

A

VILLAGE PLAN



Published By :

ALL INDIA KHADI & VILLAGE INDUSTRIES BOARD

(Ministry of Production)

POST BOX 482 : BOMBAY-1

Price : Re. 1

~~C.P. 88~~

~~CD8~~

88

~~CD8~~

338.954

~~CD8~~

GOI

A

VILLAGE PLAN

1291

CONTENTS

	Page
1. INTRODUCTION	1
2. VILLAGE SERVICE versus VILLAGE PLANNING (By Shri Jhaverbhai Patel) }	53
3. THE RAIYAN PLAN	63
(i) RAIYAN : THE VILLAGE	69
(ii) THE VILLAGE PLAN	104
(iii) THE FAMILY PLANS	138
(iv) MAIN ISSUES AND CONCLUSION	142
4. THE LABOUR BANK	145

INTRODUCTION

I

The Intensive Area Scheme of the All India Khadi and Village Industries Board seeks to introduce in the development of rural India a programme of integrated organization of the village economy aiming at self-sufficiency and full employment. The areas selected would be, in the first instance, experimental centres. Each of these areas would roughly comprise a population of 20,000 spread out in some 30 villages. Selection of the areas has been made mainly from the point of view of the availability of experienced local constructive workers. The entire scheme is conceived in terms of a five-year period. The programme for the intensive areas would obviously emphasise the need for the development of village industries and a more rational use of the available man-power.

New Perspectives

Before schemes of development are adumbrated for these areas, a proper assessment of the idle man-hours available in the form of un-employment or disguised unemployment or under-employment in the sphere of agriculture will have to be made. While the need for diversification of rural economy is generally accepted and that development of village industries will augment the total income of the villages also is generally recognised, the programme in actual practice will have to be one of reconciling group interests with individual

interests. This necessitates the development of a new perspective and a new type of village organization the key-note of which would be pooling of resources for the maximum benefit of the community. The approach will have to be based on reliance on local initiative both in respect of formulating and executing programmes rather than on asking for the participation of the local people in the execution of programmes in the framing of which they had no hand. Each village in an intensive area would constitute a Village Reconstruction Society (Kshetra Samiti) comprising of primary members, each contributing to the society one day's labour in a month or its equivalent, say, Rs. 12/- per year either in cash or in kind. The Village Societies will elect their own Planning Committees (Gram Vikas Mandals). Village Planning Committees, thus constituted, will elect their own representatives who will form the Kshetra Samiti. It will be a registered body and will draw financial assistance from the Board. Success of this scheme necessitates close study of the pattern of the present village organization and how to reorganise it.

Fifteen intensive areas were selected for development during 1954-55 and 20 more will be added during 1955-56. In the 15 areas much spade work had already been done and the necessary organizational and administrative machinery had been set up. A comprehensive survey of a selected village, had also been carried out and a plan on the basis of the conclusions of the survey prepared. The village selected was Raiyan some 43 miles from Benaras. Thus the stage had been set up for the formulation of a plan for the

development of the Intensive Areas. To consider the Raiyan Survey and Plan and to assess the conditions in the Intensive Areas a conference of organizers and their assistants of those areas and selected constructive workers was held in Ajagara.

II

Alongside the conference was held an Exhibition of Khadi and Village Industries. Though conceived on a small scale, it had many interesting features. One notable feature was the growing trend towards improved techniques and processes. The ball-bearings in the Atta Chakki, the Centrifugal machine for processing *raab* into sugar, the four-spindled Ambar Charkha and the model Potter's Wheel were instances. The new devices in these improved appliances are calculated to increase productivity and improve the quality of the produce and to reduce labour fatigue. The stall in which the Raiyan Survey and Plan were exhibited in charts and diagrams, attracted wide attention. It was a new thing for the village people who thronged the exhibition day after day. The method of survey and the implications of the plan were explained to them.

The Exhibition presented the appearance of village fair and festival and on an average about five to six thousand people—men, women and children—visited it. The Exhibition lasted for six days and acted as a medium of information and instruction about the role of Khadi and Village Industries in the development of the village economy. For about 30 thousand village folk this, perhaps, was a new experience. At

first it was curiosity that attracted them to this exhibition. The curiosity soon turned into interest and a spirit of enquiry and eagerness to understand. From this point of view the exhibition was a great success.

The exhibition was declared open on the 13th April by Shri Kamalpath Thripathi, Minister of Irrigation, Uttar Pradesh.

Shri Tripathi Said :

"The organisers, no doubt, deserve congratulations for arranging such a grand show of village industries in this remote corner of Banaras district. Ajagara sub-division played a very prominent part in the freedom struggle of the country and the Khadi Board has done well to make it a centre of its constructive activities.

After achieving our freedom under the leadership of Mahatma Gandhi, we were faced with the problem of poverty and acute shortage of foodgrains. It was not an easy task to make up the deficit caused by two hundred years of foreign rule and famine conditions. But with the cooperation of our people we tried to tackle this basic problem and we should feel proud at the achievements of the last few years.

In fact the very aim of our freedom struggle was to relieve the country of the scarcity of food and cloth, which ultimately caused serious moral degradation among the general masses. Political freedom to us was always a means to an end not an end in itself. Our ultimate aim was

around economic development of the country so that an individual, however insignificant, should experience any shortage of the necessities of life.

The foreign rulers destroyed the whole structure of our economy. Year after year famine conditions prevailed in one place or the other. Industries were left undeveloped and the burden on agricultural land increased day by day. The policy of the foreigners was to exploit the resources of the country in the interests of their own industries. Our raw-materials were sent to feed the big industries of Manchester and Lancashire and after being converted into finished products were redirected to the Indian market in order that they may fetch huge income to them. This policy simply sounded the death-knell of Indian cottage industries.

The National Government of the country was fully alive to this deplorable condition of the village industries. Gandhiji the architect of our freedom movement, always emphasised that the real salvation of India lay in the full development of its village industries and handicrafts. Charkha and Swadeshi movement formed an integral part of the freedom struggle. "Today the Government is determined to develop and modernise the cottage industries, as they formed the backbone of Indian economy. The efforts our Governments are making for their protection and planned development are only in proportion to their importance. Essentially these village industries have a two-fold importance of relieving the growing pressure on the land and solving the gigantic problem of unemployment."

III

The Conference of Intensive Area Organisers and workers commenced its deliberations on the morning of 14th April, 55. Prof. Ramsharan of Moradabad presided and Shri Jhaverbhai Patel initiated the discussions by presenting a comprehensive note. The key-note of the note was whether rural development programmes should be conceived only in a spirit of service or whether it should be based on deliberate planning.

Shri Jhaverbhai said : "Special significance attaches to this programme of Intensive Areas. It is not a programme of doing relief work through village industries by way of village service, but a programme of establishing village industries in the rural economy of the country. The central object of the programme is to demonstrate the indispensable role which village industries have to play in developing the rural economy. The approach is to undertake the development of village industries as part of an integrated programme of developing the whole village life so that the relative importance of village industries can be appreciated in the context of a total picture of the rural economy. Village industries cannot be developed as isolated items of the rural economy. The programme, therefore, aims at the development of the whole economy along with developing village industries." But "village industries can develop only if suitable operative conditions are created for their working. The best operative condition for the development of village industries is to create an effective demand from the village people for village industries."

Crucial Considerations

Shri Jhaverbhai posed the question why there is no effective demand for village industries from the village people themselves and provided the answer himself. "The main reason is the break-down of the village organization which worked for village self-sufficiency. The village community worked as harmonious group having inter-dependent family units. Under the stress of centralized commerce and industry, this arrangement has broken down. This inter-dependence prevails no more and sectional interests in the village work at cross purposes. Village trade, both in raw material and the finished product, has become city-minded and city-directed. This has worked to the detriment of all sections of village." Thus narrow and crude self-interest has [taken place of the enlightened self-interest of old. The problem, therefore, is one of correcting the present trends which have resulted in the impoverishment of the village.

How can this correction be effected? The answer is : through survey and planning. "The total available idle manpower of the village is estimated, on the one hand, and the standards to be attained are set, on the other. With the help of local resources and Government help normally available, programmes are framed to fill up the gaps by utilizing the idle man-power. This approach and the method seem to succeed in setting the village people on the task of thinking out solutions for their problems in a remarkable way." In other words, the correction can be brought about by building from below. "The problems of village industries", Shri Jhaverbhai said, "are not merely economic, but also social,

a fact which is not adequately appreciated by many. The stratification of caste has worked to the great detriment of building up prosperous rural communities. Loyalties are directed to caste people in distant places, but not to the community living in the the same village. Due to this lack of geographical loyalty, the prosperity of one caste in the village has ceased to be the concern of another caste. By creating association of high and low occupations, the caste system has become a great stumbling block in developing the rural economy. Some work may be available, but it is not acceptable, even to the needy, because of these caste associations. It is time that this aspect of the question is understood in its proper perspective and magnitude".

The New Age

He quoted Acharya Vinoba Bhave to emphasise the needs of our time. "The new age", Acharya Bhave had said, "demands that we change our social fabric. In the past it was possible to manage with society based on the traditional family group when science was not so very advanced. But now no small unit can remain isolated from the rest of the world and no single family can lead its own life apart from the village community. The coming age is the age of village families." The real task facing efforts at the integrated development of the village and its economy, therefore, is that of bringing about a change in the present social order and relations which are based on inequalities. The question is how this change can be brought about.

Shri Jhaverbhai concluded his note with the following

questions for the Conference to consider and seek out appropriate solutions :

1. Whether provision of employment should be treated as a relief measure on a philanthropic basis or as an obligation on the part of society and the State to recognize the right of every person to work.
2. Whether the worker should receive a below subsistence wage or a living wage.
3. Whether the worker should remain a wage-earner or become self-employed.
4. Whether ambitious individuals should be allowed to profit from the labour of others with the help of higher techniques evolved by society.
5. Whether the primary producer in the village should continue to remain depressed as compared to the secondary producer in the city.
6. Whether villages should continue to be deprived of the opportunities of development afforded in the secondary occupations.

The Problem

The problem, thus, reduces itself to "whether the resourceless sections within the village should continue to be exploited by the stronger sections and the village as a whole should continue to be exploited by the city. It is in the context of such a wider perspective that the problem of

village industries has to be considered. The success of village industries will be measured in terms of their contribution towards establishing equality as between different sections in the village community and as between the village and the city''. This means that introduction of village industries in the village economy should contribute to the total village prosperity. But prosperity will not come by itself by the mere introduction of village industries. It depends on another factor, namely, that of productivity. The vital role of village industries, therefore, is to bring about higher productivity in the village economy as the means to prosperity.

Productivity

The present conditions of poverty in the village are in a large measure due to the low productivity *per capita*. Efforts, therefore, will have to be made to increase the *per capita* productivity alongside the introduction of village industries in the village. Another question that needs to be considered is what would be the best form in which village industries should be organized. Should they be organized as subsidiary occupations to agriculture, or as independent whole-time occupations, or as joint undertakings by the village? Conceived as subsidiary occupations, they are meant to relieve under-employment in agriculture. "In this form they can certainly play their part and add to the income of agriculturists. It is a question of efficient employment for the period that the agriculturist is engaged on his farm, apart from the period during which he is unemployed. If the size of holding is below-econo-

mic, the farmer may remain engaged in one or other operation, but he is not efficiently employed. Only an economic unit can fully utilize his capacity. Greater productivity which is associated with efficient employment during the period of engagement is just possible for the farmer only on the basis of economic holding. He may still have a period of unengagement during which he can do additional work. Owing to the seasonal character of agriculture, whether the holding of the farmer is economic or below-economic, his period of unengagement and, therefore, the scope of the subsidiary occupation will practically be the same. In the first case, owing to the efficient employment on the farm, his total productivity will be greater. In the latter case, owing to the under-utilization of his capacity on the farm, his productivity becomes reduced.

The Criterion

The question, therefore, to be considered is whether village industries should be developed as subsidiary occupations with very simple techniques along with below-economic holdings, or whether they should be developed more as whole-time occupations with higher techniques and agriculture rationalized on the basis of economic holdings. If suitable village industries with higher techniques capable of yielding good incomes are provided, it will certainly be possible to persuade small holders to give up agriculture in preference to such industries."

How far this assumption is valid will depend on the success of experiments which will have to be carried out under varying conditions. The Intensive Area Scheme during

the first two years will be devoted to such experiments and will function more or less as pilot schemes. Their extension to wider and wider areas in the country will be determined by the results obtained during this period of experimentation. A consideration of all these factors will involve institutional changes in the village organization. The guiding principle underlying the change is that village economy should be treated as an integral whole.

IV

The Raiyan survey was undertaken keeping in view these various aspects for village organization and economic development. The survey has revealed that "Raiyan is fortunate with regard to its soil. It is alluvial loam, with a mixture of sand in a few places to the west away from the village. The soil is good for all food and commercial crops and the villagers seem to utilize every bit of available land and there is no noticeable waste land or land left fallow". There are 58 families in the village and a population of 399 at the time of the survey. The average number of members per family can be taken as seven and the average land-holding per family is 7.5 acres. Literacy among women above 15 years of age is nil while among men only 21 could read and write. Of 48 boys and girls in the age-groups of 10-15 years, 45 are absorbed in the labour force. Out of 399 people 22 remain outside the village, 20 for employment and 2 for studies. The 20 who serve outside the village every year. This Rs. 5,000 to their families in the village every year. This means 377 persons in the village eke out their living from the land and whatever other economic activities they can engage themselves in.

Life and Labour

Of the 377 resident population of the village, 246 take part in which can be considered productive. As regards technical skill, the males belonging to the different industrial communities have the traditional training of their respective professions. Men from about 80 per cent of the families can spin on wooden taklis and at least half of them can string cots with them. They can also make baskets out of bamboo and arhar stalks. Among the adult women of Raiyan, about 40 per cent can sew and knit for their own requirements. Four women from the chamar families have been professional mid-wives, though untrained. These are all the skills existing in Raiyan. The village is in debts to the extent of Rs. 5,000 and the balance of trade is adverse.

The total man-hours, calculated at an eight hour day and 330-day work-year, at present available in Raiyan village are 3,39,000. The actual man-hour requirements, if the village is to be self-sufficient and set on the road to prosperity, are of the order of 5,20,000 which can be provided by the people themselves by working a little harder and a little longer. The actual man-hours utilized, however, are only 283 thousand. Nevertheless, the people exhibit a high degree of civic sense and they are conscious of the role they can play in the development of the village. There is an active Gaon Sabha whose authority is respected. A Gram Vikas Mandal has recently been formed. All the conditions for development activities with local initiative and resources are favourable in Raiyan. What, then, stands in the way of its development?

The Picture

The picture of Raiyan as it emerges from the survey is one of low productivity and an undiversified economy. Compared to the villages in the same tract, Raiyan has 400 acres of good soil, better irrigation facilities, a good bamboo plantation and its population of 400 is not behind anybody in the amount of work they put in. But their agricultural practices are inferior, they do not use manure, their implements are inefficient and as a result, in spite of the high level of employment, their level of production and their income are low. What is true of agriculture is also true of the few other occupations existing in Raiyan.

As a result the land in Raiyan produces only about 60% of what it could produce under improved methods of farming. The low quality of the livestock and their feed is responsible for the poor yield of milk which is only 66% of what it could be with good fodder. At present the 5,000 yards of cloth which the village requires, are imported from outside. Other occupations in the village like oil crushing, pottery and black smithy, do not give the families engaged in them an adequate income. The only families who have any saving have people working outside in cities and sending regular remittance to them.

The task of diversifying the economy is made difficult by the people's unwillingness to give up their traditional occupations and take up some non-agricultural occupation outside their caste. This restricts the mobility of the labour force and drastic changes could not be suggested at the outset.

V

A plan for Raiyan has to tackle the problem of raising the productivity of the land, labour and livestock and try to diversify the economy as much as possible. While it is granted that any plan for a predominantly agricultural community has to be at least for a period of 5 to 10 years, the plan for Raiyan has been prepared for only one year which is considered as a period for training and demonstrating the economic possibilities of other occupations besides agriculture. It is hoped that a bigger plan can be visualised at the end of this year.

New institutions such as Multi-Purpose Co-operative Society and Labour Bank have been provided for to execute the plan and, by removing all bottle-necks, direct the available resources into productive channels. The Labour Bank will create and sustain the consciousness that manpower is a real resource and if properly tapped is capable of producing all that the people need for their use and with a little extra effort can create the conditions for their progress with much dependence on external or extraneous sources.

The plan for Raiyan is directed towards increasing the production of those items to levels which will meet these requirements and also leave a surplus for export so that at the present level of local consumption, fuller employment may be provided to the village. The following table gives a comparison between the present consumption and production and standard requirements and planned production :-

Item	Units	Present consump- tion.	Std. require- ments.	Present produc- tion.	Planned praduc- tion.
Cereals	:Mds.	1700	1350	1200	3000
Pulses :	"	650	250	580	730
Vegetables :	"	400	900	525	1100
Oil :	"	75	140	50	150
Gur :	"	190	170	30	210
Milk :	"	400	850	600	900
Fruits :	"	—	252	—	—
Fodder :	"	—	6600	—	6600
Cloth :	Yds.	5200	7400	—	7400

Man-power Distribution

To meet these planned targets we have to see how man-power available in the village is to be distributed towards the different occupations. While agriculture and spinning are to be the main occupations as far as claims on man-power are concerned, the other items for which man-power will be required are : development of existing industries and new industries such as soap-making, dyeing and printing, tanning and shoe-making, carding etc. Services such as those of the dhobi, tailor, barber, etc. which are at present lacking in the village, are also to be taken up by some members of the population. In addition to these industries and services, labour will also be required for developmental activity such as bunding and irrigation and constructing some private and public building in the village. Some educated persons in the village will also

be required to manage the institutions such as the co-operative society and the labour bank.

The following table gives the summary of the man-hour requirements for the different items mentioned below :

Item	Man hours (thousands)	Percentage distribution
Agriculture :	290	55.7
Animal Husbandry :	40	7.7
Spinning :	60	11.5
Present Industries :	50	9.6
New Industries & Services :	25	4.8
Construction & Public Works :	40	7.7
Management, Health, Sanitation, Etc, :	15	3.0
Total ;	520	100.0

VI

A plan for Raiyan in the sphere of agriculture is to increase the yield of land by about 45 to 60 per cent. If more efficient methods of agriculture are introduced and at the same time operative holdings are made bigger by co-operative farming, lesser members of families than at present could be given fuller employment on land itself. Similarly, if there are arrangements for grazing for all the livestock in the village instead of separately for each family as at present only 3 or 4 persons will be required to look after them.

The best part of the first year of the plan is expected to be taken up by demonstrations, training etc. so that the people could see the economic possibilities of the new techniques and processes in relation to their present occupations.

It has been found that with the available land only 40 families can fully employ themselves in agriculture. Without substantially adding to the irrigation facilities, they can, with improved implements, seeds, and cultivation, substantially increase the agricultural production of the village as has been shown already. But till such time as suitable village industries such as soap-making, tanning etc. are profitably introduced and holdings are consolidated under co-operative farming, the question of shifting families from agriculture has to be deferred.

A Year After

The working of the plan during the next year will show the people of Raiyan putting forth a great effort to increase the productivity of their different factors of production. The methods they will adopt will not involve installation of any costly machinery either for irrigating their lands or to process their raw materials. The people of Raiyan realized that they cannot afford to wait for capital equipment or grumble about nonavailability of finance, but that Raiyan's progress lies in Raiyan's people exploiting more efficiently Raiyan's resources. All external help normally available will be welcome, but its absence will not stop progress.

They know that without much external financial help they can almost double their agricultural production, increase the milk yielding of their cows and buffaloes by almost 50 per cent, that they can grow cotton and spin it to get all the yarn they will want for their cloth, that they can grow more oilseeds to keep their ghanis busy and get all the oil and soap they want. They will utilize their bamboos more, grow and spin more sann. They know that if some of them become tailors, dhobis and barbers they won't have to look beyond Raiyan for their needs. By working fully and efficiently their land and other resources, they will free themselves of their debts and reverse the balance of trade in favour of their village.

The hope and the expectations are borne out of the fact that those who carried out the survey and prepared the plan sought the co-operation of the people at every stage of the survey and planning and received it in an ample measure. The implications of the plan itself and what would be expected of them were explained to them and their active efforts to make the plan work and succeed were assured. In a true sense, therefore, the Raiyan Plan is a plan of the people for their own progress and prosperity.

