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GRAM SEVAK

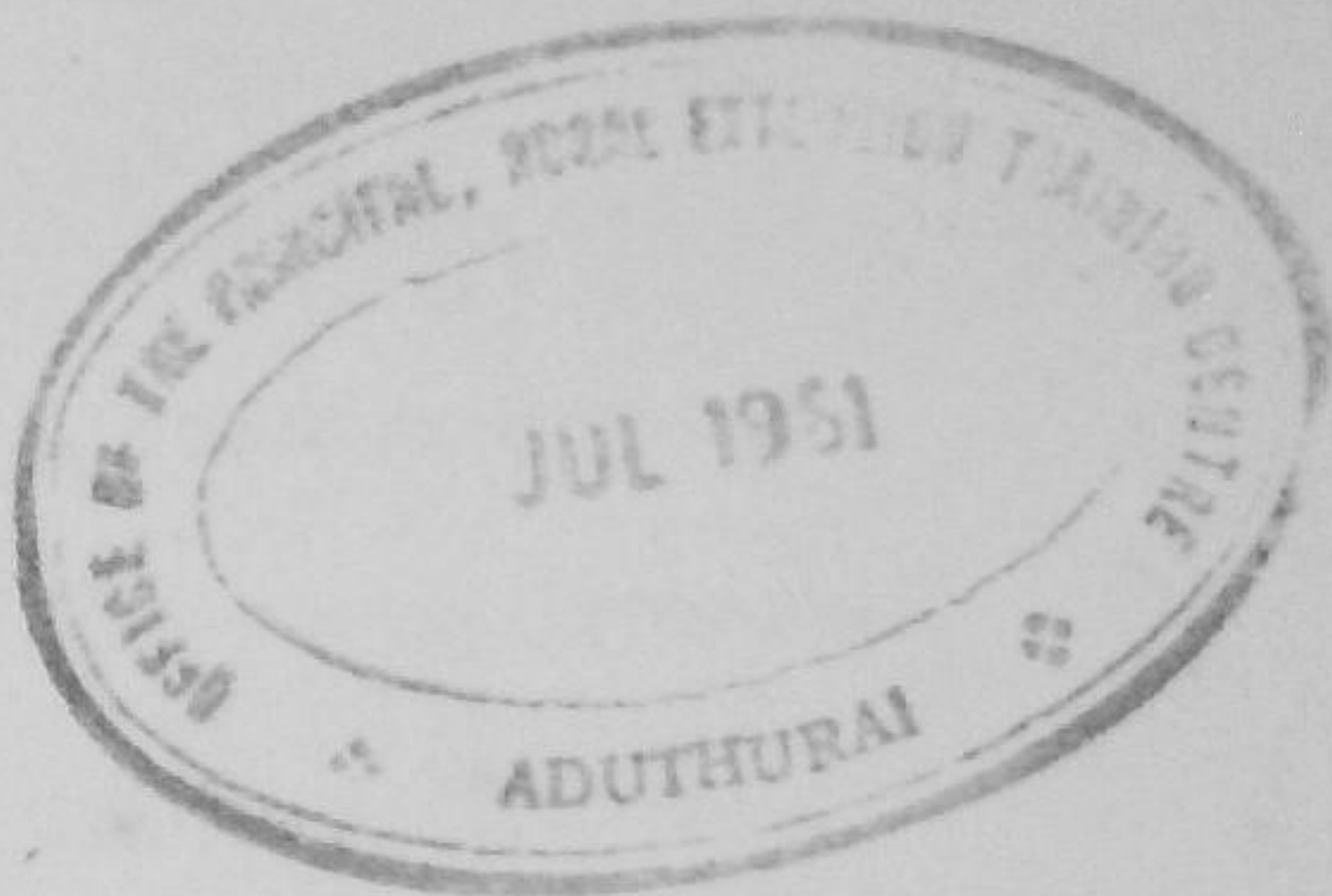


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THE PUBLICATIONS DIVISION

GRAM SEVAK



सत्यमेव जयते

Issued on behalf of
MINISTRY OF COMMUNITY DEVELOPMENT
AND CO-OPERATION
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CONTENTS

I. INTRODUCTION	1
II. A FRIENDLY APPROACH	4
III. METHODS OF EXTENSION	14
IV. TRAINING	21

I. INTRODUCTION

The Community Development Movement in India was started in 1952. It began in 55 selected blocks. The programme immediately attracted attention. At the end of the First Plan, it had spread to 150,000 villages covering nearly 80 million people. By the end of the Second Plan it will extend to 400,000 villages and about 200 million people. By October 1963, the movement is expected to cover the whole of India's rural areas.

