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# COMMUNITY DEVELOPMENT



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*in  
Madras State*

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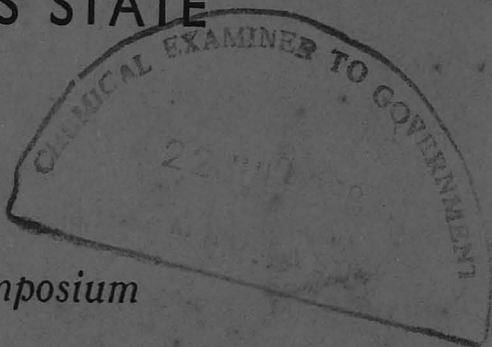
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A SYMPOSIUM

# COMMUNITY DEVELOPMENT IN MADRAS STATE

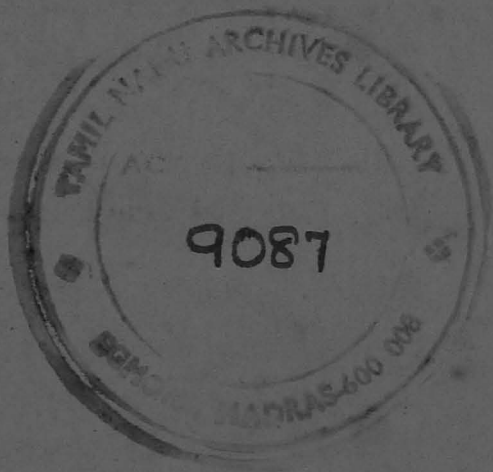
*A Symposium*



ISSUED BY  
THE DIRECTOR OF INFORMATION AND PUBLICITY  
GOVERNMENT OF MADRAS  
1958



COMMUNITY DEVELOPMENT  
IN  
MADRAS STATE



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## *A word about this publication :*

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THE Community Development Programme is an Epic in Action. By the very nature of its lofty conception, the Programme calls for determined effort on the part of each one of us.

THIS booklet presents the several facets of the Programme as implemented in Madras State. It will have served its purpose, if it helps to create a proper understanding of the scheme and assess the progress made so far.



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## ***In the Footsteps of Mahatmaji . . .***

“ An ideal Indian village will be so constructed as to lend itself to perfect sanitation. It will have cottages with sufficient light and ventilation, built of a material obtainable within a radius of five miles of it. The cottages will have courtyards enabling house-holders to plant vegetables for domestic use and to house their cattle. The village lanes and streets will be free of all avoidable dust. It will have wells according to its needs and accessible to all. It will have houses of worship for all, also a common meeting place, a village common for grazing its cattle, a co-operative dairy, primary and secondary schools in which industrial education will be the central fact, and it will have panchayats for settling disputes. It will produce its own grains, vegetables and fruit, and its own Khadi. This is roughly my idea of a model village.”

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“ The spinning wheel should be the central theme of all village exhibitions and the industries suited to the particular locality should revolve round it. An exhibition thus arranged would naturally become an object-lesson for the villagers and an educational treat, when it is accompanied by demonstrations, lectures and leaflets.”

[From “ *Rebuilding our Villages* ” by Mahatma  
Gandhiji.]



## A Perspective Survey

### WELCOME CHANGE IN OUTLOOK

“The enthusiasm evinced by the people in providing themselves with common amenities, such as village roads, wells, dispensaries and schools, is indeed welcome, but the main objective of this organization should be to educate the cultivator in better methods of farming and to assist him to secure the necessary facilities. The increased outlay on the administrative staff should be sustained by greater production in the village, and therefore, the Extension Service Organization will be judged ultimately by the results in the agricultural sector. The Government are doing their best to effect the necessary change in official outlook and I hope Honourable Members in this House and all public men in the field will co-operate in educating and enthusing the people towards this major objective.”

C. SUBRAMANIAM,  
*Minister for Finance and Education.*

## COMMUNITY DEVELOPMENT IN MADRAS STATE

(The Rural Welfare Scheme, more familiarly known as the Firka Development Scheme, which aimed at reviving and revitalizing village life, was launched as early as 1946 in 34 selected firkas in the composite Madras State and was gradually extended to additional areas. In 1953, it covered 84 firkas comprising 2,400 villages. This scheme can rightly be claimed to be the foundation of the Community Development Programme in the State.

There are three ways in which the Community Development Programme has been and is being worked out in this State. In 1952-53 and 1953-54 this programme originally started in the form of Community Projects and Community Development Blocks, respectively. Later it was extended in the form of National Extension Service. Local Development Works, including Rural Water Supply Schemes, were carried out in areas not covered by Community Projects, National Extension Service and Community Development Schemes and paved the way for the public participation in implementing development plans.)

No Community Projects are now in operation. There are at present 40 Community Development Blocks and 111 National Extension Service Blocks in operation in the State. These 151 development blocks, cover more than two-thirds of the State, in point of extent, as well as of population. The area of the State is 50,110 square miles and the population is computed at 2.99 crores.

The Government of India allotted to this State four Community Projects in the year 1952-53. The four

project areas started in 1952-53 were (1) Lower Bhavani, (2) Malampuzha, (3) Periyar and (4) South Kanara. These four project areas covered 908 villages with a total area of about 3,100 square miles and a population of 22 lakhs.

In 1953-54, four Community Development Blocks were started. The size of a Community Development Block is equal to one-third of a Community Project area. These Community Blocks were located in South Arcot, Chingleput, Tirunelveli and Madurai districts and covered 311 villages with a total area of about 500 square miles and a population of 370,000.

The National Extension Service Programme was launched in 28 blocks on the 2nd October 1953 in areas in which the Rural Welfare Scheme was already in operation and in a few additional areas. A special scheme of intensive development in agriculture has been tried in Tanjore district in 1953-54 and subsequently switched on to the regular National Extension Service pattern.

## People plan their Programme

As soon as the Block is selected for launching the National Extension Service Scheme, an exhaustive survey of all the villages in the selected block is conducted in terms of a questionnaire. On the basis of the data collected, a programme of work and budget estimate for the full three-year period is drawn up for the integrated development of the Block and the approval of the Block Advisory Committee obtained thereon. Works and schemes are included in the plan, with reference to the urgency and need for their execution, the public participation anticipated and the funds available for the Block.

These development blocks are selected on the basis of the backwardness of the area concerned or their contiguity to existing blocks. The following, out of the 25 blocks launched in October 1957, were selected because of their backwardness :—

| <i>District.</i>       | <i>Name of the Block.</i>              |
|------------------------|----------------------------------------|
| South Arcot .. .. .    | Ulundurpet.                            |
| Kanyakumari .. .. .    | Killiyur and Melpuram.                 |
| Salem .. .. .          | Pennagaram, Namagiripet<br>and Mathur. |
| Tanjore .. .. .        | Orathanad and Avudayar-<br>koil.       |
| Tirunelveli .. .. .    | Alangulam.                             |
| Ramanathapuram .. .. . | Mudukulathur and Kadaladi              |

The Community Development Programme assumes a certain capacity in the people and expects the people jointly to come forward with a certain contribution. In economically backward areas, where such a participation except for manual labour is absent and the cost of the programme for the development of the local community is clearly beyond the resources of such a community, the Government has a responsibility to assist them, and the people are, therefore, expected only to contribute voluntary labour. This is the prime consideration behind selecting backward areas for block development, irrespective of all other factors.

In regard to the entire programme, the Central Government bears 75 per cent of the non-recurring expenditure and 50 per cent of the recurring expenditure, while the balance of 25 per cent non-recurring and 50 per cent recurring expenditure is met by the State Government. The Centre also provides loans, except in regard to short-term loans. Funds for providing short-term credit to agriculturists are made available by the State Government.



The people have to participate in the execution of works of common utility to the village and contribute towards the cost of the work by means of cash, labour and materials.

## **Organizational Set-up**

The full responsibility of implementing the Community Development Programme rests with the State Government. The Chief Minister is in charge of the portfolio relating to the Community Development Programme.

For purposes of co-ordination at Secretariat level and effective supervision of the Community Development Programme and implementing it within the overall pattern recommended by the Planning Commission, the Government have appointed the Chief Secretary to Government as the Development Commissioner. Subsequently, for drawing up a Second Five-Year Plan of the State, a full-time officer of adequate seniority, was appointed as a separate Development Commissioner for all works connected with Planning and the Community Development Programmes. The need for the continuance of this set-up was re-examined in April 1956 after the Second Plan of the State was crystallized and it was considered that it was not necessary to have a full-time officer as Development Commissioner. This post was, therefore, abolished and the Chief Secretary to Government was placed in full charge of the work.

## **Co-ordination at the State Level**

The Chief Secretary to the Government is now, therefore, also the Development Commissioner. He is in overall charge of the Community Development Programme, besides Planning and Development. He is the apex of the machinery for Rural Development in the State and acts as the leader of the team, comprising

**Heads of Departments.** He tours occasionally to keep himself in touch with the progress in the field.

The main work relating to the Community Development Programme devolves on the Additional Development Commissioner, who is also the Secretary to Government in the Public (Planning and Development) Department. He is a State Touring Officer and is responsible for the administration of the programme at the State level.

There is also a Joint Development Commissioner and ex-officio Joint Secretary to Government who is in charge of the Training Programme and Field Work relating to Community Development and is a State touring officer.

The Deputy Secretary to Government, Public (Planning and Development), assists the Additional Development Commissioner in regard to planning. He also functions as the Deputy Development Commissioner and is a touring officer. Besides, there are Deputy Secretaries, Under Secretary, Assistant Secretaries and Accounts Officers in charge of the Community Development Programme.

The Director of Information and Publicity has recently been placed in charge of all publicity work relating to Community Development Programme. He is assisted by the Public Relations Officer, whose duty is to promote an understanding of the programme among all strata of the society, i.e., youths, agriculturists, teachers, school children, etc. Setting up of Information and Community Centres at every block headquarters, effective supervision of audio-visual publicity and conducting distinguished visitors to the development area, are some of the ways in which he is expected to promote this understanding. "Grama Nalam", a monthly journal in Tamil is the official organ which aims at dissemination of news and

views on the programme to all the field workers and also keeps the public informed of the development activities carried out.

In addition to the officers at the Secretariat mentioned above, there were two Regional Assistant Development Commissioners who were visiting blocks and guiding the local officers. There is an Assistant Development Commissioner in charge of Training Programmes with headquarters at Madras.

## Effective Supervision

With a view to provide a closer and effective supervision at the field level, and to ensure the proper implementation of the programme, four Deputy Development Commissioners have been appointed in the second fortnight of June 1958, in the place of the existing two Regional Assistant Development Commissioners. The headquarters of the Deputy Development Commissioners will be at Madras (with jurisdiction over Chingleput, South Arcot and North Arcot districts), at Tiruchirappalli (with jurisdiction over Tiruchirappalli and Tanjore districts), at Madurai (with jurisdiction over Madurai, Ramanathapuram, Tirunelveli and Kanyakumari, districts) and at Coimbatore (with jurisdiction over Coimbatore, Salem and the Nilgiris districts).

The Community Development Programme is directly administered by the Secretariat, without a Head of Department in the usual sense of the term. The branch of the Secretariat which is administering this subject is called the Public (Rural Development Projects) Department.

When different departments of the Government approach the villager, each from the aspects of its own work, the effect on the villager is apt to be confusing and no permanent impression is created. The peasant's

life is not cut into segments in the way the Government's activities are apt to be. The approach to the villager has, therefore, to be a co-ordinated one and has to comprehend his whole life. Such an approach has to be made not through a multiplicity of departmental officials, but through an agent common at least, to the principal departments engaged in rural work.

Hence the Development Commissioner is the co-ordinator in practice for all the Heads of Departments in the State, for intensifying their activities in the selected areas. It has been made clear to all the Heads of Departments that the Government hold them primarily responsible for the implementation of the Community Development Programme concerning their respective departments and that they are accountable from the village level upwards. The departmental representatives are responsible for purposes of this programme to the Block Development Officer at the Block level, to the Revenue Divisional Officer at the Divisional level, to the Collector at the District level and to the Development Commissioner at the State headquarters. The District Heads of the Development departments are responsible for the drawing up of the programme relating to their respective departments. The Block Development Officer has to consolidate all the programmes into an overall programme for the Block.

### **Collector, the District Development Officer**

At the District level, the District Collector who functions as the District Development Officer, constitutes the key-stone of the entire edifice. He co-ordinates and supervises the entire work relating to Community Projects and National Extension Service. His function is to utilize the official machinery of the Development

departments, and to work out an intensive development programme for the Development Blocks. The association of the best public leadership at different levels with the formulation and execution of the programme forms an important part of his duties. He is the head of the team consisting of the district heads of the Development departments, like Agriculture, Animal Husbandry, Co-operation, Highways, Irrigation, Medical, Public Health, Industries, Education, Panchayats, Women's Welfare, Harijan Welfare, etc. So far as Development programme is concerned, he has been empowered to write confidential reports on all the local officers of the Development departments. In his own turn, he also submits a monthly demi-official report on the developmental work to the Joint Development Commissioner and the Additional Development Commissioner.

In order to assess and evaluate the progress at periodical intervals, the Government have employed a separate statistical unit, under the control of the Director of Statistics.

## **Grama Sevak**

The Village Level Worker (Gramasevak) has been described as the most important link in the administrative machinery of rural development, "the key person in the National Extension Service" and his main duty lies in inspiring the village people to strive for a better standard of life. He is a multipurpose worker common to all Development departments, like Agriculture, Animal Husbandry, Public Health, Education, etc., at the village level and the village people are expected to refer all their problems to him. He does not work as a specialist in any one aspect of agriculture or rural development, but as a "guide" who helps the villagers to know where to turn for what.



In other words, the Gramasevak has to serve as a link between the villagers on the one hand and the Government departments on the other, for all developmental activities. He should know all families in his jurisdiction personally and intimately and then set about to give these families, agricultural improvement plans, taking into consideration their needs and resources. It is, therefore, necessary that he should live in one of the villages in his group. Often he finds it very difficult to get living accommodation in a central village within his jurisdiction. There is a proposal therefore for provision of Rs. 2,000 for construction of quarters, to each of the Gramasevaks where there is no residential accommodation available. It will also include space for storage of seeds and implements, etc.

## Extension Officers

The Extension Officer (Agriculture) is of the rank of an Agricultural Demonstrator. He is to assist the Block Development Officer and is primarily responsible for the agricultural programme in the Block which includes establishing model village farms, the demonstration and introduction of improved agricultural practices and control of pest, wherever necessity arises.

The Extension Officer (Co-operation) is of the rank of Co-operative Sub-Registrar. The organization of co-operative societies and the means of finding credit facilities are the functions of the Co-operation Department and all services in this direction are rendered by the Extension Officer for Co-operation in the Blocks.

The Extension Officer (Industries) is appointed to supervise the work of the Demonstration-cum-Training centres and to investigate the possibilities of organizing village and small-scale industries.

The Extension Officer (Animal Husbandry) attends to the planned upgrading of livestock and hygienic dairying. Rendering first-aid to the livestock, inoculation against rinderpest, castration of cattle, etc., also form part of his duties.

There is an Extension Officer (Engineering) who is of the rank of a Junior Engineer with degree qualification or of the rank of a supervisor. He is in charge of executing the works programme including construction of buildings and culverts, laying roads, etc.

The Extension Officer (Khadi) is appointed for each Block area, with three Spinning Organizers to assist him, for intensive work regarding spinning. The Spinning Organizers, who are generally women, attend to teaching the village women folk, technical matters relating to spinning such as carding.

## **Social Education Organizer**

Social Education implies a programme of Community uplift through Community action. Two Social Education Organizers (one man and one woman) are appointed in a Block. Their primary responsibility is to explain the programme to the people and to ensure their full participation in it. The Woman Social Education Organizer pays special attention to the programmes for women and children. Their programme includes: Adult Education; Running of Social Education Centres; Running of Community Recreation Centres; Conducting Community Entertainments like plays, bhajans, folk dances and film shows; Organizing Women's Clubs and Children's Clubs (Madhar Sanghams and Balar Sanghams); Establishing children's parts; Organizing young farmers' clubs and Social Service Leagues; Running Libraries and Information and Community Centres; Propagation of village industries with special emphasis on Khadi.

The success of the Social Education Organizer is measured by the extent to which the people of the areas are made aware of the programme and participate in it.

## **The Block Development Officer**

The Block Development Officer is primarily responsible for the successful implementation of the programme in his block and acts as the leader of the team of officers attached to the block. His job is to get co-ordinated team-work among his staff, to spend much time helping development groups and leaders in villages, and to educate all members of his staff and as many village groups and village leaders as possible, on the all-round development programme and process.

## **State Development Committee**

In June 1952, a State Development Committee was constituted consisting of the Chief Minister as the Chairman and the Ministers for Finance, Land Revenue, Agriculture and Public Works as Members to advise the Government on matters relating to Planning and Development and Community Projects. This Committee was expanded in May 1956 so as to include all the Ministers in the Cabinet. The Development Commissioner (the Chief Secretary), the Additional Development Commissioner, the Joint Development Commissioner, the Finance Secretary, the Deputy Development Commissioner and the Director of Information and Publicity also attend the meeting of the Committee. The Committee reviews the progress of various schemes included in the Development Programme. Instructions have been issued to the effect, in this connexion, that the Heads of Departments should appear before the Committee and explain the progress of work done by them. The Committee meets once in three months.

## Rural Development Board

There is a Rural Development Board at the State level comprising all the principal heads of Development departments and Secretaries to Government with the Chief Secretary (Development Commissioner) as its Chairman and the Additional Development Commissioner as its Secretary. It reviews the progress made and discusses the difficulties arising out of the Community Development Programme and other Second Five-Year Plans with a view to finding satisfactory solutions for them. The Board meets once in every two months.

## The State Informal Consultative Committee

In order to secure the most effective participation of non-officials in the Community Development Programme, the Government have constituted a State Informal Consultative Committee at the State level, to consider matters relating to the Community Development Programme with the members drawn from both the Houses of the State Legislature, with the Chief Minister who is in charge of the Community Development Programme, as the Chairman.

The following Members of the State Legislature have been appointed to serve as non-official Members of the Committee :—

Sri M. P. Subramaniam, M.L.A., Salem district. Sri P. Vedamanickam, M.L.A., South Arcot district. Sri T. M. Nallaswamy, M.L.A., Tiruchirappalli district. Sri R. Krishnaswamy Naidu, M.L.A., Ramanathapuram district. Dr. (Srimathi) T. S. Soundaram Ramachandran, M.L.A., Madurai district. Sri A. Gajapathy Nayagar, B.A., B.L., M.L.C., Madras. Sri V. K. Palaniswami Gounder, M.L.C., Coimbatore district.

The following Members of Parliament who are Members of the Informal Consultative Committee of the Ministry of Community Development, Government of India, are Ex-Officio Members of the State Informal Consultative Committee :—

Sri M. Ayyakannu, M.P., Tiruchirappalli district. Sri R. Dharmalingam, M.P., North Arcot district. Sri T. Ganapathi, M.P., Tirunelveli district. Sri K. R. Sambandam, M.P., Tanjore district. Sri P. Subbiah Ambalam, M.P., Ramanathapuram district.

In addition, the Chief Secretary to Government, the Additional Development Commissioner, the Joint Development Commissioner and the Director of Statistics have been nominated as Members of this Committee.

## Block Advisory Committees

The association of the public in the area is obtained by the Block Advisory Committees. People's representatives are also members of the Committee. Some village might require a school building, another village might require drinking-water facilities and if the Block Advisory Committee is convinced of the necessity, they approve the schemes and the Block Development Officers hand over the execution to such bodies as Panchayats, Grama Seva Sanghams and others, if they come forward to undertake the responsibilities.

A Block Advisory Committee is constituted one for each of the National Extension Service, Community Development and reverted National Extension Service Blocks to advise on problems relating to the programme and follow-up progress. The Committee consists of the principal officials of the district and non-officials. In the case of National Extension Service Blocks, four non-officials are appointed to serve on each Committee,



besides the Members of the Legislative Assembly, representing the area. In respect of Community Development Blocks, six non-officials, including the members of the Legislative Assembly are appointed. The non-officials are selected as far as possible from among agriculturists, social workers, presidents of the panchayat boards, members of the district boards, members of Bharat Sevak Samaj, etc.

The principal officials included in the Committee are as follows :—

1. Collector—*Chairman*.
2. Revenue Divisional Officer—*Vice-Chairman*.
3. District Agricultural Officer—*Member*.
4. Deputy Registrar of Co-operative Societies—*Member*.
5. Executive or Divisional Officer—*Member*.
6. District Educational Officer—*Member*.
7. District Medical Officer—*Member*.
8. District Health Officer—*Member*.
9. District Veterinary Officer—*Member*.
10. Assistant Director of Industries and Commerce—*Member*.
11. Assistant Director of Fisheries—*Member*.
12. President, District Board—*Member*.
13. District Planning Officer—*Member*.
14. District Panchayat Officer—*Member*.
15. Village Industries Officer—*Member*.
16. Block Development Officer—*Secretary*.

## Village Development Committees

Village Development Committees were constituted in connexion with the preparation of the Second Five-Year Plan for each planning unit which comprised one village or group of villages both in Block and non-Block areas, to function as the planning agency for the area for which

it was constituted and to undertake the implementation of the plans, with the full co-operation of the villagers.

## **Village Panchayats**

The Government have issued instructions that, as far as possible, Panchayats should be the agency for the execution of works. All the works intended for the benefit of the area are generally entrusted to Village Panchayats, except in the case of works requiring a high degree of technical skill. The Government share of the expenditure for the works is made available to the Panchayats in advance, if required.

In the case of reverted Blocks, the mandatory order is that the Rs. 25,000 per Block, meant for works, should be spent only through the agency of the Panchayats.

## **Training in Leadership**

While the official machinery has to guide and assist the development programme in each village, the principal responsibility for improving their own conditions must rest with the people themselves. This responsibility can best be inculcated in the people, by trained village leadership. For this, the Grama Sevak frequently holds a camp for about 40 or 50 village leaders chosen from among the villages in his group, to give training in the essentials of the programme and with the help of Extension Officers and Social Education Organizers, explains to these village leaders of what is expected from the people, for the successful implementation of the programme. These camps are called the "Functional Village Leaders' Training Camps" and certificates are issued by the District Collector for those attending these camps. These camps are an invaluable aid to the development machinery, in drawing the maximum public participation in each village and are becoming very popular.

## The Over-all Programme

Every block has got an over-all programme to deal with the following items of work :—

*A. Agriculture and allied fields.*—(i) Reclamation of available virgin and waste lands.

(ii) Provision of water for irrigation, through canals, tube wells, surface wells and tanks and lift irrigation from rivers, wells, etc.

(iii) Provision of quality seeds, improved agricultural techniques, improved agricultural implements, marketing and credit facilities, veterinary aid, breeding centres for Animal Husbandry, and development of inland fisheries.

(iv) Soil research and manures and fertilizers; fruit and vegetable cultivation, Arboriculture, including raising of forests and the re-organization of dietetics.

*B. Communications.*—Provision of roads, encouragement of mechanical road transport services and development of animal transport.

*C. Education.*—Promotion of compulsory and free education at the elementary stage, high and middle school, social education and library services.

*D. Health.*—Provision of sanitation and public health measures, medical aid for the ailing, pre-natal and ante-natal care and midwifery services.

*E. Village Industries.*—Promotion of cottage, medium and small scale industries.

*F. Housing.*—Promotion of improved techniques and designs for rural housing and housing in rural-cum-urban areas along with loan facilities.

*G. Social Education and Community life.*—Provision of community entertainment based on local talent and

culture, audio-visual aids for instruction and recreation; organization of local and other sports, festivals, melas, etc.

**H. Co-operatives.**—Promotion of co-operatives in villages as economic organs to provide facilities for credit, marketing and technical assistance to villages, especially the under-privileged.

**I. Panchayats.**—Promotion of the Panchayat as the basic institution of Local Self-Government which could provide a base on which democracy could grow organically from the village family to the National Parliament.

## Seminars and Conferences

When India came into her own with a rich history to look back upon and proud traditions, as also an ancient philosophy drawn from Vedic times, India had also to look forward, to forge anew the community life of the people and pave the path for progress. The Community Development Programme represents the synthesis of all these traditions and philosophies.

A programme which takes the shape of an experiment cannot be expected to be correct in every respect. Being a human programme, it has necessarily to carry a heavy overload of error which is all too human. To correct these errors of experiment and guide the first few steps of the programme, conferences of officials, seminars of non-officials, conventions of peoples' representatives and councils of Ministers have frequently to be held to review every step taken and to regulate every step yet to be taken. These conferences are held at various levels. Block officials meet and compare notes. There are annual conferences of all Block Development Officers in the State to pool their experiences and report on the most

promising approach. Again non-officials and officials get together, focussing attention on different subjects,—at the regional, as well as at the all-India level, and frequently hold sessions of their own. The most important of these conferences are the intra-district conferences of block advisory committee members and officers of various departments at different levels, inter-State conferences of officials and peoples' representatives and at the top level comes the conference of Development Commissioners, such as the one recently held at Mount Abu and at the Summit, as it were, comes the National Development Council consisting of all Chief Ministers, where policy decisions on Five-Year Plans and the Community Development Programme are taken. These conferences eliminate error and pave the way for success.

## Comparing Notes and Pooling Experiences

The yearly Evaluation Reports on the working of the Community Development Blocks furnished by the Programme Evaluation Organization of the Planning Commission help to assess the progress achieved and plan the future programme. The reports of these organizations frequently create a stir in the whole movement, because of its objective study and unbiased approach as also the bold criticisms offered without fear or favour.

And, finally of course, there are many meetings which the officials engaged in the movement are called upon to address. These meetings may be in service clubs, educational institutions or even in thatched sheds, but they all have the common aim of spreading the correct approach to the movement and of carrying the message of the programme to as large a number of people as possible and as forcibly as possible. Thus is the success of the Community Development Programme assured.



