

GOSSNER EVANGELICAL – LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

GELC ARCHIVE

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Economic Life Committee

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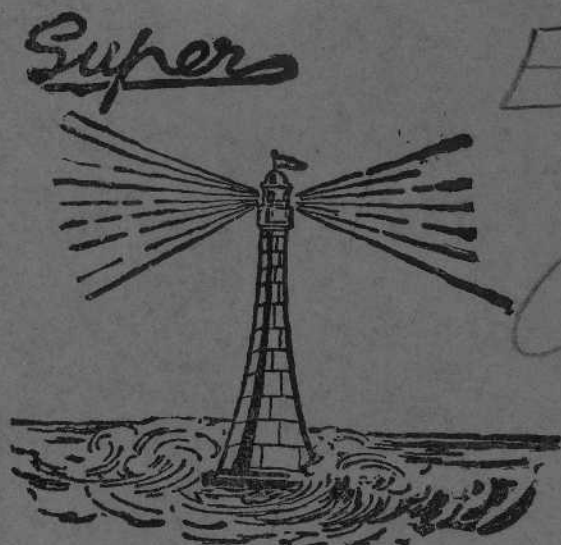
till year:

Content:

- India Radio Commission News Release (IRC)- 1955.
- All India Conference on Economic Development.
- Cooperating with Non-Christians in Rural welfare work.
- Kohir- A Leather Cottage Industry.

NATIONAL CHRISTIAN COUNCIL

LIGHT HOUSE



Economic
Life
Committee

FLAT FILE

Indic Conference on Economic Development
held from 16-9th Sept 1955 at Dhaka
Lghazibach (U.P.)

File No. 91

1955

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National Christian Council

October 26th, 1955.

A. DEVOTIONAL TALK.

In connection with the Golden Jubilee of the National Missionary Society. Rev. John Sadiq, a Secretary of the National Christian Council of India. Released by Christian Half Hour, Post Box 50, Jabalpur, India.

The founding of the Bharat Kristaya Sewak Samaj on Christmas Day, fifty years ago was one of those creative movements within the Church which spring from the vision of God's Kingdom and obedience to Christ's will at the hour of call. The hour had come and the call had sounded and seventeen consecrated men of Christ from six major Christian communions and speaking eight different languages, resolved in the presence of God to found the Society. The words of this solemn declaration are worth recalling :

"Believing that the time has come for the Christians of India to take a larger share in the evangelisation of the country than they have done hitherto, and in accordance with the conviction of the representative Indian Christians from all parts of the country, Resolved: that a Society be organised for carrying out this object by Indian Christians through Indian men and Indian money. "

Only two hundred years earlier the first Protestant missionaries had put their foot on the soil of India, an event whose 250th anniversary is to be celebrated at Tranquebar next January. Exactly a hundred years before Henry Martyn, the young missionary who burnt himself for God, had arrived in India - these facts reminded these men that the major part of the Christian enterprise was still under the leadership and initiative of missionaries from other lands. The spirit of nationalism which had filled India with a desire for political freedom throbbed also in the hearts and minds of these her sons, and they began to see beyond the political freedom to that realm of the Spirit where the mind is without fear and the head is held high, where knowledge is wide, where words come from the depths of ~~truth~~ truth; where the clear stream of reason loses not its way but flows on in deeper thought and ever widening action - in other words they dreamed of that great freedom which Christ brings. Filled with the love of their motherland, these Christian patriots expressed their yearning using the words of a poet

"Breathes there a man with soul so dead
Who never to himself hath said,
'This is my own, my native land'?"

and then, "Yes, it is our own! Let us say it a thousand times until we grasp the thought. The land is ours! Not for vain boasting, not in idle sentiment, not to exclude others, but in the solemn obligation alike of ownership and of opportunity, of sacrifice and responsibility. It is ours, to win or lose; to save or to neglect."

And so from the modest beginnings the Society has spread and has now 15 centres in eight states, over two dozen missionaries, and has in its affiliation all the important ashrams. The Society has passed through many ups and downs, but its vision of bringing India to the feet of Christ and preaching the Gospel to the neighbouring lands has remained undimmed. The importance and significance of the Bharat Kristaya Sewak Samaj cannot be measured in terms of statistics and figures,

P.T.O.

but in terms of the spirit and the obedience of which it will continue to remain a symbol. That symbol constitutes for you and me a call.

The birth of the Society on Christmas Day reminds us that our message is Jesus Christ. The resolution that brought the Society into existence reminds us of our obligation to share with our beloved land the unsearchable riches of Christ, and that we must do so by methods that will be worthy of Christ and worthy of India. Its interdenominational character reminds us that only as we are filled with a passion to preach Christ that we are drawn together, and that only as we come together in unity that we can more effectively and worthily preach the reconciling power of Christ. Unity and Mission - any Mission in unity and unity in mission - these thoughts and convictions are precious gifts of the National Missional Society to the Church.

The Rural Service Fellowship Camps for young people which the Society has sponsored for the past twenty years have the challenging motto:

"We shall win India on our knees"

and we need have no doubt that the object for which the Society exists will be fulfilled only on our knees, for has not the Master said, "The harvest is truly plenteous, but the labourers are few; pray ye therefore" And so let us pray that the Bharat Kristya Sewak Samaj and ourselves may be used for preparing the highway on which the Christ of the Indian Road will come and take possession of His Kingdom.

INDIA RADIO COMMISSION NEWS RELEASE (IRC)

(This news release was heard over Radio Ceylon October 19th)
James E. McEldowney, Director, Christian Half Hour, Post Box 50, Jabalpur,
India.

CH-38 NEWS RELEASE.

Christian Half Hour brings you a special announcement. October 24th is United Nations Day, and you are asked to celebrate it in some special way. This year we have all the more reason to celebrate it, because the World has begun to turn from war to peace, and we are truly thankful. The age old prayer of the common man for peace and goodwill, seems now to be heard.

The purpose of this celebration is to tell the people in cities and villages of the world what the aims and purposes of the United Nations are and help them take advantage of the services the United Nations offer. The success of the United Nations depends on how fully it meets the needs of the people of the world and unless our people know what the United Nations stand for and what it is trying to do, the people will not be benefitted and the United Nations Organization will fail. So the United Nations depends on people just like you and me to organize these celebrations. To-day Christian Half Hour reminds you of the high aims and purposes of the United Nations Organization.

- * To save succeeding generations from the scourge of war.
- * To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small.
- * To promote social progress and better standards of life in larger freedom.
- * To practice tolerance and live together in peace with one another as good neighbours.
- * To unite our strength to maintain international peace and security.
- * To employ international machinery for the promotion of the economic and social advancement of all peoples.

Are not these wonderful goals? When you celebrate, you too can help achieve them.

The United Nations Organization has been in existence only about ten years. It has made impressive advances in many fields. We would mention three in particular: in economics, toward world peace and in human relations.

First in Economics: When the United Nations began its work ten years ago, humanity was just emerging from the most destructive war of history. The economy of many nations had crumbled. Farms and farm animals had been destroyed; - industry crippled, and workers - killed or scattered. In other places, nations, just attaining their freedom, were faced with an almost impossible task of setting up machinery of self government while changing from a war to a peace economy.

The United Nations and its special agencies in Europe, Asia and Latin America, have pooled their resources, - technical aid, - capital loans, - educational opportunities, - to assist nations undergoing these revolutionary changes. The hungry, the sick, the poor, the illiterate of the world are still with us, but there is a growing concern among the more fortunate and the United Nations Organization has already taken steps to remove the causes of their misery. A fuller and richer life for them and for their children is assured.

World Peace: During the ten years following World War II the United Nations has made marked progress toward world peace. Fighting in Korea and Indo-China was brought to an end and the peace is being supervised by United Nations Truce Committees. 1954 not only saw the end of organized fighting in the world - the first this has been true for many generations -

P.T.O.

but the same year marked a renewed story of disarmament and an International Atomic Energy Agency was established. The summit talks, first at Bandung and later at Geneva, assembled the strategic leaders of the world, and both meetings brought hope and expectancy to a war-weary world. The role of India in the movement toward peace must be given special recognition.

Third, in Human Relations: The preamble of the United Nations Charter recognizes fundamental human rights based on the dignity and worth of every human being. Much is still to be done to implement this preamble. As early as January 1947 a commission was set up to draft a universal declaration of Human Rights. This was ready and was adopted two years later.

The thirty articles of the Declaration set forth man's inalienable rights "in the civil, political, economic, social and cultural fields; the right to life, liberty and security of person; to freedom from arbitrary arrest; to a fair trial; to privacy; to freedom of movement and residence; to social security; to work; to education; to a nationality; to freedom of worship; to freedom of expression and of peaceful assembly; to man's right to take part in government of his own country; to hold public office; to seek and be granted asylum; and to own property."

Two covenants, growing out of these rights, are intended to deal with nearly every aspect of the individual's life in society. The goals which were set forth are still not fully accepted by everyone but they are the declared objectives of the majority of mankind toward which all of us must work.

This and much more occupies the concern of the United Nations: We must mention also "the children and those who work to give them health and a better opportunity in life; the illiterates and those aiding them to a larger life through knowledge; the hungry and those finding new ways to grow more food; refugees and those who aid them; the stateless and those who work to give them protection and care; the soldier who stands guard while the United Nations strive to prevent war; the military observer who serves with no weapon but his United Nations arm-band in the maintenance of a truce. Above all, it is the ordinary individual of any country who asks for a better chance to work and live in peace."

The United Nations Organization has special committees and world organizations dedicated to achieve these high purposes.

All this makes us thankful for the United Nations Organization. Progress, slow at first, moves now with increasing tempo. Greater advance has been made during the past year, to relieve tensions and overcome fear and uncertainty, than was made during the preceeding ten years. Many causes of alarm still exist, so we must not be filled with easy optimism and consider the task complete; but rather work with determination to see that progress now begun, will bear fruit. We have set goals. That is easy, but to mount above personal or national prejudice, selfishness or ambition, calls for greater manhood. To that end we join in celebrating United Nations Day - a day which shall more and more be honoured, because it symbolises a movement among all peoples of the world toward freedom, toward a mutual sharing of opportunities and responsibilities, toward a final recognition of the brotherhood of man, irrespective of his birth, his race, his creed or his nation.

(This report was adapted from literature available from The United Nations Organization Headquarters in India - Theatre Communication Building, Connaught Place, New Delhi.)

National Christian Council

2
Christian Council Lodge
NAGPUR 1, M.P.

July 1955

B/M. 521

Mr. N.E. Horo
Secretary, G.E.L. Church
RANCHI, Bihar

Dear Friend:

Venue & Date

The Second All India Economic Conference is to be held at Ghaziabad, U.P. from September 6-9, 1955, followed by an all India Exhibition, proposed to be held at the Y.M.C.A., New Delhi.

Purpose

In the light of the present conditions the conference at Ghaziabad will review the whole economic program carried on under the Christian auspices, and will suggest modifications of the program if necessary. It will provide an opportunity to share experiences of successes and failures in the projects undertaken, and to set up standards for the measurement of developments in terms of welfare caused by the working of pilot projects.

Some of you have been good enough to write papers for this conference. We deeply appreciate this valuable contribution and co-operation. Some have not been asked to write papers, but we know, they are keenly interested in the economic development of both rural and urban communities. To reach decisions that will help to strengthen the witness of the Church we need at this conference all the available wisdom and experience.

Hospitality

The Principal and Staff of the Ingraham Institute, Ghaziabad, U.P., have kindly agreed to make arrangements for the entertainment of delegates, guests and visitors.

Travel Expenses

Delegates from Councils, members of the N.C.C., Central Economic Life Committee and authors of papers will be paid return 11nd Class fare. Since we have not received as much funds as we had expected, we request that those who are able to pay their travel from their own budgets to do so. Full expenses of board will be paid for those who are unable to pay full or part of their expenses.

Visitors

A limited number of visitors will be welcome. They should intimate to us their desire at once to avoid disappointment.

We extend to you a cordial invitation to attend the conference. Please let me know if you are planning to attend.

Please fill out the enclosed forms and send them to me.

About local arrangements and exhibition write to -

The Rev. J.W. Finney
Ingraham Institute
GHAZIABAD, U.P.

Please send articles for sale and exhibition to -

The Rev. J.W. Finney
Ingraham Institute
GHAZIABAD, U.P.

Yours sincerely,

Encls; two

E.C.Bhatty, Secy.

P.S. Please fill out the forms and return them immediately to us.

T *RE May 29 1951*
Camp Ghaziabad U.P.

P R O G R A M M E

September 6, 1955

7.30 Breakfast
8.15 Registration
8.30 Devotions
9.30 Inaugural Meeting - Welcome

Principal, Ingraham Institute
Dr. A. Rella Rom, Executive
Secretary, U.P. Christian
Council
Dr. E. C. Bhatt, Secretary,
National Christian Council

Presidential Address Shri C.P. Matthen, M.P.

11.30	Break
11.45	Plenary Session
	Appointments : Recording Secretaries, Ten Year Programme Revision Committee, Commissions, Findings Committee.
12.30	Lunch
14.00	Plenary Session
	Appraisal of Ten Year Programme
	Standards of Measurement
	Relationship of our Programme to the Five Year Plan
16.30	Tea
17.30	Public Address - Rt. Rev. J.W. Pickett
18.30	Free for Meetings
20.00	Dinner
21.00	Closing Prayers

September 7, 1955

7.30	Breakfast
8.30	Devotions
9.30	Plenary Session
	Relationship of our Programme with the Five Year Plan - Dr.T.A. Koshy
11.00	Break
11.15	Sectional Meetings
12.30	Lunch
14.00	Sectional Meetings
16.30	Tea
17.30	Public Address - Mr. S.K. Dey, Administrator, Community Development Programme, Government of India
18.30	Free for Committee Meetings
20.00	Dinner
21.00	Closing Prayers

September 8, 1955

7.00	Breakfast
7.45	Devotions
9.00	Leave for Sale Nagar and Loni
12.30	Lunch
14.00	Sectional Meetings
16.30	Tea
17.30	Public Address
18.30	Free for Meetings
20.00	Dinner
21.00	Closing Prayers

September 9, 1955

7.00	Breakfast
7.45	Devotions
8.45	Plenary Session
	Reports Commissions I, II, III & IV
12.30	Lunch
13.30	Plenary Session
	Report Committee on Revision of Ten Year Programme
	Report Findings Committee
15.00	Closing Service
16.00	Leave for Delhi
17.00	Reception to Delegates, Y.M.C.A., New Delhi
18.00	Opening of Exhibition, Y.M.C.A., by Shri Nityanand Kanungo, Minister of Industries
20.00	Dinner

September 10, 1955

7.00	Breakfast
7.45	Devotions
8.45	Leave for Delhi
	Visit to Bharat Gut Manufactures, and North India Christian Trading Society, Limited, and other places.
	Exhibition, Y.M.C.A.

Note: If Commissions want additional sessions they may have them before or after dinner.

The Rev. C. Arangaden, Chaplain
Mr. C.P. Matthen, M.P., Chairman
Dr. E.C. Bhattu, Secretary.

September 8, 1933

7.00
Deviations
8.45
Twenty Session
12.30
Twenty Session
12.30
Report Committee on Revision of Y.M.C.A. by Third National Conference
15.00
Closing Service
15.00
Leave for Dinner
15.00
Reception to Delegates, Y.M.C.A., New Delhi
15.00
Opening of Exhibition, Y.M.C.A., by Third National Conference
15.00
Dinner
15.00

September 10, 1933

7.00
Deviations
8.45
Leave for Dinner
15.00
Visits to Shri G. S. Manuvel, and North India
15.00
Trading Society, United, and other
15.00
Addition, Y.M.C.A.

Notes: If Commissions were additional sessions they may have been or after dinner.

The Rev. G. Arundel, G. Arundel
Mr. G. P. Mathan, M.P., G. Arundel
Dr. K. C. Shetty, Secretary

4/9

Rail

40-10-0
Coke 0-4-0
meal 1-0-0
Cig 0-5-0
match 0-1-0
Coke 0-6-0
meal 1-2-0
Tea 0-6-0
milk 0-3-0
Mata 0-9-0
meal 1-0-0
Coke 0-12-0
Pan 0-1-0
Tea 0-9-0
Shank 0-3-0
Coke 0-4-0
Paper 0-2-0
Rice 1-8-0
P. C. 0-3-0
water 1-1-0

5/9

6/9

Paid for
feeding

50-11-0
22-12-0
73-7-0

3 89/41-

ALL INDIA CONFERENCE ON ECONOMIC DEVELOPMENT
Ingraham Institute, Ghaziabad, U.P.
September 6-10, 1955

P R O G R A M M E

September 6, 1955

7.30 Breakfast
8.15 Registration
8.30 Devotions - Rev. C. Arangaden, Chaplain
9.30 Inaugural Meeting - Welcome Principal, Ingraham Institute.
Dr. A. Ralla Ram, Executive
Secretary, U.P. Christian
Council.
Dr. E.C. Bhatt, Secretary,
National Christian Council

Inaugural Address - Shri K.C. Reddy, Minister
of Production, Union
Government, New Delhi.

