Minor Irrigation works and their advantages. |
| 9. Conservation of Urine and compost. | |

VETERINARY, Set of 6 Flannelgraphs Rs. 25.00

- | | |
|--|---|
| 1. Artificial Insemination, Scope and Methods. | 4. Prevention from contagious diseases. |
| 2. First Aid for animals. | 5. Animal Fodder. |
| 3. Foot & Mouth disease and its prevention. | 6. Better Breed and its effects. |

GENERAL, Set of 10 Flannelgraphs Rs. 45.00

- | | |
|---|----------------------------------|
| 1. What is Social Education. | 6. Family Planning. |
| 2. Co-operative Societies. | 7. Village Level Worker. |
| 3. Importance of roads and how to construct them. | 8. Panchayat. |
| 4. Necessity of Adult Literacy. | 9. Community School. |
| 5. Improving rural houses. | 10. Democratic Decentralization. |

KHARIF, Set of 12 Flannelgraphs Rs. 54.00

- | | |
|---|---|
| 1. Hot Weather Ploughing. | 7. How to Grow More Maize. |
| 2. Interculture Operations. | 8. Banana Plantation. |
| 3. Green Manure. | 9. How to Grow Haldi. |
| 4. Grow More Trees. | 10. Cotton. |
| 5. Japanese Method of rice Cultivation. | 11. The Crop of prosperity—the Sugarcane. |
| 6. Japanese Method of Bed Preparation for rice Cultivation. | 12. Papaya Cultivation. |

Flash Cards on *Kharif*, covering above twelve subject, set of 12 Rs. 36.00 per set
Charts, cloth-mounted with roller fittings, set of 12 on *Kharif* covering above twelve subjects Rs. 30.00 per set

Guide Booklets are provided free of cost with each Flannelgraph

Address your orders to :—

THE DIRECTOR,

National Audio-Visual Aids Corporation,
11—Daryaganj, Delhi-7.

