

A STUDY OF THE
COMMUNITY DEVELOPMENT PROGRAM IN INDIA

Thesis for the Degree of Ph. D.
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Thota Vykuntapathi
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This is to certify that the

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A STUDY OF THE COMMUNITY
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By

Thota Vykuntapathi

AN ABSTRACT OF A THESIS

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ABSTRACT

A STUDY OF THE COMMUNITY DEVELOPMENT PROGRAM IN INDIA

By Thota Vykuntapathi

The purpose of this study was to make an analytical study of the Community Development Program in India. This program is a new movement started fourteen years ago in India with great hopes and expectations. It is a new approach designed to bring about village development in a balanced and democratic way.

The objectives of the Community Development Program are:

1. to assist each village in planning and carrying out integrated multi-phased family and village plans directed towards increasing agricultural production,
2. to improve health practices,
3. to provide the required educational facility for children and adult education programs for village women and youth, and
4. to provide recreational facilities.

The Community Development Program started in India as a result of experiences gained from a few pilot projects in rural development, the dedicated work of missionaries,

THCTA VYKUNTAPATHI

and some Indian voluntary social organizations such as those founded by Gandhi and Tagore at Sevagram and Sriniketan. These organizations worked along the same lines as the present Community Development Program now being implemented in the country. The present Community Development Program includes almost all the physical features of the earlier efforts and it has further brought into its orbit the experiences gained in extension and community development works in other countries. American extension principles and methods have influenced the Indian program to a great extent.

Adult education is playing an important role in the program and has as its chief objectives the creation of a new outlook, the creation of new values and new attitudes on the part of the people and the creation of impetus in the entire development of the program by enlisting popular participation. Basic to the success of the Community Development Program is that the staff must know and understand how to apply extension methods.

The achievements of the Community Development Program include psychological change in the outlook of the village people and an impressive record of progress in sectors of agriculture, minor irrigation, animal husbandry, village and small industries, social education, women's programs, health and rural sanitation, and communications.

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DEDICATED TO:

Venkateswaraswami

MAP OF INDIA



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CHAPTER I

THE PROBLEM

Introduction:

India is a land rich in recorded history and tradition. Approximately 460 million, a sixth of the world's population lives in this Asian subcontinent. With an area of 1.26 million square miles, it is the seventh largest country in the world. About eighty-two per cent of the population lives in 550,000 villages. The Indian economy is basically agricultural. With the dawn of independence on August 15, 1947, the country was faced with acute problems common to most underdeveloped countries, the most overwhelming of which was her mass poverty. Indian agriculture was backward. The crop yields were about the lowest in the world even though seventy-five per cent of the people worked on the land. Diseases such as cholera, malaria and small-pox accounted for half of all deaths. The percentage of literacy was only 24.0 per cent. The population was growing at a rate of two per cent annually. But with all this complexity and these confusing problems, India's assets included vast potential resources, and the people of India, bred in tolerance and patience, could be relied upon to achieve the social and economic development of the nation, if provided with the necessary help and guidance.

It was under these circumstances that the Community Development Program was launched as a part of the Five Year Plans, in October 1952. The Community Development Program has the broad objective of making the village people self-reliant and responsibly willing to participate effectively in an embracing program aimed at improving the economic and social conditions of the villages. The federal agency charged with the responsibility for this Community Development Program is the National Extension Service.

Purpose of the Study:

The purpose of this paper is to make an analytical study of the Community Development Program and Extension Service in India. This program is a new movement started fourteen years ago in India, with great hopes and expectations. It is of vital importance not only in the material achievements that it will bring about, but much more so because it seeks to build the country and the individual, and to make the latter a builder of the country. It is a new approach designed to bring about village development in a balanced and democratic way.

The development of the community is indispensable in a successful democracy. A democracy can only flourish when it has deep roots in a self-reliant community with a sense of social responsibility. Community Development makes it feasible and practicable to provide the people with the chance of practising self-government and pondering its difficulties.

It can be said without fear of contradiction that, in the absence of Community Development, democracy cannot work for a long time. (20:18) There are instances of such countries where democracy failed because of the want of Community Development. As such, it is in the interest of those having a love for democracy to adopt Community Development. According to Abraham Lincoln, democracy is a government of the people, by the people, for the people. In a like manner, Community Development may be defined as the development of the community, by the community and for the community.

Definitions of Terms:

The terms which are used frequently in this study are defined as follows:

BLOCK -- That area in a district which may be declared a block by government notification.

BLOCK DEVELOPMENT OFFICER -- The officer appointed by the government.

COLLECTOR -- An officer in charge of the revenue division. This includes a Deputy Collector.

COMMUNITY -- The community consists of persons in social interaction within a geographic area and having one or more additional common ties (Hillery). In India a village or a group of villages satisfy this definition.

DECENTRALIZATION -- The dispersal of central authority among local units close to the areas served.

PANCHAYAT -- The council of villagers having administrative and legal powers to an extent which varies considerably. Originally Panchayats were supposed to be composed of five persons approved by an open assembly of the whole village.

PANCHAYATI SAMITI -- A body of elected representatives of the Panchayat in a block area.

RUPEE -- The unit in the currency of the Indian Union equal to nearly \$0.21.

ZILA PARISHAD -- A body consisting of the presidents of the panchayat samitis as members, all members of the state legislature and of parliament representing the area and district level officers of various departments.

Sources of Data and Procedures Used:

1. Indian Government Publications on Community Development and National Extension Service.
2. UNO publications on Community Development Program and Extension Service.
3. Periodicals published by the Government of India and others.
4. Books in the fields of Adult Education, Extension Education, Community Development, and others.
5. Reports of the Committees and specialists in Rural Development Work.
6. USDA publications.
7. Miscellaneous publications.

The term Community Development is generally applied to communities located in rural areas. The United Nations Report on Social Progress through Community Development pinpoints this aspect in the following words:

In the world of today, there may be from three to five million rural "communities" -- local groups possessing some cohesiveness and some common institutions -- ranging from nomadic tribes of fifty members up to densely settled agricultural villages of several thousand inhabitants. Such groups comprise up to eighty per cent of the people of the so-called economically less-developed countries. (6:21)

This is exactly the position with reference to India. The Community Development Program in India is designed to cover ultimately 82.7 per cent of India's population, consisting of 295,000,000 persons living in 558,089 villages.

Since Community Development came to be recognized as an effective and powerful method, capable of being consciously applied for promoting rural improvements in less developed countries, many attempts have been made to define Community Development. The 1948 Cambridge Conference defined Community Development as:

A movement designed to promote better living for the whole community with the active participation and if possible on the initiative of the community, but if this initiative is not forthcoming spontaneously, then by the use of techniques for arousing and stimulating it in order to secure its active and enthusiastic response to the movement. (20:25)

According to the United Nations:

Community Development can be tentatively defined as a process designed to create

conditions of economic and social progress for the whole community with its active participation and the fullest possible reliance upon the community activity. (37: 91)

Naturally such a definition must have the widest meaning and the broadest scope. So, in a generic sense, this term includes:

1. physical improvements such as roads, housing, irrigation, drainage and better farming practices;
2. functional activities such as health, education and recreation; and
3. community action involving group discussion, community analysis of local needs, the setting up of communities, the seeking of needed technical assistance, and the selection and training of personnel.

Community Development has been described as a process of change from the traditional way of living of rural communities to progressive ways of living; as a method by which people can be assisted to develop themselves on their own capacity and resources; as a program for accomplishing certain activities in fields concerning the welfare of the rural people; and a movement for progress with a certain ideological content.

In these definitions is to be found the different elements that constitute the concept of Community Development. The objective is promotion of the all around development of the communities -- economically, socially and culturally.

When looked upon as a process, the emphasis is on the change that takes place in the people socially and psychologically. When viewed as a method, the emphasis is on the ends to be achieved. When viewed as a program, the emphasis is on the activities in specific matters, such as health, education, and agriculture, and when viewed as a movement, the emphasis is on the emotional content or ideology behind the program. But for a full understanding of Community Development, it must be viewed as a whole, as a process of change and yet with clearly conceived objectives as having its own special method or way of working, but applying these to promote activities that may need to be taken up in any program of rural development; and finally, as a program capable of being developed into a movement with an emotional and ideological appeal.

The Community Development is a planned and organized effort to assist individuals to acquire attitudes, skills, and concepts required for their democratic participation in the effective solution of as wide as possible a range of community problems in an order of priority determined by their increasing levels of competence. The degree to which self-directed citizen responsibility, initiative, and democratic action is generated will be the result of how well these understandings are acquired. How well they are acquired will be the result of the skill and effectiveness of the Community Development worker in imparting them. That

is, the community development worker is performing an educational function related to the improvements that must be made though he is only indirectly giving the actual techniques for doing the job.

Community Development seeks to help villagers become increasingly competent in the cooperative problem-solving process. It seeks to help them not only to become more effective in their participation in solving community problems but also to develop greater skill in judging the relative importance of problems and to set their action priorities accordingly.

Principles of Community Development:

The principles underlying Community Development are not new but have evolved simultaneously through practical experience in the various substantive fields such as public health, agricultural extension, cooperation, fundamental educations, social work, etc. In general, experience in each field has demonstrated that the solution of village problems requires concerted action at the local, district, and national level. On the basis of experience up to the present it appears that successful community development programs stress the following basic elements:

1. Activities undertaken must correspond to the basic needs of the community.
2. Local improvements may be achieved through unrelated efforts in each substantive field; however,

full and balanced community development requires concerted action and the establishment of multi-purpose programs.

3. Changed attitudes in people are as important as material achievements of community projects during the initial stages of development.
4. Community development aims at increased and better participation of the people in community affairs.
5. The identification, encouragement, and training of local leadership should be a basic objective in any program.
6. Greater reliance on the participation of women and youth in community projects invigorates development programs, establishes them on a wide basis and secures long-range expansion.
7. To be fully effective, communities' self-help projects require both intensive and extensive assistance from the government.
8. Implementation of a community development program on a national scale requires adoption of consistent policies, specific administrative arrangements, recruitment and training of personnel, mobilization of local and national resources, and organization of research, experimentation and evaluation.

9. The resources of voluntary non-governmental organizations should be fully utilized in community development programs at the local, national and international level.
10. Economic and social progress at the local level necessitates parallel development on a wider national scale. (53:102)

The Meaning of Extension Service:

The term "extension" was first used in the United States of America in the first decade of this century to connote the extension of knowledge from the Land Grant Colleges to farmers. The process of spreading the knowledge from colleges and research stations to the farmers came to be known as Extension Education. Extension is education and its purpose is to change the attitudes and practices of the people with whom the work is done. (53:27) Its aim is to ensure the best use of land, water and other resources through instilling in the people an ambition and a determination to work for a higher standard of life. Some of the ingredients of extension are:

1. Education for all village people.
2. Changing of attitudes, knowledge and skills.
3. Working with men and women, young people and boys and girls, to answer their needs and their wants.
4. Helping people to help themselves.
5. Learning by doing and seeing is believing.

6. Teaching people what to want as well as how to work out ways of satisfying these wants and inspiring them to achieve their desires.
7. Development of individuals in their day-to-day living.
8. Development of their leaders, their society and their world as a whole.
9. Working together to expand the welfare and happiness of the people with their own families, their own village, their own country and the world.
10. Working in harmony with the culture of the people.
11. A living relationship between the village workers and the village people, based on respect and trust for each other and on sharing of joys and sorrows, which results in friendship through which village extension work continues. (40:102)

Extension is a two-way channel. It brings scientific information to the village people, and also takes the problems of the village people to the scientific institutes for solutions. It is a continuous educational process, in which both learner and the teacher contribute and receive.

The term "Extension Service" in the Indian context is used to mean the National Extension Service, an organization or agency consisting of Gram Sevaks (Village Level Workers), a team of extension officers and the Block Development Officer and the system of coordination of all the development

functionaries at various levels. In particular, the National Extension Service as an agency was introduced to fulfill the following two objects:

1. To integrate the efforts of all the development departments at the village level with a view to providing quick help and service to the rural people.
2. To intensify the impact of National Extension Service on villagers with a view to putting forth concerted efforts to meet all problems of village life, to change the outlook of the farmers and to mobilize the local initiative and resources for the betterment of rural conditions.

Principles of Extension Service:

Extension as a method and technique of Community Development has been accepted as not only the best, but possibly as the only means of achieving enduring results in Community Development. The workers and experts in the field in many parts of the world have indicated certain basic principles which should govern extension work. These are:

1. Extension is based on conditions that exist locally.
2. Extension "involves" the people in actions that promote their welfare.
3. The extension worker does not assume leadership but works through local leaders.

4. Extension develops programs gradually.
5. Extension aims at meeting the "felt needs" of the people.
6. Extension employs democratic methods only.
7. In extension, the programs to be flexible need to meet the changing needs, attitudes and capacities.
8. The extension worker utilizes to the fullest extent possible the local institutions and organizations to make contacts and develop programs.
9. Extension work is backed up and supported by technical experts, departments and agencies.
10. Extension is work with all members of the family.
11. Extension work is with all classes of society.
12. Extension helps people recognize their needs.
13. The extension worker uses the community approach.
14. Extension keeps in view the national policy and program.
15. Extension keeps in line with the basic traditions and cultural values of the people.
16. Extension work should be evaluated continuously.

(77:102)

Extension is an educational process in the uplifting of the rural people and has special significance in the Community Development Program under the democratic set-up accepted in the Indian Constitution. It will, therefore, be a slow process in changing the outlook of the people toward working for a better lot.

Objectives of the Community Development Program:

It is the birth-right of every man that he live a peaceful life, free from worry of bread, with proper arrangements for the cure of diseases and ample opportunities for the economic and social development of his life. These are the main objectives of the Community Development Programs as well. Hunger, disease, squalor, ignorance and idleness are the five giants on the road to progress and it is the object of this program to eliminate these five. That is, the main aim of this program is to develop the social and economic life of the community.

V. T. Krishnamachari, Deputy Chairman of the Planning Commission at the Second Development Commissioners' Conference emphasized the following points while explaining the objectives of the Community Development Program and the National Extension Service. (1:10)

1. Leading the rural population from chronic under-employment to full employment.
2. Leading the rural population from chronic agricultural under-production to full production by application of scientific knowledge.
3. The largest possible extension of the principles of cooperation by making rural families credit-worthy.
4. Increased community effort for work of benefit to

the community as a whole, such as village roads, tanks, wells, school community centers, childrens' parks, etc.

A substantial part of the development necessarily falls on the shoulders of the villagers themselves. The villagers must take the initiative to decide what they need most and in what order. They have to gird their loins and get down to the ground with the axe and the shovel, and start multi-purpose developments on their own, individually, collectively, and in groups. Government agencies will be there to act as complements to the people, obeying their behests in every phase of the activities and at every stage of the program.

The following are the main objectives of Community Development:

1. To bring to the rural masses the basic knowledge of improved methods of agriculture, animal husbandry, fisheries and forestry, etc. which will enable them to increase agricultural production.
2. To help them in growing efficiently all types of crops to increase their income.
3. To encourage them to exploit their own natural resources.
4. To help them in appreciating fully the opportunities and privileges of rural life.
5. To raise the total standard of rural life by promoting social, cultural and intellectual activities in the villages.

6. To disseminate useful and practical information relating to agriculture and home economics, and the application of such knowledge in the farm and home situation.
7. To provide them with opportunities for all rural development.
8. To make them intelligent, self-reliant and independent citizens.

The Community Development Program includes the following activities:

A. Agriculture and Allied Fields

1. Reclamation of available virgin and waste lands.
2. Provision of water for irrigation through canals, tubewells, surface wells, tanks, lift irrigation from rivers, lakes and pools.
3. Provision of quality seeds, improved agricultural techniques, improved agricultural implements, marketing and credit facilities, veterinary aid, breeding centers for animal husbandry and development of inland fisheries.
4. Soil and manure research, fruit and vegetable cultivation and reorganization of dietetics.

B. Communications

1. Provision of roads, encouragement of mechanical road transport services and development of animal transport.

C. Education

1. Promotion of compulsory and free education at the elementary stage, high and middle schools, social education and library services.

D. Health

1. Provision of sanitation and public health measures, medical aid for the ailing, pre-natal and post-natal care and midwifery services.

E. Training

1. Refresher courses to improve the standard of existing artisans.
2. Training of the agriculturists, extension assistants, supervisors, artisans, managerial personnel, health workers and executive officers for projects.

F. Village Industries

1. Promotion of cottage and medium and small scale industries.

G. Housing

1. Promotion of improved techniques and designs for the rural housing and housing in urban areas.

H. Social Education and Community Life

1. Provision of community entertainment based on local talent and culture, audio-visual aids

for instruction and recreation, organizing of local and other sports.

I. Cooperatives

1. Promotion of cooperatives in villages as economic organs to provide facilities for credit, marketing and technical assistance to all rural citizens and especially to the underprivileged.

J. Panchayats

1. Promotion of the Panchayats as the basic institution of local self-government which could provide a base on which democracy could grow originally from the family to the nation's parliament. (48:12)

It was decided that the Community Development Program was to occupy a position of high priority in the rebuilding of the new India. The immediate and overwhelmingly favorable response of the village people to the Community Development Program quickly led the nation's planners to decide that the Community Development Program should be expanded to cover all the country as rapidly as personnel could be trained and as rapidly as government administrative and technical developments could be remoulded to provide the leadership and technical services required to keep the program alert to the growing expectations of the people. The Third Five Year Plan calls for the continuous spread of the Community Development Program until all villages of India are brought under the program.