The essence of Community Development is one of understanding the requirements of the rural people and of organising the community to work for a better life. The rural community is nearly the whole of India. Since India lives in the villages, any revolution in the way of life of the people has got to be in the villages. That is why Gandhiji said that all our welfare programmes should have the village community as their centre.

A progressive community has to evolve through its own efforts. The people should engage themselves of their free will in a programme for their own improvement. They should decide on the targets in each sphere of development, and work collectively to accomplish them. The movement should progress on the impetus of the results it has produced.

In the past, the village people lived in a world of their own. The only person of influence they

knew in the villages was the headman or the accountant or the religious preacher. The other person whom they knew was the touring official. The latter had little knowledge of village conditions and made no difference to the way of living of the people.

On the other hand, the Gram Sevak has brought a great difference. It is this difference that makes him the key man in our Community Development programme. For the first time, we have introduced into our villages a man with education, and capable of leadership, who forms a part of the village, and has had the discipline and advantage of training to help the villagers to solve their problems. He speaks the same language, and his wife and children are like any others in the village. Therefore, the way he lives and the ideas he disseminates have a great impact on the people.

If a change is to be effective, the person who sets an example must belong to the community. The impulse of change must spring from within. And the role of the Gram Sevak is to kindle this impulse.

The problems of our villages are many—low agricultural production, lack of sanitation and environmental hygiene, illiteracy, unemployment, etc. The Gram Sevak is to guide the people in the solution of all these problems; hence the multi-purpose nature of his approach and training.

The Gram Sevak is the common agent of all the development departments, like Agriculture, Animal Husbandry, Public Health etc. He has training in all these fields, and has understanding of rural

psychology and the objectives and methods of village work. The utilisation of his services makes the programme economical, for the different departments do not have to employ their separate agents at the village level. The people, for their part, can take all their problems in the first instance to one man who is with them and has knowledge of their requirements.

A Gram Sevak is in charge of ten villages. He works in close co-operation with the social education organiser, the technical and other project staff. He carries proved knowledge or scientific findings of practical utility to the villagers and also makes available to them facilities, financial or otherwise, provided by the Government. In turn, he transmits the problems of the villagers back to research organisations for special study. He has also a vital role to play in promoting group work and co-operative organisations among the villagers for meeting their requirements and for improving efficiency in rural production.

The Gram Sevak has a very big responsibility. The way he functions will largely determine the pattern of change in India's villages.

II. A FRIENDLY APPROACH

It happened a few years ago.

Tirumangalam is a small village in Madura district in the Madras State. Like any other village in India, it was steeped in ignorance, poverty and squalor. The men sweated in the fields, women walked far to fetch water, and children wallowed in dirt. Life was drab there. There was nothing to excite the villagers.

Then blew the wind of change. A young man appeared in the streets. He looked educated, but appeared with a broom in his hand. The astonished villagers were amused when they found that he used the broom himself. He swept and tidied up the streets. In a few days, the entire village was swept clean, and the villagers saw what they had till then failed to see. The young man dug compost pits, and attended to a number of other things which the villagers had neglected themselves.

The young man was a Gram Sevak.

The villagers now woke up and joined to take counsel with him. A programme of work was chalked out. As a result, many wells were dug and deepened, roads laid, bunds erected, and schools built. The people and the Gram Sevak worked hand in hand. Many new leaders had by then sprung up from within the community. Their sense of helplessness disappeared. This was remarkable because a large number of these villagers consisted

of Harijans, Kallars and Thevars who were considered 'backward' communities.

The story of Tirumangalam shows that, given a few things, the villagers will work for their own improvement: a friendly approach, local leadership and an urge to collective labour.

It is these that the Gram Sevak has been trained to provide.

The first task of the Gram Sevak is to make the people see their problems. They should be encouraged to think. And when they think, they not only recognise their own needs but will want to know how to solve them under local conditions. The work of the Gram Sevak, therefore, begins with stimulating in the villagers a desire for progress. With this desire comes an eagerness to participate in the effort to find solutions for their problems.

Once the village people are persuaded to recognise their problems, the Gram Sevak attempts to bring them together. This is usually a difficult job. To get a start, he has to depend on existing leadership. There are different types of leadership in our villages. One is the traditional leader, the village headman or accountant. There are, then, the religious preachers who are leaders of the community. There are again the village elders or members of the panchayat. These persons occupy a central place in village life and activities. They express a point of view, and others follow them. The Gram Sevak gets their co-operation, for, if they are with him, half the village is with him.