PHONE : 25278

MODELS ON

Village Uplift, Agriculture, Animal Husbandry, Health & Sanitation

FOR

KISAN MELAS, EXHIBITIONS & INFORMATION CENTRES

Full set of 155 Models Rs. 3990.00

	Rs. nP.		Rs. nP.
1. Models on Village Uplift, set of 12	Rs. 432.00	18. Different types of tree guards ..	20.00
	Rs. nP.	19. Gobar Gas Plant ..	90.00
1. Ideal Children play centre	50.00	5. Models of Improved Agricultural Implements, set of 47 Rs. 470.75	
2. " Primary School ..	50.00	1. Persian wheel ..	20.00
3. " Panchayat Ghar-cum Village Library	65.00	2. Maya Dass Lift ..	40.00
4. " Khatti (grain store)	20.00	3. Baldeo Balti ..	15.00
5. " Village Street ..	12.00	4. Chain Pump ..	14.00
6. " Village Lamp Post ..	15.00	5. Egyptian Screw ..	10.50
7. " Tree Platform ..	10.00	6. Dhekli ..	8.00
8. " Village House ..	50.00	7. Tube-well ..	15.00
9. " Magan Chulha ..	50.00	8. Self Tilling bucket ..	20.00
10. " Smokeless Kitchen ..	20.00	9. Circular Method of Watering ..	30.00
11. " Multipurpose Stage ..	45.00	10. Bakhar ..	2.50
12. " Village Market ..	45.00	11. McCormic Cultivator ..	18.00
2. Models of Animal Husbandry, set of 8 Rs. 237.00		12. Improved Cultivator ..	10.00
1. Improved cattle shed ..	18.00	13. Bihar Style Cultivator ..	10.00
2. Dairy farm ..	65.00	14. Seed drill ..	18.00
3. Foot Bath ..	12.00	15. Cotton drill ..	8.00
4. Sheep Bath ..	12.00	16. Dibbler ..	3.00
5. Fodder cutter ..	25.00	17. Thresher Small ..	6.00
6. Bull Exercise ..	30.00	18. Thresher Big ..	40.00
7. Shearing & Dipping Sheds for Sheep ..	40.00	19. Care Plough ..	5.50
8. Foot & Mouth Disease ..	35.00	20. Meston Plough ..	6.50
3. Statuettes of Important Breeds of Animals, set of 20 Rs. 240.00		21. Hindustani Plough ..	4.00
Fitted in Show Cases Size 12" x 10" Rs. 12.00 each		22. Jorbat ..	5.50
Sahiwal or Red Sindhi bull		23. Solan ..	5.50
Montgomery bull Malvi cow		24. Victory ..	8.00
Sahiwal or Malvi bull		25. Bose ..	5.50
Montgomery cow Deoni cow		26. Hand hoe ..	2.75
Gir cow Deoni bull		27. Wheel hand hoe ..	6.50
Gir bull Murrah buffalo		28. Puddler ..	15.00
Tharparkar cow Murrah she-buffalo		29. Roller ..	5.00
Tharparkar bull Jaffarabadi buffalo		30. Nidai ..	5.00
Hariana cow Jaffarabadi she-buffalo		31. Akola hoe ..	3.00
Hariana bull Nili-Ravi buffalo		32. Japanese hoe ..	6.00
Red Sindhi cow Nili-Ravi she-buffalo		33. Kisan hoe ..	8.00
4. Models of Improved Methods in Agriculture, set of 19 Rs. 473.00		34. Japanese paddy weeder ..	8.00
1. Japanese Method of paddy cultivation ..	25.00	35. Garden rake ..	3.00
2. Improved Method of Sugar-cane Cultivation ..	40.00	36. Scraper ..	4.50
3. Wheat Cultivation in U.P. ..	30.00	37. Panchi ..	2.50
4. Manure Pit ..	30.00	38. Levelling karha ..	2.50
5. Correct Method of Planting Trees ..	12.00	39. Seed dresser ..	13.00
6. Different Methods of Planting ..	15.00	40. Kasaula ..	2.00
7. Wrong Method of Planting ..	12.00	41. Lever harrow ..	14.00
8. Method of Watering Plants ..	18.00	42. Triangular harrow ..	6.00
9. Soil Conservation ..	40.00	43. Marker frame ..	5.00
10. Crop Rotation ..	24.00	44. Marker ..	5.00
11. Protection of plant from Hot & cold weather ..	15.00	45. Ridge ..	2.50
12. Budding ..	12.00	46. Bund farmer ..	11.00
13. Whip Grafting ..	12.00	47. Winnowing fan ..	12.00
14. Stem Borer ..	20.00	6. Health & Sanitation, set of 22 Rs. 722.50	
15. Root Borer ..	20.00	1. Sanitary Village ..	80.00
16. Top Borer ..	20.00	2. " House ..	30.00
17. Rat-proof Godown ..	18.00	3. " well with cattle trough ..	22.00
		4. Sanitary Tank ..	15.00
		5. Septic Tank ..	25.00
		6. Improved types of drains and kharanja (Brick Flooring) ..	15.00
		7. Soakage Pit ..	12.00
		8. Smokeless Chulha ..	30.00
		(As designed by the Bakshi-kalab Training Centre.)	
		9. Smokeless Kitchen ..	20.00
		10. Trench Latrine ..	12.00
		11. Moving Village Latrine ..	7.50
		12. Bore-hole Latrine ..	10.00
		13. Flush ..	24.00
		14. Community Urinals ..	20.00
		15. Malaria ..	45.00
		16. Cholera ..	45.00
		17. Plague ..	45.00
		18. Family Planning ..	45.00
		19. Primary Health Centre ..	100.00
		20. Utilisation of Sewage for Manure ..	50.00
		21. Life History of House fly ..	35.00
		22. " " " Mosquito ..	35.00
		7. Maternity & Child Welfare, set of 13 Rs. 657.00	
		1. Model of Maternity Welfare Centre ..	30.00
		2. Model of Confinement Room ..	30.00
		3. Dummy with Doll. It is of unbreakable material covering all round and look like a natural one. Doll can be taken off. per set Rs. ..	125.00
		4. Female Pelvis with Foetal-Head, Papier-mache Superior quality. per set Rs. ..	50.00
		5. Normal Uterus (with various flex) ..	12.00
		6. Gravid Uterus (with foetus Situ) ..	25.00
		7. Bladder ..	10.00
		8. Rectum (Female) ..	10.00
		9. Entire Female pelvis showing normal position of uterus and its appendages ..	45.00
		10. Gradual development of uterus. First to 8 months (8 separate models) on suitable stands ..	145.00
		11. Vertical section on abdomen of a full woman showing engagement of child (can be taken off). ..	80.00
		12. Weighing machine for toddlers to weigh up to 25 lbs. ..	40.00
		13. Weighing machine for mothers up to 20 stones or 280 lbs. ..	55.00
		8. Women Welfare, set of 6, Rs. 40.00 each Rs. 240.00	
		Sewing, Laundrying, Fruit Preservation, Kitchen, Gardening, A woman, mother and wife and The quarrel of home, the disaster of house-hold.	
		9. Dams and Projects set of 8 Rs. 65.00 each	
		Bhakra, Hirakud, Damodar Valley, Matatila, Rihand, Sharda, Gandhi Sagar and Kosi Project.	