The Community Development Program is a living movement. Through this program a peaceful attack is being made on the problem of maldistribution of the wealth and an endeavor is being made to bridge the gap between the haves and have-nots. In the words of Loshbough, Deputy Director, U. S. Technical Cooperation Administration for India. (76:13) "It is an organized planned approach to the problem of intensive development. This program is intended to be the heralds of freedom to the masses of rural India. The rural population of India will acquire new knowledge, new ways of life and a will to a fuller and richer life. In fact, this program is ultimately intended to create the machinery for the fulfillment of the avowed objective of the constitution, namely, the establishment of a democratic state. It aims at the starting of a revolution in rural areas to bring about a change in outlook and approach among the people in a peaceful way.

CHAPTER II
ORIGIN OF THE COMMUNITY DEVELOPMENT
PROGRAM IN INDIA

The Community Development Program launched by India on Gandhiji's birthday on October 2, 1952 has grown today in the words of the United Nations Evolution Commission into "one of the major experiments of the twentieth century whose results are of world wide interest." The workers who have been mobilized for this gigantic effort, from the peasants in the field and the village level workers in blocks to the planners of the program in the States and the Center can be legitimately proud of the progress that has been made in a decade which, after all, is a very short period in the life of a nation. But this legitimate pride should not make us forget the pioneers in whose idealism and practical sagacity lay hidden many of the suggestions which have yielded so bountifully a harvest today. This work is thus essentially a continuation of past experiments.

In olden days, in India, a village was one society. People lived like a big family. Society was simple and homogeneous. They were self-sufficient in their needs. There were Panchayats (village councils), which were very powerful. As the time passed on, these factors weakened and towns began to grow. In spite of the fact that the rural population

was eighty-five per cent of the total, villagers were neglected in the context of development work. Towns got more attention because they were the headquarters of the administration, law and order had to be maintained, and they provided educational facilities and helped to draw the leadership of the villages to the towns.

In spite of this advantageous position of the towns, we find a consciousness about the urgency of developing rural India, and efforts in this direction continued throughout the older era in a scattered manner.

Some sporadic efforts, however, were made by the British administration under the stress and strain of special situation. These efforts never brought forth public cooperation and participation. The attitude of the bureaucratic administrators was another factor responsible for widening the gulf between the government and the masses.

Such an indifferent attitude of an alien government towards several problems led to the outbreak of unprecedented famine in the country during the nineteenth century and widespread economic distress which accompanied them. These jolted the government into appointing various commissions and committees. The Famine Commission of 1880, 1898, 1901, the Irrigation Committee of 1903, the Commission on Cooperation in 1915 and the Royal Commission on Indian Agriculture of 1926 were among the efforts of the government to assess the magnitude and dimensions of the problems and to ameliorate the conditions of the rural masses.

Many individuals, both officials and non-officials, have tried to find solutions to these complicated rural problems. The interest in such endeavors was augmented after the first world war, as the war deeply affected the village life and its economy. All such endeavors met with very limited success. Some of them suffered from poor organization and lack of coordination, while others lacked resources, materials as well as human. These endeavors touched only the surface and did not get at the root of the problem.

In the following pages, an attempt has been made to describe some of the endeavors made by individuals under the aegis of private or official agencies.

M. K. Gandhi. Gandhi wanted the villagers to feel that India was their own country. He sought to make the villages self-reliant and self-sufficient and carried on his experiments at Sabarmati and Sevagram. The first concern of every village according to him "will be to grow its own food crops and cotton for its cloth." It should have a reserve for its cattle, recreation and playgrounds for its adults and children. It will maintain a village hall, a village theatre and if possible, a village school. As far as feasible, every activity will be conducted on a cooperative basis.

The eighteen items which Gandhi included in his program for emancipation of villages included: (1) use of Khadi, (2) weaving, (3) handmade papers, (4) production of neem oil, (5) utilization of dead cattle, (6) basic and adult

education, (7) woolen blankets, (8) sanitation, (9) uplift of backward classes, (10) welfare of women, (11) renewal of untouchability, (12) economic equality (13) prohibition, (14) use of nature cures, (15) education in public health and hygiene, (17) propagation of the national language, and (18) the organization of Kisan and students.

Gandhi established the following special programs for village reconstruction in India:

1. The All India Spinners Association. This was established in 1923 to finance and direct the production and sale of Khadhi. Its objective was the revival of Charka and the spread of one hundred per cent Swadeshi products.
2. The All India Village Industries. This was established in 1934 for the development and encouragement of village industries.
3. The Go Seva Sangh or the Society for the Service of the Cow. This was organized in 1941 to bring about an all around improvement in the conditions of cattle and thus to improve village health and economy.
4. The Wardha Scheme of Education. Basic education was introduced in 1937. It emphasizes not only the importance of teaching crafts but also the value of employing crafts as a basis for all teaching.

5. The Harijan Sevak Sangh. Gandhi attached great importance to social reforms in his program of village reconstruction. He established Harijan Sevak Sangh in 1932 to remove caste and class distinctions and social disparities.
6. The Training Centers. The training center at Wardha and Sevagram were opened to train the village workers, the need for whom has been greatly felt in India for a long time.

The contribution made by Gandhi is solid and permanent. He has given to the country a new vision of the approach to the problem of rural reconstruction and has set into operation new forces and built up new institutions for rural reconstruction. His efforts have deeply influenced the thinking of leaders who are concerned with national development.

Rabindranath Tagore. While Gandhi was so engaged at Sevagram, a strange coincidence happened in a different part of India. This was at Santiniketan, the University of Rabindranath Tagore. Tagore was one of the greatest champions of the rural masses. He had a clear vision that the country's future depended on the well-being of rural people. In 1914 Tagore founded Sriniketan in order to bring about the improvement of village life. Its principle objectives were:

1. to study rural problems,
2. to help villagers develop their resources by adopting better methods of cultivation,

3. improving the livestock,
4. developing cooperation,
5. developing village sanitation,
6. to create a spirit of self-help,
7. to develop village leadership imbued with high ideals of service and sacrifice. (37:102)

Tagore set up rural reconstruction centers in the villages of Atrai, Regurampur, Santahar, Tilakpur, Adamdghi, Nasaratpur, and Talara in the Kaligram of his zamindari. The program of rural development according to Tagore included: (1) rural sanitation, (2) adult education, (3) a campaign against malaria, tuberculosis and other epidemic diseases, (4) measures to prevent infant mortality, (5) establishment of cooperative societies, and (6) provision of relief in times of flood and famine. (37:108)

As a part of his program, a number of night schools were started. Educational facilities for women were organized and circulating libraries were set up. Improved implements were also introduced and mechanical workshops opened. This resulted in an emphasis on the self-help and the self-reliance of the villagers, the making of the villagers credit-worthy, and illustrated the need of a scientific basis to solve rural problems.

Dr. Spencer Hatch. While the Gandhi and Tagore programs were being pursued, a brilliant missionary, Dr. Spencer Hatch, was trying his hand at village reconstruction at

Marathandam, a place then included in the state of Travancore. The Y.M.C.A. at Marathandam was the focal point. The program was being extended to the surrounding villages. Here also it followed the identical pattern: agriculture, animal husbandry, village industries allied to agriculture, education, public health, and local works based on self-help and a faith in God and fellow men. (77:14) It was based on self-help with intimate expert counsel and according to Hatch, its objective was to bring about a complete upward development towards a more abundant life for rural people spiritually, mentally, physically, socially and economically.

The work in Marathandam is still going on. It carries the stamp of the pioneer. It is now a part of the wider program of Community Development in the new state, i.e., Kerala. This has not detracted, however, from what had been done earlier. In fact it has served to further strengthen the roots.

V. T. Krishnamachari. In the meantime another notable experiment started under government auspices in the enlightened princely state of Baroda, noted for its advanced thinking in agriculture, animal husbandry, education, public health, and other matters relating to village life. At a crucial point of time, a master administrator in the person of V. T. Krishnamachari came on the scene as the Dewan of the State. He had served as Deputy Chairman of the Planning Commission which pioneered and piloted this mighty

Indian organization ever since independence. Krishnamachari had gotten to know the villagers during his work in Madras State. Baroda State was inhabited by very sturdy farmers. The future of the state, he knew, could be determined only by the health and stature of these people. He sponsored, under the aegis of the enlightened ruler, a most thorough village extension program. The program, as we look at it now, had most of the elements of the current Community Development Program at its core. Because the Government of Baroda State was fully behind the program, the extension program forged ahead at a very rapid pace. The imprint of the program is still there throughout the area of the former Baroda State, even though decades have passed.

F. L. Brayne. In the early thirties a British civilian, F. L. Brayne, was trying a similar program of extension under the aegis of the British Government in the district of Gurggon where he was the Deputy Commissioner. Brayne said that his program was "to jerk the villager out of his old groove, convince him that improvement is possible and kill his fatalism by demonstrating that climate, disease and pest can be successfully fought, further to laugh him out of his unhealthy and uneconomic customs and teach him better ways of living and farming." The main plans of his program included increase in the yield from agriculture, stopping of waste, improvement in the standard of health and improvement of home. He appointed village guides to carry

on the program. There were, however, two flaws in the approach. One of these was that the program was at the mercy of the foreign government occupying India. The other flaw was Brayne himself. He was determined to order the reform of mind and environment. He felt he could work it out from above through his officials. It worked well, and remarkably so, in the short run. But once Brayne was off the scene, the picturesque citadel collapsed like a house of cards. Not a trace is left today of F. L. Brayne's work in Gurgaon.

The writer has presented the panorama of village reconstruction work in India during the first half of the century prior to independence. There were common lessons derived from these efforts. It was learned that if India were to be revived, her roots must be tended first. The roots lie in the villages, and one way of tending the roots was to attend to the multi-facet needs of the village simultaneously. It was also learned that the program must be initiated by the people themselves with proper understanding. It should not be imposed from above. Leaders from above may join and help as active participants but not as makers or directors of policies. The attitude and approach of government was of vital significance in this program of rural reconstruction. Government must be sympathetic to the program. Its policies must be in the tune. In the initial stage it may even have to provide some amount of

leadership if speedy growth is to be achieved. But all efforts should be directed towards the leadership coming from the people themselves.

The Independence of India brought the partition of the country. The blood-bath and mass exodus of ten million people from two sides of the subcontinent were witnessed. Leaders were new in taking over the government the British had left behind. Gaps in services had to be filled. This was attempted by the overnight double promotions of existing government officers who were without experience. The new administration had to be recognized in order to meet the needs of the needs of the new task. Many other problems, including that of food, called for urgent attention and solution. There had been no all-India plan for the country as a whole. The immediate and pressing needs got precedence. Long-term programs of village development had to wait. Gandhi had been removed at a strategic point of time by the hand of an assassin. The country was going through the pains of transition from British rule to self rule.

Yet village development had not quite stopped. Sevagram, Srineketan and others were moving ahead in their own way. Two significant experiments, each complementary to the other, came on the scene following independence. The experiments were those of Etawah and Nilokheri. Before these two experiments are discussed, the writer wishes to present an allied experience in the then combined state of Madras and Andhra.

Firka Development Scheme. The state of Madras had been known for its sound administration and the quality of mind of its leaders and people. With the advent of freedom, a chief minister, T. Prakasam, initiated a program for village development. It was called the Firka Development Scheme. It aimed at the attainment of the Gandhian ideal of Gram Swaraj (village independence) by bringing about not only educational, economic, sanitary and other improvements in the villages, but also by making the people self-confident and self-reliant. The scheme was launched in the last quarter of 1946 in thirty-four Firkas throughout the state and on April 1, 1950 in additional Firkas at the rate of two Firkas for each district.

The scheme, which aimed at attacking rural problems as a whole as well as in parts, consisted of short-term plans for the development of rural communications, water supplies, the formation of Panchayats, the organization of cooperatives and programs for sanitation and also long-term plans to make the areas self-sufficient through agricultural, irrigational and livestock improvements. This program also placed great emphasis on educative propaganda, emphasis on local agencies and institutions to which grants in aid were given for approved projects, and the administrative reorganization of some new operational principles.

Etawah Pilot Project. The pilot project at Etawah covered ninety-one villages with a total population of approxi-

mately 60,000 in the district of Etawah. An American architect, Albert Mayers and an American extension worker, Horace Holmes, provided the initial spark of thinking and action in the experiment. The program laid special emphasis on agriculture. Agriculture, the American friends emphasized, was the vital industry of India and should be tackled, they claimed, without a regular extension service especially trained for the purpose. The program followed somewhat the pattern of the American Extension Service. The American Extension Service had about fifty years of experience by this time. There was constant consultation between the American advisors and the Indian staff. Thus the program at Etawah grew to be a blending of the concept of American agricultural extension with the pattern of Indian administration. Other programs such as health and sanitation and adult education came into being.

S. K. Dey. The next experiment was carried out at Nilokheri, originally built to rehabilitate 7,000 displaced persons and later integrated with the one hundred surrounding villages that came to be the rural-cum-urban township. It was built around the vocational training center that was transferred from Kurukshetra in July 1948 to the eleven hundred acres of swampy land on the Delhi-Ambala highway. The central figure of this project was S. K. Dey, now the Union Minister for Community Development and Cooperation.

The plan, called "Mazdoor Manzil," aimed at self-sufficiency for the rural-cum-urban township in all the essential requirements of life, except iron and steel, coal and cement, petroleum and allied products. (15:201)

The year 1949-50 started with a blitz of activities in all directions. It included the construction of houses and industrial buildings, the overhaul of electric generators and machine tools procured almost exclusively from disposals. Soon there were nearly a thousand residential houses built of bricks. There were also shopping centers and workshops, a polytechnic, an engineering school, a high school, a hospital, a primary school, and a basic school with training centers for Block Development Officers, Social Education Organizers and Village Level Workers.

The Nilokheri scheme, designed with an eye to an eventual balanced economy for the whole country, later drew in one hundred villages in the neighborhood which were given special treatment.

Nilokheri indeed was to be a bridge to new India in the sense that the sons and daughters of Nilokheri were to grow into specimens of India's free citizens. It was to be the pilot program designed to usher in a new age. However, all these experiments by individuals or groups of individuals did not touch anything more than the fringe of the gigantic problem of changing the face of rural India.

Even the Grow More Food campaigns, which were launched with the objective of stepping up of agricultural production to meet the food shortage, were very much restricted in scope and the officials and non-officials associated with them had regarded the campaigns only as temporary measures. The failure of these campaigns indicated clearly that to become a success, a campaign must be integrated with an overall program of food grains, cotton and jute which could meet the demands for industrial raw materials.

The Grow More Food Enquiry Committee recommended an organization for intensive rural development work which could reach every farmer and cover all fields of rural economy so as to assist in a coordinated development of rural life as a whole.

All these experiments of rural development work provided that rural development was a continuous and indivisible process and that, to be a success, it must embrace all aspects of rural life. The experiments also provided suggestive answers to many important questions on how rural development programs could be carried out on a priority basis under the First Five Year Plan.

The Planning Commission of India, therefore, thought of shaping the village development programs to attack the basic problems of hunger, disease and ignorance. This they hoped could be accomplished through a self-help program of Community Development and Extension Service, wherein the

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people's leaders would take upon themselves the responsibility for getting improved practices in agriculture, health, and education accepted by the people.

CHAPTER III

PANCHAYATI RAJ (DEMOCRATIC DECENTRALIZATION)

Community Development Administration:

Before the attainment of freedom, the administrative machinery in India had been designed to look after the function of revenue collection and the maintenance of law and order. The decision to make India a Welfare State imposed another duty on the administrative machinery, namely, to utilize to the maximum advantage the resources of the various development departments in a concerted attack on problems of rural development. This called for radical change.

Large State had fairly well organized development departments of agriculture, animal husbandry, cooperation, panchayat, rural engineering, etc. at the level of the district and sometimes of the taluk. The activities of these departments were not linked with those of revenue officers, who touched village life at many points, or even of the local bodies which under the law were responsible for communications, water supply and other services in rural areas. These departments also worked independently of one another, and followed their own individual programs without common objectives.

The agricultural officer, for instance, went to villagers and told them that if they used good seeds, their

production would be doubled. The animal husbandry officer, if one existed, talked to the people only about improved livestock, without relation to other activities. The sanitary inspector advised people to sleep under mosquito nets and to drink water after boiling it.

Each of these officers worked in more or less watertight compartments and there was no concerted effort to improve all sides of village life by changing the outlook of the farmer and mobilizing local initiative and resources for the betterment of conditions. The uncoordinated activities of the different departments were also directed from the district and bore little imprint at the village level.

The Community Projects Administration sought to bring about coordination between all these activities under its program. Village life, being one and indivisible, was to be treated as one single whole and all the developmental activities were to be coordinated so as to form part of a whole conception of the improvement of village life.

The administrative pattern which was evolved was actually based on the recommendations of the Planning Commission and the report of the Grow More Food Enquiry Committee. It was so designed as to ensure that there was a coordinated and unified approach by the heads of departments and the activities in the National Extension Service Block and Community Projects.

National Level. For the implementation of the Community Development Program at the top, there is a Central

Committee consisting of the members of the Planning Commission, the Ministries of Food and Agriculture and Community Development with the Prime Minister as chairman. The function of the Central Committee is to lay down the broad policies and to provide general supervision. The Central Committee is also responsible for developing, in consultation with the appropriate authorities in the various states of India, the program of economic development.

The Central Committee is assisted by an Advisory Board consisting of the Secretaries of the Central Ministries of Food and Agriculture, Finance, Health and Education, plus the Secretary of the Ministry of National Resources and Scientific Research and the Government of India's nominee to the Indo-U.S. Technical fund. The Central Committee is informed of the progress of work from time to time through periodical reports prepared by the Community Project Administration.