Presidential Address - Shri C.P. Matthen, M.P.

11.30 Break
11.45 Plenary Session
Appointments : Recording Secretaries, Ten Year Programme
Revision Committee, Findings Committee,
Commissions.
12.30 Lunch
14.00 Plenary Session
Appraisal of Ten Year Programme
Standards of Measurement
Relationship of our Programme to the Five Year Plan
16.30 Tea
17.30 Public Address - Rt. Rev. J.W. Pickett
18.30 Free for Meetings
20.00 Dinner
21.00 Closing Prayers.

September 7, 1955

7.30 Breakfast
8.30 Devotions - Rev. C. Arangaden, Chaplain
9.30 Plenary Session
Relationship of our Programme with the Five Year Plan -
Dr. T.A. Koshy
11.00 Break
11.15 Sectional Meetings
12.30 Lunch
14.00 Sectional Meetings
16.30 Tea
17.30 Public Address - Shri U.L. Goswami, Secretary, Community
Development Programme, Government of India
18.30 Free for Committee meetings
20.00 Dinner
21.00 Closing Prayers.

September 8, 1955

7.00 Breakfast
 7.45 Devotions - Rev. C. Arangaden, Chaplain.
 9.00 Leave for Sale Nagar and Loni
 12.30 Lunch.
 14.00 Sectional Meetings
 16.30 Tea
 17.30 Public Address — Dr. S.P. Raju.
 18.30 Free for Meetings
 20.00 Dinner
 21.00 Closing Prayers 7 PM. Central Committee of the Economic Life. ~~Concluded~~

September 9, 1955

7.00 Breakfast
 7.45 Devotions - Rev. C. Arangaden, Chaplain
 8.45 Plenary Session
 Reports Commissions, I, II, III & IV
 12.30 Lunch
 13.30 Plenary Session
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 Report Findings Committee
 15.00 Closing Service
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 Kanungo, Minister for Industries
 20.00 Dinner

September 10, 1955

7.00 Breakfast
 7.45 Devotions - Rev. C. Arangaden, Chaplain
 8.45 Leave for Delhi
 Visit to Bharat Gut Manufactures, and North India Christian
 Trading Society, Limited, and other places.
 Exhibition, Y.M.C.A., Massey Hall, Jai Singh Road, New Delhi.

Note: If Commissions want additional sessions they may have them before or after dinner.

Abstract Timings of Dn Trains.

Trains No.	ARR	DPR	From	To	DLI ARR	P.F. No.
I AGD	4-35	4-40	AL Jn	DLI	5-10	1
310	5-10	5-15	DDN	"	5-44	2
65	5-28	5-32	HWH	"	6-0	2
312 Janta	5-48	5-52	PTK	"	6-30	1
32 F/Mail	6-17	6-25	ASR	BCT	6-50	1
303	6-54	6-57	LKO	DLI	7-25	2
39 Janta	7-40	7-45	HWH	"	8-20	1
6 DG	-----	8-05	GZB	---	-----	-
I MD	8-15	8-25	MB	"	9-10	1
8 NM	8-44	8-54	MTC	NDLS	9-30	2
334	9-15	9-20	ASR	DLI	9-57	2
47	10-26	10-30	SEA	"	11-0	2
336	11-0	11-46	ASR	"	12-30	1
4 DSU	12-8	12-13	UMB	"	12-50	2
353	12-32	12-36	FD	"	13-5	2
1 DD	15-9	15-13	DKDE	"	15-50	2
3 MD	15-37	15-40	MB	"	16-5	2
360 MD	16-15	16-20	HW	"	17-5	2
I ATD	17-26	17-30	AGC	"	18-0	2
2 DSU	18-57	19-9	UMB	"	19-45	2
67	18-50	18-55	HWH	"	19-25	1
61 KLK Mail	20-19	20-21	"	KLK	20-45	1
34	20-40	20-52	DDN	BCT	21-20	2
71	22-15	22-35	MGS	DLI	23-15	1
332	23-9	23-15	ASR	"	23-55	2
4 DG	-----	21-52	GZB	"	22-25	2

Abstract Timings of UP Trains

Trains No	ARR	DPR	From	To	DLI ARR	P.F. No.
335	1-18	1-48	DLI	ASR	0-25	1
72	5-10	5-33	"	MGS	4-35	1
2 MD	5-32	5-36	"	MB	5-0	3
331	6-48	6-58	"	ASR	6-15	3
5 DG	7-40	-----	"	GZB	7-5	1
68-	8-20	8-24	"	HWH via MB	7-50	3
62 KLK Mail	8-52	8-56	KLK	"	8-30	3
33	9-38	9-42	BCT	DDn	9-10	1
2 ATD	9-27	9-32	DLI	AGC	8-47	3
4 M.D	10-41	10-45	"	MB	10-10	3
333	11-23	11-29	"	ASR	10-45	3
2 DD	12-46	12-50	"	DKDE	12-10	1
1 DSU	15-0	15-10	"	UMB	14-25	1
354	15-15	15-19	"	FD	14-45	3
6 MD	17-48	17-53	"	MB	17-15	3
7 N.M.	18-8	18-12	NDLS	MTC	17-35	1
48	18-27	18-30	DLI	SEA	17-55	3
359	19-15	19-21	"	HW	18-40	3
2 AGD	19-30	19-33	"	AL Jn	19-0	1
I GD	20-52	-----	"	GZB	20-10	4
66	21-5	21-30	"	HWH	20-35	1
304	21-35	21-39	"	LKO	21-10	4
31 F/Mail	21-56	22-0	BCT	ASR	21-30	3
70 Janta	22-33	22-28	DLI	HWH	21-50	3
309	22-39	22-42	"	DDN	22-10	3
311 Janta	23-1	23-12	"	PTK	22-30	3
3 DG	21-23	---	"	GZB	20-50	4

Instructions

1. Berthing is subject to Alteration at a Short Notice.
2. On Sunday 7/8 NM Shuttle pass, will not run between DLI & DLS
3. 335/336 Parcel do not carry passengers.
4. 69/70 & 311/312 Janta Exp. carry III Class passengers only
5. 71/72 Parcel carry only II Class & III Class passengers.
6. 31/32 F/Mail carry restriction of 200 Mile for III Class passengers between DELHI & JULLUNDUR CITY.
7. 61/62 HWH-KLK Mail carry restriction of 200 Miles for III Class passengers between DELHI & MUGUL SARIA.
8. 56/66 HWH-DLI Exp. carry restriction of 100 Miles for III Class passengers between DLI & MGS.
9. One 11, and III Class bogie runs between MTC & ALD on 34/Dn 66 Dn and 65 UP/ 331 UP attaching & detaching is done at GZB.
309 UP DLI DDN Exp. 50 Miles for III Class between GZB & SRE.

INGRAHAM INSTITUTE
INFORMATION FOR YOUR GUIDANCE
N. C. C. Economic Development Conference

In order to make your visit a little more comfortable we are supplying the following information for your convenience:

MAIL: Mail will be distributed at lunch hour.
It comes only once a day between 12:30 and 1 P.M.

Postal clearance is at 10a.m. and 2:30 P.M.

Any stamps or forms needed may be secured at the Post Office between the hours of 8:30 and 10:30 and 1 to 3 P.M.

NEWSPAPERS: Newspapers may be purchased at the Post Office in the morning at 8. a.m. Any special request for Newspapers may be given to the Conference Clerk and every effort will be made to secure the paper of your choice.

TRANSPORTATION: Should you require transportation for going to the city or railway station, kindly give your request to the Conference Clerk at the Post Office.

TRAIN SCHEDULES: You will find attached a list of the trains coming and going at the Ghaziabad Railway Station. For detailed train schedules to other parts of the country, kindly obtain the Bradshaw train schedules from the Conference Clerk at the Post Office.

HEALTH: No doctor is available on the compound. However, a resident compounder and lab. technician serves as our Health Officer and can give you medicines for minor difficulties. Our doctor is on call in Ghaziabad. Kindly make any request for health needs at the hospital near the east end of the campus.

Two types of people engaged in industry.
{ Full time industry - factory
occupations on principle -

PRINCIPAL

COMMISSIONS

I

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K.C. Mahapatra (Secretary)
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Mrs. S. Maqbul Masih
E. Maltus Smith
W.R. Bhagat
Joseph John
P.K. Adhicary
S. Nilsson
T. Jungjohan
Mrs. R.N. Solomon
W.D. Wardwell
J.M.G. Ram
J.H. Nelson
A. Ralla Ram - *Secretary*
Ch. Luke
N.J. Cornelius
Mrs. R.H. Theophilus

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J.V. Chandekar
T.J. Ratnam
J.W. Finney
Mason Vough
E.Y. Campbell
Mrs. C. Vough
J.J. Wesley - *Secretary*
C. Arangaden
George Garden
John Samuel
R.N. Solomon
Budh Singh
B.J. Johnson

Mr. How

II

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S. Maqbul Masih
Mark Sunder Rao
A.T. Koshy
M.J. John
A. Minoson
K.B. Salmonson
Miss L.G. Biddle
D.T. Rice
Miss Martha J. Shelby
Th. Essabaggers
Harry Prashad
Stephen Abraham
Mrs. Myrtle Lorenzo
Miss Violet Robinson
Comfort Shaw

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G.H. Towle (Secretary) - *Pr*
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E. Surappa
K.C. George - *Secretary*
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E.Y. Campbell
M.J. Samuel
J.J. Dick
S.K. Roy
K.B. Chopra
Jangit Singh
S.K. Sadhu
D.K. Stephens
E.S. Nasir

L. E. 879

SUGGESTED QUESTIONS FOR CONSIDERATION AT
FIELD WORK CONFERENCES

1. What resources of personnel, funds, and institutions, are available for rural work?
2. What are the central needs and opportunities with reference to
 - (a) The Village Church?
 - (b) The Christian Community?
 - (c) Larger cooperation with government and community programs for rural development?
3. How may we work together more effectively in the use of present resources?
4. What new emphasis is needed? — Trained personnel — Propaganda.
5. What are the minimum essentials necessary for moving ahead with indigenous extension programs with village people?

Share, revolving funds,
govt subsidy etc

H.S. 7/9/55

NATIONAL CHRISTIAN COUNCIL
ALL INDIA CONFERENCE ON ECONOMIC DEVELOPMENT

Officers of the Conference

Shri C.P. Mathen, M.P.	President
Dr. E.C. Bhatt	Secretary
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Convener, Accommodation Committee (Delhi)
Convener, tent-fixing, furniture etc. committee

NATIONAL CHRISTIAN COUNCIL
ALL INDIA CONFERENCE ON ECONOMIC DEVELOPMENT

Who's Who

<u>Name</u>	<u>Regional Christian Council, Institution or Mission represented</u>	<u>Address</u>
<u>Abraham</u> , Shri Stephen	I.P. Christian Council, India Village Service	<u>Marchra</u> , District Etah
<u>Adhicary</u> , Rev. P.K.	Bengal Christian Council	127 Manicktala Street <u>Calcutta 6</u>
<u>Arangaden</u> , Rev. C	National Christian Council Central Economic Life Committee Member	27 Harris Road <u>Bangalore 1</u> , S.I.
<u>Azariah</u> , Mr. H.S.	Agricultural Institute, Allahabad, U.P.	Principal, Agricultural Institute, <u>Allahabad</u> , U.P.
<u>Bhagat</u> , Mr. S.P.	Gujarat Regional Christian Council	Rural Service Centre <u>Anklesvar</u> , Dist. Broach
<u>Bhagat</u> , Mr. W.R.	Member, Central Economic Life Committee	Vocational Training College <u>Anklesvar</u> , Dist. Broach
<u>Bhatty</u> , Dr. E.C.	Secretary, Central Economic Life Committee of the National Christian Council	Christian Council Lodge <u>Nagpur</u> , M.P.
<u>Biddle</u> , Miss L.C.	Methodist	Methodist Mission <u>Bulandshahr</u> , U.P.
<u>Campbell</u> , Rev. L.Y.	North West Christian Council, U.C.N.I. Punjab Synod	Pine Rock <u>Landour</u> , U.P.
<u>Chandekar</u> , Mr. J.V.	National Christian Council leather expert	<u>P.O. Loni</u> , District Meerut
<u>Chitamber</u> , Mr. J.B.	Extension Project - Allahabad Agricultural Institute	Agricultural Institute <u>Allahabad</u> , U.P.
<u>Chopra</u> , Rev. K.B.	U.C.N.I., Bombay Representative Christian Council	Saoner, Via Nagpur

<u>Name</u>	<u>Regional Christian Council, Institution or Mission Represented</u>	<u>Address</u>
<u>Chowdhry</u> , Mr. J.D.	Bharat Gut Manufacturers, Cottage Industries	Kings Way <u>Delhi 9</u>
<u>Davis</u> , Rev. E.S.	Canadian Mission	<u>Palampur</u> Kangra District, Punjab
<u>Daniel</u> , Miss Shanti	U.P. Christian Council India Village Service	<u>Marehra</u> , Dist. Etah
<u>Dick</u> , Rev. J.J.	Hyderabad State Christian Council	<u>Shamshabad</u> , Hyderabad
<u>Essebaggers</u> , Rev. T	American Evangelical Mission	American Evangelical Mission <u>Raipur</u> , M.P.
<u>Finney</u> , Rev. J.W.	U.P. Christian Council Member, Central Economic Life Committee	Ingraham Institute <u>Ghaziabad</u> , U.P.
<u>Galloway</u> , Mr.	Christian Half Hour	Post Box No. 50, <u>Jabalpur</u> , M.P.
<u>Garden</u> , Rev. G.B.	Member of the N.C.C. Central Economic Life Committee	Methodist Rural Middle School <u>Zaheerabad</u> , Deccan
<u>George</u> , Rev. K.C.	Kerala Christian Council	Jerusalem Church, <u>Kottayam</u>
<u>Goswami</u> , Shri L.L.	Secretary, Community Developments, Planning Commission	Government of India, <u>New Delhi</u>
<u>Goff</u> , Mr. W.W.	U.I. Christian Council	Ingraham Institute <u>Ghaziabad</u> , U.P.
<u>Groom</u> , Mr. D.G.	Friends Rural Centre, Mid India Representative Christian Council	<u>Rasulia</u> , Hoshangabad Dist.
<u>John</u> , Rev. Joseph	Tamilnad Christian Council	Deenabandu Rural Life Centre <u>Deenabandupuram P.O.</u> Via Tiruttani, Chittoor Dist.
<u>John</u> , Mr. M.J.	Agricultural Institute, Katpadi	Agricultural Institute <u>Katpadi</u> , North Arcot Dist.