In the Village

Evidence of this was available when those who had gathered at Ajagara for the conference, were taken to the Raiyan Village for an on-the-spot check up of the claims and contentions of the survey. Among them were

Shri Annasaheb Sahasrabudhe, Shri Jhaverbhai Patel, Shri Bharatanand, Shri Prabhudas Gandhi, Shri Chotubhai Mehta, Shri Chandra Shankar Bhat and Prof. Ramsaran. There were in all over fifty workers and organizers. The villagers accorded to them a hearty and enthusiastic welcome. They had put up an improvised pandal with canvas roofing tied on to bamboo supports. The raised verandah of one of the houses served as the platform. A group of women were seated on one side plying the charkha. Arrangements had been made for the new Panchayat Ghar. The whole scene bore a festive appearance and the villagers gathered in large numbers vying with one another to make the visitors feel at home. They showed their guests round the village and answered their questions. Then they all gathered in the improvised pandal and squatted on the ground. Shri Annasaheb Sahasrabudhe laid the foundation of the Panchayat Ghar and the village *purohit* attended to the religious part of the ceremony. This over, the meeting began.

Prof. Ramsaran who presided, told the villagers that that was a memorable day for them. Some of the most devoted leaders of the constructive movement launched by Mahatma Gandhi had come to them. They were men who laboured without respite or rest for the welfare of the rural population. They had heard of the survey that had been conducted in Raiyan and had been told how the people themselves helped in it and had undertaken to make the one year experimental plan a success. They had been told also that the people of Raiyan had decided to find the resources for the fulfillment of that

plan from the village itself and not to depend on external agencies. Thus they had come to them with great hopes. Indeed on the success of the Raiyan experiment would depend future development plans. It was a great responsibility that they had accepted; but it was also a great honour that it was given to them to set the pace of development ahead of others.

People's Plan

Shri Jhaverbhai Patel referred to the survey and the plan. "We have said that this plan is yours. We have said that you have undertaken to work it with your own resources. We have said that you have pledged to put in more work and that you are determined to demonstrate that village prosperity is indivisible. We have said that you will co-operate with each other in attaining the objects of the plan. We have said all this to our friends here and to Annasaheb who embodied the spirit of all the constructive effort adumbrated by Gandhiji. They have come here to find out whether what we told them is the fact. I would like you to tell them whether we have said the truth or not. Now, do you all approve of the plan and are you determined to make its working a success ?" The response was instantaneous. The entire gathering of the village people shouted "aye; what you have said is true. We shall work the plan."

Shri Jhaverbhai, then, spoke on the survey and explained how it differed from similar surveys normally carried out in country. Here the people had been associated with

the work at all stages and the plan was also prepared in consultation with them and in accordance with what the people themselves thought they could do. But he could see that they wanted to proceed cautiously and step by step. He also saw that there was some reluctance to give up agriculture on the part of those who had only very small plots of land and take to alternative occupations other than agriculture—in village industries. There was also hesitation to take to co-operative farming. He could appreciate their doubts and their desire to proceed with caution. What was, however, important was that they had decided to make a move forward. In the beginning, the pace of progress might be slow. But as they moved forward, they would see that what they had been told was founded on facts and was directed towards their own well-being. When they began to realize that, the pace would be quickened. He had every hope that the trust placed on the people of Raiyan would be justified and by the time the one year of experiment was completed, Raiyan would have set the fashion for other villages.

Their Initiative

Shri Annasaheb Sahasrabudhe complimented the villagers on the initiative they had shown and the resolve they had taken on improving their condition by their own efforts. He was glad that he could come to the village and could see for himself what the possibilities were in relation to the plan. He found that the village was blessed with a good soil which could yield good crops and

with some effort grow all the different varieties of crops they needed for the village. But he found that the villagers had not been as blessed in regard to their life and living conditions. There was poverty and there was a lack of the understanding needed to put to use the rich land in the proper way. He knew how cultivators worked on the fields and how they were so dependent on the weather. But there were many things they could do to protect themselves and their land if they acted in co-operation with one another, if they realized that the well-being of one depended on the well-being of all the others.

Shri Annasaheb said that he had read the Raiyan survey report and the plan based on the conclusions of that report. The problem of Raiyan he noticed was not so much of unemployment. It was one of under-employment and low productivity. The village lacked supporting industries which had resulted in an adverse balance of trade. The village was also in debts. The plan had shown how all this could be set right and that, too, without external aids. But the plan was only for one year and that was too short a period within which tangible results could be achieved. Ordinarily village plans should be for five and even ten years. Only then a proper assessment would be possible. But he had seen the enthusiasm of the people who had accepted the plan and declared their resolve to fulfill it. That was a great step by itself. In their work they could depend on the services of those present and whatever guidance they would need would be provided by them. He wished the Raiyan people all success.

Women In The Plan

The formal inauguration of the Conference was scheduled to take place on the evening of the 17th April. But, before the inauguration, it was felt necessary that the Raiyan Survey and Plan should be discussed and detailed programmes drawn up for work in the Intensive Areas. A point of great importance raised by the Survey and Plan referred to the women of the village and their participation in the implementation of the Plan. Women's participation presented many problems. Local customs and social prejudices coupled with universal illiteracy among them were factors which weighed against an optimistic outlook. The survey had revealed that no women in the Raiyan village above the age of 15 years could read or write, that women put in only 2. 2 hours per day for non-domestic work and that for the success of the Plan women should be able to contribute an additional 2 hours a day, working 330 days in the year. How the disabilities could be got over and how the extra hours could be obtained and usefully utilized, were questions which required exploration and study. With this in view, the organizers of the Ajagara Conference hit upon the idea of a women's camp which would be open to all women in the Ajagara Intensive Area.

An Experience

A camp was accordingly organized on the 3rd April and to the agreeable surprise of all some fifty women joined the camp. Women of all communities and sections in

the villages were represented and, it was heartening to notice, they soon got over the prejudices and inhibitions. They worked, played and dined together and took part in all activities of the camp without any distinction. Theoretical and practical classes were held. These classes included training in (i) balanced diet, (ii) organization of Bal wadi (children's centre), (iii) handspinning (iv) stitching, and (v) cutting. In addition to this camp, another camp was organized for instruction in nursing and midwifery. Ten to twelve women joined it. Trained nurses took the classes and local chamain (Dais) evinced great interest in the training.

These camps brought out many aspects of the life and working condition of the women in the area and those in charge worked out, in consultation with the women them-selves, a programme for the area. The object of the programme was to relieve women of the drudgery and physical exertion that certain types of domestic work involved and to create conditions in which it would be possible for them to give some extra hours for non-domestic productive work. The experience gained by the camps was essential for the conference to work out its plans for the Intensive Areas.

The Committees

Though the formal inauguration was to take place only on the evening of the 17th April, deliberations on the issues for the conference commenced on the morning of 14th. The

Raiyan Survey report and plan had been circulated among the participants. Issues were framed and classified under different groups. For each group a Committee was appointed. For three days — 14th to 17th — these Committees discussed all aspects of the issues before them and reported to a collective meeting of all. In the light of the debate in the collective gatherings, the Committees again went into their problems. Final reports were then prepared for presentation to the plenary session of the conference. In the collective meetings Shri Jhaverbhai Patel played a vital role and his observations and criticisms provided the requisite direction to the Committees.

The following are the groupings and Committees with their personnel and allocation of subjects :—

1. Raiyan Plan

- 1) Main conclusions
Main issues.
- 2) Method of survey and planning
- 3) Training of workers.

Shri M. B. Dixit (Convener)

Shri Chichgare

Shri K. K. Shah

Shri Nadkarni

Shri Jaleshwarnath

Shri P. M. Bhargava

Shri Jagirdar

Shri Bhagawandin Singh

Shri Goel.

2. Programmes

1. Shramdan
2. Labour Bank
3. Subsidiary Industries : whole time
industries and
village industries.
4. Finance :
 - a) Item for which financial assistance from outside.
(i) the villages and (ii) the area should be asked for.
 - b) Co-ordination with State Government plans.
1. Shri Janardhanan Pillai (Convener)
2. Shri Prabhudas Gandhi
3. Shri Allubhai Shah
4. Shri Mahesh Vora
5. Shri Bharatanand
6. Shri Chhotubhai Mehta
7. Shri Keshubhai Bhavasar
8. Prof Ramsharan.

3. Women's Programmes

1. Nursery Schools
 1. Smt. Kusum Patwardhan (Convener)
 2. Smt. Sharda Naidu
 3. Smt. Sarlaben Shah
 4. Smt. Gitaben
 5. Smt. Triveniben
 6. Smt. Savitriben,

4. Village Re-modelling

1. Village Re-modelling
2. Balanced cultivation,
3. Co-operative farming
4. Co-operative marketing and
5. Administration: Procedures, Progress Reports, etc,

1. Shri Akbarbhai Nagori
2. Shri Vimalbhai Shah (Convener)
3. Shri Baburam Riagi
4. Shri Gopaldas Dalal
5. Shri Habde
6. Shri Patwardhan
7. Shri Paranjape
8. Shri Patil
9. Shri Appukuttan Nair
10. Shri Raghava Puduval
11. Shri Bharatanandji
12. Shri Harasaran Singhji
13. Shri Harivallabh Nehta
14. Shri Subedar Dube.

5. Health Centre, Training in Nutrition and Santi Sena

1. Shri Ramsurat Misra (Convener)
2. Shri Jagannath Vaidya
3. Smt. Patwardhan
4. Shri Sastriji.

6. Programme for next Year

1. Shri Prabhudas Gandhi (Convener)

2. Shri L. R. Chichgare
3. Shri Janardhanan Pillai
4. Shri Keshubhai
5. Shri Pratap Pandya.

How To Do It

The report of Committee No. 1 was in three parts: (1) Training of workers, (2) The Raiyan Plan, (3) Survey and Planning. The Committee favoured the starting of regional training centres. Recruitment for training should be from local areas and of persons who have knowledge of local conditions and problems and have an aptitude for Intensive Area Work. A Committee of experts should prepare the syllabus and subjects for training should include (1) agriculture, animal husbandry and veterinary science; (2) Survey and planning; (3) health; (4) social education; (5) village industries; (6) rural welfare and (7) exchange of information and experience between Intensive Areas. Each organizer should first train his batch of workers and then suggest names for a refresher course to be arranged at a particular centre.

On the Raiyan Plan, the Committee said that it considered it a pilot programme to determine the methodology of village survey and planning. The Committee agreed with the main conclusion that the problem of Raiyan was of "rational utilization of the available man power and other resources to reach higher productivity and of diversification of occupations." The Committee noted that the conclusions of the survey of Dharkarkhedi in Rajasthan conducted by

the Gandhi Smarak Nidhi were similiar to those of the Raiyan Survey.

Regarding "Survey and Planning," the Committee considered a Note prepared by Shri Nadkarni and agreed with the views contained in it that bands of workers should be created for survey and planning in the different centres and associated them in turns in the survey and planning work in selected villages in the Intensive Areas. For this purpose it might be necessary to have special camps where training could be imparted. For "the Committee feels that the survey is not merely the mechanical jotting down of information, but is also meant to be an educative process for the villagers."

Institutions

Survey and Planning over, the question of setting up the appropriate institutions to organize the working of the Plan assumes importance. The Plan determines the additional man-hours required and how employment should be diversified to bring about a more balanced economic development through the proper channelisation of the available labour power for productive use. Having agreed that the object of all this was to transform each Intensive Area into self-sufficient unit at least in respect of all the immediate necessities of life, accepting only such financial aids from outside as were normally available, the problem before Committee No. II was to determine how local resources could be pooled for the common good and how co-operative effort could be organized so that

every one in the village, and in the Area, realised that progress, and prosperity of one should be concern of all. To attain the first objective, the Committee decided that a Labour Bank should be set up, while the second object could be achieved through programmes of Shramdan.

The Labour Bank

The concept of a Labour Bank was indigenous and its roots lay in the age-old practice among farming communities of exchange of services and goods. In some form or other the practice still continued in the villages of India. But through the vicissitude of time and the stratification of society that had come about, this practice had also deteriorated. The importance of money in human relations had further accentuated social distinctions and those who had nothing but their labour power to depend upon, soon came to be looked upon as inferior human beings and their worth in society went down. Where labour was abundant and money was concentrated in a few hands and the position of the former became worse as it had to operate under the laws of supply and demand. The result was that poverty and misery spread and became the lot of large numbers of people. The villages of India provided the most demonstrable evidence of this. Poverty and the denial of the things essential for life stunted the growth of man, deprived him of his creative faculties, of initiative and enterprise and left him in a state of despondency and hopeless despair. The institution of the Labour Bank, the Committee considered, would restore to labour-power its due value and create conditions for its productive use. The main object of the Bank, it was

explained, would be to pool the scattered human labour in the villages and divert it for the planned development of the villages and thus make for prosperity and progress.

What It Means

Shri Prabhudas Gandhi presented a Note to the Committee on the Labour Bank. He said that "the Labour Bank would be a bank not for the moneyed alone, but also for those who have no money or wealth. The Labour Bank would help those who have no money, who are poor, but who have strength in their limbs, whose physical wealth is great and who are proficient in arts and crafts. Just as by storing wheat, rice and grams, people find it easier to live in comparative happiness, in the same way labour stored in the Labour Bank will help them to meet the needs of their living." The Note explained the working of the Labour Bank with two illustrations which are common experiences in our village. "Take, for instance, Chindia village. There is the family of Nannuram. There are eight mouths to feed. Nannuram has neither land, nor any occupation. Besides himself, there may be one or more members in the family who could engage in physical labour. They do not get enough work and have to live in precarious conditions. He is unable to borrow even foodgrain from the neighbours and when he does, he is unable to return it and his position becomes worse. In such conditions the Labour Bank will come to his rescue. The Labour Bank will assess the labour-power of the family and will accordingly give to Nannuram enough grain, cloth and other essentials and then provide work to him and other members of his family. When they

get work and are able to meet their requirements, the family ceases to be a burden on the village and in his own house there will be peace, contentment and a new enthusiasm”.

Take another example. “Shiva Swaroop owns land in the village. There are 11 members in the family which cultivates seven or eight acres of land of which only some two or three acres yield crops if the monsoon is favourable. Most of the land is swallowed by erosion. Shiva Swaroop knows, however, how he could protect his land and increase its productivity. If there is a well in his land and if a two-feet high boundary wall is erected to protect it from eroding, he will be able to harvest six times the crop. He knows all this; but he has not the money, nor has he the power to engage more labour. He has not the courage to borrow, for all that he has to sustain his family is the land he possesses. In a situation like this, the Labour Bank can go to his help. It will lend the requisite labour-power to erect the ‘bund’ and dig the well and realise the cost of that labour-power gradually. It will recover the cost by providing work to Siva Swaroop’s family and when the crop increases, it will recover the cost by accepting payment in grain in suitable instalments. After a time the labour-debt will have been repaid and the family’s condition will improve.”

Condition for Success

Such, in practice, will be the function of the Labour Bank which would become the instrument of village prosperity by treating labour as wealth and offering banking facilities to it, more or less, on the same lines as other banks. But the

success of the Labour Bank would depend on the co-operation of the village people as a whole. One way in which this co-operation could be demonstrated was for the village to provide the management expenses of the bank. For this purpose what was expected of the village was the offer of Shramadan—a free gift of half an hour's labour every day. The capital of the bank would be the money deposits, grain deposits and deposits of labour-power of the village, being a part of the Vikas Mandal which would be a recognized and registered institution, it would have the backing of the Mandal which would be its guarantor.

Considerable discussion followed, and many ideas were expressed. The more important of these was idle labour, however abundant, cannot itself be wealth which can be directly converted into economic value; that the produce of labour, and not labour itself, constituted value; that the system of payment should be deferred payment and deposit of labour should be of labour performed; that wages should be calculated not in terms of labour in the conventional manner, but should be determined by supply and demand that the medium of exchange should be grain, that is, something primarily produced and consumed in the village; and that the Labour Bank should be provided with initial working capital.

Schemes And Costs

The problems of finance for the Bank and other schemes of development thus arose and the Committee spent two days discussing it. Many points of view were placed before the

Committee. Most of this looked to the State to provide all the finances. But it was soon brought to the notice of the Committee that the basic object of the Intensive Area Scheme was to effect self-sufficiency in the Areas by mobilizing all the resources of the Area both in men and material and not normally available. It was, therefore, decided that the Kshetra Samitis in co-operation with the Gram Vikas Mandals should prepare schemes of development, assess the resources locally available and the extent of outside aids needed to implement the schemes. The emphasis, however, was not to look for outside aids as far as possible.

For the promotion of the spirit of co-operation and mutual aid among the village population, the Committee felt that community programmes should be organized for the entire village. These programmes should be based on Shramdan of the entire population and should be such as benefitted the whole village. It was decided that *per capita* contribution of Shramdan should be 12 hours in the year.

Plan for women

Reference has already been made to the position of women and their response to the call of progress. The camp that preceded the Conference, had shown that women in the villages, given the opportunity and the facility, would work for their own progress and for the good of the villages. Committee No. 3 which went into the question of how best women could be released from fetters of social customs and customs which rendered them backward, recommended for the acceptance of the Conference, a comprehensive progra-

mme. Its report went into every detail of the conditions in which women in the villages lived and worked. Often the village well had no pulley arrangements, which made drawing of water unnecessarily strenuous. Much time was spent in grinding flour, which could be saved if there was the bullock-drawn atta-chakki. About two hours were taken up by kitchen work. Besides, care of children and other household work occupied them for the whole day. The low standard of life resulted in squalor and questions of personal hygiene and village sanitation presented serious problems. To relieve the women of the tedium and drudgery which were their lot, the Committee suggested the creation of women's associations, Bal-Wadis (Child Welfare Centres), health centres with first aid units, sanitation drives on a community-effort basis, provision of bathing places and smoke-less ovens, training in home industries. An association for women would provide opportunities to them for developing social and civic consciousness, while Bal-Wadis under the direction of experienced child welfare workers would facilitate the development of the faculties of children and their interest in their surroundings. The work-place would serve both as training centres and as places where women could be offered whole-time or part time occupations. The committee believed that if the facilities suggested by it were accepted and put into action, streams of new life would open up for the village women who would, then enthusiastically join in the general activities for the progress and prosperity of the village. The main activity would consist in their utilization of the hours saved from the tedium and drudgery of the household in hand-spinning, stitching clothes, and as aids to the weavers and the telis. They could also

be employed in making baskets and matches and in other occupations which could give them a supplementary earning. Thus women be enlisted in productive work for the attainment of self-sufficiency in the village. When development on these lines took place, the committee declared, the villages of India would begin to wear a new look and new impulses would goad the people towards greater and more concerted efforts for their own progress.

Remodel The Village

Measures to create conditions of fuller and full employment and planning for a more rational utilization of the available man-power alone will not bring the facilities for a fuller life of the people. For that many other things are necessary. Among them the pride of place is taken by village remodelling. This has many aspects and most important is the lay-out of the village. Committee No. 4 went into the question. Shri Akbarbhai Nagori presented a paper on the subject. The Committee considered the points raised in the paper and came to the following conclusion :

“With a closer understanding of the village problems as also the mode of living of its inhabitants, it is realized more and more that the present village has grown up quite irregularly and without any pre-conceived plan or system. The village streets as well as the individual houses follow no scientific or systematic plan, thus resulting in narrow, dirty streets, with a jumble of unhygienic and ugly dwellings. These demand a definite change and a remodelling of the present village so as to enable its inhabitants to live a decent healthy life.

The Committee is of the opinion that the programmes of village remodelling should be undertaken initially in some selected villages under the Intensive Area Schemes. Before launching any such programme, utmost care should be taken to create public opinion, so as to make it a people's programme. A well laid-out plan could then be prepared in consultation with persons technically versed in planning as also the village planning committee.

In the preparation of such plans, this committee would like particularly to emphasize the need for adequate open space attached to every individual and public house. The committee also recommends that, in the construction of houses, village people should mainly depend upon the labour of their own families and should use local materials and local skilled labour as far as possible. This would not only reduce the cost, but facilitate construction and repairs.

The committee holds that the panchayats could play a very important role in implementing the programme of village remodelling by securing free grant of funds from the Government as also loans and subsidies for enabling construction by individuals.

In the opinion of the Committee the Labour Bank in the village could also greatly assist in promoting the entire scheme, especially during free seasons of work.

Integrated Programme

Other problems considered by the Committee included

the need for balanced cultivation, Co-operative farming, co-operative credit and marketing and administration of Intensive Areas. The Committee discussed the experience gained during the eight months during which exploratory work had been carried on in the selected areas and came to the decision that integrated development of village economy would be possible only when agriculture and village industries formed integral parts of development programmes. "As agriculture is the main occupation of the villagers, we cannot avoid the responsibility of proper planning and guidance that the villagers generally expect from us. Improvement in agriculture, dairy, cattle breeding and poultry can facilitate the purpose we have in view. Moreover, agricultural programmes will interest the entire population in the village, which is very necessary for the successful working of our scheme."

The programme for the improvement of agriculture came under the following heads : (i) Bunding; (ii) Irrigation; (iii) Compost making; (iv) Better seeds; (v) Wider and better use of manure; (vi) Crop-rotation and balanced cultivation; (vii) Improved methods of cultivation; (viii) Improved implements; (ix) Bee-keeping; (x) Dairy; (xi) Cattle breeding; (xii) Poultry etc. Details of each of these heads were worked out and presented by the Committee which concluded its report with these words : "For the work mentioned above, we must have an agricultural expert in our staff. If the Kshetra Samitis of the Areas are able to arrange to give a piece of land, the expert will be able to demonstrate the various activities mentioned above ... For undertaking programmes mentioned above, some financial assistance will have to be provided."