When a village community realises its backwardness and is eager to improve, it might want many

things. It is at this stage that the Gram Sevak is to provide sound leadership. Whether it is a well or a school or a hospital or an irrigation project which is required, he emphasises that it is not to come as a gift but to be sought after and accomplished by the people themselves.

The method employed by the Gram Sevak is the method of persuasion.

For example, the Gram Sevak talks to a farmer who has confided in him on the problem of manuring the field. Both agree that, like children, plants need food, and with each crop additional food has to be put back into the soil. There are different types of manure—green manure, compost and fertilizers. The Gram Sevak tells him that he can grow green manure in between the crops, or on the uncultivated margin of his own land. This, when ploughed into the soil, greatly adds to the fertility of the land. Compost can be made out of all kinds of waste. In nature's workshop, all waste material is re-converted into something fresh and useful. Chemical fertilizers are now being made in many State-owned factories and are being supplied to farmers. More, he persuades the peasant to get a sample of his soil tested in the soil-testing laboratory to see which particular fertilizer will suit his field.

The fields need water, if a standing crop is not to perish. The Gram Sevak encourages the people to work collectively to renovate the old village tank, to sink wells or to make a reservoir to receive the waters, either from a canal or from a new dam built in the neighbourhood. The farmer knows that

proper irrigation brings higher yields. What the Gram Sevak attempts is to make him feel that even if the rains fail, the remedy lies in his own hands.

The problems are common to all our villages. They need more food, water to irrigate the fields, roads, schools, sanitation, crafts etc.

The Gram Sevak makes a beginning where local leadership is usually responsive and the effect can be readily seen. Among village programmes, projects like laying a road or building a school are found to be very popular. In fact, many village roads in many parts of the country have been laid through collective voluntary work. Similarly, the whole community, men, women and children, comes out in joining to build a school where none existed previously. And a road or a school has immediate impact on the village. A road opens up the village and links it up with markets where the people can send their produce. The road brings the bus, and with it comes new ideas. A school means opportunity for educating the children within the village itself.

The success of such a project enables the Gram Sevak to win the confidence of the people. Besides, he gets an opportunity to come into contact with potential leadership in the community. This will prepare the ground for attending to village problems one by one. Once the people come together, the Gram Sevak helps them to chalk out a programme of work and agree on the priorities.

The problem of problems in India's villages is low food production. Gandhiji once said that God dared not appear before the villager except in the

form of food. When a village produces its own food and has a surplus that can be sold to provide for other amenities, many problems will begin to solve themselves. Therefore, the Gram Sevak knows that increased food production is fundamental. To produce more food, the village needs many things—better seeds, efficient implements, more irrigation and knowledge of scientific methods.

The Gram Sevak does not make a stereotyped approach to the subject, because conditions differ from farmer to farmer and village to village. There are differences in the nature of the land, and, therefore, of manuring methods, in irrigation and cropping practices. The Gram Sevak studies all these and possibly groups the farmers according to their needs before he sets out to help them.

Much of his success depends upon how quickly he can make the farmer open out his mind. Once he understands the problems, he thinks out how best he can help a farmer of a particular category to improve his methods: a portion of a farmer's land is suitable for cash crops like potato; a particular plot can improve through a specific manurial treatment unknown to the farmer; a second crop can be got from a plot of land if a late variety now sown is replaced by one of early variety. He can help the farmer to divide his limited resources in cash, kind and energy so as to get the maximum return from the land.

He does not impose a solution. His job is to add the findings of scientific research to the villagers' experience. His approach is flexible according to the nature of the problem.

The recognition of a problem creates the urge for action among the villagers.

In a Community Development area in Orissa State, the health staff of the block started domiciliary treatment in critical cases. The area was inaccessible. With great difficulty, a few lives were saved. As the villagers were attracted, they were told that if there were good roads, the doctors could give relief to the area more quickly. The people realised that it was their problem and they should solve it. They rallied round local leadership and very soon men, women and children sweated to lay the roads.

The farmer is left idle when he is not busy in the fields. Gandhiji called it enforced idleness. What shall he do? Probably, he does not know, and if he knows, he does not know how to go about it. The Gram Sevak tells him that there are a few things which he may attempt in his spare time. Among them are poultry-farming, bee-keeping, cane-work, hand-spinning. These do not require a large capital. There are also many village crafts whose products not only find a ready market but are being increasingly cherished in towns and cities. All these bring him extra income.