<u>Name</u>	<u>Regional Christian Council, Institution or Mission represented</u>	<u>Address</u>
<u>Johnson</u> , B.J.	Rayamapett Project, C.S.I., Medak Diocese	<u>Ramayampett</u> , Hyderabad
<u>Jungjohan</u> , Rev. T.	Utkal Christian Council	Lutheran Church <u>Koraput</u> , Orissa
<u>Keithahn</u> , Rev. R.M.	Gandhigram	Gandhigram, <u>Ambathurai</u> S. Railway, S.I.
<u>Keithahn</u> , Miss E.	Gandhigram	Gandhigram, <u>Ambathurai</u> S. Railway, S.I.
<u>Kisku</u> , Mr. M.	Santal Christian Council	Village Saharkkol <u>P.O. Pakur</u> , Dist. Santal Parganas, Bihar
<u>Koshy</u> , Dr. T.A.	Agricultural Institute, Allahabad, U.P.	<u>P.O. Agricultural Institute</u> <u>District Allahabad</u>
<u>Lorenzo</u> , Mrs. Myrtle	U.P. Christian Council, India Village Service	<u>Marehra</u> , District Etah
<u>Luke</u> , Rev. C.H.	Methodist Boys High School, Hyderabad Christian Council	Methodist Boys High School <u>Hyderabad</u> , Deccan
<u>Maqbul-Masih</u> , Mrs. M	Abundant Life Programme	<u>Takhatpur</u> , M.P.
<u>Maqbul-Masih</u> , Dr. S	Mid-India Representative Christian Council	<u>Takhatpur</u> , Dist. Bilaspur
<u>McEldowney</u> , Rev. J	Christian Half Hour	Christian Half Hour Post Box No.50, <u>Jabalpur</u>
<u>Minoson</u> , Rev. A	Tamilnad Christian Council	<u>Arulpuram</u> , Karaipundur P.O. <u>Tirupur</u> , S. Railway
<u>Mohapatra</u> , Mr. K.C.	Utkal Christian Council	American Baptist Mission Technical School, <u>Balasore</u> , Orissa
<u>Mundle</u> , Mr. A.K.	Bengal Christian Council	<u>Bankura</u> Christian College <u>Bankura</u> , West Bengal

<u>Name</u>	<u>Regional Christian Council, Institution or Mission represented</u>	<u>Address</u>
<u>Nasir</u> , Rev. E.S.	North West India Christian Council	St. Thomas' Church, Reading Road, <u>New Delhi</u>
<u>Nelson</u> , Dr. J.H.	North West India Christian Council, Editor, Crusader	112 Daryagunj, <u>Delhi</u>
<u>Nillson</u> , Rev. S	Santal Christian Council	Theodori Mission <u>P.O. Maheshpur Raj</u> District Santal Parganas, Bihar
<u>Peters</u> , Mr. P.N.	Rasalpura Vocational Department United Church of Canada Mission	<u>Rasalpura</u> , Mhow, M.B.
<u>Pickett</u> , Rt. Rev. J.W.	Lishop, Methodist Church in Southern Asia	12, Boulevard Road, <u>Delhi</u>
<u>Prashad</u> , shri Harry	U.P. Christian Council, India Village Service	<u>Marehra</u> , District Etah
<u>Raju</u> , Dr. S.R.	Hyderabad State Christian Council, Medak Diocese	Diocesan Office, Sardar Patel Road, <u>Secunderabad</u> , Deccan
<u>Ralla Ram</u> , Dr. A	U.P. Christian Council	Jumna, <u>Allahabad</u> , U.P.
<u>Ram</u> , Rev. J.M.G.	U.P. Christian Council	Christian Inter College <u>Farrukhabad</u> , U.P.
<u>Ratnam</u> , Rev. T.S.	Member, Central Economic Life Committee	Malim Street, <u>Narsapur</u> West Godavari District
<u>Rice</u> , Mr. D.T.	Disciples Mission	<u>Damoh</u> , M.P.
<u>Roy</u> , Mr. S.K.	Bihar Christian Council	Toofan Kone, <u>Kanke P.O.</u> <u>Ranchi</u> , Bihar
<u>Robinson</u> , Miss S	U.P. Christian Council, India Village Service	<u>Marehra</u> , District Etah
<u>Sadhu</u> , Mr. S.L.	Disciples of Christ Mission, M.I.R.C.C.	Extension Centre <u>Takhatpur</u> , District Bilaspur

<u>Name</u>	<u>Regional Christian Council, Institution or Mission represented</u>	<u>Address</u>
<u>Salmonson</u> , Mr. K.P.	Disciples of Christ India Mission	Agricultural adviser for D.C.I.M. <u>Fosterpur</u> , Via Mungeli
<u>Samuel</u> , Mr. J.	Tamil Nad Christian Council	Edwards Lane <u>Palamcottah</u> , Tirunveli Dist
<u>Samuel</u> , Dr. M.J.	Andhra Christian Council	Bethany House <u>Allagadda P.O.</u> , Kurnool Dist.
<u>Shaw</u> , Mr. Comfort	Literacy House, Agricultural Institute, Allahabad	Literacy House Agricultural Institute <u>Allahabad</u>
<u>Shelby</u> , Miss M.	Methodist Mission, U.P.	<u>Pithoragarh</u>
<u>Singh</u> , Mr. B.	Agricultural Extension Adviser, Simga, M.P. to the Evangelical Mission Raipur, M.P.	Evangelical Mission, Raipur
<u>Singh</u> , Mr. J.	North India Synod	Church Compound, <u>P.O. Shikohabad</u> Dist. Mainpuri
<u>Singh</u> , Rev. G.	Mid India Regional Christian Council	Gass Memorial Center, <u>Raipur</u>
<u>Smith</u> , Mr. F.M.	Andhra Christian Council	<u>Gooty</u> , anantapur Dist.
<u>Smith</u> , Mrs. M.	London Mission High School	London Mission High School <u>Gooty</u> , Anantapur Dist.
<u>Stephens</u> , Rev. D.K.	North-West India Christian Council	10, Jantar Nantar Road, <u>New Delhi</u>
<u>Solomon</u> , Mr. R...	United Church of North India, U.P. R.C.C.	A.P. Mission Compound <u>Kharpari</u> - R.S. Mainpuri
<u>Solomon</u> , Mrs. R.N.	United Church of North India, U.P.C.C.	A.P. Mission Compound <u>Kharpari</u> - R.S. Mainpuri

<u>Name</u>	<u>Regional Christian Council, Institution or Mission represented</u>	<u>Address</u>
<u>Sunder Rao</u> , Mr. M	Kerala Christian Council.	<u>Kowdiar P.O.</u> <u>Trivandrum 3</u>
<u>Surappa</u> , Mr. E.	Karnataka Christian Council	Patel Nagar, <u>Hospet</u> , Bellary Dt.
<u>Ten Brink</u> , Rev. F.L.	Tamilnad Christian Council Member, Central Economic Life Committee	<u>Tindivanam</u> , South Arcot Dist.
<u>Towle</u> , Rev. C.F.	Bombay Representative Christian Council	American Marathi Mission <u>Vadala</u> , Dist. Ahmednagar
<u>Theophilus</u> , Mrs. R.H.	North West India Christian Council	12, President's Estate <u>New Delhi</u>
<u>Vaugh</u> , Mr. L.	Agricultural Institute, Allahabad	Agricultural Institute, <u>Allahabad</u> , U.P.
<u>Vaugh</u> , Mrs. C.P.	Agricultural Institute, Allahabad	Agricultural Institute <u>Allahabad</u> , U.P.
<u>Wardwell</u> , Mr. W.D.	Barhpur Industrial School	Barhpur, <u>Fatehgarh</u> , U.P.
<u>Wayling</u> , Rev. J.R.	Mandleshwar United Church of Canada Mission	<u>Mandleshwar</u>
<u>Weller</u> , Rev. K.F.	Uthai Christian Council Member, Central Economic Life Committee	Mission Road <u>Cuttack</u> , Orissa
<u>Wesley</u> , Rev. J.J.	Hyderabad State Christian Council	Wesley Church <u>Ramkote</u> , Hyderabad
<u>Whitcomb</u> , Mr. W.K.	American Evangelical Mission	<u>Tilda</u> , M.P.

Cont'd

Who is Who

<u>Benedict</u> , Rev.	Mennonite Church, Bengal Christian Council	16 Suddar St. Calcutta.
<u>Agarwal</u> , Mr. Madan Mohan	Methodist Church of South- ern Asia, U.P. Christian Council (Almora)	Methodist Church, Almora
<u>Singh</u> , Mr. Alam W.	Methodist Church of South- ern Asia, U.P. Christian Council	Methodist- Church, Almora
<u>Palve</u> , Mr. S.J.	United Church of North India, Bombay Rep. Christ- ian Council.	P.O. Vadala, Via Ahmadnagar.
<u>Mason</u> , Mr George, E	Church of the Brethren, Gujrat Regional Conf: Bombay Rep. Christian- Council.	
<u>Rao</u> , Mr. Sudersen Rao	Hydreabad Christian- Council	Kohir. P.O. Hyderabad
<u>Pugh</u> , Rev. B.M.	Principal, Union Christ- ian College, Barapani, Shillong. Assam Christian Council	Barapani, Shillong, Assam.
<u>Masih</u> , Miss Gladys	Mid India Christian Council, Jiwan Tara Project	Mission Bungalow Damoh. M.P.
<u>McFarland</u> , Mr. D.E.	Mid India Christian Council Jiwan Tara Project.	Mission Bungalow Damoh. M.P.
<u>Horo</u> , Mr. N. E.	Bihar Christian Council	Ranchi, Bihar
<u>Krishnappa</u> , David N.C.?	Karnataka Christian Council	Assikere

Assistance which the All India Khadi and Village Industries Board can extend under various village industries schemes during 1955-56.

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I. Handpounding of Rice Industry :-

1. Chakkies at 50% of the cost subject to a maximum subsidy of Rs. 20/- per chakki.
2. Winnowing fans at 50% of the cost subject to a maximum subsidy of Rs. 60/- per fan.
3. Dhenkies at 50% of the cost subject to a maximum subsidy of Rs. 20/- per Dhenki.
4. Wooden chakkies at 50% of the cost subject to a maximum subsidy of Rs. 15/- per chakki.
5. Pestles and Mortars at 50% of the cost subject to a maximum subsidy of Rs. 15/- per pestle and mortar.
6. Production subsidy of Rs. 6 per md. of paddy dehusked
7. Loans to Institutions or Co-operative Societies for manufacturing and stocking chakkies and dhenkies at 3% per annum and repayable within one year.
8. Loan to Co-operative Societies or Registered Bodies for stocking paddy at 3% per annum and repayable within one year.

II. Village Oil Industry:-

1. Equipment subsidy on improved ghani newly installed at Rs. 150/- per ghani.
2. Loan at Rs. 150/- per ghani for purchase of improved ghani (interest free repayable in one year from the date of starting the ghani).
3. Grant for equipment for one Model Demonstration-cum-Production Centre at Rs. 4,500/-
4. Expenditure on construction of shed for the Model Centre at Rs. 5,000/-
5. Services of an Inspector and of a Mistri.
6. Loan to Co-operative Societies or Registered Institutions for stocking oil seeds bearing 3% interest and repayable within one year.
7. Stipends of Rs. 75/- p. m. for training of mistries for a period of 3 months, at Rs. 50/- p. m. for training of Inspectors for 6 months at Rs. 30/- p. m. for training of Telis for 1 month.
8. Subsidy on oil produced at Rs. 2/8/- per maund.

III. Soap-making with non-edible oils industry:-

1. Subsidy to the extent of 50% of the capital cost to Registered Societies/Institutions for establishing soaperies with oil pressing centres at Rs. 16,750/- per full centre (Rs. 4,750/- for the soapery and Rs. 12,000/- for the oil pressing unit).
2. Grant towards expenditure on account of salary of the Supervisor-cum-Chemist at Rs. 1,800/- per full Centre
3. Interest free loan of Rs. 16,750/- per full centre repayable in 5 years (Rs. 4,750/- for the soapery and Rs. 12,000/- for the oil pressing unit)

4. Loan of Rs. 20,000/- as working capital at an interest of 3% per annum and repayable within one year (Rs. 8,000/- for the soapery and Rs. 12,000/- for the oil pressing unit).
5. Product on subsidy at anna one per seer of oil produced.
6. (a) Stipend to Managers in Oil Pressing Centres at Rs. 40/- p. m. for 3 months.
(b) Stipends to Supervisors (B. Sc.) of soapery at Rs. 60/- p. m. for 3 months.
(c) Stipends to apprentices at Rs. 40/- p. m. for 3 months.

IV. Handmade Paper Industry:-

1. Subsidy to meet 50% of the cost of equipment to be purchased by the Centre.
2. 50% Loan bearing 3% interest and repayable within 3 years for the purchase of equipment.
3. Loan bearing 3% interest and repayable within one year as working capital subject to the condition that the maximum loan to be granted should not exceed 1/5 of the value of the planned production.
4. Production subsidy at a maximum rate of Rs. 250/- per ton.
5. Grants to selected schools for introducing hand made paper industry as a craft (Rs. 800/-) for equipment and Rs. 100/- for training of the teacher per school.
6. Stipend at Rs. 75/- p. m. to graduate trainees and at Rs. 50/- p. m. to others for 12 months' course.

V. Cottage Match Industry:-

1. Grant of Rs. 15,900/- and loan of Rs. 1,00,000/- to Co-operative Societies and Institutions for marketing organisation.
2. Grant for the revival of defunct factories and for starting 'D' class factories. Grant at Rs. 300/- per factory and loan at Rs. 1,500/- per factory. The loan bears 3½% interest and is repayable in three equated annual instalments.
3. Stipends to trainees at the rate of Rs. 60/- p. m. (B. Sc.) for 4 months and at Rs. 40/- p. m. to others for 4 months.

VI. Flour Chakkies:-

1. 50% subsidy for improvement of hand operated chakkies by providing wooden base and ball bearing attachments subject to the maximum of Rs. 3/- per chakki.
2. 50% subsidy on hand operated chakki subject to the maximum of Rs. 10/- per chakki.
3. Subsidy on bullock driven chakkies at 50% of the cost or Rs. 500/- per chakki whichever is less.

VII. Village Pottery Industry:-

1. Stipend to trainees at Rs. 40/- p. m. (First course is of 5 months, thereafter every course is of 10 months) T. A. to trainees at Rs. 45/-
2. 50% Subsidy on cost of potters' wheel to individual potters, Co-operative Societies and Institutions.
3. 50% Subsidy on cost of moulds to individuals, etc.
4. 50% Subsidy on cost of fire proof Bhatti shed.
5. 50% Subsidy on construction of common workshed.
6. 50% Loan on construction of common workshed. (Interest free and repayable in 2 years).
7. One year's loan to Co-operative Societies and institutions for purchasing and stocking pottery articles.

VIII. Bee-Keeping Industry:-

1. Subsidy on new hives at 50% of the cost or Rs. 10/- per hive whichever is less.
2. Subsidy on new bee colonies at 50% of the cost at Rs. 12/8/- per colony whichever is less.
3. Stipend to apiarists at Rs. 30/- p. m. for 6 months and to fieldmen at Rs. 30/- p. m. for 3 months.
4. T. A. to trainees at Rs. 25/-
5. Tuition fee to institutions at Rs. 45/- per trainee.
6. Training given in the industrial use of honey (no stipend).
7. Grant to institutions and individual for domestication of wild bees subject to a maximum of Rs. 10,000/- per institution.
8. Loan to Co-operative Societies and Institutions for expansion of colonies, for stocking implements and for stocking honey.
9. Grant for establishment of Model Apiaries.

IX. Leather:-

1. Grant and loan for establishing a Village Model Tannery (Rs. 4,250/- three year's loan and Rs. 12,750/- grant per tannery).
2. Grant upto 75% of the non-recurring expenditure i. e. Rs. 4,500/- for a Flaying Centre and loan upto 25% of the total expenditure including salary of 2 workers i. e. Rs. 1,860/- to a Flaying Centre (2 year's loan).
3. Stipend at Rs. 40/- p. m. for a period of 3 months and T. A. at Rs. 75/- per trainee.
4. Tuition fee to institutions at Rs. 25/- p. m. per trainee.
5. Assistance to an individual or a unit of bone crushers for bone crushing for manure purposes (Rs. 1,725/- grant and Rs. 575/- loan plus a loan of Rs. 1,000/- as working capital).
6. Assistance to individual or a group of cobblers for purchase of equipments, raw materials and working capital (Rs. 1,000/- grant and Rs. 500/- loan) p. t. o.

7. Assistance to individuals or a group of tanners for construction of pits, equipment, raw materials and working capital (Rs. 1,000/- grant and Rs. 500/- loan).
8. Grant of Rs. 100/- for construction of a pit and of Rs. 50/- for repairs to existing pits)
9. Grants for allied industries such as manufacture of glue, pigment finishes, wooden shoe lasts, shoe polishers etc. (Rs. 1,000/- per unit).
10. Assistance for opening Co-operative purchase and sale depots.

X. Fibre Industry:-

1. Training in Jute Twist, manufacture of cotton and Gur Pats and Moonj Grass weaving.
2. Stipend paid to the trainees.
3. Implements supplied to the trainees at 50% of the cost.
4. Subsidy on production to minimise the losses on the articles manufactured by the beginners.

Technical Training at the
Regional Level.

by the Reverend John W. Finney.

Handwritten: 7/19/55
Camp Ghaziabad
U.P.

Introduction

In section I of the Ten Year Programme of Economic Development which Dr. E.C. Bhatta presented to the 1946 All India Conference on Economic Life we read as follows in his references to Regional Schools, "The function of the Regional Schools shall be;

1. To aid in the development of christian personalities and groups, some of whom, in their economic occupations, are to be farmers, home-makers, and craftsmen in the villages; or mechanics, merchants, and home-makers in the smaller towns; and some of whom are to be teachers, catechists, and extension workers in the christian programme, or are to fill similar positions in public life; and,
2. To aid in the development of the christian village programme in its region.

The Regional Schools will perform the first of these functions through schools training at the High School level, after training in Middle Schools of corresponding outlook.