Multi-Purpose Co-operative

About co-operative credit and co-operative marketing, the Committee said : "Co-operative credit and marketing are important factors in rural development ... The credit system, as it prevails in our rural areas, is inadequate.... Our efforts should be directed towards removing the existing drawbacks and introducing systems which will eliminate inconvenience of timing and lack of supervision." This, the Committee said, could be achieved by linking credit with marketing. "To ameliorate the condition of the village population, co-operative organization is the only suitable form. Co-operative organization for credit and marketing will make it possible for the villagers to have long term, short term and medium term credit at a moderate rate of interest.

It is also necessary that an organization of marketing on co-operative basis should be formed and credit should be linked up with marketing. In doing so we are creating a guarantee for the loans given to individual members for their being realized in due course. Credit should be available, so far as possible, in the form of raw material, implements, manure, necessities of life and it should be a condition precedent that the borrower market his produce through this organization. So that it may not be difficult to recover its due as also hold the goods when it is not worthwhile to dispose of them.

These two tasks of co-operative credit and marketing can be done through a single organization called a multi-purpose society. Such society may be formed of suitable group of

villages, so as the size of the society will prove helpful and will not be unwieldy.

Its Functions

The functions of such multi-purpose society will be of credit and marketing, together with the programme of better farming, planned cropping schemes, without asking its members to surrender any of their interest in land. The society will make cheap credit available, help in securing better seeds, manure, improved implements and other necessities of agricultural life. It will also arrange for irrigation facilities and market the agricultural produce. Thus the function of the multi-purpose society ultimately will be to prepare the ground for co-operative farming. Wherever we have reached a stage, where people are ready to pool their land and are voluntarily prepared to surrender their rights on land, we should make every effort to organize joint and collective farming societies.

To enable the multi-purpose society to function adequately and also to secure the credit from the central financing agencies, the share capital of the multi-purpose society should be adequate. The function of this organization in the Intensive Areas should be encouraged in such a way that contribution towards the share capital should be made by the Government as a grant because sufficient share capital cannot be collected in the beginning.

The multi-purpose society will also help its members to dispose of the agricultural produce in time at a proper market rate. It will also store the goods for better prices. It is also

possible that there is the possibility of loss due to the fluctuation in market price; so it is suggested that if any such loss is incurred subsidy to the tune of these loss should be provided for the first three years by Government.

The services of an Agriculture Graduate should also be made available as the improved methods may be applied to enhance the produce of agriculture. In the beginning, the society will not be in a position to bear his salary. It is, therefore, suggested that he should be paid by the Board.

For the first year we should make efforts to start multi-purpose societies and handle co-operative credit and marketing and take preliminary steps in agricultural activity according to the conditions in the area.

Health Services

Committee No. 5 reported on the health needs of the village. The report narrated the absence of proper medical arrangements to protect the health of the people. It dealt with the need for nutritional training and for a Peace Brigade. It discussed the various systems of medicine and their feasibility for villages and concluded that Nature Cure Clinics were the best suited to rural conditions. The Committee recommended that arrangements should be made to provide adequate health-services through the starting of Nature Cure Centres which would also survey information and train people on nutritional problems. The Peace Brigade would guard the village from clashes and conflicts and work for peace and harmony in village life.

The reports of the various Committees were placed before collective gatherings of the organisers where they were examined. The conclusions reached by the Committees were generally approved by the collective gatherings. They now needed formal approval of the plenary session of the Conference which was to meet on the morning of the 18th April.

The Inauguration

Thus the deliberative part of the Conference had been completed before the ceremonial opening of the Conference by Shri Lal Bahadur Shastri, the Union Minister for Railways and Transport. Shri Shastri arrived in Ajagara on the afternoon of the 17th April. At 6 p. m. on that day he declared the Conference open.

Shri Shastri, in an extempore speech, took the Conference back to the days when Indian villages provided the fountain-source of all life in the country. In those days economic activity was centred round agriculture and allied to it were numerous industries which produced a variety of goods for the consumption of the people. The villagers spun on the charkha and wove their yarn on the handlooms. They had reached a proficiency in the art of spinning and weaving which enabled them to make some of the most wonderful fabrics which enthralled the outside world. The India of those days was self-sufficient in respect of all her needs and lived in self-reliant village communities. But times changed. The old set up was broken and the village life deteriorated. Foreign rule and its needs for markets resulted in uprooting the village economy. The village industries decayed and all but disappeared. Handspinning with its myriad spinners and

weavers went out of vogue. What was the fountain-source of Indian prosperity dried up and millions of people were reduced to a life of poverty, want and misery.

Hopes Revived

The coming of Mahatma Gandhi on the political scene brought new hope to these millions. His Constructive Programme was conceived to attain new social ends. The programme became the platform of the national struggle. During the period of the struggle, however, the objectives that programme sought to achieve could not be achieved. But it inspired millions and brought a new awakening in the country. A new awareness also grew and it was that in free India there should be no poverty and the social and economic order should be based on social justice and economic equality. While many who played a leading part in the struggle accepted this programme, they were preoccupied with the problem of getting rid of the foreign domination. Many believed that once foreign rule was removed and a national Government came into existence, solution of the economic and social problems would become easy.

India was now free and had her own National Government. Those in the Government were those who had participated in the national struggle and had made many sacrifices. They were alive to the problem of villages and were eager to bring about radical social changes. But they had come to realize that this change could not come overnight, nor could it be effected through legislation alone. The change could speeded up only through the efforts of the people. In

their efforts the Government would render all help. The Government recognized the urgency of effective programmes for the development of the rural economy and had given an important place for village industries in its plans. Encouragement to Khadi was being given in various ways. Thus, there was no lack of interest in the Government for the cause that Khadi and village industries represented. In the prevailing situation of unemployment, the Government believed that these industries could play a vital role. The All India Khadi and Village Industries Board had been constituted especially to promote the organization of this sector and its development. It was now for this Board and those who were devoted to this cause to give the necessary drive and direction to make the village development movement a success. He hoped that the Conference which he was inaugurating, would work out practical programmes and devise the machinery required for their effective implementation.

After the inauguration, Shri Shastri spent over one hour in informal discussions with those who had come to participate in the Conference. He was apprised of the work already done and of the nature of the proposals that had emerged from the discussions of the previous four days. Among those present were Shri Annasaheb Sahasrabudhe, Shri Jhaverbhai Patel, Prof. Ramsaran, Shri Prabhudas Gandhi and Shri Bharatanand.

The Challenge

After the Union Minister had left, Shri Annasaheb had an intimate talk with those present and he opened out his

heart to them. He said that they were facing a great challenge and they had to answer it. The challenge was to the whole concept of village industries and to what they had claimed for them these many years. They had said that they believed that through the development of village industries they could build a new society based on equality and social justice. They had claimed that they could bring about economic self-sufficiency. They had claimed that these alone provided a solution to the problems of poverty and unemployment in the country. The challenge was directed against these claims and should be met with positive achievement. There was no time now to loose. They should realize the urgency of the matter. They had to march forward against time and tide. He asked those present whether they were prepared and felt strong enough to meet this challenge and told them that there was a feeling in influential quarters that progress in their work was slow and had not been according to expectation. It was time that they realized they were on trial, that their faith was being put to crucial test and that practical achievement alone could vindicate their cause. He advised them to talk less, but take to the work with zest. They could take up selected areas and concentrate efforts on those areas. What was needed was practical demonstration that what they said and claimed were based on facts. If they could demonstrate this in a few areas in the next year or two, they would have achieved much and would have vindicated the cause to which they were dedicated. He wanted all to remember that progress would not wait for them and that Government would not look on indefinitely or that the country would wait to suit their convenience. Progress had to be rapid. "You

have deliberated among yourselves for four days. You have prepared some very nice schemes. You have discussed the philosophy behind the village development movement. All that is good. But they do not mean achievement. Show in practice that what you have said and proposed can be applied to practical work and results can be obtained quickly. Only then is there a future for this work and for this cause." It was a stimulating talk which posed the urgency of the tasks to be accomplished.

Next day, 18th April, the Conference assembled in plenary session. The reports and proposals of the different Committees were considered and generally approved. It was, however, made clear that they did not form final programmes or conclusions. The application of the proposals to the work in the Intensive Areas would be reviewed after six months when another Conference of this nature would be held. Shri Jhaverbhai Patel wound up the deliberations with a thought provoking speech.

An Exhortation

Shri Jhaverbhai Patel said that he had followed the deliberations of the Committees very carefully and asked himself whether or not they still adhered to the central idea of the programme with which they had started. In order that their cherished goal should be achieved, the *mantra* prescribed for that had to be repeated, for, if they gave up the *mantra* their endeavour to realize the goal would be in vain. During the course of the discussions confused thinking was visible. For instance, some seemed to believe that the All India Khadi and Village Industries

Board was concerned merely with the development of Khadi and village industries without relation to other aspects of village life and economy. That was a completely wrong understanding of the functions of the Board. Its approach was an integrated approach, not a partial or isolated approach. The Board was concerned not with the development of any one or the other aspect of village life only. The Board, on the contrary, was vitally concerned with the allround development of the village. It was difficult, however, to determine the relative emphasis to be placed on different aspects of village development.

Then there were people who wanted a separate ministry at the Centre charged with the development of Khadi and village industries, while yet others demanded a clear-cut policy declaration from the Government with regard to Khadi and village industries. The impression created was that Khadi and village industries could not develop without legislative action and Governmental subsidies. Legislation and subsidies were welcome. But they should not rely solely upon them. If they all believed that Khadi and village industries had no natural place in the scheme of village life and economy, then the Intensive Area Schemes would be meaningless. This programme relied upon the strength of the people, not on legislative measures or subsidies, for its success. What was important was the creation of the appropriate atmosphere for the incorporation of Khadi and village industries as integral parts of rural economic development. "We drew inspiration for our work not from Governments or legislation, but from the noble ideal of equality of all human beings which is Nai Talim".

New Streams

Shri Jhaverbhai observed that the basic ideology of Khadi and village industries was expounded by Mahatma Gandhi. These were to provide the needs of the people. While agriculture provided the base and produced articles of food, Khadi and village industries provided the other essential requirements. There was close affinity between the two and the two together contributed to the development of self-sufficient and self-reliant communities. Nai Talim introduced in this material development a direction in social living and trained the people to attain social harmony and happiness. Acharya Vinoba Bhave was striving, through Bhoodan, not only to solve the land problem, but for an unfoldment of the social conscience. There was, thus, opening up a new movement, a new revolution, for the realization of a new society based not on personal property and wealth, but whose fundamental direction was towards social justice and equality. It was in this context that they had to view the place of village industries in the scheme of social and economic development.

These industries were now hand-operated or worked with the aid of animal power. There was, however, a limit beyond which human and animal power could not be worked. So, naturally, the question of use of electric power in village industries arose. He was not against the use of electricity as such. He was against the undesirable effects that accompanied its use at the present moment. The most obnoxious effect it produced was that it facilitated

exploitation of man by man which led to vast disparities between them. If care could be taken to avoid these evil effects, there would be nothing wrong if it is used.

Call For Faith

Proceeding Shri Jhaverbhai said that "our progress will depend solely on whether or not we have deep and abiding faith in the ideal of equality and a social system built around this ideal. If we think we are lacking in that faith, it will be desirable that we give up our experiments. Equality cannot be realized through mere appeals. Some sort of a system is needed to realize that. We have to build up such a system on the basis of enlightened self-interest. We have to make the village people conscious of their rights and prepare them to demand and secure their rights. The problem before us is to develop the means by which to rouse that consciousness"

Shri Jhaverbhai pointed out that the city was the fountain-source of life today. All facilities—social, economic, cultural and others—were concentrated in big towns. Even leadership was monopolised by the towns. They had to put an end to such unequal relationship. They had to put the village on a par with the town in all respects. They had also to teach the village people the importance of co-operation and their community of interests. They should be taught how the prosperity or poverty of one should be the concern of all. "We have", he said, "to evolve out of the teachings of Bhoodan and Nai Talim a way of life which

will allow full scope for the growth of Khadi and village industries. Agriculture alone, it is accepted on all hands, cannot achieve an all-round development of the village. For such a development village industries have to be given a due place in the village economy." Only thus could they eliminate large-scale unemployment and under-employment in the rural areas. He requested those present to give due consideration to all these matters before they embarked on the tasks the Conference had set for them.

Conclusion

Thus did this Conference of organizers and workers in the Intensive Areas come to a close. It was unique in several respects. Those who had participated in it had been engaged in the organization of the selected areas for intensive development and had thus gathered some experience of the problems which came up in the execution of the programmes. What the nature of these problems was, was indicated in the Raiyan Survey Report. For the first time these organizers and workers came together after eight months of field work and they could exchange information and notes. The different Committees in which they divided themselves showed their earnestness to go into the multitude of problems more thoroughly so that comprehensive programmes could be worked out. It was a pooling of information and experiences about the different areas for the purpose of framing uniform policies and alternated between the 'immediate' and the 'ultimate' and a battle raged on the question of how high idealism could be blended with practical work. In this battle of the 'immediate' and the 'ultimate', Shri Jhaverbhai

introduced an element of realism and with timely criticism and constructive suggestions, he helped the Committees to frame their proposals which could be worked out in practice. The Conference on the whole provided much food for thought and brought into the tasks ahead a clearer perspective. To the extent that this was achieved, it was a successful Conference.

VILLAGE SERVICE Vs. VILLAGE PLANNING

(By : Shri Jhaverbhai Patel)

Mainly with a view to framing issues for discussion by the Conference I propose to refer briefly to a few important aspects of the Intensive Area Scheme of the All India Khadi and Village Industries Board. Special significance attaches to this programme of intensive areas of the Board. It is not a programme of doing relief work through village industries by way of village service, but a programme of establishing village industries in the rural economy of our country. The Board has, at the moment, started only 15 areas. It proposes to add 20 more. These areas are intended to serve as pilot projects to gain experience in the approach and the method of developing village industries on a stable basis. On the basis of this experience, the Board intends to embark on a more ambitious programme of starting a very large number of intensive areas for the Second Five-Year Plan.

Approach and Method.

It should be clear by now that village industries can develop only if suitable operative conditions are created for their working. The best operative condition for the development of village industries is to create an effective

demand from the village people for village industries. That demand is lacking today for a variety of reasons. The economics of village industries in the changed circumstances of today is not clearly understood by the village people. The central object of the programme is to demonstrate the indispensable role which village industries have to play in developing the rural economy. The approach is to undertake the development of village industries as part of an integrated programme of developing the whole village life, so that the relative importance of village industries can be appreciated in the context of a total picture of the rural economy. The integrated approach is essential because the whole occupational pattern of the village remaining what it is today, village industries cannot be developed as isolated items of the rural economy. The programme, therefore, aims at developing the whole economy along with developing village industries. The method adopted is one of survey and planning. The total available idle manpower is estimated on the one hand and gaps between the present consumption and the standards to be attained are estimated on the other. With the help of local resources and government help normally available, programmes are framed to fill up the gaps by utilising the idle manpower. This approach and the method seem to succeed in setting the village people on the task of thinking out solutions of their problems in a remarkable way.

Difficulties in the way

(a) Break-down of the village organisation:-
Why is there no effective demand for village industries from the village people themselves? The main reason is the

breakdown of the village organisation which worked for village self-sufficiency. The village community worked as a harmonious group having inter-dependent family units. Under the stress of centralised commerce and industries, this arrangement has broken down with the result that families in the village live physically as neighbours, but more as a crowd than as a group. The inter-dependence prevails no more and sectional interests in the village work at cross purposes. Village trade both in the raw material and in the finished product, is city-minded and city-directed. This has worked to the detriment of all sections of village. The village artisans are, of course, directly hit hard with the fall in demand for their goods and services. The agriculturists have nevertheless suffered as their income from land began to be increasingly shared in one way or the other with the non-agriculturist sections of the community. Village prosperity being indivisible, the reduced prosperity came to be shared by the whole community. It has thus been a case of crude self-interest working against enlightened self-interest and damaging it beyond measure.

(b) The caste System :- The problems of village industries are not merely economic but also social, a fact which is insufficiently appreciated by many. The stratification of caste has worked to the great detriment of building up prosperous rural communities. Loyalties are directed to caste people in distant places but not to the community living in the same village. Due to this lack of geographical loyalty, the prosperity of one caste in the village has ceased to be the concern of another caste. By creating associations of high and low occu-

pations, the caste system has become a great stumbling block in developing the rural economy. Some work may be available, but is not acceptable even to the needy, having regard to these caste associations. It is said that the rapid progress of China has been possible to a great extent owing to lack of caste distinctions in the Chinese Society. It is time this aspect of the question is understood in its proper perspective and magnitude.

(c) **Indecisive State Policy :-** Unfortunately, the indecisive State policy regarding village industries adds to these basic difficulties. The role of village industries in developing rural economy has not been sufficiently appreciated till now. There appears, however, to be a turn for the better in this respect. The Second Five Year Plan promises to give greater importance to the development of village industries through a more favourable State policy of protection and encouragement. Even so, the best operative conditions for the development of village industries will be created by removing the basic difficulties stated above. Even State policy will be largely influenced by the extent to which effective demand for village industries is created by the village people.

The Main Urge

What is the main urge that will goad village people to bestir themselves for the removal of these basic difficulties? This is the crux of the whole problem. Village industries would hardly catch the imagination of the people if they are conceived in terms of un-correlated good items for giving relief to some sections of the village people. The programme of

village industries can succeed only if it is linked up to the revolutionary urge of the time. What is this urge? It is for change of values. The new values aimed at are equality and higher productivity. Any programme that does not work for these new values is likely to prove futile. It thus becomes a part of a bigger question of changing the present social order based on inequalities. The relevant questions in this connection are.

- (a) Whether provision of employment should be treated as a relief measure on a philanthropic basis or as an obligation on the part of society and the State to recognise the right of every person to work;
- (b) Whether the worker should receive a below-subsistence wage or a living wage;
- (c) Whether the worker should remain a wage earner or become self-employed;
- (d) Whether ambitious individuals should be allowed to profit from the labour of others with the help of higher techniques evolved by society.
- (e) Whether the primary producer in the village should continue to be depreciated as compared to the secondary producer in the city;
- (f) Whether the villages should continue to be deprived of the opportunities for development afforded in the secondary occupations.

The Vital Question

In short, whether the resourceless sections within the village should continue to be exploited by the stronger

sections and the village as a whole should continue to be exploited by the city. It is in the context of such a wider perspective that the problem of village industries has to be considered. The success of village industries will be measured in terms of their contributions towards establishing equality as between different sections in the village community and as between the village and the city. Is there any doubt that the village people will be actively interested in such a programme, vitally affecting their well-being?

The second vital role that the programme of village industries has to play is to bring about high productivity in the village economy as the means to prosperity. It is well to understand that the fundamental cause of our poverty is our low productivity *per capita*. The programme of village industries can, therefore, no longer be conceived as perpetuating this low productivity. It has to contribute to the achievement of higher productivity. By restoring the balance between agriculture and industry, it has the capacity to do so.

The Organisation

What is important, however, is to consider as to what is the best form in which village industries should be organised so as to raise all-round productivity in the village. They can be organised as subsidiary occupations to agriculture or as independent whole-time occupations or as joint undertakings by the village. When conceived as subsidiary occupations, they are meant to relieve under-employment in agriculture. In this form, they can certainly play their part and add to the income of the agriculturist. But the problem of greater productivity is more basic than this relief of

under-employment period. It is a question of efficient employment for the period when the agriculturist is engaged on his farm, apart from the period during which he is unemployed. If the size of holding is below economic, the farmer may remain engaged in one or the other operation, but he is not efficiently employed. Only an economic unit can fully utilise his capacity. Greater productivity which is associated with efficient employment during the period of engagement is thus possible for the farmer only on the basis of economic holding. He may still have a period of unengagement during which he can do additional occupation. Owing to the seasonal character of agriculture, whether the holding of the farmer is economic or below-economic, his period of unengagement and, therefore, the scope of the subsidiary occupation will practically be the same. In the first case, owing to his efficient employment on the farm, his total productivity will be greater. In the latter case, owing to the under-utilisation of his capacity on the farm, his productivity becomes reduced.

The question, therefore, to be considered is whether village industries should be developed more as subsidiary occupations with very simple techniques along with below economic holdings or they should be developed more as whole-time occupations with higher techniques and agriculture rationalised on the basis of economic holdings. If suitable village industries with higher techniques capable of yielding good income are provided, it will certainly be possible to persuade small holders to give up agriculture in preference to such industries. 'Ambar Charkha' may be mentioned by way of illustration. Similar other industries will have to be thou-

ght of. It is yet too early to come to any definite conclusions on this issue. Several experiments will have to be carried out under varying conditions before any conclusion is reached. It may also be worthwhile to consider whether some of the village industries cannot be organised as joint undertakings by the village community more on a service basis than as business concerns. This may be necessary to reduce drudgery and to provide cultural leisure in the village. It may be well to go into this question in some detail and suggest a broad classification of village industries into the three categories.