Community Project Administration. The Community Project Administration was established in March, 1952 as an independent administrative unit under one administrator. It was responsible for the planning, directing, coordinating and implementing of the overall Community Development Program throughout the country. At the beginning, the Community Project Administration consisted of a very small staff, but later on it grew up into a large organization with a secretarial staff and technical experts. Therefore, retroactive to September 20, 1956, a separate Central Ministry

has been created for Community Development known as the Ministry of Community Development. The Ministry of Community Development has the overall charge of the program. This ministry is responsible for the drawing up, on a national basis, of a generalized program for planning, budgeting, directing and coordinating the Community Development Program and Extension Service blocks throughout the country. The Ministry has to work under the general supervision of the Central Committee and in consultation with the appropriate authorities in the various states who are responsible for the actual implementation of the program.

State Level. The actual execution of the Community Development Program is the responsibility of the state governments. This responsibility is shouldered by the State Development Committee which is generally constituted as follows:

1. The Chief Minister of the State (Chairman)
2. The Development Minister
3. The Minister of Agriculture and Irrigation
4. The Minister of Finance
5. Any other Minister or Ministers at the discretion of the Chief Minister
6. The Development Commissioner (Member-Secretary)

The Development Commissioner is responsible for directing Community Development blocks in the State. Where the work justifies it, there is in addition a Deputy Development

Commissioner specifically in charge of the Community Development Program. The Development Commissioner has a three-fold function:

1. He maintains a two-way relationship with the Center; he receives National Program guidance from the Center, reports progress, and makes suggestions about program modifications to the Center.
2. He performs at the State level the same role, the Ministry of Community Development performs at the Center, i.e., providing the coordination point for harnessing, relating and guiding all the technical services of the State Government required for the block programs and assuring proper and adequate supervision and staff.
3. He maintains an administrative relationship with the District Collector who, in turn, is responsible for planning, coordinating, executing and evaluating the work of each block in his district. (68:12)

The officer at the State level works in close relationship with each technical Ministry and Department in the State and in this way plans for the required staff to be assigned to each block.

District Level. The District Development Committee is to consist of the officers of the various Development Departments such as the Department of Health, Education, Agriculture, Cooperatives, Forests, Veterinary Services, Employment, Labor, etc., members of the Parliament and members of both Houses of the State Legislature from the district, and a few landed farmers and social workers. The Collector is the

Chairman of the District Development Committee. The Collector is assisted in carrying out his developmental responsibilities by Block Development officers. The Collector is the key official in the whole setup of administration in India. He is the natural leader of the entire hierarchy of officials in the district, including heads of technical and developmental departments and on his zeal, alertness and administrative acumen depends largely the ultimate success of the whole program.

Block Level. The Block Advisory Committee consists of officials of the development departments posted in the area, members of State and Federal Legislatures representing the area, representatives of panchayats (village councils) and local boards, representatives of the cooperative movement and leading social workers.

At the block level, the Block Development officer is assisted by a team of experts in agriculture, cooperation, animal husbandry, cottage industries, etc. These technical personnel are assigned to the blocks by the various technical ministries and departments of the state. The Block Development Officer is exclusively responsible for the effective execution of the National Extension Service and the Community Development Program.

Village Level. The Village Level Worker is the lowest employee in the entire hierarchy of Community Project Administration. He is a paid full-time man who is available to

the villagers on the spot for all sorts of advice. He acts as a multi-purpose man and is in charge of five to ten villages. One of these villages, which is more central in location and comparatively more populous and important, is turned into his headquarters and is generally known as the Model Village. He seeks to arouse in village people interest in all-round family and village development. He is guided and assisted by the various technical specialists of the Block staff.

While this remains the general pattern of organization, there is no fixity in it. As a matter of fact, adjustments are made to suit local conditions to ensure efficient and smooth work.

Democratic Decentralization or Panchayat Raj:

The Community Development Program, launched on October 2, 1952 as a part of the First Five-Year Plan to bring about an all-round improvement of the socio-economic life of the community through the collective action of a self-reliant community, also accepted the panchayat as the most effective instrument of Community Development because it was felt that it was only through the village panchayat that plans could be implemented by mobilizing local human and material resources on the basis of self-help and self-reliance.

In the initial stages of the program, the participation of the people at Project or Block level was brought about through the constitution of the Project Block Advisory Committee. Members of these committees were, however, generally

nominated by the Collectors and did not have a representative character.

The Block Advisory Committee, consisting of members of Parliamentary and State Legislative Assemblies, of the area, and representatives of panchayats, cooperatives, as also of progressive farmers, were supposed to plan and devise means to execute the Block Development plans.

At the district level, the development plans of various blocks in the district were finally integrated into the district plans by the District Development Committee, consisting of prominent non-officials, e.g., members of Parliament and State Legislative Assemblies, etc., as well as heads of technical departments at the district level.

A stock-taking of the progress of the program by the administrative agency, however, made it clear that, although the people had come forward to help themselves, the initiative had, by and large, rested with the official agency. Even the wide powers given to the Governmental agency in the earlier phase, so as to enable it to get things done quickly, had resulted in a weakening of the non-official institutions. Thus, by making the people look to the governmental agency for help, the program had adversely affected the growth of local self-government bodies at various levels between the village and the State, and even the little assistance given to the district boards and panchayats tended to be withdrawn; if those institutions escaped abolition, they certainly declined in importance.

The realization, therefore, came that to make the Community Development Program a people's program, it was not only desirable but also essential that the people themselves must not only plan and execute but also provide the stimulus and themselves become the prime movers. It is only when the program derives its sanction and the propelling power from the community that it can ensure not only the maintenance of what is achieved, but also keep up the pace of progress unretarded. The local self-governing institutions have thus also to be local self-development bodies.

Mehata Committee. This was the immediate background to the action of the committee on Plan Projects to constitute a team for the study of Community Projects and National Extension Service. The Team consisted of Balwantray G. Mehta, as leader, and three other members, Dr. S. D. Sharma, Thakur Phool Singh, and B. G. Rao. The Team later co-opted G. Ramchandran as a member. Its terms of reference were very wide and comprehensive. It was asked to study and report on the Community Projects and National Extension Service with a view to "economy and efficiency" with reference to certain aspects which inter alia included -- "the assessment of the extent to which the movement has succeeded in utilizing local initiative and in creating institutions to ensure continuity in the process of improving economic and social conditions in rural areas." (37:201) The Team was free to make "any other recommendations, in order to ensure

economy and efficiency." It immediately set to work. Between the twenty-first of February and the fourth of August, 1957, it visited fifty-eight selected blocks in thirteen states and also availed itself of the opportunity of discussions with "persons belonging to different categories, directly or indirectly connected with the Community Development work." The recommendations and conclusions based on observations and studies of the team were sent to the State governments and later, in September and the first half of October, 1957, the Team held discussions with the State governments. The report was then finalized and signed on November 24, 1957. The National Development Council broadly accepted the recommendations of the team and communicated to the states for implementation in the middle of 1958. The action to be taken was left to the state governments.

The Study Team made several recommendations, but its revolutionary recommendation of a three-tier system of Democratic Decentralization for development of administration was significant. The Team came to the inevitable conclusion that lack of popular initiative and participation in the Community Development programs was due to the absence of democratic institutions at lower levels. The ad hoc bodies had failed to deliver the goods. The need for creating within the district "a well-organized democratic structure of administration in which the panchayats will be originally linked with popular organizations at the higher levels,"

was stressed by the Second Five-Year Plan. The Mehata Committee found that the existing district boards had out-lived their usefulness and their unwieldy size made them less effective for new tasks. It then considered the possibility of a "single representative and vigorous democratic institution to take charge of all aspects of development work in the rural areas" and appreciated that such a body was essential due to practical considerations. Decentralization was thus the response to the challenge of community development. It should be both the decentralization of power and of the source of income. The committee itself considered the arguments against such a move but after the analysis of the pros and cons of the problem, it observed that inefficiency and corruption in democratic institutions at local levels were only short term problems. (68:207) Once these bodies have real autonomy and power to make mistakes and learn by making mistakes under the guidance and supervision of the higher bodies, these difficulties disappear.

The block was recommended as the unit of planning and organization on the basis of the Aristotelian principle of being "neither too large to defeat the very purpose of creation, nor so small as to militate against efficiency and economy." The traditional units -- taluka and tehsil were considered unsuitable for the development activities.

Panchayat Samiti -- the middle tier was the innovation. At the district level, a new body -- Zilla Parishad was to replace the district boards. The Committee also described

the various functions and sources of revenue to be assigned to these bodies. Thus, a new organizational framework was recommended for efficient and economical development administration. To some extent Panchayat Samiti was an improvement over the Block Advisory Committee and then the Zila Parishad was a better and more useful form of the old district board. However, it is correct to point out that what the Team recommended was not a change of emphasis here or there, but a new order of priorities along with a new type of organization. It was indeed a revolutionary departure from the old outlook.

Progress of Panchayati Raj. Soon after, the State Governments launched the three tier system of Democratic Decentralization, later known as Panchayati Raj. As early as 1957, Madras started, on an experimental basis, a pilot block of democratic decentralization in its own way. Then Andhra introduced it in twenty selected blocks, one in each district. To Rajasthan goes the credit for being the pioneer in launching the scheme on an all-state basis. It was on Gandhi's birthday, 1959, at a far off desert town of Nagapur, that the Prime Minister of India inaugurated Panchayati Raj by lighting a lamp. This was symbolic of the new light, happiness and prosperity. It was an important turning point in the history of India. Then followed Andhra Pradesh with full scale implementation of the new scheme on November 1, 1959. Madras followed suit on October 2, 1960. By the end of 1962

Panchayati Raj had already been implemented in the following nine states -- Rajasthan, Andhra Pradesh, Assam, Madras, Mysore, Orissa, Punjab, Uttar Pradesh and Maharashtra. Thus the quantitative progress of Panchayati Raj is quite impressive. By March 1962, ninety-four per cent of the villages had been covered by village panchayats, which were originally linked up with higher level bodies. Panchayati Raj thus is becoming a universal pattern of rural India. A study of its organization and objectives will, however, bring to notice certain patterns and salient points of the progress.

Objectives of Panchayati Raj. Panchayati Raj is an inter-connected pattern of democracy, the people of India governing themselves through their representatives in institutions from the Gram Sabha to Lok Sabha. Panchayati Raj institutions are growing up rapidly throughout the country as dynamic forms of local government, springing from old roots, but with new vitality and purpose, signifying fundamental changes both in the structure of administration and in the pattern of rural development. They are intended to strengthen the base of the Democratic Constitution, to place the Community Development Movement firmly in the hands of the people's representatives at different levels and to help each area to achieve intensive and continuous development in the interests of the entire community.

Against this background, it is necessary to enunciate clearly identifiable tests by which the system of Panchayati Raj can be judged in regard to its performance. These will

be of help to the workers in measuring the success of Panchayati Raj in relation to its primary objectives. The following "ten acid tests" have accordingly been formulated:

1. Production in agriculture as the highest national priority during the Third Plan.
2. Promotion of rural industries.
3. Development of cooperative institutions.
4. Development of local resources including the utilization of man power.
5. Optimum utilization of resources available to Panchayati Raj institutions such as money, staff, technical assistance and other facilities from higher levels.
6. Assistance to the economically weaker sections of the community.
7. Progressive dispersal of authority and initiative both vertically and horizontally, with special emphasis on the role of voluntary organizations.
8. Progressive increase in competence both in officials and non-officials.
9. Understanding and harmony between the people's representatives and the people's servants through comprehensive training and education and a clear demarcation of duties and responsibilities.
10. Cohesion and cooperative self-help in the community. (68:12)

Needless to mention, these "tests" cover a very wide area, perhaps embrace the whole panorama of rural life. The

Third Plan also adopted these goals and rightly emphasized the importance of increasing production. (29:102) Thus, the aims and goals of Panchayati Raj are identical with those of Five Year Plans. The preparation and implementation of village production plans and their coordination at the block and district levels have been considered vital responsibilities of Panchayati Raj. It has also been accepted as a device for bringing about an agro-industrial community and the slogan "take the factor to the village" has gained new currency in this context. A conference of members of Panchayati Raj bodies, held at Udaipur in May, 1961, also emphasized the role of these bodies in increasing production. (20:10) In fact, Panchayati Raj can be visualized as an improvement in the process of economic development. The mobilization of resources is an important need and the Panchayati Raj bodies can be judged only by this standard. It is imperative that all the manpower available is suitably utilized and these institutions can thus act as the local agencies of execution.

Organizational Structure:

Panchayati Raj is a responsibility of the state governments. Though inspiration for it came from a committee of the Government of India and the Union Ministry of Panchayati Raj have played a very important role a brief review of the organizational structure in different states reveals that there is a uniform pattern. The ideal is everywhere the same and the basic objectives are identical, but shape and forms do not follow quite the same pattern. There are departures,

variations and innovations here and there. Even the ideas about these institutions are in the process of evolution and the entire approach to the problem has been pragmatic. It appears that no attempt has been made to discourage diversity in organization. The Central Council of Local Self-Government in its fifth meeting at Hyderabad in 1959 took stock of the action taken by the states to implement the Panchayati Raj and recommended that "while the broad pattern and the fundamentals may be uniform, there should not be any rigidity in the pattern. In fact, the country is so large and Panchayati Raj is so complex a subject with far-reaching consequences, that there is the fullest scope for trying out various patterns and alternatives. What is most important is the genuine transfer of power to the people. If this is ensured, form and pattern may necessarily vary according to conditions prevailing in different states." The Government of India has largely followed this policy and the states have been allowed to evolve patterns of Panchayati Raj suitable to local conditions in the light of certain broad principles. The important principles are:

1. It should be a three-tier structure of local self-governing bodies from the village to the district, the bodies being organically linked-up.
2. There should be a genuine transfer of power and responsibility.
3. Adequate resources should be transferred to the new bodies to enable them to discharge these responsibilities.

4. All developmental programs at these levels should be channelled through these bodies.
5. The system evolved should be such as will facilitate further devolution and dispersal of power and responsibilities in the future. (40:13)

Subject to these fundamental principles, the detailed organization has been designed by the various states. Panchayati Raj is an attempt to reshape and modify the administration within the district. The three institutions -- Panchayat at the village level, Panchayati Samiti at the block level and the Zilla Parishad at the district level are inter-linked and form part of the same structure.

District Level -- Zilla Parishad. For each district there is a statutory Zilla Parishad. Zilla Parishad is responsible for the implementation of the program in the district. Each Zilla Parishad consists of the following members:

1. The Presidents of every Panchayati Samiti in the district, ex-officio.
2. The District Collector.
3. Some specified members of the Legislative Council.
4. The members of the Legislative Assembly of the State, elected from the district.
5. The members of the House of People, elected from the constituency which forms part of the district.
6. Some specified members of the Council of the States.
7. Two women.
8. One representative of scheduled castes.

9. One representative of scheduled tribes. (76:9)

Each Zilla Parishad has a chairman and vice-chairman. They are elected by the members of the Zilla Parishad from their own membership, excluding the District Collector. The term of office of the chairman or vice-chairman is three years from the date of his election. Each Zilla Parishad, also has a secretary who is appointed by the government. He is the government's representative, he has the privilege of attending the meetings of Zilla Parishad, and he is entitled to take part in the discussions but not entitled to vote or to make a motion.

Standing Committees of the Zilla Parishad. Every Zilla Parishad consists of five standing committees respectively for:

1. Planning, community development and communications.
2. Food and agriculture, cooperation, animal husbandry, forests, irrigation and power.
3. Industries, including cottage, village and small scale industries.
4. Education, medical and public health, and social welfare.
5. Taxation and finance. (76:4)

Powers and Functions of the Zilla Parishad. The function of the Zilla Parishad is to act as an advisory and supervisory body over the Panchayati Samiti in the district. The Zilla Parishad has powers to approve their budgets, to

coordinate their plans and to distribute funds given by the government among the Panchayati Samiti. The Zilla Parishad is closely associated with the most important function of government, that is rural improvement and raising the standard of living of rural people. Secondary education is the responsibility of Zilla Parishad. All District Board High Schools and Government High Schools are under the control of Zilla Parishad. (68:4)

Powers and Functions of the Chairman and Vice-Chairman.

The chairman of a Zilla Parishad exercises administrative control over the secretary for the purpose of implementation of the resolutions of the Zilla Parishad. He has full access to all records of the Zilla Parishad. The vice-chairman exercises such powers delegated to him from time to time by the chairman. If the office of the chairman is vacant, the vice-chairman exercises his power.

Secretary. The government appoints a secretary to the Zilla Parishad. The secretary ordinarily attends all the meetings of the Zilla Parishad and of the standing committees. He takes part in the discussions but he is not entitled to vote nor to move any resolution. (40:20) With the sanction of the Zilla Parishad or standing committees, the secretary has the power to leave or otherwise dispose of any moveable or immovable property of the Zilla Parishad. Besides this he has the power to inspect any work, scheme or institution under the management of that Zilla Parishad.

Block Level -- Panchayati Samiti. The general pattern of the composition of the Panchayati Raj bodies is based on the principle of democracy and the predominance of the elected members. However, there is also provision for ex-officio, co-opted or nominated members. The Mehata Committee had recommended that the Panchayat "should be purely on an elective basis, but that there may be a provision for the co-option of two women members and one member each from the Scheduled Castes and Scheduled Tribes according to conditions similar to those prescribed for the Panchayati Samiti. In general, it has been followed in all states.