The Gram Sevak is to help all the people. Besides the agriculturist, there are the smiths, weavers, carpenters and other rural craftsmen whose problems he studies. They require capital, better tools and the knowledge to use them. In all these respects he gives guidance. Then, there are other spheres where he has to play an important part—better sanitation and public health, education, co-operation, etc.

If the fields need water, the family needs drinking water. This is a primary necessity. But thousands of villagers do not have it within easy reach. This means an endless trek for women to and fro through mud and dirt between the house and the village well. The Gram Sevak helps the men to see how cruel it is, and how easily a well is dug, if they have the will. For instance he tells them the story of the Sehni well in the Meerut district of Uttar Pradesh. In the village of Sehni five brave women joined together to sink their own well. They sweated day after day, when the man sat idle and laughed. But when they struck water, the men opened their eyes and joined their proud women to complete the project.

From the family to its surroundings: they are littered with dirt and waste thrown out from the houses. As a result diseases are a rule and epidemics take a heavy toll of lives. In this sphere the Gram Sevak has a very important part to play both by example and precept. The way in which he himself lives and his house and its neighbourhood are kept influences the people. He shows how to sweep the streets clean so that others can emulate him. Besides, he visits families and helps them to tidy up the houses and their surroundings. There is another aspect about the cleaning campaign; he explains how the village sweepings which go to waste can be turned into valuable manure for the crops. He himself shows how to prepare a compost pit.

The most revolutionary idea which the Gram Sevak spreads in the villages is that of education. It is like the coming of light where all was dark.

It can in a short time influence and transform the entire pattern of village thinking.

Even as the effect of education is far-reaching, the Gram Sevak knows that it should suit village conditions and serve village needs. Gandhiji wanted education, particularly in the villages to be craft-centred. For, it should utilise their resources—in men and material, and should be designed to improve their crafts. Hence basic education. A craft-centred education means scope for employment and self-expression. This aspect cannot be over-emphasised in a country like India where unemployment, particularly of the educated, is a serious problem. The Gram Sevak, therefore, actively works for this orientation. He organises basic education centres and helps to convert existing schools into basic institutions where the children can not only learn the family crafts but learn to do them better.

In 1947 when the country became free, only one adult in seven could read and write. Promotion of adult literacy is therefore an important function of the village level worker. In this field, he is likely to meet resistance and encounter prejudices. But he overcomes them by persuasion. He is trained in the different methods of adult literacy—night classes, audio-visual aids, follow-up methods etc.

When the villagers get interested, his work is easy. In the village of Tirumangalam, to which we referred in the beginning, wrinkled old men sat down with slate and chalk to learn. Similarly, from an obscure village in Himachal Pradesh comes the story of Ramesh, father of five children, sitting down every night to learn the three Rs. He was first

hesitant. But then came the excitement of knowledge. Geography told him something of the vastness of the country. History told him something of the culture of the people and filled him with pride as well as hope for the future. Hygiene lessons taught him how to keep his home and surroundings clean. The use of fertilizers could double the yield from his land. All this knowledge he passed on to others. A sense of adventure came to him, and very soon he became a leader of the village.

There are thousands of villagers like Ramesh who are becoming literate.

The Gram Sevak takes special care to promote this process, because the neo-literates provide active village leadership. This leadership is accepted spontaneously. It has sprung up from the soil and does not depend on heritage of caste or privilege for its acceptance. It brings a direct impetus to change and growth.

The Gram Sevak takes an active part in fostering cultural activities, songs, dramas, dance, bhajans, festivals etc. which bring colour and joy into the villagers' life. Besides, he is trained in organising exhibitions, competitions, study groups, community centres, children's clubs, etc. Indeed he uses all these to promote social education. He pays particular attention to village sports. It is a field which gives him opportunities to show his qualities of group organisation. Here sprout many friendships and the joy of team work. He turns these to advantage in mobilising community efforts.