Institutional Change

It is obvious that the urge for equality and greater productivity cannot be mobilised on a stable basis without effecting institutional changes in the rural economy. The guiding consideration of this change is to conceive one economy for the village. Only village unit seems to be capable of solving the various problems referred to above. It will do away with sectional interests working at cross purposes. It will facilitate raising productivity and creating more amenities by pooling resources of the village. And it will go a long way in establishing equality, social and economic, within the village and of the village with the city. But, while this approach may be sound, there can be no rigid formula which may be immediately applied in the intensive areas. In the first place, being a new concept, it will be resisted by the village people who have no capacity to take risks. In the second place, the resourcefulness of the worker and the confidence of the people enjoyed by the local leadership will determine the pace of transition. Indeed, the worker is the pivot of the scheme.

Success will depend on his mental vigour and on the measure in which he is inspired by the revolutionary urge for bringing about a social order based on equality. It is, therefore, inevitable that there will be various shades and stages of this transition from the family economy to the village economy. But, it is equally certain that the demand of the time calls for this change. As Acharya Vinobaji observes: "The new age demanded that we change our social fabric. In the past, it was possible to manage with society based on traditional family group when science was not so very advanced. But now no small unit could remain isolated from the rest of the world and no single family could lead its life apart from the village community. The coming age was the age of village families. (Gram Parivaras)"

Village Trade

Immediate application of principle of one economy for the village is called for at least in one respect, viz., the trade of the village. At the moment, as noted above, village trade is city-minded and city-directed. Village traders function merely as agents of the centralised commerce and industries of the cities. They are a great channel for draining away village wealth to cities. To check this drain, it is the first necessity to make village trade a monopoly of the village co-operative which will work for building up the village economy. It will retain and stock the raw materials required for the village industries and market their products. The question of village industries is more closely linked up to the village trade than is commonly understood. It will be difficult for village industries to develop unless village trade is socialised. It is necessary to give a great priority to this programme, and

each intensive area may well organise a central co-operative store with branches in each village. Probably, Gram Panchayats in Uttar Pradesh are authorised to issue licences to local traders. It should be considered as to how far this system can be taken advantage of for the object in view. In any case, ways and means must be thought of to implement this part of the programme rather urgently, so that a very good operative condition is created for the development of village industries.

At A Glance

The main issues of the note can be summarised as follows :-

1. Village industries and the Integrated Approach—assistance required for the integrated programme.
2. Operative conditions for village industries.
 - (a) local demand
 - (b) State policy
 - (c) co-operative trade
3. Classification of village industries
 - (a) subsidiary
 - (b) whole-time
 - (c) village industries
4. Village industries and the new social order
 - (a) equality
 - (b) higher productivity
 - (c) one economy for the village.

(From the Note prepared for discussion at the Ajagara Conference of Intensive Area workers and organisers)

THE RAIYAN PLAN



INTRODUCTION

The Intensive Areas Scheme of the All India Khadi and Village Industries Board is a programme of rural development with Village Industries as an integral part of village economy. The approach is to undertake the development of village industries as part of an integrated programme of developing the whole village life, so that the relative importance of village industries can be appreciated in the context of a total picture of the rural economy. The integrated approach is essential because the whole occupational pattern of the village being what it is village industries cannot be developed as isolated items of the rural economy. The programme, therefore, aims at, to start with, conducting a comprehensive survey of the economic conditions of the villages with a view to assessing the local resources, financial and material, the pattern of occupations and employment, the levels of consumption and production, the productivities in the different productive activities and to estimate the gaps between the existing levels of employment and production, and their generally accepted standard levels. With the help of the existing local resources and external help normally available programmes are framed to fill up the gaps by utilising the idle man-power.

The Raiyan Plan was a pilot programme for determining the methodology of such a programme and a survey

with a limited scope was first done to assess the level of employment and consumption for each family in Raiyan. Local people were kept constantly associated with the survey so that everybody in the village developed a consciousness for planning and at the same time by getting the survey done by the local workers of the Intensive Areas Scheme, it also afforded training to the workers in the survey-work as such.

As however the requirements of planning became more clear informations on land utilisation, assets and liabilities, production and productivities were also collected. Comprehensive information about the village also was obtained from different sources. The information so collected was tabulated and consolidated to give a picture presented in the next chapter.

During the process of surveying the people had become aware of their own problems and realised that their unutilised hours was one of their greatest untapped resources, but also realised that unless they improved their methods of work, both agricultural and otherwise, they would not derive the full benefits of their labour. They have also realised that for a higher standard of living they will have to diversify their village economy.

On the basis of the survey and with the concurrence of the people an aggregate plan for the village was drawn up to bridge some of the gaps between the present and the standard consumption. These mainly consist of improvement in agriculture and taking up spinning in the spare hours. While

the people realise that they have to take up village industries on a full-time basis, they are cautious about it till they see their economic possibilities. Some families have agreed to take up some of the industries, but during the first year provision has been made to train up people and demonstrate to the villagers the different tools, techniques and processes.

The second chapter presents the aggregate village plan which has thus emerged. But for the execution of plan it is necessary to find out the contribution of each family to the total effort. All the families were, therefore, approached to find out how the labour in terms of man-hours available with them will be utilised. The distribution of such family man-hours which is really the operative part of the plan is given in the third chapter. The fourth chapter summarises the broad conclusions of the survey and the plan.

Any plan is a continuous process, and this was experienced at all stages in the preparation of the present plan. Ideas previously unacceptable to the people have slowly been accepted as contact with the people increased and the momentum that is gathering gives hope that the plan for the first year will be substantially fulfilled in many respects.

For the implementation of the plan a number of institutions are sought to be set up in Raiyan, of which mention is made in the plan. A Multi-purpose Co-operative Society is expected to be started with 50 members with a share capital of Rs. 1000/- to look after the trade of the village and its credit requirements. While the common

projects in the village are expected to be completed by people offering voluntary labour, private requirements of labour are to be provided by a Labour Bank, through which people in need of work or having spare hours can offer their labour. The details of the Labour Bank are given in an appendix.

CHAPTER I

RAIYAN - THE VILLAGE

Its people, Economy & problems

General

Raiyan is a small village in U. P., 40 miles to the North East of the city of Banaras in the Chandauli Tehsil of the Banaras District. The Revenue Head Quarters of the village is Sakaldiha, eight miles away. Sakaldiha has a railway station, a post & telegraph office, a general hospital and a veterinary hospital. The tehsil headquarters are at Chandauli, 16 miles away and the Police Station is about 6 miles away, at Balua. Educational facilities from the primary to the intermediate University stage are available at Ramgadh, a biggish village with 4,000 population, about a mile away, across the river Banganga. The economic life of Raiyan is largely centred round Ramgadh.

Accessibility

There are no pucca roads connecting the village with the outer world and it becomes very difficult to reach the village during the monsoon by any vehicle. From Banaras one can take a Bus, which takes the Banaras-Saidpur route via Moghalsarai and get down at Ajagara and walk a distance

of about four miles of narrow beaten track through the fields. The other roads connecting Raiyan with Banaras, pass about a mile outside the village to the east, from Ramgadh and to the West, from Mohmadpur. If the road from Ramgadh is covered with Kankar and a bridge constructed over Banganga, this will be the most convenient road connecting Raiyan with the outside world.

Location & Boundries

Raiyan is situated on the left bank of the river Banganga which is actually an old channel of the Ganges. Banganga meets the Ganges about 3 miles away to the North and the village also has a gentle slope in the direction. Across the Banganga to the North-East is Ramgadh, the economic nerve-centre of the village and to the east is Vairata, a village which according to local tradition has a puranic past and might prove to be of archaeological interest. To the South is the village Naudar and to the East in Devra, both with close economic ties with Raiyan. As a result of the slopes, the soil has undergone some erosion. To the north of the village site, there is a large area of bamboo and mango plantation.

Land

Excepting to the east, in the monsoon, the village is surrounded by fields growing cereals, pulses, and oil-seeds. To the west, even vegetables and till the area was infested by white ants, even sugarcane was grown. Excepting the years when the Banganga is in floods, even the lands to the east are cultivated during winter and summer. As one approaches Raiyan, one realises that compared to the other villages in

the tract Raiyan is fortunate with regard to its soil. It is alluvial loam, with a mixture of sand in a few places to the west away from the village. The soil is good for all food and commercial crops and the villagers seem to utilise every bit of available land and there is no noticeable waste-land or left fallow.

There are 58 families in the village living in as many houses of mud, country-tiles and wood.

The drinking water for the people is provided by the 6 pucca wells on the village site and there are eight others in the fields which are used for irrigation. The wells are deep, often about 40 feet, and the nature of the soil makes construction of wells particularly difficult and expensive. The village gives an impression of being very much congested, and the thick-walled mud houses with narrow lanes running through the village and cultivation encroaching upon the village site gives evidence of the great hunger for land where cultivation and housing have to compete with each other,

The Houses

In the Village, the houses are clustered together according to communities. There are only 7 pucca houses in the village, four of them belonging to the Thakur jamindar families, one to the Kayari and another to a Chamar family. The remaining one house is unoccupied and belongs to a Gandharva family, whose female members practice the profession of dancing in the city of Banaras. This family, it may incidentally be noted, has donated a temple to the village. One sees heaps of dung cake all over the place and the atmosphere is thick with smoke during cooking hours. The poverty of the

people is seen again at night when even during the dark nights very few lights are lit in the village.

Generally each house in the village is built of three sections : one for the men and guests, usually the outer house, one section for the women, where cooking is done and the family lives, and a third where the animals are kept. Near the house is a feeding trough for the animals, and if the family has a fodder cutting machine, it is kept in an adjacent thatched hut. Sometimes a store-room is also attached to the main building. The houses, as they are, are in comparatively good repairs.

There are two temples in the village and at night one hears *Kirtans* and *Birhas* being sung in them. The village has a good social climate and the geniality of the people immediately endears them to a stranger.

Land Utilisation

According to the revenue records the Area of Raiyan is about 434 acres and the revenue assessment is Rs. 1,750. Of this area, 17 acres are taken up by the bamboo and mango plantation, 11 acres by tanks, wells, roads and the bed of the river Banganga, and the village site itself takes about 7 acres, leaving about 400 acres of land for cultivation. About 125 acres of this are irrigated. Out of the 400, 80 acres of land is owned by outsiders, while people from Raiyan own 60 acres outside Raiyan.

The Population

As already noticed there are 58 families in the village with a population of 399 at the beginning of this survey.

Actually, as one family contains just one 70 year old woman who makes both ends meet by begging, for all practical purposes the number of families can be taken as 57 and the average number of members per family can be taken as 7. During the last four years there have been 30 births and 6 deaths in the village. Of the 399 people, 22 remain outside the village—20 for employment and 2 for studies. The 20 who serve outside the village, send about Rs. 5,000 to their families in the village every year. This leaves 377 persons in the village who have to eke out their living from the land and whatever other economic activities they can manage to busy themselves in.

The following table gives the distribution of this resident population by age and sex :

Age Group :	Male :	Female :	Total :
0-5	27	26	53
6-10	31	28	59
11-15	27	21	48
16-55	92	104	196
Over 55	12	9	21
Total :-	189	188	377

The land and the people

The 400 acres of cultivable land is cultivated by 52 out of the 57 families, the land either belonging to them or being taken on a crop-sharing or rent basis. The distribution of the families according the land owned and the land cultivated by them is given below :-

Acres	No. of families owning	No. of families cultivating	No. of families cultivating including double cropping
0-5	33	24	20
6-10	15	21	21
11-15	1	5	8
16-20	3	3	4
Total :	52	53	53

It will be noticed that while there are 33 families owning between 0-5 acres, there are 24 cultivating between 0-5 acres. Similarly, while there are 15 families owning 5-10 acres, there are 21 families cultivating that much, showing the tendency to cultivate about 5 acres per family among those who own less than 10 acres of land and among those who own more than 15 acres to cultivate about 10 acres of land. On an average, considering only the cultivable land the average acreage cultivated per cultivating family comes to 7.5 acres.

Further about 100 acres of land are double-cropped, and if this also is taken into consideration, the 500 acres thus cultivated bring up the average cultivation per cultivating family to 9.4, which is also seen from the fact that in the above table the families tend to group round 10-15 acres.

The Economic holding

In passing it may be observed that enquiries showed that an average family can cultivate about 10 acres with two bullocks, and keep itself fully employed. It was also considered in the village that the 10 acres of cultivated land would

maintain a family comfortably, at the present average standard of living. All this shows that on an average there is not too bad a balance between the people and the land of the Raiyan.

Communities

The classification of the 57 families by communities is as under :—

Community	No.	Past Occupation	Present Occupation
Ahir	17	Shepherds	Mainly Agriculture.
Kohiri	14	Gardeners	Mainly Agriculture (Vegetable growing)
Chamar	9	Tanners	Mainly Agriculture.
Thakurs	4	Jamindars	Land-lords & cultivators :
Lohar	4	Blacksmiths	Blacksmithy & Carpentry.
Kumhar	2	Potters	Pottery & agriculture.
Community:	No.	Past Occupation	Present Occupation
Teli	4	Oil pressing	Oil-pressing and agriculture.
Dharkar	1	Basket-making	Basket-making.
Baniya	1	Merchant	Merchant.
Gond	2	Grain processing and roasting.	Grain processing and roasting.
Bhars	2	?	Agriculture.
TOTAL:—	58	families	

Present occupations

The present importance of this distribution is only as far as social customs go, otherwise, occupationally most of them have taken to agriculture. Other communal occupations, such as blacksmithy and carpentry, have now become subsidiary occupations. Only the basket-maker, the shop-keeper, a teli and a potter can be considered to be having non-agricultural main occupations. There are about four families who, although they cultivate some land of their own, have to work as agricultural or unskilled labourers to maintain themselves.

The Women

There is prevalence of purdah among the women in the community, but it is strictly observed only among the women of Thakur community who, it may be noted here, do not do any agricultural or non-domestic work. Among the other communities the women also take part in agricultural operations and generally work for more hours than the men, as besides doing the domestic work they also work in the fields with the men.

Working Population

Of the 377 resident population of the village, only 246 take part in work which can be considered economically productive. Their distribution by age and sex is given below :—

Age-group:	Male:	Female	Total
6-10	6	17	23
11-15	24	21	45
16-55	88	80	168
Over 55	9	1	10
TOTAL:-	127	119	246

Naturally, the contribution of children in the 10-15 group would be in looking after cattle, doing light agricultural operations or helping as assistants in other economic activities. Although all the 48 boys and girls in this age-group are of the school going age and are supposed to pursue their studies, only 3 boys are attending school and all the other 24 boys and the 21 girls are now full members of the working force of the village.

Literacy

Out of the 377 people residing in the village, only 43 could read and write. None of the women above 15 had any semblance of education at all. 22 boys were attending school, all excepting 3 being below 10. Also among men over 55, only 3 could read and write, one of these was a retired school teacher and one a retired Tehsildar.

Technical Skill

As regards technical skill, the males belonging to the different industrial communities had the traditional training of their respective professions. The men in the families of the basket-maker, the potters, the bhadbunjas and the

blacksmiths were workers skilled in their respective professions. Men from about 80% of the families could spin sann or wooden *taklies* and at least half of them could string cots with them. They could also make baskets out of arhar stalks.

Among the adult women of Raiyan about 40% can sew and knit their own requirements. Four women from the Chamar families have been professional midwives, though untrained and unaware of hygiene.

There are all the skills existing in Raiyan. The village lacks such essential services as those of the dhobi, the barber the *vaidya* and the tailor and has to look to Ramgadh for them. These services except those of the *vaidya*, are paid for twice annually in the form of grain proportionate to twice the members of the family.

The people of Raiyan exhibit a high degree of civic sense and there is a consciousness among them of their role in the developmental activity for the village. Leaving aside a family or two with a non-cooperative attitude, there is a high degree of solidarity among the rest. The social evidence of this is seen in the practice of inter-dining among all the communities in the village, excepting the Chamars; and even they have access to the wells in the village.

Institutions

There is a very active Gaon Sabha in Raiyan and its legislative and executive authority appears to be rigorously maintained. There is also a Co-operative Society with 25 members holding shares of Rs. 2/8/- each for the procurement of seed, but somehow, the Society has not

been effectively functioning and the seed has to be obtained by individuals from Ajagara involving waste of time and energy.

Recently a Gram Vikas Mandal has been set up in the village under the auspices of the Intensive Area Scheme. This is expected to look after the developmental schemes in the village.

Leadership

For the smooth and effective functioning of any village plan, it is necessary to have a sound leadership in the village. Raiyan is fortunate in this respect also. There are four families – one Koyari and three Thakur – who are looked upon by the village for guidance. The head of the Koyari family is a Khadi worker of the Intensive Area Scheme and, along with the three other families, is a large landholder in the village. It is a very encouraging sign to note that people are not blind in their adherence to a particular village leader, but are alert and genuinely critical in their dispositions. The high democratic sense coupled with an effective leadership is a happy combination for the success of any Plan for the village if advanced under proper auspices.

Among the resources of Raiyan we have so far considered only manpower and land. Next in importance is the livestock of the village. In Raiyan as in the surrounding villages, cows are maintained mainly for providing bullocks and buffaloes are kept for milk. As he-buffaloes are not used in agriculture the livestock economy of Raiyan is not quite sound, as these animals are let loose on the fields and there is indiscriminate breeding. Even as regards milk

yield, as a result of the inferior quality of the breed and lack of fodder the average milk yield of both cows and the buffaloes is quite low, being 1.2 seers per day for the former and 2.5 seers for the latter. Even the bullocks in Raiyan are so diminutive and weak that they cannot undertake really heavy ploughing or other agricultural work. The following table shows the live-stock population in the villages :-

COWS		BUFFALOES	
Breed Non-descript		Breed Murrah	
In milk	15		19
Dry	9		10
Heifers	15		18
Female calves below 1 year	11		10
Breeding bull	...		1
TOTAL :-	50		58

Bullocks and mules :-

Bullocks	81
Castrated mules	10
Mules below 1 year	5
	96

There are also 30 goats and 20 heads of poultry in the village. The former are used for manuring the fields.

The following figures show the family-wise distribution of livestock :-

I. Families having 4 bullocks :	2
" " 2 " :	27
" " 1 " :	19
	<hr/>
Total number of families.. ...	48
II. Families with cows	20
Families having no cows, but female calves.	8
Families having buffalo but no cow.	11
Families having female buffalo - calf only.	3
Families having no milching animals at all.	16
	<hr/>
Total number of families :-	58

It could be seen from above, that of the 58 families only 31 (20 plus 11) families have milch animals.

Milk Yield

Milk production:-

Cows in milk :	15	
Milk production in seers :		18 per day
Buffaloes in milk :	19	
Milk production in seers ;		44 per day
	<hr/>	
	34	62

Average milk yield per day
per cow in milk. 1.2 seers.

Average milk yield per day
per buffalo in milk : 2.3 seers.

There are 5 cows which yield upto $2\frac{1}{2}$ seer per day. There are, again, 7 buffaloes which yield upto 4 seers per day.

Other Resources

Besides people, land and livestock, we shall have to consider other natural resources like the bamboo, mango and the guava trees, the wells and the implements and tools of the various occupations. We have already seen that the bamboo plantation covers about 8 acres and the rest of the trees cover about 9 acres. The bamboos are used as building material as also for making baskets but some quantity is also exported. It was not possible to get an estimate of the utilisation of the other plantations.

The Wells

Of the 14 wells in the village - all of which are pucca - 6 are on the village site and the rest are in the fields. Four of the former are used for drinking and the other 10 are used for irrigation. One more well is under construction. The well on the south of the village site has a natural cavity inside, which could be developed to yield abundant water.

To irrigate the 125 acres of land as at present, the village has 20 sets of irrigation tackle, each consisting of a leather moat, a wheel, a yoke for the bullocks and sann rope.

Agricultural Implements

The agricultural implements in the village consist of 40 wooden ploughs with iron shares. The same plough with one line sowing is used for sowing all varieties of crops. A

bamboo plank is used for crushing the clode and levelling the land for sowing. Shovels are used for digging and hand khurpis for weeding. These are all the agricultural implements in the village.

Other Implements

All the families engaged in other non-agricultural activities have the minimum tools required, such as a few handtools and bellows for the blacksmith, the frying-pans for the Bhadbunja, the ghani for the oilman, and the wheel for the potters. This sums up what may be called the capital equipment in the village.

Household effects

In their houses also people have the barest minimum of domestic articles. Generally, the families have an enough number of cots for the family and that is all that can be considered furniture. Then come the metal utensils, of which most families have enough for cooking, for drawing water and drinking and eating from. Those who have milch cattle have galvanised sheet buckets for milk. There is an abundance of earthen vessels with all the families. There is not a single cart in Raiyan but there are 8 bicycles.