Composition. The Panchayati Samiti generally consists of representatives of the Panchayats, cooperatives, small municipalities and notified area committees, members of the legislature and certain officers. Representation for women, Scheduled Castes and Scheduled Tribes is usually secured by co-option. The typical Panchayati Samiti has the following categories of membership:

1. All the presidents of village panchayats in the block who are ex-officio members of the concerned Panchayati Samiti.
2. One woman.
3. One representative of a Scheduled Caste.
4. One representative of a Scheduled Tribe.
5. Two persons with experience in administration, public life, and rural development, one of whom is a woman.

6. One member of the cooperative society functioning in the block.
7. Members of the State Legislature.
(78:20)

Each Panchayati Samiti has a President and a vice-president, elected from among its members for a three year term. Each Panchayati Samiti also has a Block Development Officer to perform routine executive duties. He is appointed by the government.

Standing Committees. Every Panchayati Samiti consists of five standing committees. These standing committees work for the development of subjects assigned to them. The president of the Panchayati Samiti is an ex-officio member and chairman of all the Standing Committees. Every standing committee has seven sub-committees as follows;

1. agriculture, animal husbandry, minor irrigation, power, reclamation, including soil conservation and contour bunding and fisheries,
2. cooperation, thrifts and small savings, cottage industries, rural housing, statistics, and prohibition of or temperance in the consumption of intoxicating drinks and of drugs which are injurious to health,
3. education, including social education, medical relief, health and sanitation, including rural water and drainage, social welfare, the welfare of women and the relief of distress in grave emergencies,
4. communication and works, and
5. taxation and finance. (78:92)

Each Panchayati Samiti has the right to introduce one more standing committee, if necessary, with the approval of the government.

Functions. The main function of the Panchayati Samiti is the planning and execution of all schemes of rural development on the twin principles of self-help and mutual cooperation. The Panchayati Samiti creates a new outlook among the people and makes them self-reliant, hard working and responsible for community action. The other functions of the Panchayati Samiti include the development of cottage, village and small scale industries and the exploitation of the locally available raw materials. The Panchayati Samiti carries activities concerning the rural welfare and development in the fields of agriculture, animal husbandry, health and sanitation, education and cottage industries. The functions of the Panchayati Samiti are explained in detail in Appendix B.

The financial business of the Panchayati Samiti consists of the passing of the budget (102:10) and the revised budget, the imposing of taxes, and the scrutiny of budget provisions pertaining to village Panchayati.

The President and Vice-President. The President is the key man in the affairs of the Panchayati Samiti. He is the chief man between the Standing Committee on the one hand and between the Panchayati Samiti and each of the standing committees on the other hand. He is the general spokesman on all matters of general policy. He exercises administrative control over the Block Development Officer for the purpose of implementing the resolutions of the Panchayati Samiti

and he presides over the meetings of the Panchayati Samiti. He has full access to all records of the Samiti. (116:27)

The Vice-President also exercises powers and functions as are delegated to him by the President. When the office of the President is vacant, the Vice-President of the Panchayati Samiti exercises the power and performs the function of the president until a new president is elected.

The Role of the Block Development Officer. The government appoints an officer for each Panchayati Samiti under the designation of a Block Development Officer. He is the chief executive officer and also leads the team of the other officers at the Block. (116:10) It is his job to coordinate the specialists, help plan the overall program, handle the administrative work, and in general to be the captain of the Block team. The specialists on this team are the agricultural extension officers, veterinary assistant, surgeons, overseer, cooperative inspector, extension officer for industries, Panchayati inspector, one male social education organizer and one woman social education organizer. The term "generalists" consists of the Block Development Officer himself, ten gram sevaks and two gram sevikas. (91:20)

The Block Development Officer spends much of his time in helping the leaders in the Blocks and in educating all members of his staff. He is a man with better trained community development methods. He is responsible for implementing the resolutions of the Panchayati Samiti for its

standing committees. He attends to all the meetings of the Panchayati Samiti. He has the right to participate in them but he is not entitled to vote.

He is the chief advisor to the President of the Panchayati Samiti on administrative matters. He also acts as the channel of communication between the Government and the Panchayati Samiti. He has to maintain a live contact with the people and their institutions. He is subordinate to the Panchayati Samiti even though he is a state government official. Here is where the reversal of fortune has come. Before the introduction of Democratic Decentralization (Panchayati Raj), the official element took a predominant part in administration, but now this authority is secondary. He has the power of supervision over the Panchayati Samiti's developmental activities.

Block Personnel:

The agency at the block level has been created to bring governmental technical aid down to the people at the village level. Formerly it was difficult for the villagers to go to a government farm far away and see demonstrations of improved methods or consult the agricultural experts. There was no veterinary doctor, no medical officer, no industries officer near at hand from whom assistance could be obtained. This has now been made possible under the Panchayati Raj administration.

The specialists at the Block Level are:

1. Extension officer, agriculture;
2. Extension officer, animal husbandry;
3. Extension officer, cooperation;
4. Extension officer, Panchayat;
5. Extension officer, rural engineering;
6. Extension officer, rural industries; and
7. Social education organizers, men and women.

The proposal of an officer to head this team of specialists was also considered. He was not only to coordinate the activities of these specialists, but to look after the administrative work as well. The Block Development Officer came into being.

Village Level - Village Panchayat:

The years of experience with the Community Development Program support the conclusion that for the program to take roots and grow in the village, it must from its early stages be sponsored and given guidance by a responsible village body. With the establishment of Panchayati Raj, the village Panchayat has officially been assigned the responsibility of mobilizing and guiding the village in all planning and development activities.

The village Panchayats have a statutory recognition. The people's participation has been insured by decentralization of powers to Panchayat committees and by associating the Panchayat committee with the development activities.

For every village with a population of from 1,000 to

5,000, there is a Panchayat. The number of members in a Panchayat depends on the total population covered by the Panchayat. This varies from six to twelve. Seats are also reserved for the Scheduled Castes on a population basis.

Each Panchayat has one Sarpanch (President) and one Upa-Sarpanch (Vice-President). All the developmental programs are carried on by the Panchayat through a system of passing resolutions. (90:21) All members are responsible for the implementation of programs. The government appoints the secretary to each Panchayat. He is responsible for carrying the executive orders of the Panchayat and for supervision.

The Role of the Village Panchayat. The Panchayat is considered the most vital functioning unit of local self-government. It has an important role to play in the management of the day-to-day affairs of the village and in solving the people's problems. It is the responsibility of the Panchayat to help the village people organize themselves economically, socially and culturally. For most of the economic functions of village life, cooperative endeavor yields the best results. The village Panchayat, therefore, had to take a keen interest in leading the people to establish co-operative societies and to organize most of their economic activity through such cooperatives or through their unions at higher levels. For the social and cultural development, the best agency is the village school. It, therefore, becomes the duty of the Panchayat to oversee the proper

development of the village school. It establishes a live and healthy relationship between the village community and the school. (94:112) Thus, the Panchayat, assisted by the village school, can oversee the total development of the village life.

Functions of Panchayats. The functions of a Panchayat had not until recently been well defined. The planning commission, in the Second Five-Year Plan, made an effort to do so. They have divided the functions into two broad categories -- administrative and judicial. The judicial functions concern the administration of civil and criminal justice, enforcement of labor legislation, especially among agricultural workers, the Minimum Wages Act and simple disputes pertaining to land. Administrative functions include civic functions and functions pertaining to land management and development. Civic functions concern village sanitation, watch and ward and registration of births and deaths. Watch and ward functions rested with the village elders. The revenue and judicial powers of Panchayat constitute the essence of its status and dignity. The powers of collection and utilization of land revenue and the Nyaya Panchayat will give it the necessary influence with the people. The planning commission recommended that Panchayats may undertake the following:

- (a) Association of the Panchayats in the implementation of land reforms;

- (b) Regulation of the use of land, more especially adoption of standards, good management and cultivation;
- (c) Farming and implementation of the program of production in the village;
- (d) Promoting co-operation and co-operative effort;
- (e) Promoting cottage, village and small-scale industries; and
- (f) Mobilizing popular support for the implementation of the plan as a whole. (16:19-20)

The stark realities of India's poverty and backwardness, as witnessed in the rural areas, require an all-out effort with the village Panchayat as the medium through which the country can register a call to the people of the village to give of their best in the emotional, in the cultural, and in the productive spheres of the country's life.

Term and Mode of Election of the Panchayats. In most states, the term of Panchayat extends over a period of three years, the exceptions being Uttar Pradesh and Madras, where it is five years, and Bombay and Jammu and Kashmir, Mysore and West Bengal where it is four years. Bihar has the unique system of different terms for different branches of Panchayats. The Pratharn Varga Panchayat (A class) has a life of

five years, the Dwitiya Varga (B class) four years and the Titiya Varga (C class) three years. (17:2)

The members of the Panchayat (Panches) are elected through secret ballot in most states. Election by a show of hands is prevalent in Assam, Jammu and Kashmir, parts of Madhya Pradesh, Uttar Pradesh and in Mathar Pradesh. The Sarpanch (President) and the Up-Sarpanch (vice-president) are generally chosen by the Panchayats from among themselves. Direct election to these posts by the Gaon Sabha is prescribed only in Assain, Bihar, Rajasthan, Uttar Pradesh and Himachal Pradesh.

The number of members in the Panchayat varies from four to thirty-two but in a majority of states the range is five to fifteen. Membership in Uttar Pradesh is exceptionally high with a range of ten to thirty-one while Bihar has a uniform strength of nine in all Panchayats. There is a special reservation of seats for Scheduled Castes and Tribes in all the states, but reservation for women exists only in Andhra Pradesh, Assam, Bombay, Mysore and Himachal Pradesh. (18:2)

Sources of Income. The Gram Panchayat, the basic democratic body of the village, has been vested with considerable powers and duties. Panchayats are organized and have been entrusted with powers and duties in order that they may serve the communities they represent. They have to devise a

full program for the economic development of the village, which provides the individual with the means for a higher standard of living.

The main resources available to a Panchayat in order to meet these obligations are resources transferred by government and higher local bodies; taxes, duties, assets, and such others which the Panchayat can levy under its own powers; and income from remunerative community assets, belonging to the Panchayat (e.g., fisheries, forests, orchards, etc. developed by the Panchayats).

In most states, the Panchayats are entitled to a share either of land revenue directly or an assessment on land revenue. The share of land revenue varies from three and an eighth per cent in Rajasthan to thirty-five per cent in Mysore. Bombay happens to be most liberal among all in assigning a substantial part, twenty-five to thirty per cent, of land revenue and entire land assessments to the Panchayats.

Panchayats are also vested with the power of levying a number of compulsory and optional taxes. House tax, profession tax, tax on property and on vehicles are the most commonly levied compulsory taxes. Other sources of income include, apart from government grants, taxes levied on a number of optional items, and fees realized from regularity and remunerative enterprise such as cattle pounds, markets, slaughter houses, etc. Government waste lands, pisciculture,

and so forth, are other potential sources of income to the village Panchayats.

Every Panchayat should be empowered to impose, in addition to all other taxes it may impose, a labor or development tax based on "property and circumstances." For every voter in the village, an assessment should be made of his "rateable value," based on three factors:

- (i) the adult individual,
- (ii) the income from his profession, and
- (iii) the income from his immovable property in the village. (20:21)

The relative emphasis to be given to the three factors is perhaps best decided by State Law. Once the total "rateable value" of a village is known, the difference between the resources available from all other sources to a Panchayat should be distributed pro rata on the basis of rateable value. This arrangement will ensure that there is no deficit budget and that every voter in the village is fully involved in the program.

As regards the financial matters of the Panchayats, the National Conference of Community Development which was held at Mount Abu between May 20 and 26, 1958, has recommended the following:

It was reiterated that the Panchayats should have a definite role in the Community Development Program and should be made responsible for planning and implementing the program in the villages. A certain

amount should be earmarked out of the block budget for each Panchayat for works or programs to be planned and undertaken by them.

It was also agreed that a certain percentage of land revenue should be given over to the Panchayats. If any state found it difficult to do so for financial reasons, the question of readjusting the state plan to make it possible to transfer a portion of the land revenue to the Panchayats should be considered.

The Panchayats in backward areas may be given extra assistance for the development program. If a Panchayat so proposes, the State may levy a surcharge on the land revenue of that village and hand it over to the Panchayat of the village for the development program. (21:677)

The Role of Village Level Worker. The multipurpose Village Level Worker is regarded as the last link in Community Development administration. His methods of work are different from those of traditional bureaucracy. In general, village people are eager and ready to improve their way of life. They need only the opportunity and the assurance that the new ways of doing things will be better than the present ways in which they are being done.

He attends to the many affairs and problems with which village life bristles. Whenever or wherever special knowledge and technical services are required, he refers the matter to the headquarters and puts the village folk in contact with the extension specialists and technicians. In fact, an important duty of his job is to get the village people to form the habit of using the extension specialists who

have been employed for them. Even so, however, he has to have some knowledge of a large number of things such as agriculture, animal husbandry, small scale industries, roads and feeder canals, multipurpose cooperative institutions, elementary education, social education, housing, and health and rural sanitation. (108:10)

The Village Level Worker starts the work on a smaller scale with a limited number of people. To get the acceptance in the village he works with a few villagers and starts the work where the interest is the greatest. Afterwards, he tries to mobilize the participation of the villagers in the developmental activities. He goes to the field with the cultivator and enquires about the field operations. He discusses with him the preparation of the soil for new crops, different manures and fertilizers, irrigation facilities and different crop diseases. He gives them information about the new techniques and new schemes of the government and tries to meet the demand. He is interested in the diseases among the cattle, chickens, goats, and sheep. He tells them about the best known breeding practices. He encourages the farmers to undertake dairy and poultry farming. He discusses the health problems in the village and makes the village people realize the importance of village sanitation and ways to maintain it. He talks about the importance of education to children as well as adults and helps the villagers to create educational facilities. He organizes youth clubs and other societies and helps in the

mobilization of manpower in the village for constructive work. He should not only have the theoretical knowledge but should know how to do these things.

The Village Level Worker has to work in six to ten villages having a population of 3,000 to 5,000. He has his headquarters at one of these places. He has a tour of at least fifteen days with ten night stops per month. He has to visit every village at least once a fortnight and to spend one night in every village once every two months. He has to report to the project headquarters and to attend the staff meeting. At this meeting, the Village Level Worker presents a brief report of his work done during the last fortnight and has to prepare a schedule of activities for the coming fortnight. During the meeting the Village Level Worker presents a problem and his colleagues and superior officers try to find a solution for it.

The major principles laid down for the guidance of the Village Level Workers will perhaps indicate the methods of work better. In general, they follow this spirit and pattern in India:

1. To get down to the level of a villager, set an example by one's own way of living, get acquainted with him and be accepted as a friend;
2. To use tact and imagination to win the confidence and respect of the villagers and develop an 'intimate partnership' with them;
3. To guide the villagers to see and reorganize their needs and problems,

inspire them to think and assert themselves, develop in them an urge for change and a desire for a better life, and encourage them to release and use their own forces for the improvement of their living conditions;

4. To help the villagers to make their own plans and to do things for themselves. They should be made to feel that they are important;
5. To avoid quick action and too many activities. The problems taken up first should be of the kind that a great many people understand and participate in and one from which results can be seen in a comparatively short period of time;
6. To be realistic and thorough in building up village development programs which differ according to felt needs and available resources. The villagers should be helped to keep up their interests in the programs once they are started. The Village Level Worker should ensure that he is able to do what is recommended regarding the supplies and services required;
7. To discover and train local leaders. They are people who can 'mold,' change, guide, and influence the villager's thinking and action for the common good. They speak their language and can better interpret their needs and problems. The village development program can and will become a self-help program only as village leaders are developed;
8. To develop village cooperation;
9. To enlist the support and cooperation of governmental and voluntary agencies. (81:27)

Coordination. At the state level, the Chief Secretary, who is the Development Commissioner, coordinates the develop-

ment program of all the departments of government when the programs come up for consideration. He is the head of the coordination committee, consisting of the heads of the departments and the secretaries to the government. (91:120) At the beginning of each year the program is considered in detail by this committee, especially to avoid duplication, waste of money and human resources. In implementing the program, the role of the Development Commissioner, as a coordinator, has great significance. For instance, if a primary health center has to be opened in a block, the director of Medical Services will have to spare a medical officer and the director of public health has to secure a building for the center and residence quarters for the staff. The coordinating committee makes certain that the work of the parties is coordinated for starting this center.

At the district level, the responsibility of coordination naturally depends on the Zilla Parishad. Its close contact with the administration on the one hand, and with the people and their difficulties on the other, brings to a chairman an intimate knowledge of the problems which the administration has to tackle. The District Collector is the chairman of the standing committees of Zilla Parishad, over which he presides. The Block Development Officer also attend these meetings. (38:72) The District officers attend the quarterly Zilla Parishad meetings and give all the information needed by the members of the Zilla Parishad. The

professional advice of all the departments is available and any suggestions they make are considered carefully; they are implemented by District officers unless there are good reasons, technical or otherwise, for not doing so. In order to help Zilla Parishades discharge their additional responsibilities in the work of the program, the Parishads will be given the assistance of a secretary and a deputy secretary. (75:21)

At the block level, there are Panchayati Samiti; the Block Development Officer, as the chief executive officer of the Panchayat Samiti, is responsible for implementing the resolutions of the Panchayat Samiti and of the standing committees. (15:99) The Block Development Officer attends the meetings of the Panchayati Samiti and of the standing committees. He is entitled to take part in the discussion but he is not entitled to vote. The Block Development Officer advises the Panchayat Samiti and its standing committees and carries out their instructions by coordinating the work of all the official subordinates working under him.