# The Prospective Pattern

## **TOWARDS DEMOCRATIC DECENTRALIZATION**

One important recommendation of the Committee on Plan Projects team (popularly known as the Balwanthara Mehta Committee) is for the revised pattern of the National Extension Service programme and the coverage of the country. The Ministry of Community Development after studying these recommendations and in consultation with the State Governments and the National Development Council have now decided that there should only be two stages of development, Stage I—with a financial ceiling of Rs. 12 lakhs and a period of five years, and stage II—with a financial ceiling of Rs. 5 lakhs with a period of five years. This was done mainly with a view to maintain the even tempo of the programme and also to provide a continuous process of development.

**M. G. RAJARAM,**  
*Additional Development Commissioner.*



## GRAM RAJ THROUGH PANCHAYATS

Our Constitution lays down as one of the directive principles of State policy that the State Government shall take steps to organize Village Panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of Self-Government.

### Madras Government Proposals

In this State there were already enactments for the organizations of Village Panchayats. The Madras Village Panchayats Act, 1950, was passed shortly after the Constitution came into force and gave effect to the intention underlying this provision in the Constitution. It casts an obligation on the State Government to set up panchayats for every village and groups of small villages and it envisages complete coverage of the entire State with Village Panchayats within a reasonable time. It allotted a considerable number of additional functions and powers to Village Panchayats.

Since then Panchayats have been constituted in large numbers; but we are still very far from achieving complete coverage. Furthermore the expectation that they would take over and perform large new functions has not been realized. There are, indeed, a good many Panchayats of which it cannot be said that they are performing even the pre-1950 functions satisfactorily. The reason mainly is that the Village Panchayats created for small areas with very limited population are unable to employ

trained personnel as full-time managerial staff. Nor do they possess adequate resources for maintaining needed technical services. Again, as each Panchayat covers a small area, there are far too many of them in every taluk and district. It is very difficult for Government to provide the services of experienced officers who could advise them and guide them. It seemed impossible to remove these difficulties unless Panchayats were constituted with a large territorial jurisdiction, so as to have at least as large a population as a medium sized municipality. But then would such bodies be Village Panchayats at all? Would they not be the same sort of bodies as the old Taluk Boards? Would the village people regard them as their own representative organizations? Unless this was secured, it seemed unlikely that any change would bring about an improvement. It looked as if Government were faced with a dilemma; if the Panchayat is to be genuinely representative and if the intimate needs of the village in respect of such matters as sanitation, water-supply, lighting and so forth were to be properly attended to, it had to be formed for the village which the people themselves recognize as the natural unit. But if the Panchayat is to look after anything more, and provide other services efficiently, it had to be formed for a distinctly larger unit.

## Organic Contact

It so happened that the way out of this difficulty is indicated in the 1950 Act itself. The Act provides for the constitution of Statutory Joint Committees for contiguous Panchayats. The Madras District Boards Act also provides for the district board joining with panchayats in performing the functions in which both the panchayats and the district board are jointly interested. The

1950 Act also provides for the establishment and maintenance by two or more panchayats of common institutions like dispensaries, child-welfare centres, etc., and for the appointment of the same officer to exercise the powers and discharge duties of a similar nature in respect of all of them. The principle underlying these provisions of law offered a way out of the difficulties mentioned. The individuality of the Village Panchayat and its organic contact with the village people whom it represented can remain and continue to be maintained. But it need not undertake to perform any functions other than those which it was specially fitted to perform satisfactorily. For other functions, Panchayats of contiguous villages could come together and set up a common organization for the common benefit of a larger area. Those services which could not be provided to the village people by each Panchayat individually could be provided in common, by a Co-operative union of all of them. Thus the idea of a 'Panchayat Union' was formulated. In strict legal terminology, Panchayat Union can be merely Statutory Joint Committees of all the Village Panchayats concerned, as well as of the District Board.

## Villagers as Participants

The need for an organization of this nature was at the same time, pressed upon the attention of Government from a different direction. The National Extension Service Scheme of Community Development, India's great experiment in the organization of Rural Development, had got under way and some to stay. The decision had been taken to extend the Scheme from year to year according to a phased programme by which all the villages of the State would be covered by the end of the Second Five-Year Plan period. It was an essential feature of the ideas underlying this Scheme that the



village people should themselves take part in the formulation and execution of the various improvements undertaken under the Scheme. Every village was to become a participant in successive Five-Year Plans by which the nation as a whole is marching in step to achieve the aim embodied in our Constitution. The Government of India observed that the progress achieved in respect of active participation by the village people was inadequate. The *Ad hoc* Committees which had been formed in order to advise the local agencies of Government did indeed useful work; but they were not suffice to make the people feel that that useful work was their own. That was why the Planning Commission has been emphasizing the need for developing village panchayats as the agency for village planning and development and thus constructing a solid foundation for the entire system of National Planning. It was recommended that village panchayats should be organized at a higher level and that (by stages determined in advance) democratic bodies should take over the entire general administration other than such functions as law and order, administration of justice and certain functions pertaining to revenue administration.

It was in the light of All-India policy set out in these terms that the proposals for the organization of panchayats were reviewed by the Government. The Government arrived at provisional conclusions and embodied them in a "White Paper on Local Administration" which was placed before the legislature last year. According to the proposals in the White Paper, the execution of the scheme of Development and Reform of Panchayat Organization should be linked to the execution of Scheme of Community Development. By the end of the Second Five-Year Plan period, there should be a panchayat for every village in the State without

**exception.** Panchayats in a Development Block should be brought together in Panchayat Unions, and to this end, Statutory Joint Committees should be set up. These Committees should be provided with funds and executive staff for technical and administrative guidance.

In order to ascertain in detail all the administrative, financial and technical implications, they decided to organize a Panchayat Union in one selected Development Block. The North Madurai Panchayat Union was the first to be organized. A memorandum outlining detailed proposals was prepared. The proposals were explained to the villagers and the members of the Panchayats in the Block. They welcomed the idea, which was therefore put into effect.

### **The First Panchayat Union**

The North Madurai Panchayat Union consists of the five revenue firkas of Kunnathur, Koolapandi, Othakadai, Arumbanur and Samayanallur. There are 172 revenue villages with a population of a little over one lakh. The Union area is divided into six Panchayat Union Circles, at the rate of one Circle for every firka except in the case of the Samayanallur firka which has a large population and which has therefore been divided into two Panchayat Union Circles. There were 39 Panchayats constituted for 105 revenue villages. Sixty-seven revenue villages were unduly small. They were, therefore, grouped into 30 Panchayat villages. Thus the six Panchayat Union Circles include 39 old and 30 new Panchayat villages or 69 in all. Under the old rule, the number of Panchayatdars to be elected as representatives of one Panchayat village could not exceed seven. In order to diminish unhealthy competition for membership and in order also to facilitate participation by the natural leaders of different social and economic groups in the village,

the strength of Panchayats to be newly formed was re-fixed at the rate of one member for every 100 people for the first 500 population and one member for every 200 people in excess of 500 subject to the maximum of 15 laid down in the Act.

The Panchayat Union was then formed with councillors chosen by the Panchayats of each of these 69 Panchayat villages. The scale of representation was fixed at the rate of one councillor for every Panchayat village having a population of not less than 1,000 and not more than 3,000. A few villages having a population exceeding 3,000 returned two councillors each. At the other end Panchayat villages which (even after grouping) have a population of less than 1,000 are grouped in pairs; and they will send one councillor to represent each Panchayat village in alternate years. In the opinion of the Government, it is especially important that every councillor of the Panchayat Union should be a representative of some Panchayat village or another. The Panchayat Union is a Co-operative Union or federation of the Panchayats—it is not an external authority created on a different basis altogether. The new rules provide that the councillors should be chosen by the respective Panchayats on the basis of the principle of near-unanimity favoured by the Government of India. The Panchayats Union Council will consist in addition to these elected representatives of Panchayats a few other members also. The three members of the Madurai District Board representing the district board circles of *Madurai-cum-Samayanallur*, *Koolapandi-cum-Arumbanur* and *Othakadai-cum-Kunnathur* will be the representatives of the district board or the Council. The Member of the Legislative Assembly representing the Melur General Constituency will be an ex-officio member of the Council. The Block Development Officer of the Madurai Block

having jurisdiction over the Panchayat Union area will also be an ex-officio member of the Council. There will be a Chairman of the Council, who will be a member of the Council other than an ex-officio member and will be elected by all the members of the Council other than the ex-officio members. There will be six Circle Committees of the Union, one for each of the six Panchayat Union Circles and the representatives of the Village Panchayats of that circle will constitute the Circle Committee. Provision has been made for ensuring that there is at least one Harijan member on every Circle Committee, by co-option, if necessary. The members of every Circle Committee will elect from among themselves one member as a Vice-Chairman of the Panchayat Union Council and he will be the presiding officer of the Circle Committee concerned. All the six Vice-Chairmen of the Council will take rank by seniority reckoned according to age. The Block Development Officer who as already said is an ex-officio member of the Union will be the executive authority of the Union. In that capacity he will be designated as the Panchayat Union Commissioner; and his relationship to the Panchayat Union will be the same as that of a Municipal Commissioner to a municipality.

## Functions of Panchayats

The Village Panchayats will attend to the elementary needs of the village which are essentially the pre-1950 functions, namely, construction and maintenance of roads and streets in the village, lighting of such roads and streets, cleansing of streets, provision of drinking-water supply and drain and provision of latrines and cleansing them. For raising funds for these purposes they will continue to have power to levy house-tax, profession tax, vehicle tax and a land cess of 3 pies in the

rupee of land revenue. The Panchayat Union will perform all functions vested in the village panchayats under the 1950 Act other than those mentioned above as well as the functions performed by the District Board in the Union area. Therefore all the other district roads and village roads under the control of the District Board will be transferred to the Panchayat Union for maintenance. The buildings connected with the institutions transferred to the Panchayat Union will be transferred from the District Board to the Union. The schemes of road development included in the Second Five-Year Plan so far as they relate to the District Board and lie within the Panchayat Union area will be executed through the Panchayat Union. As all elementary schools and Maternity and Child Welfare Centres maintained by the District Board in the Union area will be transferred to the Panchayat Union, it will be the duty of the Panchayat Union to maintain and develop them. The development of primary education is one of the most important among the purposes intended to be secured by the constitution of the Panchayat Union. The duty of bringing about the planned development of primary education is laid on the Panchayat Union. The planned development of Maternity and Child Welfare Centres included in the Second Five-Year Plan will be executed through the Panchayat Union. For rendering all these services, the services of the personnel of the National Extension Service Scheme will be placed at the disposal of the Panchayat Union and village panchayats free of cost. The pattern of financial assistance normally rendered by the Government to local bodies will be liberalized and resettled in its application to the Panchayat Union in such a way as to enable it to play its part effectively as a participant in the National Five-Year Plan at present under execution and the others still to come.



## **MOST BENEFICENT REVOLUTION**

“ The Community Development Programme is one of the most beneficent revolutions in the peasantry's life that have been known so far in history. This is a welfare measure for the development of the community in all its aspects—economic, social and cultural ”.

### **Evaluation of Madras Legislators**

With these enthusiastic words did a Committee of the Madras Legislature, appointed early in May 1957, commend the Community Development Programme in the State. Popularly known as the Viswanathan Committee, it was a Committee on Estimates appointed to suggest economies and after an exhaustive study, it reported to the Legislature that : “ The Committee has not (therefore) made any suggestions for economy in the estimates for this programme and has satisfied itself with making certain recommendations for the successful implementation of the Plan.”

The Committee on Estimates was constituted on 6th May 1957. Sri K. R. Viswanathan, M.L.A., was the Chairman and the Committee consisted of members from both the Houses, viz., Sri C. Subramaniam, Minister for Finance (ex-officio), Sri A. Govindaswami Nayagar, Sri T. M. Kaliannan, Sri P. G. Karuthiruman, Sri S. Pakkirisami Pillai, Sri N. K. Palaniswami, Sri C. R. Ramaswami, Sri M. D. Ramaswami, Sri S. Ramaswami Naidu, Sri T. Sampath, Sri K. Sattanatha Karayalar, Dr. (Srimathi) T. S. Soundaram Ramachandran, Sri N. R. Thiagarajan and Sri A. P. C. Veerabahu (who are the members of the Legislative Assembly)

and Srimathi Jothi Venkatachalam, Sri T. M. Narayana-swami Pillai, Sri V. V. Ramaswami, Sri T. S. Sankara-narayana Pillai and Dr. T. V. Sivanandam (who are the members of the Legislative Council), under the Madras Assembly Rules for the examination of such of the estimates as may seem fit to the Committee or are specially referred to by the House. The Secretariat of the Committee consisted of Sri T. Hanumanthappa, as the Secretary and Sri A. J. Sabesa Ayyar, as Deputy Secretary.

Dr. U. Krishna Rau, Speaker of the Madras Legislative Assembly, inaugurated the Committee.

Inaugurating the proceedings of the meeting, Dr. U. Krishna Rau said: "The function of the Committee shall be (1) to report what economies, improvements in organization, efficiency or administrative reform, consistent with the policy underlying the estimates may be effected; (2) to suggest alternative policies in order to bring about efficiency and economy in administration; (3) to examine whether the money is well laid out within the limits of the policy implied in the estimates, and (4) to suggest the form in which the estimates shall be presented to the Legislature." The Speaker said "I would like your Committee to make an intensive study, with whatever subject you take up and make recommendations, which are reasonable. I have always held that it is not correct to approach any problem with a preconceived opinion. We must approach and find out what the truth is. This means we should have a judicial approach to things, we must even be prepared to revise our position if we happen to be wrong. Any criticism based on correct facts and correct appreciation is likely to appeal to the Government. There must not be a single fact alleged in our reports which cannot be supported or substantiated by evidence. Only if the reports are of that kind, the Committee will gain prestige."

## Inspection Tours and Detailed Scrutiny

Accordingly, the Committee held sixteen sittings from the date of its constitution to the date of this report, and submitted its final report on estimates relating to Community Development Projects in March 1958.

The details in regard to the working of the Community Development Programme were furnished by the Public (Rural Development Projects) Department in reply to a questionnaire prepared and forwarded to the Department. The Committee visited several Community Development and National Extension Service Blocks in the districts of Chingleput, Coimbatore, Madurai, Tirunelveli and Kanyakumari in this State and certain Blocks in the Punjab State for making a comparative study of the progress of work in those areas in the different fields such as Agriculture, Public Health, etc., and had also discussions with the Block Development Officers, Extension Officers and Village Level Workers in each Block. The Committee examined the Additional Development Commissioner and Secretary to Government, Public (Planning and Development) Department before making its recommendations on the basis of its visits to the Blocks and the information furnished by the department of the Government concerned. The Committee also examined the Joint Development Commissioner in regard to the working of Khadi Programme in the State. Following are the recommendations of the Committee.

## Summary of Recommendations

The Government should not merely pick out the best spots, the most favourable spots, in selecting sites for Community Development Blocks, but try to work out the problems of the other spots which are backward economically, socially and in other aspects.

The Committee feels that it is the responsibility of the Government to see that something more is done to improve the lot of the people in the economically backward areas. Besides extending to them the benefits of the Community Development Scheme, the Government should make special concessions towards the development of such areas. The Government should also be liberal in making allotments for such backward areas.

The Committee feels that in economically backward areas where people's participation except for manual labour is absent and the cost of the programme for the development of local community is clearly beyond the resources of such a community, the Government or other appropriate body should assist in part and the people should be expected to contribute only voluntary labour.

The Committee suggests that for the backward areas, which are plunged in extreme poverty, where the economic condition of the people is very bad, there should be something like a Development Board, on the lines of the old Economic Development Board for Rayalaseema.

#### *Budget Estimate for each Block.*

The Committee recommends that a statement showing the details of the Budget Estimates for each block and under each category may be furnished to the Members of the Legislature along with the Civil Budget Estimates as is now being done by the Public Works Department in the case of Irrigation and Civil Works in order to enable the Legislature to assess generally the results of the work done in the previous year and also compare the target and achievements in respect of every block.

The Committee observes that the expenditure has been increasing in regard to establishment and recommends that a strict watch should be kept to arrest this trend.

The Committee recommends that copies of the quarterly progress reports showing the physical achievements under the Community Development Programme published by the Public (R.D.P.) Department should also be laid on the table of both the Houses of the Legislature.

The Committee recommends the formation of a State Evaluation Committee periodically on an *ad hoc* basis with an Economist, a statistician and representative of the Legislature, among others, as members to make a systematic quantitative assessment of the progress made in relation to the expenditure incurred on different items in various blocks, whether the money is properly spent and whether adequate and satisfactory results have been achieved.

### *Training and field work.*

The Committee recommends that Heads of Departments should personally check up the nature of the instruction given and the standard of teaching in the Rural Extension Centres. Periodical refresher courses may also be conducted for these Gramasevaks.

The Committee is convinced of the difficulties of the Gramasevaks and feels that their jurisdiction should be reduced wherever necessary.

The Committee feels that the disparity in the rates of fixed travelling allowance for the I and II grades was not justified as they performed identical duties and should be removed immediately.

The Committee understands that there is a proposal for provision of Rs. 2,000 for quarters to each of the Gramasevaks where there is no residential accommodation available. It will also include space for storage of seeds and implements, etc., if required. The Committee



approves this proposal but also recommends that the scheme should be given effect to as early as possible.

The Committee recommends that all the Block Development Officers might be gazetted but without any reduction in the present scale of pay fixed for gazetted Block Development Officers, viz., Rs. 230—400.

### *Use of Jeeps.*

The Committee is satisfied about the necessity for the use of jeep by the Block Development Officers but recommends that Government should tighten the restrictions in allowing only 60 gallons of petrol per month so as to be conducive to economy, without impairing efficiency and check misuses wherever found or suspected.

The Committee recommends that in the case of Extension Officers (Agriculture, Co-operation, Industries), a target should be fixed for the work to be turned out by them and a close watch must be kept to see that the targets so fixed is achieved.

The Committee recommends that when a Veterinary Hospital is established in a Block, a Veterinary Assistant Surgeon might be posted to it. At the same time, care should be taken to see that the regular rural hospitals are not deprived of the services of Veterinary Assistant Surgeons.

The Committee considers it desirable to have Junior Engineers in the Block areas and recommends that the existing set-up may continue.

The Committee desires to stress that in the interests of speedy execution and proper supervision, the local Assistant Engineer (Highways) may be authorized to supervise and check-measure developmental works in the areas within his jurisdiction.

The Committee recommends that in the interests of expeditious execution any grants for development work which are not now canalized through the Block should be canalized through the Block agency.

The Committee recommends that spinning also may be included as one of the subjects under 'Home Economics' so that the Gramasevikas might be utilized for teaching spinning.

The Committee strongly recommends that generally in the case of all Development personnel for whom training has been prescribed—Block Development Officers, Extension Officers and other staff—advance training should be given and trained personnel posted in future vacancies, so that particular work may be started without any vacuum or loss of time and placing the Block works in untrained hands eliminated.

#### *Selection of S.E.Os.*

The Committee lays emphasis on this point, viz., that great attention should be paid to the selection of personnel for appointment as Social Education Organizers. The persons selected should have a measure of initiative and pride in their work, a missionary spirit and should not regard their work as a matter of routine.

The Committee recommends that Madhar Sangams should be encouraged and organized effectively in each village.

The Committee recommends that sewing machines must be supplied free to the sangam and members skilled and deserving in tailoring and also poor must be supplied with one machine on 50 per cent contribution to be recovered in instalments at the rate of one machine for every revenue village.

The Committee recommends that proper statistics of different areas of cultivable waste land should be collected and concerted action should be taken to bring them under cultivation.

The Committee recommends that steps should be taken for providing necessary seed storage facilities in villages and blocks so that timely supply of improved seed is guaranteed to the farmers.

The Committee recommends that all fertilizers and such of the improved seeds as are supplied in bulk and implements must be distributed through co-operatives and at subsidized rates.

The Committee commends for the consideration of the Government the recommendation by the Estimates Committee of the Lok Sabha, viz., that co-operatives should be encouraged to undertake the manufacture of implements of simple design like chaff-cutters, paddle threshers, rice landweeters, and sell the same to the cultivators at reasonable price.

The Committee desires that special steps should be taken to awaken the co-operative spirit in the people, to bring home to them the advantage of joint farming and induce them to form co-operative societies.

### *Policy regarding loans.*

In regard to loans the Committee suggests that (i) there need not be any separate Tahsildar for disbursement of loans in a Block area; (ii) the Block Development Officer himself can be empowered to sanction the amount on the solvency certificates issued by the Revenue Department; (iii) the recovery of the loan might as at present be left to the Revenue Department.

The Committee urges on the Government to take steps to extend the credit facilities to those who are poor and are not "credit-worthy".

The Committee commends the following suggestion for the consideration of the Government :—

In order to help the poor people who own no land, short-term credit facilities should be extended to the non-credit-worthy agriculturists. In the initial stages credit should be furnished to cultivators who could be relied upon to make efforts towards increased production. In other words, the emphasis will have to be on the “ credit-worthy purposes ” than “ credit-worthy persons ”. Families which are not in a position to satisfy the tests for credit-worthiness usually adopted should be enabled by loans in kind—good seeds, fertilizers, etc., to improve their financial position in such a manner that in two to five years, they might become eligible in their own right to become members of the co-operative societies.

The Committee recommends that loans should be granted for purchase of cattle of good milking breed to the prospective dairy farmers and that co-operative marketing of milk products should be encouraged.

#### *More facilities for the underprivileged*

The Committee recommends that the village labourers specially the Harijans should be particularly encouraged to start poultry farming by supplying eggs and young ones at concessional rates or if possible by granting small loans for the purpose.

The Committee recommends that the Government should chalk out a programme providing reasonably adequate medical and health services to rural areas covered by the National Extension Service Blocks by the end of the Second Plan.

The Committee feels that if anybody comes forward to offer contributions of land and buildings or in any large measure, there should be no objection to naming

such buildings after the name of donor providing the local people also had no objection and share in the recurring expenditure should not be insisted on.

The Committee recommends that Rural Water-supply, well works for Harijans should also be done by the Block Agency and the funds should be canalized through the Block Agency.

### *Targets and achievements*

The Committee recommends that targets should be fixed with regard to the development of co-operative organizations in the Project and National Extension Service areas and strict adherence enforced to the targets so fixed.

The Committee recommends that in view of its importance necessary action should be taken by the Block authorities to connect all villages in the Block with the main roads and also all important villages in the Block with its headquarters by constructing at least kutchra approach roads as recommended by the Planning Commission and satisfactory arrangements should be made for the maintenance of such roads by specifically entrusting the responsibility to panchayats or local bodies. Steps should also be taken to see that maintenance of the above roads was not neglected by the panchayats and the amenity provided did not fall into disuse.

The Committee feels that in preparing estimates pertaining to works in rural areas the wishes of the local people or representations of the villages should also be considered.

The Committee lays emphasis on this fact, that the use of local materials should be encouraged and the officers in charge should be made to adhere to the instructions in this regard.



Works under the Kudimaramat Act should be undertaken if people come forward with 50 per cent contribution.

The terms for the grant of loans for cottage industries should be liberalized and the powers for the grant of loans be sufficiently delegated.

The Committee recommends that for the purpose of co-ordinating and executing the development programmes the panchayats must have adequate representation on the Block Advisory Committees. It would be sufficient if the following suggestion of the Community Projects Administration is implemented :—

“ The Panchayats in the Block should now be asked to send one representative from each panchayat to the Block Advisory Committee or alternatively if a smaller Committee is desired for efficient working, the Presidents of the Panchayats in the Block may be asked to elect and send five of their members to the Committee.”

The Committee suggests for the consideration of the Government that the panchayats to be constituted under the Panchayat Act for each village can function as village development committees with non-panchayat members also co-opted as members of the Committee.

The Committee recommends strongly that the works should be executed locally through the panchayats alone instead of through a contractor from outside and that the officers engaged in development work should seek their co-operation and persuade them to take it up where they did not themselves volunteer to do so.

The Committee suggests that Government may examine whether in view of the desirability of panchayats being persuaded to take up the works, the procedure could not be made easy without detriment to proper accounting and audit.

## INTENSIFYING PUBLIC RELATIONS

The need for publicising the achievements of the Government in various spheres among the villagers and enlisting their co-operation and support for their developmental activities was stressed by Sri K. Kamaraj, Chief Minister, inaugurating a three-day seminar of the Social Education Organizers of the State at Mahabalipuram on 21st April 1958.

The seminar was held in a specially erected pandal near the sea-shore and was attended by about 80 delegates consisting of selected Social Education Organizers of the State with more than two years' service, selected Block Development Officers, Grama Sevaks and Grama Sevikas and officers of the Harijan Welfare Department and Rural Development Department.

The Chief Minister at the outset said that although Social Education Organizers have been doing work in the villages, they had to consider in what way their services could be utilized in the Harijan Welfare work also. There was a general feeling among the people other than Harijans that much was being done by the Government for the improvement of Harijans only, but on the other hand, the Harijans had a grievance that the Government had not done enough to improve their lot. They all knew that Harijans were generally poor and backward and first consideration should be given to raise their standard of living. The welfare of the country depended on raising the standard of life of the poorer sections of the society. Only on this basis, the Government had drawn their plans. In implementing these plans, they had to get over many

difficulties and solve a number of problems. Even after implementing these schemes, they were not able to satisfy everyone in a village because the needs of the village were many and finance was always a limiting factor.

The Chief Minister said that they could enlist the support and sympathy of the villagers only by implementing the schemes expeditiously and meeting the needs of the villagers without undue delay. He said that dissemination of news and proper publicity work on items such as the financial condition of the country, the national income and budgetary provisions under different heads, the developmental activities to meet the requirements of the people and the Plan programmes would go a long way in educating the people and hence it was the duty of the Social Education Organizers to do real publicity work among the people. In order to undertake this task, they must first of all equip themselves with up-to-date information and be confident of answering the questions of the villagers, who were really intelligent and shrewed enough to understand any intricate problem.

Stressing the need to arrest the fissiparous tendencies, the Chief Minister said that there could be no two opinions that the integrity and unity of the country should be preserved if they were to utilize all the natural resources of the country and forge ahead. Any amount of finance would not bring about the desired changes and improvement, unless there was a change of heart among the villagers. The Social Education Organizers were therefore required to undertake this special task in a spirit of service and humility. There should be mutual faith and oneness of spirit between them and the villagers.