Ornaments

Most women in the village have silver ornaments. It was naturally difficult to collect the value of their ornaments from the families, but from different sources it was elicited that the total value of ornaments in the village would be about 6 to 7 thousand rupees. The net addition to such saving was Rs. 300 during 1954.

Financial Assets

It was similarly difficult to assess the financial assets of the village. All that could be gathered was that the village as a whole could put up Rs. 1,500 every year as investment if required. Two families have insurance policies of Rs. 1,000 each. Those families whose members are employed outside and send regular remittances totalling about Rs. 5,000 every year, have been constantly improving their houses or adding to their various assets.

Indebtedness

While it appears that the income of the village is sufficient to meet the current requirement, social functions such as marriages involve the families into debts for which they have to approach the money-lenders in Ramgadh. Here also the informed opinion of the village puts the total indebtedness at Rs. 5,000 with a net addition of Rs. 800 during 1954. On the interest paid is 25% per year.

In addition to such unproductive indebtedness, the village has been taking short-term loans on the above terms from the Co-operative Seed Society, Co-operative Credit Society and money lenders, for seeds, animals and improvements to houses and land, and also for implements. The requirements of such short-term credit for working capital come to about Rs 5000 per year.

Having so far concerned ourselves with the assets and the liabilities of Raiyan, let us proceed to see the productive

effort of the people and fruits it bears.

Land and Soil

We have already seen that as compared to the surrounding villages, Raiyan has good soil and that out of the 400 acres of cultivated land 125 acres are irrigated and 100 acres are double-cropped.

The soils in the village are variously described in the local dialect viz. 'Goyen', 'Palo', 'Domat', etc. But, for all practical purposes, the soil is mainly alluvial as a result of the deposits of the Ganges. At some places the soil is sandy. But most of the soil is sandy loam and slopes in different directions, developing the soil into different gradation from sandy on higher levels to light black in lower levels, making it possible to grow a large variety of crops.

On the eastern side of the village, the land slopes from south to north and from west to east into Banganga. Towards the North East, the land becomes richer and richer. In about 50 acres of land in Banganga, water remains about 2 feet deep in monsoon. Every third or fourth year there is high flood in the Ganges, and the low level land is flooded with water. During these years water remains in Banganga upto summer. Excepting these high - flood years the soil on this side is quite good for paddy. If, however, on this area paddy cannot be grown, a winter crop can be taken. If the water continues and the winter crop also fails, a summer crop can be taken.

To the south the land slopes from North to South, and there are about 30 acres of low lying Kyari land good for

paddy. And there is also about 30 acres of poor sandy soil. To the west the land slopes from West to East. On this side also about 40 acres of good soil for paddy is available. On the north the soil is sandy.

As to the quality of the soil, there are about 100 acres of black Karail soil, and 50 acres of sandy soil. The soil towards Banganga on the southern side is good for cultivation of money-crops such as sugar-cane.

Climate

The rain fall in Raiyan is about 40" on an average and continues from the last week of June to September. July is the wettest month and then in order August, June and September. December and January are the coldest months with mean temperature of 60°. But occasionally there is frost in January. May and June are the hottest months with 90° mean temperature. The real hot weather begins from April.

Irrigational facilities

Compared to the water supply in the neighbouring villages, the wells of Raiyan have good supply of water. The wells are lined with bricks and are in a fairly good state of repairs. One new well is under construction to the North-west of the village besides the 14 existing ones. The water is drawn for irrigational purposes with moat requiring the attendance of two persons and two bullocks. Generally, the facilities and the tackle for drawing water are very crude. At present these wells irrigate about 100 acres of land during the Rabi season.

Manure

There is acute shortage of fuel in the village and every one uses dung cakes for the purpose. As a result, every year for lack of animal manure, the soil is getting poorer and poorer. Recently some manure-pits have been dug, but not much of manure is obtained. If some improved ovens are introduced into the village, some saving might be effected in the fuel consumption which could be diverted to manure. If all the waste of farm products, weeds, leaves of the trees, etc. are used in the compost pits, and if trench latrines are erected in the nearby fields, the quality of manure could be considerably increased. In the interest of the next generation, it is necessary to start planting of trees on the sides of the village roads so that the village can have sufficient fuel after 15 years. Every year about 40 acres of land may be green-manured. Though the land is good, as a result of the slope, the fields on higher levels, are still eroded. If the land is properly surveyed and contourbunded, soil erosion could be considerably prevented.

Agricultural Production

About 250 acres are cultivated both in Kharif and Rabi. In Rabi season about 100 acres of land is irrigated requiring one or two irrigations. In hot weather about 20 acres of land are irrigated. The following table shows the area under different crops under normal conditions :—

Kharif	Approx-Acres	Rabi	Approx-Acres
Bajra fodder	5	Wheat	2
Jowar & Arhar	9	Wheat, Gram & Oilseeds	7
Bajra & Arhar	118	Barley	25
Paddy (early)	44	Barley, Gram & Oilseeds	87
Paddy (late)	25	Gram	68
Maize	3	Gram, Pease & Oilseeds	42
Sann	16	Masur & Oilseed	9
Kodra	4	Vegetables	7
Other Cereals	2	Tobacco	1
Urd, Mung, etc.	1	Spices	1
Vegetables	1		
Sugarcane	10		
Sanhemp	9		
Jowar fodder	6		
Oilseeds	1		
TOTAL :—	<u>254</u>		<u>250</u>

Summer

Vegetables

Spices

Permanent Plantation ;

Bamboo

Gardens

Approx, Acres

1

 $\frac{1}{2}$

8

9

The following table shows the agricultural production for the year 1954 :—

Name :	acres :	Production in Mds.
CEREALS		
Cereals	120	
Cereals with pulses and scanty oilseeds	217	1000
PULSES:		
Pulses	120	
Pulses with cereals and oilseeds	217	500
OILSEED		
Oilseed alone		
Oilseeds with cereals & pulses	217	50
Vegetables	7	600
Gur :		
(failed due to shortage of rain and irrigation)	10	30

Following is the average seed-rate and present production per acre :—

Crop :	Seed per acre :	Out-turn per acre (Mds)
Cereals		
Paddy	15 seers	12
Jowar	6 „	8
Wheat	1 Md. 5 „	9
Maize	6 „	15
Barley	1 Md. 20 „	15
Bajra	1½ „	10
Other crops	3¾ „	6
Pulses :		
Arhar	6 seers	8
Peas	1 Md. 20 „	8
Gram	30 „	6
Urd	3¾ „	5
Masur	30 „	8
Mung	3¾ „	5
Oilseeds		
Barrah	6 seers	3
Linseed	1½ „	5
Mustard	¾ „	5
Sesame	¾ „	1½
Vegetables		
Potato	3 Mds.	250
Brinjals		200
Onion		200
Garlic		10
Gurd		50
Chillies		3

Livestock

There are in all 24 milch animals in Raiyan yielding about 600 maunds of milk per year. It can easily be seen that for the given number of milch animals, the rate of yield is far below the standard yield, by any standard. The reasons for such glaringly low rate of yield can be found, first of all, in the low breed of the cattle, and secondly, in that of utter inadequacy of fodder. As there is no stud-bull in the village, a scrub bull from the nearby village visits Raiyan and serves the cows, and castration of male calves with Burdiza castrator is practised here.

Poultry-keeping is practised here in a very unscientific and haphazard manner. While it has not been possible to have an actual enumeration of the eggs produced in the village it is estimated that on an average Raiyan produces 360 eggs per year, which is too low a figure for 18 hens in the village. It was found that even the elementary facts that for getting greater and regular number of eggs, mating should be prevented, was not known to the villagers.

Other Industries

It was also not possible to assess the productivity of the various village industries, but it was found that in the case of the teli who operates in the village with a Ghani, on an average he crushed 5 seers of oil seeds a day and the oil extraction was found to be 30%.

As to spinning of Khadi the total production for the year 1954 was only 500 hanks in the entire village, which will not even suffice to clothe one family.

As regards other industries such as pottery and blacksmithy, while no quantitative figures are available the poor quality of production is immediately noticeable. Only the basket maker, who makes baskets out of bamboo and Arhar stalks, produced enough for the village and also for export.

Income

It is extremely difficult to estimate the total annual income of the village in the absence of any records of production, costs, distribution, retention, etc.. But we tried to get a total picture by questioning the people themselves about what they thought their various occupations brought them. The following table shows the net income from different sources :-

Item	Income (Thousand Rs.)
Agriculture (@ Rs. 50/- per acre)	25
Livestock (mainly milk)	5
Commerce (2 shops)	3
Blacksmiths, teli & other industries	8
Casual labour	2
Pensions & remittances from outside	6
Total :-	49

This income of about Rs. 50,000 for a resident population of 377 gives Rs. 132 as per capita income of Raiyan. This low income is, as we have seen, the result of the very low productivity in all the occupations. If only the econo-

mically productive population is considered the income would be about Rs. 203 per person per year.

Trade

Raiyan's trade mainly consists of the sale of its agricultural produce to banyas from Ramgadh, Saidpur and Sakaldiha and purchase from these places of their non-agricultural requirements. In the village itself there are 2 shops : one belonging to a banya who has no other occupation and one to a teli. These people also take their goods from house to house for sale. Besides, hawkers from Ramgadh sometimes visit Raiyan. The following table gives an idea of the imports and exports of Raiyan.

Imports To Raiyan

Item :	Unit	Quantity	Value:
			Rs. a. p.
Cloth	Yd.	4000	4,000-0-0
Rice	Md.	50	1,000-0-0
Wheat	Md.	25	400-0-0
Barley	Md.	30	390-0-0
Gram	Md.	40	400-0-0
Kerosene	Tins	60	360-0-0
Linseed oil	Md.	5	200-0-0
Vegetable ghee	Tin	8	280-0-0
Salt	Md.	72	290-0-0
Tobacco (Smoking)	Md.	100	900-0-0

Item:	Unit	Quantity	Value:
			Rs. a. p.
Sugarcane (feed)	Md.	25	250-0-0
Chappals	Pairs	100	400-0-0
Water-lifts (leather)	Nos.	20	320-0-0
Soap	Doz.	50	37-0-0
Matches	Doz.	50	28-0-0
Gur	Md.	100	2,000-0-0
Iron	Md.	2	60-0-0
Bidi	Thousands	80	240-0-0
Bajra	Md.	60	780-0-0
Jowar	Md.	2	40-0-0
Honey	Seers	3	12-0-0
Roofing tiles	Nos.		250-0-0
Utensils	Md.	2	240-0-0
She-Buffaloes	Nos.	2	800-0-0
Bullocks	Nos.	5	1,000-0-0
Ploughs	Nos.	70	140-0-0
Lanterns	Nos.	5	20-0-0
Stationery & Books			200-0-0
Tobacco (eating)	Seers	3	15-0-0
Betel leaves			25-0-0
Other materials			400-0-0
Total			15,476-0-0

Exports from Raiyan

Item	Quantity (Mds)	Total value
		Rs. a. p.
Linseed	15.0	270-0-0
Mustard	25.0	500-0-0
Poppyseed	10.0	400-0-0
Opium	0.5	600-0-0
Barrah	20.0	200-0-0
Potato	500.0	2,000-0-0
Onion	60.0	240-0-0
Garlic	6.0	96-0-0
Milk	180.0	1,800-0-0
Chillies	10.0	100-0-0
Brinjals	2.0	20-0-0
Bajra	2.0	20-0-0
Masur	10.0	130-0-0
Bamboo	—	400-0-0
Roofing tiles	—	200-0-0
Fodder	—	100-0-0
Fuel	—	50-0-0
Services	—	6,000-0-0
Total		13,366-0-0

Thus the balance of trade is adverse for Raiyan to the extent of about Rs. 2,000

Consumption

With the low productivity and the low incomes prevailing in Raiyan, it is not surprising that the standard of life of Raiyan should be low. It was found that a large portion of

the current expenditure was on food alone. Next comes cloth. Considering the rural average consumption of these items in India the figures for Raiyan are definitely on the higher side.

The following table shows the present consumption level during 1954 :-

Item	Unit	Quantity
Cereals	Mds.	1700
Pulses	Mds.	650
Milk	Mds.	400
Oilseeds	Mds.	175
Vegetables	Mds.	400
Sugar - Gur	Mds.	190
Tobacco	Rs,	2200
Cloth	Yds.	5200
Kerosene	Tins	190
Services (Paid in grain),	Mds.	74

The consumption of food items per day per adult equivalent of the population is shown below :-

Cereals	10 chhataks
Pulses	3 "
Vegetables	1 "
Milk	2 "
Oilseeds	1 "
Sugar & Gur	1 "

The consumption of cloth per year per adult came to about 17 yards last year.

Employment

Before closing this chapter let us look more closely at the utilisation of man-power in Raiyan. We have seen that there are only 246 people out of 377 contributing to economic activity. Their contribution consists of working on farms, looking after cattle, irrigation and village industries and trade. It is not really possible to collect on an annual basis the total work done by the population in terms of the working hours. But after supplementing the information collected from families, by detailed enquiries into the time required for different operations, we have arrived at the number of hours of work put in by the different age-groups in the population. The women in the family put in on an average about 6 hours work in the house every day throughout the year. Some men also do some domestic work such as looking after the children etc. No data could be got on domestic work for men as in their case it was intermittent and casual rather than as part of a routine.

Man-hours contributed

The following tables give the annual contribution to non-domestic work by the population with its break-up into farm and non-farm work. For the purpose of our survey we have included animal husbandry along with farm work. But it was found on enquiry that animal husbandry takes about 15% of the total farm work. It will be seen that farm work takes up about 84% of the working time of the people, whereas the rest is taken up by trade, industry and services. The fourth table below shows the average number of hours put in per day by the individuals in the different groups.

TABLE I

Actual annual man-hours put in and their distribution by age and sex.

(Figs. in thousand hrs.)

Age Group:	Men	% to total	Women	% to total	Total	% to total
6-15	21.6	7.6	20.5	7.2	42.1	14.8
16-55	158.4	55.9	72.0	25.5	230.4	81.4
Over 55	9.7	3.4	1.1	0.4	10.8	3.8
Total :-	189.7	66.9	93.6	33.1	283.3	100.0

TABLE II.

Actual Annual contribution by age and Sex to Farm work
(including animal husbandry)

(In thousand hours)

Age Group	Men	% to total	Women	% to total	Total	% to total
6-15	18.5	6.5	17.7	6.2	36.2	12.7
16-55	132.0	46.6	59.6	21.1	191.6	67.7
Over 55	8.4	3.0	0.8	0.3	9.2	3.3
Total :-	158.9	56.1	78.1	27.6	237.0	83.7

TABLE III

Actual annual contribution by age and sex to
Non-farm work.
In thousand hours

Age Group	Men	% to total	Women	% to total	Total	% to total
6-15	3.1	1.1	2.8	1.0	5.9	2.1
16-55	26.4	9.3	12.4	4.4	38.8	13.7
Over 55	1.3	0.4	0.3	0.1	1.6	0.5
Total :-	30.8	10.8	15.5	5.5	46.3	16.3

TABLE IV

Average number of hours put in per day for
Non-domestic work for 330 days.

Age Group :	Men :	Women :
6-15	2.2	1.6
16-55	5.5	2.2
Over 55	3.3	3.3

In the above table all those who do any kind of non-domestic productive work are taken into the working force. Actually the contribution of children below 10 and the older people would be just marginal especially when considered qualitatively.

[Definition of standard working day and year]

It will be worthwhile to compare this input of labour with what the people ought to have put in on the basis of some standard definition. We may expect adult males between 16-55 to put in 8 hours of work every day and the women to put in 2 hours of work. Boys and girls above 10 who have left school will be considered adults and expected to contribute the same hours. The other sections of the population may be expected to work sufficiently to fill in whatever leakage there might be in the contribution of this work-force. The work-force will be expected to work for 330 days in a year. The following table gives the work-force on this basis and the hours it ought to put in during a year :

TABLE IV

(Hours in thousand)

Age Group	Male	Hours	Female	Hours	Total	Hours
11-15	24	63.2	21	13.9	45	77.1
16-55	92	242.9	104	68.6	196	311.1
Total :-	116	306.1	125	82.5	241	388.6

Thus if this definition is accepted on the basis of 283 thousand hours utilised as shown in Table IV above there is about 73. utilisation of man-power at present in Raiyan

In a predominantly agricultural community the pattern of employment, not only for those directly engaged on

farms but also for those who are busy in other occupations, is determined by the seasonal character of agricultural operations. It is also to be expected that employment would vary with the size of the land cultivated by each family. But in Raiyan no significant differences were found in employment on this account, one reason being that most of the smaller cultivators had smaller families and also the practice of working on other's farms is so prevalent that whatever the land operated by an individual family, all the families exhibit the same broad seasonal variations in employment as shown below. This again shows the fine balance between men and land in Raiyan. The conversion to male adult—equivalent is made on the basis of the proportions of hours put in as shown in table IV above.

Seasonal variations in agricultural operations :

Month :	Average per male Adult-equivalent per day.
Jeshtha	3.4
Ashad	5.6
Shravan	6.7
Bhadrapad	7.1
Ashvin	5.8
Kartik	5.9
Margshirsh	5.1
Paush	6.9
Magh	4.8
Phalgun	4.1
Chaitra	5.9
Vaishak	3.6

It will be interesting to compare the above variation with the agricultural calender of the village given below :

The Agricultural Calender

- 1-Jeshtha : Irrigation of sugarcane; repaires to houses.
- 2-Ashad & } Ploughing for 6 hours in the morning, level-
3-Shravan } ling of fields, sowing of Jowar and Arhar
 } mixture, paddy Bajra, Urd and Mung mixture.
- 4-Bhadrapad : Ploughing for 6 hours in the morning, harvesting of Sanwa, feeding animals, weeding of paddy fields.
- 5-Ashvin : Paddy harvesting, 15 days - 5 hours every day, 5 hours ploughing in the morning.
- 6-Karthik : Sowing of Rabi (Gram, Barley, wheat, peas, Masur, Linseed etc.) sowing of potato, garlic, onion etc.
- 7-Margashirsh : Harvesting of Bajra : 6 hours every day for 12 days, Irrigation.
- 8-Poush : Irrigation, fodder - cutting for the whole day.
- 9-Magh : Irrigation of Rabi crops. Potato and Onion, Garlic & cereals.
- 10-Phalgun: Peas harvesting (4 days, 4 hours every day), irrigation of vegetables, sowing of sugarcane.
- 11-Chaitra : Rabi harvesting, irrigation of vegetables, threshing etc.

12-Vaishakh : Irrigation of sugarcane.

Along with agriculture those who have cattle have to spend on an average about an hour a day on feeding them and looking after them. Generally, people are really not seen idle. While they are not busy during off season, they are either repairing their houses or spinning sann rope. The social functions such as marriages are also celebrated during the two slack months of Vaishakh and Jeshtha. On the whole the people of Raiyan do not present a picture of rural sloth thanks to the fertility of the soil and the extent of irrigation.

The Problem

The glaring thing that comes out of this survey is the low productivity of labour in Raiyan, and this is the root of all the problems of the village. That the village is congested, has no proper amenities or that they burn dung-cake instead of using it as fuel or that they have no sense of hygiene, are but the result of the poverty of the people. The people do not appear to be very idle but the agricultural methods they follow and the implements they use do not bring them the full value for their labours. Perhaps, if fewer people remain on land and practise better methods, and if more irrigation facilities are provided, the income of the people may be as much as doubled. Along with this the economy has to be more diversified so that more of the needs of the people are met more effectively inside Raiyan itself.

The attempt to solve this problem in consultation with the people themselves after making them conscious of their problems is described in the following Chapter.

CHAPTER II.

THE VILLAGE PLAN

In the previous chapter we have stated the problem that faces Raiyan and have indicated that any plan for Raiyan that tries to immediately come to grips with the problem must think in terms of raising the productivity of the people engaged both in agricultural as well as non-agricultural pursuits. If productivity rises, incomes will rise, more employment will be created and of their own accord with minimum of external help the people themselves will tackle their other problems in their desire for a better living.

Before we launch into the details of such a plan let us first see what are the ultimate goals of any such planning which thinks in terms of maximum utilization of the local man-power and material resources.