The president of the Panchayat Samiti exercises administrative control over the Block Development Officer for the purpose of implementing the resolutions of the Panchayat Samiti or any standing committee thereof. The Block Development Officer and other officers and staff employed in the institutions and schools under the Panchayat Samiti are subordinate to it. (36:107) The correspondence between the Panchayat Samiti and the government is through the president.

The Block Development Officer submits all his reports to the government and other agencies through the president.

At the village level, there are Panchayats. The Panchayats are responsible for implementing the program. The Gram Sevak is the key agent in this program at the village level. He is the government man who informs block officers about the village conditions. He gives advice to the villagers about agriculture, animal husbandry, and so on. Even though he is a government official, he obeys the orders of the president of Panchayat. Every Panchayat furnishes to the Panchayat Samiti, and every Panchayat Samiti furnishes to the Zilla Parishad and finally every Zilla Parishad furnishes to the state government, an annual administrative report.

CHAPTER IV

TRAINING FOR COMMUNITY DEVELOPMENT

Introduction:

If the Community Development Movement, which aims at changing the whole texture of our society, of our thinking and of our actions, ever fails in achieving its objective, it will not be for lack of money, but for lack of trained personnel. Training is necessary in whatever field of activity one may be engaged in. It is more necessary in Community Development where our aim is to build up the human material, to bring about a change in the spirit of the individual, to make better men and women and to teach them self-reliance and confidence in themselves.

In the above words of Indian Prime Minister Nehru are epitomized the essence and importance of training in community development. And no wonder, therefore, that it occupies the pride of place in the program of this ministry.

But the question arises, what kind of training can produce the right kind of personnel to work effectively with rural people and to bring about the desired change in their ideas, attitudes and habits so that, largely through their own efforts, they may be able to improve their level of living and utilize the democratic process as a means of achieving social goals? What should be the scope of such training and how should it be structured? Also, how should the right kind of trainees be selected and in what manner should they

be trained to perform their jobs? These and other similar problems have been burdening the minds of policy makers and decision takers engaged in the program of Community Development the world over.

In India, with the onward march of the movement of Panchayati Raj, the training program has acquired still deeper significance. In its earlier stages, when the Community Development in India was largely understood as a governmental program of coordinated development of village life with the people's cooperation, the training program was simple and rather restricted in its scope. It mainly aimed at training the extension workers. With the inauguration of Panchayati Raj, however, the entire concept of training has undergone a radical change. It has now become necessary to train not only the officials but also a large army of non-officials, in whose hands have been transferred new powers and responsibilities to enable them to govern their own affairs and to formulate plans for the integrated development of their areas.

Objectives:

The introduction of Panchayati Raj has now brought people and their representatives to the fore and involved them more directly in the Community Development Program and now the fulfillment of targets is as much as responsibility of the extension agency as that of the people, since in the new set up of Panchayati Raj, people's representatives are to

govern their own affairs over a fairly large field. It also means that the people's representatives have also to be helped in their work through suitable orientation and through programs. In the training course for Community Development workers, therefore, an increasing number of non-officials are being brought in and suitable adjustments in the syllabi, etc. are being made to meet their requirements. The basic objectives of the various training programs can therefore be indicated as follows:

1. To ensure that both officials and non-officials get a common understanding of the philosophy, objectives and methods of the Community Development Program;
2. To have both officials and non-officials acquire a knowledge of the methods of working with people;
3. To have the officials in particular learn techniques and skills to enable them to impart useful knowledge and information to people during the course of extension work; and
4. To have both officials and non-officials develop an understanding of each other's role so as to establish a harmonious working relationship among themselves.

The Training of Officials:

A large number of administrators are required for the fast-expanding Community Development Program. They should not only be well versed in administration, but also acquire

full knowledge of community development, its philosophy and techniques as well as human relations and human values, if they are to function as efficient social servants and expansion workers. To meet this long felt need, a Central Institute of Study and Research in Community Development was established at Mussoorie in June, 1958. The institute provides facilities for study in community development and allied subjects for high level administrators, key technical personnel and non-officials such as members of Parliament and members of the Legislative Assembly. For this purpose, it conducts orientation courses of four or five weeks' duration at which the participants get an opportunity to study the various aspects of the Community Development Program through group discussions, syndicate studies, special lectures and an informal exchange of views.

Officials:

Gram Sevaks (also known as Village Level Workers) are trained in the Extension Training Centers through a course of two years' duration in extension methods and subjects relating to rural areas, such as agriculture, cooperatives, Panchayti Raj, etc.

Gram Sevikas attend a course of one year duration in Gram Sevika Training Centers (Home Science Wings), both in subjects relating to rural women and extension methods.

Extension Officers for industries attend a one-year course comprising four months' training in Small Industries

Service Institutes and eight months' training in Khadi Gram-odyoga Mahavidyalayas.

Extension Officers for agriculture, animal husbandry and rural engineering will already have received specialized subject matter training in the college and are therefore required to attend only an orientation course of one month's duration in Community Development in the Orientation and Study Centers.

Health Personnel teams from each block have to attend an orientation course of two months' duration at the health centers run by the Ministry of Health.

Social Education Organizers have to attend an orientation course of one month's duration in the Orientation and Study Centers along with other extension officers, and a course of six months' duration in the Social Education Organizers Training Centers for special training.

Block Development Officers have to attend an orientation course of one month's duration in the Orientation and Study Centers, along with the Social Education Organizers and Extension Officers. In addition, they also attend a job course of two months' duration at the same center.

Training of Non-Officials:

The initiation of Panchayati Raj in the field of Community Development is a very progressive step, but it is realized that these popular institutions can develop into

efficient units only if the elected representatives are fully acquainted with the Community Development Program and are trained and equipped to be able to discharge their responsibilities effectively. To build up such an enlightened non-official leadership, it is necessary to embark upon a comprehensive program of suitable training at all levels.

The program involves the training of 160,000 Panches, 200,000 lakh sarpanches,* 200,000 up-sarpanches, 325 Pra-mukhs, 5,000 Pradhans, 300 members of Informal Consultative Committees of the State Legislatures and Parliament and about 1,000,000 youth leaders and women workers.

A training program of this magnitude and character is formidable. In order to be successful, it cannot be limited to imparting knowledge through literacy drives, charts, posters and radio forums. In its very nature, it has to be something more than that if it is to excite the people and stimulate abiding interest in a voluntary program for their own improvement. Such training can only come out of the direct sharing of experience and communion with co-workers in study camps and through especially arranged orientation courses. The training program of non-officials, therefore, envisages such a type of training and study at all levels.

Non-Officials:

Training camps of short duration of from three to five days are arranged by the state governments to train the Gram

* X = lakh = 100,000

Sahayakkr in important aspects of agriculture, animal husbandry, irrigation, cooperation and the new role of the Panchayats. Training is carried out through discussions, talks, etc. on selected subjects.

The state governments arrange for the training of non-official members of the Block Development Committees (Panchayati Samitis), either directly or through non-official organizations. The course is of seven to ten days' duration. Training is mostly in the Community Development Program, the Panchayati Raj and the duties and rights of officials and non-officials, backed up by field visits.

Sarpanches and Up-Sarpanches. In order to enable the Panchayats to discharge their responsibilities with confidence and competence, the state governments arrange for seminar type training for the personnel for a period of five to seven days.

Panchayat Secretaries. Certain states have already started training courses for these personnel and the rest are doing so. The training will be of three months' duration on matters relating to the working of the Panchayats and the job of the Secretary to the Panchayat.

Pradhans. Pradhans participate in the one-month orientation course in Community Development and allied subjects at the Orientation and Study Centers and also in the course for the District Panchayat Officers.

Pramukhs. The Pramukhs are provided study and orientation facilities in Community Development at the Central Institute of Study and Research in Community Development, Mussorie, which conducts a one month's course for officials and non-officials.

Members of Parliament and Members of the Legislature.

Study camps for members of Parliament and members of the Legislature are organized by the state governments and these provide an opportunity for an exchange of views on the Community Development Program. The members of Parliament and the members of the Legislature are also invited to participate in the orientation courses at the Central Institute of Study and Research in Community Development, Mussorie.

In addition to these regular courses, many refresher courses, study courses, seminars and so forth are arranged to train people who have been in the field for some time. A continuous program of research and study of field problems has also been initiated.

CHAPTER V
ADULT EDUCATION IN THE PROGRAM

Historical Background:

Adult Education in India has progressed through two waves which attained their crests in 1927 and 1942. Indians are now abreast of a third wave.

Three forces have been responsible for what progress the country has achieved in Adult Education during its long period of tutelage under the British. These are, first, the growth of the middle class in the cities; secondly, the cooperative movement in rural areas; and, thirdly, the growing political consciousness of the people.

Up to the end of World War I, education for adult citizens was confined to a few night schools opened by Adult Education associations in advanced provinces like Bombay and Bengal. Most of the night schools were attended by adults and children working in the factories. In rural areas some of the cooperative societies tried their hand at running the night classes. The library movement took the initiative in introducing adult education in some places. The system of university extension teachers, which was well established in Western countries in the early twenties did not find much support from the university staff in India.

The history of Adult Education in India can be roughly divided into the following five periods. The first period (1918-1927) was a period of some progress. The second period (1927-1937) was one of decline. The third period (1937-1942) was again a period of progress followed by the fourth period (1942-1947). Finally, in 1947 a new era of hope for Adult Education was ushered in which still continues and is responsible for several new and interesting developments.

The first period of 1918-1927 was a period of economic depression. The economic struggle of the people resulted in providing more opportunities for education. More night schools were started with the help of school teachers. The government as well as private, civic organizations made provision for adult education classes where teaching of the three R's, elementary, general knowledge and cooperative accounting were imparted.

The second period, between 1927-1937, was said to be a period of uniform decline in adult education. Expenditure was cut down in all directions and, as usual, such activities as adult education were the first casualties. The period was also politically disturbed and communal bitterness was on the increase. Most of the new adult education schools working in the previous period were abolished.

The third period, between 1937-1942, saw the advent of popular ministries in the provinces. The adult education movement took new orientation. National leaders like Dr.

Syed Mahamud and C. Rajagopalachari associated themselves with the work of running literacy classes for adults in their own province. Gradually adult education was accepted as one of the important responsibilities of the state government. More literacy classes, libraries and reading rooms were opened for the general public.

The fourth period, between 1942-1946, registered a setback in all the branches of adult education. Most of the government efforts were geared to war efforts. During this period, various experiments were made in the administrative setup of the activities of adult education. In Mysore, a citizens' organization by the name of Mysore State Adult Education Council was entrusted with the work of organizing adult education activities in the state.

The new era between 1947-1952 saw the dawn of National Government at the Center. India achieved her political independence. The various state governments launched extensive programs of adult education in the states. In fact, various states vied with one another in developing schemes of adult education. The Central Government considered it desirable to draw up a general scheme of adult education which could guide the state governments. Accordingly, in 1948 the Central Advisory Board of Education set up a committee under the chairmanship of Mohanlal Saxena to frame the general scheme. On the basis of its recommendations, the Central Government prepared a "Guideplan" for promoting

social education. The term "social education" replaced the term "adult education."

Later, in 1952, the Community Project Scheme came into being. This type of work was extended in 1953 by the National Extension Service. This was easily the most exciting happening in the field of social education since 1947, for it should be remembered that the spirit behind the Community Projects or the National Extension Service is recognizably the concept of social education, which is education for life.

The Role of Adult Education:

Thus the term social education includes not only the literacy of the people but also the health, recreation and home life of the people, their economic life and citizenship training. Social education implies an all-comprehensive program of community development uplift through community action. The importance of adult education in a program of rural development is very great and the field of activities coming thereunder is very large. Broadly speaking, the sphere of adult education includes all activities which help in promoting a cooperative spirit in the people, in eliminating factions and in regenerating the social-cultural life of men, women and children of the villages.

In its widest sense it is education for life and as such covers every aspect of life where education is needed for its betterment. This concept is wider than that of

literacy or recreational activities. Its purpose is to educate and organize the community so that it can solve its own problems. Adult education in India has been envisaged as social education with its emphasis not only on literacy but on a better and more complete life. Adult education has to play the role of re-educating the villagers' minds toward a new way of life. The role of adult education (social education) has been described by the Community Project Administration in its report as:

1. The most important part of the program of adult education is to inspire the rural population and to secure their participation in all the development projects, such as those concerning agriculture, village industries, sanitation health, communications, and other aspects of general village improvement. Other activities organized are literacy, health education, education in citizenship and a program of follow-up activities with a view to prevent relapse into illiteracy and ignorance.
2. The organization of recreational and cultural activities such as folk dances, folk dramas, kathas bbajans, is another important aspect of activity programs. Exhibitions, fairs, and festivals are organized for propagating development programs and their progress, and to indicate to the common man the role that he has to play in national development.
3. In order to start the process of group formation, programs of youth welfare and child welfare are taken up and physical welfare activities, such as games and sports, are planned. People are trained with a view to developing leadership. Audio-visual aids, such as films, film strips, lantern slides, posters, and phonograph records are used in furtherance

of these activities. Community listening sets are established and groups of listeners are formed.
(16:27)

With the establishment of the Panchayati Raj, which places primary responsibility on the village community as an essential economic and democratic pillar underpinning the development of India, it is impossible to over-emphasize the importance of all adults being made literate, and at the earliest possible date. It is one thing to give people the responsibility to plan for their future destiny. It is quite another and far greater responsibility to help assure that the people are mentally and morally equipped to assume the new and heavy responsibility.

The role of adult education in relation to rural reconstruction is to continuously encourage the process of developing the cooperative activities of the individual and the group for gaining common interests and achieving the good of the community as a whole. It promotes a mode of accommodation and social adjustment, specifically regarding inter-relationship of groups within the community and their integration and coordination in the interest of efficiency of action and unity of common purpose. It also educates people to understand and realize the proper concept of rural reconstruction and enable every individual to feel himself an important participant in it.

The social education worker, while planning rural reconstruction and implementing it, acts as a kind of catalyst

to the work of technical services in rural areas, e.g., agriculture, animal husbandry, health and crafts. It effects a liaison between the villager and the services and facilities available to him. It also plays a key role in adapting traditional customs, and cultural activities to fall into line with the requirements of conditions prevailing today.

The aim of adult education in the field of rural reconstruction is:

1. To create an urge for better living;
2. To foster a community spirit among the villagers and inculcate among them the feeling of basic equality and of mutual human respect;
3. To create an appreciation for the social and economic values of cooperation;
4. To make people conscious of their rights and responsibilities and enable villagers to understand the implications of the social and economic reforms introduced in the country;
5. To foster and develop healthy village leadership;
6. To educate people to promote an efficient use of the social and economic facilities available to them from various sources;
7. To create among people a healthy attitude toward life and enable them to appreciate social as well as moral values;
8. To broaden the vision of the villager so that he understands and appreciates that he is a member not only of a family or group but of the nation, as well as of the entire human society;

9. To create a desire and will among people to make profitable use of their leisure time by taking to use-ful economic occupations and social as well as recreational activities; and
10. To gear the whole movement of rural reconstruction in a way that the en-tire process is based on love and respect. (16:32)

The Social Education Organizer:

The social education organizer has to play an inte-grated role in the program. He is primarily a "helping person," an enabler rather than an enforcer of ideas and opinions. He works with the people rather than for the people, helping the participant to recognize the importance of adult education and to work for its realization. He helps different groups in the center to set up a democratic organization to carry through the educational program.

In the program there are two social education organ-izers for each block. In many states one of the two so-cial education organizers for each block is a woman. This means that she has charge of all villages in the block. Normally the number of the villages in the charge of each social education organizer in a block is fifty.

The social education organizer has to choose one vil-lage for himself out of the total number of villages in his charge and has to develop a full adult education program there. In each block there are about ten Village Level Workers. Each of them has to oversee a large adult education

program at his headquarters and a smaller adult education program in the remaining villages.

The social education organizer has to execute the adult education program along with the Village Level Workers and to guide them in the matter.

Job of the Social Education Organizer:

The job of the social education organizer consists of the following:

1. To arrange educational programs aimed at the removal of illiteracy, the promotion of health education and education in citizenship, and as far as possible, to carry out these programs through demonstration and actual life experience, and to organize literacy programs, literacy classes and post-literacy work. These are arranged in cooperation with the Village Level Workers.
2. To arrange programs of participation by the rural population in the development programs under the community projects such as agriculture, village industries, sanitation, health and general village improvement.
3. To organize follow-up activities with a view to preventing a relapse into illiteracy and ignorance, such as the writing of wall paper, editing local news bulletins, and setting up rural circulating libraries.
4. To utilize all opportunities of popular assemblies such as fairs, and festivals for propagating the right ideas of citizenship and work through lectures, demonstrations and so forth.
5. To organize youth welfare, women's welfare and child welfare activities.