Earlier Mr. G. Venkatachalapathy, Joint Development Commissioner, in his welcome speech said that this was the second seminar of Social Education Organizers, the first having been held at Gandhigram two years ago. At

that seminar, a programme of work was chalked and carried out during the past two years. Now in the light of their experience, a new programme should be drawn up for implementation. He said that much remained to be done in the Harijan Welfare and field publicity programmes.

Sri K. Diraviam, I.A.S., Director of Information and Publicity, addressing the Seminar, detailed the steps taken by the Government so far to publicise the Plan programmes and suggested ways and means of intensifying the public relations programme.

Concrete proposals for intensifying Harijan Welfare work and publicity activities in rural areas have been discussed in two groups, under the leadership of Sri S. M. Sulaiman, Assistant Development Commissioner, and Sri S. Venkataswamy, Public Relations Officer, respectively and recommendations adopted.

The Chief Minister exhorted Block Development Staff to cultivate personal contacts in rural areas and publicise the programmes and policies of the Government. Steps to raise the economic standards of Harijans and detailed programme for ameliorative measures towards their cultural and educational uplift were considered and a minimum programme was chalked out. The co-ordination of publicity activities of the different departments and ways and means of utilizing the modern media of mass communication, namely, Films, Radio, Press, Exhibitions, Study circles, etc., were considered and a workable programme was chalked out. Srimathi Ambujammal, Chairman, State Social Welfare Board, addressed the Seminar during its plenary session and detailed the various methods by which the co-operation of women in implementing the welfare schemes in rural areas could be ensured.

## Main Facets of the Programme

### **NEW RESPONSIBILITIES**

We can enlist the support and sympathy of the villagers only by implementing the schemes expeditiously and meeting the needs of the villagers without undue delay. The dissemination of news and proper publicity work on items such as the financial condition of the country, the national income and budgetary provisions under different heads, the developmental activities to meet the requirements of the people and the Plan programmes will certainly go a long way in educating the people and in making them realize what was being done and what the Government propose to do.

There could be no two opinions that the integrity and unity of the country should be preserved if we are to utilize all the natural resources of the country and forge ahead. Any amount of finance will not bring about the desired changes and improvement, unless there is a change of heart among the villagers.

**K. KAMARAJ,**  
*Chief Minister.*



# Main Points of the Programme

## NEW MEMBERSHIP

The first point of the programme is the necessity of the "New Membership". This is a point which has been discussed for many years and it is now time to take action. The first step is to make a list of all the members who have not paid their dues for the last year. This list should be sent to the members who have not paid their dues and ask them to pay their dues. If they do not pay their dues, they should be removed from the membership. This is the first step in the "New Membership" programme.

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R. K. K. K.  
Chairman

## DEVELOPMENT OF VILLAGE INDUSTRIES

SRI T. K. PALANIAPPAN, M.A., I.A.S.,  
*Director of Industries and Commerce.*

Saint, Savant, and Saviour of India as he was, the Mahatma was no less an Industrial Economist.

“Are you against large-scale production?” was the question that was darted at him by a group of Western economists twenty years ago.

“I never said that. This belief is one of the many superstitions about me. What I am against is the large-scale production of things that the villagers can produce without difficulty . . . Villages must become self-sufficient. It is beneath human dignity to lose individuality and become a mere cog in the machine. I want every individual to become a full blooded, fully developed member of society.” These were the words of wisdom that dropped from the lips of Gandhiji. His inspiring message showed the path to freedom and the way for every individual to have a self-reliant existence in a free society. His unerring instinct laid emphasis on the development of village and cottage industries, which alone can give opportunities for employment to the millions wholly or partially unemployed in this vast agricultural country of ours. His programme envisaged not only the provision for employment but also the production within the villages of the barest necessities of life to the millions.

Village industries are those that meet the daily requirements of every household. They are the village oil industry, handpounding of paddy, village tanning, village pottery, flaying and bone-crushing, palmgur, bee-keeping, cottage match industry, soap-making from non-edible oils, gur and kandsari, handmade paper, carpentry and blacksmithy, etc. Under the Second Five-Year Plan a sum of Rs. 55 crores has been set apart for the Khadi and Village Industries in the country. In our State the Plan provides a sum of Rs. 218 lakhs for village industries excluding Khadi. One hundred and thirty-one units costing over Rs. 25 lakhs have so far been sanctioned for the development of village industries in the National Extension Service and Community Development Blocks where an integrated development of the rural areas is being attempted. The implementation of several schemes under village industries is expected to provide full-time employment to 1,303 persons and part-time employment to 6,911 persons.

### **Pilot Project for Cottage Industries**

The development of the small-scale, handicrafts, village and cottage industries is being attempted perhaps for the first time on such an enormous scale covering such a large number of villages. This type of activity is also new to the Government and hence has to be developed with great care and forethought. To study these aspects and gain experience, a pilot project for development of cottage industries covering six Blocks in the Lower Bhavani area has been started. The Pilot Project will in addition to intensifying the development of cottage industries in that area, also make a study of all cottage industries and find out the best method of co-ordinating them. It is just a year since the Pilot Project started functioning. A detailed survey of the possibilities of the area in respect of the development of cottage industries has already been undertaken and what

is known as a long range programme is under preparation. Meanwhile as an immediate programme a number of schemes at an expenditure of Rs. 6,26,731 have been sanctioned and are under implementation. This will give full-time employment to 70 persons and part-time employment to 1,950 persons in the Pilot Project area.

## Village and Cottage Industrial Co-operatives

The village artisan or worker is too backward and poor to stand on his own legs, to carry on his production unaided and to market his products at favourable prices. For lack of organization he is at present obliged to depend on rapacious money-lenders and middle-men traders who exploit them to the utmost with the result the artisans and workers get deeper and deeper into debts. It is an impossible task to assist individually the innumerable village artisans and unemployed rural workers except through a proper organization which will ensure regular work for them, supply of raw materials needed for their industry at reasonable prices, technical advice and guidance, a ready sale for their products at good prices and enough return for their labour. An industrial co-operative where the actual workers are shareholders and where they would be enabled to reap the full benefits of their labour, and facilities for economic production and advantageous marketing could be provided, is the only organization that can deliver the goods. It eliminates the middleman and the capitalist and is a positive step towards the attainment of socialistic society which is the declared objective of the Second Five-Year Plan. The Industrial Co-operative gives the worker the feeling of ownership in the industry and of reaping the full benefits of his work, which enthruses him to put forth his best. Therefore, (the development of the village and cottage industries is attempted through the formation of industrial co-operatives.) In the

first place, the workers and artisans are given share capital loans for becoming members of industrial co-operatives. These societies are given loans towards working capital and grants towards Reserve Fund to increase their borrowing power, subsidies for meeting the establishment charges, exemption from levy of sales tax for their products, and rebate on sales or production in respect of ghani oil, pottery and handpounding of rice. Financial assistance is also given for the purchase of site, construction of worksheds, opening of sales depots for participating in exhibitions and for other activities intended to promote marketing of their products. Adoption of improved technique in methods of production and the introduction of improved equipment are of paramount importance for the economic survival of village and cottage industries. To make village industries more paying and the work of the artisans less arduous, a new type of wooden or stone chakkies for paddy husking, improved potters' wheels with ball bearings, single-bullock driven oilghanis with ball bearings, hand-driven centrifugal machines for manufacture of palm or Khanda-sari sugar, improved looms and reeds for mat weaving, and better and more efficient types of charkas for coir industry are supplied to the members of industrial co-operatives at half cost, which is also treated as loan and recovered in easy instalments. Technical guidance and advice are also given to the members by the technical experts periodically. These societies are assisted in the disposal of their products by giving preference to them in making purchases for Government requirements. Industrial co-operative societies solely for the benefit of the Harijans have also been formed with the assistance of the special grants received from the Government of India for the uplift of scheduled castes.

The problem of village and cottage industries is essentially the problem of marketing. All the assistance



given by Government to these village and cottage industrial co-operatives will not, by themselves, be sufficient to foster and sustain them. The future of the millions engaged in these village and cottage industries will depend to a very large extent on the public patronizing their products.

## Handicrafts

The handicrafts of South India are known all over the world for their perfection of form, colour, harmony, balance, and rhythm and above all for their maturity and refinement of expression. They flowered and thrived as the material expression of a remarkable culture which valued and fostered the fullest and highest development of man's individual personality. A great cultural tradition going back to the very dawn of History when the drama of human fire itself began to be first unfolded and rich in music and dance and poetry, philosophy and religion inspired the craftsmen to compose exquisite poems in stones and metal expressing some of the noblest and finest thoughts the mind and the spirit of man could conceive. The craftsman was essentially an artist; the cloth he wove, the image he chiselled, the pottery he moulded were created out of the joy of giving shape and form to dreams and inspirations.

The advent of the machine age and the influence of the values of the new industrial society ushered in new and powerful forces the impact of which was devastating in its effect on handicrafts. The emphasis shifted from cultural to material values, from beauty to utility, from authenticity of form and durability to cheap imitation and greater variety. Many of the craftsmen went to

the wall unable to meet the unequal competition with the machine. The loud machine stilled his small voice. A few craftsmen, however, managed to keep up the tradition in their own humble way in the remote corners of the country, working in dark hovels with modest and unostentatious tools producing against heavy odds the cultural treasures otherwise known as handicrafts.

Sentiments of traditionalism alone cannot carry us far, any more than exhortations and revivalistic incantations can, in rehabilitating our handicrafts. Although the esoteric nature of Indian handicrafts is one of their main attractions, nevertheless, customers increasingly demand adherence to some æsthetic standard which many of our present day craftsmen seem to ignore. We have very highly developed traditional forms which are excellent from the æsthetic point of view and are also of utility value. There are also handicrafts which are æsthetically quite good but nevertheless do not sell in the modern market as they do not fit into modern usages. They have to be redesigned to be made usable adapting them to modern needs and conditions without destroying their basic charm and essential spirit. Till recently, the craftsmen have had hardly any guidance in this direction. Many of them are not aware of the trends in design and are very often completely lost. Proper guidance and assistance in this vital field is therefore of tremendous importance.

## Easy Credit Facilities

The modern demand is for beauty as a supplement to usefulness and at a price which the common man could afford. Hence if our handicrafts are to occupy a permanent and important place in the future of the country a radical improvement has to be immediately effected in every aspect of production like material utilisation, tools

and control quality, a scheme for the settlement of as to produce newer and better articles at cheaper and competitive prices. Then there are also the other basic problems like providing easy credit, arranging for efficient marketing service and most important of all creating a suitable organization of the craftsmen through whom the various developmental measures to promote handicrafts could be channelized and made effective. Realising as they do these complex problems facing handicrafts, the Government are taking vigorous steps through the establishment of several training, service, design, research and production centres for tackling them and for promoting proper development of handicrafts. A net work of emporia and procurement-*cum*-sales depots for providing efficient marketing service is also being established. The provisions of the State Aid to Industries Act have been liberalised with a view to provide credit on easy terms to the craftsmen. A sum of Rs. 55.5 lakhs has been provided in the Second Five-Year Plan for the development of handicrafts in this State. So far forty-one schemes costing Rs. 25.62 lakhs have been sanctioned for the promotion of handicrafts covering a wide range from sculpture and art metal work to toys and embroidery.

Sculpture has always occupied pride of place in the arts and crafts of South India. Patronised by Kings, encouraged by an enlightened community and inspired by faith in a living religion our ancient sculptors have produced marvels unsurpassed for their beauty and delicacy. Lack of patronage during the recent years by an unsympathetic foreign rule, has adversely affected this craft and the majority of the workers have deteriorated into ordinary stone breakers and dressers. With a view to reviving this ancient art craft and providing trained workers for renovation of temples, etc., a Training Centre has been established at Mahabalipuram.

Ten candidates are undergoing intensive training in the principles and practice of sculpture in accordance with the formulæ and regulations contained in our ancient literature. Experienced Sthapathis versed in Shilpa sashtra are in charge of the training programme.

The allied craft of art metal work has comparatively speaking not suffered so badly. But still it has lost most of the vitality and beauty that characterised the work of ancient masters. The processes of casting, polishing, etc., adopted at even chief centres like Swamimalai are crude and out of date resulting in poor quality and finish and considerable waste. With a view to develop the industry on proper lines and provide servicing facilities like improved casting, better finishing, etc., as also guide the artisans in the selection and use of good designs, a training-cum-service centre has been started at Swamimalai. Fourteen candidates are undergoing specialised training here in the art and science of art metal work. A similar centre has been established at Nachiarkoil for Bell metal work.

## Drugget Industry

Closely allied to the cotton fabrics industry is the woollen carpet or drugget industry. In normal years about 600,000 square yards of druggets valued at Rs. 30 lakhs are being exported from South India. The charm of the drugget lies in the pleasing colours and attractive designs used. Though various colours are used, the ones most popular are the soft creamy white, light green, cool low blue, pleasing orange, bright rose and the full Indian red. The beauty of these colours is greatly enhanced by judicious use of oriental floral patterns. The industry has of late been facing a critical situation due mainly to the scarcity and high cost of wool and sharp trade practices. To meet the above situation and to improve

and control quality, a scheme for the settlement of a wool processing centre at Vinnamangalam for the supply of standard processed wool at reasonable prices to the drugget weavers has been sanctioned at a cost of Rs. 13.20 lakhs. The building of the factory is under construction and it is expected to go into production shortly. Steps to control quality by prescribing standards and banning exports that do not conform to specifications have also been taken up. Suitable legislative measures for controlling production and supply of wool is also under consideration. A centre for training in improved methods of druggets weaving and in the use of more characteristic and pleasing Indian designs has been started at Kolakudi. Another unit using sunn-hemp fibre in the place of wool in view of its cheapness and better qualities like easy washability, greater durability, etc., has been established at Gopalasamudram in Tirunelveli district.

There are a number of other minor handicrafts like pith work, palm leaf products, bamboo and rattan work, palmyra stem work, aloe fibre products, korai mats and fancy products, lace and embroidery, fancy leather goods, toys of clay, wood and cloth, papier-mache work, etc., for which Madras is famous.

A Central Emporium for the sale of handicraft products has been started at Madras. The Victoria Technical Institute which has been doing excellent work in this field has been sanctioned a loan of Rs. 2 lakhs to expand and further develop its business. Regional museums for the display and popularisation of the handicrafts of the region are functioning at Tiruchirappalli and Coimbatore. A Handicrafts Emporium at Madurai similar to the one at Madras will be started shortly. Government are also contemplating opening during the next twelve months procurement-cum-sales depots at Tirunelveli, Tanjore, Coimbatore, Salem, Chidambaram and Rameswaram.



# AT A GLANCE

Statistics regarding industries in C.D. & N.E.S. areas

| Name of industry.                                        | Number of units. | Number of co-operatives. | Total number. | Number of blocks covered. | Employment matter. |           |
|----------------------------------------------------------|------------------|--------------------------|---------------|---------------------------|--------------------|-----------|
|                                                          |                  |                          |               |                           | Direct.            | Indirect. |
| In C.D. and N.E.S. Areas                                 |                  |                          |               |                           |                    |           |
| Handpounding of rice.                                    | 1                | 62                       | 63            | 33                        | 286                | 2,776     |
| Village oil industry.                                    | 40               | 58                       | 98            | 72                        | 785                | 905       |
| Bee keeping ..                                           | 14               | 4                        | 18            | 16                        | 20                 | 484       |
| Village pottery ..                                       | 7                | 36                       | 43            | 18                        | 30                 | 500       |
| Brick and tile making.                                   | 1                | 9                        | 10            | 5                         | 4                  | 250       |
| Blacksmithy, Carpentry.                                  | 15               | 3                        | 18            | 18                        | 64                 | 150       |
| Tailoring .. ..                                          | 4                | 31                       | 35            | 35                        | 36                 | 120       |
| Village leather (flaying and tanning and leather goods). | 31               | 8                        | 39            | 39                        | 59                 | 226       |
| Soap-making from non-edible oils.                        | 18               | 1                        | 19            | 19                        | 19                 | 1,500     |
| In Pilot Project Areas                                   |                  |                          |               |                           |                    |           |
| Handpounding of rice.                                    | 1                | 6                        | 7             | 7                         | 32                 | 228       |
| Village oil industry.                                    | 1                | 4                        | 5             | 5                         | 7                  | 26        |
| Bee keeping ..                                           | 1                | ..                       | 1             | 1                         | ..                 | 200       |
| Village pottery ..                                       | ..               | 3                        | 3             | 3                         | 6                  | 121       |
| Brick and tile making.                                   | ..               | 2                        | 2             | 2                         | 7                  | 65        |
| Blacksmithy, Carpentry.                                  | ..               | ..                       | ..            | ..                        | ..                 | ..        |
| Tailoring .. ..                                          | 1                | 1                        | 2             | 2                         | 2                  | 100       |
| Village leather (flaying and tanning and leather goods)  | 11               | 3                        | 14            | 14                        | 11                 | 30        |
| Soap-making from non-edible oils.                        | 2                | ..                       | 2             | 2                         | 5                  | 1,200     |

# LIGHT AND LUSTRE IN RURAL HOMES

DR. SRIMATHI RAJAMMAL P. DEVADOSS,

*Home Economist, Union Ministry  
of Food and Agriculture.*

The launching of the Community Development Programme and the National Extension Services in India revealed that any attempt towards community improvement should take the woman of the home along with it. For this purpose, a large number of Home Science trained women workers—Gramasevikas are required. In fulfilment of these requirements, the Ministry of Agriculture, through its Directorate of Extension and Training Centres, established in 1953 27 Home Science wings all over India. Most of these wings are integral part of Agricultural Extension Training Centres. In each of these wings 20 Gramasevikas trainees undergo a one-year programme. Two of such centres are established for the Madras State, one at Bhavanisagar and the other at T. Kallupatti.

## Scope for Home Science Extension

Home Science can be defined as education for home and family living. It includes the study of many science and art subjects, such as Physics, Chemistry, Biology, Physiology and Bacteriology, Economics, Sociology, Psychology, Art and Architecture. Knowledge of these subjects are applied in the study of Home Science and its aspects of foods, nutrition, clothing, housing, health, family planning, child development, community services

and home relationship. These help women to enrich light in the homes, to live with their needs and without waste, and give satisfaction and joy to all the members of the family.

It carries knowledge, from colleges, institutions and laboratories, to rural homes in a form easily assimilable and applicable by families through extension activities. Rural women have opportunities to discuss their problems and seek solution to them. The Gramasevika bridges the gulf between the home and the institutions teaching Home Science. She studies the needs of rural homes and gives direction to the Home Science institutions regarding the types of institutions required for improving homes. She takes the findings of science to rural homes.

Home Science Extension activities assist the rural families in utilizing to the best advantage their fruits of labour in agricultural production. The targets of agricultural production may be easily reached. But their utilization to maximum benefit to alleviate poverty and enhancing standards of living is not easy unless women are educated along those lines.

The training programme for Gramasevikas include theoretical and practical courses and family fruits of nutrition, clothing for families—selection, construction and laundering, mother and child care, housing and home management, health, sanitation, handicrafts and cottage industry, agriculture, dairy, poultry, bee-keeping, co-operation and extension methods.

## Training Wing

Twenty trainees undergo the Gramasevikas' Training Programme in Bhavanisagar. The Home Science Wing is accommodated in six small houses, three for instructors and three for the trainees, so that all of them can live in small houses and practise home meeting activities. The

trainees have named their houses as " the Happy Home", the " Culture Home " and the " Affection Home " in Tamil.

All the household duties are performed by the trainees in addition to their participating in class room instructions and village work. Each house is so organized that the tasks of cooking, vegetable cutting, cleaning vessels, cleaning house and serving food are divided amongst the members in rotation.

In the Home Science Wing itself, all the three houses have formed into five committees amongst themselves to look after the family affairs—Health, food, finance, agriculture and cultural activities. One member from each of the houses works on each of these committees. Thus each committee has three members one of whom is selected as Chairman. Their committees are elected every month by all the members. The group as a whole elects a leader designated as Chief Minister. Through the activities of all these committees and leader, the activities of the Home Science Wing are carried out smoothly in a democratic manner.

## Practical Instruction

The daily routine starts with the rising bell at 5 a.m. followed by 15 minutes of exercise, and then prayer, from 6 a.m. to 7-30 a.m. which is the busiest period in the individual homes, the groups are engaged in different community duties like cleaning, cooking, etc. Since these activities are correlated with instructions in Home Science, the instructors go round the house to supervise activities in the kitchen to see whether or not the principles of nutrition are applied in preparing menus and preparing meals. She sees that what is taught is practised and what is practised is understood. The nutrition values of the food consumed are analysed and discussed in the nutrition classes. The Magan Choola is

used for cooking. Procedures like cooking rice in minimum water, without waste, cooking vegetables for the shortest time are used. The bell for breakfast goes at 7-30 a.m. After breakfast classes are washed, and by 8-45 a.m. the class room session commences. Here also the instructors see how the trainees wash their clothes, applying the methods demonstrated by them earlier in the teaching room, whether the clothes had been sorted out properly, the type and amount of soap or other cleaning materials used, etc.

In order to give experience in looking after children the Home Science Wing brings children from the neighbouring villages three or four times to the Centres where the trainees participate in children's activities. Children and youths' clubs are organized in the villages also.

Thus all household work is completed by 8-45 a.m. The morning session concludes at 12 noon at which time lunch is taken. During lunch time the trainees discuss the omissions and commissions in cooking and their achievements in procuring balanced diets and the changes desired in menus, etc. The topics slowly widen into the village and how through garden the health and the nutrition of the village women can be improved.

After lunch hour, silent spinning begins. This is followed by washing vessels. The afternoon session will be from 2-15 p.m. to 4-45 p.m. Three times during the week, village work is carried out during this period.

Cooking evening meals is accomplished between 5 p.m. and 7 p.m. by the members in charge of cooking. Others let themselves free in the open air for recreation or garden work. Games like throw-ball and Tenricoit are played. The cogent garden products are carefully recorded to assess the income, through food production.



## TRAINING THE PERSONNEL

SRI G. VENKATACHALAPATHI,

*Joint Development Commissioner.*

The training programmes which have been undertaken for the implementation of the Community Development Programme in this State can be broadly divided into the following three categories :—

- (1) Institutional training.
- (2) Non-Institutional training.
- (3) Other types of training.

### In-service Training at all Levels

The various types of training contemplated under each of the above categories are detailed below :—

(1) *Institutional training.*—This is mainly for the official personnel of different categories working in the National Extension Service and Community Development Blocks. The following types of training are classified under this category :—

(i) *The Development Officers' Training Centres.*—The Development Officers' Training Centres are directly under the control of the Ministry of Community Development and there are four centres located at Ranchi, Nilokeri, Bakshi-ka-talab (Lucknow) and Himayatsagar. The Block Development Officers are deputed for training to these Centres in batches and the period of training is for eight weeks.

(ii) *Social Education Organizers' Training Centres.*—These centres are also run by the Ministry of Community Development and the period of training in these

centres is five months. There are eight centres throughout India located at Gandhigram, Coimbatore, Nilokeri, Allahabad, Sriniketan, Rajendra Nagar (Hyderabad), Baroda and Ranchi. The Social Education Organizers employed in the Community Development and National Extension Service areas receive their training in these centres.

(iii) *Rural Extension Training Centres.*—When the Community Development Programme was initiated, Extension Training Centres were set up in order to train the personnel required at the village level. The Extension Training was only for a period of six months. Subsequently it was found that a knowledge of Basic Agriculture is necessary for the workers at the village level and the Basic Agricultural Training Schools with a one year's course were established to train the Village Level Workers known as Gramasevaks. The Gramasevaks after completing a one-year course in Basic Agriculture were required to undergo the extension training for six months. The Basic Agricultural Schools and the Extension Centres have been merged together and designated as Rural Extension Training Centres. The Government have established ten Rural Extension Training Centres in this State to meet the needs of trained Gramasevaks during the Second Plan each of which is capable of training 120 Gramasevaks at a time except the one at Aduthurai which has a capacity to train only 60 Gramasevaks. An integrated curriculum is adopted in these centres and the period of training is for eighteen months. The syllabus includes the following subjects :—

*Syllabus.*—I. Extension, II. (a) Agriculture, (b) Horticulture, (c) Sylviculture, (d) Agricultural Engineering, (e) Plant protection, III. Animal Husbandry, IV. Co-operation, V. Panchayats, VI. Public Health and Sanitation, VII. Social Education, VIII. Village, Cottage

and Small Scale Industries, IX. Others like Scout Training, Small Scale Savings Scheme, etc., and X. Extension work in villages.

## Rural Extension Centres

Candidates selected as Gramasevaks will have to successfully complete this training before they actually take charge of the work in the Blocks. The Gramasevak trainees are paid a stipend of Rs. 30 per mensem during the first twelve months of their training and Rs. 45 per mensem for the remaining six months. The trainees have to reside in the hostels attached to these institutions. The centres are run by the State Government with financial assistance from the Ministry of Food and Agriculture, Government of India. The places where these centres are located are detailed below :—

Rural Extension Training Centre, Aduthurai.

Rural Extension Training Centre, Kovilpatti.

Rural Extension Training Centre, Pattukottai.

Rural Extension Training Centre, S. V. Nagar (Arni).

Rural Extension Training Centre, T. Kallupatti.

Rural Extension Training Centre, Krishnagiri.

Rural Extension Training Centre I, Gandhigram  
(Proposed to be shifted to Avadi).

Rural Extension Training Centre I, Bhavanisagar.

Rural Extension Training Centre II, Gandhigram.

Rural Extension Training Centre II, Bhavanisagar.

(iv) *Home Science Wings*.—To each of the Rural Extension Training Centres II at Bhavanisagar and T. Kallupatti a Home Economics Wing has been attached

to give training to 20 Gramasevikas at a time in Home Science practice. The training course is for a period of twelve months. Each trainee is paid a stipend of Rs. 45 per mensem during the training. The trainees reside in the hostel attached to the Training Centres. Training is imparted in all subjects relating to Home Economics. On successful completion of the training the candidates are posted as Gramasevikas in the Community Development Blocks at the rate of 2 per block. The centres are also financed by the Government of India and the State Government.