The Objectives

Any plan for the development of the village and for raising the standard of the village-folk through the best utilisation of the man-power and other resources has to be based on the active interest of the people themselves. The objective of such a plan is the establishment of a society wherein people will find through their own efforts and through the exploitation for their own resources with the help of improved means and modes of production, their own all-round prosperity. But what with the constant problem of making both ends meet and also due to their

appalling state of health, they have neither the stamina nor the vitality to face any problem persistently, or to display powers of initiative or originality. All this, it is long recognised, is mainly due to lack of proper nourishing and sufficient food and therefore, the all-round improvement in the village rests squarely on enabling the masses to get a balanced diet. To assure the people at least a minimum of balanced diet should, therefore, form the first and the foremost objective of any Plan, and a true people's plan in striving for this objective, should aim at the production of the necessary food materials in the village itself by planned cultivation. The constituents of an average balanced diet of an adult are considered to be :—

1. Cereals	8	Chhataks
2. Pulses	1½	„
3. Vegetables	3	„
4. Oils	¾	„
5. Fruits	1	„
6. Milk	4	„
7. Sugar and Jaggery	1	„

Clothing

The above assortment of diet is expected to give about 2800 calories, sufficient for the maintenance of normal health. The present consumption of cloth in Raiyan is about 17 square yards per year which is considerably higher than its average rural consumption in India. Even then it falls short of the minimum of 25 yards of cloth which are thought to be necessary for a peasant to be fully covered.

Housing

On the basis of hygiene and health, it is estimated that a person should have three thousand cubic feet of fresh air per hour, requiring about 100 sq. feet of space per person. It is generally recognised that every rural family should have a simple but sufficiently spacious house, built with local materials as far as possible. It should have the following facilities :—

1. The houses should have rooms of simple partitions to provide privacy, etc.
2. Windows and sufficient ventilation.
3. Shelves, pegs, etc.
4. Separate bath room.
5. An outlet for the smoke in the kitchen such as chimney or smokeless oven.
6. Simple drainages to drain away water from the bath-room, kitchen, etc. preferably leading to the kitchen garden.
7. A cowshed separated from the main building providing a space of 10' x 5' per animal.

To get rid of the congestion of houses some of the families in the village have to be persuaded to build new houses on an extension of the present site. In addition, a good village requires community buildings such as a school, a panchayat bhavan, a godown and a co-operative store, community bathrooms, a common water trough for animals, a Balmandir—

cum-women's meeting place, etc. The community is expected to supply labour and resources for these buildings through institutions like the Labour Bank and co-operative society etc. to be set up in the village.

Education

Provision should be made in the village to impart basic education in its various phases. Adult education should also be made available for all adults between 15 and 40 years, which will make the adults literate, understand their social responsibilities and the life around, and efficient in their profession.

Cultural Activities

Cultural activities such as village festivals, bhajans and kirtans, dramas, folk songs, folk dramas which will bring together all the people without distinctions of caste or creed have to be encouraged.

Provision of a village library and a reading room should also be provided in the school.

Health, Hygiene and Medical Service :

1. There should be a centre in the village to impart to the villagers knowledge about the healthy way of life, for maintenance of cleanliness and for prevention of diseases, which among others, will include :
 - a) Knowledge of sanitation, both personal and social, disposal of waste water, waste material, and preparing compost out of such waste matter, as well as from night soil and other village refuses,

- b) Dietetics :- the need for taking a balanced diet, the ingredients of a balanced diet, proper ways of cooking and preserving food values etc.
 - c) Maternity and child care :- Simple remedies for ordinary ailments and first-aid and a properly trained midwife.
2. A dispensary with arrangements for minor surgical operations and a few in-patient beds and nursing facilities.
 3. Sanitation :- While most of the sanitation work will be attended to by individuals, the sanitation of common places like roads, tanks, river beds, etc. is expected to be looked after either by the Swayam Sevaks of the village or by the basic school. Construction and proper maintenance of latrines, urinals and bathing places should be inculcated by constant propaganda. The present practice of not making any use of the night soil should be discontinued, and instead, their conversion into compost should be taught. Cheap suitable drainage should be arranged to drain the water from bathrooms and from the roads in the rainy season.
 4. Water supply :- Facilities of water for washing and bathing and drinking purposes should be provided.

Agriculture

Agriculture forms the axis round which the entire economy of the village revolves. Thus the principles which govern the agricultural development will affect its socio-economic

conomic structure. The following broad principles are suggested :-

Agriculture must be planned with a view to ensuring self-sufficiency in food in terms of balanced diet, clothing and fuel in the village. Cash crops will be given only a secondary place, after the above mentioned requirements are met.

Usually the objective should be to make the full use of man-power and bullock-power that is available in the village. Improved tools and scientific methods should be encouraged and the use of suitable manure encouraged.

Village Industries

Village Industries, suitable to local conditions and primarily for meeting local needs must be fostered, both as subsidiary as well as main occupations.

Institutions

Institutions such as Gram Panchayat, Gram Vikas Mandal, etc. should be constituted on a democratic basis and revitalised to play their roles effectively in the development of the village. Co-operative institution like Co-operative Farm Society, Multi-Purpose Co-operative Society, the Labour Bank, etc. should be set up in the village to look after the rationalisation of the village economy and to channelise labour. These institutions may also look to village services and the construction activities in the village.

To translate these objectives in the context of Raiyan would mean, gradually removing the congestion of the village

by extending the village site, better-designed houses taking the place of the present huts, provision of better amenities, construction of community buildings like the Panchayat Bhavan, Co-operative Credit Society building and godown, School, Balmandir-cum-Women's house, Community bath-rooms, watering troughs for animals, etc. The kitchens in the houses have to be fitted with smokeless chulas. It is necessary that better agricultural implements and better agricultural practices are introduced to increase the production of Food and other crops. If possible through Co-operative Farming, keep only the optimum number of about 43 families on land and absorb the rest in full-time village industries such as Khadi, Fibre Spinning, Basket Making, etc. Except in the case of Khadi, this largely involves the revitalisation of the existing industries and putting them on a more efficient footing. Also some of the services at present lacking in the village such as dhoby, tailor, shoe-maker, have to be newly introduced. Perhaps some people will have to be given special training. Actually in the context of the discussions with the people it was possible to prepare a plan only for a year.

The first year of the plan to start from next June is mainly to be utilised for demonstrations of the higher productivities of the new techniques, and tools to be introduced and also for training people for new occupations, such as soap-making, dyeing, tanning, shoe-making, carding, rope-making, etc.

Requirements

We have already seen in the previous chapter the agricultural production in the village and the consumption of

some major items. We have also compared these with the requirements of these items for a better standard of living. The plan for Raiyan is directed towards increasing the production of these items to levels which will meet these requirements and also leave a surplus for export, so that at the present level of local consumption, fuller employment may be provided to the village. The following table gives a comparison between the present consumption and production and standard requirements and production which will result if the plans described below succeed :

Item:	Units	Present Consumption	Std. requirements	Present production:	Planned Production
Cereals	Mds.	1700	1350	1200	3000
Pulses	„	650	250	580	730
Vegetables	„	400	900	525	1100
Oil	„	75	140	50	150
Gur	„	190	170	30	210
Milk	„	400	850	600	900
Fruits	„	—	252	—	—
Cloth	Yds.	5200	7400	—	7400

Allocation of Man-Power

To meet these planned targets we have to see how man power available in the village is to be distributed towards the different occupations. While agriculture and spinning are to be the main occupations as far as claims on manpower are concerned; the other items for which manpower will be

required are : development of existing industries and new industries such as soap-making, dyeing and printing, tanning and shoe-making, carding etc. Services such as those of the dhobi, tailor, barber, etc. which are at present lacking in the village are also to be taken up by some members of the population. In addition to these industries and services, labour will also be required for developmental activity such as bunding and irrigation and for constructing some private and public buildings in the village. Some educated persons in the village will also be required to manage the institutions such as the co-operative society and the labour bank.

The following table gives the summary of the manhour requirements for the different items mentioned above :—

Item:	Man-hours (thousands)	Percentage Distribution
Agriculture	290	55.7
Animal Husbandry	40	7.7
Spinning	60	11.5
Present Industries	50	9.6
New Industries & Services	25	4.8
Construction & public works	40	7.7
Management, health, sanitation, etc.	15	3.3
	520	100.0

We have already seen that the available man-hours in Raiyan amount to about 388 thousand. But this was after

giving women only 2 hours per day. If the women can give 4 hours per day for non-domestic work, which they will be able to do after the introduction of such amenities as bullock-chakki, balwadi, etc we will get about 60 thousand hours more. The rest of the hours will be found by the people working a little more during the first year.

The Institutions :

To organise and execute the plans described below institutions are necessary which will provide the requisite labour for it and to provide a channel for procuring the requirements of the village as well as to dispose off the surplus production to avoid all bottlenecks.

The institutions visualised for Raiyan are the Gram-vikas Mandal, which through its Committees will look after the overall execution of the plan and will modify it in the light of the experience gained. During the First year of the plan the Mandal will also have to persuade some people to get themselves trained for some of the services at present lacking in the village. Also as ultimately a sound economy can be built on the basis of diversified and rationalised employment, the Mandal will have to provide demonstrations of new processes, so that people may give up their methods of inefficient production, and as many as possible may take to occupations other than agriculture.

Another institution to be set up is the Multi-purpose Co-operative Society which will mainly look after the trade of the village and will provide the credit requirements of the village, which come to about Rs. 5,000 per year. The

Co-operative Society will procure seeds and other requirements of the village, maintain a godown and manage its internal and external trade. For productive activity the Multi-purpose Co-operative Society which will be set up with a share capital of about Rs. 1,000, 50 families taking up a share of Rs. 20, will be able to save for the village the heavy interest of 25% which is being paid to money-lenders, and also bypass middlemen from outside who at present buy off the produce at harvest at prices unprofitable to the farmer.

In the effort to rationalise agriculture on the basis of economic holdings it is necessary to set up farming on a co-operative basis and allot family plots. Although co-operative farming is likely to meet a certain amount of resistance till better avenues of employment are introduced, it may be set up with whatever few families can be persuaded, to join and an example may be set for the rest of the families.

But above all the institution which has to organise the available man-power in Raiyan and put it to productive use is the Labour Bank. The labour bank will be incharge of mobilising the surplus labour which is available, and engage it on the different private and public programmes framed as per the plan. The bank will collect from those who have utilised labour payment in cash, grain or other products and also in the form of labour and pay those who have contributed labour either immediately in cash or kind or labour or may credit them with the value of labour to be cashed at some future date. The detailed working of the labour bank is given in an appendix and all the families in Raiyan are being appra-

ched to find out when they want labour and when they want to contribute labour and the terms on which they will do so.

The other institutions to be set up are a balvadi, a dispensary, a reading room etc. A common bullock-chakki is also proposed to be set up. As facilities are provided for the proper care of the children and the women get relief from grinding, they will be in a position to contribute more to other productive effort.

Rationalisation of Employment:

It has been noticed that while Raiyan has a fine balance between the population and land it lacks some of the other basic services and industries. If more efficient methods of agriculture are introduced and at the same time operative holdings are made bigger by co-operative farming lesser number of families than at present could be given fuller employment on land itself. Similarly if the live-stock in the village is grazed together instead of independently as at present only 3-4 persons will be required to look after them, and the best part of the 1st year of the plan is expected to be taken up by demonstration, training etc., so that people see the economic possibilities of the new techniques and processes in comparison with their present occupations.

With this background of the principles guiding the plan, the requirements of the village and the present production in the village, we shall proceed to give the details of the plans for the different sectors.

Agriculture

In our analysis of the agricultural operations as they are conducted now we have seen that, in agriculture, as in all

other operations, the problem to be reckoned with and remedied was their low productivity. Reference was made to the antiquated methods of operations such as insufficient seasoning of the land before sowing, the method of broadcasting rather than line sowing and transplanting, interculturing and proper rotation of crops, etc. We have also noted the absence of using stable-manure or green manure in the fields and have observed how the dung, one of the most natural sources of fertility is being wasted by being used as fuel. It is, therefore, no wonder that the fertility of the land is slowly yet steadily diminished crop after crop and year after year. One's efforts must, therefore, be directed in the first place to rectifying the erroneous practices followed by the villager and, in the second place to train them in the improved modes of agricultural operations. Following operations are considered to be indispensable for improved farming :

- 1 Bunding the slopy fields to stop erosion of the soil.
- 2 Manuring the soil with farm-yard manure and compost.
- 3 Green manuring to supplement farm-yard manure.
- 4 Proper cultivation of the land before sowing.
- 5 Using improved varieties of seed.
- 6 Sowing in lines, dibbing or transplanting, affording sufficient distance between two rows and in the same row.
- 7 Interculturing whenever necessary and weeding.
- 8 More irrigation.

It is expected if the above steps are followed it will bring about an increase in yield of about 45% to 50%. It is

expected that operations involving physical labour such as bunding will be done through the Labour Bank. While others involving training are to be done under the guidance of the Gram-Vikas Mandal.

The following table gives the comparative figures of land cultivated at present and under the plan. The area irrigated is expected to remain the same as at present.

Acres under cultivation

	At Present	Planned
Kharif	254	300
Rabi	250	251
Summer	2	20
Total	506	571

This increase of 65 acres is largely the result of increased double cropping. The following tables indicate the season-wise utilization of land under each crop as also their yield per acre in the three seasons of Kharif, Rabi and the summer crops under the Plan. Groundnut and cotton are the new introductions in the village. While it is not desirable to set about a radical change either in the crop-pattern or in the introduction of new crops, the above two crops are introduced in a token form as a part of the plan to ultimately make the village self-sufficient as far as possible. Further extension in this respect shall be under taken on the basis of the results achieved in the first year.

A-KARIF

Name of crop.	Acres	Mixtures	Second crop in Rabi,	Spacing	Out-turn per acre		
					Mds out-turn (Mds.)	Total	Mixed Crop(Mds)
Paddy- early.	30		Mutter, Ma- sur, Gram.	18"x9" Trans- planting,	15	450	
Paddy- late	30		"	"	20	600	
Bajra	100	Arhar, Jwar, Mung, Moth, Urd.		18" Arhar 8" to 12"	6	600	200 Pulses
Jowar	10	"		18"	8	80	20 "
Maize	3	"		18"	8	24	
Inferior- Cereals	15	Oil-Seeds	Barley with Oil seeds & pulses	18" to 9"	6	90	15 Oilseed
Fodder mixed with Pulses.	18		Fodders mixed with Pulses	9"	150	2700 Green Fodder	
Pulses alone.	1			Will depend upon the kind of crop,	10	10	
Suger- cane	7		Sugarcane	Line-sowing 2½" Trench sowing 3" to 3½"	—	—	
Vege- table	5		Vegetables				
Spices	1		Spices		75	375	
Green manu- ring	40				5	5	
Wheat or Barley with Oilseeds & Pulses,				Dibbling 2¼x9"			
Groun- dnut	20			12"	10	200	
Sunn- Hemp	15			5' to 6'	7	105	
Cotton	5				7	35	

B - Rabi

Name of crop	Acres	Mixture	Spacing	Out-turn per Acre	Total Out-turn (Mds)	Pulses	Oil-seeds
			Dibbling				
Wheat	10	—	9" x 9"	13	130	—	—
Barley	25	Pulses	18"	10	250	25	—
Barley	85	Oilseeds	18"	10	850	—	85
Gram	45	Oilseeds	18"	2	90	—	43
Gram & Peas	40	Oilseeds	18"	8	320	—	40
Masoor	10		18"	8	80	—	—
Fodder	18	Mixed with Pulses	18"	150	2700	—	—
Sugarcane	7		—	30	210	—	—
Vegetables	5		—	75	375	—	—
Tobacco	5		2½" x 2½"	10	50	—	—
Spices	1		—	5	5	—	—
	251						

C - Summer Crop

Name of Crop	Acres	Specing	Out-turn per Acre (Mds)	Total Out-turn (Mds)
Sugarcane	7	2½' line-sowing	—	—
Vegetables	5	3'to 3½' Trenching	75	375
Fodder	8	9"	150	1200 Green
	20			

It has been found that with the available land only 40 families can fully employ themselves in agriculture. But till such time as suitable village industries such as soap-making, tanning etc., are profitably introduced and holdings are consolidated under co-operative farming, the question of shifting families from agriculture has to be deferred.

The plan for agriculture therefore is concentrated more on items such as introduction of improved seeds, improved implements, manure and other irrigational facilities.

Seeds :

Following are the comparative seed rates and their yield per acre, under the present as well as improved conditions:

Name of the Crop	Local Method		Improved Method of Cultivation	
	Seed utilised per acre.	Out-turn per Acre (in Mds)	Seed required per Acre	Approximate Out-turn per Acre (in Mds)

Cereals :

Paddy	15 Seers	12	5 Seers	15 to 20mds.
Jowar	6 "	8	6 "	8 to 10 "
Wheat	1 Md. 6 "	9	6 "	20 "
Maize	6 "	15	(in dibbling)	
Barley	1 Md. 20 "	15	6 Seers	15 to 20mds.
Bajra	1½ "	10	60 "	20 "
Other Crops	3¾ "	6	1½ "	8 to 10mds.
				8,,

Pulses				
Arhar	6 Seers	8	3 Seers	8 to 10mds.
Peas	1 Md. 20 „	8	30 „	20 to 25 „
Gram	30 „	6	30 „	10 to 12 „
Urd	$3\frac{3}{4}$ „	5	3 „	5 „
Masur	30 „	8	30 „	8 „
Mung	$3\frac{3}{4}$ „	5	3 „	5 „
Oil Seeds				
Barrah	6 Seers	3	6 Seers	4mds.
Linseed	$1\frac{1}{2}$ „	5	1 „	6 „
Mustard	$\frac{3}{4}$ „	5	$\frac{3}{4}$ „	6 „
Sesame	$\frac{3}{4}$ „	$1\frac{1}{2}$	$\frac{3}{4}$ „	2 „
Ground-nut	8 „	8	8 „	10 „
VEGETABLES				
Potato	3 Mds.	250	3 Mds.	250 Mds.
Brinjals		200		200 „
Onion		200		200 „
Garlic		10		10 „
Gourd		50		50 „
Chillies		3		4 „

As could be seen from the comparative figures of seed-rates per acre and the yields therefrom, on an average an increase of 15 to 20% is assured by following the improved methods. This coupled with the increase following introduction of improved quality seeds is expected to account for an increase of 25% in the over-all annual yield.

Implements

As against the wooden plough and the bamboo-plank which are the only agricultural implements the following improved implements are suggested for being used in the village. The supply of these implements are expected to be made through the village Multi-purpose Co-operative Society, as and when required.

IMPLEMENTS

- (1) Ploughs
 - a) Deshi Plough Tand
 - b) Meston Plough
 - c) Deshi Plough
 - d) Punjab Plough for green manuring
 - e) Victory Plough
 - f) Turnest Plough for ridging
- (2) Harrows
 - a) Gujrat Harrow
- (3) Seed-drill
 - a) Gujrat seed drill Targess
 - b) Gujrat seed drill Panch pan
 - c) Deshi seed drill Tand
- (4) Inter-culturing Implements
 - a) Gujrat blade hoes of different sizes
6", 9", 12"
 - b) Gandhi allen hoe or Akola hoe
- (5) Threshing
 - a) All Pad Thre Sher
- (6) Winnowing Fan

Irrigation

Reference has already been made to the existing

irrigational facilities in the village. It has been found that wells are the main source of irrigation. Normally one irrigation is given in the Rabi Season, but occasionally two irrigations are contemplated.

As irrigational facilities stand today, on an average 100 acres, can be irrigated by operating 3 moats per well. To irrigate more land we have either to increase the supply of water from the existing wells or sink new wells or both, but as these would require some outside finance, during the 1st year we rely only on three instead of the present two irrigations.

Bunding

As already alluded to, the land in Raiyan is slopy, and consequently every year during monsoon the good soil on the higher level is washed away, rendering it more sandy and less retentive.

One of the immediate steps to be taken in this direction is to start a phased programme of bunding, either through Shramdan or through the Labour Bank.

Production under the Plan

With the improved methods of agricultural operations including the total production in the village is expected to be as detailed below :—

	Mds.		Mds.
Cereals :	1050		
Paddy	600		
Bajra	80		
Jowar	24	Spices	10
Maize	90	Sanhepm	105
Inferior Cereals	150	Cotton	35
Wheat	1000	Tobacco	50
Barley			
	<u>2994</u>		

Pulses :

Arhar	150
Mung	10
Urd	5
Moth	5
Gram	215
Masoor	80
Peas	220

 735

Oilseeds :

Groundnut	200
Til	15
Linseed	115
Barrah	45

 375

Fodder Green:

Monsoon	Mds.
Winter	2700
Summer	2700
	1200

 6600

Gur

 210

Vegetables :

Monsoon	375
Winter	375
Summer	375

 1125

The following table shows the total actual production during 1954 as also the estimated production for these items under the Plan :—

Items	Production	
	1954	Planned
Total cereals	1000 Mds.	3000 Mds.
„ pulses	500 „	735 „
„ Oilseeds	50 „	375 „
„ Vegetables	600 „	1125 „
„ Gur	30 „	210 „
„ Fodder	?	6600 „

It should, however, be noted that the year 1954 was a famine year for Raiyan and therefore the total output of almost all the products were very low. Hence no proper comparison can be made between the planned and the 1954 production. In comparison with the average yield, however, the increase planned would be between 30 to 50%

MANPOWER

In the scheme of allocation of man-hours under the Plan, agricultural operations have been assigned 290 thousand man-hours and 175 thousand bullock-hours. The following table gives the detailed allocation of man-hours and bullock-hours according to operations both as at present and under the Plan :

Bullock Power

Operation	Present	Planned
Cultivation :	$500 \times 200 = 1,00,000.$	$570 \times 200 = 1,14,000.$
Irrigation :	$125 \times 320 = 40,000.$	$125 \times 480 = 60,000.$
Preparing Bed :	=	=
Manuring :	=	$40 \times 32 =$
Totals	1,40,000	1,75,280

Man Power

Present	Planned
$500 \times 270 = 135000.$	$570 \times 340 = 1938000$
$125 \times 480 = 60000.$	$125 \times 720 = 90000$
$125 \times 30 = 3750.$	$125 \times 40 = 5000$
$1280 =$	$40 \times 48 = 1920$
Totals	2,90,720

Plan for livestock

The livestock economy of Raiyan is closely linked with agriculture. The number of bullocks in Raiyan are just sufficient to plough and irrigate the land according to the present methods of cultivation and irrigation. The problem is that they are weak and are incapable of really strenuous work. Similarly the milk-yield of cows and she-buffaloes in Raiyan is extremely low.