These Regional Schools will perform their second function of aiding in the development of the christian village programme in their respective regions,

- a. Through Adult Education extension activities in the surrounding villages as an integral part of the whole christian village programme; and,
- b. Through expert counsel to christian village workers, and to sub-regional schools half way to the next regional school, or to the boundary of its language area.

Dr. Bhatta then went on to point out that there should be six regional schools of this type, and he suggested that one of them should be an Institution in a western district of U.P. to serve W. Bihar, U.P., Delhi, and Ajmer Merwar.

In 1949 I joined the Staff of the Ingraham Institute, Ghaziabad, U.P., fully agreeing with the principles laid down by Dr. Bhatta in the above statement, and with the full approval of the Institution's Board of Governors to help develop such a programme both in and through the Institution. The then Principal of the Institution, Dr. J.N. Hollister, and his wife, Ruth, were also fully in sympathy with this ideal for the Regional Schools. This paper will attempt to show how such a programme was developed, and some of the results achieved.

Ingraham Institute
in 1949.

When I joined the staff of the Institution in 1949 the chief features of the Institution were as follows:-

- a. A primary School with classes 1 to 5. Government recognised.

- b. A Junior High School with classes 6 to 7. Government recognised.
- c. A Teacher Training Dept: in two sections, H.T.C. in the H.T.C. 8th class pass students were trained, and in the J.T.C. Matric pass students were trained. Both were Government recognised.
- d. A vocational section which had been operating under the U.P. Industry's Dept: courses in Weaving, Carpentry, etc., but which had fallen so low that only one youth was working with the Carpenter Instructor, and he was more or less on an apprenticeship basis, the article being made in the shop being for use in the school only. There was also a Tailoring Master.
- e. A good farm with thirty acres of excellent land used chiefly to raise food crops for the Hostel and fodder for the cattle. Farming was compulsory subject in the Junior High so for six periods each week students were working on the land.

The Institution's Situation.

Situated two miles outside the town of Ghaziabad, and twelve miles from Delhi, the Institution was, and of course still is, excellently situated for serving not only the needs of the christian community in the two Districts of Meerut and Bulandshahr, but also those of many missions in the Delhi, Western U.P., Bihar, and Ajmer areas. It also had an excellent reputation among the non-christian population and had trained a large proportion of the village school teachers in the area. There had been a deliberate policy to enroll students coming from villages, though some students were taken from towns in special circumstances. The village pastors played, and still do, an important role in sending students to the school.

The first steps to match up to the Ten Years Plan's requirements for Regional Schools.

One of the first steps taken to bring the Institution up to the level for Regional Schools as presented by Dr. Bhatti, was to introduce vocational classes for the Junior High School students. The purpose in this was to give all the students an opportunity of doing a vocational course during the three years of Junior High School, in the hope that some of them would recognise their talents in this direction and opt for the Senior Technical Courses which we planned to open. Courses in Tailoring, Metal-work, and Carpentry were prepared and the 6th, 7th, & 8th class students then started having two evenings each week, from three to five, in the three departments.

The 6th class group was split up into three groups of roughly twelve each, and each group worked with the Carpenter, Tailor, or Toolmaker, for roughly three and a half months each. This was to discover the aptitude of the lads.

The 7th class students naturally moved quicker than those of the 6th class, and the 8th quicker than the 7th.

The introduction of these course for the J.H.S. classes during 1949-50 passed smoothly and we soon had proof that there were many students who were very interested in vocational subjects, and particularly in the

Practical.

It should be very carefully noted that the better the project introduced for the lads in the practical work, the better was the response. Technical training at any level stands or falls by the quality of the projects introduced. From the very start we give practical projects which gave the students something practical to use, and which also gave the dept: something it could sell, as for example. Takle for spinning.

2. Staff increased by the introduction of specialists

During this year 1949-50 a new Headmaster was brought to the school who was regarded as well qualified to help develop the School to the Regional level required.

Other additions were made to form the corp of workers who would help in these developments at the base, and out in the Rural areas from which the majority of the students were coming.

These included Miss L.G.Biddle to introduce Basic Education into the primary Dept:, and to improve the standard of training being given to the H.T.C. trainees. She was able to start her work toward the end of 1949.

Then came Mr & Mrs Drewer Johns, Agriculture and Religious Education respectively; Mr. & Mrs M.L.Sill, Rural Sociology and Home Economics; and later, Mr Comfort Shaw, Rural Sociology. Mr. Shaw was an old student of the School. The Johns and the Sills could not take up work in the 1949-50 year because of language study.

Further Steps in development toward the ideal.

1. Higher Technical Courses are introduced, July, 1950

Working according to plan the 1st year Senior Technical Courses were started in Tailoring, Carpentry, and Toolmaking in July, 50. It is interesting to note that of the five students enrolled in the Toolmaking section three were 8th class pass students of the Institution who had done one year's work in the Junior Course, and who had preferred to stay on for the Senior Course rather than go to Clancy High School for the Matric.

Particular emphasis was given to this Toolmaking Course because it was hoped that the tools made in this Dept: could be used out in the villages to develop industries which provide useful employment to fully un-employed, or partially employed people. The chief parctical work was in making of tools with which to work, and then in the making of tools such as dies and punches so that these could be used in a village programme. Here again it should be very carefully noted that Technical Training at the High School level will stand or fall upon the quality of the projects introduced, careful selection of students, organization of course of study to unite shop and class room, quality of teaching, adequate and appropriate equipment. I can only see a useful purpose in developing Technical Courses in any school when those courses can easily be seen by the students to have practical value in life as they must live it when they have left school. In this year, 1950 the students were really introduced

to Toolmaking and Machine Operating by visits to workshops, and they were busy making tools for themselves to be used later in making tools and machines for others.

2. Primary Dept: Development.

In conformity with the idea that habits are acquired during the early years of a child's life, and that we must help children from the start to develop their natural talents, Miss Biddle was introducing Basic Education of the Gandhian Pattern into the Primary Dept:.

She also worked with the Christian students, and the other students also, who were in the Teacher Training Dept. She gave particular attention to training these masters in Adult Education because it was realised that this would play a vital role in the development of the village extension service. She was also busy planning for the day when there would be feeder schools of the Institution out in the villages, and in which schools the teacher trainees could go and do field work and help Adult Education Programmes. This programme has been continued the last two years by Miss Beatrice Franklin and Mr Dayal M. Daniel, Head Master, taking men and women students from the non-government as well as government courses.

3. The Wives of the trainees are helped.

Quite often the wives of the Christian trainees in teacher training Dept: were found to be illiterate, or in need of training in home-craft and simple medicine. Miss Biddle and Mrs. John W. Finney took steps to make these wives literate, and to train them in domestic science. Many useful things were taught to these women to prepare them for the day when they would be working side by side with their husbands in the villages. This was followed by assigning a full time teacher to this group and later a trained lady social worker helped them with their domestic and child welfare needs. This type of work will surely be recognised as matching up to the principles already laid down.

4. New ideas for the Agricultural Dept:

It will already have been noticed that under the heading of Technical Training this paper has interpreted the work Technical in its most liberal sense, and with the connotation suggested in the principles laid down by Dr. Bhatt:

Training in Agriculture could of course be treated separately, but in the Technical Training programme of the Ingraham Institute each department was reckoned to be co-related to the others. We wanted to train young men and women in ways that would help them fit into the village programme, or in the towns as good citizens of the country.

During the days he was engaged in language study Drewer Johns was taking stock of the situation on the farm and during 1950-51 he was suggesting we should try to build up a dairy herd since the milk trade was so important in the area. This would no doubt be useful to many of the students of the institution when they kept animals of their own at a later date.

Bishop Pickett was instrumental in

getting the Institution a Jersey bull from America, but unfortunately the Govt: would not allow this animal to be used in servicing purposes in the surrounding villages and this robbed the programme of much of its effectiveness. However, Drewer sent the Jersey to the Ag. Institut for acclimatisation and went about purchasing cows so that there could be experimentation within the Institution's own herd.

He was also suggesting that in the class periods more emphasis should be put on Horticulture, rather than on Agriculture, because most of the students would have no land to go back to villages, but it was quite likely they could all have a small kitchen garden.

During these days Drewer was also discovering the best seed grains as sold by Govt: agencies so that he could try them out on the farm and then help introduce them to the villagers if they were found to be really good. A two year Continuation Course in Agriculture was also planned.

Adult Literacy

The U.P. Government Education Department a year ago selected Ingraham Institute as one of 14 adopted schools to help introduce and demonstrate the re-orientation scheme. Only last week it was selected as one of two middle schools out of the 800 in the district, to develop a 2 acre nursery to supply the other schools with plants and seeds. At the Nau Chandni Mola in April 1955 we won first prize and second in wheat heads and second in display of our Extension programme.

5. The Extension Department is discussed & ideas formulated.

During this year of 1950-51 also, Maurice Sill started to make his unique contribution to the development of the Institution and its work both at the base and out in the villages. Filled with a passion for the extension approach to the village he certainly gave me more definite ideas of how the integrated approach to the village should be made. He was constant in his affirmation that village level workers should make their way into the villages of the districts we served, to learn at first hand the needs of the people, as the people gave expression to them. These village level workers would then be in a position to inform the Institution's specialists of these needs and thus they would have clear guidance as to the different kinds of help they should make available through Govt: channels. It would also show the type of work we would have to do to get the people working together to meet some of these needs through their own efforts and resources. Both he and his wife showed a remarkable enthusiasm to live and work in the village but language study was still the order of the day. Under the inspiration of a group of young folk, two work camps have been organized at Christmas time, with the Institute extension workers preparing the ground and following through. The villagers made bricks, built their walls and the Bishop gave funds for the roofs of two churches. One church project has blossomed into a compound wall, additional rooms for a clinic and school, all done by the people themselves.

6. Institutes organised.

It has already been shown that during 1949, 1950-51 very definite steps were taken to implement the principles laid down by Dr. Bhaty for the Regional School training programme.

Young people were being trained to develop their christian personality, to equip themselves as home-makers, teachers, farmers, craftsmen, extension workers, and so on. They were preparing for service in villages or small towns.

The staff members were actively planning an extension programme which would again meet the points made by Dr. Bhaty in relation to the christian village programme

During the discussions within the Extension Council it was felt that the programme should work in and through the church. It was recognised that there were already those cut in the villages, such as Pastors and Teachers and Laymen, who were already part of the Church's programme. We should therefore bring them into the larger aspect through Institutes organised in the Institution. This was done and they undoubtedly proved very beneficial in helping these groups of people to understand the programme, and preparing them for a part in it. The staff of Literacy House came for a one month Adult Literacy Training Course just a year ago. In tense atmosphere of opposition from certain local political groups, 15 students from 5 provinces 2 religions and 2 races got their certificate.

From experience in this type of Institute I would go so far as to say that the training programme of no Regional School can be complete without this level of training.

We lacked a doctor on our staff, and still do, but friends like Dr. John Wyon and Miss Futherford helped us in the institutes, and in the training of our students, by giving lectures and taking our people out on field work. two years ago the Annual Village Teacher's Institute representing ten districts drew up a first aid manual in Roman-Urdu for village teachers. Friends like Mrs Mason Vaugh also helped by coming to teach craft work such as basket-making.

New Heights are reached.

1. The Technical Department.

By July 1962 the Technical training programme of the Institution was developing satisfactorily. With a surface grinder gift from New Zealand and later a shaper and hack saw from the Methodist Committee for overseas relief.

During the three year period mentioned we had been experimenting successfully in making Dies & Punches to use in hand-operated presses, called Fly-presses, for the production of consumer goods such as hinges, washers, hasps and staples, bucket sides, etc.:. We were feeling confident that the trainees could go out into the villages to train groups of people to operate Fly-presses, and we were also confident that with the help of the Upper India Christian Industrial & Trading Co., we could form these operators into production groups which could look to the Company

for help in procuring raw materials and selling finished goods.

We had also made machinery for the buffing and glazing of leather and these machines were successfully used in pilot Tannery Project. This was excellent training for the students. The N.C.C. Central Economic Life Comm; helped the Institution develop this pilot project by making available the services. Mr. Chandekar and Mr. W.S.F. Goff, one of the foremost Tanning Experts today, and the project was so successful that it attracted the interest of Mr. Albert Mayer, personal advisor to pundit Nehru on community development projects. He secured through personal friends Rs 50,000 for a modern mechanized tannery to be operated by the N.C.C. specialist Mr. Wm Goff. This will help some forty tanning groups in different villages.

We had also introduced into the training programme the production of the bore-hole cutter which Dr. Rutherford had advocated for use in villages sanitation programme, and we proved it could be made cheaply and effectively used in the village. She had also been advocating closed in wells for pure drinking water in villages and the Toolmaking Dept; worked with her on the plans and helped her prove that this scheme was practical and within the range of the villager.

In the carpentry dept; also experiments in the manufacture of wooden toys and school play equipment had been going on, thus giving the young men new ideas to woodwork in villages and towns. To help foster the idea of introducing "Food Safes" to villages, 100 of them were made for Loni pargana community development project and another 200 are on order for the Muzzaifar Nagar area.

Information relative to every aspect of the courses etc: was given to schools within the U.P. and four schools at least were able to benefit from the advice we were able to give. The Christian Higher Secondary School, Farrukhabad, the Junior High School in Khatauli. Municipal School and Technical Night School of Rotary, Ghazibad.

The N.C.C. Central Economic Life Comm; also published these courses in the N.C.C. Review, and that is one of the reasons why I have not made this paper strictly technical, and have rather tried to show how the developments took place keeping certain principles in mind constantly.

2. Primary Dept; and Teacher Training.

In this primary Dept; experiments were continually being made to develop the Basic conception of Education and is this naturally proved of great benefit to the students in the Teacher Training College. The practical training of these students was of a very high standard. Here Science classes were started by Miss Beatrice Franklin for Junior Teachers Certificate women candidates as well as for girls in the Middle School. Recently she appointed a Kindergarten teacher whose nursery songs attracted the attention of the Deputy Inspector of Schools so much that he asked her to prepare them for

publication and use in other schools. Miss Lee Jackson of Lal Bagh is doing a similar piece of work.

Miss Biddle also managed to get two feeder schools started, one in each of the two districts nearest the Institution. Our own trained teachers were placed in these schools. Which meant that we now had workers of an improved calibre to help in the total christian village programme. As soon as possible the students of the Teacher Training College were organised into groups and taken into these two villages to do practical teaching in the schools, and adult literacy etc: in the villages. One of these teachers on his own initiative and with the loan of two looms from Ingraham Institute has started a village weaving industry, training young people in the art and getting technical advice on quality, design and fast colours from the government Marketing Cooperative in New Delhi.

Maude Johns also helped during these camps in developing the religious education programme, which was felt to be of vital importance. Institute personnel have been instrumental in organizing and legislating into being the Delhi Annual Conference Basic Education Service. This is a service trained Basic School teachers join and enjoy the security of and organized group with privileges of transfer anywhere within that service covering at present 46 schools in 3 provinces.

In a very real sense we were now reaching the ideal for a Regional School.

3. The Extension Department.

Maurice Sill, and his colleague, Comfort Shaw were contributing to this happy state of affairs in a very real way. They had helped select face to face, village level workers, two of them trainees of the Toolmaking Dept: to operate industrial development work. They also helped to form a course which could be used to train these workers to be effective in their service. After conduction a survey in the District which helped us discover the best villages in which to start work. Maurice and Bardoe, with their children, went to live for three months in one of the selected centres to work, and this gave the work a very good start in that area, which we now call the Loni work Circle.

Due to things discovered in those days, and later when Comfort Shaw moved into another centre which we now call the Dadri Work Circle, the extension programme really got under way. The counsellors were out in the villages to serve the people and to guide the work of the village level workers who were now begining school projects, metal work projects, agricultural projects, and a worship programme through which it was hoped to develop the Church into a living reality. Out of this grew organization of four work circles, sending of recruited staff for training and opening of 3 clinics. An Adult Literacy Team was organized from 4 men under the direction of the U.P.C.C. Adult Literacy Organizer working under the direction of the U.P.C.C. financed by World Neighbors through Ingraham Institute who supervise it.

The experiences in the field showed us where we needed to strengthen our Training programme in the Institution, so once a month when the village level workers come in for their pay, special lessons in Adult Education Medical, Co-operatives etc., were given. Every week in the villages also the training was carried on at the weekly extension meeting.

4. The Agricultural Dept:

Despite numerous difficulties Drewer's plans were developing and his fields gave an excellent demonstration both to the students and neighbours alike. They were also getting to see the progeny of the Jersey Bull. Men under Drewer's direction were also out in the villages and through their efforts many farmers sowed improved varieties of wheat which brought them excellent results. Kitchen gardens were also started in the villages, and the gardens of the students of the school were also excellent. These gardens were started on the 4H principle and this is something which every Regional School should have in its programme.