(v) *Workshop Wing*.—A Workshop Wing to train village artisans in Blacksmithy and Carpentry in the manufacture and repair of improved agricultural implements and tools has also been attached to the Rural Extension Training Centre II at T. Kallupatti in Madurai district. Twenty village artisans are being trained in a batch. The course of training is for a period of twelve months. After successful completion of the training each artisan is expected to go back to his own village and set up a workshop, so as to utilize profitably the experience gained. Financial assistance in the shape of *ad hoc* or Takkavi loans are granted to the artisans which will be recovered in instalments. The artisans, while under training, are paid a stipend of Rs. 30 each per mensem. They are also given residential accommodation while under training. Financial assistance is received from the Government of India for running this Centre.

(vi) *Training of Block Level Extension Officers (Co-operation)*.—The Ministry of Food and Agriculture and the Reserve Bank of India have established eight Co-operative Training Centres throughout India to train the Block Level Extension Officers (Co-operation). One of the centres is located at Tirupati to which the Extension Officers for Co-operation of this State are deputed

for training in convenient batches. The period of training is three and a half months.

## Special Training

(vii) *Training of Health Personnel.*—An Orientation Training Centre at Poonamallee has been established for the training of Health Personnel. The period of training is eight weeks and Health Personnel are deputed in teams, each team consisting of a Doctor, a Health Visitor, a Health Inspector and two Maternity assistants. The Training Centre is run by the Ministry of Health.

(viii) *Orientation training for Revenue Divisional Officers.*—In view of the important role assigned to the Revenue Divisional Officers at the Subdivisional Level, this Government have drawn up a scheme for the Orientation training for Revenue Divisional Officers. According to the scheme, the Revenue Divisional Officers will first undergo a course of training for a period of five days at the Rural Extension Training Centre II, Gandhigram, for a preliminary study of the various Development Programmes and Extension methods. This will be followed by a training in “Rural Industries and their working” to be conducted at the Rural Extension Training Centre, T. Kallupati, for a period of five days. The first course of Orientation training for Revenue Divisional Officers has been completed and it is proposed to depute the second batch of Revenue Divisional Officers for training in June 1958. The scheme is entirely run by the State Government.

(2) *Non-Institutional training.*—This training is for officials as well as non-officials and is organized separately as well as jointly. Such training comprises—

- (a) Seminars.
- (b) Study tours.
- (c) Refresher courses.
- (d) Study circles.



## Study Tours and Camp Courses.

When training is imparted to personnel actually in service it is known as 'in-service training'. While the Seminars and Study Circles are intended to bring together official and non-official participants in the programme to discuss among themselves the various problems facing them and to find out ways and means for solving them, the study tours enable the participants to see at first hand the achievement of development work in the village and adopt such improvements in their own village or block with reference to the conditions prevailing there. To get the best out of the different kinds of functionaries and to keep them constantly in touch with new things, organization of refresher courses is essential for the various categories of personnel. These refresher courses are proposed to be organized either at the Training institutions where they received their first training or with the help of peripatetic groups of teachers and trainees.

(3) *Other types of training.*—Groups of people having identical vocational background find it convenient to come together in camps of various duration from two to three days to even a month where intensive training in subjects in which they will be interested could be imparted and topics leading to citizenship training could be dealt with. These activities can be classed under the heading "Camp Courses". The following two Camp courses are now in operation in this State :—

- (i) Functional Village Leaders' Training Camps.
- (ii) Village Teachers' Training Camps.

(i) *Functional Village Leaders' Training Camps.*—The Ministry of Community Development have formulated a new scheme for training of Village Leaders, according to which instructions are to be imparted to the Village

Leaders in specified subjects divided into five groups as detailed below :—

(1) Agriculture, Animal Husbandry and Minor Irrigation.

(2) Panchayats, Co-operation and Village Communication.

(3) Village Industries and Rural Housing.

(4) Education, Social Education, Public Health and Sanitation.

(5) Women's programme.

### Camps for each Gramasevak Group

During the first year one camp is to be held per Gramasevak circle in the Agriculture group of subjects till all the circles are served. In other words ten camps on the first group of subjects (Agriculture) will have to be held in each Block before the end of September 1958. The duration of the camp is three days. About 50 Village Leaders who have a special interest in the subject are selected for each camp. The Block Development Officers have the overall responsibility for holding and conducting these camps with the assistance of the Block staff and the Officers of the Technical Departments concerned. Training in the other group of subjects will follow after training in the Agriculture group is completed. The cost on account of running these camps is borne by the Village Leaders themselves and the host village, Government expenditure being restricted to the minimum.

(ii) *Village Teachers' Training Camps.*—The Ministry of Community Development have drawn up a scheme for the Orientation training of the Village School Teachers with a view to enable the teachers to learn all facets of the Rural Development Programme.

According to the scheme, camps of about 50 teachers are organized and the training imparted to the teachers by a peripatetic team consisting of two trainers, one of the rank of District Social Education Officer and the other of the rank of Block Development Officer. The camp is of one month duration, the same peripatetic team moving from one camp to another. It is envisaged that in a year at least eight camps would be held by one peripatetic party. The members of the peripatetic team have undergone a special short-term training course arranged by the Ministry of Community Development. The scheme is entirely financed by the Government of India with the assistance of Ford Foundation.

According to the report received from Srimathi S. Soundaram, District Social Education Officer (Training), about 380 teachers have so far been trained in six camps held in six different blocks all over the State. It is proposed to train teachers in Rural Scouting with the aid of Bharat Scouts and Guides Association, and arrange for Cub-Masters' Training Courses. Besides, First-Aid Courses, with the help of the Director of Medical Services, will also be held in due course.

Sri C. Rammohan, Chief Organizer, Village Youth Leadership, is engaged in intensifying the work relating to Functional Village Leaders' Training Camps. About 335 camps have so far been conducted in all twelve districts.

## GRAMDHAN MOVEMENT

SRI S. VENKATASWAMY, M.A.,  
*Public Relations Officer, Madras.*

Shri Vinobaji's tour in Tamil Nad gave a fillip to the Gramdhan movement. He spent eleven months and five days in Tamil Nad, entering Chingleput district from Andhra State, at Pattaraiperumbudur. He visited Madras and reached Kancheepuram, where the Eighth All-India Sarvodaya Sammelan was held.)

### Contributions of Madras State

Vayalur, a village in Chingleput district, was the first village offered as Gramdhan. From Kancheepuram he toured through the districts of Chingleput, South Arcot, Salem, Coimbatore, Madurai, Tiruchirappalli, Tanjore, Ramanathapuram, Tirunelveli and Kanyakumari. He walked on the whole, 2,686 miles, halting at 409 places. During his tour, 24,886 persons donated lands amounting to 120,000 acres of Bhoodan. Two hundred and twenty-four villages were also offered as Gramdhan. During his tour, people assembled in large numbers to listen to his post-prayer speeches. Lands were donated and books and publications on Bhoodhan, estimated to cost Rs. 55,000, were purchased by the people.)

At Palani, Vinobaji halted for a week. It was here that the historic decision to dissolve the Bhoodan organization was taken. From that day, the movement became a people's movement.

Nothing spectacular happened till he entered Madurai district. When he entered Madurai district, Gramdhan ceased to be a treacle and became a downpour. Nearly 195 villages were offered as Gramdhan (Palni taluk—4; Madurai taluk—9; Periyakulam taluk—20; Nilakottai taluk—29; Dindigul taluk—12; Melur taluk—40; Tirumangalam taluk—81). This downpour of Gramdhan villages has strengthened the movement in the State.

Vinobaji saw signs of enthusiasm among the workers in Madurai district. He exhorted them to try for Talukdhan. He explained that it was necessary to have a large number of contiguous villages to build 'Grama Swarajya'. The challenge was accepted by the workers. Conferences were held. Volunteers were enlisted. The message of Bhoodhan and Gramdhan was taken to the nooks and corners of Tirumangalam taluk. Efforts are still being continued for talukdhan in Tirumangalam.

### Gramdan Board constituted

(A Gramdhan Survey Committee was appointed under the chairmanship of the Collector of Madurai and a report was submitted to the Government. The Madras State Gramdhan Board was constituted consisting of five non-officials (some of them being members of the Tamil Nad Sarvodaya Mandal). The Chief Minister of the State is the Chairman and the Joint Development Commissioner is the Secretary. Sri R. Guruswami, Sri S. R. Subrahmaniam, Sri K. P. V. Giri, Sri K. Arunachalam, Sri R. Jagannathan, Sri K. R. Keithan are the non-official members of the Board. (The Board will deal with all Gramdhan problems comprehensively in its long range perspective as well as in the context of immediate needs and determine the basic policies in these regards.)



The first meeting of the Board was held on 12th March 1958 at the Secretariat, Madras, and a gist of its deliberations is as follows :

Sri K. Kamaraj, Chief Minister, exhorted the officials and non-officials associated with the Gramdhan movement to evince special interest in the proper administration of the Gramdhan villages. He pointed out that the success of this country-wide movement depended to a large extent on the record of work turned out by the Madras State Gramdhan Board, inasmuch as they were breaking new ground in this State so far as these Gramdhan works were concerned.)

### Deliberations of the First Meeting

Sri M. Bhaktavatsalam, Minister for Home and Agriculture, Sri C. Subramaniam, Minister for Finance and Education, Sri W. R. S. Satthianadhan, I.C.S., Chief Secretary to the Government, Sri M. G. Rajaram, Additional Secretary, Public (Planning and Development) Department, Sri T. A. Varghese, I.C.S., Secretary to Government, Finance Department and Sri A. Alagiri-swami, Secretary to Government, Law Department. Sri R. Balasubramaniam, I.A.S., Collector of Madurai, Sri R. Kunchithapadam, I.A.S., Collector of Chingleput, Sri A. Palaniappan, I.A.S., Registrar of Co-operative Societies, and non-official members of the State Gramdhan Board attended the meeting!

The recommendations of the Gramdhan Survey Committee were examined in detail by the Board. Proposals to constitute Gramdhan Sarvodaya Co-operative Societies and Gramdhan Panchayats in the other Gramdhan villages, for the proper administration of the lands and introduction of better farming methods, with a view to utilize the facilities afforded by the co-operative movement, were analysed and the legal, administrative and other aspects of the proposals were examined. The State

Gramdhan Board has been requested to go into all Gramdhan problems comprehensively and deal with them, in consultation with the departments concerned.

## Sarvodaya Co-operative Societies

A note prepared by the Collector of Madurai district regarding the progress in the registration of the Sarvodaya Co-operative Societies was considered by the Board and the financial statement relating to the seven Sarvodaya Co-operative Societies so far registered, was scrutinized. Views were also exchanged on the functions and powers of Sarvodaya Panchayats with reference to certain provisions of the Bhoodan Yagnya Bill. The organizational set up for implementing the development programmes, discharge of prior debts, increasing the production of land, providing better amenities to people, etc., were some of the other subjects discussed by the Board.

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## MEANING OF FREEDOM

Independence and freedom are meant for all, down to the last man in the village with all the rights and obligations. The capital towns and cities saw the National Flag fluttering. It did give great joy to all of us. However, the inner message of the revolution had still to seep down to the hearts of the millions who dwelt and slogged in the countryside and whose toil was for the benefit of the prosperity of the urban areas. To act as the herald of this message therefore and to lay the foundation for the Welfare State came the new scheme—the Community Projects—which was a Plan of the people, by the people and for the people.

—M. G. RAJARAM.

## BETTER LEADERSHIP

SRI S. LAKSHMIRATHAN BHARATHI, M.A., B.L.,

*Assistant Development Commissioner (Training).*

Consequent on the launching of the Community Development Programme on 2nd October 1952, the Government of Madras introduced in 1955 a comprehensive programme for conducting a short-term training for Village Leaders and this Programme included instructions on all subjects that could be covered at one and the same time. In consonance with the resolutions arrived at the Sixth Development Commissioners' Conference at Mussoorie in April 1957 and finding that the Programme of training Village Leaders is the foundation of the Community Development Programme for progress, the Government decided to conduct the training camps as functional subject-matter ones, dividing the programme into five groups, the first of which consisted of Agriculture, Animal Husbandry and Minor Irrigation in view of their importance in rural life and the National urgency of increasing food production.

### New Pattern of Camps

In order that this new pattern of functional Village Leaders Training Programme could be put in operation in right earnest from October 1957 and especially commencing from 2nd October to synchronize the Gandhiji's birthday, preliminary arrangements were made in advance. The Instructors in Agriculture working in the ten Rural Extension Training Centres in the State and the Assistant Development Commissioner (Training),

who is in charge of the Training Programmes in the State, were given a short course of training in the technique of conducting the Village Leaders' Training Camps at Kurnool from 22nd to 24th August 1957. They in turn conducted a training course for five days in September 1957 in the Rural Extension Training Centres for the Extension Officers for Agriculture and Social Education Organizers men and women employed in all Blocks.

The Scheme envisages the conduct of the camps on the Agriculture group of subjects, for a period of three days for about 50 Village Leaders during the first year, namely, October 1957 to September 1958 at the rate of one camp in each Gramasevak's group. The Block Development Officers with the help of their Extension staff, viz., Extension Officers for Agriculture, Extension Officers for Animal Husbandry and Social Education Organizers and Gramasevaks, are organizing these camps under the immediate supervision of the Collector of the district concerned and guidance from the District Officers of the various departments.

## Responsibility of District Officers

The Assistant Development Commissioner (Training) is holding overall charge for the implementation of this training programme and he is assisted by one Chief Organizer for youth activities at State level who is the field Agent. He is touring round the blocks and guiding the Block Development staff in the conduct of the camps. The two Regional Assistant Development Commissioners and District Social Education Officers are taking keen interest in the proper and successful conduct of these camps to bring the scheme a success. The District Agricultural Officers and District Veterinary Officers are actively assisting their Extension Officers by holding

previous discussions with them for drawing up the syllabus, preparation of talking points and selection of practical demonstrations, audio-visual aids and other requirements with the result the Block staff are able to run the camps efficiently.

A model camp was first organized in Pandur village of Kadambathur Block in Chingleput district for three days at the end of September 1957 following the procedure suggested by the Ministry of Community Development and 46 Village Leaders representing the various village organizations participated in the camp. As a result of this camp, the leaders were convinced that Japanese method of paddy cultivation was really profitable and resolved to adopt the same. They also understood and appreciated the necessity to become members of the co-operative societies and get their requirements through the co-operatives only.

The Social Education Organizers of all the blocks in the district attended this model camp.

During October 1957, 28 functional camps were conducted in all the twelve districts in this State at the rate of about three camps per district.

## **Minimum Expenditure and Maximum Benefit**

In order that all the Block Development Officers might follow uniformly the procedures suggested by the Ministry of Community Development for the organization of these camps, the Government orders were taken to the effect that 14 model camps should be conducted in all the twelve districts in the State during the months of November and December 1957 and all the Block Development Officers were asked to attend the model camps in their respective districts with the Extension staff, viz.,



## Extension Officers for Agriculture, Extension Officers for Animal Husbandry and Social Education Organizers.

Seven camps in November 1957 of which three were model camps and 13 camps in December 1957 of which seven were model camps were conducted and all the camps were successful and the results were satisfactory. In all these camps, the entire expenditure was met by the host village in which the camp was organized and only in exceptional circumstances Government funds provided to the extent of Rs. 100 per camp were utilized.

*Special features.*—The local M.L.As. or M.Ps. are specially invited to participate in the subject-matter camps. The State Ministers also are visiting the camps and address the Village Leaders. Sri Sambamoorthi, I.A.S., Director of Youth Programmes, New Delhi, visited two camps in Madras State, viz., Madurantakam Block in Chingleput district and Polur Block in North Arcot district, on 16th and 17th October 1957 and gave valuable guidance to the staff and authorities concerned beside meeting the Development Commissioners. He also attended the Block Development Officers' Conference held in Madras from 25th to 27th November 1957 and discussed the progress achieved in the conduct of the camps.

## More Voluntary Workers

As a result of the experience so far gained, the Block Development Officers and their staff are now fully confident of successfully conducting these camps on almost no-cost-to-Government basis and about the certainty of their gaining numerous voluntary village leaders for the great work ahead.

## DEVELOPMENT OF KHADI

SRI R. PARTHASARATHI, B.A., B.L.,  
*Director of Khadi, Madras.*

The Department of Khadi came into existence in April 1956. The Madras State is the only one in India where a separate Department for Khadi has been set up. The need for a separate Department was felt after ten years of experience gained by the State Government in implementing the Khadi Schemes in the State under Government auspices.)

### Blessed by Mahatmaji

The Madras Government was the first to take up the Khadi Schemes as a Rural Development Programme as early as 1946 when it took over from the then All-India Spinners' Association (now Akhil Bharat Sarva Seva Sangh) four Main Centres covering 136 villages with 18,000 spinners and 500 weavers on their rolls. The Intensive Khadi Scheme was introduced then by the Government as a rural development programme and was blessed by Mahatma Gandhi. At the beginning the scheme was administered by the Provincial Textile Commissioner and later it was transferred to the Director of Rural Welfare who later became the Joint Development Commissioner.

With the rapid development of the scheme and the importance given to Khadi as a village industry to be included under the Second Five-Year Plan and with the advent of the Ambar Charkha Scheme the need for

a separate Department for Khadi was recognised and consequently the Department was constituted in 1956. Since the Department took over the activities under the Khadi Schemes, great strides have been taken in the expansion of the Government Khadi Programme.

Besides the original Intensive Khadi Scheme, the whole State has been brought under three other Khadi Schemes, viz. :

- (1) Extensive Khadi Scheme (in non-Block areas);
- (2) Extensive Khadi Scheme (in National Extension Service and reverted National Extension Service Blocks);
- (3) Comprehensive Khadi Scheme (in Community Development Blocks); and
- (4) Ambar Charkha Programme.

These schemes have been further expanded after the Khadi Department was formed and now the coverage under the various schemes of Khadi Development has been extended to almost every district.)

## Four Schemes

During the eleventh year of freedom, the pace of progress under these schemes has been considerable. A brief account of the progress under the various schemes during 1957-58 is given below :—

(1) *Intensive Khadi Scheme*.—This is the original scheme under which the area brought under the Khadi development has been extended by addition of more centres and enlisting more spinners and weavers. There are now 8 main centres and 63 sub-centres under the Intensive Khadi Scheme. During the year under review the number of spinners rose to 75,805 under this scheme and the number of weavers to 2,747. The wages paid to

spinners during the year amounted to Rs. 20,04,972. The wages paid to weavers amounted to Rs. 11,48,066.

(2) *Extensive Khadi Scheme*.—This scheme which was introduced during the latter part of 1956-57 is intended to introduce spinning in areas where there are no Khadi schemes working and the objective is to cover almost every district in the State. Five villages are grouped together and placed in charge of a Khadi worker who is expected to introduce a minimum of 500 charkhas per year and to enlist as many new spinners. The Khadi Superintendent supervises the work of the Khadi workers. Five thousand seven hundred and sixty-three spinners have been enlisted during 1957-58 under the scheme, and Rs. 61,185 have been distributed as wages to spinners.

(2-a) *Extensive Khadi Scheme (in National Extension Service and reverted National Extension Service Blocks)*.—Madras has been the pioneer State to include spinning as one of the chief activities under the development programmes in rural areas. Under this scheme spinning was introduced in 19 firkas originally in 1949-50. During 1957-58 spinning has been introduced in 26 National Extension Service Blocks in existence.

Nine thousand four hundred and five Charkhas have been distributed during 1957-58 and Khadi goods worth Rs. 75,526.51 were sold. Three spinning organizers and one Extension Officer for Khadi are attached to each Block under this scheme under the Block Development Officer.

(3) *Comprehensive Khadi Scheme*.—As in the National Extension Service Programme so also in the Community Development Programme spinning finds a premier place in the State. Charkhas at the rate of 1,000 per block are expected to be introduced in a year.

In each Block three spinning organizers and an Extension Officer for Khadi execute the scheme under the Block Development Officers. Ten thousand one hundred and ninety-two charkhas have thus been introduced in Community Development Blocks during 1957-58 and Khadi goods worth Rs. 90,109.26 were sold.

Thus under the above three schemes over a lakh of persons have been employed in spinning as a part-time occupation and over 2,750 weavers have been engaged in Khadi production under Government aegis.

(4) *Ambar Charkha Programme.*—The Ambar Charkha Programme which was introduced in August 1956 has been gaining steady pace in the State. During the year under review 2,003 spinners have been trained on the Ambar Charkas in 16 Parishramalayas and 1,804 Ambar Charkhas have been distributed.

One Vidyalaya was started at Kangayam with three Sub-Vidyalayas attached to it to train Instructors for the Parishramalayas. Seventy-seven instructors were trained during the year in this Vidyalaya and the Sub-Vidyalayas.

## Improved Technique

*Khadi in colours.*—The Khadi, Dyeing, Bleaching and Printing Unit which was started in 1955 continues to turn out colourful varieties of Khadi during 1957-58. One lakh sixteen thousand nine hundred and fifty-seven yards of Khadi passed through this Unit for dyeing, printing and processing. In addition 687,321 hanks were dyed. During the latter part of the year a new Government Dyeing, Bleaching and Printing Unit was started at Erode to cope with the increasing demand for coloured varieties in Khadi.



*Khadi silk.*—The Khadi Silk Production Centre which began functioning at Kumbakonam, famous for its silk weaving and exquisite patterns in the latter part of 1956 has been able to produce 17,119.09 yards of Khadi silk made out of hand reeled silk yarn valued Rs. 1,38,779-78 during 1957-58. The increasing popularity of the Khadi silk varieties and patterns particularly of sarees has enabled this centre to expand its activities. There were 63 looms working attached to the Centre during the year and Rs. 32,270 of wages were distributed to silk weavers.

*Production and sale.*—The production of Khadi in the Government Centres which stood at 481,625 yards worth Rs. 10,56,490 in 1947-48 increased to 2,334,000 yards worth Rs. 54,63,000 in 1957-58. The Khadi produced from Ambar Charkha amounted to 89,509 yards worth Rs. 1,79,018 during 1957-58.

### **Increase in Sales**

There has been also a phenomenal increase in the sales of Khadi, which stood at Rs. 2,42,334 during 1947-48, to Rs. 55,06,828 during 1957-58.

*Current year's programme.*—During 1958-59, the eleventh year of freedom, two more main centres and 12 sub-centres under the Intensive Khadi Scheme are proposed to be added and the number of spinners increased to 100,000 and the number of weavers to 3,000; it is expected that the production will go up to 3,000,000 yards of Khadi worth Rs. 75,00,000.

Under the Extensive Khadi Scheme 60 more spinning centres are proposed to be started during the current year to give employment to 30,000 more spinners. It is also expected that the Khadi Schemes will be introduced in 15 new blocks during the year. Under the Ambar Charkha Programme 33 new Parishramalayas and

one new Vidyalaya are expected to be opened and 6,500 Ambar Charkhas will be introduced resulting the production of over 13,000,000 of hanks of Ambar yarn and over 1,200,000 yards of Khadi with Ambar yarn.

*Expenditure and receipts.*—The total expenditure incurred during the period under review on the Intensive, Extensive and the Ambar Charka Schemes was Rs. 97,83,260 while the receipt on the sale of cloth, implements and cotton amounted to Rs. 82,05,850.78. The difference between the revenue and expenditure is covered by the stock of unsold implements, cotton yarn and Khadi.

The benefit derived by the schemes may be judged from the fact that during the period under review there were as many as 75,805 spinners on roll in the Government Intensive Khadi Centres alone and a sum of Rs. 20,04,972.44 was paid to them as spinning wages during the period under review. The number of weavers on roll during the period in question was 2,747 and the amount of weaving wages paid to them was Rs. 11,48,066.56.)

### Further Incentive

*Central Government subsidy.*—The total rebate received during the period under review from the Government of India through the Khadi and Village Industries Commission towards sale of Khadi was Rs. 3,70,924.56. In addition to this a sum of Rs. 1,30,063.42 was received as sales subsidy during the period in question from the Khadi and Village Industries Commission and a production subsidy of Rs. 1.69,895.37. The total financial assistance received from the Government of India through the Khadi and Village Industries Commission, Bombay, in the Intensive Khadi Centres during the period under report was Rs. 6,70,883.35.)

## Reflections and Reviews

### ANCIENT TRADITIONS REVIVED

The idea of "Rural Welfare Work" is not new to our villagers. The people in rural parts are well-known for their combined efforts, towards achieving common good. In olden days, every member of the village community had the duty to perform towards agricultural and irrigational development. The word "Kudimaramath" which is in vogue in all parts of South India indicates this age-long custom. People themselves were engaged in constructing and reconstructing their own irrigation channels, tanks, roads, etc.

In one of the stories about Madurai, the ancient capital of Pandya King, it is said that every citizen was called upon to do his duty in constructing huge bunds on either sides of the river Vaigai to check its floods. Nobody, not even the so-called incarnation of God, was exempted from this civic duty and the story goes that he was also punished, for not doing it in a proper way.

M. BHAKTAVATSALAM,

*Minister for Home*



## PUBLIC SERVANTS IN WELFARE STATE

SRI W. R. S. SATTHIANADHAN, I.C.S.,

*Development Commissioner and Chief Secretary to  
Government, Madras.*

There seems to be no exact definition of a 'public servant' in the wide sense of the term. The Indian Penal Code has defined a 'public servant' in a restricted sort of way; but, for the purpose of this chatty article, I should like simply to define a 'public servant' as one who is in the service and employment of Government.

### Ideals and Ideas

Of late, there has been a spate of articles with reams of platitudinous exhortations to public servants. They have been asked to be upright, honest, hardworking, fair in their dealings, amenable to discipline and so on. Platitudes these may well be, but they are nonetheless true and constitute the bulwark of a public servant's equipment. But it is often erroneously assumed that the mere possession of these estimable qualities is sufficient to make good as a public servant. It is to refute such a supposition that I venture to indulge in the following rather rambling observations.