The plan for the livestock therefore mainly consists of upgrading the breed of these animals and providing them with enough fodder. Obviously, the programmes have to be carried out over a period of 5-6 years before any positive results are seen.

Breeding :

The Local Animal Husbandry Department has recommended Gangatiri breed to grade the local animals. The Gangatiri breed is found in Balia district, and is a medium type of Haryana, suitable and acclimatized to the local environments. A Government Farm near Jakhania has facilities for breeding for the Gangatiri cows. Bulls are sold from this farm at Rs. 50 each, and this facility could easily be availed of for improved breeding of the local non-descript breed. From out of the Tagavi loans made available by the Government for the purpose, at least 5 cows of Gangatiri breed should be purchased every year from the Balia District, besides importing at least one good Gangatiri bull into the village. The rate of yield of these cows is quite high, being 7 to 10 seers a day, and they are priced between Rs. 300 and Rs. 400.

The stunted growth of all the animals in Raiyan is essentially due to poor feeding. There are no grazing lands in the village nor anywhere near-about. This scarcity of grazing lands is the result of the increased pressure on land owing to over-population.

Feeding

The most common and frequently used animal-feed are Bajrapaddy and wheat and barley straws, which are

not only poor in nutritional value, but also drain out calcium from the body resulting in stunted growth and low yield of milk. No fodder crops are grown. It is therefore absolutely essential that sufficient green fodders are grown throughout the year. The practice of feeding concentrates to the animals should also be followed with profit.

Bullock-power

It has been found that the number of bullocks in the village is quite adequate to meet its bullock-power requirements. Every year the village purchases 5 bullocks and an equal number is reared, thus replacing 10 bullocks every year. It is not advisable to encourage the present practice of maintaining buffaloes for milk and cows mainly for providing bullocks. It is desirable to replace buffaloes with cows, especially in view of the scarcity of land and fodder.

Milk

The present annual production of milk is of the order of 600 Mds. for both cows and buffaloes together. This yield, as we have maintained elsewhere, is too low by any standard, bespeaking eloquently on the low productivity of the milch-animals. If sufficient and nutritive fodder is made available, it is possible to increase the yield of present stock at least by 50%, or by another 300 Mds. This increase would bring the total annual production of milk to 900 Mds. which is sufficient to meet the local requirements, at the rate of 1.7 seer per family. With the provision of a good stud bull, it is estimated that in the course of another 6-7 years the milk yield could easily be doubled.

Manure

The existing heads of livestock between them yield about 200 cart-loads of manure. If the practice of burning dung as fuel is discontinued, and if compost formation is practised with farm-yard manure and agricultural waste, the aggregate availability of manure in the village would be of the order of 2000 cart-loads which would be sufficient to meet the local needs.

Diseases

Every year a good number of animals die of diseases like Rinderpest and Haemorrhagic Scepticimia. If vaccination is carried out permanent immunity could be provided against Rinderpest, and a sort of temporary relief could be provided against Haemorrhagic Scenticimia. One of the methods to stop the outbreak of the latter is to inoculate the animals seasonally to ensure immunity.

Marketing of milk & Milk Products

The present yield of milk in the village does not allow for any marketable surplus. It would be advisable to install in the village a Separator Machine to separate the cream from the milk. The cream could be reserved for marketing while skimmed milk can be locally consumed. This will meet their twin requirements of money as well as nutrition.

Fodder-cultivation

On an average we can take 150 B. Mds. of fodder per acre. An area of 18 acres has been reserved for fodder

cropping in our scheme of Agricultural cropping, both for the monsoon and winter seasons. The daily production of fodder on this basis is expected to be of the order of 3000 seers, giving about 6 seers of green fodder per animal. In view of the general shortage of irrigational facilities only 8 acres of land has been reserved for cultivation of fodder in the summer, which would ensure the minimum requirements of cattle in milk. Care should be taken to produce a mixture of pulses with cereals wherever possible, to ensure an adequate supply of nitrogenous fodders to overcome the deficiency in concentrates. One of the means to develop concentrates locally is to revitalise the bullock-ghani in the village so that oil seed cakes together with pulse-husks could give us good concentrate with the up-grading of the bullock-breed and proper feeding the village is assured of a regular supply of good bullocks and the efficiency of cultivation will increase considerably, especially with help of heavy implements.

Poultry

It is found that only two families in the village keep poultry. The poultry reared is a local breed known as Tand, consisting of 18 hens and two cocks, with a production of an average 360 eggs annually. It could be easily seen that scientific methods are alien to the local populace, here as in most other branches. Among other things, scientific poultry-keeping requires that no mating should be allowed between the hen and the cock. For, eggs laid after mating are fertilised eggs, and the hen instead of continuing to lay eggs, sits for hatching. It is therefore necessary that no mating should be allowed. For improving the local breed for more

production of eggs the Department of Animal Husbandry has recommended the Rhode Island red. If these are well kept and nourished, they give upto 250 eggs per year. There is a Government farm at Ajam Garh where the above breed is sold at Rs. 2 per bird.

For farmers and cattle-owners poultry-keeping serves as a very good and lucrative subsidiary occupation. This can also be developed as a main occupation. Poultry thrives usually on the waste grains of the farm and on insects and worms injurious to cattle and plant-lives. Hence their maintenance costs less, yielding good returns. In view of the meagre expenses involved in poultry-keeping attempts should be made to induce a few families to take to poultry-farming.

Man-power required for Livestock management
While it is difficult to estimate closely the man-power required for the execution of the livestock plan, the present experience is that to maintain a large head of animal, about an hour and a half have to be spent every day. With common grazing this time can be reduced by half. The total number of large animals in the village next year will be about 180 and the time spent on them will come to about 44 thousand hours.

Requirements of cloth

We have seen before that the annual consumption of cloth in Raiyan is about 17 square yards per adult equivalent of the population. All of the 5000 yards thus required is at present imported. While it would be desirable to raise

this consumption to the standard requirements of 25 sq. yards per adult, the first year's plan for Khadi is based on self-sufficiency at the present level of consumption which is about 5000 yards per year.

In Raiyan there is very little spinning done at present, but it has recently been introduced. Also there is no weaver in the village nor is there any dyer and printer. The first year's plan is, therefore, limited to producing sufficient yarn required for the 5000 sq. yards of cloth. The yarn will be converted into cloth through the agency of the Gandhi Ashram. While it is proposed to grow some cotton in Raiyan on an experimental basis during the first year, most of it will have to be imported, perhaps through the same agency, or through the Multi-purpose Co-operative Society.

Allocation of Man-hours

It is estimated that people who are novices in spinning take about 12 hours to card, sliver and spin yarn required for a sq. yard of cloth. On this basis about 60,000 man hours will be required for producing of the yarn required for Raiyan. If, however, a family takes up only carding and slivering, the number of hours might be somewhat reduced.

Spinning is to be introduced in Raiyan, a subsidiary occupation, till Ambar Charkhas are available. All the spare hours of the women and those of most of the men, after agriculture, are to be utilised for spinning. This the villagers have agreed to do.

As referred to above one family is persuaded to take up carding the 42 Mds. of ginned cotton required for producing

the 25000 hanks for 5000 yards of cloth. This will engage the family throughout the year at 8 hours a day.

Perhaps if training is given a family might take up dyeing and printing some of the cloth. It will also be able to find enough work every day of the year,

Other Industries and Services

We have already indicated that among the plans for industries, emphasis is to be given on rationalising and revitalising the existing industries in the village. At present the only industries in Raiyan are pottery, black-smithy, basket-making, rope-making, and oil-crushing. To revitalize and rationalise these industries would involve persuading the families to take up better tools and work in these industries on a full-time basis rather than along with farming.

POTTERY

At present there are two potters in Raiyan using the traditional wheel and provide Raiyan with most of its requirements of earthen pots and also roofing tiles. The annual requirements of Raiyan would keep both the potters in Raiyan busy throughout the year except during the monsoon, when they find work in agriculture as at present. Both of them may be given the improved wheels with ball-bearings.

OIL-GHANI

While there are 4 teli families in Raiyan only one family is engaged in oil-crushing and even that family has to supplement its income by keeping a small shop. The

oilseeds produced in Raiyan are barely enough for a daily crushing of 5 seers and the teli has to buy oilseeds from Ramgadh. With increased production of oilseeds under the plan – about 375 maunds – two families could be maintained in this industry. They may be provided with improved ghanis and along with oil-crushing they may produce such toilet items as soap and hair-oil. This will also cut down the import of soap which at present stands at about 20 dozen cakes per year. The new ghani will give a greater extraction of oil than at present and all will be able to provide oilcake as fodder to their animals.

Fibre-spinning

Rope-spinning is widely prevalent in Raiyan and in almost all the families there is someone or other who can make ropes out of sann, required for cots and for lifting water. Raiyan also grows sufficient sann for its own use and in the agricultural plan also about 100 maunds of sann are provided for. If hand-operated spinning wheels are provided to a couple of families they would be able to spin half quantity of the rope required for the village and also undertake the repairs of cots in the village.

Tanning and Shoe-making

While there are about 19 families of Chamars in Raiyan, none of them at present practise their traditional occupations but a couple of families are prepared to take up tanning and shoe-making if proper training is given to them.

Service

At present the village lacks service like those of a

washerman, barber and a tailor. If training is given to some individuals these services could be made available within a year and the individuals so trained will be able to take up these as full-time occupations.

Training persons in Industries and Services

As the intensive Area Scheme includes schemes of training, all the above new services and industries could be introduced in Raiyan during the first year of the plan. In any case the first year is being considered as a training period during which people are to be shown and taught new techniques and their economic superiority over present techniques.

We shall thus have 8 families and 4 individuals fully engaged in industries and services giving up about 30 adults working 8 hours every day. Their contribution to total work will come to about 79 thousand man hours.

Construction and Public Works

During the first year of the plan the construction activity in Raiyan would consist of the normal repairs to and maintenance of houses and in addition the construction of Panchayat-ghar which is already in hand, a water-trough for animals and community bathrooms are also to be undertaken. While the private repairs are generally done before the onset of the monsoon when the agricultural activity is slack, the public buildings are expected to be completed by Shramdan.

Alongwith these programmes, improvement of land by bunding is also expected to be undertaken by those whose

lands are undergoing soil erosion. The labour for these programmes will be made available by the labour bank from the labour deposited with it.

Management of Institutions

The institutions set up in the village also will require certain individuals to look after them. One educated person may be employed to generally supervise and maintain the books of institutions during the first year. Two of the older people in the village who are pensioners may assist him in his work.

Role of Children

For sanitation and cleanliness in the village we look to the children of Raiyan. If the importance of hygiene is inculcated into them, they will enthusiastically undertake to look after it. One person in the village is also to be given training in the first aid and the use of common medicines. These will be kept in the Panchayat-ghar and given free to all.

There is one experienced dai in Raiyan but she also has to be given the basic training in hygiene and mid-wifery.

As the plan for Raiyan is mainly economic and all the other programmes are expected to be solved with the economic betterment of the village only the residual manhours—about 55 thousand are kept aside for management of institutions and looking after the health.

People and the Plan

We have so far seen the plan for Raiyan in its broad aspects against the background of the present economic

condition. Any plan would tend to be mere wishful thinking and an exercise in arithmetic unless at all stages of planning the people are kept aware of what is being done and the plan is prepared with their full concurrence. Right from the time the survey of Raiyan was launched the people have been conscious of the role they will have to play and the burdens they will have to shoulder. It was, therefore, possible to approach all the families in Raiyan and to ascertain from them what portion of the plan they will share in terms of contribution of man-hours, taking up village industries and contributing labour for public works. The summary results of the family plans so worked out are given in the next chapter.

Planning is a progressive process and at all stages there is a possibility of people rejecting what they might have accepted before or accepting what initially might have been unacceptable to them. Therefore whatever discrepancies might be discovered in the aggregate of the family plans and the plan given in this chapter must be attributed to the shift in the people's acceptance. As the plan progresses and people feel its economic possibilities there might be some more changes introduced mainly as a result of the people's willingness to put in a greater effort.

CHAPTER III.

THE FAMILY PLANS

After the Plan for the village was prepared in its outlines, the next stage was to find out what part each individual family would play in its execution. The individual families were contacted once again and their contribution was decided upon in consultation with them. Along with the occupation the family agreed to take up, they were asked to indicate approximately what portion of their labour in terms of man-hours they would devote to different activities such as agriculture, animal husbandry, industries and services and also for domestic work. The results of this survey are given in the form of a table in this chapter.

While the available men-hours in each family have been worked out on the standard definition given before, the contributions for each activity have been worked out in the basis of the normal requirements for utilising the resources of land, animals, etc. with the family. Whatever extra man-hours each family will require will either be got by it through harder work or through the Labour Bank, where these with spare hours will deposit them. In a progressive community it will not be surprising if the average work-day exceeds eight hours.

In addition to working out the family's contribution in man-hours it was necessary to find out their share of production and the rewards they would get for their labour. But for lack of basic data this could not be done. It is expected that with the progress of the plan, data will be available to enable us to prepare estimates of the above nature.

FAMILY PROGRAMMES OF CONTRIBUTION IN MAN-HOURS

Contributions to different activities,
Other Industry & Services

S.No. of family	No. of memb- ers	Total Hrs. in thoud	Agri- cul- ture	Animal husba- ndry.	Carding & spin- ning	Name	Hrs. in (1000)	Cons- truc- tion.	Dome- stic.
1	2	3	4	5	6	7	8	9	10
1	6	13.9	4.6	0.2	2.0			0.7	3.5
2	10	18.5	5.8	0.4	3.0			0.5	5.6
3	5	8.6	4.0	0.8	1.1			0.3	3.9
4	7	7.9	3.2	1.8	1.1			0.3	3.9
5	9	13.2	5.0	0.8	2.1	Poultry	0.1	0.2	3.9
6	5	7.9	6.3	0.3	1.2			0.7	3.3
7	10	19.7	7.0	1.4	4.7			0.8	5.0
8	9	19.7	7.0	2.0	2.3			0.8	5.0
9	4	7.9	3.8	0.2	1.5			0.4	2.0
10	5	11.9	4.8	1.2	0.6			0.2	3.3
11	6	5.3	2.4	1.0	1.2			0.2	2.0
12	10	13.2	6.6	2.0	1.2			0.4	5.0
13	6	13.7	3.0	1.5	1.5			0.5	3.3
14	6	13.9	4.2	1.0	2.5			0.2	6.6

1	2	3	4	5	6	7	8	9	10
15	6	10.6	3.6	1.2	1.2				
16	3	5.3	3.3	0.8	0.4			0.2	3.3
17	3	7.9	2.5	1.2	0.5			0.5	2.0
18	5	13.2	—	—	6.5	Basket-	6.6	0.2	3.3
						making.		0.2	4.5
19	6	5.3	4.2	1.2	—				
20	5	3.3	2.6	1.2	1.0			0.2	3.3
21	6	13.9	5.8	0.4	2.3			0.2	3.3
22	4	7.9	2.5	0.6	1.2			0.5	3.9
23	11	18.5	2.8	1.0	4.7			0.2	3.3
24	11	13.2	5.6	1.5	1.2			0.2	5.3
25	5	5.3	0.6	—	1.2			0.2	5.3
26	4	7.9	4.6	0.3	0.9			—	2.0
27	5	13.9	1.2	0.5	0.3	Carpen-	1.2	0.2	3.3
						try.		0.2	3.3
28	8	18.5	7.0	0.8	0.8	Pottery	3.6	0.5	5.0
29	9	8.6	3.3	0.4	0.8	Mana-	1.5	0.5	3.3
						gerial.			
30	6	11.9	—	0.5	1.2	Shopp-	4.5	0.5	3.3
						ing.			
31	6	15.8	5.2	0.3	2.1			0.2	3.3
32	5	7.9	2.3	0.6	1.8			0.2	2.0
33	6	10.6	—	0.9	0.2	oil-Press-	3.6	0.5	3.3
						ings Hawk-			
						ing.			
34	6	9.6	6.5	0.3	2.0			0.5	3.6
35	3	3.3	3.0	0.8	0.5			—	2.0
36	2	5.3	2.2	0.2	—			—	2.0
37	4	7.9	5.0	0.6	—			0.2	2.0

1	2	3	4	5	6	7	8	9	10
38	5	5.3	4.4	0.4	0.5			0.2	3.3
39	7	7.9	3.5	0.5	0.3	Business	1.0	0.4	2.6
						outside			
40	6	5.9	3.2	0.5	—	Poultry	1.0	—	2.6
41	10	18.5	6.0	1.1	3.0	Grain	2.4	0.4	5.9
						processing.			
42	10	13.2	4.1	1.0	0.6			0.4	7.0
43	5	7.9	4.0	0.8	—			0.2	2.6
44	6	15.8	5.0	0.9	0.1	Grain pro.	3.3	0.4	2.6
						cessing &			
						other services.			
45	5	10.6	6.0	1.0	0.4			0.4	2.6
46	13	15.5	9.8	1.8	1.2			0.4	5.9
47	8	8.9	5.8	0.8	1.0			0.2	3.5
48	11	16.0	7.1	1.0	5.2			0.4	3.0
49	4	6.0	4.0	1.0	0.8			0.2	2.0
50	9	14.0	4.0	0.8	2.4			0.4	3.9
51	7	9.1	1.3	0.4	1.1			0.2	2.6
52	7	13.5	3.0	0.4	1.3	Carpentry	4.4	0.2	3.3
						and blacksmithy			
53	4	5.4	2.1	1.1	1.0			0.2	2.6
54	5	14.1	7.4	1.2	0.8			0.5	2.6
55	4	10.6	2.6	0.4	0.4			0.2	3.3
56	6	8.7	3.6	0.8	1.8			0.4	3.3
57	15	29.3	10.2	2.0	3.0	Services	4.0	0.7	6.6

CHAPTER IV

MAIN ISSUES & CONCLUSIONS

The problem of Raiyan as it emerges from the preceding pages is one of low productivity. Compared to the villages in the same tract Raiyan has good soil, better irrigation facilities and its people are not behind anybody in the amount of work they put in. But unfortunately their agricultural practices are inferior, they do not return to the land its fertility in the form of manure, their implements are inefficient and as a result even with the high level of employment that is there, their level of production and their incomes are low. The same is true of the few other occupations existing in Raiyan.

With better methods of farming and better implements, higher production could be achieved with a fewer number of persons working on land. The obvious solution that strikes one is that of consolidating the holdings under co-operative farming and providing those willing to go off agriculture with other occupations. But so long as the economic possibilities of these other occupations have not been demonstrated to the people their natural caution prevents them from giving up the bird in hand, however small it may be.

The task of diversifying the economy is also made difficult by the people's unwillingness to give up their traditional occupations and take up something outside their caste. This restricts the mobility of the labour force and drastic changes cannot be suggested at the outset. However, it has been possible to persuade some families to take to some occupations outside their caste.

The people have to be carried along these lines gradually. A period has to be set apart during which demonstrations and training in new techniques and processes are given to the people so that at least the resistance due to unfamiliarity is broken. The first year of the plan for Raiyan is such a period of demonstration.

To sustain the consciousness created among the people by the process of survey and planning new institutions have to be thought out which will manage the economics of the village plan and direct the available resources into productive channels. The institutions such as the Multi-purpose Co-operative Society and the labour bank are designed to fulfil this function. While the former is familiar to all, the latter institution which is to make a modest beginning in Raiyan next year is the one in which we put our faith. It will create and sustain the consciousness that man-power is a real resource and if properly tapped and not left to disappear with time, is capable of bringing fruits tenfold.

We are heartened by the reception the people of Raiyan have given to the kind of planning we attempt. They are prepared to put in more effort than we expected them to do. We take this consciousness and enthusiasm of the people as an indication of the basic soundness of our approach.