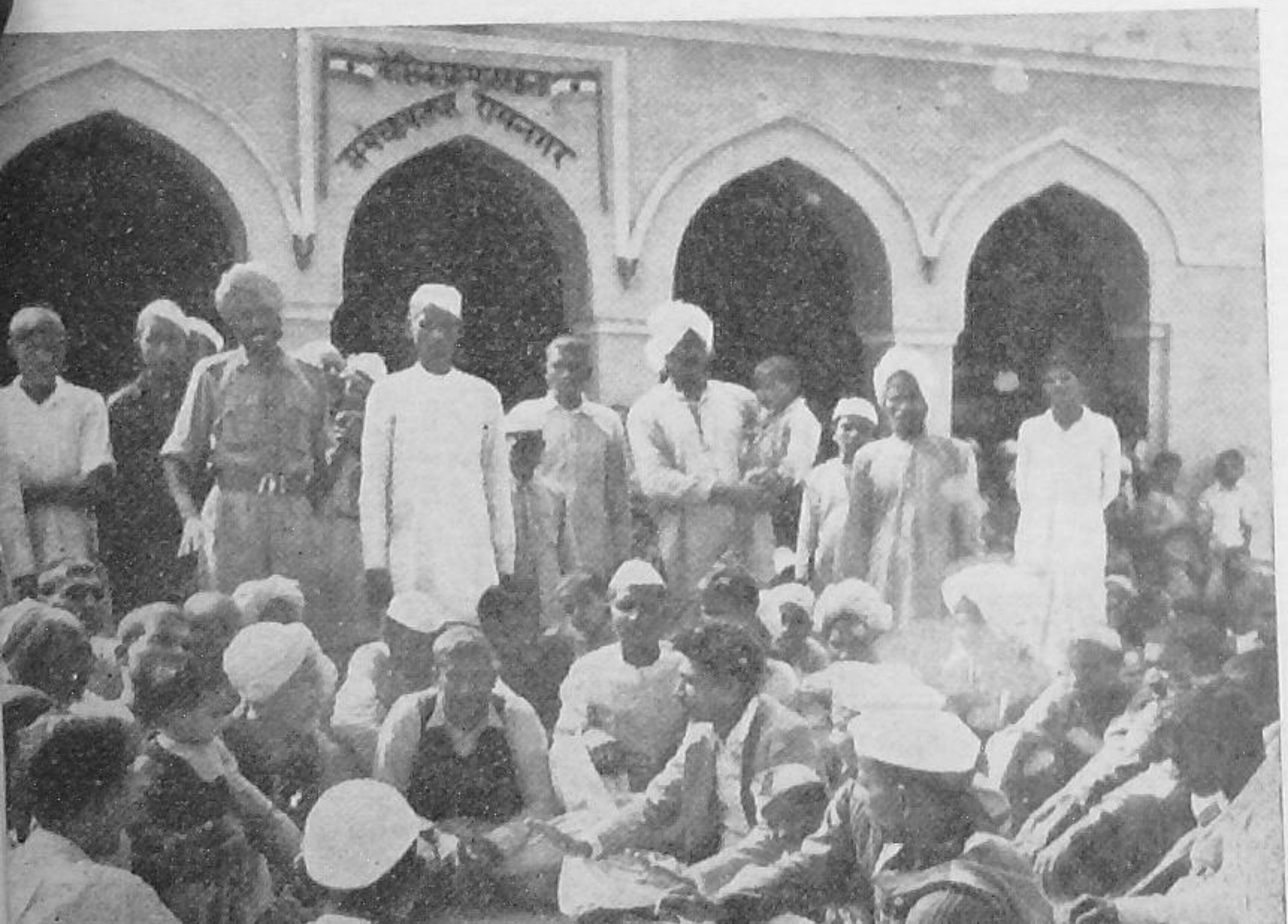
There is no end to his functions. He can help



Women jointly cleaning a village road

**A woman being persuaded to give up a portion of her land for
laying a new road**





agers doing 'shramdan' for
deepening a canal

: A Village panchayat in
session

chool building under cons-
through community effort

Gram Sevaks being trained in
cultural extension work





Gram Sevika giving bath to children

Gram Sevikas receiving training in spinning



the village people in a hundred ways if his approach is friendly.

Gram Sevak means 'servant of the village people'. He is not to be a counsellor tendering advice from above. His is the method of dirty hands, and he demonstrates it—whether it is digging a compost pit, dibbling seeds or draining the village well. He has both the temperament and the habit to do them; to these he has added one more thing—new ideas, a scientific approach. It is this that he tries to impart to the people to help them to help themselves.

The Gram Sevak is trained to clearly distinguish between the means and ends. Community development does not end with a few tangible things—like higher food output, prevention of disease, rural crafts etc. They are means to an end—a better living, and a people's movement to sustain it. Each improvement in changed practice is a step in the right direction, and many such steps are needed to achieve the ultimate objective. Village development through purely technical know-how is not enough: it should have the backing of a social revolution to keep it going. The Gram Sevak is its trained instrument.

III. METHODS OF EXTENSION

The village people are by nature conservative. They have experience, and see security in their experience.