It is well known that a large number of public servants choose their vocation, not because they are enamoured of the work, but because it affords safety and a sure future free from worry. The public servant possesses a steady income, followed usually by a pension; he has to face none of the uncertainties of those who



earn their livelihood outside the Government departments, such as in business, the legal profession, the private medical profession and the like.

## The Two Types

I often wonder why it is that a particular public servant, fully equipped educationally and properly trained according to prescription, should often prove a dismal failure, while another, equally well equipped, should prove a signal success. I cannot but feel that a large number of Government servants are doing their work quite well no doubt, but in a thoroughly routine manner, not really interested in or anxious to leave the imprint of their personality upon it, feeling their daily routine of work irksome and uninteresting and reluctantly doing only that much work as will earn them their pay without getting into trouble. They, in fact, exhibit a strange anxiety to emulate the habits and characteristics of the common or garden vegetable! Others, on the other hand, are zestfully interested in their work, anxious to make a mark, keen on pushing through their tasks with expedition, and are always thinking and planning ahead.

## Transformation of the Indifferent

A Government servant when he enters upon his duties, is equipped with certain qualities. He has had a family upbringing, inherited traits from his parents and grandparents, passed through a school or college education and come into contact with certain situations and people. All these environmental influences taken along with his inherited traits, go to make the man what he is. These contrasts are, to my mind, very largely due to the type of upbringing people receive in their own homes, though heredity no doubt plays no small a part. Some children

have been fortunate in their parents, who with wise understanding have trained them in all the qualities of good conduct and disciplined citizenship. Others, alas, have not been so fortunate and this indifference or incapacity on the part of parents seems the basic reason why the children neglected in their plaint youthfulness grow up to be misfits, particularly in a welfare State. The question is whether, at the stage when a person has reached mature manhood and has entered upon his duties, it would be possible to change his conduct and outlook from the negative into the positive. From my own experience in dealing with my subordinates, I have found that this transformation is not merely a possibility but it is a certainty in a majority of cases, provided of course that the 'boss' has the capacity, patience and wisdom by most sympathetic and careful handling to transform an indifferent type into a first-class public servant. This can and has frequently been done.

## Punishment and Encouragement

One cannot sufficiently condemn the very common complaint made by certain officers that they are unable to turn out good work in their departments because of the poor quality of their staff. He is indeed a poor general who complains about his men. Now, this remodelling of the staff is an art in itself. Mere harsh words won't do. Violent punishment is of no use at all. The first thing to do is to study the psychology of the individual and then, by precept, patient teaching, admonition and—I stress this point—by praise whenever praise is due, we can gradually turn him into an excellent worker. Discipline no doubt must always be maintained and punishment is necessary where it is richly earned; but a timely word of praise and

encouragement for good work is as essential in sound administration. Above all, the Administrator should never stifle individuality in his subordinates. A quotation from L. URWICK, published in the Indian Journal of Public Administration, bears full repetition :—

“ The greatest crime the administrator can commit is to be too authoritative, too impatient of criticism and discussion, too quick to resent as disloyalty frank difference of opinion as to policy. Disloyalty arises when decisions have been taken, in lack of energy in implementing them, never in the process through which they are formulated. To treat opposition as something to be crushed or swept aside is to start the insidious process by which candid officials are turned into ‘ Yes-men ’, creatures who first enquire what will be ‘ liked ’ by their superiors before formulating their own views, who have lost the taste for honesty when thinking about the affairs of the organization. Once that process is started it will corrupt a whole undertaking like a leprosy. The direction will be robbed of the greatest contribution the personnel can make to the undertaking, unbiased and fearless statement of the best thought of which they are capable. Enthusiasm will be stifled, ability frustrated and energy turned inwards to concentrate on self-seeking. The administrator who gives way to the temptation to use his authority to suppress rather than to develop the views of his subordinates is committing the sin against the Holy Ghost.”

## **Fight against Inertia**

Coming now to the inertia which so often overtakes our public servants like a creeping paralysis, how can it be overcome? I feel that a Government servant cannot really be regarded as a fine type unless he is continuously being driven to do good and honest work by

an inward urge, that is to say, his own nature should drive him on to reach continually for excellence. The advice of one whose opinion I value highly, remains indelibly printed in my mind. "In doing public service, do not seek for praise from the powers that be or for wealth, titles or public recognition. Your reward must solely lie in self-satisfaction on good and honest work done and in thus earning the lasting gratitude and affection of the poor and needy." Such advice, if taken to heart, will surely go a long way to make a good public servant.

## Sense of Humour

We, public servants, if we are not to die of boredom, must strive to make our work interesting. We have to develop a strong sense of humour. No doubt, public service, generally speaking, especially in offices, is a routine grind with little sunshine in it. But it is extraordinary how one can derive pleasure and real enjoyment out of one's work if only one seeks for it and vitalizes the work and makes it a living thing. Hard work never killed a man. When on duty, let us, public servants, bring to our work all the sustained concentration and energy we are capable of, attune ourselves to the rhythm and swing of public administration and weave into the pattern of our tasks whatever they may be some bright threads of humour and human interest. After our day's work is over, do let us forget completely about it, relax, go and play, improve our general knowledge and return next day to our duties with a light heart and a fresh and clear mind. We are not a race apart from others. The public servant must realize that "his capacity for innocent enjoyment is just as great as any honest man's" Nothing disgusts me more than when a subordinate of mine who has done

a piece of good work when thanked for it, replies, "It is my duty, Sir." I consider this reply thoroughly nauseating. Good work should be his duty no doubt but it should be equally a pleasure in addition to being his duty. We are occasionally fortunate in coming across bright patches in our official life, as when a clerk of mine applied for casual leave on the plea that he had a cold in both noses!

## Primary Duty to the Public

The very name 'public servant' clearly indicates that his primary duty is to serve the public. A good way of realizing this is for the public servant to put himself in the place of the petitioner and try to visualize how the petitioner would react to the way in which he is dealing with his petition. We should remember that practically every file originates from a petition from some remote corner or other, and, more often than not, from some poor and needy man or woman. Only when the public servant can visualize with what eagerness the petitioner is awaiting a reply to his petition or appeal and how much his welfare and happiness for the future often depend on the nature of the reply, then only will the public servant become galvanized into putting all he has into the work, trying his utmost within the rules to help and that as soon as possible.

## The Tough File

There is a tendency on the part of us, Government servants, to take the easy way. Whenever we are confronted with a difficult file, we are tempted to put it aside or to pass it on to some other department to gain time, or to make a series of unnecessary references to subordinate offices and then wait lethargically till all the replies are received, which might take years. The



way to deal with a tough file is to attack it boldly from the very outset, irrespective of the difficulties. It is a good rule to get close to men and matters. Only by plunging boldly into life can we effectively solve our complex problems. Never skirt around a difficulty. I have coined a phrase for myself and it is "proximity is the secret of life."

## **No Superiority Complex and Snobbery**

We, public servants, are living in stirring times and should thank God that we have been privileged to take a part, however insignificant it may be, in shaping the destinies of and in building up sound traditions for our young nation. It is for us, 'public servants' to dispel all fear and suspicion of ourselves from the minds of our non-official friends and to make them trust and, above all, to like us. In order to do so, let us approach them with no sense of superiority whatsoever. Remember it is only by fortuitous circumstance that you and I hold the offices we do and possibly, given the same opportunity, many a non-official would have done better than we in the very offices we are holding. So, we and non-officials must look upon each other as brothers. We have to co-operate in the real sense of that word and real co-operation can never materialize without mutual regard and affection and without the complete absence in ourselves, public servants, of snobbery, false pride and a nauseating superiority complex. We, public servants, must serve the public in a truly missionary spirit of genuine brotherhood. If all of us realize this and act accordingly, I am sure we will be laying the solid foundations for a magnificent Welfare State.

## **Let us not lose our Soul**

Above all, let us, public servants, never lose our individuality. Let us realize that we are men and

women with all the vital soul and lambent fire of human beings as distinct from animals and machines. Emerson puts it in his inimitable way thus :

## Man—the Known and the Unknown

“ The common experience is that the man fits himself as well as he can to the customary details of that work or trade he falls into, and tends it as a dog turns a spit. Then is he a part of the machine he moves; the man is lost. Until he can manage to communicate himself to others in his full stature and proportion, he does not yet find his vocation. He must find that an outlet for his character, so that he may justify his work to their eyes. If the labour is mean, let him by his thinking and character make it liberal. Whatever he knows and thinks, whatever in his apprehension is worth doing, that let him communicate, or men will never know and honour him aright. Foolish, whenever you take the meanness and formality of that thing you do, instead of converting it into the obedient spiracle of your character and aims.”

## NATIONAL EXTENSION MOVEMENT

SRI V. T. KRISHNAMACHARI,  
*Deputy Chairman, Planning Commission,*  
*New Delhi.*

Everywhere in the country there are now new hopes and aspirations : Rural India is seeking to build up a new life for itself. The National Extension and Community Projects movements are designed to assist the nation in these efforts. The transformation implied in this new pattern of rural society is revolutionary. The recent Mission on Community Organization and Development

in South and South-East Asia organized by the United Nations, while referring to the Community Projects and National Extension Service movements in India, remarked "Because of their magnitude and even more because the guiding principle is participation of the people in their own improvement, we regard the Community Programmes in India as the most significant experiment in economic development and social improvements in Asia at the present time."

## Basic Idea

The basic idea underlying the National Extension movement, viz., intensive development which aims at reaching every family in the countryside and at securing co-ordinated development of rural life as a whole, is not a new concept. It has been tried in the past. One can refer to such efforts as those of the constructive workers trained by Mahatma Gandhi or Poet Tagore at Sriniketan, or Mr. Spencer Hatch of Y.M.C.A. at Martandam, under the comprehensive rural reconstruction scheme in the former Baroda State, experiments conducted by Mr. F. L. Brayne in Gurgaon district in the Punjab, and in more recent times, the Sarvodaya scheme in Bombay, and the Firka Development Scheme in Madras. (The Grow More Food campaign launched by the Government of India was also an effort in this direction, although it suffered from the limitation of its original objective merely to increased food production.)

(The National Extension Service Programme, as embodied in the Plan, is based on the dignity and the worth of the individual. Its basic idea is to bring about a change in the outlook of the millions of families in the countryside and to assist them in their efforts to build up a new life. The foundations are being laid for a National Extension Service Organization—the Welfare State in action—which will cover the whole country by

1961. A pattern of social and economic life has thus been placed before the country which it will be the aim of the Welfare State to bring into existence. There are instances of communities organizing themselves on this pattern but nowhere has the experiment been tried for a vast rural population like ours and in an under-developed economy with so many intractable problems.

## Vigour and Dynamism

The results so far obtained have been on the whole encouraging and as the administration and leaders of the village and other associations gain more and more experience, there are grounds for the hope that the movement will gather momentum. What is essential is that the movement, basing itself on the application of the co-operative principles in its infinitely varying forms, should always retain its vigour and dynamism as a genuine people's movement, ever adapting itself speedily to the new demands and new situations that will arise.

## THE DEMOCRATIC URGE

SHRI S. K. DEY,

*Union Minister for Community Development.*

Community Development is a phrase which has gained wide currency during recent years. In the advanced countries of the world it has meant activities of people in local groups and communities wherein they gather together over common specialized interests through which they find democratic expression for their energy and aspirations. In the under-developed countries, the

concept has grown beyond the borders of specializations.

India's programme of Community Development, which began in a modest way on October 2, 1952, already covers in the short span of four years and odd months a population of over 100 millions spread out in nearly 200,000 out of India's 558,000 villages. It will not be an exaggeration to claim that nowhere perhaps other than in India has the concept found a deeper and wider application. The programme encompasses Agriculture, Animal Husbandry, Irrigation, Co-operation, Public Health, Education, Social Education, Communications, Village Industries, Panchayats and Local Self-Government, in act, all aspects of life that relate to the 82 per cent of India's teeming population.

## Scepticism and Miracles

When the programme started, the expectations ranged between scepticism at one end, to miracles at the other. The village people have been steeped in reaction, inertia and superstition for more than a thousand years. "Will they ever awake?", was the question that posed for an answer all round. Within a few months of the inauguration of the programme, however, the slumbering millions in the countryside proved in action beyond a shadow of doubt that their sleeping exterior was but a shield of self-defence against intruders from outside, that the proverbial factions in them were but a manifestation of the vitality that was running amuck in the absence of a constructive outlet. The programme, as it stands to-day, has been designed to cover the country as a whole encompassing its 310 and odd millions of rural population by end of 1960. The programme depends for its nourishment on thoughts and actions based on democracy at every level from the National Capital down to the ground.



The magnitude of operation brings about a qualitative change in its character. The programme transforms itself into a national movement.

## An All-out Quest

The first half of the twentieth century has offered many an ideological pattern on which people could work for the eradication of poverty; for the improvement in their standard of life and for the development of a powerful agency of Government under which they could seek protection as a community. Experiences in different parts of the world confirm that poverty can be eradicated and wealth created in its place. However, it remains yet to be proved that physical well-being for man can co-exist with the freedom and dignity of his spirit. Nowhere has individual freedom been prized more highly, nowhere has the lowliest of individuals been deified as was done in India through the proclamation "every soul is potentially divine". To risk this birth-right of man for an additional crumb of bread, a scrap of clothing and some space under a roof would be a negation of all that India stood for during the ages. Yet freedom and deification of the spirit mean little to one with an enforced hunch on the spine, with starving children by the side, with no defence against the weather. Should man barter his soul for these elementary needs of life? Democracy will not survive, if it cannot find a living answer to this basic question. Community Development in India is an all-out quest for this answer.

When a programme is charged with such a mission, encompassing one-seventh of the world's population and is implemented in the context in which man lives today it loses its local character. It grows instead, to be a quest for fundamentals of life in the scheme of the cosmos. Administrators of such a programme, at whatever level

they may function, have far too many problems of day-to-day recurrence to devote themselves to fundamental thinking on the philosophy of the programme, its approaches to the objective and the growing shoals and rapids to guard against, if the ship is to be piloted safely ashore.

## Call to People's Representatives

We have programmed for village leaders' camps on a very large scale starting from the 2nd October—village leaders in the field of agriculture. We are thinking in terms to-day of functional leaders who can give leadership in the subject-matter to their counterparts in the villages. We propose in every GRAM SEVAK circle to hold a camp of about fifty agriculturists at the rate of five from each village, and this programme should go round in all the villages of India. Now, this is a matter in which we are very largely dependent on the assistance of non-official representatives of the people. Here again, I feel that hon. Members of this House can make a very significant contribution to this programme, and I would seek their assistance.

The Development Commissioners of States represent the very finest material to-day, as they stand, that we could locate anywhere. I say this because I have closely worked with these people for the past five years, and it is primarily through their effort that we have succeeded in bringing about whatever change and transformation to whatever extent it exists, through these people as leaders at the helm of the Government apparatus at the official level. If hon. Members meet the Development Commissioners, I am sure they will not only receive a welcome but they will receive a demand for their services in the implementation of this programme for more than what, perhaps, they are ready to comply with. On behalf of those hard-worked Development Commissioners and the

very large number of our workers at block level and at the village level, I would make this appeal to hon. Members of this House to show the way, to the representatives of people at the State level and at other levels, to get involved within this programme. (Extract from his speech in the Parliament.

## THE CALL OF THE VILLAGE

SHRI JAYAPRAKASH NARAYAN.

This is a subject which is very dear to my heart. I was myself born in a village and still have my home there. Eighty per cent of the babies born in this country are born in the villages and eighty per cent of our people have their homes there.

India is said to be a democracy. You know that in a democracy the majority are the masters. The villager, accordingly, should be the master here. But look at him! How poor, backward, neglected, forsaken, despised he is!

### The Soul of India

The Father of our Nation was never tired of saying that the village was the soul of India and that if the village perished, India would perish. Vinobaji, our great spiritual and moral leader and the originator of the unique Bhoodan and Gramdan movement, is saying the same thing. And our great Prime Minister said only the other day in Parliament that India meant the villages of India and that the development of India meant essentially the development of the villages.

Why are the villages so important? One obvious reason, of course, is that the vast majority of the people of our country live their lives out in the villages. If there were no other reasons, this single reason by itself should have been sufficient, overwhelmingly sufficient, I should say, for, the villages to receive our utmost possible attention. The very arithmetic of the situation, particularly in the context of democracy, should have been compelling enough for every patriotic Indian to harken to the call of the village and hasten to its dutiful service. This call should be irresistible particularly to you young men on whose shoulders lies the burden of creating the new India of the future. But I am afraid, not one in a ten thousand of you heeds this call to-day and responds it with all mind and heart. For you the shoddy attractions of the towns and cities are more appealing. Most youngmen, particularly if they have received some education, develop an attitude of contempt for the village. They do not find congenial social life there, means of recreation, of prospects of employment. And so they turn their backs to the villages and swarm into the towns to become uprooted, ill-adjusted individuals whose lives have no zest or savour nor any uplifting and guiding ideal and goal.

For youngmen to lead lives that have no sustaining roots and no ideals to reach for, is to live without meaning and purpose—it is mere animal existence. Youngmen must have a mission in life that will elevate them and draw out the best in them. For the youth of India I cannot think of any nobler mission than the service of the backward, neglected and forsaken villages. I am saying this not only because 80 per cent of our people have their homes in the village. That is no doubt important, but that was not the reason why Mahatma Gandhi said that the village was the soul of India. That

is not why Vinobaji has been wandering for years now from village to village to awaken them to a new life.

## Community—not a Human Conglomeration

Man is born a social animal, but the society that he created denies his nature. It has estranged man from fellowman. The relationships that hold men together are the impersonal relationships created by the economic and political institutions of a complex civilization. In the modern cities and towns, Man, instead of living together, is huddled together. The cities and towns are not communities but human conglomerations. The basic, primary unit of the great non-violent society—Gandhiji taught—should be the community in which men could live visibly and concretely “with” and “for” one another.

It is for this reason that Gandhiji laid such great emphasis on the Indian villages. There were to him the primary bricks out of which to build the non-violent society of the future. Surely, Gandhiji did not mean that the villages, as they were to-day, could become the bricks of that society, but he believed that the villages, because of their very nature, could be made into those bricks.

This is exactly what Vinobaji is trying to do. The villages, as the towns and cities are completely atomised societies today. That is to say, . . . there is no community spirit in the village now, every family of which is not only physically separate from every other, but also thinks and works for its own separate interests. There is no conception of a community of interests for which every member has to work together. The distinguishing feature of the community is that every one of its members thinks and willingly works for the interest of all and all together think and work for the interest of each. Unless such a spirit and way of life are created in



the villages, they are bound to perish and with them as Gandhiji said, India will perish.

## Primary Needs

Gandhiji further taught that a community based on non-violence should be self-governing and self-sufficient in the primary needs of life. The modern political trend is to concentrate political power in fewer and fewer hands. That is contrary to "ahimsa". Concentration of political power is bound to involve violence on a large scale. Therefore, Gandhiji taught self-government: self-government first of every individual that is to say, self-discipline; and secondly, self-government of the primary communities, which he termed gram swaraj.

In like manner, the current economic trend is also towards concentration of economic power and functions. This too works for violence on a large scale. Therefore, Gandhiji taught that at least in the sphere of primary needs the primary communities or local groups of them should be self-sufficient as far as possible, so that the sphere of violence may be narrowed down as far as possible.

I hope, friends, you will now realize the importance of the villages and the urgency of their call. Fortunately, Vinobaji has already offered you a concrete programme of action in this movement of gramdan and gram swaraj. If you have the good of your country at heart, if you are prepared to dedicate your lives to the building of the future, if you have the courage of conviction and the wisdom to look far into the future, I hope you will rally to the call of the village. There are five and half lakhs of villages in the country and there is no fear of there being too many of you in the field.

*(All-India Radio talk inaugurating the series  
"Builders of Tomorrow".)*

## AS OTHERS SEE IT

*A digest of views expressed by a few foreign dignitaries who saw Community Development works in India is given below.*

### **India revisited—Spectacular Progress**

CHESTER BOWLES

The Indian village development programme, involving not only food production but also public health and education, has always been close to my heart and I was particularly eager to see its progress.

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A trained worker is assigned to every five or six villages to organize these projects. He is assisted by a team of specialists. On the theory that man does not live by bread alone, these now include a social education director who organizes dances, village art and other cultural activities.

The burden of training and administration is tremendous. Forty-six schools, which look like small universities, have been established with the help of Food Foundation funds. From them come 5,000 trained village development workers each year—plus several thousand administrators and specialists in public health, irrigation, engineering, schools and cultural activities.

### **Community Projects—The Most Effective Symbol of New India**

KINGSLEY MARTIN.

India has disappointed the prophets; it refused to break into pieces when the British went; did not go bankrupt

through inefficiency; was neither strangled by corruption nor torn as under by communal strife. The United Nations Mission, which recently referred to the 'revitalising' effect of independence upon the Indian people, was only giving official confirmation to what is common observation. Nor will anyone dispute that great economic and social progress has resulted from India's First Five-Year Plan.

## Squalid Isolation

The Community Projects are the most effective symbol of the new India. Probably they have greater psychological value than some other forms of reconstruction which are statistically more impressive. They are the Indian alternative to the virtually compulsory co-operation of the Communist world. The question is how far democratic planning can also be applied to industry. The Second Five-Year Plan is a conscious effort to rival China's industrial and agrarian revolution without the drastic controls, indoctrination and coercion which Communism involves.

## Socialist Pattern—Avadi Congress Resolution

The programme must be read in the context of the All-India Congress meeting in Madras at the beginning of the year 1955. There, Congress spokesmen declared their intention to develop India according to "a socialist pattern". What does the phrase mean? Socialism perhaps of a kind that would not annoy the big business people who support Congress? That, and many similar jibes, can be made. The test of sincerity is to be found in the next Five-Year Plan which does not aim at destroying private industry, but which throws on the State the burden of new development and public investment.

## Mobilization of all Resources

I am no economic expert and must confine myself to two observations. The first is that it is bold for any country which maintains a democratic structure to embark on a plan which involves so high a proportion of saving. Communist countries, which have converted so large a percentage of the nation's earnings into capital expenditure, have done so at the cost of much coercion and expropriation. India is now proposing a drastic mobilization of its national economic resources. It will involve controls over imports and even over internal distribution, and higher taxation especially on luxury expenditure.

## The Taj and the mud huts—Community Projects will bridge the gulf

ANUERIN BEVAN.

I met the Minister-in-charge of Community Projects, and it was his job to ignite, direct and assist the village communities in the work of building new India.

He will be astonished to hear that as he talked some of his hopes, doubts and fears, my mind kept reverting to the Taj Mahal.

I can assure him this was not through lack of sympathy or interest. On the contrary, what was in my mind may help to explain something of what is happening in India, or, to put it more gradually, what the best of her people want to happen in India.

If so, I have not seen them. In the silver light of the full moon it is a note of lovely music caught and held in exquisite masonry.

But it was not this aspect of it that came to my mind as I listened to the Minister for Community Projects. For all its beauty the Taj Mahal represents the vanity of personal power.

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The Taj Mahal was Shah Jehan's community project. It took 18 years to build. Thousands of labourers left their mud huts each morning to reflect on the beauty they were building for future generations to gaze at in silent admiration.

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My Indian Minister friend also has his inspiration, but it is of a different kind and for another purpose. He wants to build men, not monuments.

These community projects are the most existing feature of the new India. The democratic stability and future progress of the country will depend on the measure of success they achieve. They start with a recognition of two facts that are central in Indian life.

The first is the supreme importance of the Indian village community to the life of the Indian. The second, that a considerable time must elapse before the plans put in hand by the Central Government can make much impact on the life of the rural worker.

It is the reverse of the centralism which has distinguished the Soviet approach to rural life. It is an attempt to make democracy work where it can be expected to be most vigorous and self-reliant at the bottom of the social scale.

It sets out four guiding principles, first, self-help and mutual service, second, mobilization and development of local community resources; third, organized and co-operative action; and fourth, minimum State assistance.

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Where practical success has been achieved, it provides its own propaganda and adjacent villages catch the contagion.

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If this spirit is carried through the whole administration, it may be the time will come when the Taj Mahal and the mud huts of those who built it will not continue to gaze at each other in mutual reproach. •

## **Bettering life in the villages—**

ELIZABETH PATRIDGE

But more important, the Community Projects are changing men's minds—with their willing consent. As the energy of India's great asset—her manpower—is drawn into these community enterprises, a fresh wind is sweeping away ignorance, prejudice and poverty; Mohinder Lal and his fellow workers are engaged in what is perhaps one of the most ambitious mass education schemes in the world. Certainly it is one of the most exciting.

## **Rural India**

(India's rural Community Development Programme, an integral part of Nehru's First Five-Year Plan, is the biggest of its kind ever undertaken in any part of the world. India's Federal and State Governments are attempting to assume a degree of responsibility for meeting some of the age-long problems affecting village life: low standards of living, illiteracy, and disease.

The Indian farmer, like his counterpart in the United States, is hard-working; but unlike an American farmer, he is semi-starved as a result of inadequate income. He cannot easily take in new ideas; he prefers to resort to

traditional methods and customs. Above all, he is at the mercy of wind and rain.)

## **Agricultural Development**

An immediate objective of the Community Development Programme is to better the crop yield of the farmers who comprise nearly 80 per cent of India's population and who are scattered in 600,000 villages. Since India's resources are limited in relation to her ever-growing population, the Government's plan aims to concentrate on those areas which promise higher yield or which need immediate help. Other objectives of the agricultural development scheme are : reclamation of available virgin and waste land, construction of wells and irrigation canals, distribution of commercial fertilizers and seeds, introduction of better farm methods and implements, improvement of marketing and credit facilities, soil surveys and adequate veterinary care for livestock.

## **Bharat Sevak Samaj**

*Volunteers.*—Since the crore of the Community Development Programme is participation of the villagers, the Bharat Sevak Samaj—a private organization voluntarily formed by the people on a nation-wide scale—has been enlisting the co-operation of the local citizens to participate in the whole programme explaining the purpose of this organization. Prime Minister Nehru urged the villagers to “function as comrades in a common task to bring about, with our common labour, that joint effort which can shake and break up a sense of responsibility and democratic leadership among the Indian peasants.”