The working of the plan for the next year will show the people of Raiyan putting forth a great effort to increase the productivity of their factors of production. The methods they will adopt will not involve installation of any costly machinery either for irrigating their lands or to process their raw materials. The people of Raiyan have realised that they cannot afford to wait for capital equipment or grumble about non-availability of finance. Instead they know that Raiyan's progress lies in Raiyan's people, exploring more efficiently Raiyan's resources. All external help normally available will be welcome but its absence will not stop progress.

They now know that without much external financial help they can almost double their agricultural production, increase the milk yield of their cows and buffaloes by almost 50%, that they can grow cotton and spin it to get all the yarn they will want for their cloth, that they can grow more oil-seeds to keep their ghanis busy and get all the oil and soap they want. They will utilise their bamboos more, grow and spin more sann. They know that if some of them become tailors, washermen and barbers they won't have to look beyond Raiyan for their needs. By working fully and efficiently on their land and other resources, they will free themselves of their mental dependence on external assistance.

THE LABOUR BANK



THE LABOUR BANK

Objective :-

The main objective of the Labour-Bank is to store as much as possible the scattered man-power of the village and with its help to develop and make prosperous the village life by the integrated co-ordination of land, climate and other natural wealth.

In the modern age every bit of economic production and consumption is on the basis of rupees, annas and pies. Whoever has got gold, silver or any other of its substitute, considers himself to be big and powerful. The one who neither has got gold and silver pieces nor currency notes as their representative, feels himself helpless and weak. The more we investigate in the far off corners of villages and in the ramshackled huts, we realise that all the fertility of human mind has been stunned into inactivity due to lack of money. The result is that families dealing in 'ghee' and 'khoya' cannot save even an ounce of milk for their children. In the villages hunger for money is even more than that for bread. Children hardly get sugar-cane juice and 'gur' in families which produce sugar-cane on so many acres. The villagers long for tasting quality mangoes and guavas even in those

villages that produce them in large quantities. It has been found that in areas which produce thousands of maunds of mustard, sesamum and other oil-seeds, it is difficult to find half a seer of mustard, sesamum-seeds or groundnuts even in two out of a thousand homes for six or eight months in a year.

On the other hand, when the rains create some muck and block the way, the enthusiasm for repairing even a small track is conspicuously absent in the villagers. Although they could avoid that seasonal misery with a ten-minute co-operative effort, they harp upon the old tune of not having money for such works,

With the Labour-Bank it is considered possible to emancipate the villagers from the despondency deep-rooted in their hearts and the distress of not having money.

Labour - Bank would be a bank not for the moneyed alone, but also for those who have no money and wealth. Ordinary banks serve those who have money and who have place amongst the hoarders of gold and silver. But the labour bank would help bringing up those whose position in terms of money is nil, but who would have strength in their limbs, whose physical wealth would be great and who would be rich in arts and crafts and labour. The labour bank would so extend its work that the good-will of every villager would increase day by day. Every adult man and woman would freely and mutually depend on each other, every villager, young or old, would deal and exchange with each other without any hindrance and the village people would compete

with each other in deploying all their mental and physical strength and imagination for the good of the society.

It is not a new thing. Even to-day, all over India people do their farming and other works on a mutual help basis. Even to-day the farmers harvest their crops, irrigate their fields, sow their sugarcane and rice and crush their sugarcane by mutual help under names of 'paithan', 'dangwara' and 'Santh'. But the inclination to make this tradition of mutual dependence more solid, regular, and strong is hardly visible. It is hardly for 36 days in 365 days of a year that the village family increases its wealth by mutual co-operation and collective labour. Except for some customs, the villagers do their work of their own and in a scattered manner, following the dictum of "cut your coat according to the cloth." Most of the village people, shivering and trembling, pass their days in dispondency and disappointment. Labour-bank would end this dispondency and disappointment. With the help of the labour-bank instead of cutting the coat according to the cloth they would get cloth enough to cover their limbs. A confidence would develop in their hearts that just as by storing wheat, rice and gram in the godowns they find it easier to spend life, similarly the labour stored in the labour-bank would always help them in fulfilling the needs of their lives.

Let us grant that in Chindia village there is the family of Nannu Ram. He has eight mouths to feed but has neither a piece of land nor any occupation. All that he can manage for the family is half a piece of bread for two or three months in a year. That means in Nannu Ram's home right from dawn till dusk, children are crying for a quarter piece of bread.

Nannu Ram himself and if possible, one or more members of his family, labour all day long for earning a few grains of food and when night falls, go to sleep in their tattered rags, having not satiated their hunger a little. He cannot even borrow foodgrains from anywhere. And when he borrows, the crisis becomes even more acute. In such a condition labour-bank would come to his rescue. The labour-bank would see to it that even though there are eight mouths to feed, there also are twelve strong hands to work. Labour-bank would assess the strength of these hands and would accordingly give to Nannu Ram enough grains and cloth to last them for two to four months. It will then provide men and women and able-bodied young and old of Nannu Ram's family with work and would so arrange that the family of Nannu Ram, instead of being a burden on the village, would become a boon and in his own house peace, contentment and enthusiasm would be more.

Take another example. Shiva Swaroop owns land in the village. There are 11 members in the family, and he cultivates seven or eight acres of his land. But only two or three acres out of it produce some crop and that too if there are timely rains. Most of the land is swallowed by erosion and the produce on it steadily decreases. If there were a well in this piece of land and if a two feet high boundry wall were erected to save it from erosion, Shiva Swaroop could store in his house grains six times more than that what he now obtains. Shiva Swaroop knows all this, but he does not have enough money and enough hands so that he can erect a small 'Bund' or can dig a well to irrigate his lands. He does

not have enough courage to take a loan from any bank and get the work done. The price of his land is low, his soul shudders at the thought of mortgaging or letting it as security for it forms the lone little basis of his life. In such a situation the labour-bank would fulfill his desires. It will lend out a score of labourers to erect the 'Bund' and dig the well and then realise the cost gradually. It will release the labour-wealth providing work to each member of Shiva Swaroop's family. When the yield of crop increases, it will realise the loan in terms of grains and after three or four years Shiva Swaroop would perceivably feel the happiness and prosperity in his house.

When its work is done with all imagination and solid organisation, the labour-bank would become a shrine for the welfare of the village. A faith would be born in the hearts of the villagers that just as it is necessary to regularly offer something in the shrine, similarly it is the duty of all men and women, young or old, to offer some labour to the labour bank daily.

Even to-day there is not a single village in India where the variedly guised mendicant does not collect fistfuls of flour or rice. The labour bank can so direct this tendency of taking or giving alms that it would be totally in the interest of the village. Those taking alms should do some beneficial labour and earn their bread. Those who give alms should happily offer the gift of their labour and thus increase the wealth of the village. Besides, it is also essential that the villagers go on extending the bounds of their family. Just as those who have their meals from the same kitchen and

marry among themselves are considered to be one family, similarly those who live in the same village, cultivate the same land draw their water from same river or well should form one family related to each other. And with this feeling the villager should daily serve for an hour or so the other villagers just as he would serve his own brothers and sons. This idea and the spirit would develop only when the labour-banks become well-organised and well-integrated.

To make the labour-bank strong, the villagers should daily put in at least half an hour of labour without expecting any returns. Ordinarily 8 hours count a labour-day, and 300 such days count a labour-year. The labour deposited in or spent from the labour-bank would be accounted for in the same way. But at a time when there is no end of misery and poverty in our country, if every villager to make his progress, daily puts in eight and a half hour's of labour and offers the extra half hour's labour to the labour-bank, the big task of fulfilling the Five Year Plan would be facilitated.

Daily 'Shramdan' for half an hour

1. The notes issued by the labour-bank for payment of the labour would be of four or five different kinds and the rate for one hour's labour would accordingly vary from an anna to a rupee. Any person, once he has established his per hour labour value, should offer half an hour's labour to the bank according to that value and without charging the bank for it.

For example mechanic Shamlall rates his per hour labour at eight annas. He should, therefore, offer his four

annas worth of services to the Labour-bank for repairing work etc. Shrimati Godavari Devi charges two pice for an hour's spinning. She will, therefore, do one pice worth of work for the labour bank every day by offering her time.

2. It is essential that the labour bank should make it compulsory for every inhabitant of the village whether during the year he takes any labour note from labour bank or not, to offer this half hour's work. Big farmers, traders or medical practitioners should also be bound down to contribute their share of half an hour's labour. School teachers, employees of co-operative societies and employees of any other government department, in whichever village they might be employed and where they reside, should contribute double share to inspire the people i. e. they should put in one hour's free work for the labour bank instead of the usual half-hour and should ask their family members to contribute half an hour's free labour.

3. The management cost and bank commission of the labour-bank would thus be realised by this half-hour labour and the organising cost would not burden the capital of the labour bank.

Exchange of Labour:

1. Village Development Boards of the intensive area, with the help of area committees and under the guidance of planning committees would manage labour-banks in their respective villages.
2. Besides labour-wealth, village can also deposit their grains and money with the labour-banks and the labour-banks would also function as a regular village bank.

3. Through the area committee the labour-bank would also be able to get loan from other banks on a nominal interest. This would help a lot in running the bank. But this can be possible only if the labour bank functions as a part of some properly registered organisation. After the area committee is registered the labour-bank as one of its part, would become a legal institution.

4. THREE TYPES OF CAPITAL OF LABOUR-BANK

Contribution-hours

- (a) Elderly village men and women would contribute at least 100 hours every year i.e. they would contribute 100 or more hours in such a way that they will not ask for anything in return.

Saved-hours

- (b) Those who can save hours from their domestic work, agriculture and other occupation or industry shall according to their capacity deposit them with the bank. While depositing they will have to declare as to what months they would select to work for the bank and also at what time would they charge for it.

Labour hours from borrowers

- (c) Those villagers who would need money for their expenses or their daily needs and would require something for which they must take a loan, would be able to borrow from the labour-bank necessary food-grains, cloth or cash money. In return they will deposit their labour-hours or grains or money.

5. THE EXPENSES OF LABOUR-BANK.

The labour-hours spent on the construction work of village council

(a) In the construction work of village councils, for example, labour-hours would be spent by the labour-bank for the construction of a school or road for the whole of the village. Its price in terms of money must be deposited in the labour-bank because such roads, schools etc. would be collective property of the village council.

If the village council is not able to deposit this sum with the labour-bank immediately, the labour-bank would give concession and allow them to deposit this amount in the form of grains in instalments. But interest would be charged on the amount paid in instalments.

Expense of labour-hours for personal work

(b) Any of the village farmer, craftsman or labourer would be able to receive from the bank labour-hours for personal use in their fields or industry. In exchange they would deposit grains, other things or money or their labour-hours.

Hours spent on large construction work of the area committee.

(c) If the area committee plans some large construction work and spends labour-hours on it, it should pay for these hours in cash or kind to the labour-bank.

Labour-hours spent for spinning at home or bee-keeping

In the account book the account shall be maintained of two kinds simultaneously such as :

(i) In labour-hours and,

(ii) In rupees, annas and pies.

Deposited _____

Name _____

32 labour-hours, Rs. 4/-

80 labour-hours, Rs 10/-

By Shri Chetan Prasad

To fixing pulley on the
school well.

6. CASH LABOUR-HOURS AND CREDIT LABOUR-HOURS

The hours deposited in the labour-bank would be of two kinds. The labour hours of the person would be noted in the *Debit* account of work really done and then would note in his *credit* account. For instance if Shri Ranjit white-washes a 1,000 sq. feet of wall his account would be as follows :-

Deposited _____

Name _____

20 hours, Rs. 2/8/-

20 hours Rs. 2/8/-

To shri Ranjit, cash
labour-hours for white
washing 1000 sq. feet
of wall.

By Shri Ranjit for construc-
tion of house, in account of
white-washing 1000sq. feet
of wall.

Credit Labour-Hours.

When some person takes a loan from the labour-bank he would just say : "I may be given a loan to spend. I will later do labour for you for the fixed number of hours". Then these hours shall be deposited and shall be entered in the name of that man. For example - Shri Ganpati took

Khadi worth Rs. 12/- and gave a promise to work, then:-

Deposit_____	Name_____
96 Hours Rs 12/-/- Khadi sales account. To Shri Ganpati 10 yards of Khadi, two Dhotis.	96 Hours Rs 12/-/- In the account of Shri Ganpati Purchased 10 yards of Khadi a pair of Dhotis on credit.

There would not be two separate accounts for Cash or Credit labour-hours. In the cash register you would find the details of hours in which labour has been done and what has to be paid in return thereof. In the credit register there would be the price of loaned out hours and the name of person who has paid. These registers would be prepared from the day-books and account would be checked every evening to find out how much labour-bank has to pay against cash labour-hours and how much it has to receive against labour hours given on credit.

8. Shall be named as mere labour hours.

If some villager in his helplessness takes a loan of 800 labour-hours and purchases goods worth 200 labour-hours there and then, the remaining 600 hours are considered not to have been given or taken by either party. They are put down as savings in the sense that one party is pledged to do the work and the other party is obliged to get the work done.

Later both the parties can fulfil their word and the regular entry of the transaction be made. But if the debtor faces some crisis or falls sick or emigrates to some other place, then those 600 hours shall have to be written off. Also if the bank is not able to furnish the labour within the scheduled

time, these remaining labour-hours would stand cancelled. It would thus be necessary to keep daily a separate account of these extra hours in the appendix of the accounts-book.

There would be two kinds of loaned out labour-hours—one the actually loaned out and the other pledged to be loaned. It would become a difficult problem for the working of labour-banks if there is no easy realisation of the actual loan within the scheduled time.

a) The manager of labour-bank should keep in contact with those who have been loaned out labour-hours. He should himself examine their health and capacity to work and if need be get them medically examined to find out if they are sick and too weak to work. Besides at least two active members of the village development board should recommend the labour-bank.

(b) The loan should be granted after an assessment of the loan-seekers' movable and immovable property.

(c) If any person strikes from paying back the loan, the whole matter should be placed before a special meeting of the village council and the village council should take suitable steps to save the labour bank from the loss.

(d) The details of loan which cannot be recovered should be placed before the area committee and the area committee should be requested to write off the loan in that particular case. To make up the loss of the labour-bank, the area committee should ask for the help of people in that area in the form of labour and food-gifts.

(e) If a person should deliberately act dangerously in the matter of labour-bank's dealings, he should be sued be-

fore the Panchayat and, if need be, the matter should be referred even to higher courts.

The problem of giving loans

Serious consideration should be given to the problem of deliberately created situation wherein the labour-bank loans out a sum on the basis of labour performed and then for months is in trouble while realising that loan.

There are two aspects of human behaviour and cultural development of every society depends on the light in which the members of that society behave and deal amongst themselves.

The tradition of Indian culture has been to have as much faith as possible in the man. The tendency to make one's own life happier by threatening or deceiving the other is very little seen in our village life. Our villager is genuinely troubled and feels miserable when he finds that cheating, robbing and stealing are having their sway. Stealing is considered to be an incurable disease of human society. But an Indian considers it to be a sin to take something which is not offered to him, i. e., he will not cheat someone and rob him of his things. For him it is lack of manly endeavour not to pay off his debt and he considers it to be a great blot on him. No death is considered to be meaner than the death of a debtor. The son can heave a sigh of relief only when he pays off the debts incurred by his father. The village society would be strongre and full of life if this soft and great sentiment of the human heart is nursed.

In the village even if a man is without any resources the public opinion would be in his favour and one of love to-

wards him if he is a truthful and hard working person.

This favourable public opinion would serve as a greater security than the biggest of movable and immovable property. Ordinarily the man would let his wealth drain for serving a particular self-interest at the cost of his own reputation and the goodwill people have got towards him. This would be the extraordinary treasure of the labour-bank on the basis of which it will give loans and realise them.

To realise loans two or three methods can be employed. They are public opinion, forgiveness and punishment.

95 cases out of 100 would be such as would be settled by village councils through public opinion and thus the capital of the labour-bank would remain out of danger. In some cases the collective forgiveness would sweeten the village atmosphere and would elevate the debtor. The love he would receive from the village, would make the defaulter die in shame. He would strive greater to make his life progress and instead of remaining a burden on the village would become its strong support.

This would form the foundation-stone of a non-violent, non-exploiting society.

Men who delight in doing damage to others can be found everywhere. For them even in an organisation based on non-violence and love, the policy of punishment will have to be resorted to.

Valuation Of Labour Wealth And Means Of Exchange

When the labour-bank would measure the labour wealth on the basis of an hour's or eight hour's labour-day,

how would it be measured in terms of money? This is a question which will always crop up. The final objective should be that any kind of work for each hour's labour every man should be paid equally. But in practice it would remain difficult for years to achieve this objective. Just as for the manager of a dairy all the cows are equally valuable and deserve equal care and yet, if he wants to get milk according to the capacity of each cow, he will not feed Gomati, Nandini and Vasumati on an equal diet, similarly it would be necessary for the labour-bank to vary its per hour wages according to the work available from every man. Even then all efforts should be made to reduce the disparity between the minimum and the maximum wages. From this point of view the labour-bank would have to pay proportionately as wages a great deal more than the current standards. At present it is not rare to find a situation in many villages where a woman labourer, after the day-long hard work, can earn only three or four rupees in a month whereas a big land-owner earns one or two thousand rupees in a month.

It would be most creditable, therefore, if, keeping in view all this, the labour-bank sets the ratio at 1 : 16.

Instances are not rare today where in villages for certain kinds of work the wages given are at the rate of one pice per hour. On the other hand even the villagers are willing to pay to lawyers, doctors etc. ten or fifteen rupees for an hour's job. The labour-bank would fix the commission at two pice and would set the ceiling at one rupee per hour. It would soon arrange to reduce the commission from two pice and one rupee to the level of one anna to

eight annas.

The weak unskilled labourers would be trained so that their efficiency increases. Those who do mental labour and ask for more wages, should make their own and that of their family's mode of life simple and having made it should welcome wages of less than a rupee per hour. On this spirit the propaganda would be based.

(a) When, instead of money, the exchange of labour has to be definitely and systematically evaluated, it becomes necessary to take help of something which would serve as a substitute for coins. It would be proper, therefore, to get labour notes printed.

(b) If the labour-note is to be used only once, the notes should be printed like motor bus tickets on thin paper.

(c) Probably, it would be more convenient to issue permanent notes which can be exchanged like currency notes in the village council areas. These notes can be printed on hand made paper or pieces of Khadi. The use of leather can also be taken into consideration.

(d) So long as the value of everything is measured in terms of money, it would be necessary to measure the value of labour also in those terms. Therefore, it is necessary to put rupees and annas along with labour-hours on these notes e. g. 4 labour hours = 4 annas.

(e) The value of each labour-hour would depend on the work produced e. g. the value of an hour's sweeping work will be one anna and it would be necessary to put the value of an hour's repairing work at 4 annas. Therefore the evaluation of labour-hours would be done on different mea-

asures and classification of labour work will also be done on the same basis.

9. The decision as to what work be included in each of the wage groups should be taken every year in a full meeting of the village council. Managers of the labour-banks, workers or employers cannot decide it separately in an independent way. It would be far more convenient in the matter of exchange if, once a year, workwise wages are determined in the presence of the villagers.

10. It should be remembered that the exchange of labour noted is according to the work and not according to the person. A person, in accordance with village planning, may have to do various jobs in a day or during a month. For example Chaturbhuj will have to work at the village bund piling earth on it for two hours. At noon he will have to give the benefit of his veterinary knowledge. In the afternoon he will do carding for an hour and afterwards will have to teach children for two hours. He would thus receive various labour notes for his various jobs. Similarly Shrimati Vidyavati would receive two pice an hour for spinning yarn, for weaving she would receive three annas per hour and for looking after nursery school she would receive nine annas an hour. This would mean that even though the main occupation of Vidyavati is spinning, her monthly income will not be merely eight rupees per month and even though Chaturbhuj is a veterinary doctor his income would not be three hundred rupees per month. With the development in the planning and organisation of labour banks the progress towards economic equality among villagers would also increase.

SUMMARY

11. In order to build a society which is free from exploitation, change in the current social and economic values is the longing thirst of this age. This thirst can speedily be quenched with the above exchange of labour set up. In this set up, on one hand, the workers will receive immediate and satisfactory return of their labour and, on the other hand, the complaint and notoriety that workers waste their time and by slackening their work damage the national production would be ended.

12. Just as with the expansion of banking the mentality to hoard gold and silver under the ground or to make ornaments and carry them on one's person ends and the circulation of money for trade and industry speedily increases, thus developing the prosperity of the country, similarly when the labour wealth of the village is managed through the labour-bank the poverty, lethargy, laziness, animosity and lack of manly endeavour etc. would end by and by. The immeasurable time which is drained and lost through wasted moments would bubble with activity by the organised exchange of labour and would become an invaluable treasure for every villager. In those households where there are only two hands to labour and ten mouths to feed there would be a revolution in the family life and the idly sitting people would begin doing productive labour for the village and for the country.

Printed at TREND PRINTERS
Swadeshi Mills Estate, Girgaum, Bombay-4.