Conclusion.

And so the work developed, and to day you are able to see whether the Ingraham Institute has reached the standards laid down by Dr. Bhatti, or not. Figures can be given to show that this Institute is one of the most successful, and therefore one of the most popular, Teacher Training Colleges in the U.P. Last April it had 100% results in the Government Examinations as it sent up 33 candidates 9 of whom were women. This was the best record among all the 25 similar colleges in the U.P. The Govt. now recognises the Institution to be capable of operating a residential co-educational Teacher Training programme which instils the students with an intelligent understanding of village life and problems, and the ability to tackle them.

The technical section is also increasingly popular throughout the whole of U.P. and has been highly praised by the Educational authorities who have sent many teachers and principals here to learn our methods.

Out in the village also the record is quite impressive and we can point with pride to the development of the Church in the Rural areas, and the excellent relationships we have with our non-christian friends. Govt. has sent practically every one of its members engaged in development work to see our projects in metal and leather works industries and it has been our joy to co-operate with them to the fullest extent.

People from many missions have also been to see the work and the candidates have started similar work in the Rasulpura school and district as a result.

Donald Groom of the Rasulia settlement Hoshangabad, M.P., did excellent service when he helped us introduce the idea of Supervised Credit Co-operatives into our villages. We now have three plus 2 such co-operative societies formed and the members have responded in a wonderful way by paying back their dues in time, and by paying into their own Society's account, money in lieu

of interest which will help build up the capital resources of the Society. Another great factor in the success of these co-operatives has been the drawing up of simple, but excellent, working rules for the co-ops. The training programme of the Institution is now going to include the study of co-operatives etc., and I believe that all Regional Schools should include this valuable subject in the curriculum. Training the students to be good craftsmen is not terribly difficult, particularly when the students come to the studies from Junior Classes, and of their own choice. The Training of villagers is also not difficult and within a matter of few days training they can be producing good quality article. But it is more difficult for either the lads, or village groups, to do business on their own without training in business methods such as are used in co-operatives etc:.

The future possibilities for this Institution, and for those which will develop along similar lines, is bright. More and more of the finest christian men and women should be enrolled in a number of our Institution to carry out this type of training and extension programme because it not only meets the crying need of the Church, but of the country as a whole, and in as much as our Institutions serve the country in this way, they will be living in the spirit of the Master.

OFFICE OF THE DISTRICT INSPECTOR OF SCHOOL, MEERUT.

No. X-2/O.1

Date. 10-12-54

The visit note of Dr. Ram Das, Dy Director of Education Reorientation scheme, for Ingraham Institute, Ghaziabad, is forwarded to the Head Master and the Extension Teacher for information and necessary action.

R.K. Srivastava
Extension Guide
For District Inspector of
Schools.

INGRAHAM INSTITUTE, GHAZIABAD.

This institution has been started by American Missionaries some years back. It has got Junior High School classes so far. The total enrolment in the school is 307. The school has got a very good farm of 10.5 acres (total for Institute 25 acres) and has a tube well. The soil is loam and land is of 'A' category. The institution is one of the best institutions which I have seen so far during my recent tours of some of the western and Central districts. The crafts section of the school was extremely impressive. The work of the fly-press machines attracted my attention most. The wood-craft section of this institution was also very impressive. The toys and other useful things which were being made in this workshop were very much appreciated by us all.

In our institutions wherever we introduce wood-craft we should send our teachers for a fortnight or so to this institution where they may pick up details of the working of the

woodcraft section. For metal work particularly for operating the fly presses a brief training of a month or two will be necessary. For this a meeting of the Dy. I.O.S., D.I.O.S and the engineer incharge of the workshop will be necessary to finalise details so that metal craft may be started in one of our institutions and some training may be given to our crafts teachers in advance.

COOPERATING WITH NON-CHRISTIANS IN RURAL WELFARE WORK

Ralph Richard Keithahn
Gandhi Gram.

*Letter
9/19
Camp 3 Hazaribagh*

Perhaps in no other part of the world can one find such a wealth of nation-building program at the village level as in India. Even more challenging is the fact that Gandhi ji's Constructive Program to which all this is related is essentially a religious rather than a merely secular program. That is, it is formulated with ultimate and human rather than immediate and material ends in view.

This whole movement grew out of Gandhi ji's unique non-violent struggle for freedom. He was convinced that no real freedom was possible unless there was religious, social and economic as well as political freedom--unless the whole of society was built on the basis of Truth and Love, of justice and understanding.

It is strange indeed that the Christian Movement never accepted this challenge. Whether its significance was understood I have my doubts. We were too greatly engrossed in our organisation and its program which had been conceived generations before this revolutionary age came into existence. We have not had the eyes to see, the hearts to understand that we had become very much involved with western civilisation: with a exploiting capitalism and imperialism, with western nationalism and denominationalism while there was a great movement of the Spirit in our midst. I can understand how we might have discarded this movement as one of paganism and formulated something more definitely Christian in its stead. But we did not even that. We have been content very largely with our compoundisms and our good works--very good works indeed--but not of a revolutionary nature.

We live in a free, democratic society. We have a common citizenship. We are moving towards a society of a socialistic pattern. Either we cooperate on a materialistic, secularistic basis as we all too often do in western nations, and to our discouragement, or we cooperate on a basis wherein human and spiritual values are placed definitely first. Either we make our sacred witness in an indifferent or antagonistic materialistic climate as in Russia, or France or we make that witness in a healthy and favourable Sarvodaya climate towards which we strive in India.

We know Gandhi ji's Constructive Program, We might well say that we have been and are doing these things: Harijan Seva, village industries, women's and children's welfare, New Education and now Bhoodan. We have and we have not: for ours has been largely an activity program, not a revolutionary program, not a program with a clearcut philosophy. For the Gandhian there is always the plumbline of Truth and concern for others. The Christian plumbline has not been so definite.

May I illustrate. The Constructive Program envisages a "castless, classless society". Hence "Harijan Seva" becomes a conversion program for the caste person, for the proud and a justice program for the outcaste. Handicrafts become agro-industries dealing with the basic needs of man such as food and clothing, not with luxury goods such as Tinnevely lace or Katpadi carved rosewood furniture, the former depending upon a fluctuating and uncertain foreign market, the latter playing into the hands of the Communists, and perhaps, even more serious, the subtle and negative influence of working with luxury goods on the whole outlook of the worker. On the one hand we teach the brotherhood of man; on the other, we practice an economy that negates what we teach.

For Gandhian life is an unit, an integrated whole, as I believe it was for Jesus Christ. Therefore chakke rice is promoted rather than milled rice, ghanai oil rather than hardened oils about which there is much controversy, gur rather than white sugar, where again health is involved. Work is given to the under-employed in the village. Valuable vitamins and minerals are given to under-nourished bodies. Some of us feel that there is real significance in all this also for the spiritual life. And how can we be a part of a process that denies our people important food values when the village

villagers are generally underfed and when the protective foods are so important in the development of human personality.

All this has naturally led to the significant program of Bhoodan. The Christian Church consists very largely of a membership of landless agricultural laborers. Very little has been done to meet their fundamental need of land. The American Roman Catholics, for example, have invested a large amount of their church funds into the settlement of Catholics youth on the land. But in India a national movement for fairer distribution of this important natural resources is with us. Still we stand aloof. What is the meaning of such indifference? Is Christian leadership so divorced from the "Holy Soil" that we do not understand the significance of at least a small portion of land for the village tiller.

Bhoodan led to Sampathidan (stewardship of money wealth) to Shramdan (stewardship of manual labor), and finally to Jeevandan (gift of Life) This is a revolutionary concept of society: man's stewardship of all of God's blessings--it is essentially Christian, I believe. But do we respond? Or have the exploitation and profit-making motives entered our beings too much. Bhoodan is not claimed to be a solution for our land tenure problem; rather it is, as the author himself maintains a humble effort to create the right climate in which some of the more serious problems of India may be solved. Is that not essentially the main contribution which true religion ought to make? Is that not the possible and important contribution a small group as the Christians might make? Again, we may not join the Bhoodan movement: but then it is obligatory upon us that we make a similar contribution in our own way. We should be doing something about the heart of the rural economic problem as we are not doing today.

It is impossible to consider the whole of the Constructive program in detail; nor is that our job here. Rather we must first of all decide in general what we are going to do. Then we may go into the details of program. But I must bring the challenge of Basic Education to our attention. That all this Constructive Program might be implemented this new type of education has been conceived. It is a system of education centered in life's fundamental processes and from birth until the grave. Basic Education is built upon the belief of the potentiality of the rural society for the creative home, vital religion and the true society in general. This is the philosophy of Agricultural Missions so little accepted by Missions as a whole.

Basic Education is life-centered education and so deals with the whole and essential economy of life. It starts with food which is essential for life, with clothing and sanitation. Thus the agro-industries such as composting, the preparation and preservation of food, spinning, weaving, ginning and carding come in. At the Kitchen level we study food values, how they may be increased and preserved. How different this from the science laboratory of one of our Christian institutions where it is discovered that hand-pounded rice is good for health and yet in the dining room milled rice is used. This cannot happen in true Basic Education for the kitchen and dining room become the laboratory. One also should note the detrimental attitude of hypocrisy which is created when the classroom teaches one thing but the life of the institution practices another.

One of India's great needs is food. In a certain sense it is her first need. For can anyone be a good Christian without a minimum of food. Scientists say "no". Then it becomes an evil if we do not preserve every food value. In fact, food values can be increased: for example the protective food values of green gram may be increased several times by sprouting. It costs nothing for the poor to do. But this seldom enters into the Christian economical program.

It a problem of nutrition for the soil. The soil of India hungers. If we can learn to compost the right soil, so largely an evil in India today, along with the many other village wastes, then we can bring up village productivity to a measurable extent. Basic

Education deals with this need. And yet, on the whole, Christian education has done little at this point.

I doubt whether we are aware of the serious negative influence of our mission "luxury" industries upon the character of our youth. This might well be studied. But whatever that may be, agro-industries take youth to the basic material needs of man. They help our youth to know the real situation in India and how to do something about it. They help us to do something positive about our problems. This is the beginning of a real economic programme.

Christianity is a religion of love, of brotherhood. All that we do should promote such brotherhood. We should not cater to the needs or desires of the few. Of course, we want art and beauty in every home. About that there can be no question. But I take it that the making of carved goods for another home in a family where the baby underfed, is not an unmixed evil. Kumarappa is always pointing out the vicious social evil of milkless village homes producing milk for "privileged homes", for "coffee and tea stalls". Surely we cannot be involved with such systems of exploitation.

It is in this responsible sense that Basic Education promotes self-sufficient lives and self-sufficient society. I take it our first concern ought to be with enough and proper food in the home a minimum amount of clothing, good though simple housing and a healthy environment in which to live. As I write I am in a religious institution in which the sanitation is anything but desirable. What good is religion without health. All too often I am troubled about this serious neglect on the part of our Christian institutions.

Gandhi ji said that all this was impossible without a living faith in God. What is a more Christian attitude. Here is the basis of a true society. Will we cooperate? I know this is not easy. It is much easier to ignore the problem of inter-religious cooperation and leave religion out of the picture. At Gandhi Gram we bring religion into the very heart of education and our community life. As we are typical of Indian society in the fact that the Hindu is in the majority, the Muslim and Christian and Sikh are there, we have to struggle with the problem. We do have Common Prayers. In fact, for many years I have worked in non-Christian institutions. Invariably we have started our meeting and work with prayer. As I have been trained in such worship leadership, I have generally been asked to lead. But the problem is not so simple. This is not the place to go into such a problem. But I am only saying that until we bring religion fully into these great economical problems of life I do not think they will be solved.

In fact, I go a point farther. Our Christian witness is a sacred calling for us. I believe this witness is generally made very artificially. We must make it more vital. It can be made so when made in the normal processes of life. Yea, it may be made at its fullest when we come together at the Throne of Grace, I believe the day has come when we must confront other religions more directly than we have ever done. We cannot remain behind our compound walls any longer. We must come out into the daily affairs of life, in the struggle for the realisation of Truth in everyday affairs, we shall witness to the Truth we have in Christ. Verbal witness is insufficient for these days. There must be realistic demonstration. As we build the new social order, especially in regard to man's economic needs, where is there a better place for a vital Christian witness.

THE AMARCHINTA TANNERY

By Mr. J.A. Wiebe

The Bible teaches the dignity of work and labour. Paul, in his letter to the Thessalonians, writes, "If any will not work, let him not eat. For we hear that some of you living in idleness, mere busy bodies, not doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living." This very appropriate passage was read and emphasized by the writer at the opening ceremony of the Amarchinta Tannery on the 13th of July 1955. The new tannery we believe will be one of the places where the villagers will succeed in making a living for themselves and for their children.

The National Christian Council

The Amarchinta Christians are thankful to the N.C.C. and to the Central Economic Life Committee for kindly advising, directing, and assisting in the work of getting started with the new tannery. Both, Rev. Sudarshan Rao, who organized the work and Mr. Sundaram, technician and teacher, receive their full support from the National Christian Council. The Amarchinta village counts it a privilege to have them in their midst. Rev. G.B. Garden, Principal of the Methodist Mission School at Zaheerabad and member of the Central Economic Life Committee encouraged the project at Amarchinta by giving encouraging reports of the leather works at Kohir. The work at Kohir has also received financial help from the N.C.C.

Amarchinta Village

Rev. Garden sent Rev. Sudarshan Rao to investigate possibilities of opening a tannery in our mission area. Rev. Rao came to Mahbubnagar, introduced himself, and made his desire of opening a tannery known to us. We took time off and travelled into the field. Rev. J. Ewert, who was visiting with us at the time, and our son Paul, went with us. We stopped at a number of villages. More time was given to the study of situations in Wadaman, Chintakunta, and Amarchinta. Rev. Rao fixed his mind on Amarchinta. The members of the Church did not know of our coming. Mr. J. Moses, leader of the group, sent announcements and very many gathered for the evening's meeting.

Rev. Sudarshan Rao, the Organizer

Rev. Rao certainly knows his work and he knows it sell. He is a man with a vision for self-support. He manifests a good understanding of the conditions, needs and also of the talents of the villagers. He preaches and teaches what he believes to be of help to the people. Rev. Rao uses a perfect Telegu language and people like to listen to him. He spoke to the large gathering at Amarchinta. On the following day leaders of the Church and others interested met for further discussions. It was at that meeting that Rev. Rao lectured on better methods of tanning. He emphasized the need of starting and continuing projects which enable Christians to earn and to do more for themselves. The Amarchinta people decided to take up the challenge.

Moses, the Leader

J. Moses was a convert in the mission compound in days when the Baptist Mission was still in charge of the Mahbubnagar District work. He attended school for a few months. He caught the Christian Vision and moved back to his village where he was successful in getting many others to accept Christ as Savior. Missionaries offered financial assistance to him requesting him to become a full time preacher. Moses always answered that he could not accept such help and that he must make his own living. He is a man of action. Moses encourages and leads his people in this tannery project. They know him as the manager of the new enterprise.

Sundaram, the Teacher

The people of Amarchinta appreciate the work of Mr. Sundaram who comes to them with a technical and practical knowledge of tanning. Sundaram came to Amarchinta in the month of April and started with the work of instruction. A house was rented for class and leather work. Four young men have been attending classes regularly and by now have a fairly good knowledge of tanning. Many others are learning about the work by observation. During the summer months

sandals and other leather articles were made and sold. The purchasers are well satisfied with the articles. Sundaram and his wife also assist with the work of the church by taking part in all of its activities.

The New Tannery Building

Moses and his group were not satisfied with erecting a suggested shed. They collected funds and constructed a permanent building in the hopes of building up a good business. The total cost of the building now amounts to about Rs.2,000/-. Some of the funds have been borrowed and payments are coming due. The Christians believe they will be able to meet their debts. The building measures 57 feet by 34 feet and has been built according to a plan given by Rev. Rao. There is an open court between two side structures one of which has been covered with zinc sheets. 30 zinc sheets were supplied by the mission. The walls and stone pillars give a strong appearance to the building. The six large cement vats have been constructed under the zinc sheets and provide enough room for the simultaneous tanning of fifty (50) large hides. Up to twenty persons could be kept busy in the tannery. The building was erected adjacent to a good well supplied by Government. The location is very well chosen.