They want assurance that the new methods being advocated are better than the old ways. For one thing, they want to see them tested. For another, while they may be keen to effect improvements, the individuals as such are not usually inclined to take the initiative. Hence the importance of demonstrations. Demonstrations are one of the most valuable methods of extension education which the Gram Sevak employs. They are calculated to create confidence in the villagers. Seeing is believing.

In a Community Development area in Orissa, the agricultural staff wanted to fight the rice bug and therefore started a field-to-field dusting of gam-maxene. The village *ojhas* competed with them in bug-killing through the chanting of *mantras*. Taking up the challenge, the agricultural experts started a few field demonstrations where the *mantras* were allowed to compete with gam-maxene. The demonstrations succeeded.

The villagers realised that old methods were not adequate to meet present needs.

In the same area, there was an outbreak of rinderpest. The veterinary staff started inoculating the cattle. Again, they had to fight against preju-

dices. They persuaded the more responsive sections of the people to offer their cattle in the first instance for inoculation. Photographs were taken of the inoculated cattle, and they were exhibited in the villages to convince others. Before long, 40,000 heads of cattle were offered for inoculation. There was not a single death from rinderpest thereafter, and no epidemic reappeared during the whole of the year. The villagers were convinced.

A demonstration is meant to test out a particular method. It should relate to a particular problem, and the method suggested should prove superior to the customary practice of solving it. The Gram Sevak plans the demonstration carefully. For, failure will mean loss of confidence, and success will create widespread interest in the method.

There are two types of demonstrations. One shows a new method of doing a thing, and the other shows the result of a new method.

For example, the Gram Sevak demonstrates an improved plough and explains its advantages. He goes to the field along with the villagers and himself demonstrates its working in practice. The farmers see how the new iron plough cuts deeper and wider than their old plough. Besides, he allows the villagers to use the new plough themselves. Thus it becomes part of the farmers' experience. To take another example, the Gram Sevak demonstrates to cut fodder with a chaff-cutter. Here also he lets the villagers use it.

Similarly, he demonstrates to the carpenter and the craftsman how an improved chisel, plane or grinder can increase their efficiency.

The villager needs such guidance in many other spheres. The Gram Sevak demonstrates how to use disinfectants, how to clean a baby's sore eyes, and so on. He also explains how diseases come from dirt, how the infections spread and how personal hygiene is important to keep the family healthy.

This type of demonstration which shows how to do a thing in a new way is called method demonstration. The method readily shows its utility, and is, therefore, accepted on the spot. It teaches skills; it stimulates action, having been the experience of the villager himself.

In several cases, a new method or practice takes some time to show its result. For example, it will be months before the villagers can see the result of the use of compost, fertilizers or green manure. Likewise, better sanitation and family hygiene produce results after a time. These are examples of result demonstrations.

Suppose the Gram Sevak wants to prove the superiority of a new variety of seed. He persuades a villager to give it a test. In the field of a farmer, he makes two plots. In one plot the old seed is sown, and in the other plot, the new variety is sown. The conditions of manuring, irrigation, weeding, etc. remain the same. As the new crops come up and are eventually harvested, the villager sees for himself the higher yield that has resulted from the new variety. The result attracts attention of the other villagers. The Gram Sevak encourages the villagers to meet and discuss the advantages of the new method whose efficiency they have seen. He lays emphasis not so much on the merits of the new seed as its suitability to local conditions.

The Gram Sevak arranges demonstrations for each new practice being recommended. Thus in a variety of spheres, the new practices are tested and proved superior.

Result demonstration has many advantages. It is an effective method of introducing a new project. It appeals to the eye, and by providing local proof of the efficiency of a new method, dispels all doubts. It helps in developing local leadership.

The Gram Sevak does not stop with a method or result demonstration in a particular village. He persuades the villagers to visit the neighbouring villages to see how they benefit from the adoption of a new practice. To see others change is to stimulate the desire for improvement. They can see, for example, such things as: how successfully a neighbouring village has adopted a new seed variety or practice to increase the yield; how it has grown green manure or dug compost pits; how it has collectively laid village roads or built a school; how it has organised a malaria control programme; how it has organised its service co-operative; how it keeps its houses and streets clean; how its men and women augment their income through subsidiary occupations like poultry-farming, bee-keeping, toy-making, etc.

Similarly, he takes a few village leaders to one of the research farms or laboratories to see first hand what is being done there. This sets them thinking how the new formulas being evolved could apply to their village. It is an essential part of the Gram Sevak's work to bring the new findings to bear on village development programmes.