GLOBE EDUCATIONAL Co., Chawri Bazar, DELHI-6

Phone: 25278

METRIC WEIGHTS COMPULSORY

From October 1, 1960 only Metric Weights should be used in all transactions in the areas given below. All Metric commercial weights should be duly stamped by the Weights and Measures authority. It will be illegal to use any other weights.

ANDHRA PRADESH : Districts of Visakhapatnam, Krishna, Guntur, Kurnool, Hyderabad, Warangal, Nizamabad and all the Regulated Markets in the State.

ASSAM : District of Nowgong and town of Gauhati.

BIHAR : Divisions of Bhagalpur and Ranchi and the Municipal and Notified areas in Patna and Tirhut Divisions.

GUJARAT : Cities of Ahmedabad, Rajkot, Baroda and all the Regulated Markets in the State.

KERALA : Districts of Kozhikode, Ernakulam and Quilon.

MADHYA PRADESH : Districts of Sehore, Indore, Gwalior and Jabalpur and in all the Regulated Markets of the State.

MADRAS : Districts of Madras, Chingleput, South Arcot, North Arcot and all the Regulated Markets in the State.

MAHARASHTRA : Cities of Bombay, Poona, Nagpur, Aurangabad, Sholapur, Kolhapur, Akola, Amravati, Wardha, Yeotmal and all the Regulated Markets in the State.

MYSORE : Districts of Bangalore, Raichur, Dharwar and all the Regulated Markets in the State.

ORISSA : Towns of Berhampur, Cuttack and Sambalpur.

PUNJAB : Districts of Amritsar, Jullundur, Ludhiana, Ambala, Patiala, Gurgaon and all the Regulated Markets in the State.

RAJASTHAN : Districts of Ajmer, Bikaner, Jodhpur, Jaipur, Kotah and Udaipur.

UTTAR PRADESH : Towns of Meerut, Agra, Lucknow, Bareilly, Moradabad, Varanasi, Kanpur, Jhansi, Allahabad and Gorakhpur.

WEST BENGAL : Municipal areas of Calcutta and Howrah.

DELHI : The whole of Delhi.

HIMACHAL PRADESH : Districts of Mandi and Sirmur.

MANIPUR : Town of Imphal.

TRIPURA : Town of Agartala.

ANDAMAN AND NICOBAR ISLANDS : Town of Port Blair.