The Opening Meeting

Recently Pastor M.B. John of Mahbubnagar was sent to visit the Church and the new project. He came back with inspiring reports. In the morning of the 13th of July Mrs. Wiebe and I proceeded to Amarchinta on invitation sent with Rev. John and found that the people had set the day aside to celebrate. At five in the evening a group of singing Christians gathered and led the people to the tannery. Before entering the building we read the beatitudes from Matt. Chapter V, prayed, and joined in singing a hymn. The Hajarigaru, chief citizen of the village, opened the doors and many entered the tannery irrespective of colour, creed, or caste. The house was soon filled with interested villagers.

Rev. Rao was the main speaker. True to his calling he emphasized the importance of work such as the tannery would provide for. Village officials were also called upon to say a few words. Pastor J. John of Jadcharla, the tannery teacher Mr. Sundaram, Mr. J. Moses, and Mrs. Wiebe also had part in the programme. After a closing prayer we were all asked to help place three large hides into the first vat and thus the work of tanning started. By having so many participate the thought of looking upon leather work as mean and low, was completely brushed aside. It really was and is a victory. The Church provided a meal for all and just when large numbers were sitting down to eat a tasty curry and rice meal, Rev. A.A. Unruh arrived from Wannaparty. The meal was enjoyed by all. Bro. Unruh gave an inspiring message in the evening.

Organization

The group has organized. Upon starting the work in April they decided that every one intending to join the corporation be called upon to donate Rs.50/- towards a central fund. Only such as are interested in actually working with leather are invited to become members. Thus far 21 persons have joined and it is hoped that others will also join. It was agreed that J. Moses be Manager of the Tannery. Those responsible for the project believe that this project must also become a means of supporting the work of the Church.

The needs must be met

The needs of so large a project are manifold and must be met if this new beginning is to prove a success. They were advised to start on a small scale but decided to begin in a bigger way. Shall we help them? It is our duty to assist them in their determination to help themselves and others. They have borrowed Rs.650/- from friendly village officials and this amount must be paid. Rev. Rao informs us that they require another Rs.61-12- worth of tools and Rs.320/- worth of chemicals to begin work in the right way. They are determined to collect more funds to enable them to buy the needed raw materials and hides. I believe you and I can and should help them get started. The Amarchinta Christians request that the amounts mentioned in this paragraph be met by friends of their new enterprise as early as possible. They hope that the N.C.C. will kindly assist them with some contributions for the project itself and place their request before Dr. Bhatti, Secretary of the N.C.C. I mentioned that I would make an appeal to Christian businessmen in America. We pray that the Amarchinta Christians may not be disappointed.

Aim

The Christians of Amarchinta aim to make and sell enough tanned leather and leather products to make the tannery a paying proposition. In their eagerness to be successful they have tanned a number of snake skins along with large hides. It is their intention to be able to give some financial support to the work of the Church in the years to come. They hope customers will place the needed orders. They aim to meet the demand for leather goods and to make an honest living.

Apprentices and Visitors

The Christians of Amarchinta invite interested persons to come and learn at the new centre for leather work provided such apprentices mean business. Persons coming to learn should plan on spending at least three months at Amarchinta to get a beginning of the course in leather work. Rev. Rao does not advise people to come for a shorter time. Missions and churches sending students are requested to pay Rs.10/- a month into the tannery fund and to pay for rent and food. Due to difficulties in providing housing facilities we cannot encourage more than five or six apprentices at a time. We are hoping for funds to build a number of needed huts for those who come and learn. Correspondence should be addressed to Missionary, John A. Wiebe, Mahbubnagar, Deccan.

Request for Prayers

This work, like all other occupations, requires the blessings of God. The members of the Amarchinta Tannery Corporation request the sympathy and prayers of God's people. We all realize that only then can such a new enterprise be successful. Much hard work lies ahead but with God's blessing it is possible to do the work and to do it well.

KOHIR - A LEATHER COTTAGE INDUSTRY

The Experiment:

In the last seven months eight men in Kohir have made and sold over Rs.3,000 worth of leather articles, making a total profit of not less than Rs.1,500. Two of these men, doing full time work, have each averaged more than Rs.60 per month profit.

In the last four months, even though the teacher has been transferred to a new village, three new workmen have learned, and they have all actually tanned better leather and made better footballs than when the teacher was there. They are still improving workmanship. Recently several more learners have come from other villages to learn, and will take their new skill back with them to start new centres.

The cottage industry of football making is now firmly established in Kohir and requires only the aid of a marketing agency to continue and expand.

Thus an experiment financed by the N. C. C., and carried out by Rev. K. Sudarsana Rao has demonstrated a practicable scheme.

A Cottage Industry:

In Kohir the goal has been a true cottage industry, as contrasted to the factory method.

In a factory, raw material is supplied and a supervisor directs the work of paid labourers who work by the hour or the piece.

In a cottage industry raw material may or may not be supplied, but there is no supervisor. The workman is his own boss. He depends on his own initiative and reaps all the profits of his skill and labour.

Character Development:

A Cottage Industry not only gives full economic reward to individual initiative, it actually develops character and industry in the individual through this reward. This fact is of the utmost importance in carrying on economic uplift.

Leather Work, an Ideal Cottage Industry:

1. The villager buys raw skins direct from the producer. He reaps a profit from careful buying.
2. He builds his own tanning vats, small and economical.
3. His tools are few and village made.
4. His family members help strip tan bark in slack months.
5. If he has field work he can tend the vats or make articles in spare moments.
6. As a skilled tanner he can tan the leather precisely to suit the article he wants to make. He profits from painstaking work.
7. He can work whenever he has time:- summer or winter, rain or sunshine, daylight or dark.
8. He can live economically in a village while making profits in a city market.

Tanning as a Cottage Industry:

Tanning to sell leather brings a fair profit but there are several important factors to be considered:

1. A capital is needed of Rs.1,000 to 5,000 for vats and stock. Since it is necessary to maintain a stock of raw and finished hides and tanbark.
2. A large turnover is desirable for economy.
3. An adequate supply of raw skins must be available locally.
4. The number of people helped is small in comparison to the amount of capital involved.
5. Tanning is most economically done under factory conditions of mass production.
6. Small scale, cottage industry tanning of specialised leather for special articles in a craft industry enhances profits and employs all the family.

The Knotty Problem:

THE real problem of a Cottage Industry is marketing.

After setting up four village leather schools we have learned that teaching tanning or leather craft presents no problems. In each case we came to a stop with the same questions: "What are we going to do with the 50 pair of sandals that we cannot sell at a profit" ? - So let us first look at the problem of marketing.

THE VILLAGE MARKET:

We have found that the market for sandals is crowded: - particularly in a village. If there are too many sandals offered for sale at the weekly market, many of them will be sold below cost in order to get cash. Moreover the margin of profit on village articles is very low at best. A better quality of goods may be produced with better leather and profits may improve slightly. But the same number of shoes will be worn and the same number of workmen will make them as before. This applies to all other village goods also.

The City Market. Staple Goods:

If there is an unlimited market for sandals in the city, there is also an unlimited supply and the margin of profit is kept low by keen competition. To meet that competition requires special measures: perhaps more efficient mass production and power machine work. But this is the field for factory methods with power tools. Cottage industry can not compete where power tools can go.

Luxury Goods:

These are goods that people buy, not because they need them, but because they want them and have the money. Kashmere paper mache work, Lucknow silver, Moradabad brass, Hyderabad Nirmal work. All these are examples of art-cum-utility articles that sell well and give a high margin of profit. Art leather articles also have an undeveloped market that could be tapped, - given ingenuity and imagination. Such articles are also particularly better suited to cottage industry processes than to machine methods.

Cottage Craftsmanship:

Cottage craftsmanship has its limitations, such as the lack of

power tools, and the inability to carry out intricate processes.

The Cottage craftsman should avoid trying to compete with factory articles and keep to those in which hand skills have the greatest advantage. There are certain sign posts:

1. Such articles should be produced as can be made with village tanned leather. This leather should be tanned specially to fit the purpose.
2. Usually machine stitched articles should be avoided as sewing machines are not ordinarily within the means of the village craftsman.
3. Articles in which hand stitching is necessary, or art stitching is done, are excellent for cottage crafts.
4. Unless a central finishing service is available, special skill should be developed in hand finishing of leather.
5. Tooling, hand painting and such art work can be done to a high degree of perfection.
6. Tourist souvenirs, in imitation of antique craft work are ideal. Models for these can be found in museums.
7. Never under-rate the craftsman's capacity for skill, but keep him to a high standard of perfection.

Designing Articles:

The Master Craftsman who designs the articles is the key to the marketing problem as well as to the problem of production. He must know what will sell well and at what price, as well as what cottage craftsman can make to a high standard of perfection.

It is better to concentrate on a few best selling articles than try to cover a very wide field. These articles can then be highly perfected and their very perfection gives them an exclusive market.

It is also easier to teach a village group one article. By specialising they can learn more quickly and produce it to a higher degree of perfection. They will also require a smaller number of tools, paints and such materials.

The Co-operative Marketing Agency:

The Marketing Agency not only sells goods. It designs the goods in line with market demands, directs production, and maintains standards.

Goods may be sold direct by retail, or wholesale through other agencies.

For purchasing goods, the craftsman should be required to go to the centre with his articles. It is necessary that the workmen receive cash payment immediately or he will be without capital to make more articles. If desired, 10% of the price due may be withheld until the articles are sold. This will protect the agency against loss if prices must be reduced.

It is necessary that each article should be examined and evaluated in the presence of the craftsman, in order that by constant criticism the highest standards of workmanship can be maintained. Inferior workmanship should be penalised or rejected.

When the leather work teacher is present in the village he can instruct in making new articles. But when he has gone craftsmen may be given a sample of the article to copy, or they may make one at the Central Agency. Perfection comes with practice.

Machine finishing of leather is a service that the Central Agency can perform for a fee. Hand finishing is slow hard work and can not produce the highest quality finish.

For all these reasons it is desirable that the Marketing Centre be within 30 miles of the workman, with good transportation facilities.

Starting a Leather Cottage Industry:

Having decided what articles it is proposed to make and sell, starting a cottage industry should be the shortest cut to the goal.

A Mobile Leather School:

A permanent central leather school with its buildings, equipment subsidised boarding department, and high overhead is the traditional pattern. But the proportion of such students who actually go into leather work is- experience shows, usually very small. The atmosphere of a central school is not normal to the villager, and it does not teach him a business attitude toward the work.

Fortunately on the advice of Dr. E. C. Bhatti the Kohir School was started in the village where learners could learn cheaply at home, and work under the conditions in which they must earn their living. Then when the teacher left for another village the workmen all had their tools and equipment and were producing articles. Although there were only eight or ten students in the school at the most, there are now ten workmen actually producing.

The teacher's salary was paid from outside sources, but the plan was that the villagers would provide the vats, shed, tools, skins and materials, and support themselves while learning. At first this rule was broken. We bought skins and bark, and paid a low wage. This proved to be a mistake. When we stopped it a few dropped out, but work became more realistic.

Co-Operative Tanning:

Having selected a convenient village that wishes to have a leather school, we have usually asked the village people to build vats worth Rs.300 or more, a grass shed, and collect about Rs.400 for skins and bark. This raising of capital involved real hardship, and the more needy the people the greater the hardship. It also lengthens the period that the teacher must be kept there, because it usually takes about two months to collect the money and build the vats. Then there is a further period of three weeks when the skins are in the vats and there is little work to do.

Short Cuts:

Delay costs money and dissipates enthusiasm. Time may be saved by beginning with teaching leather craft with purchased leather. Each student should purchase his own leather and tools. This is only reasonable and he will take greater pains with his work, for he will want to sell for the best price. In this way speed of learning is increased. In special cases, leather may be supplied on credit, but this should be strictly accounted for and repaid when goods are sold.

The beginning starts directly to make light sandals, for he can always sell imperfect pairs at cost of leather. Those who already can make sandals should go directly to making the articles to be marketed. Imperfect articles made during learning can always be sold at cost of leather. Interest is maintained and learning is speeded up by avoiding delay and dull routine.

As soon as the group is ready to supply the money, funds should be collected and work begun on building vats and shed. As soon as these are ready students should purchase raw skins and tan them in the common vats. A fee should be charged to pay for the bark. From the beginning each student is working for himself and personal interest will prompt him to take greater care in all the tanning processes so as to turn out as perfect leather as possible.

Gifted or advanced students should be pushed forward rapidly. They are the best prospects, and their success will spur others to greater effort.

Duration of the School:

The teacher should not be kept in the village a day longer than necessary. Six months is ample. A longest time adds to the cost of the school and students tend to adopt a more leisurely pace. The date of closing the school should be fixed in advance and both teachers and students should work against pressure. This will greatly increase the regularity of attendance.

Self Help:

The principle of self help should be rigidly maintained from the first. There is always a great temptation, in order to hurry things or get more students, to loan money for working capital with the idea that it will be repaid when goods are sold. This "easy money" seriously upsets the sense of money value which the worker has gained with great difficulty. He suddenly begins to feel like a rich man and it is very hard thereafter for him to regain that sense of value.

His economic improvement is going to depend on his ability to live within his income. This frugal attitude of the poor villager should not be disturbed by a sudden feeling of easy wealth.

Football making as a Cottage Industry:

Football making has been found to be an excellent cottage industry.

1. An easy market for balls through schools solves one difficult problem.
2. Since balls do not require a highly finished leather village tanning is suitable.
3. Leather can be specially tanned for footballs and so superior balls can be produced.
4. Though it involves skill and hard work, pre-stretching and shaving can be done by hand.
5. Balls are always stitched by hand, so no machine competition is involved.
6. Cost of tools required is negligible. Apart from tanning Rs.30 will pay for enough tools and leather to start work.
7. The making of perfect balls requires a high degree of skill and honest patience. Having mastered this skill, the craftsman is equipped to earn a good living anywhere.

Maintaining Standards:

There is a vast difference between a poor ball and a perfect one. To satisfy its customers the Marketing Agency must have rigid and objective standards for evaluating balls. The present practice in the Kohir industry is as follows:-

1. When balls are brought to the centre they are serially

numbered and recorded, and a cash advance paid to the workman. When he comes again each ball will be judged in his presence and he will get the balance of the value.

2. The basic price is fixed by weight at a rupee for each ounce of weight. For a "T" shaped pattern Rs.2 is added.
3. The ball is then soaked in water and fully inflated and allowed to dry. If the leather has been insufficiently stretched in finishing, it will stretch unevenly and go out of shape.

This test guarantees the ball's permanent size and shape. Up to three rupees may be deducted from the price of each ball for poor shape.

4. After stretching, if stitching is loose or irregular, further deductions are made.
5. If the leather pieces are not uniform in thickness and stiffness, more deductions are made.
6. Deductions are also made for scratched leather, discoloration, or poor tanning.
7. Eternal vigilance is the price of perfection.

GEORGE GARDEN. - CONVENOR
H. S. C. C. COMMITTEE ON ECONOMIC LIFE.

SISAL FIBRE INDUSTRY

By Mrs.F.H. Moulton

Beginnings

The Sisal Fibre Industry of the American Marathi Mission started in 1937 as a means of relieving the chronic poverty in Ahmednagar. Rev. and Mrs. Loy Long began the experiment with five women sitting on their verandah. By the time it was well started the war was on and due to the fact that there were no imports and so many Europeans were caught here, the marketing was no problem. The industry was brought to the attention of Government and for about eight years, a grant for an Institute for teaching two sets of trainees a year was given. A large number of new workers were trained and courses were given to teachers in order that the craft might be used in the schools. With the departure of Europeans after the close of the war and the resumption of importing, the bottom dropped out of the market and the industry went through a difficult time. In 1952 it closed down for a short time. At that period, the exporting of the products to foreign countries - especially the U.S.A. was begun. New openings were found in India and the industry has steadily grown since then. Efforts have been made to encourage the making of the cotton sacking from the waste in the villages but that has had doubtful success. At present there are between 90-100 women working full time. The industry cannot carry a large overhead so it is administered by three part time workers. Government has been much interested in it and Officials coming to Nagar usually visit it but so far no Government subsidy has been given. Approximately 200 country children and dependants are supported by the Industry.

Materials

The material used is the fibre from the locally grown "agave" plant which grows along the boundaries of the fields and on waste land. Government has had a plantation at Shrigonda but it was not a paying proposition and has been abandoned. The making of this fibre into rope has been the hereditary occupation of one of the sections of the scheduled class groups and for that reason a certain amount of difficulty was experienced in the beginning in overcoming the prejudice of other groups to work in it. Imperial Co. dyes have been used very largely. In the beginning German and Swiss Dyes were used but laterly, the dyeing has been very successful with the Imperial dyes. Linings are ordinarily made from mill cloth which is dyed to match the fibre in the industry. Wherever it is requested khadi is used. Experiments are being carried on with the aloe decorticator.