## **The Conservative Peasants**

Prime Minister Nehru believes that these results can be better achieved under democracy. As rural Community Development progresses in India, the villager will

understand the true significance of the democratic process. The success of the whole Community Development Programme in India depends upon the villager. India's rural Community Development has thus become a manifestation of the faith of the Indian people in the working of democratic Government.

## **Dedication to Gandhiji**

**HAROLD S. ADAMS.**

In the case of India, the influence of Mahatma Gandhi is readily evident. His many followers are deeply dedicated to a programme which is bringing and will continue to bring hope to India's millions. Gandhi taught again and again that ignorance, poverty, and disease were enemies of the people. His teachings have not been forgotten, and India's leaders from Nehru down are carrying on today with a dedication that is a living tribute to their deceased national leader.

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Space does not permit a detailed description of the many operating projects, but a few examples will illustrate the point. In several rural areas visited, we saw new drinking water wells already installed and a number under construction, public health clinics in operation, young women being trained in midwifery, new school buildings going up, roads constructed which heretofore would not support even primitive transport, crop improvement, veterinary clinics in operation, young women being instructed in child care and dietetics, classes for the illiterate, and projects of a similar beneficial nature. All these are illustrative of the broad scope of a programme certain to bring a new awakening to the people of India.

## A Critical Analysis

CARL C. TAYLOR,  
*Ford Foundation Consultant.*

India is catalogued at this moment in history as an "under-developed" country, chiefly because she lags behind the most advanced countries in technological development. She can and will, like all other countries have done, borrow technologies from the ends of the earth and train scientists at home and abroad. But she believes, and knows, that she must herself develop her own great mass of people. For the task of accomplishing this, she launched and is evolving a Community Development Programme. It is a programme for inducing change in such a way that each step in change will be inculcated in the habits and attitudes of her millions of peasants. It is also a programme for, or a method of, helping village groups to effectively organize for successful self-help improvement undertakings.

### Assets and Liabilities

The contributions India is making to democratic planning may very well be one of the chief contributions to the world out of her Development Programme. The first Five-Year Plan was a remarkable statement of the components of India's economic, social and political life and structure, as of 1951-52. It was an assessment of the country's problems and the extent to which her natural, human and technical resources, if developed, could solve these problems. It attempted to foresee the sequence of priorities to which efforts and fund should be dedicated in order that the development of those resources which would most definitely condition other components of development should be tackled first. In

describing types of programmes that needed to be launched, the Plan drew heavily on the experiences and records of countries which had, during the last few decades, accomplished rapid development. In describing methods to be employed, it drew more heavily on experiences which had been gained in various types of development here and there in India over the preceding thirty years.

## **Gigantic Plan**

The Community Development Programme in India is the most gigantically planned and governmentally administered programme of its kind in the history of the world. It has planned and tried some things which have never been tried before, probably the most significant being that of channelling technical and material assistance from all departments and agencies of Government down to villagers through a co-ordinated and integrated scheme of extension administration. It has tried some things which I believe it could have known would not work well, had it known more about what have been the experiences gained elsewhere in the world, and had it known of the fairly well validated large body of technical knowledge concerning group formation and community mobilization. It has had successes which if carefully analysed and objectively and clearly described will not only guide its programme in the future but will be a great contribution to other countries, especially to developing countries which want, or need, to use Community Development Extension methods and programmes of development.

## **New Faith and Enthusiasm**

Community Development as a method, and India's Community Development Programme, are based on a knowledge that the mobilized manpower, ingenuity,



and enthusiasm of the hundreds of millions of people who live in hundreds of thousands of separate local villages, is imperative to national economic, social, and political development. It is based on the stated conviction that they can be effectively mobilized only, if permitted to share in the responsibility for their own development. It is based on the knowledge that villagers, even though illiterate, have self-recognized needs and desires to satisfy these needs. It should be based on a knowledge that if villagers seem to be lethargic and their old village organizations inert, it is because they have, for a long time, not been permitted to participate, much less to lead, in programmes for the improvement of their own lot in life. It must be based on a faith that given a chance they will help to reverse the trends which developed the physical, economic and social conditions under which they now live. There is every reason for having such a faith because wherever in the world village groups have been encouraged to believe that organized self-help assures them, not only assistance from, but recognition by their Government, they have justified the faith imposed in them.

India has this knowledge and this faith, but she has not yet completely demonstrated that all of those who plan and are working in and directing her Community Development Programme possess or know that they need to possess a sure knowledge of how to catalyze and form responsive and responsible local groups and mobilize and organize whole villages. India has the largest, most fast-moving and rapidly expanding Community Development in the world. But there are other similar programmes which have evolved and are using more effective methods of developing, training, and using local leaders, are more effectively developing local community responsibility, and thus are encouraging and developing greater

local initiative and successfully developing both people and communities.

The objectives of the Indian Community Development Programme are so high, and the dedication of the nation to these objectives so firm and so animated, that India cannot afford any degree of failure to understand and use, in this great people's programme, everything that is known or can be learned about the most effective methods of local group formation, the development of local leaders, and the mobilization and organization of responsive and responsible village communities.

## **Dynamic Process Initiated**

M. L. WILSON,

*Ford Foundation Consultant on Community Development.*

The community development programme in India expresses the hopes and aspirations of the people of India. It is thoroughly Indian in its conception, its background and its operation. Its roots go deep into Indian culture. It should be viewed in its historical, physical and cultural environment, and in the sight of the present environment in which India, as a new democratic nation, is laying the foundation for meeting its old problems in modern ways. The programme must not be judged in an idealistic way against a fixed set of standards. It must be judged as a dynamic process seeking the best use of available personal and human resources. It must be viewed as a programme which is learning by boldly doing things, recognising that there are many imperfections but believing that if administration is free and open-minded, it will profit by its experience and grow in understanding and effectiveness as time moves on.

## Closer Co-ordination established

I am deeply impressed with what has taken place in rural development in India during the First Five-Year Plan. A great system for education and village improvement has been created; village level and block officers have been trained; co-operative relationships between the Centre and the State have come into existence; many new problems have been faced and great obstacles have been overcome.

Viewed in a broad way, a great deal of social invention and new creative thinking has gone into this movement in India. Certain aspects of its philosophy, its organization and its approach are new and are being tried in India for the first time. If they succeed they will have a great influence on the whole world.

I am impressed not only by the scale and the magnitude of what has been and is being done now in village improvement, but also by what is proposed for the next Five-Year Plan. The planning and creative thought put into all aspects and details of the programme has been outstanding. An outside visitor finds that every important policy point or administrative problem that he raises has been thought about in great detail; the decisions which have been made have come about after research, fact finding and weighing of possible alternative courses. Over the brief period of its development, administrative changes in extension policy have frequently been made, and the whole programme is carried on with open-mindedness and a constant effort to seek the light that grows out of experience. The fact that a programme for evaluation of the community programme is being carried on, under the auspices of the Planning Commission and by a research organization of competent workers, is unique and of very great significance.

My admiration and enthusiasm for the programme as a whole, its vastness, its organization and its objectives

is such that I can hardly express my judgment and opinions except in superlatives. In many aspects, there has been nothing approaching its scope and objectives in the history of rural improvement and adult education throughout the entire world.

## War against the Evil

The mythologies of several of the great cultures of the world which go back to the "dawn of civilization" portray the Gods engaged in a great combat between the forces of good and the forces of evil. William James, a prominent American philosopher of the late 19th century, re-expressed the old idea as "the moral equivalents of war". He said in effect: "Why can't we cease carrying on the military warfare, with its horrors and loss of life, which we have waged for centuries? Why can't mankind get together all of the good forces of society, and, instead of mobilizing guns and battle-ships, mobilize science, technology, education and our cultural, moral and spiritual values in a great onslaught against evil?" Evil, he said, was poverty, ignorance, disease and all those things which prevent a human being from living a full life in all respects—a life in which there will be abundance of material good for all, a life in which there will be opportunity for civic responsibility and freedom for aesthetic and spiritual aspirations.

It seems to me there has never been a better example of a nation planning to mobilize all its resources, in the modern way, against the problem of evil than this community programme of India so designed to bring about social change and development in the village life. The programme seeks to do these things in such a way that there is a new expression of Indian culture and a development of the deep-seated values and ways of living of the people of India.

## PHILOSOPHY BEHIND THE MOVEMENT

JAWAHARLAL NEHRU.

*Following is the lucid exposition of the philosophy and spirit behind the Community Development movement compiled from his speeches and writings on different occasions.*

We want an integrated India, not only politically, but emotionally. The essence of planning is to bring about this integration through numerous approaches. Integration means co-operation at every level and an understanding that progress lies in the common effort. Planning means a close co-ordination of the work of the Central Government with that of the States. At the Centre there has to be that co-ordination between the manifold activities of the Union Government. Each Ministry does not stand by itself; it is a part of the Government of India. So also is each State and so also between the States and the Centre. This idea of planning, co-ordination and integration should spread in village, in town and in State.

Community Projects envisage co-ordination of a number of activities. They cannot be separated or viewed as isolated activities. The object is to build the human being and the group and to make him and the group advance in many ways. Therefore, the activities in the Community Centre must be closely co-ordinated and worked to this end.

Officials and non-officials have both their part to play in this work. Both are essential. Officials should bring the experience of training and disciplined service. The



non-officials should represent and bring that popular urge and enthusiasm which gives life to a movement. Both have to think and act in a dynamic way and develop initiative. The official has to develop the qualities of the popular leader; the people's representatives have to develop the discipline and training of the official. So they approximate to each other and both should be guided by the ideal of disciplined service in a common cause.

## Strengthen the Team Spirit

Resources are of many kinds—in money, in labour, in human beings properly attuned to the task before them. This latter is a very flexible and uncertain factor. It may under fortunate circumstances, exceed any estimate that we can make of it; it may also belie our expectations.

But we have now a certain experience to guide us and this experience of the past few years has increased our faith in our people, made us more self-reliant and emboldened us to think in much bigger terms than in the past.

Much has happened in these few years which has led to this result. But I think that the most significant development of these years has been in the domain of Community Projects and the National Extension Service. Apart from the practical results which have been achieved—and these are both visible and considerable—there is something even more important, even though it cannot be measured and weighed. This imponderable factor is the spirit of the people, the removal of inertia in thought and action, the development of a team spirit in national work and the sense of partnership of the people in great undertakings.

## Symbols of Resurgent India

This represents the new dynamism which is so essential to all progress. It means a social revolution in our ways

of life and work which is creeping gradually but surely over the vast land of India.

It is because of this that the Community Projects and the National Extension Service have become, more than anything else, the symbols of the resurgent spirit of India. They have not only moved our own people, more especially in the rural area, but have attracted the attention of other parts of the world, more especially of countries in Asia and Africa which have to face rather similar problems. These Community schemes are not a replica or a copy of something from abroad, although we have learnt much from other countries. They are essentially an Indian growth, suited to Indian conditions and, therefore, with a solid foundation in the soil and the people of India. That is the reason for their strength and their vitality.

The National Extension Service lays a broad foundation all over the country for this work. The Community Projects are the bright, vital and dynamic sparks all over India from which radiate rays of energy, hope and enthusiasm. Both are necessary.

## **Socialistic Pattern of Society**

The Country is committed to a socialistic pattern of society. To bring about this change we have to do many things in many spheres of activity. But the essential thing is to make freedom secure and broad-based to bring the people in close association and partnership with the apparatus of administration and more especially, with the working out of our Five-Year Plans. We talk of the people's plan and we talk of the people's Community Project. That is the essence of our approach to this question. No great change can be brought about merely by governmental functioning, although that is important, and we aim at great changes. Therefore, it is

necessary that these community schemes should be based on the intimate co-operation of the people.

## Tributes from other countries

People coming from other countries have been astounded at what they have seen, but our own people do not realise it. People from diverse countries, England, the United States of America, Russia, Indonesia, Burma, West Asian Countries—all these from different viewpoints have been surprised at this development, development not merely of more production, more this and more that, but the development of the human being there. That is the important and the revolutionary thing. Now obviously we have to tag this on to the large-scale village industry programme, but we cannot have two separate vast organizations. How to do it is not an easy matter.

## Ambitious Programme

Now, therefore, if India is to progress, we must have trained personnel in every walk of life. The more training we have, the more easily we become a first-class nation. We have our Community Projects and National Extension Service schemes. I do not think there is any example that I know of anywhere to compare with the rapid and tremendous expansion of these works in India in the rural areas. It started just three years ago. Now we are covering about 120,000 villages or more and we hope to cover about 500,000 villages in the course of the next six years. It is an astonishing and ambitious programme that we have. All these Community Projects require trained men. There are some first-class men at the top, some trained overseers and village workers. But the point is that we want trained men. And the next question arises whether the type of trained men we want

in the country are produced in our trained centres, in our universities and the like. It is a difficult problem.

## Proper Training

We are setting up a large number of training establishments for engineers, overseers, village workers, community workers, etc. Nevertheless, this question is there. Ultimately, it is not for lack of money that our work will stop. It will be for lack of trained personnel in some field or other; because, if we have a number of trained people in one field, there might be a bottleneck with regard to trained personnel in another and work stops. So, inevitably, we have various grades of trained people and untrained people. In this vast undertaking of building up a new India we are all partners.

I go about from one end of India to the other seeing new factories and great things taking shape, and great river-valley projects developing and generating power and supplying water to our fields. I see in the rural areas our Community Projects and National Extension Service schemes spreading with speed which is remarkable and unprecedented in history. This is the biggest thing happening.

## Remarkable Excitement

As I see this, I feel an excitement creeping over me to find a new India gradually taking shape, a new India not only in the things we are building, in the factories and the projects and the development schemes but even more so in the men, women, and children, who are being helped to grow into their own in these various ways.

I think nothing has happened in any country in the world during the last few years so big in content and so revolutionary in design as the Community Projects in

India. They are changing the face of rural India and in the course of the next five or six years they will cover every village in India. It is a tremendous adventure and we shall only succeed if we consider it our common adventure. Not a few, but we must all work together for it. Men, women, and if I may say so, boys and girls and children, all of us have to take our share.

Again, there is an idea current in this country, more than any other, that the person who does not do manual labour but sits at the table, is somewhat superior to the person who does manual work. I want to tell you quite frankly that I think the engineer who does not do manual work is not fit for the job, however high his position may be. The moment he thinks that he is above the manual work and that he is merely there to order about others, he ceases to function adequately. I appeal to almost every human being and, certainly, to the engineer that he should roll up his sleeves and get down to work and show to others how things can be done. In the United Kingdom, America, or the U.S.S.R., an engineer is not sitting in the office and issuing orders. The biggest people there do manual work. They get down on their knees and do work. But due to our **caste tradition** and the British official tradition we have numerous barriers. We have to uproot those barriers.

## Let us learn new lessons

We have committed many mistakes; we are constantly committing mistakes, I may tell you, but at any rate, I hope we have the wisdom to know that we commit mistakes and try to correct them.

The success of these Community Programmes is partly due to the fact that they are not mere imitations of something happening elsewhere, but have grown out



of the soil of India, and in line with the needs of to-day. Therefore, they are realistic and practical, in addition to being idealistic.

We have decided on developing a socialistic pattern of society in India, and the Second Five-Year Plan provides a foundation for this on which we shall have to build in the future. The Community Development Programme and the National Extension Service should form the essential ingredients of this foundation. To a large extent, these Community Programmes have put a new life in the countryside. The time now is for sustained and intensive work. This work must be directed more specially to—

(1) increased production in agriculture, and

(2) growth of village industries, which should progressively be organized as producers' co-operatives.

It must always be remembered that our production from land is exceedingly low, lower almost than that of any other country. All our future progress depends on increasing this production and going far beyond even the mark set for it in the Second Five-Year Plan. If other countries, similarly situated, can increase their food production rapidly, there is no reason why we should not do so. This means essentially intensive cultivation, better seeds, better techniques, fertilizers, etc. It does not mean the introduction of any large-scale machinery. In this work, our Gramasevaks and others should take an important part. Our Development Commissioners must realize that our success in this matter will largely be the measure of our success not only in the Community Scheme but in the Second Five-Year Plan itself.

## **Panchayats and Co-operatives**

The Community Programme should necessarily keep in line with the village panchayats and co-operatives.

We should develop the people's initiative in all these matters, so that they may rely upon themselves far more than on governmental agencies.

## Special Efforts of Ministers and Ministries

The first thing is that the Community Projects Organization should, here at the Centre, be brought in close touch with our Food and Agriculture Ministry. Secondly, it should be in the closest touch with the State Agriculture Ministries. There has been, in the past, a fair measure of co-operation between the Community Projects Administration and the Food and Agriculture Ministry. But we want to bring them much closer together so that they may think alike and work alike and push alike. I would appeal to the State Agriculture Ministries also to co-operate and to receive the co-operation and help of the Community Development Organization in the fullest measure and utilise the great-organization. The Community Projects in the States are not worked by the Government of India or by the Planning Commission: they are worked by the States. I have found that, although they are worked by States and worked very well by the States—The Chief Minister is usually interested in this, the principal development officer is an officer of a very high degree and, therefore, one of the best—yet in some of the States, subject to any recent change, the connexion between their own Development Officer working in the Community Projects and their Agriculture Ministries, is not the closest. They work in different compartment. We want to remove that. I have not got the shadow of doubt that if this marriage between the Agriculture Ministries at the Centre and the States and the Community Projects Administration takes place, the results will be very gratifying.

## High Standards to be set up

The National Extension Service is the basic organization that we are developing all over the country. But this is the foundation on which has to be built the living structure of the Community Projects. Without the Community Projects, the National Extension Service is in danger of becoming a routine organization without the breath of life in it. Therefore, it has become important to develop both and for the Community Projects to be adequately spread all over the country, setting standards for even those areas where they have not been started.

It was hoped that this process of covering India with Community Projects and the National Extension Service would be completed by the end of the Second Five-Year Plan. That was a tremendous task, for it required the training of multitudes of persons. We still hope to do so.

Because of the basic importance of the Community Projects, those who are intimately connected with them and the National Extension Service, were anxious to spread them so that they might cover half the area, that is, they should be fifty per cent of the total effort. Many difficulties were pointed out and after long argument it was decided that we should aim at a minimum of forty per cent for the Community Projects. This decision was recently taken by the National Development Council and it is on these lines that we have to work.

We have thus to cover the whole of India with the National Extension Service and a minimum of forty per cent of this has to be community projects. I hope that we shall succeed in this great endeavour.

## Unto the Last

This kind of project will succeed or fail in the measure that you achieve results within stated periods. There

is, of course, a certain amount of vagueness when you approach the people but there must be precision about the thing: about the time in which a thing must be done. That target must be continually before you. And if you do not reach it, well, you fail to that extent.

Really, what we are committed to is not a few community centres but to working for the biggest community of all and that is the community of the people of India, more especially those who are down and out, those who are backward. There are far too many backward people in this country. Besides the Scheduled Castes and the Scheduled Tribes organizations, there is an organization called the Backward Classes League. As a matter of fact, you can safely say that 96 per cent of the people of India are economically very backward. Indeed, apart from a handful of men, most of the people are backward. Anyhow, we have to think more of those who are more backward because we must aim at progressively producing a measure of equality in opportunity and other things. In the modern world to-day, you cannot go on for long and have big gaps between those who are at the top and those who are at the bottom. You cannot make all men equal, of course. But we must at least give them equality of opportunity. So, I hope that these community centres will not merely pick out the best and most favourable spots and help them start but also try to work out the problems of the other spots which are backward economically, socially and in other respects and thus gain a wealth of experience of various types and conditions in India, so that this tremendous problem of backwardness may be tackled in the best and quickest way possible.

### **Crusading Zeal among Officials**

The officers must also search their heart to find out whether they were going back to their States with the feeling of a crusader or a missionary. The official way

of doing things was the very reverse of what a missionary spirit would inspire, for, the official approach, in spite of certain virtues of its own, had a deadening effect. Its set routine was not particularly suitable when something new had to be done in a new way. In such cases, the virtues of an official approach which work according to a set pattern, became its very shortcoming.

Our development plans looked very well on paper but one never knew how they would work in practice. In India, there was so much difference between theory and practice that, while ideals soared high, execution was meagre. We were first-rate so far as theory was concerned but in practice, very often, we were much lower than in other countries, which had lower ideals than ourselves. People were apt to worship Mahatma Gandhi but what was the point in worshipping him when we were not acting according to his teachings and his philosophy? There should be no gap between theory and practice.

Thirty years ago, it was possible for one man to bring out that 'elemental force' from the Indian people, which ultimately brought a foreign Government to its knees. We could not, however, live in the past. The question now was how to regenerate that 'elemental force' and the urge to do things. It was not a matter for the Planning Commission to do. No planning body could harness the resources of this tremendous human potential.

In Mahatma Gandhi, there was that magnetic personality which moved the masses in a big way and achieved something big. That sort of thing did not happen every day. But, if we could draw out even a small fraction of this 'elemental force', it could work wonders.

The analogy with India's struggle for freedom in the past and the constructive activity which was now being



undertaken by the Government, however, was not complete, as Gandhiji's movement was directed towards bringing down a foreign Government, while in the Community Projects, the work to be done was entirely constructive and, therefore, it was in a way more difficult.

## **The Up-hill Task**

The worker at the lowest rung must be made to feel that he was a partner in the tremendous enterprise of building up his country. He must acquire a sense of glory in the work which he was doing. To generate this feeling among the workers, it was essential that the Project Officers themselves should first imbibe that spirit. You must be charged before you can charge others; you must be dynamic before you can make others dynamic.

This elemental force that had to be drawn out, this vitality which had to be regenerated would, however, be of not much use, unless we know how to do the job. The question of technique thus came up. There had been, in modern times, a tremendous advance in technology in the West and we must take advantage of this: big things could not be done within the limited resources and the time at our disposal. India went down before the West mainly because of the advance in technology that the West had achieved.

## **On the Road to Prosperity**

India was passing through a crucial period—a period of transition from foreign rule to an independent prosperous nation. When foreign rule disappeared from the country, it kept certain artificial structures, for example, the Princes. The entire structure soon collapsed. In fact, the world was amazed at the rapidity with which it collapsed; the main reason was that such structures, which were artificially propped up, did not have any

inherent strength; with the removal of the prop they crumbled. Nonetheless, some time must be taken for the change-over to be completed and the period of transition was necessarily somewhat painful.

Again, removal of foreign rule from India meant release of all kinds of forces which for so long had remained suppressed. It was no use getting angry with such forces. We had to bring about a revolution on many fronts. But this revolution did not mean breaking of heads. It consisted in bringing about a situation which ensured a change of outlook, but the pace of revolution had to be adjusted. If it was too fast, it might bring in counter-revolution. On the other hand, it was necessary that progress should be fast enough as the people were not prepared to wait indefinitely.

In the above context, economic problems assumed very great importance, not only because a higher standard of living meant a happier existence, but the ultimate strength of a nation was its economic strength. In the final equation, the armed forces of a country constituted only a small part of its strength, the rest of the strength consisted of its economic power and the morale of the people. By strengthening the country economically it was possible to satisfy the forces that had been let loose by the upsurge of freedom, because it was only by providing a higher standard of living, more employment and more consumer goods that the immediate needs of the people would be satisfied.

But mass production of commodities alone could not raise the standard of living, unless there was mass consumption which meant that the mass, as a whole, must have greater purchasing power. The simplest way whereby the people, in general, would have greater purchasing power was, to create work which again would keep the industrial machinery functioning.

People talk of money, and money is, no doubt, useful. But it is the human being that counts in the end and it is human beings who have made history and who have advanced the cause of humanity, not money. If we train and prepare the right type of human beings in India, then the rest is easy. Our experience of the last few years has shown us that we can do this and also overcome the difficulties in the way.

All over India we have centres of human activity which are like lamps spreading their light more and more in the surrounding darkness. This light has to grow till it covers the land. Among these centres, there is Nilokheri which has achieved a good deal of fame in India and outside. That brings a greater responsibility on Nilokheri and on other like centres. They are the examples for others to follow and they must keep up high standards, because it is quality that will tell in the end, not quantity.

Our purpose is to build up human beings and to make them better in every way. The task of our Community Development schemes is to bring the message of hope to the masses of our people, to teach them self-reliance and confidence in themselves and the way to realise our objectives through hard and co-operative effort.

A new chapter has begun in this fascinating story of rural India, a new drama is being played in our broad fields and our innumerable villages. The actors in this drama are the tens of thousands of our village workers, organisers, etc. Indeed, the actors should include every man and woman and even child. May all of them have this sensation of playing in this great game of building up India, this great adventure that should ennoble their lives. It is through great effort that we grow, it is by allying ourselves to great causes that we also develop some touch of that greatness.

# RURAL ART AND CULTURE—OUR | ANCIENT GLORY

## Ideas and Ideas behind mystic symbols

SRI T. P. MEENAKSHISUNDARAM, M.A., B.L.,  
M.O.L.,

*Chief Professor of Tamil, Presidency College, Madras.*

The Taj Mahal is a more artistic wonder of the world, than the Pyramids. It rises high aloft on the dead body of the beloved of an emperor. The loving symphony rather than a sermon in stone, has become eternally frozen into this mausoleum of white marble, the dead stone vevified and made immortal by art.

The Tanjore Gopuram representing the typical grand architecture of ancient India encloses no dead corpse; but it represents the lofty aspiration of another emperor, Raja Raja Chola, for something eternal and majestic, sublime, and divine, as the skies, in his search for the eternal principles, which he called "Aada vallaan" after Sundarar, by which term this emperor called all his imperial measurements of weights, length and volume. "Aada vallaan" means the expert in dance, i.e., Nataraja, the King of Dance, dance which is one of the only three arts of the Tamilians; for, the Tamilians divided their arts into three, namely, Literature, the art of the mind or thought, music, the art of the voice or melody and dance, the art of the body or action.

## Three fold Art in "Sangam Age"

Dance is accompanied by poetry and music; they are inseparable. The Sangam age had its dances and Madhavi was the best exponent of this art according to Silappathiharam, the "Epic of the Anklet". The

Sangam poems speak of the Dance of Siva, on the battle-field and on the universal cremation ground. Siva holds in his hand the skull and becomes white with the ashes of the grave, whilst whirling round in his dance. Behind all this terrific speed and terrible appearance, reminds the author of Kalithokai, is the all-embracing love of the eternal Mother of the Universe, to whose tune He dances.