PONDICHERRY : The whole of Pondicherry.



Use of Metric System of Weights and Measures is compulsory in transactions in the following trades and industries :

Jute, Cotton, Textiles, Iron and Steel, Engineering, Heavy Chemicals, Cement, Salt, Paper, Refractories, Non-ferrous metals and rubber industries, Vanaspati, Soap, Woollen products, control of forward markets in Cotton and in transactions of the Coffee Board.

METRIC SYSTEM

FOR SIMPLICITY AND UNIFORMITY

ISSUED BY GOVERNMENT OF INDIA

The age-old custom of ceremonial tree-planting is much more than a colourful ritual. It is an expression of faith in a worthy enterprise — no matter how modest the beginning. It symbolises faith in the future — faith in growth.

Everything which is vital grows — a seed into a tree, an idea into an enterprise, a school of thought into a way of life. Each adds to it carefully with the passage of years. Often, the transformation of an idea into reality can be accelerated by deliberate direction and effective planning.



Standard-Vacuum's Executive Development Programme is a case in point. It began as an idea more than fifteen years ago to increase the number of Indians in management positions. At the time there were only three Indians of this category with the Company. How quickly the idea has developed into reality can be seen from the fact that at the end of last year in Stanvac's Marketing Organization alone there were 897 Indians in management positions. Another 113 Indians were holding similar positions in the Stanvac Refinery. Adding the number of Indians in management positions in the Indo-Stanvac Project, the total for 1959 came to 1040.

As more and more Indians qualify for management positions, the number of overseas personnel (who at one stage held an overwhelming majority of senior jobs) continue to decline.



STANVAC — *participating in the country's progress*

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

SAHU CEMENT



Emphatically

**THE
FIRST
CHOICE**

Quality in Sahu Cement is the result of specialised knowledge and experience of measured controls and continuous testing.



ASHOKA

ROHTAS INDUSTRIES LTD.
Dalmianagar, Bihar



SAHUL

ASHOKA CEMENT LTD.
Dalmianagar, Bihar



TRISHUL

JAIPUR UDYOG LTD.
Sawai Madhopur, Rajasthan



ROHTAS

SONE VALLEY PORTLAND
CEMENT CO. LTD.
Japla, Bihar

Selling Agents

ASHOKA MARKETING LTD.
Calcutta, Patná, New Delhi, Lucknow
Chandigarh, Jaipur Varanasi & Bhopal



Consult free
SAHU CEMENT SERVICE
in the use of cement in construction.

Available through a network of stockists.

RAMTIRTH HINDI MONTHLY



Editor : Yogiraj Shri Umeshchandraji

PUBLISHED BY SHRI RAMTIRTH YOGASHRAM

MORE THAN 130 PAGES PER ISSUE

THE MAIN IDEA BEHIND THIS MAGAZINE IS TO DEVELOP PHYSICAL, MENTAL AND MORAL ASPECT OF THE COMMON MAN. DETAILED INFORMATION ABOUT THE CURE OF DISEASES BY NATUROPATHY AND YOGIC TREATMENT IS ALSO DISCUSSED IN THIS MAGAZINE.

ANNUAL SUBSCRIPTION Rs. 4/- ; SINGLE COPY 40 NAYE PAISE ONLY

Send your subscription and get your copy today. Agents shall place their orders by 15th of each preceding month.

RAMTIRTH BRAHMI OIL

SPECIAL NO. 1 REGISTERED



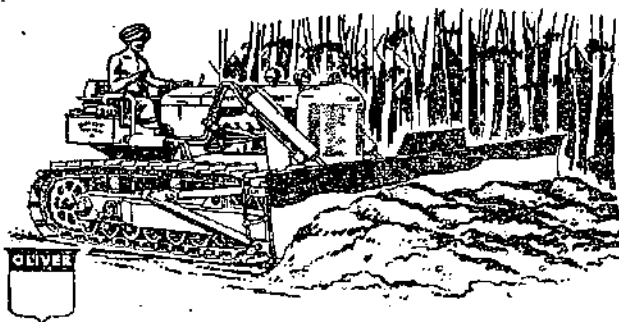
An invaluable hair tonic for the prevention of dandruff and falling hair. It is manufactured scientifically with many precious ingredients, which cool brain, improve system and bring sound sleep. Most ideal for body massage. It is useful to every one in all seasons. Price : Rs. 4/- for big bottle ; Rs. 2/- for small. Available everywhere.