6. To be in charge of a mobile unit for arranging cinema shows, to promote the use of audio-visual media through films, film strips, lantern slides, projection materials, posters, phonograph records, exhibitions, and so forth.
7. To correlate adult education with primary and basic education and to assist in their spread and in the improvement of standards. To extend the services of the school to the community and thus link up primary and basic education with adult education.
8. To organize community centers and gradually to develop them as focal centers of social services and other amenities for the community.
9. To help in coordinating the activities of other departments and sections with the activities of adult education.
10. To organize voluntary agencies in the rural areas at different levels for carrying out adult education on a self-help basis.
11. To submit reports on the progress of adult education, to direct, supervise and control the work of Village Level Workers in the field of adult education.
12. To carry out such other work as is entrusted to him from time to time.
(20:102)

Activities of Adult Education:

Adult (Social) Education is education for a better life in all its aspects -- work, rest and recreation. (20:62) Social education has to be related to the life of the people. Adult education activities may fall under the following categories in India:

1. A drive against illiteracy and ignorance, which would consist of organizing literacy campaigns and classes, holding group discussions on health sanitation and citizenship problems, producing literature for neo-literates, forming reading and writing clubs, providing rural circulating libraries, reading rooms, community listening sets, and using audio-visual media such as films, posters, mobile exhibitions, etc.
2. A program of talks and group discussions on:
 - a. social change taking place in the world and the desirability of introducing them in India, and
 - b. technological changes, scientific discussions and changed circumstances regarding caste, family planning, etc.
3. A scheme to educate people in community organization by forming youth clubs, women's clubs, children's groups and cooperatives, and by establishing community centers as the nuclei for the various social amenities.
4. A program to organize the people to provide healthy recreational and cultural facilities for themselves. These facilities include sports, dramatics, community singing groups, recitals, poetry reading, etc. Special efforts are being made to encourage and

preserve traditional forms of recreation such as folk arts, drama, dances and songs.

5. A project to organize special activities for the under-privileged classes and the tribal people who have to close a large gap in order to catch up with the rest of the people.

Adult education is a road with no end. It will go on as long as life lasts, for it has become an element in modern life of ever-increasing significance to those who want to keep "alive" as long as they live.

There was a time when men and women, leaving the university with a diploma in their hands, believed their education was complete. Diplomas were framed and hung on walls. But the late nineteenth and early twentieth century have changed that stereotyped view of education. (66:101) Scientific knowledge was beginning to mount. It was demonstrated that life could be more agreeable and wholesome; demonstrated, too, that manual labor could have dignity and leisure for self development. In the light of all these facts, formal attempts were made both in America and Europe to organize adults for a new kind of living education. These attempts proved too useful to be ignored.

Hard working men and women of the land began to take time off for self-development and to get themselves into tune with the world of changing thought. Better methods of agriculture made life at once freer and more abundant.

Better cooking methods with cleaner fuel gave their families health that carried them on to longer life. Better child care gave the intelligent mothers more leisure, parents and teachers began getting together to discuss the community in the light of this fresh knowledge.

Old traditions and superstitions fell away as new life penetrated the adult minds of the community. In fact, the community itself took on new patterns. The telescope of this new knowledge brought distant people near and research helped these adults to see the world community as made up of human beings like themselves. Horizons widened. States and nations became no more than enlarged communities.

All this effort was made by and for literate people. As communities became conscious of themselves, the telescope turned in on the community itself and exposed the vast number of illiterates who could not partake intelligently of this forward movement.

Adult education, therefore, took on another facet -- that of teaching illiterates to read and write their own language. This part of the program loomed so large because of the overwhelming need that even today the term "adult education" means to many people teaching illiterates their three R's.

There can never be a realistic participation of adults in community development until the majority of adults can bring to community discussions their reactions on what they

have read and learned from their reading. As long as one section of the community -- the illiterates -- are dependent on another section -- the literates -- the sense of freedom will be lost. Young adults must be given the opportunity to learn to read and write their own language and enough accountancy to figure their crop balances and to read market values in the newspapers.

Underdeveloped communities impose many impediments on the individuals to develop themselves fully. Inefficient technology, iniquitous social relationships and antiquated social institutions combine to create a socio-economic milieu which stands in the way of the society in providing the individual with economic security and social significance. (75: 22) Community development is the process through which the compulsions which create those impediments are removed.

The role of the adult education in community development in such a society is, essentially, to perceive and remove the intellectual and emotional factors which inhibit an understanding of that process of community development. In other words, adult education should aim at providing the proper mental climate for the process of community development to take root among the people. This implies also that it should attempt to eradicate such social practices and habits of thought which are detrimental to the essential principles of community development.

CHAPTER VI

EXTENSION METHODS

To help people help themselves was the theme basic to India's Community Development and Extension Service. Helping people learn to help themselves requires education. Education requires learning. Learning requires teaching to make it effective. Teachers require special aptitude. For Community Development workers, these skills include a knowledge of technology or what to teach, skill with extension teaching methods and the ability to work with village people.

Throughout recorded history, one of man's greatest concerns has been the exclusive question of how to influence his fellow men to act differently. The great task of extension education for community development is to exert a desirable controlling influence over others through the use of the power of education. The essential function, then, of the extension worker or lay leader in his effort to promote learning among others was to create situations which provided people with an opportunity to learn and provided a means to stimulate the mental and physical activity that produces the desired learning. This task was accomplished through the skillful use of extension teaching methods.

Before rural people can or will respond to a program, they must know about its objectives, understand its contents,

and gain skill in adopting the changes recommended. For this to take place, effective contact was necessary between people who need to make changes and professional extension workers who could guide them in doing so. Extension methods were to the block staff and village level workers what machines and hammers were to the mechanic.

Extension Education:

Extension education is informal education in contrast to the more formal education taught in the schools and colleges. These contrasts are:

1. The learners vary in age, educational levels, experience, interest, intensity of need and levels of living. There may also be a difference in their values and cultural background. This makes the job of the village level worker most difficult and complicated.
2. The plan of extension teaching has to be flexible to meet the different demands of the people in the group.
3. There are no classrooms, no prescribed books, no fixed periods. The Village Level Worker does his job in an actual life situation.
4. There is no fixed curriculum. Extension teaching grows out of the needs and interests of the people. These needs and interests vary from person to person. The subject matter to be taught depends upon the needs and interests of the people.
5. Participation of the learner is voluntary.

6. Extension teaching is often so informal that it becomes very difficult to distinguish educational activities from service activities.
(82:62)

The functions of extension methods are to provide communication so that the learner may see, hear and do the things to be learned and to provide stimulation that causes the desired mental and physical action on the part of the learner.

To accomplish this the following must occur:

1. The idea must be brought to the attention of the learner.
2. The learner must become interested.
3. The learner must develop a desire.
4. The learner must have the opportunity to act.
5. Confidence must be developed in the learner.

Research has shown that Village Level Workers, using only the demonstration method, were able to influence a little over a third of the farmers to improve practices. However when the Village Level Worker used the three methods of demonstrations, visual aids, and the written word almost two-thirds were influenced. In India the extension methods are classified according to the way they are used by the Village Level Worker (e.g., Demonstrations, Visual Aids, Literature, and Specimens and Exhibits).

Direct Contact:

The extension method which the Village Level Worker and the Block Extension Specialist used first and most frequently was direct contact. As the Village Level Worker continues his work in the villages, he will make more and more direct contacts with villagers through the Panchayats, cooperatives and social interest groups. These group contacts are for the purpose of arousing the villagers' interest in new village problems and to get them to realize that it would be a good thing if they started trying to work out their own solutions for given problems.

Since direct contacts revolve around conversations, the following are some suggested guides used to help make direct contacts more effective: sincerity in discussions and relations, development of the art of listening, a knowledge of the facts, and the use of simple language that has meaning to the village people.

Demonstrations:

There are two general kinds of demonstrations -- method demonstrations and result demonstrations. These two types are generally used separately and with quite different subjects but they may, in some cases, be combined.

The method demonstration is a short-time demonstration given before a group to show how to carry out an entirely new practice or an old practice in a better way. This method, however, is not concerned with proving the worth of a practice

but with how to do something. The method demonstration offers the staff members a unique opportunity to function as teachers, showing and training people how to do useful things. In the first instance, the method demonstration was used to attract villager interest. Once the interest had been gained, the teaching-learning process could then logically follow.

In conducting the demonstration, it was necessary that the Village Level Worker and the technical specialist keep the following points in mind:

1. To encourage attendance by as many villagers as possible,
2. To tell the villagers what is being demonstrated when the demonstration begins,
3. The need to show the villagers how to do the job,
4. To permit the villagers themselves to go through the steps of the demonstration so that they can repeat the process themselves without further assistance, and
5. To allow all who have questions an opportunity to ask these questions.

After the Village Level Worker has conducted a given method demonstration he follows this up with interested villagers to encourage their adoption of the new methods.

Result Demonstration. In seeking to change village practices, the staff took considerable time to understand why the villagers did things the way they did. The Block

staff had in mind new practices which had been developed through research. The question which confronted the Block staff was one of how to get the villagers to try the new method. The adoption of scientific recommendations to village conditions must, if they are to be successful, be a process of grafting the new onto the old in much the same way the horticulturist grafts a new bud onto an old root.

For the Block staff and the Village Level Worker in particular, the result demonstration would, if properly used, be the most successful method of testing, showing and demonstrating under village conditions how new and improved practices, if properly adapted to the village, can produce results superior to the traditional village practices.

Audio-Visual Aids:

Extension workers are teachers. They are eager to teach the cultivator the new, scientifically proved methods by which farming can be made easier and more profitable. To teach there must be a means of communication between the teacher and the people he would teach.

Too often the extension worker depends upon the spoken word as the only means of communication with village people. This is a mistake. His teaching can be made much more understandable and effective if he will communicate his ideas through the eye of the cultivator as well as through the ear. The old saying "one picture is worth ten thousand words" may be an exaggeration but it contains a lot of truth. We learn

best when we both see and hear. Fortunately there is available a great variety of devices that make possible teaching through both hearing and seeing. These are called audio-visual aids. A good teacher makes use of audio-visual aids on every possible occasion. Such aids (a) capture and hold the interest of an audience, (b) clarify the lesson taught and vitalize instruction, (c) by bringing experience in activities outside the person's environment, broaden his world, (d) build and sustain interest, and (e) make clear instructions that cannot be made clear with words only. (126:62-68)

An extension worker has at his command a great number of devices that will serve as visual aids and make his instructions clear, more understandable and more interesting to his learners. Many of them are very inexpensive and can be made from simple materials.

Photographs. Photographs are especially suited to teach illiterates. They are useful also in illustrating written materials. Everybody likes to see a photograph of himself best of all.

A photograph is an exact visual recording of something. It is one of the most versatile and effective of the visual aids. It may be used as a presentation aid or as a portion of a display-type visual aid, such as an exhibit or a bulletin board. It may be used in a personal teaching situation. It may be mass produced in leaflets and pamphlets or in newspapers and magazines. It may be projected with an opaque projector.

People love photographs and will become attached to the Village Level Worker who can produce them and will use them. The quality of the photograph depends in part on the person who takes the picture and in part on the person who processes the film. It is essential to take the picture with the proper film, lens opening, shutter speed and composition.

Posters. The poster is an important visual aid. An effective poster is simply a brief message you can read as you run and that you will read as you run. With careful planning, a message of not more than six words, a color scheme, some cut-outs or other illustrations and prefabricated letters anyone can make a good poster. The standard poster size is twenty-two inches by twenty-eight inches. One and one-half inch letters are legible at some distance; one inch letters are suitable for posters that are viewed at closer quarters. (38:10) Two inch letters are more impressive if the message is brief enough or the poster is oversize.

Posters will serve to inspire the people. It must always be part of a campaign or a teaching program. It will prove to villages that there is official interest in the problem treated. Lastly, as long as it remains in the village, it will serve as a reminder to the villagers. A good poster arouses people. It makes them feel a part of the work at hand.

Posters that are produced properly are often not effective because they are put in a poor place or not posted.

Posters should be placed where people gather. Some posters fail to do good because they are not followed with other devices such as meetings, demonstrations, films, and so on. It must be remembered that a poster must be a part of a campaign -- a poster will not stand alone. (62:21)

Chalk-boards. Within the past few years black-boards have come to be known as chalk-boards because they are no longer produced only in the black or slate color. The chalk-board is helpful in meetings and group discussions. There are two basic kinds of chalk-boards -- roll-up and rigid. The roll-up type is lighter and more compact and therefore is more portable. The rigid type is more durable and is easier to use although its size and weight make it almost necessary to transport it by car or truck. (23:102)

Dust and Mud Sketching: In sand, dust, soil and mud nature has provided highly effective, inexpensive and readily available visual aids. Using a pointed stick, a sharp stone, or one's own finger, it is possible to illustrate many different ideas such as new layouts for villages, farmstead arrangements showing the relocation of livestock, poultry and equipment sheds away from the family living quarters. It is to be remembered that there is far less chance of misunderstanding if people can see the things that are being explained. Sand, dust, soil and mud sketching help the Village Level Worker visualize the lesson for his pupils.

Bulletin Boards. Since there are few village newspapers, a well-planned bulletin board, kept up-to-date, is of

great help to the Village Level Worker if used for local announcements of importance to all the village, photographs to show local activity, follow-up instructions for the village on things demonstrated and emphasized, and village reminders for things to be done when, how and by whom.

Flash Cards. Flash cards are brief visual messages on poster board cards, displayed to emphasize important points in a presentation. They can be carried easily, used in areas with no electricity and can be made quickly and inexpensively from local materials. They are easy to use and help the speaker forcefully emphasize the main points of his talk. Flash cards are used the same way as film strips. In flash cards, however, the people see the picture directly instead of seeing it on a screen. The story must be simple and tell only one thing.

Flannelgraph. A flannelgraph is a visual teaching aid. The appeal is in its action and suspense. In some ways it is like a drama. It has a story or plot, a background or set and it has parts that can be moved about the actors. (128:27) The flannelgraph is a simple device consisting of a nearly vertical surface of flannel or other rough-textured cloth and symbols or parts, also backed with rough-textured cloth, sandpaper or flocking. It works on the principle that one piece of rough-textured cloth will stick to another.

Models, Specimens and Exhibits. If it is impossible for an extension worker to take cultivators to see the object of

a lesson, the next best producer is to bring specimens or models to a meeting. When discussing a new variety of crops in a meeting, specimens should be available for the cultivators to see and handle. This means, of course, that the extension worker must foresee this need and collect and preserve representative specimens of both plant and seed during the growing and harvest seasons. Models of implements, houses, compost pits and sanitation devices can usually be obtained from staff headquarters for use in meetings. The best place to study any subject is in the field, but when it is impossible, specimens and models add greatly to the interest in a meeting and to the effectiveness of teaching. An exhibit set up at a mela or fair gives the opportunity to present a new idea to a large number of people.

Puppets. Puppetry is especially suitable for villagers. It is an inexpensive activity and is an easily acquired art. Even crudely made puppets, when played with a lively sense of drama can hold an audience. The puppet play can teach a lesson about health, literacy, agriculture or homemaking. In India mainly four types of puppets are used -- the glove or hand puppets, the marionettes or string puppets, the rod puppets and the shadow puppets.

Slides. Slides are an excellent method of illustrating talks and showing people concrete activities. They can be used effectively to show villagers what others have accomplished by showing situations such as improved crops using a before and after presentation of the situation.

Film Strips. A film strip is a series of still pictures on one roll. These pictures are arranged together in such order that they will tell a story or they will explain the steps of an improved practice.

Films. People who will not attend any kind of meeting will go to see films. Because of this, films are one of the most effective means of arousing interest. They are good for teaching. As long as good teaching films are scarce, they can be used primarily to get people to attend meetings. To do the best kind of job, the Village Level Worker must be thoroughly familiar with the subject he plans to teach. He must know exactly how the film supports the ideas he wants to get across. Before he shows the film, he should explain the lesson, tell why it is important, and stimulate viewers to look for certain things in the film. When this procedure is followed the end of the film is the signal for the beginning of a discussion and question period.

Full Charts and Tease Charts. These two presentation visuals are closely related to chalk boards and flannel-graphs in their use. They enable the speaker to present information bit by bit and step by step. They have great suspense value which aids in holding attention and building interest.

Bar Charts. These are used to compare quantities at different times or under different circumstances. They are composed of measured blocks spaced along a clearly marked

scale. (137:96) The effect of fertilizer in increasing crop yields on test plots in three successive years might be shown in this manner.

Pie Charts. These are used to show how several parts make up the whole. A pie chart might be used to show the relative proportions of different crops produced by a country. Each section of the pie should have its own color. A color key or code in the margin will help the audience remember what the different sections represent. (32:106)

Line Charts. These are particularly useful in showing trends and relationships. A single continuous line may represent growth or expansion. Multiple lines may show the relation between market price and quantity of a farm product. A cumulative line chart may show relation and trends between production costs and market prices.

Audio Aids. The record player, a tape recorder and radio are some of the commonly used audio aids. They are useful because they influence a change in attitude, report spot news, extend the voice of a well-known person, create and stimulate interest in programs, and be used as direct teaching aids.

Illustrative Literature. Newspapers, circular letters, pamphlets, leaflets, folders and fact sheets are included in illustrative literature. These play an important part in extension education especially if the material is well illustrated. They are used to attract attention, aid demonstration, supplement films and other projected aids, help retain interest after the demonstration is over.

CHAPTER VII
ROLE OF THE AGRICULTURAL
UNIVERSITY IN THE PROGRAM

Historical Background:

The idea of an agricultural university is not entirely new to India. The need for such institutions was first set forth by the University Education Commission in its Report published in 1950. This Commission was appointed by the Government of India to report on Indian University Education and suggest proper improvements and extensions that may be desirable to suit present and future requirements of the country. It was headed by an eminent scholar and education-
alist, Dr. S. Radhakrishnan, now President of India. This Commission considered the whole problem of rural education and devoted a separate chapter to the establishment of the Agricultural University. The question was further examined in detail by the Damale Committee on agricultural research and education. This committee consists of both Indians and American specialists in the field of agriculture and was headed by K. R. Damale. They visited institutions both in the United States and in India and found themselves in full agreement with the proposal of the University Education Commission to establish and develop agricultural universities at different places in India.