## Matter becomes motionless

The power of intoxication of science and philosophy is represented as the deadly dance of Kali—the dance of the atomic bomb, if one may use a modern term. When truth dawns on us, Kali collapses within herself into the silence of impotence. This is the story of the Lord dancing in the tournament with Kali. The foot of the Lord in His whirling dance, goes unconsciously high up in the sky, revealing Him in all his naked glory. How can a woman dance like that? Kali, the phenomenon, the powerful matter and science, is ashamed and becomes motionless. This is another truth of the poetry of Tevaram, describing the Dance of the Lord.

## Divine Symbol of Rhythm, Melody and Poesy

Perhaps Nataraja form as it exists at Chidambaram today, is the choicest product of the Pallava age. The dance here is all love and joy. The Absolute is made to live in concrete form in that bronze of the artist—a greater wonder, the world has not seen.

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All art and science, all activity—all is but a reflection of the divine harmony of this dance. “Yes, look within,” the saints say; “there is the dance within your heart.” May we realise this great truth and become one with it, crying “Thy Will be done”.



## News and Notes

### **MISSIONARY SPIRIT ESSENTIAL**

We, public servants, are living in stirring times and should thank God that we have been privileged to take a part, however insignificant it may be, in shaping the destinies of and in building up sound traditions for our young nation. It is for us, 'public servants' to dispel all fear and suspicion of ourselves from the minds of our non-official friends and to make them trust and, above all, to like us. In order to do so, let us approach them with no sense of superiority whatsoever. Remember it is only by fortuitous circumstances that you and I hold the offices we do and possibly, given the same opportunity, many a non-official would have done better than we in the very offices we are holding. So, we and non-officials must look upon each other as brothers. We have to co-operate in the real sense of that word and real co-operation can never materialize without mutual regard and affection and without the complete absence in ourselves, public servants, of snobbery, false pride and a nauseating superiority complex. We public servants must serve the public in a truly missionary spirit of genuine brotherhood. If all of us realize this and act accordingly, I am sure we will be laying the solid foundations for a magnificent Welfare State.

**W. R. S. SATTIANADHAN,**

*Development Commissioner and  
Chief Secretary to Government.*

# THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change. It begins with the first settlers, who came to the Americas in search of a new life. They found a land of opportunity, but also a land of challenge. The early years were marked by conflict and struggle, as the settlers fought to establish their communities and defend their rights. Over time, the United States grew from a small colony into a powerful nation. It was a process of constant evolution, shaped by the dreams and aspirations of its people. The story of the United States is a testament to the power of the human spirit and the ability of a nation to overcome adversity and build a better future.

## HIGH-LIGHTS OF THE MOUNT ABU CONFERENCE

SRI M. G. RAJARAM, I.A.S.,  
*Additional Development Commissioner.*

The Annual Conference on Community Development took place between the 20th and 24th of May 1958 at Mt. Abu. Shri V. T. Krishnamachari, Deputy Chairman, Planning Commission, presided over the Conference and also delivered the Inaugural address. It was a big and a very important Conference. Development Commissioners or their representatives, a representative section of the various Heads of Departments and Secretaries to Government, representatives of the various Ministries at the Centre along with representatives from the Sarva Seva Sangh, Bharath Sevak Samaj, Central Social Welfare Board, and Ministers and Deputy Ministers were among those who participated in the Conference. Shri V. T. Krishnamachari in his illuminating opening address stressed greatly on the need for the establishment of a Panchayat in every village along with a village multi-purpose co-operative society. He emphasized the urgent need for these village institutions to accept the responsibility for Rural Development Programmes.

In the words of Shri S. K. Dey, Minister for Community Development, the following items are the highlights of the Abu Conference :—

(1) *Block Development Committee.*—The Block Advisory Committee will be no more. Out of the debris

of our experiences arises the Block Development Committee, consisting of the representatives of the Panchayats elected by them apart from M.L.As., M.Ps. and others. Approximate measures will be taken by State Governments to see that these Block Development Committees develop healthy conventions. The approval of the Block budget for general proposals and for individual schemes will be vested in the Block Development Committee. Exceptional cases as a rule will be referred to higher levels for decision. Let this be the transitional training ground on which the statutory bodies can later be based.

(2) *The Fourth Wheel in the Coach.*—Community Development Programme till now was regarded as a movement of the people, the People's Representatives and the People's Servants. A fourth party joins us hereafter. They are the People's Associates. The People's Associates will hail from all sources—Bharat Sevak Samaj, Bharat Yuvak Samaj, Co-operative Union, Ramakrishna Mission, Gram Sahayaks, Social Welfare Board, All-India Women's Organizations, Adimajati Seva Sanghs, Sarva Seva Sangh, in fact every possible non-official agency which can offer voluntary workers prepared to contribute to the programme. Gram Sahayaks perhaps will constitute the most important source.

(3) *Functional competition versus pulls communal and political.*—There will be sub-committees of the Block Development Committee and the Panchayats, representing various facets of development at the respective level. These will include members of the Panchayat or the Block Development Committee according to their special aptitude and inclinations, and also the People's Associate from the sources mentioned earlier. The idea is to start a new spiral of competition at functional levels as against the communal and political pulls with which

our village institutions are often torn asunder. These sub-committees will commit many a mistake, as indeed they must, if they are functioning at all. Self-Government does mean learning the art of Government through trials and errors. Who are we to deny them this right? What is Community Development if the Community is not to learn by its own experience?

(4) *The Basic Institutions.*—Village Panchayats and village co-operatives will be the basic institutions to which the utmost delegations will be made in respect of planning and implementation of the programme falling within their orbits. These institutions will marshal the resources of the community for programmes of permanent economic and social improvement. The village school will come in as a fresh nucleus of Community activities for the children and youth alike. The village teacher will be drawn into the orbit of this programme. He will be given special training and special facilities in cash emoluments and also irrigated land which will be cultivated by the community in order to replenish his income.

(5) *Woman, the prime mover.*—Woman is the prime mover behind society. She must be awakened. For this there will have to be long and short-term measures both adopted concurrently. A concreted drive has to be launched for enrolment of village girls to the school. Where a woman teacher is not available to facilitate this development, a school mother will be appointed from the local community on a small honorarium. For short-term measures, Gram-Lakshmis or Gram kakis as are being tried out with conspicuous success in U.P. and Rajasthan in particular, will be adopted as a universal feature in all areas with funds specially earmarked for the women's programme as the revised budget now provides. Further resources can be added from the Industrial programme of the various Boards and the Maternity and



Child Welfare Programme visualised under Public Health. There are also other budget heads from which women should have their due share.

(6) *The Crisis of Adolescence*.—Our programme, we realise, is going through the crisis of adolescence. The child prodigy that evoked universal encomium is now under discovering tests. Parents who are wise, bestow special attention to the adolescent in this crucial transition. They also seek assistance of friends and neighbours shedding all thoughts of pride and prestige. Happily, there is almost as much co-ordination now between the Central Ministries as this programme calls for. In the intra-Ministry Seminar which we are holding today, we shall evolve procedures to make this co-ordination closer still. The National Conference on Community Development into which we plunged from Mussoorie, promises much better co-ordination between departments in the States than ever before. But co-ordination cannot create new content where none exists. Technical knowledge and resources by their very nature will grow gradually. If we are not to be held up meantime, it is but imperative that we make common cause with the new functional leaders who possess technical knowledge and resources than can enrich the quality and the content of the programme for all.

(7) *The Second Front*.—We have been talking of a "Second Front." This must include the people's associates as we have chosen to call them. We recognize clearly that streamlining of the administration has its own limitations at our present level of functioning. There is also the other question of getting people at the grass roots involved as the architects of their own destiny. The Government will continue to suffer for many years to come, under limitations of resources administrative, technical and financial. Country's progress therefore

cannot depend merely on Governmental doles in money and initiative. Resources of people, virtually limitless, must come into the pool if it is to be growing.

The recommendations of the Abu Conference will be placed before the Special Meeting of the State Development Committee and the Rural Development Board. Similarly, the Collectors will also be requested to place the recommendations before the District Planning Boards. The Block Development Officers will discuss them in the Block Development Committees (hitherto known as the Block Advisory Committee). This is with a view to arrange for the widest possible discussion of the recommendations and follow-up action at all levels.

The Municipal Board, Mount Abu, presented to each of the State Governments a bronze miniature of the 'Kirhi Stambh' (Tower of Victory) at Chittoor in Rajasthan. In acknowledging this to the Chairman of the Mount Abu Municipal Council, Sri W. R. S. Sathianadhan, I.C.S., Chief Secretary to the Government of Madras, expressed the following sentiments :—

“ This replica, lovely and full of pregnant significance in itself, will serve to remind us that India with its 5,000 years of civilization and culture is one and no matter which part of the country one hails from, there will always be that oneness of thinking and pride in our achievements, past and future.”

## **MADRAS PRESSMEN ON THE MOVEMENT**

With a view to study the working of the Rural Development Projects in a few districts, a team of pressmen from Madras proceeded on a tour on 3rd February 1956.

conducted by Sri S. Venkataswami, Public Relations Officer. They spent nearly nine days in Coimbatore, Malabar and South Kanara districts visiting a number of villages in the remote areas and discussing the problem with different types of people.

What is all this talk about Community Development? Is there any real work done in rural parts? What is the reaction of the people to the programme? Is there any substantial progress? What has been done in the field of agriculture? What is the way out of the vexed problem of rural indebtedness? Is there any solution for assuring better prices and marketing facilities for the produce in villages? Are there any attempts towards affording educational and medical facilities for rural population? What about the plight of rural women and children? Has anything been done for their uplift and amelioration? Are there any facilities for providing subsidiary occupations? . . . Numerous questions on these lines are repeatedly asked on the subject.

## See for Yourself

The answer to these questions is very simple. No useful purpose will be served if a catalogue of suitable replies is furnished to these never-ending questions. The best answer is to request those who question to go to villages in Rural Development Project areas and see things for themselves.

The Press Party consisting of the representatives of 'the Hindu', 'the Mail', 'Swadesamitran', 'Press Trust of India', 'Daily Thanthi', 'Nava India', 'Mathrubhoomi', 'Desabhimani', 'Kalki' and 'Kumudam' visited the various institutions developed during the past two or three years, inspected the new housing colonies and witnessed the new agricultural practices advocated on the modern lines. Demonstration

poultry farms, artificial insemination centres, primary health-units, veterinary dispensaries, co-operative godowns, community halls, women's clubs, children's concerns, roads, bridges, culverts, foot-bridges, causeways, etc., made an impression on them.

Questions were asked by pressmen for eliciting information on the people's participation in implementing development works. A comparative study of the degree of co-operation in different regions was also made. The officials and non-officials co-operated in making the study tour as useful as possible.

## Services and Supplies extended

On the whole, a new movement has been vigorously launched for solving the age-old rural problems all over India by the inauguration of Community Development programmes. The special significance of these projects lies in decentralising rural planning and utilising the enthusiasm of the people of the areas concerned for social betterment and economic development. The Government are giving a helping hand in providing the necessary technical services and supplies and offering a portion of the estimated cost of works, as an incentive to local contribution of the people.

Summing up his views on Community Development programme at the end of the nine-day study tour, Sri A. K. Venkatesan, Chief Reporter, "The Hindu", wrote as follows :

## Omissions and Commissions

" The overall impression left, after our tour of the areas, has been that the stage is still far off when the work can be described as ' a people's movement ' of this kind, or an effort of the community, for the community and

by the community, with Government's help. On the other hand, in many of the places we visited it struck us that the initiative as well as the bulk of the effort has been governmental. Such participation as has been forthcoming on the part of the people, we learnt was the result of a lot of persuasion and even a gentle handling of local magnates and village factions. In fairness, I must add that we came across several individual cases of generosity and willing assistance by philanthropically inclined villagers and even groups of villagers.

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Another equally reassuring feature is the keenness and enthusiasm we noticed among the workers, both official and non-official, at various levels. Some of us were struck by the extent of personal identification and missionary zeal shown by a number of them for the cause. That should augur very well indeed for the future of the effort.

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The immediate needs of the people in each area should receive priority of attention. That would be a sure means of enlisting active co-operation and participation of the people. Drinking water facilities, medical service centres, a badly needed elementary school or a small irrigation work which may make all the difference between total failure of crop and reasonable harvest,—such things touch the villager intimately. Co-operation for such urgently needed works can be expected in larger measure and with greater readiness than for putting up a community hall, a library or other such amenity, which, however good in itself, may not be equally urgent.

### Speed and Elasticity needed

In providing for such works, one should desire to see a greater amount of speed and elasticity in execution. Where procedural requirement or centralisation tends to retard speed, necessary relaxation must be effected, so



that the work can progress at greater tempo and yield quicker results. Of course, care should always be taken to see that sixteen annas worth is ensured for every rupee spent.

All these indicate a field where dynamic and imaginative leadership is necessary, and call for an effort in a big way to mobilise the resources,—human as well as material, available in each area. One hopes that the work, now fairly well set, will continue unabated, or, may we hope, even in larger amplitude and at greater pace because of the promise it holds for better life in our villages."

## **MADRAS KISANS CONVINCED OF INDIA'S PROGRESS**

A party of four hundred Kisans drawn from various Development blocks in Madras State successfully concluded fifty days tour of India under the State Government's auspices. These Kisans saw for themselves all that is India, both old and new, from the southern tip of the country—Cape Comorin, to the far off snow-covered ranges of Himalayas. They saw the giant structures and vast layout of Sindri Fertilizer Factory turning out daily a thousand tons of Ammonium Sulphate, which they buy in their own village depot paying a few rupees.

### **Fifty Days Tour was a Great Success**

The mighty Bhakara Nangal Project harnessing the turbulent waters from Himalayas, the Chittaranjan

rolling out locomotives one after the other and the steel city of Tatas were all, far beyond their comprehension. Wherever they went, they were shown courtesy and goodwill and in many places including Sindri and Chittaranjan they were surprised to see many from Madras State holding responsible positions and offering explanations in Tamil.

### **Saw New Bharat being built**

The Kisans were also taken to Mettur Dam, Lower Bhavani Project, the Integral Coach Factory at Perambur and other areas in Madras State, so that they might realize the progress they have made. Though the aim of the tour was to make them understand and see for themselves the achievements of the First Five-Year Plan, they were also provided opportunities to visit Benares, Brindhavan and Gaya, to take a dip in the Holy Ganges and to have a glimpse of Taj Mahal, Ellora Caves and the picturesque New Delhi.

The President of India Dr. Rajendra Prasad received the Kisans and gave a tea party in their honour. The Prime Minister, Sri Nehru, spared a lot of his precious and busy time in chatting with them and also arranged a party.

The Kisans returned back to their homes completely convinced that the First Five-Year Plan was a big success and that it had stirred the enthusiasm and imagination of the teeming millions of India to strive continuously to come to the top of the world. They went, they saw and came to the unshakable conclusion that all parts of the country were developed under the Plan with equal vigour, each according to its potentialities and its needs.

This first Kisan tour from Madras was organized by Sri S. Venkataswamy, Public Relations Officer, in November 1956 and conducted by Sri K. Sivanandam, his successor, and Sri S. M. Sulaiman, Assistant Development Commissioner.

Besides, there have been frequent visits of such Kisan parties, from the Punjab, Bihar, West Bengal and Bombay States. The Kisans have been taken round the blocks in Madras State. They have been much benefited by contacts with the local people and they had an opportunity to understand the common culture and customary habits which unite India into one indivisible whole unit. Such visits enable the villagers to understand their common problems and provide an opportunity to solve them by mutual exchange of experiences.

The Kisans of Madras State desired to undertake such a tour for the second time so as to enable the less privileged section of the rural people to tour throughout India to learn for themselves the throbbing life of India after the advent of Freedom. The tour, consisting of about 400 Kisans from Madras State, will commence on 19th June 1958 and will last for fifty days. Sri P. Ratnasami, Special Officer for Kisan Tour, will be the Conducting Officer of the fifty-day study tour.

## **POLICE TAKE TO VILLAGE DEVELOPMENT**

The disciplined ranks of the Police were harnessed to the needs of village development in Madras. On 15th November last, Sri W. R. S. Sathianadhan, Chief

Secretary, Government of Madras, inaugurated the Village Development Scheme of the City Police, put into operation at Kattupakkam, a snug little hamlet 12 miles south-west of Madras.

Under the scheme, 25 policemen and 25 able-bodied men from the Care-taker Home were deputed daily to work on much needed improvements in the village with the co-operation of the people and under the direction of the Community Development officials. With characteristic thoroughness, the Police took photographs of the village as it was, and accepted the challenge of revitalizing the village after the torpor of centuries. Photographs will be taken again after six months to show the improvement by contrast. This was an agreeable surprise to Sri Saththianadhan, who is also the State's Development Commissioner, and he appealed for a spirit of competition and rivalry among the various agencies now engaged in village uplift work, so that the pace of progress in this direction could be accelerated.

### Improvements after Eight Months

The same village was quite different after eight months of planned development. Where there were dark and dingy and insanitary huts, now stand neat durable houses. Marshy and shrub-covered land became a pucca road. The village children have an up-to-date playground for their use.

Twenty houses built by the ceaseless efforts of the policemen in the Harijan quarter of the village were given away to the Harijans by Sri M. Bhaktavatsalam, Minister for Home, at a ceremony held at Kattupakkam on July 15. The houses were estimated to cost Rs. 11,000 and the road Rs. 1,500.

## INFORMATION AND COMMUNITY CENTRES

New India is being built through the democratic process and the people are the principal participants in this great national enterprise. The common man has thus been called upon to shoulder a responsibility far greater than what he had just a few years ago. He has to act as a politically conscious individual, aware of his rights as well as his obligations. He must know the condition of the country, its problems and the ways in which such problems could be dealt with and are being tackled, the resources that the country has at her command and the role that the ordinary man and woman can play in national effort.

### Building of the Human Being.

In the Community Development Programme, the basic idea is not so much as building of roads, canals, tanks, houses and things of that nature although they are important. But it is the Building of the Human Being which is the prime objective. That is rightly so, because once the individual is inspired and he has the basic knowledge of the problem and the lines of its solution there is no limit up to which the physical achievements of a nation can go.

Education of the individual is thus essential. The individual must appreciate and understand the fundamentals of community living. He must have knowledge about our cultural heritage and historical background. He must have a full knowledge of his village and its surroundings and also working knowledge of the district, the State and India as a whole in the world perspective. He should have knowledge of the resources in men and



material that are available in the country and the best methods of utilization of such resources. Only when such knowledge, even though in an elementary form, is available can the individual take an intelligent interest in the affairs of his own village, district, State or the country and make a purposeful contribution for national effort and national welfare.

Further, education of the individual in a democracy is essential not only for the day-to-day administration of the country but also to provide that hard core of rational thinking and voluntary effort which alone enable democracy to stand the strain of pressures from within and without.

## Media of Social Education

In modern world, the methods of educating and informing the people are many. There are the press, the radio and the films. There are the audio-visual methods intended mainly for the illiterate and which include display of broadsheets, posters, organization of community gatherings like melas, organization of songs and dramas, etc.

Another method which the Government of India have been considering is the provision of an Information room at certain central places which can supply authentic information on activities of national and State importance. The advantage of such an Information room is that being permanently located at a particular place people will get habituated to look to it for correct information on all important aspects of nation's progress, including the progress of work in the block in which they are resident.

It has been decided that such Information rooms will be established at every block headquarters in

a Community Development and National Extension Service area. These will be called Information and Community Centres and their scope will be larger than a mere Information Centre. As the name implies, they will be not only the centres for disseminating information on national and local activities but will also be the hub of community life at the block level. In fact, the centre will be an important focal point from which all Social Education activities of the block will emanate.

## RURAL HOUSING—AN EXPERIMENT

Bhavani Community Project covers the area benefited by the Lower Bhavani Irrigation Project which harnesses the waters in the lower reaches of the Bhavani river and irrigates the area which has been suffering from severe drought conditions year after year. While solving the question of irrigation, it created a new problem of seepage which resulted in damages to several habitations, especially those of Harijans in low-lying areas. Thanks to the Community Project and the new spirit which it has kindled, several similar villages have sprung up on new sites thus providing good, ventilated habitations which are bound to improve the standard of living. Besides such houses, the Community Project has to its credit several roads, wells and medical and sanitary facilities to the long-neglected famine-stricken people of this area. The Pilot Project recently started for providing the necessary aid for the development of small-scale cottage and village industries in this area is also slowly gaining ground and making headway, I am sure this souvenir will achieve its object and help to establish a happy community life in this part of the country.

## Model Colony at Melapalayam

This Colony at Melapalayam, while providing houses mostly for low-income groups, has all modern amenities—school, park, protected water-supply and sanitary conveniences. This Colony is also a measure of rehabilitation to persons affected by seepage due to the Lower Bhavani Irrigation Canal. The State Government have acquired and given house-sites free to the affected persons besides Rs. 100 for each family as subsidy for constructing new houses. The Community has also participated in this Community Project and has provided the necessary loan and technical assistance.

—SRI R. C. JOSEPH, I.A.S., *Collector, Coimbatore District (August 1955).*

## CRITICS ANSWERED

We give below in the words of the Prime Minister answers to certain important questions which concern Community Development in this country. These questions and answers are based on the Prime Minister's Press Conference held on 28th November 1957 :—

**Q.**—There has been lot of criticism about the Community Development movement in the country. Would you like to say whether you have thought of any measure which is more effective?

**A.**—I think that—I have said so before—the Community Development movement in India is by far the biggest and the most revolutionary thing that is happening in India. It is happening on such a big scale that you can find everything in it—many, many points to

criticise, some to condemn and many points to praise and commend and everything. By and large, I think it has worked remarkably well. The tasks we have set now are—food production and small cottage industries, and, of course, the background always is self-help of the people there. One thing in regard to which we more of the official aspect and a little more of the official aspect in it and a little less of the voluntary aspect in it than we would like. So we want more and more people's participation in it. It is coming. In some place it is very good, in others it is not. It depends on so many factors. So, we would like that aspect.

Q.—It is felt in some quarters that the money spent on the Ministry of Community Development is waste?

A.—I think that since this Ministry was formed, a very great advance has been made in this work and many fifth and sixth wheels have been removed.

Q.—Recently you said that we should concentrate on the irrigated area so that the production can be increased per acre in that area by using improved seeds and fertilisers. I find it difficult to get the information about the quantities of improved seeds we have. That is kept secret?

A.—There is nothing secret about it. I could not give you the quantities certainly but it is perfectly true what I said was instead of vaguely talking about the whole of India, we should concentrate on the roughly 100 million acres in India which are either irrigated or which have relatively heavy rainfall, that is, which cannot easily be affected by drought and the like. Let us concentrate on intensive agriculture trying to increase yield per acre because it is obvious that it can be done because it has been done. First of all, the Indian yield per acre is low, very low compared to other countries. Secondly

wherever attempts have been made, the yield had been doubled and trebled and quadrupled in relatively small areas. There is no reason why it should not be done. Therefore, Indian agriculture is flexible, it has not reached anywhere near the top yield; far from it. People who doubt the capacity of India to produce more forget these facts that we have plenty of rooms to go up provided we work, provided we look after ourselves and I say we should concentrate therefore on intensive agriculture in the 100 million acres which are irrigated, which have heavy rainfall. Of course, we work elsewhere too with good manure and fertilisers and concentrate on the number of community development schemes and the panchayats and the like.

## UNION MINISTER'S VISIT

Shri S. K. Dey, Union Minister for Community Development, paid a visit on 5th June 1958 to some villages in the Madurantakam and Uthiramerur Blocks along with Sri B. S. Murthy, Parliamentary Secretary in the Ministry of Community Development. The Collector of Chingleput, Sri R. Kunchithapatham and Sri S. Venkataswamy, Public Relations Officer, and also the district officials accompanied the Minister.

The silt clearance of an irrigation channel in Meyyoor village on the banks of the Palar river in the Madurantakam Block was the first development work inspected by the Union Minister. The channel is being desilted by the efforts of the villagers on the 'kudimaramath' system with the help and co-operation of the Block officers. The Minister was presented with a welcome address by the President of the Panchayat Board in which a request



was made to start co-operative institutions in the village. The Minister advised them to understand the significance of the community development works and pointed out that after Independence, everyone had the duty and the opportunity to develop the village and ask for the help of the officers instead of getting directions from above. The Government was there to help the people to fulfil their requirements.

At Pukkathurai, the Minister met some of the village leaders who had completed their training by October last year. The trainees explaining the type of training received by them stated that they were already propagating in their respective villages what they had learnt about improved methods of agriculture. "The Minister told them that the emphasis on the provision of village amenities had now shifted to improvement of agriculture and all-round development of the villages". He was therefore glad to see people talk of improvement of agriculture and facilities for irrigation. He said that schemes will be initiated shortly for giving training to selected people from villages in village industries, women's programme, poultry-farming, co-operation, panchayat administration, etc., so that they could aim for all-round improvement of villages. Only then they can hope for raising the standard of life in the villages.

Vayalur, the first Gramdan village of Tamilnad, in the Uthiramerur Block was the next place visited. The Minister put searching questions to the villagers who have been cultivating the lands on a co-operative basis for the last thirty months. One of the panchayatdars of the village told the Minister that the people of the village have had all-round improvement in the condition of their life after the village had come under Gramdan.

Addressing the villagers, the Minister said that the prosperity of the men and women of the village and their

children was writ large on their faces. He wished them all success in their endeavours.

The Minister addressed the Block officials of the Uthiramerur Block in the new office buildings and stressed the need for keeping in touch with the latest publications of the Ministry, and holding of the Block Advisory Committee meetings frequently.