SHRI RAMTIRTH YOGASHRAM,

Dadar, Central Rly., Bombay-14, Phone: 62899, Grams: 'Pranayam', Dadar, Bombay.

THE MIGHTY OLIVER OC-15

The most powerful Crawler Tractor of its size!



- Oliver OC-15 crawler tractor with hydraulic angledozer.
- ★ The most modern tractor in its class, actually years ahead of others in operating and work-speeding advantages. Thoroughly proved in the most severe job conditions everywhere.
- ★ The OC-15 has greatest power to weight ratio—a full 110 net engine horsepower giving 16% more horsepower at the drawbar than other crawlers in its class. High-torque, full diesel engine has 529 cu. in. piston displacement.
- ★ Its greater reserve power means you work faster, more efficiently with any mounted equipment.

- ★ Handles wider work range—all at less cost per yard of dirt moved.
- ★ Long 37 1/2' track with greatest ground contact, higher flotation, tremendous traction. Five lower track wheels. Standard or High life.
- ★ Safe, locked-track turning with "Spot-Turn" wet clutch steering, easy air operation. Controlled differential available for 2-track turning action.
- ★ Heaviest-duty, service-saving design—reinforced and trussed at every stress point.

Sold and serviced by:
GREAVES COTTON & CO., LTD.,
Bombay, Calcutta, Madras, New Delhi, Ahmedabad,
Kanpur, Bangalore, Coimbatore, Ranchi.

A set of PERIODICALS projecting

INDIA'S PROGRESS AND DEVELOPMENT

INDIAN INFORMATION

A fortnightly journal containing news of major national events, digest of proceedings in Parliament, statements of Governments policies, and information on the country's planning and development activities. A repository of valuable data.

Per copy 50 nP. Annual Rs. 10.00

BHAGIRATH

A popular, illustrated monthly, describing the mighty adventure of harnessing India's rivers for irrigation and power.

Per copy 25 nP. Annual Rs. 3.00

THE MARCH OF INDIA

A monthly which aims at presenting and interpreting India's thought and culture and the current social and economic development to the people of India and to the outside world. Richly Illustrated.

Per copy Re. 1.00
Annual Subscription Rs. 10.00

METRIC MEASURES

A bi-monthly dealing with the different aspects of the Indian weights and measures reform and the science of metrology, of interest alike to laymen and specialists.

Per copy 40 nP. Annual Rs. 2.00

SOCIAL WELFARE

Official monthly organ of 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.

Per copy 35 np. Annual Rs. 4.00

TRAVELLER IN INDIA

A Monthly presenting fascinating glimpses of this Wonderful Land.

Price per copy 50 nP.
Annual Subscription Rs. 6.00.

(post free)

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.

Per copy 25 nP. Annual Rs. 5.00

PANCHAYATI RAJ

A monthly journal covering the activities of the Gram Sevaks, the Gram Sahayaks and other ground level workers under the programme of Community Development.

Per copy 15 nP. Annual Rs. 1.25

Effective Media for Advertising

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

THE PUBLICATIONS DIVISION

POST BOX NO. 2011, OLD SECRETARIAT, DELHI-6



A VILLAGE SCENE

A painting entered by a village child from Nilokheri for Shanker's Weekly International Child Art Competition. Four such paintings by rural children were awarded prizes. Child art centres to provide facilities to the children of rural areas are organised by many C. D. Blocks.