The desire for change in a village depends to a great extent on how widely the Gram Sevak causes the new ideas to spread. For this, he uses different extension methods.

The Gram Sevak visits the villagers in the fields as well as in their home. He wants the goodwill of all, but he takes special care to secure the co-operation of the village leaders. Once he interests them, they will interest others. He also seeks the assistance of voluntary organisations who work in the field of social welfare.

Side by side, he arranges group meetings with the people. Or, may be, he meets them at the village temple, mosque or the local *mela* where a large number of people congregate. These group meetings are important for his purpose. It enables him to reach and influence many people at the same time. Many questions might be asked, and the Gram Sevak does not evade them. If he does not know the answer, he says that openly and looks out for an answer. This naturally brings in the discussion method, which make the people the real planners. Much of the success of the Garm Sevak depends upon his ability to get along with the villagers and his willingness to profit by their experience.

He also uses these occasions to employ other methods of extension—exhibition of films, pictures, posters, etc.

The Gram Sevak knows that the plank on which village development stands is the co-operative efforts of the people. He has the training to help them in group work and group organisation.

As mentioned earlier, he makes a beginning in spheres where the villagers readily come together. From such concrete projects flows a feeling of mutual trust and a sense of collective achievement. They realise that if they continue to work together, other problems can be solved.

For example, the Gram Sevak helps them to organise a village co-operative to procure their needs—seeds, implements, manure, etc. It may later expand its functions by taking upon itself the work of marketing agricultural produce and other village products. However, the Gram Sevak makes sure that the villagers recognise that there is a problem and it can be solved in the co-operative way. He does not hustle. His function is more to educate them in the fundamental principles of co-operation and its advantages.

He may encourage them to have a village co-operative to:

- (a) buy the seeds, fertilizers, farm machinery and insecticides,
- (b) provide credit for cultivators,
- (c) undertake minor irrigation schemes like sinking tube-wells, etc.,
- (d) market farm products.

To help the village people to solve all their problems is a big and difficult job. It involves technical knowledge, and sometimes, the Gram Sevak may not be able to give ready solutions to all the problems—in agriculture, health, education, co-operation, housing, road-building and many others. Therefore he works in close co-operation with the

technical staff attached to the block, the social education organiser, health staff, agricultural experts, veterinary doctors, etc. He acts as a channel for their recommendations to flow to the village people. Not only does he get the guidance of these experts, but he brings them to the village to see the problem as the people see it.

All through, the Gram Sevak takes care to see that he does not create a sense of village dependence on him. As education spreads and the villagers get enlightened, he encourages them to look beyond him and the village to get their ideas and improve on their experience. For, it is of the essence of our village development programme that the people are made to believe in their own ability to improve their individual lot as well to co-operate with one another to build a progressive community.

IV. TRAINING

The Gram Sevak is a multi-purpose man. He should have a basic knowledge of all the activities of the village people. He should know how to do the jobs himself. Above all, he should have a sense of dedication and the zeal for service. Therefore, his selection, training and equipment are very important.

With the inception of the Community Development programme, 34 extension training centres were started in different parts of the country. The training related to methods of extension, and lasted for six months. Before long, it became evident that the period of training was inadequate, and that the Gram Sevak should have a basic training in agricultural subjects which are so vital to village economy. Basic agricultural schools or wings were therefore started in 1954 to fulfil his need.

As experience grew, it was felt that the curriculum followed at the training centres needed substantial modification. It had to be made more job-related. Since the primary role of the Gam Sevak is to educate the people in scientific practices, his training should essentially be a training for the job. The syllabus was therefore revised.

The new syllabus aims at training the Gram Sevaks in an integrated course of 'basic agriculture' and village extension. It intends to correlate theory

and practice. The course is for a period of 24 months.

The syllabus is designed to serve as a model for the training centres functioning in the different regions. In view of the differences in geographical and other conditions, emphasis on the items varies from region to region.

The training has three aspects: classroom study, practical training at the campus and training in the field. These constitute what may be called institutional training which forms the first part of the syllabus. The second part is job-training. The trainees are required to work almost independently so that they may gain confidence in future field work. The idea is to actuate the classroom knowledge of theory with a practical end in view. It is a problem-centred and job-centred training.

A block is attached to a training centre, and the programme of work which is executed in the block serves as a model for the trainees. The staff of the training centre remain in close touch with the field activities of the block. Side by side, special care is taken to see that the efficiency of the regular village level workers serving in the block area is maintained at a high level. This responsibility is shouldered jointly by the block level officers and the instructors of the centres.