Manufacture

The raw fibre is brought in from the villages as it has been prepared for the rope making. With a comb invented to meet the need, the fibre is combed and beaten until it is clean of knots and unspinnable fibre. It is then soaked in water for several hours - preferably over night. The dye bath is then prepared and the soaked fibre is thoroughly cooked in the bath. The dyes are mixed according to the directions for cotton dyeing in general but many changes have had to be made as experience has taught! After at least one hour at the boiling point the dyed fibre is removed from the bath and thoroughly washed under running water when possible. It is then hung over lines - well spread - to dry. When it is thoroughly dry it is again combed as it is to be used for the bags. The actual making of the bags is done by the women in pairs - one braiding and the other sitting across a low bench from the brader - sews into shape. The sewing is done by thread made from the fibre and has no breaks from the beginning of the bags to the end. It is spun as needed by the sewer. Some bags are sewed over wooden frames. All have to be carefully measured. A variety of decorations are made for trimming all of fine cords of fibre.

All the materials used are of Indian origin.

Types of Products

The principal products are ladies' hand bags of all descriptions from large picnic bags and shoulder bags to tiny coin purses. Hats are made to match but as they are far heavier than the Ceylon hats, recently there has not been much sale for them. For several years sandals were made to match the hats and bags but they are difficult to make to fit and were not found to be a paying proposition. Using the country fibre for the fine work left so much waste that a use had to be found for it. Looms were made and the cotton sackings are made from the white waste. Floor mats are made on an ordinary foot loom from soft twist made on a small rahat. These sell fairly easily provided the price is low! Other rugs have been made recently by braid in what is called the New England style of braided rugs and the demand for those seems to be holding up but in order to sell, the work has to be considered in the light of "Relief-of-Poverty" welfare work as it can be done by unskilled and elderly workers who cannot do the fine work of making the hand bags. It is felt that giving employment to this group of workers is one of the great values of the industry as they could not possibly find work to do around Ahmednagar. Some waste can be sold back to the rope makers at about a quarter of the price of the village fibre.

Problems

The two chief problems in this industry as in many others are - supervision and marketing. It is very difficult to keep the standard of work up to the place where the articles can be sold readily. The dyeing is difficult for if it is not even, the bags show it; the braiding and joining in of the new fibre has to be carefully done; the shaping of the bags is a constant problem. In the eighteen years of the industry's life very few women have been found who have been able to carry on without constant checking. It is a luxury item in general and as such has a very limited market in India. Our main distribution centres are in places where the tourist trade is heavy - Bombay, New Delhi, Calcutta, Kashmir. At the present, a good 2/3rd of our sales are foreign. This is, of course, good for India in that it is bringing dollars into India but it is not particularly stable. Dealers from the U.S.A. while admitting that our goods are better in color and design and workmanship than what they get from other places, will not take them on because our prices will not allow them to make enough profit. This is due to the high cost of our raw materials as compared with other countries growing this fibre and also to the fact the wage paid to the women must be a decent wage. Several industries have started up around us but none of them have lasted due more to lack of expert supervision, we believe, than to any other reason. For, of course, the sales depend to some degree on the quality of the product.

The budget for the industry in 1954 was Rs.47,000.

" " " " " " 1955 will be nearly Rs.50,000/-.

TRAINING IN PRINTING

By Brian P. Jackson

The Vocational Department of the Rasulpura Christian High School, operated by the United Church of Canada, located at Mhow, M.B., offers a two year course for training in the printing trade. The course is made up of four six month term and the aim is to make the boys self-supporting and encourage them to continue learning. The costs are kept at a minimum so that any boy who wishes to learn the trade is not held back through lack of finance. Tuition fees are Rs.5/6 per month and hostel fees, if accommodation is required, are Rs.20/- per month. Hostel accommodation covers room, food, laundry, barber, etc.

During the course, theoretical and practical training is given in the various departments, but the fact is emphasized, that during this period, a person cannot learn all there is to know about the printing trade and that the time spent in Rasulpura is just an introduction. Our medium of instruction is Hindi though some explanation is given in English for those who do not have a complete knowledge of Hindi. For example, in one class last year, along with our local students, were boys from Madras and Bara Banki, where the mediums are Tamil and Urdu respectively.

Theory classes are held for one hour during the morning for each group of students, five days a week. Before or after this period, during the afternoons and Saturday morning, practical training is given. The work is grouped under five headings, namely: binding; type, machinery and (imposing; layout and design; paper and ink. The theory subjects are taken in the above order, Monday to Friday. There is no strict programme of practical work, for during this time, the boys carry out any work which may be on hand at that particular moment. The reason we adopted this method was to prevent one job being stretched out over too long a period and unnecessarily tying-up equipment. (e.g. if we adhered strictly to a programme, possibly a boy would be given a lengthy piece of manuscript to compose, and if he composed only half during the afternoon, then the type, galley, leads etc. would be dormant for about a week).

Instruction in the course is given by Mr. Anand, the press foreman, and myself. The foreman is responsible for binding; machinery and imposing, and paper, while I am responsible for type; and layout and design. We do not claim that the course is perfect or complete so at frequent intervals we 'get together' and check carefully the progress of the students, review the new developments of the trade in case there are some which we could include to develop the course, and generally see if there are any improvements which we can make to our programme. We believe in giving homework to our boys as there is a considerable amount of material which can be learned whilst at home.

We subscribe to national and international printing publications and encourage the boys to read them and see for themselves the advances which are being made in all spheres of the trade. During the year, a certain amount of money is set aside by which the boys are able to visit presses and kindred establishments in Indore. (Indore is our nearest large city and is 12 miles from Rasulpura.) These trips help immensely towards the students general knowledge of the trade.

We do most of the printing work for our mission and some adult literacy work for the Hindi speaking area, which gives the students some necessary practical experience in all kinds of printing work. A few full-time compositors and machine men are employed so that the boys can work along with them and also so that the work does not stagnate.

For the general running of the school, some of the large supply companies willingly supply machines and materials with an Educational Discount. This varies according to the company and the article being purchased but is usually in the region of 10%. Paper is the most expensive item on our recurring budget for at present no manufacturing company is willing to give a discount due to paper being subject to excise tax. The Rainbow Ink and Varnish Manufacturing Company Limited of Bombay generously grant a 50% reduction on ink and materials which we buy from them. In return, when their products are used for a job, we give a credit line alongside the press line.

We are now looking into the possibility of including paper making (by hand) and simple black ink making into the course, the idea being that such a scheme would give the students an insight into some of the essential branches of the printing trade. The Government operates the Hand Made Paper Research Centre at Poona and readily supply any required information. Some ink companies too,

are willing to supply information for making black ink. Making coloured ink tends to be rather expensive for our budget as the coloured pigments are high priced.

One lament we have is the occasional poor quality of students. Often is the case, if no paying job can be found for a boy after leaving school, his parents or guardian will send him for printing as a last resort. If the boy does not have any interest in printing, then he does not become a good student. I would like to see more students (and their parents) take a real interest in this particular line of work, because with the great literacy drives which are at present functioning in India, soon the people are going to be requesting more and better literature than they are at present receiving, which will naturally lead to a demand for more and better printers. We prefer a student to have at least a high school education so that he has a reasonable standard of Hindi or Hindustani, with some knowledge of English, but as in all cases, there are exceptions to the rule.

For those who are interested in starting a similar course, the type and machinery, if not already available, are expensive items. Indian made hand fed platen machines cost up to about Rs.3,000/- while foreign machines of a similar nature, depending on their size and make, cost anything up to about Rs.9,000/-. Cylinder machines are higher priced accordingly to their size and make, and also depending on the country from which the machines are exported. At present some machines are being imported from Japan which are quite low priced compared to the machines imported from the West. The cost of type averages about Rs.2/- per pound, depending on the size, quality, and the type foundry from which it is to be purchased. If the press is to be used solely for educational purposes, it will be a case of a large investment with small financial returns. If the boys are to be trained in a full-time press (run on commercial lines) there is the danger of the programme being forgotten in the rush of turning out work and very few presses would be capable of accomodating about 8 or 10 apprentices every six months, even if they wished to. A situation similar to our own tends to be the happy medium. We accept a certain amount of work and the returns from such jobs help to balance the account. However, it must be borne in mind that a platen press and a few cases of type do not constitute a printing press. There are many other items which are essential for the smooth running of a printing school.

In our course, the lack of a good quality text book on the printing trade in Hindi or Hindustani is quite evident. Perhaps some reader of this article could recommend a good book which we could use. At present we are giving translations from English text books which are available and from notes which we have compiled. Such a system however, has some drawbacks, hence our desire to obtain good text books.

In the following pages is the outline of our present course, with comments, which was revised and put into operation at the beginning of the present year. It will be noted that each term concludes with a review and an examination, when we review the term's work, and that the final term is devoted solely to reviewing and mastering all the work that has been covered in the course.

Binding

First term

Folding
Gathering
Perforating
Simple binding
Machine stitching (wire stapler)
Review and examination

Third term

Half cloth binding
Full cloth binding
Cutting
Leather binding
Embossing
Indexing
Review and examination.

Second term

Section stitching
Round stitching
Numbering
Review and examination

Fourth term

Complete review of all
work and examination

Folding sounds simple enough, but folding a sheet of paper by hand on which there are eight or sixteen pages so that they are in the correct sequence presents difficulties to the newcomer. Careful explanation is needed to obtain a correct signature. After a short while the boys are capable of helping with folding and gathering the books which we may be printing.

For binding, we save all the worthwhile scraps of paper from the binding room so that the students can make scribbling pads etc. These pads are then sold for an anna or two and the revenue from such sales helps to purchase other materials for our work.

We have a wire stitching machine but are inclined to let the boys do most of the binding using a needle and twine, bearing in mind that some of them will be working in small shops where, at present, all the binding is done by hand.

Type

First term

History
Development
Parts of type
Modern casting - hand and
automatic
Point system
Furniture
Galley
Composing Sticks
English case
Side or half case
Simple English composing
Spacing
Justification
Emptying the stick
Review and examination

Third term

Blocks, screens and stereotypes
Page making and tying
Type estimation
English and Hindi job composing
Selection of type faces, materials
etc. for printing presses
Review and examination.

Second term

Names of type
Proof marks and reading
Correcting
Mis-use of tweezers
Hindi case
Simple Hindi composing
Rules - steel, brass
setting and
perforating
Distribution
Leads and galleys
Review and examination

Fourth term

Complete review of all
work and examination

At present all our composing is done by hand. There are two main reasons for our adhering to this style of composing: a. the initial expense of composing machines is high; b. a small minority of the students would have the opportunity to operate such a machine after their period of training. We do not ignore modern casting machines altogether as we explain the processes of various

modern casting machines. Local presses in Indore have type casting machines (Monotype and Linotype) which they readily display after a few days notice.

We teach English composing first in preference to Hindi because it is somewhat simpler, even if the student has little knowledge of English. There are fewer characters in the English case and each letter has its own body, whereas in Hindi, some characters have to be made from three different parts, hence it is somewhat difficult for beginners.

Under the second term, you will notice the item 'mis-use of tweezers'. We discourage the use of tweezers for correcting matter as many pieces of type get their face damaged when the ~~twee~~ tweezers slip. In preference, we suggest the use of a bodkin or some similar instrument. Using a bodkin, the whole line of type is raised, enabling the compositor to extract a piece of type with his fingers, without damage to the face.

In the third term, the selection of screens etc. and the process of block making is covered. The local photo-engravers are usually willing to help by displaying the various stages of processing to the students and a visit to them is a fruitful experience.

'Type estimation' is the calculation of how much type will be required for a particular job, especially books, and is not the complete estimate for a job which is covered under 'paper'.

Machinery

First term

History
Development
Maintenance of machines
(proof press, ruling machine, perforator, stitcher, cutter, platen press and cylinder press)
Construction of machines
Operation of platen press
Review and examination

Third term

Gilding and bronzing
Colour printing (including three and four colour halftone blocks)
Operation of cylinder press
Removal, cleaning and replacement of parts of cylinder press
Review and examination.

Second term

Locking-up
Quoins and side sticks
Stones
Roller making and casting
Operation of ruling machine
Removal, cleaning and replacement of parts of platen press
Review and examination

Fourth term

Complete review of all work and examination

During the course, the students are given the opportunity to dismantle and rebuild the machines and observe the part each item plays towards smooth running. While working on the machines, we never disturb the register of the tympan or the cylinder as this could lead to endless trouble. If any machine is not running as smooth as it should be, we teach the boys how to locate the trouble by a process of elimination, until the source is finally located.

In maintenance, we emphasize the fact that a little oil regularly is much better than a lot after a long period. Many bazar shops seem to be of the opinion that an oil bath every month or so is the ideal thing for a machine, but little do they realize, that it does more harm than good.

Layout and design

First term

General hints
Balance of material
Remaking small advertisements
Review and examination

Second term

Remaking all sizes of
advertisements
Use of ornaments and
decorations
Poster display
Letterheads and business
stationery
Selection of type and
ornaments etc. for
jobs
Review and examination

Third term

General layout of all
material (cover
pages, adverts,
page design etc.)
Review and examination.

Fourth term

Complete review of all
work and examination

The majority of time during the first two terms is devoted to the remaking of advertisements and page designs which we collect from newspapers and magazines (Hindi and English). Some of the most drab looking newspaper adverts have been made into quite acceptable layouts and the fact that the boys can improve on the work of other people gives them considerable encouragement. After a boy has designed a layout of pleasing proportions, he is given the opportunity of composing and printing the job. (To compose and print all of them would be a waste of time and money.)

Paper and Ink

First term

History
Development
Names of manufacturing mills
Quality and weight of papers
and cards
Review and examination

Second term

Paper making
How to use paper and card
to best advantage
Sizes of paper and cards
Ink manufacturing
Review and examination

Third term

Ink manufacturing, mixing and
blending of colours
Estimation of cost of
complete job
Sizes of books, magazines and
margins
Review and examination.

Fourth term

Complete review of all work
and examination

In the second term, we cover the process of manufacturing paper during the present day, and as mentioned previously, we are looking into the possibility of including paper making (by hand) in the course. For information on the present style of manufacturing paper in India, the Titaghur Paper Mills supplied us with a hand book (free of charge) containing very useful information and data.

In the third term, the estimation of cost covers the complete estimate for a job (composing, printing, binding and overhead costs etc.) and not just solely the amount of paper which will be required for a job.

For teaching how to mix colours, we use food colouring simply because it is cheaper than using ink. (Flue food colouring is not available so we use a regular bazar colour.) Using red, yellow and blue, the students quickly learn that any colour of the rainbow can be made. We use an eye dropper for measuring out the colours and mix it with a little water in a glass jar. After the boys become accustomed to mixing the water colours, then they use ink.

Glossary of some terms and phrases

Body - The shank or base of a piece of type

Compositor - one who sets type

Face - the part of a piece of type which actually appears on the paper after printing

Frame - the wooden frame in which cases of type are stored and on which the type case is placed

Galley - the small tray on which type is placed after it has been composed

Gathering - the collection of signatures in the correct order to form a book

Imposing - placing and fastening the type in the correct order in a metal frame ready for printing

Layout and design - the planning of a piece of manuscript prior to composing

Leads - lead strips which are used for spacing between lines of type

Machine-man - one who operates a printing machine

Making-ready - preparing the machine and type so that good clear printing is obtained

Manuscript - an author's copy of his work for composing

Matter - composed type to be used in some book or job

Monotype and Linotype - the names of two modern casting and composing machines

Photo-engraver - the person who processes (by photography and chemicals) ordinary pictures into blocks for printing

Screen - the number of dots in a certain area which appear in printed pictures

Signature - the name given to a sheet of paper after it has been folded into a booklet in preparation for being incorporated with other signatures to form a book

Tympan - the part of a printing machine on which the sheets of paper are placed for printing.