## THE CHANGE THAT CAME TO VAYALUR

“Kannayiram, aged about 40, one of the panchayatdars of Vayalur, the first Gramdan village of Tamilnad, is a staunch believer in the Sarvodaya ideal and understands fully the benefits his village community have received since the village felt the impact of the Bhoodan movement thirty months ago. He is one of the six panchayatdars (elders) of the thirty families of the village, who have been cultivating the lands on a co-operative basis divided into five groups. He is now able to sign his name after attending the Adult Education Centre for the last six months. Previously he was using his thumb. The rice production has registered more than one-third increase, by following the Japanese method and before long it might still rise. The men and women of the village found employment throughout the year and had enough to feed themselves and feed their children.”

These are not conjectures but answers elicited by Shri S. K. Dey, Union Minister for Community Development, after putting searching questions to the villagers who were mostly backward and illiterate Harijans as any

of their kinsmen in other parts of Tamilnad before the village came under Gramdan.

## Kannayiram is convinced

The Union Minister asked Kannayiram whether they had found any improvement, social and economic, after Gramdan. Pat came the reply that they had found three-fold improvement compared to what they were before. They dressed better, were cleaner, ate enough throughout the year, and had no quarrels either among the villagers or in the families. Their children were healthier because their mothers were well-nourished. But don't they have any further needs? Yes, they wanted more plough animals and further irrigation facilities especially deep wells. They were not able to grow vegetables for lack of water.

Convinced that the villagers had a definite improvement in their standard of life, the Union Minister wished them a smooth life and further prosperity. Earlier, Sri K. Kamaraj, Chief Minister, accompanied by Sri G. Venkatachalapathi, Joint Development Commissioner, declared open the new housing colony recently constructed.

A new 3-mile road from the Main Road to the village has been laid by the Government with labour contributed by the villagers. The labour contributed is worth about Rs. 4,000.

## Evolution of Sarvodaya Panchayat

This is the achievement of Vayalur after thirty months of Gramdan work.

VAYALUR, with a population of about 261, is inhabited by about 47 families, owning nearly 81 acres of wet land and 107 acres of dry land. Sri Ramakrishna Reddiar and his wife took the lead in donating their entire land as

Bhoodan and persuaded other important family groups of the village to follow suit. Consequently, a major portion of the land in the village was donated towards the common welfare of the people of the place and hence the entire village of Vayalur came under the Gramdan movement. The major portion of the lands belong to Sri Ramakrishna Reddiar and the villagers were originally cultivating the lands as tenants. A "Sarvodaya Panchayat" has been constituted with the elected representatives of the village. The social distinction between the high and the low, has been completely abolished and all the families, living in the village, who are members of the Sarvodaya Panchayat live on equal terms.

The Gramdan land has been divided into five co-operative farms, each consisting of 6 acres of wet land and 12 acres of dry land. About six to seven families are given the responsibility of developing each farm and distributing the produce among themselves. Apart from these five co-operative farms, 9 acres of wet land has been allotted for the village common welfare activities, such as village festivals, marriages, repayment of loans, land kist, etc. Every Friday, the Sarvodaya Panchayat meets in the village and settles minor disputes arising in the village and takes preventive and punitive measures in enforcing prohibition. Illicit distillation has been completely eliminated in the village, due to the joint efforts of the villagers and the Sarvodaya Panchayat. Every day, there is community prayer in the common hall attached to the village school at 7-30 p.m. and after prayer the programme of work for the next day is discussed and finalized. The work of the day is also reviewed in detail and all their problems discussed openly and proper steps taken with the consent and co-operation of all members.

A young farmers' club has been formed in the village and fruit tree saplings such as lime, pappaya, jack, etc.,

are planted in large numbers. Improved varieties of sheep to the value of Rs. 300 have been distributed on subsidy for the economic welfare of the families. Green manure is produced in the village and improved methods of agriculture are followed, with the help of the development staff in Uthiramerur Block.

### **Block•Staff help the Self-sufficiency Programme**

The development staff gives a helping hand to the various development schemes undertaken in this village by the Sarvodaya Panchayat. Special mention may be made of the Khadi development scheme. Charkas and cotton are distributed to the people of the village. To-day, the people of Vayalur village produce their own clothes. Especially, womenfolk take keen interest in spinning and obtain their new saris, blouses, clothes for their children, etc., which are arranged to be woven by two special khadi looms. A few young men of the village were also given training in Ambar Charka. So far, 700 square yards of clothes have been produced in the village and a few villagers are trained in weaving. All the oil seeds (such as groundnuts, gingelly, etc.) are crushed with the help of the Wardha Ghani which has been installed in the village and it is becoming very popular in nearby villages also.

A co-operative grocery shop has been opened in the village with the help of the share capital collected from the villagers. Efforts are being taken to register it as a multi-purpose society and expand its activities. The Government contract for repairs to the tank of that village (which previously used to be taken by professional contractors) has now been entrusted to the Sarvodaya Panchayat. The benefits derived therefrom are shared by the village community. There is a community cart costing about Rs. 250 and any member of the Sarvodaya Panchayat is entitled to use it in times of need.



## Joint Responsibility in all Spheres

Joint responsibility is so complete in that village, that no particular anxiety or burden is felt by any individual family. Prosperity and adversity are equally shared by all the members of the Sarvodaya community. Even marriages, social functions and community festivals are no exception to this general rule. All their resources are pooled to celebrate common festivals, marriage functions, and each member is made to actively participate in all institutions.

There are twelve families which have not yet joined the Sarvodaya Panchayat, but are watching the experiment with keen interest. Recently twenty new houses have been constructed for the Harijan families at an estimated cost of about Rs. 18,000. The Government provided the money for the materials and the villagers contributed their labour in raising these buildings. Improvements have been made to the irrigational facilities. A few assets, such as, irrigation pump-set, improved implements, five pairs of bulls, a Wardha Ghani, a community cart, deepened wells and a reserve fund of Rs. 1,800 have been built up.

## Towards Mahatmaji's Ideal

The Block Development scheme has helped the villagers in getting loans to the tune of Rs. 3,000 for digging wells, subsidies for the Harijan housing colony and for the purchase of books. Arrangements were made for the expeditious extension of power supply to the village.

The future development programme of the village includes the provision of electric pump-sets for better irrigational facilities, distribution of milch cows or she-buffaloes for each family, construction of a building for the school, supplying poultry units, developing grazing grounds and fodder crops for the cattle, building a "Gandhi Ghar" or "Mahatmaji Memorial House" with the help of Gandhi Smarak funds.

## MADRAS STATE SOCIAL WELFARE BOARD

In August 1953 that the C.S.W.B. came into being by a resolution of the Government of India, Ministry of Education, in order to co-ordinate the various non-official agencies in the field of Social Welfare and to pool the resources of the State and the Centre for implementing the welfare programmes. The welfare of women and children, the welfare of the physically and mentally handicapped and juvenile delinquents, etc., are given top-priority in the programme.

At the State level, State Boards were constituted to fulfil this function and to act as agencies of the Central Board in executing the welfare schemes and in disbursing grants to non-official voluntary Social Welfare institutions.

The Madras S.S.W.A.B. was constituted in the first instance, as a Government Committee, under the Chairmanship of the veteran social welfare worker Dr. Mrs. Muthulakshmi Reddi. Subsequently, it was found, that all were not well with the Board working as a Government Committee. Therefore, the Board was converted into a private body for expeditious despatch of work. The State Board (Madras) has now been reconstituted with the following members:—

- (1) Srimathi Ambujammal (*Chairman*).
- (2) Srimathi Rajathi Kunchithapadam, M.I.A. (*Member*).
- (3) Srimathi Mary Clubwala Jadhav, M.L.C. (*Member*).
- (4) Srimathi Soundaram Ramachandran, M.L.A. (*Member*).

(5) Srimathi Jyothi Venkatachalam, M.L.A. (Member).

(6) Srimathi Amirta Ramasubramaniam (Member).

(7) Srimathi Akkamma Devi (Member).

(8) Srimathi Sarojini Varadappan (Member).

(9) Srimathi Thanjammal (Member).

(10) Srimathi Tilayammal (Member).

(11) Director of Women's Welfare Srimathi Jayalakshmi A. Rao.

(12) Chief Inspector of Certified Schools and Vigilance Service (Srimathi V. T. Lakshmi).

(13) Additional Development Commissioner (Sri M. G. Raja Ram).

The State Board has undertaken the establishment of after-care homes, WEPs in Districts and shelters for fallen women. The main activities of the Board are to co-ordinate the welfare activities of women and children in C.D. and non-C.D. areas, execute the Centrally sponsored welfare schemes and to receive and disburse grants to voluntary welfare institutions.

The M.C.D. and the C.S.W.B. have come to an agreement to entrust the work relating to women and children's welfare with the P.I.C.S. Accordingly the integrated scheme of social welfare has come into force in following six Community Development Blocks :—

(1) Uthukottai.

(2) Polur.

(3) Tiruppanandal.

(4) Koilpatti.

(5) Sirkali North.

(6) Alangudi.

The Central Board, the State Government and the M.C.D. finance the projects.

# STATISTICS

## Achievements so far in Madras State

CONSOLIDATED PROGRESS REPORT IN POST INTENSIVE, COMMUNITY DEVELOPMENT AND NATIONAL EXTENSION SERVICE BLOCKS. TOTAL CUMULATIVE ACHIEVEMENTS UP TO THE QUARTER ENDED 31ST DECEMBER 1957.

### *Agricultural Animal Husbandry—*

|                                                              | Total.    |
|--------------------------------------------------------------|-----------|
| 1. Chemical fertilizers distributed ...                      | 6,237,013 |
| 2. Area under green manuring ... ..                          | 416,013   |
| 3. Improved seeds distributed ... ..                         | 517,622   |
| 4. Compost pits dug ... ..                                   | 231,157   |
| 5. Improved implements distributed ...                       | 34,811    |
| 6. (a) Agricultural Demonstrations held.                     | 223,440   |
| (b) Number of holdings taken up for<br>demonstrations ... .. | 51,307    |
| 7. Improved animals supplied ... ..                          | 1,703     |
| 8. Improved birds supplied ... ..                            | 29,609    |
| 9. Number of animals castrated ...                           | 153,565   |
| 10. Number of animals treated ... ..                         | 715,720   |

### *Irrigation—*

|                                                         |           |
|---------------------------------------------------------|-----------|
| 11. Net area brought under Irrigation<br>(acres) ... .. | 1,184,712 |
|---------------------------------------------------------|-----------|

### *Health and Rural Sanitation—*

|                                                          |         |
|----------------------------------------------------------|---------|
| 12. Rural latrines constructed ... ..                    | 9,745   |
| 13. Drains constructed ... ..                            | 337,158 |
| 14. Number of smokeless chullahs con-<br>structed ... .. | 1,199   |
| 15. Village lanes paved ... ..                           | 161,146 |

## Health and Rural Sanitation—cont.

|                                                                                          | Total.  |
|------------------------------------------------------------------------------------------|---------|
| 16. Drinking-water wells constructed ...                                                 | 3,079   |
| 17. Drinking-water wells renovated ...                                                   | 4,290   |
| <i>Social Education—</i>                                                                 |         |
| 18. Adult Literacy—                                                                      |         |
| (i) Number of literacy centres functioning ... ..                                        | 2,893   |
| (ii) Number of adults made literate ...                                                  | 134,939 |
| 19. Reading rooms and libraries opened.                                                  | 1,702   |
| 20. Community centres such as recreation centres, panchayats ghars, etc., started ... .. | 3,830   |
| 21. Units of people organizations developed—                                             |         |
| (i) Youths clubs and farmers clubs/unions—                                               |         |
| (a) Number ... ..                                                                        | 1,884   |
| (b) Number of members ... ..                                                             | 18,696  |
| (c) Number of meetings held ...                                                          | 8,110   |
| (ii) Mahila ... Samithis/Mandalas (Madhar Sangams)—                                      |         |
| (a) Number ... ..                                                                        | 546     |
| (b) Number of members ... ..                                                             | 6,680   |
| (c) Number of meetings held ...                                                          | 5,556   |
| 22. Village camps (other than youth and children camps)—                                 |         |
| (i) Number of camps held ... ..                                                          | 241     |
| (ii) Number of villagers trained ..                                                      | 9,757   |
| <i>Communications—</i>                                                                   |         |
| 23. Katcha Roads constructed :                                                           |         |
| New roads constructed ... ..                                                             | 16,190  |
| Existing roads improved ... ..                                                           | 11,332  |
| Number of culverts constructed.                                                          | 1,985   |



## Rural Arts and Crafts—

Total,

|                                                                      |         |
|----------------------------------------------------------------------|---------|
| 24. Number of persons provided with additional part-time employment. | 96,159  |
| 25. Number of persons provided with additional full-time employment. | 138,143 |

## Co-operation—

|                                                                   |         |
|-------------------------------------------------------------------|---------|
| 26. Total number of co-operative societies functioning ... ..     | 4,995   |
| 27. Total membership of co-operative societies (all types) ... .. | 622,153 |

## General—

|                                                                 |     |
|-----------------------------------------------------------------|-----|
| 28. Number of meetings held of Block Advisory Committees ... .. | 819 |
|-----------------------------------------------------------------|-----|

RS. IN LAKHS.

|                                 |            |
|---------------------------------|------------|
| 1. People's contribution ... .. | 165.70     |
| 2. Expenditure ... ..           | 71,975.523 |
| 3. Loans distributed ... ..     | 22,010.369 |

## LIST OF BLOCKS: As on 1st April 1958.

Total number of Blocks—151.

[C.D.—44; N.E.S.—88; Reverted N.E.S.—19.]

NORTH ARCOT DISTRICT.

Kalasapakkam (CD).

Tiruvannamalai (CD).

Polur (CD).

NORTH ARCOT DISTRICT—*cont.*

Kilvaithinankuppam (NES).

Chetpet (NES).

Arcot (NES).

Arni (NES).

Vembakkam (NES).

Pernamallur (NES).

Tirupattur (NES).

SOUTH ARCOT DISTRICT.

\* Chidambaram (NES). (a)

Panruti (CD).

Chinnasalem (CD).

Kurinjipadi (CD).

Melmalayanur.

Kallakurichi (NES).

Gingee (NES).

Merkanam (NES).

Tirunavalur (NES).

Tittagudi (NES).

Ulundurpet (NES).

Villupuram (NES).

CHINGLEPUT DISTRICT.

Tiruvallur (CD).

Kadambathur (CD).

\* Tirukalukundram (NES).

Uthukottai (CD).

Sriperumbadur (NES).

Poonamallee (NES).

Madurantakam (NES).

CHINGLEPUT DISTRICT—*cont.*

Uttiramerur (NES).

Tambaram (NES).

Minjur (NES).

Chingleput (NES).

• COIMBATORE DISTRICT.

Palladam (CD).

Tiruppur (CD).

Kangayam (CD).

Kundadam (NES).

Dharapuram (NES).

Avanashi (NES).

† Satthiamangalam (NES).

† Gobichettipalayam (NES). (*a*)

† Erode (NES).

† Perundurai (NES).

† Kodumudi (NES).

† Modakurichi (NES).

Bhavanisagar (NES).

Perianaickenpalayam (NES).

Bhavani (NES).

Sulur (NES).

Kinathukadavu (NES).

MADURAI DISTRICT.

\* Athoor (NES).

Usilampatti (CD).

Tirumangalam (CD).

Kallupatti (CD).

Dindigul (NES).

Bodinaickanur (NES).

MADURAI DISTRICT—*cont.*

- \* Madurai (NES). (*a*)
- \* Melur (NES). (*a*)
- \* Vadipatti (NES).
- \* Alanganallur (NES).
- Natham (NES).
- Tiruparamkundram (NES).
- Palni (NES).
- Andipatti (NES).
- Batlagundu (NES).

THE NILGIRIS DISTRICT.

- Coonoor (CD).
- Ootacamund (CD).
- Gudalur (NES).

RAMANATHAPURAM DISTRICT.

- Srivilliputhur (CD).
- Sivakasi (CD).
- Rajapalayam (CD).
- Singampuneri (NES).
- Devakottai (NES).
- Tiruvadanai (NES).
- Kalayarkoil (NES).
- Kamudhi (NES).
- Virudhunagar (NES).
- Kariapatti (NES).
- Sattur (NES).
- Paramakudi (NES).
- Sattur (NES).
- Manamadurai (NES).

RAMANATHAPURAM DISTRICT—*cont.*

Mudukulathur (NES).

Kadaladi (NES).

SALEM DISTRICT.

Gangavally (CD).

Krishnagiri (CD).

Peddanaickenpalayam (CD).

Kaveripattinam (NES).

Bargur (NES).

Kolathur (NES).

Hosur (NES).

Dharmapuri (NES).

Mathur (NES).

Pennagaram (NES).

Namagiripet (NES).

Morappur (NES).

Mecheri (NES).

TANJORE DISTRICT.

Vedaranyam (CD).

Tiruthuraipoondi (CD).

Anaikaranchatram (CD).

Sirkali (CD).

Ammamet (CD).

Kumbakonam (CD).

Mayuram (CD).

Papanasam (CD).

Tiruppanandal (CD).

Tiruvadammarudur (CD).

Sembanarkoil (CD).



6 TANGORE DISTRICT—*cont.*

Kuttalam (CD).  
Muthupet (NES).  
Pattukkottai (NES).  
Kivalur (NES).  
Kodavasal (NES).  
Orathanad (NES).  
Avadayarkoil (NES).  
Nagapattinam (NES).

TIRUCHIRAPPALLI DISTRICT.

K. Paramathy (CD).  
Perambalur (I) (CD).  
Musiri (CD).  
Alangudi (CD).  
Vallianai (NES).  
Thottiam (NES).  
Thirumanur (NES).  
Kulitalai (NES).  
Lalgudi (NES).  
Turayur (NES).  
Perambalur (II) (NES).  
Ariyalur (CD).

TIRUNELVELI DISTRICT.

✓ Kurivikulam (CD).  
✓ Sankarankoil (CD).  
Kovilpatti (NES).  
\* Cheranmahadevi (NES). (a).  
Vallioor (NES).  
Radhapuram (NES).  
Manur (NES).

## TIRUNELVELI DISTRICT—*cont.*

Vasudevanallur (NES).

Tuticorin (NES).

Alangulam (NES).

Karungulam (NES).

Sathankulam (NES).

## KANYAKUMARI DISTRICT.

Agasthéeswaram (CD).

§ Munchira (CD).

Rajakkamangalam (NES).

Killiyoor (NES).

Melupuram (NES).

Thalakulam (NES).

\* Reverted National Extension Service Blocks (former Community Development Blocks).

† Reverted National Extension Service Blocks (former Lower Bhavani Community Project.)

‡ Reverted National Extension Service Blocks (former Periyar Community Development Project.)

§ Reverted National Extension Service Blocks (former Vilavancode-Neyyatinkara Community Project.)

(a) These five blocks have been bifurcated into equal number of blocks with effect from 1st April 1958.

# GOVERNMENT EXPENDITURE AND PEOPLE'S CONTRIBUTION UP TO MARCH 31, 1957 (ALL-INDIA FIGURES)

|                                                                             |                    | GOVERNMENT<br>EXPENDI-<br>TURE. | PEOPLE'S<br>CONTRI-<br>BUTIONS <sup>a</sup> |
|-----------------------------------------------------------------------------|--------------------|---------------------------------|---------------------------------------------|
|                                                                             | Rs. in crores.     | Value in<br>(Rs. crores).       | Per Block<br>(Rs. '000).                    |
| <b>POST-INTENSIVE BLOCKS.</b>                                               |                    |                                 |                                             |
| 1. 1952-53 series (October 1952 to March 1957).                             | 30.47              | 11.39                           | 553                                         |
| 2. 1953-54 series (October 1953 to March 1957).                             | 6.70               | 2.71                            | 511                                         |
| <b>COMMUNITY DEVELOPMENT (CONVERTED NATIONAL EXTENSION SERVICE) BLOCKS.</b> |                    |                                 |                                             |
| 3. 1955-56 series .. .. .                                                   | 8.64               | 7.45                            | 490                                         |
| 4. 1956-57 series .. .. .                                                   | 9.39               | 10.63                           | 425                                         |
| <b>NATIONAL EXTENSION SERVICE BLOCKS.</b>                                   |                    |                                 |                                             |
| 5. 1954-55 series (October 1954 to March 1957).                             | 3.23               | 3.13                            | 243                                         |
| 6. 1955-56 series (April 1955 to March 1957).                               | 3.80               | 4.08                            | 181                                         |
| 7. 1956-57 series—                                                          |                    |                                 |                                             |
| (a) April 1956 allotment (April 1956 to March 1957).                        | 1.47               | 1.03                            | 48                                          |
| (b) October 1956 allotment (October 1956 to March 1957).                    | 0.84               | 0.95                            | 35                                          |
| Total ..                                                                    | 64.54 <sup>b</sup> | 41.37                           | 275                                         |

a In cash, kind and labour.

b Total includes a sum of Rs. 5.91 crores, as cost (tentative) of imported equipment.

# ERRATA

| Page. | Para. | Line. |                                                                                             |
|-------|-------|-------|---------------------------------------------------------------------------------------------|
| 1     | 3     | 3     | .. For "III", read "111".                                                                   |
| 1     | 3     | 5     | .. For "two-thirds", read "two-fifths".                                                     |
| 4     | 4     | 1     | .. Delete "now".                                                                            |
| 4     | 4     | 2     | .. Delete "also".                                                                           |
| 15    | 3     | 15    | .. For "Collector", read "Collectors".                                                      |
| 19    | • 1   | 2     | .. For "Balwanthara", read "Balwantharai".                                                  |
| 23    | 1     | 6     | .. For "Some", read "come".                                                                 |
| 24    | 1     | 6     | .. For "last year", read "in 1956".                                                         |
| 26    | 1     | 27    | .. For "or", read "on".                                                                     |
| 33    | 5     | 2     | .. Add "of Grama Sevaks" after "grades".                                                    |
| 53    | ..    | 10    | .. For "is", read "are".                                                                    |
| 56    | 1     | 2     | .. For "assimiable", read "assimilable".                                                    |
| 67    | 1     | 3     | .. Add "on 13th May 1956" after "district".                                                 |
| 68    | 1     | 3     | .. For "treacle", read "trickle".                                                           |
| 70    | 1     | 10    | .. For "production of", read "production on".                                               |
| 76    | 1     | 2     | .. Delete "three".                                                                          |
| 93    | 1     | 12    | .. For "in,act", read "in fact".                                                            |
| 100   | 3     | 3     | .. For "food", read "ford".                                                                 |
| 101   | ..    | 2     | .. For "as under", read "asunder".                                                          |
| 103   | 4     | 1     | .. For "existing", read "exciting".                                                         |
| 110   | 2     | 6     | .. For "sight", read "light".                                                               |
| 127   | ..    | ..    | .. In caption for "Ideas and Ideas", read "Ideas and Ideals".                               |
| 127   | 1     | 6     | .. For "vevified", read "vivified".                                                         |
| 132   | ..    | 4     | .. For "Approximate", read "Appropriate".                                                   |
| 137   | ..    | 4     | .. For "concerns", read "Centres".                                                          |
| 155   | 1     | 1     | .. For "C.S.W.B.", read "Central Social Welfare Board".                                     |
| 155   | 3     | 1     | .. For "S.S.W.A.B.", read "State Social Welfare Advisory Board".                            |
| 157   | ..    | ..    | .. In caption for "Agricultural Animal Husbandry", read "Agriculture and Animal Husbandry". |
| 157   | Item  | No. 1 | .. Add "maunds" after "6,237,013".                                                          |
| 157   | "     | 2     | .. Add "acres" after "416,013".                                                             |
| 157   | "     | 3     | .. Add "maunds" after "517,622".                                                            |
| 157   | "     | 4     | .. Add "Number of" before "compost pits".                                                   |
| 157   | "     | 5     | .. Add "Number of" before "improved".                                                       |
| 157   | "     | 6 (a) | .. Add "Number of" before "agricultural".                                                   |
| 157   | "     | 7     | .. Add "Number of" before "improved".                                                       |

**Page.**

|     |      |         |    |                                                                                                                         |        |
|-----|------|---------|----|-------------------------------------------------------------------------------------------------------------------------|--------|
| 157 | Item | No. 8   | .. | Add "Number of" before "improved"                                                                                       |        |
| 157 | "    | 12      | .. | Add "Number of" before "rural".                                                                                         |        |
| 157 | "    | 13      | .. | Add "Total length of" before "constructed".                                                                             |        |
| 157 | "    | 13      | .. | Add "Yards" after "337,158".                                                                                            |        |
| 157 | "    | 15      | .. | Add "Total length of" before "lanes".                                                                                   |        |
| 157 | "    | 15      | .. | Add "Yards" after "161,146".                                                                                            |        |
| 158 | "    | 16      | .. | Add "Number of" before "Drinking water".                                                                                |        |
| 158 | "    | 17      | .. | Add "Number of" before "Drinking water".                                                                                |        |
| 158 | "    | 19      | .. | Add "Number of" before "Reading rooms".                                                                                 |        |
| 158 | "    | 20      | .. | Add "Number of" before "Community".                                                                                     |        |
| 158 | "    | 21 (i)  | .. | Add "(a) Number of" before "Youths and delete "(a) Number".                                                             |        |
| 158 | "    | 21 (ii) | .. | Add "(a) Number of" before "Mahila and delete "(a) Number".                                                             |        |
| 158 | "    | 23      | .. | Add "Miles" after "16,190 and 11,332".                                                                                  |        |
| 159 | "    | 28      | .. | Add under this item—                                                                                                    |        |
|     |      |         |    | 4. Total number of villages in Madras State.                                                                            | 17,400 |
|     |      |         |    | 5. Total number of villages covered by the C.D., N.E.S. and Post-Intensive Blocks in Madras State as on 1st April 1958. | 8,033  |

**Page. Line.**

|     |             |    |                                                                             |
|-----|-------------|----|-----------------------------------------------------------------------------|
| 160 | 12          | .. | Add "(N.E.S.)" after "Melmalayanur".                                        |
| 162 | 1, 2, 3 & 4 | .. | Read "†" for "*" before "Madurai", "Melur", "Vadipatti" and "Alanganallur". |

**ACKNOWLEDGMENT**—Extracts taken from the publications of Ministry of Community Development, Ministry of Information and Broadcasting, Madras State Government journals, publications and reports.

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