Before the commencement of a course, a break-up is prepared in order to lay down a comprehensive schedule of work. The schedule integrates in a scientific way the theoretical and practical studies at the camp and the field. The guiding principles in preparing the break-up are :

- (1) The trainees should have the necessary background to understand field operations as quickly as possible;
- (2) The programme of institutional training should be so developed as to take advantage of seasonal activities of the block; and
- (3) The classroom discussions and the practical observations of the trainees be related and timed in accordance with the nature and importance of the individual items.

The trainees are required to study the jobs which the regular village workers of the area are doing and are to participate in them. They observe the extension methods and the scientific techniques employed in carrying out a piece of work.

The trainees are to have full instruction before setting out for the villages. They are to know precisely what they are expected to do on each occasion. Whatever data is needed to formulate a plan is obtained from a few selected villagers and from the revenue and other records. The enquiry is limited to factual data, and village leaders are to be taken into confidence before the enquiry is started.

The stage for job-training comes after the institutional training is over. During the period of job-training, the trainees are expected to carry out a minimum programme. Its nature and scope depends mainly on the season in which it is to be done. The emphasis is not on the accomplishment of jobs or targets but on how they are done and what effect

they create in the minds of the people. The work that is done during job-training is followed up by the trained village level workers.

The work of the trainees is evaluated. It has a two-fold object. Firstly, it is to ascertain how far the individual trainees have been able to understand the subjects taught and to what extent they are able to apply their knowledge to field problems. Secondly, it is to find out how effectively the work of teaching has been done and what improvements are necessary in the methods employed.

In order to make a systematic evaluation, periodical assessments are undertaken. This is done through short monthly tests in theory and practicals in each subject beginning from the second month of training and continuing up to the 20th month. There will thus be 19 periodical tests in each subject up to the 21st month before the trainees are sent out for job-training. Half of these tests are in theory and half in practicals in each subject. The practical tests include short *viva voce* examination. The results of these tests are included in the results of the final theoretical and practical examinations.

Normally, unsuitable trainees are eliminated after three practical tests.

SYLLABUS

The integrated course consists of instruction in theory, practical and extension of the following subjects :

- (1) Agriculture I—Soil management and agricultural engineering

- (2) Agriculture II—Crop Husbandry
- (3) Horticulture and plant protection
- (4) Animal Husbandry, Dairying and Veterinary Science
- (5) Co-operation
- (6) Panchayats
- (7) Public Health
- (8) Social Education.
- (9) Extension programme, planning and related basic information
- (10) Minor Engineering works
- (11) Rural industries

The total duration of the course is two years. After 21 months' training in the camp and the final theory and practical examinations, the trainees are sent out to the village for job-training as apprentice village level workers for two and a half months. This period includes the period of assessment of their field work. Thereafter, the trainees return to the camp for two weeks, so that any deficiencies noticed may be rectified.

The total number of working days available for instruction at the institution is 370 days. Besides the general camp routine and an hour's compulsory self-study period, six hours are devoted every day to study in the classroom and outside. Of these, two and a quarter hours are utilised for practical instruction, and the remaining three and three-quarter hours are divided into four periods of 45 minutes each for classroom instruction. The total time thus available is 1,820 periods for classroom instruction

and 1,090 periods for practical instruction in the camp.

The minimum educational qualification required for admission to the extension training institutions is the high school or an equivalent examination. This is relaxable only in the case of candidates who belong to backward classes or are ex-service men. The selection is based on the candidate's academic career, power of expression in writing and speech, rural background and physical fitness.

Selected candidates at the district level appear before a selection board, consisting of the State Development Commissioner or his representative, the Director of Agriculture or his representative, the principal of an extension training centre, and two or three non-officials nominated by the Development Commissioner. The committee selects the candidates on the basis of written tests, endurance tests and *viva voce*. The criteria for selection are aptitude for work as Gram Sevaks, physical fitness and sincerity of purpose. In *viva voce*, mental alertness, personality and general suitability of the candidates are assessed. In the written test effort is made to see if the candidates have knowledge of agriculture and animal husbandry to the extent to which an ordinary cultivator has. The general knowledge of the candidates is also tested.

The candidates are required to stay in the camp for at least three days. During this period, they are under constant observation of the staff of the extension training centre and members of the selection committee. Marks are allotted for every item

of the tests by every member of the selection committee.

Till March 1960, more than 39,327 village level workers have been trained. The total number of extension training centres in operation up to March 1960 was 93.

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