The agricultural university aims to provide higher educational facilities to the sons and daughters of farmers, laborers and others who cannot afford to send their young people to the more expensive colleges and universities. Being an institution devoted to the true aims of education, the agricultural university shall extend its services and programs to all persons, regardless of religion, race, caste, sex or place of birth, subject to such reasonable rules and conditions as may be prescribed for participation in its various services and programs. (7:21)

Teaching:

India needs thousands of agricultural graduates. Agricultural graduates can serve their community as inspiring teachers, dedicated extension workers helping farm families, practical researchers solving present and future problems, productive farmers, dairymen, or poultrymen and successful businessmen handling agricultural products. To be inspired, dedicated, practical, productive and successful, the graduates must have an excellent college training in the basic agricultural sciences and in their selected fields of specialization.

To meet the needs of the students and to develop the educational system, the agricultural university has defined the following guidelines:

1. The agricultural university should include a College of Agriculture, Veterinary and Animal Science, Home

Science, Agricultural Engineering and Technology, and the school of Basic Sciences and Humanities.

2. The university shall be state-wide in responsibility for the university work in agriculture, including animal science and home economics.
3. All colleges of the university shall be constituent colleges of the university under the same board of management.
4. All state-supported colleges of Agriculture and Veterinary and Animal Science, which may be established in the state, would become constituent parts of the university.
5. Research and extension programs in agriculture and related sciences shall be fully integrated within the teaching function through the Agricultural University. (11:14)

Departmental organization would provide for professors, associate professors, assistant professors and lecturers. The staff would be employed on the basis of the needs for instruction, research and extension. Each staff member would be expected to teach and/or do research. Those assigned to extension would give full time to extension.

Research:

It is suggested that all research activities and animal and veterinary sciences be the responsibility of the Agricultural University. The purpose of the research is to find new facts to solve the problems of production, marketing, farm and home consumption, and essential problems in related industries. These facts are also used in the classroom to

train students and, in short courses, to train farmers and homemakers. To this end the following are suggested:

1. All agricultural research stations and research schemes in agricultural and animal science be transferred to the university under the responsibility and guidance of the director of research.
2. Research schemes in agriculture and animal science sponsored by the Indian Council of Agricultural Research and those carried out by the State or other agencies be arranged in the state through the agricultural research director of the Agricultural University.
3. New projects and schemes be developed in general at the main central station or one of the regional sub-centers where possible.
4. In the livestock field, those principal stations which will be developing research, will be transferred to the university.
5. A deputy, or assistant director of research, as required, be provided to assist the Director of Research.
(5:74)

The head of all research in agriculture, veterinary science, and related fields in the state would be the director of research. The director of research and the deans of the various colleges would be jointly responsible for planning and carrying out research in agriculture and related fields to solve the problems of the state. The director would also be responsible for the central research station as well as outfield research and for the integration

of research done in these institutions with projects conducted by the staff members in the various departments. Each staff member doing research would be responsible to the departmental head for planning, executing, and reporting his research project and to the director for its administration.

Integration and coordination are as important for research as for teaching. The primary integration must be in the departments in the colleges. Because of the regional distribution of colleges of agriculture in the state, each should become the center of research for that region. In this way the college staff research work, e.g., that done on college farms or in the villages can readily be made available to students and farmers through the teaching and extension staff members of the departments.

Extension:

The agricultural university should have the responsibility for those extension functions which are primarily educational in character. Although it may be desirable for the extension service to have the responsibility for work at the village level at some time in the future, it is not considered feasible, initially, to include under university direction the Village Level Workers who are provided by community development programs. The extension training centers for training Village Level Workers are required to be brought into close working relationship with the agricultural

university as soon as possible. Maintenance of a very close liaison between these training centers and the agricultural extension specialists of the university will help in the effective utilization of the new elements of technology in the block extension program.

On the central campus it is anticipated that there would be a director of extension who would be responsible to the Dean of the College of Agriculture. Further, there would be a department of extension education which would assume the responsibilities for training in extension centers. Each of the major technical departments of the college would have extension specialists as members of the staff responsible on a technical subject matter basis to the Head of the Department, but also responsible to the Director of Extension for schedules and general field activities.

According to a recent report, the Uttar Pradesh Agricultural University is participating in the activities of Community Development Programs in India. The government of Uttar Pradesh (7:65) has advised, through their G.O., No. 4913-A (11) 33-2 dated November 14, 1962, that the three National Extension Blocks would be established at (1) Bisauli (Distt. Badaun), (2) Rudrapur (Distt. Nainital), and (3) Ramgarh (Distt. Nainital).

The Extension Service Personnel of the University have paid visits to the Blocks and the work is being organized; further, the National Extension Service Block personnel have

been advised by the State Government to cooperate with the Extension Service of the University.

Activities Already Undertaken: With the help of the Poultry Farm of the College of Agriculture, extension work in poultry has been initiated. One farmer has started a model poultry farm which is organized on modern lines and the birds are reared under confinement. A balanced ration feeding has been supplied, at cost, by the Poultry Farm Division and the College of Veterinary Medicine has been taking care of the health and sanitation of the birds. The idea has caught the imagination of many farmers in the block and the program will be extended shortly.

A general survey of the working conditions of the Khatteewalas (dairymen living in temporary villages inside the forest area) has been carried on and the Director of Extension has approached the District authorities for the study of the possibilities of improvement in milk production by the residents of these Khattas. A detailed scheme is under preparation.

The Extension Service of the Agricultural University is in its initial stages and it is hoped that in the course of the next two or three years it will develop to the extent that it will meet its commitments to the farmers.

Prime Minister Nehru, in his address dedicating the new building of the Agricultural College at Jabalpur, Madhya Pradesh State, India, in July 1961, said: "Every College

of Agriculture in India should forge links with the peasants in the villages to enable the peasantry to learn modern techniques in agriculture." (9:14) He admonished the students, "go to mother earth; till it with your own hands; sow the grain. Let your hands be soiled. Go to the fields and dig. Develop a love for the land. Encourage the cooperation. The farmer in India, with his small holding, working alone, can make no progress. Students should learn from farmers by going to the fields and working with them. They should, in turn, bring the farmers to the college, show them new techniques, give them instruction in modern agriculture and create in them a knowledge of modern techniques. If the farmers get to know modern techniques, their minds will come out of the old ruts and become modern." (11:16)

The Situation Confronting the Colleges:

The problems of "forging links between the college and the villager" is thus one of making it possible, in the first place, for college staff and students to get to the village. Colleges of Agriculture that have no extension wings normally limit their activities to teaching "theory" -- some of which may be fifteen or twenty years old.

Under the lecture system, students must rely primarily on their class notes for preparation for the final and only examination giving during the year. They can get at some books in the library, but it is open only during class hours and most students are engaged in some class most of the time.

Hence, there is very limited time for study in the library. The other important teaching function of the college has been to require students to carry on "practicals." This means that agronomy students, for example, are assigned a small plot of land on the college farm to carry on an "experiment" under the direction of the instructor. In this way a few new methods are tried, new varieties tested and new techniques developed. But no means have been available to bring these students' results to the attention of the farmer. Most basic research has been, and still is, done by the state research stations on state farms, so that the "authority" on new methods lies with the state agronomist, horticulturist, and others, as the case may be, and their staff.

Progress in Forging Links with Cultivators:

To be most effective, extension education must motivate the cultivator to make changes. The extension worker must make effective personal contact with the cultivator in such a manner that he not only is made aware of the possibilities of change, but exhibits an interest in and actually commits himself to try out the new method.

The process of developing contacts with villagers on the part of the staff and students involves (1) contacts that point up difficulties that seem insurmountable, (2) contacts with villages to analyze difficulties with a view to making efforts to resolve them, and (3) contacts that led

the villagers to seek solutions to basic problems common to all villagers, e.g., getting increased production.

Building Towards an Agricultural University:

The technician emphasized the need to work for a balance between research, extension and teaching as well as close co-ordination with government extension and community development officials. He stated, "Over the years the college teaching, research, and extension programs should be of such nature that the farmers in the area served by the college will come to look to it for the best available information for the improvement of their technical, economic, and social problems. Thus an expanding opportunity for service will confront the college, for here will be trained the future leaders to help assure India of an adequate food supply grown on her own lands, with better standards of living for the people in the villages

Experiments with the present organization of Colleges of Agriculture in India, and especially Jobalpur, made it increasingly evident that basic changes were needed. As time went on he became involved in (1) making land available to the college for its experimental work, (2) setting up modern and complete soil testing laboratories, (3) providing a modern open-shelf library, (4) involving both the college of agriculture and the veterinary college in a block extension program, and (5) working toward the establishment of an agricultural university in the state.

Suggestions:

1. The agricultural universities of India should be made the real dynamic centers of rural development. Research, teaching and extension should be integrated as in the land grant colleges of America, so that teaching in field work would conform to that in the laboratory of experimental farm.
2. Each Agricultural University should set up a separate unit of extension work to teach the people who cannot afford to join the institution as followed in the land-grant colleges of America where short-term courses are offered to the farmers.
3. The subject-matter specialists, agricultural chemists, botanists, plant pathologists, entomologists and others should more successfully correlate their work with the problems of farmers in the field should make available the results of such researches as quickly as possible through the extension channel.
4. Each agricultural university should have a farm management extension branch of agricultural economics to provide budgeting information for use in planning the farm business and measuring the net earnings brought about by improved farm practices on test demonstration and other types of farms as well as providing suitable measures to evaluate the efficiency of the farm business as a whole.

5. The program emphasis should be laid on those items which are directly related to food production. Minor irrigation projects, water conservation and soil conservation should receive the highest degree of emphasis in program planning right from the village level.
6. The Village Level Worker is the key person in the extension organization in India. He should have an adequate background and personal experience with farm life and agricultural operations. The rural people should have confidence in his ability to understand their problems. A city boy with the necessary academic qualifications cannot learn agriculture in a few months' training. It is, therefore, desirable that persons having the experience of farm operations and possessing minimum educational standards should be preferred to those having better educational qualifications but who have never handled a plow or milked a cow. A county extension worker in America has gained the confidence of the farmers because of his rural background, experience with farm life and better knowledge of the subject.

The Village Level Worker should not be saddled with the task of arranging supplies of seed, fertilizers, implements and the like to the farmers. This work should be taken up by institutions like cooperative societies, village panchayats and even by individuals. He should

be left free to equip himself well with the latest information pertaining to researches in the various fields and to study field problems in detail so as to discharge his extension duties and responsibilities more effectively.

The American agricultural extension system has provided a key of scientific knowledge to the farmers to unlock the mysteries of soil and its environment for the prosperity of the nation. The extension program in India has to reach the farmers in earnest to awaken them fully to realize the benefits of scientific knowledge in the realm of crops, livestock, and other enterprises. The research stations and particularly the agricultural universities have to play a very significant part in carrying the scientific findings to the doors of the cultivators through the extension channel as quickly as possible.

CHAPTER VIII

COMMUNITY DEVELOPMENT PROGRAM TO SPECIAL AREAS

The Community Development Program, as it stands today, is the evolutionary outcome of a large number of trials and experiments carried out in the field for many areas. It was never intended to serve as a rigid pattern of development to be adopted in every area irrespective of the varying local conditions and needs. If the Community Development Program is not to take on the character of a uniform pattern imposed on all areas, it follows that there should be different programs to suit the different geographical, climatic, ecological and cultural conditions prevailing in the country. The special problems of different areas like tribal, hilly, and dry have to be borne in mind. On the basis of physical conditions and special problems, these special areas may be identified as (1) desert and dry areas, (2) hilly areas, (3) tribal areas, and (4) blocks situated near cities and towns.

Desert and Dry Areas:

Agriculture. (a) Planting of shelter belts along all roads, tank-bunds, waste lands and groups of cultivated fields for serving as wind breaks and for preventing erosion. (b) Adoption of dry farming practices for conserving moisture and soil bunding the fields and preparing them for absorbing the rain before the commencement of the rainy season. (c) The

utilization of improved agricultural implements for speeding up the preparation of the land, sowing and interculture as comparatively large areas have to be tackled by farmers who reside in dry areas. (d) Adoption of irrigation methods which economize water, as water is scarce.

Irrigation. The need for irrigation is the greatest in these areas and not only should the entire funds available under Minor Irrigation and Reclamation be spent on Minor Irrigation, but wherever possible, funds for this purpose should be diverted from other heads also.

Animal Husbandry. (a) Sheep breeding is by far the major livestock industry in the desert areas. Efforts should be concentrated on providing necessary incentives by way of special improved stud rams, facilities for treatment and prevention of ailments to which sheep are susceptible, construction of sheep shearing sheds and sheep dipping tanks, supply of improved shears and facilities for periodical shearing, grading and marketing of wool. (b) Improvement of veterinary aid to animals by increasing the number of well-equipped veterinary dispensaries and providing adequate transport facilities. (c) Camel, being the most important beast of burden and perhaps the only means of transport in the desert areas, improvement of this animal by providing superior and selected stud males and their maintenance would be rewarding.

Cottage and Small-Scale Industries. The following industries are particularly suggested: wood industry, spinning

and weaving including ambar, tanning and leather goods manufacture, village oil industry, cloth printing, and bangles and beads.

Health. High priority should be given to drinking water. The drainage problem in the desert areas is not acute. The designs of sanitary latrines and urinals will have to be of the bore-hole type. It would be necessary to arrange for some kind of mechanism to counteract the caving in of the bore-hole. In some desert and coastal areas, old empty drums have been utilized satisfactorily for this purpose.

Women and Children's Program. Since these are usually scarcity areas with regard to food and water, storage and saving of food and pure drinking water, growing fruit and vegetables wherever possible and preserving them are essential. The spinning of wool, weaving carpets, blankets and woolen clothing are essential items in the program for women in these areas. The printing and dyeing of cloth and making rag dolls can also be recommended.

Women in these parts usually observe purdah and there is a lack of communication with more progressive parts of India. Adult education must concentrate on better methods of cooking, the need for a balanced diet, literacy programs, the proper washing of clothes, greater ventilation of houses, glass tiles over the ovens, smokeless chulahs, etc. Prevention of sore eye and dysentery is also important in these areas. Promotion of girls' education must have high priority.

Hilly Areas:

Agriculture. The condition of the hilly areas will differ according to altitude. Such areas are characterized by the scarcity of cultivable land and considerable soil erosion. (a) Prevention of Erosion: Adoption of various forms of terraces for cultivation. (b) Development of Horticulture: Since the land available per capita is small, it is necessary to popularize the growing of more profitable crops like fruits and vegetables. The programs may provide for the establishment of nurseries and distribution of plants. (c) Popularization of fruit preservation and canning so that during the periods of glut, fruits and vegetables could be dried, preserved and canned.

Minor Irrigation. The need for irrigation in hilly areas differs widely depending upon the rainfall. In hilly areas with heavy rainfall causing soil erosion, water for irrigation is not required in large quantities and funds under this head can usefully be diverted for (1) soil conservation by field terracing, and (2) horticulture. In dry hilly areas, it may often be necessary to lift water for irrigation and a part of the funds may be utilized for supplying electric power for pumping water for irrigation in addition to soil conservation and horticulture.

Animal Husbandry. Conditions for animal husbandry are not similar in all hilly areas. For instance, the conditions obtained in the heavy snowfall areas of the Himalayan

regions are different from those in the southern heavy rainfall regions or the Nilgiris range. In formulating animal husbandry programs, this should be taken into consideration.

a. Sheep Breeding. Hilly areas are conducive to the propagation of superior wool bearing white sheep. Sheep breeding schemes should, therefore, be taken up on a large scale by providing facilities for the distribution of a large number of improved stud rams, introduction of artificial insemination with a view to extending the usefulness of the available stud rams, periodical shearing, breeding and marketing of wool, treatment and prevention of sheep ailments, formation of sheep breeders' associations, etc.

b. Poultry Keeping. Hill areas are well suited for poultry farming and bee keeping. Private individuals should be encouraged to keep poultry by liberal subsidies and by creating marketing facilities for their products.

Cottage and Small-Scale Industries. The following industries can be promoted in hilly areas: bee keeping, soap making from non-edible oils, fruits and vegetable preservation, silk industry, mats and basket making, tanning, and wool industry.

Health. In a number of hilly areas, there are natural springs and efforts should be made to construct small cement tanks to supply water by pipes. Water so collected in these tanks must be periodically examined bacteriologically. The construction of latrines and urinals in the hilly areas has

always been difficult, but trench latrines with movable seats can be recommended.

Women and Children's Programs. People in the hills have to put up with extreme cold. They live in small groups scattered and separated by difficult terrains. Any program for the people in these areas has to lay emphasis on self-sufficiency, fulfilling the minimum basic needs of life. In the women's program, a great deal of attention will have to be paid to health and maternity. In the field of textiles, the craftsmanship of the people is often artistic like the Phulkari in the Punjab, patch work in Kangra hills, embroidery, weaving and designing in Assam and Naga hills. The women's program should encourage these traditional arts and crafts and help with marketing facilities. The aim should be to improve the conditions in which they work and the tools and equipment with which they work. But such improvements will have to be done under expert guidance.

Tribal Areas:

The development needs of particular tribal areas can be planned only after a study of the culture, traditions and practices of individual tribes. The program, therefore, should give special emphasis to preliminary study.

a. Study of the Tribal Culture. Since the habits and ways of life of all tribes are not similar, it is necessary to make a specific study of the culture of the individual tribes for which the program is developed. Wherever such

studies have already been made, they should be made available to the workers in the field. In addition, special projects of studies need to be introduced in consultation with the various institutes of social anthropology. Pamphlets on cultural life of each of the tribes and the way in which the development program can be introduced among them also have to be published and circulated.

b. Staff. Before any program can be developed effectively, suitable staff will have to be selected and given adequate training. Most of the workers in the Tribal Development Blocks are trained in their own subjects. All of them have not, however, received adequate training in the understanding of tribal life and culture. The Tribal Welfare Department assists in making loans to the tribes for soil conservation, minor irrigation, planting fruit trees. It also assists in the setting up of demonstrations on cultivation of fruits, vegetables and oil seeds as the tribal diet is deficient in vegetables, fruits and fats.

Animal Husbandry:

a. Poultry Keeping. Poultry is popular with the tribal units. Schemes for upgrading local poultry by liberally distributing cockerals of exotic breeds and for introducing flocks of improved breeds should be sponsored. The basic training schools in the tribal areas should be given facilities to maintain units of improved poultry so as to serve as a demonstration to the trainees and as a

source of hatching eggs and poultry for distribution in the area.

b. Fodder Demonstration. Demonstration of the cultivation of improved fodder should be done by seed multiplication centers. Fodder seeds, slips, roots and cuttings should be made available from these demonstration farms to private cultivators.

Cottage and Small-Scale Industries. The industries which are promoted in the tribal areas should cater primarily to basic needs of life, viz., food, clothing, and shelter; such as food processing, various states, having adequate facilities of technical personnel in tribal work, should undertake in-service training for their workers.

Agriculture. It is necessary to recognize the importance of forest economy in the program of development of the tribals and of blending the agriculture economy with forest economy wherever possible. Since the socio-economic conditions of the tribals have to be strengthened and built up, social facilities have to be provided for tribal areas, so as to induce them to adopt improved methods of cultivation. Provision of the following facilities is, therefore, recommended:

a. Establishment of an agricultural supplies store in conjunction with the existing village organization of the tribals in such a manner that at least one store is available within a radius of ten miles.

b. Establishment, at suitable centers in the Block, of a horticultural nursery for supplying fruit plants, grafts, vegetable seed and seedlings.

c. Provision of a set of agricultural equipment to each tribal organization to enable the tribals to borrow this equipment and use it. Industry, handloom weaving and building of houses should be encouraged. While chalking out a program for tribal areas, stress should be laid on locally available raw materials and marketing facilities. As far as possible, the tribals should be encouraged to produce things which they themselves consume except for certain items for which raw materials may be locally available and for which there may be an outside market. The following are some of the industries which could be developed in many of the tribal areas: spinning on traditional charkhas and weaving, silk worm rearing, bee keeping, lac cultivation, mat making, and a fibre industry.

Social Education. There should be a community center for every village for recreational, educational and cultural activities. Efforts must be made to recognize the community life of the tribals and utilize the corporate practices already prevalent in tribal culture.

a. In these community centers efforts must be made to organize cultural programs including bhajans, group singing, group dancing, etc.

b. Efforts should be made to provide facilities for outdoor games, wrestling, camping, etc., as a part of the recreational program.

c. Efforts must be made to organize literacy programs as an integral part of the community center's activities. The teachers should be able to speak the tribal dialect and relate the introduction of written words and their meaning to the local dialect. It is desirable to print the primers in the tribal dialect, if possible.

Women and Children's Program. The program for tribal women should be in keeping with the culture, traditions and living conditions in the particular area. The life of most of the tribal people is hard, the majority living in mountainous and forest regions. Maternity services are almost non-existent and educational opportunities are most inadequate. Economic programs have to be given priority. Recreational and cultural programs in keeping with their traditional art and music and drama should also have a prominent place in their program. The women's program should emphasize the teaching of health and sanitation, particularly through demonstration, and help to promote the education of their children.

Blocks Situated Near Cities and Towns:

Agriculture. The Blocks which are located around towns and cities need to be developed differently from the Blocks located in the rural regions because the cities and towns provide ready markets for products of agriculture, animal husbandry, cottage and rural industries and offer workshop and repair facilities. The following suggestions have been

made to assist in planning a suitable developmental program for Blocks which are situated near towns and cities.

a. Belts of vegetables, fruits and flowers can be established for ensuring a regular and steady supply of these commodities to the cities and towns.

b. For promoting the production of fruits, vegetables and flowers, it will be useful to supply good seeds in convenient packets.

c. The Department of Agriculture and Cooperation may post special extension workers to look after the Blocks surrounding the cities until the work is organized according to plan. These extension workers will guide the farmers in methods of crop production, marketing and formation of cooperatives.

Animal Husbandry. Dairy farming, poultry keeping, pig rearing and the development of fisheries need special emphasis in these Blocks. Programs drawn up should aim at increased production of milk, eggs, meats and fish, as they find a ready market in the cities and towns and help improve the economic condition of the products.

Minor Irrigation and Reclamation. Pressure on land in Blocks situated near big cities and towns is generally heavy and land prices are high. Preference in these areas is for the cultivation of vegetables and fruits as against other crops. For vegetables and gardens, the depth of water required for watering is less, but the number of waterings is

more. Irrigation channels should, therefore, be of smaller section but should be lined as far as possible in order to save land as well as water. Tubewells and filter points are more popular in these areas as they can supply sand-filtered drinking water.

Health. The minimum program outlined for Blocks in rural areas in general will apply to Blocks situated near cities and towns but emphasis will have to be laid on provision of a safe water supply and the disposal of human waste. In most of these Blocks, there would be definitely some urban influence which tends to create slum conditions, overcrowding, bad housing, lack of an adequate water supply, sanitary amenities and drainage. As such, greater efforts will have to be devoted to remedy these conditions.

Social Education. In the villages situated near towns and cities, the process of urbanization is a force of change. Economically the villagers look to the cities for the sale of village products and supply them accordingly. This affects their social attitude as they become dependent on urban demands and attitudes. Social education, to be effective in these areas, should take stock of this process of change and organize the program accordingly.

Adult Education. The program should not only include education for reading and writing, but also education for life in cities. The program of adult education should help

the villagers to know of some of the hazards and limitations of urban life so that the villagers know how to adjust themselves to the changed circumstances in cities when they visit the town for the sale of village produce or when they come to the city for employment.

The youth program should form the major area of work for helping the village youth to face the problems of urbanization and adjustment. It should include projects like carpentry, cane weaving, toy making, match making and the making of cardboard, files and office stationery, besides adult literacy.

Cottage and Small-Scale Industries. The villages in the past have normally been exploited by towns and cities. The role of the villagers has been to produce food and other requirements of the towns for which the villagers got little in return. In order to have a healthy growth of the society and to have a balanced economic development, the activities of the villages and towns should be complementary to each other. It is not possible to produce enough food in the towns but the towns could certainly extend a number of services to the villages around and help to raise the standard of living of the villagers. Certain village industries, like spinning and processing industries should, as far as possible, be confined to the rural sector. The blocks around towns and cities have to be treated on a different footing from that of the villages in the interior. Emphasis

might be laid on the production of ancillaries in Blocks near urban areas for medium and large scale industries existing in the towns and cities. This will help in reducing the great differences in the urban and rural sectors besides decentralizing the industries.

Availability of cheap electrical power in such Blocks would help very much in promoting a suitable industrial development program. Another important factor is to create necessary cooperative institutions to supply credit and raw materials and assist in marketing. The Block headquarters and nearby towns should be developed as centers for industrial development from which common services could radiate to the surrounding areas.

CHAPTER IX

ACHIEVEMENTS

Agriculture:

Agriculture is the basis of village life in India. Seventy per cent of the population depends on it for a livelihood. Yet the problem of a very low yield remains. Despite recent efforts, the country has not yet been able to achieve self-sufficiency in foodstuffs. At the same time, the population is increasing at the rate of five million every year. To increase the output of food and other agricultural produce, it is necessary that farmers use improved methods of cultivation. They should also be given free technical advice and proper arrangements must be made to provide them with adequate financial credit and to ensure a fair price for produce.

In view of the continuous food scarcity, the Community Development Program has laid emphasis on greater food production. Steps taken in this direction include the reclamation of waste land, provision of quality seeds, use of improved techniques and implements, offering of marketing and credit facilities, soil research and manures, fruit and vegetable cultivation and planting of forests. In fact, the Sixth Development Commissioners' Conference at Mussoorie in 1957 decided to increase agricultural production by fifty per cent

in the irrigated and assured rainfall areas and by thirty per cent in dry areas.

Minor Irrigation:

Since irrigation is one of the quickest means to step up agricultural production, it has been given a good deal of emphasis in the project areas. The development of irrigation through cooperation became a marked feature. A number of irrigation cooperative societies sprang up in the Godavari district of Andhra Pradesh and lift irrigation and tube well irrigation cooperative societies came into being in Bombay and Punjab States. Minor irrigation works also helped the development of irrigation in the newly constructed river valley projects, or in areas where water was already stored.

Animal Husbandry:

The agricultural economy of India depends to a large extent on her cattle wealth. A bullock drives the plough, carries crops to the market, runs the persian wheel and pulls the bridal carriage. The importance of cattle wealth may be seen from the fact that it accounts for a substantial portion of India's total national income today.

To bring about an improvement of livestock in India, the Government has set up key village breeding centers in selected areas. A key village unit is a compact area of six contiguous villages having about 5,000 cows of over three years of age. All unwanted bulls are castrated or removed, and only especially selected ones are used for breeding.

To multiply the number of pedigree bulls for breeding purposes, artificial insemination centers have been set up in many areas. Private breeders, too, are assisted by giving them free technical aid and providing facilities like artificial insemination, medical check-ups and free veterinary services. Finally, advice and assistance is given to combat cattle disease and people are taught how to make better use of milk products.

Arrangements have been made for the treatment of sick animals in the Block areas. The village level workers who have been trained in animal husbandry, render first aid to cattle, sheep and poultry. They can also inoculate and help in the castration of bulls. In certain states, efforts are now being made to open a full-fledged veterinary hospital in every Block.

Villages and Small Industries:

Village and small-scale industries play a vital role in the development of the rural economy. They provide employment to millions of villagers and increase the incomes and raise the standard of living of many others. They also help our village folk to meet their needs of clothes and other things. For this reason, considerable emphasis has been laid on the development of such industries in the program.

The industrial program in a Community Development area is carried out in conformity with the states' plans as well

as with those of the Six all-India institutions set up by the Government of India for promoting village and small-scale industries. These institutions allocate to the State Governments funds for the development of small industries. The main objective of the Community Development in this regard is to intensify efforts for a speedy and systematic implementation of various schemes on a coordinated basis.

Social Education:

Satisfactory progress has been made in the starting of adult education centers and the organization of youth clubs and farmer unions. There has been a restatement of the role of the Social Education Organizer, and his duties in recent years have been more clearly specified and he has been given distinct responsibilities in the Block program. Efforts are also being made to give the Social Education Organizer a great security of service by absorbing him in the regular cadre of the Education Department of the State. This is expected to add to the efficiency of this functionary.

Women's Program:

The Community Development Program is designed to assist the nation in its effort to raise the standard of living. Any improvement in the standard of living has to start from the home and no one would deny that it is the women who set the standard at the home. Women find the fulfillment of their life in that of their children and a happier and fuller life for them is inseparably linked with that of their family.

In the Women's Program there should be emphasis on child care, cleanliness and orderliness with the house, better sanitation and the promotion of thrift. In most of the villages women work together with men in the fields. Their work, therefore, lies both outside as well as inside the home, leaving little time for any other activity. Where it is proposed to mobilize women groups and hold Mahila Mandals or craft classes, etc., there should be Creche and a day nursery for working mothers especially those from economically backward classes such as farmers, wood cutters, agricultural laborers. It is through these centers that women can be taught the rudiments of child care. Through services to their children, the women can be gradually drawn into the Women's Program.

Health and Rural Sanitation:

The integrated pattern for the development of health services, set up in Community Development areas, combines curative and preventative measures with emphasis on prevention. Medical aid without difficulty has been made available to those in the Block areas. The primary health centers set up in the Block consist each of a dispensary, a consulting room with facilities for diagnosis and a ward of about a dozen beds. The services provided by the center include medical relief, maternal and child welfare work, control of communicable diseases with priority for malaria, health education, school health, and improvement of

environmental sanitation with emphasis on provision of a safe drinking water supply and the hygienic disposal of human excreta. In addition to the primary health centers there are also three maternity subcenters, placed under the charge of a qualified midwife, at three different places in the Block. (24:32-33)

Communications:

India is so huge a country that even an intricate railway network cannot serve every place. The remote villages can only be reached by road. Roads thus open up the rural areas for development. Village products can be more easily marketed and the return flow of trade brings in goods from the towns. Medical, educational and other welfare services, which help to raise living standards, also come within easy reach. Ideas are interchanged as the people of one village meet people from other villages.

Road-building has therefore received great importance in the Community Development Program. In fact, it is in this sphere that the people's participation in the program is perhaps the most marked. The initiative usually comes from the people themselves in respect to planning; they organize labor, obtain the land and lead the construction operations.

CHAPTER X
CONCLUSIONS

Prospects for the Future:

In sheer extent and also in amount of government support, it is probable that no Community Development Program in the world today equals that of India, which is already affecting the lives of 80 million people and which the Government of India plans to extend to a total of 340 millions in the next five years.
(132:15)

While the achievements of the Community Development Program in India are quite commendable, and while many more achievements seem to be in the offing, it is dangerous for a nation, as for an individual, to thank of resting on past achievements. As a matter of fact, some eminent leaders did in fact suggest, after the successful implementation of the First Five-Year Plan, that an interval should be allowed between the two successive plans in order to provide for rest and calm thinking. It is true that the Community Development Program has awakened the village people from mental inertia, lethargy, inaction, indifference and wastefulness of mental and physical resources; it is true that the rural residents are now rising to the full stature of manhood and citizenship; it is true that "the dumb driven cattle," as they were described before, are now coming into their own and are now beginning to work for economic security, political

stability, social justice and cultural development; and it is true that a feeling of exultation is natural and inevitable. Nevertheless, extreme caution is necessary to see that the confidence acquired does not degenerate into complacency.

Need for Scrutiny and Evaluation:

The best antidote against a feeling of complacency is an ever-present spirit of scrutiny, reflection and self-evaluation. It is good that the Community Project Administration already has the program evaluation organization for a critical assessment of its progress from time to time. But great and continuous care is necessary to ensure that it neither gets into the bureaucratic routine and loses its vitality by sleeping over its real purpose, nor dissipates its energies into fruitless constroversies born out of acrimonious charges and unnecessary mud-slinging resulting from hastily and carelessly drawn conclusions. To be realistic, the Program has not yet come to grips with the following realities:

1. Provision of employment opportunities for village people is far too inadequate,
2. Little has been done to improve rural credit facilities,
3. Little direct benefit of the program trickles down to the landless laborers,
4. Village handicrafts and small scale industries have not been properly developed,

5. Education is not realistically brought into the program and full use is not being made of the village teacher and the village school as the nuclei of the village development schemes,
6. Planning and progress in health are less than adequate,
7. Programs to help improve home and family living are lacking,
8. Limited attention has been given to village youth,
9. Village women are not yet a dynamic force in village development, and
10. All too little thinking is being done about making village life pleasant and emotionally rewarding.

As a matter of fact, most of the villagers are still hazy as to the eventual role of the Community Development Program; their emotional growth is still dwarfed; rise of local leadership is undergoing the pangs of birth; there being a struggle between the old hereditary, wealthy, aristocratic, caste-ridden landlords on the one hand and the forces of democracy nurtured by the newly enshrined classes of the farmers and the laborers on the other; the ideal of cooperative farming remains far off; and finally, there is the tendency to ignore the main tasks of human development and to rely more and more for credit and appreciation on the development of schools, roads and other physical construction. There is yet a great distance to go. What is ahead is not

a bed of roses, but sweat and tears. That is what the Prime Minister of India meant when he said, years ago, "This generation is sentenced to hard labor."

Irrespective of the achievements and the deficiencies listed in the preceding chapter and in the present chapter, respectively, one thing is patently clear to a practical student of village administration in relationship to the modern concept of a democracy. That is: the Community Development Program provides the only road, and the only vehicle, to reach village people, to understand village people, to convince village people, to deal with the village people, to develop the village people, to orient the village people, and to bring the village people to the level of the towns in mental outlook, economic development, social adjustment and cultural uplift. Discard Community Projects and throw away all hopes of a successful tackling of village problems. Accept Community Projects and the road is clear; all that is needed is the will to march, the will to work and also the will to keep the road in repair.

This is not the lesson of the Indian experiment only. This is the conclusion drawn in the vast plains of the rest of Asia comprising the Far East and the Middle East. This is the formula accepted by Latin America. That is the discovery made by Mexico. That is also the sum total of the evolution and achievement attained through generations by the

land of scientific experimentation and highest inventions, namely the United States of America.

With this conviction in mind, there should be no hesitation to say that the Community Projects in their future role promise to serve as a nectar, as a panacea for all the ills of the rural world. But no description would ever be so true, so imaginative and so appropriate as the one put into prose by that man of destiny, Mr. Jawaharlal Nehru. He writes:

All over India there are new centers of human activity that are like lamps spreading their light more and more into the surrounding darkness. This light must grow and grow until it covers the land. (89:120)

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