RURAL INDUSTRIES

By Dr. S. Gurubatham

Every constructive worker in the country realises more and more clearly that the prosperity of the country and its far future is intimately tied up with the prosperity of the village where 75% of its population live. Of late the leaders in the country are very much concerned with the mounting unemployment in the country. The Planning Commission is troubled over the inadequacy of funds to complete the schemes taken up under the first five year plan. There is a Tamil proverb "There is butter in hand but we wander for ghee". There are teeming millions in the country whose idle hours is equal to working days of six months in the year. If the idle hour are properly utilised all the above problems will disappear like the moist before the sun. That is why we think of the rural industries. Quoting Gandhiji: "There were numerous things of daily daily use which the villager used to produce themselves not many years ago, but for which they now depend on the outer world. There were numerous things of daily use to the town dweller for which he depended on the villagers, but which he now imports from the cities. The moment villager decided to devote all their spare time to do something useful and town dwellers to use the village products, the snapped link between the villagers and the town dwellers would be restored". "Only a few years ago we pounded our own paddy and ground our own flour. Put aside for the time being the question of health. It is an indisputable fact that the flour mill and the rice mill have driven millions of women out of employment and have deprived them of the means of eking out their income. Sugar is fast taking the place of jaggery, and ready made articles of diet like biscuits and sweetmeats are freely imported into our villages. This means that all the village industries are gradually slipping out of the hands of the villager, who has become a producer of raw materials for the exploiter. He continuously gives and gets little in return. Even the little he gets for the raw material he produces he gives back to the sugar merchant and the cloth merchant. His body and mind have become very much like these animals, his constant companions. When we come to think of it, we find that the villager of today is not half so intelligent or resourceful as the villager fifty years ago. Whereas the former is reduced to a state of miserable dependence and idleness, the latter used his mind and body for all he needed and produced them at home. Even the village artisan partakes of the resourcelessness that has overtaken the rest of the villager. This is a deplorable state of things. It is a remedy for it that the Village Industries Association has been convinced."

"This cry of 'Back to the village', some critics say, is putting back the hands of the clock of progress. But is it really so? Is it going back to the village, or rendering back to it what belongs to it? I am not asking the city dwellers to go to the village and live there. But I am asking them to render unto the villagers that is due to them. Is there a single raw material that the city dwellers can obtain except from the villager. If they cannot, why not teach them to work on it himself, as he used to before and as he would now but for our exploiting inroads".

People often confuse village industry with cottage industry. In the present situation in the country I should like to make a difference. There is place near Madras where, making of fine sheets, table cloths, napkins etc., and embroidery are made as cottage industry. The articles made are so good and so costly that even Madras do not get and these have to find market in Bombay and Calcutta. These give a decent income to the families making them but if by any accident the distant markets are closed the industry will collapse. It is an industry which satisfies the vanity of a few rich. It is an industry which satisfies the vanity of a few rich. But by Village Industry I mean such industries which go to meet the local needs and only the surplus finds market outside. Of course, there is a craze today for machinery and machine made articles like textiles. But they throw out of employment at least ten for every hand employed and India cannot afford to throw people out of employment. In spite of mechanisation there are still scores of village industries that have survived.

The major village industry is the production of food through agriculture and also production of all raw materials as cotton, sugarcane, oilseeds, fibre wool, skin etc. All these employ over 70% of India's population. In spite of waves after waves of invasion by foreign hordes that carried away the wealth of the country, India has survived and sometimes even prospered because the villager was producing new wealth by cultivating the land. If India should rise up once more it is this largest village industry that will do it. But there is an inadequate

appreciation of the Indian farmer's knowledge skill and industry, and of the value of the methods which have been adopted and developed by successive generation of farmers. The Indian is said to be conservative and his conservatism is regarded as the chief hindrance to the introduction of improved methods of cultivation as mechanisation, Japanese methods etc. It is true that most of the advice are result of experience in particular localities. But the person who advises the villager is to the villager a town dweller whose knowledge is more bookish and whose experience of farming in the particular area where the cultivator's lot is cast, is next to nothing. The advice offered is in the nature of an untried experiment in the locality, whose failure will hit him very hard and not those who offer advice and go away. This has been the personal experience of the writer and several others who have taken to rural life.

There are many forces militating against his economic advancement. One of them is the middle men and fall in price of agricultural commodities. When there is good rain and bumper harvest the agriculturist is hit hard by the falling prices. While the middle men, merchants and industrialists who handle his produce grow richer and richer the primary producer grows poorer day by day. Social justice demands that the primary producer should have a good share of these profits. If the Government could control the prices of the agricultural produce in the interest of the producer, the villager will rise up without any expense to the Government.

2. Next to the production of food and raw materials the next most important village industry is spinning and weaving. Gandhiji during thirty years has written and struggled to revive this industry and if the people who claim to follow him could only take this one question the misery in India will disappear over-night. Satish Babu in Bengal is still demonstrating: "Send me one child from each family to my Basic School and this child spinning for one hour a day in addition to its literacy it will be able to clothe the family and the child will also be educated." The weavers over six million of them in the old Madras State need not be knocking at the doors of the Government and look for doles or wait at the doors of the mill owners or at the doors of the consumers, if the villagers take to spinning and the weavers to weaving them into cloth as it happened before Lancashire killed these two key industries of the village. If the National Government really mean to promote khadi they must cease patronising a textile industry.

My article will grow if I should catalogue scores of other industries many of them are closely associated to agriculture, what are called "agro-industries".

a. Basket-making. Does not the farmer need basket for carrying manure, for carrying earth, for the produce, for the straw, for his food and as on different sizes according to the nature of his work made of different materials coconut or palmyra leaf, fibre or ~~propers~~ or twigs etc. This still holds its own in the villages yet, associated with this is mat-making for different purposes and from different materials. These are either whole time work of some people while it is an off-time occupation.

b. Rope-making. Though the coir factories of Malabar has made inroads in this village industry still quite a large number of people carry on. In almost every village shandy these are available. Ropes for the nose strings, for tying the bullocks, for boiling water, for the repairing the thatch roofs for the fence etc. All made of fibres available locally.

c. Pottery. The village potter still grows strong. He has to make all the cooking utensils of the villager as well as for most of the town dweller. This together with basket and mat making are still in demand in the cities also. He has to make different vessels for storing grain. Earthen pots are the best to keep the seed grains free from insects that spoil them.

d. The village artisans - carpenter, blacksmith, bell-metal worker etc. The village carpenter though he cannot make fine articles of furniture, which is scarcely used in the village he has to make the doors and windows and roofs which require frequent renewal for nearly 85% of India's population. In addition he has to make the ploughs and other wooden implements for agricultural purpose and the country cart with the black-smith who has to make the share points, pickle and different kinds of cutting instruments for the farmer and other industries. The country art inspite of the inroads of the

lorry is still the villager's transport for his manure and his produce to the market.

e. Oil Pressing. The village ghani is being replaced very rapidly by power crusher and pinto cheku. Still the old ghani is still in demand in the interior villages.

f. Breeding of cattle is another very paying occupation of the villager. With that is associated ghee making and marketing. Tanning, making of sandals and mhotas etc.

g. Paper making utilising the waste materials in agriculture. We lost a golden opportunity of developing this industry during the war when paper was so scarce. Even now we can develop if we make up our mind to use hand-made paper, at least for our letter pads.

Different colouring materials and fast colours were once made in the villages and was in great demand. This has been completely replaced by foreign material. They can still be revived if we can use the vegetable colours still growing wildly in the waste lands. So in the case of ink making. Why not use combs made of horn in the villages instead of those made of plastics and imported.

The reader can add to this list. But before closing let me once more emphasise that if the country should prosper the villages should be restored to the importance which they once had and they must be made self-sufficient in food, clothing, and other articles which are in daily demand and the key to this is the simplicity of the village life without importing new things by multiplying the daily wants. The revival of old village industries alone will not do, but the city dweller must make up his mind to use articles made in the villages and they will improve in quality as the demand increase. In short the ~~Swedi~~ Swadeshi spirit which started with the partition of Bengal during the first decade of this century should be intensified. Our craze for foreign things must cease except in the case of scientific appliances and some essential machinery which India cannot make. We should look to the outside world for daily necessities.

ECONOMIC DEVELOPMENT AND EXTENSION EVALUATION
IN THE PUNJAB

By Rev. E. Y. Campbell

Introduction. Beginning in January 1954, the Economic Development Committee of the Punjab Synod Boards with the help of Presbyterian Priority Funds has been carrying out an intensive program of economic development. This program has been not only revolutionary in approach but has been amazingly successful in terms of its major objective, which was to help as many people as possible to become productive members of their society. Without going into the long discussion and study which preceded the development of our program I will list some of our major working propositions and conclusions.

I. 1. The Church and its agencies are not fitted to enter into the field of production or marketing itself.

Our survey established this fact to our satisfaction. The large majority of Mission and Church attempts to enter into production and marketing of goods have been a failure. The total balance sheet of such efforts would be a scandal. Theologically trained pastors and missionaries have not had nor do they now have the time or necessary skill or experience to compete in the business market. To a lesser extent this has been true even of Church Technical Schools. The graduates of these schools have not been prepared for competitive business conditions. The reason for this has been that the training has not been under competitive conditions.

The field of the Church agency in helping its people economically is primarily in evaluating and dealing with the worker or producer as persons. This statement will become clear as we proceed.

2. The major emphasis in the Economic Development of the Christian Community must be on the production of goods and services rather than in employment in services.

The majority of the Christian Community has been in service occupations which were dependent on the old Indian economic pattern. With the increase of factory produced goods, land distribution, self cultivation and the wage economy, the situation has changed radically. There is little employment for unskilled labor and labor employment is increasingly sectarian and preferential. Individuals may be discriminated against but a good product sells on its merits. Unless the Christian Community is to remain in the lowest income brackets of unskilled labor it must enter into the fields of business and skilled labor. The two greatest needs in this endeavour are productive credit and technical skill.

3. The major need in the economic development of the Christian Community is for productive credit and apprenticeship training.

(a) Productive Credit. Such diverse sources as the Ford Foundation Advisory Group on small industries and the Communist Party of India have stated that long term, low interest, accessible productive credit is the major need of rural India. As yet private banks, commercial houses and government cooperative credit agencies have not provided cheap credit to the large proportion of credit hungry people. The main reason has been that these people do not have adequate securities. Thus those who need credit most are not attended and those who need credit least are given it. The only agency open to the majority is the private money lender whose rate of interest is ruinous.

(b) Apprenticeship Training. Because of the depressed labor market due to the large population, labor skills are jealously guarded and must be purchased. That is, the apprentice must exchange his free labor for periods up to two years for training in productive skills. The average poor Christian is unable to do this because he has no other source of income. If he is to advance in the field of skilled labor, he must be helped during the period of apprenticeship training. This is becoming increasingly important particularly in rural areas. There is not enough room for all those with the hereditary skill of farming. Most of our rural Christians come under this heading.

4. Economic Development must start where people are and with what they have.

Competing with hereditary skills is impossible until a high level of proficiency is attained. The Indian market is highly competitive. Thus productive credit to start new businesses or small industries can only succeed where there is a solid basis of skill and experience. Starting an enterprise is so difficult that all marginal or overhead expenses must be held to the minimum. It follows that wherever possible the new enterprise should be started where the persons involved are already residing and have worked out problems of housing, services etc. For any Indian villager to start a new enterprise in a new location without the help of family, relatives or brotherhood is almost impossible.

5. The strongest cooperative structure is still the family and brotherhood in the local community.

The lines of responsibility in India are still bound to family and brotherhood. The reason that the money lender is willing to lend to what is otherwise a poor credit risk is because he uses the strength of the local family and brotherhood pressures. The individual depends for his security on his family and brotherhood. Without its support he can hardly exist. If loans and other assistance can be tied to this basic cooperative and responsible structure maximum dependability is achieved.

6. The Economic Welfare of the Christian Community is indivisible from the welfare of the non-Christian community.

There is a great deal of unrealistic thinking on this score. Many individuals and agencies are spending large sums on the assumption that a separate economic structure can be built up through Christian Factories, Christian Products and the like. In terms of the millions of India's Christians, the capital and management required for this enterprise can never be available to the Christian Church in India.

II. The Program of the Punjab Synod Boards' Economic Development Committee

The Punjab program follows directly from the propositions stated above. Forms are sent out inviting people, unemployed or under-employed, to present propositions for developing or initiating productive enterprises. They are required to give evidences of their experience and are required to have the recommendation and the surity of their local community and Church officials, or, if they wish to learn a trade, they are to find a place which will accept them as apprentices and guarantee the return of the loan-stipends through their local Church and brotherhood. The Committee represents men familiar with the areas involved.

Since January 1954 nearly one thousand request for productive and apprenticeship loans have been received and processed by the Committee. Processing has involved sending back a large proportion of requests for completion of terms and other information. About 600 people have been given loans, averaging Rs. 75/- per loan. The initial askings have been higher than this but with the help of money locally raised by the applicant and the careful evaluation of the Committee it has been lowered to this figure. The largest individual loan has been Rs. 300/-. The smallest, Rs. 25/-. The variety of enterprises has been astonishing. The following is a partial list of the businesses which the Committee has helped the local people to establish: barber's shops; carpenter's tools; cycle repair shops; blacksmith shops; carpenter cane working; oxen for farming; seed for planting; grocery shops, tractor repairing; chicken raising; hide and bone; buying land; selling cattle; printing cloth; tea stall; rope making; leather work; market gardening; weaving, toy industries; sugar mill memberships; bakeries, push carts; musical instruments; selling milk; rug making; flour mill; tailoring. Besides these a number of young men have been trained as rajs, and others are receiving training as furniture makers, motor mechanics, secretaries, blacksmiths, motor drivers and leather workers.

Returns. The question that faced the Committee and is asked by everyone is "what about the return of the loans?" The basis of repayment has been by harvests for agricultural loans, and by monthly payments on other loans. There have been no major defaults. The loans are being returned steadily. The only time the Committee had to use the threat of Community pressure and the cutting off of aid to the whole local community, the defaulter appeared at once and continued his repayments. The Committee expects as high as 30% default for various unavoidable reasons. So far this proportion has not defaulted. The Apprenticeship Loans have averaged Rs.20/- per month for six months. Many apprentices are now productively employed and repaying their loans.

Conclusion. The Punjab Committee believes that no other Economic Development Program can show such a record of people helped to self support, at such a low cost per person. The cost per person in other schemes, involving small factories, the supply of management and marketing are many many times this high, and, therefore, the number of people helped much much less.

III. Extension Evaluation. The Punjab Synod Boards with the help of the Presbyterian Priority Funds have been carrying out three experiments in rural extension or development. These are:

(1) A Rural Priority Project using Seminary graduates as village level workers in a single parish of 2000 Christians under the supervision of a trained and experienced pastor. The objectives of this project are to develop in covering one parish, the rural goals common to most rural extension projects.

(2) Rural Service Centres. These centres were to use trained Christian workers in the fields of medicine, agriculture and social service in predominantly non-Christian communities.

(3) A Community Development or Extension program similar in pattern to the India Village Service, the Government Community Development Blocks etc. From two years experience, with these projects the following conclusions have been made:

(a) Service to be effective must be real service and the workers must have the skills required. It has been found that services such as medical service rendered by trained doctors, agriculture service by trained agriculturalists, adult literacy teaching by fully trained teachers, have won the respect and confidence of the villagers and have created an atmosphere in which there can be real progress. On the other hand, inexperienced, untrained or only partially trained men and women with all their good intentions have not been able to make any significant contribution.

(b) The closer the supervision, the better the program. Without regular conferences, planning, inspection and supervision, the village level workers lose their direction, become discouraged and waste their time. They require the constant help of others.

(c) Mature men and women are needed to deal with mature villagers. Unless the young worker is highly skilled and therefore very self confident in his field, he cannot gain the necessary respect and cooperation of village adults. A college education is worth more in this respect than many years of experience without such a background.

(d) Government cooperation is essential. Since most of the services available to the village are through Government Agencies, an effective program must cooperate with Government Agencies. Where local workers have had not this cooperation, their work has been ineffective.

(e) Time and targets are essential. The whole extension concept since it deals with people and is an educational process is liable to vagueness in purpose and to evaluation which is more impression or guess work. Where the program is carried out with definite concrete limited goals along with the larger objectives there is more certain progress and direction.

(f) The greatest need is for trained Christian workers. Not only in the Punjab but all over North India, the development of extension is handicapped by the lack of mature competent trained Christian workers. The major task is the recruitment and training of these workers.

SOYBEANS FOR THE VILLAGE

R.N. Davis

It is a well-known fact that soybeans have been used in China not only for centuries but actually for millenniums. In the year 2838 B.C. mention is first made of this plant "in a materia medica describing the plants of China, written by the Emperor Sheng Nung."¹ In the Far East it has been called the poor man's meat. For many generations it has been used in Japan also. The soybean is said today to have more uses than any other known plant.² It is only within a century, however, that it has begun to be raised as an important crop in the Western World. In the recent World War the Germans made large use of it. "Germany frankly claims that her advance into Poland could not have been so rapid had it not been for soy.... The German soldier can carry a three days' supply on the march, the reserve supplies are easy to bring up." Their emergency ration proved a factor in prevention of rheumatism and trench fever. "Full-fat soy flour has been the secret of the so-called 'Nazi Food Pills' "³ The United States of America is now one of the large soybean producing countries of the world, and yet as late as 1929 it was a crop of minor importance in that country, whereas now it ranks fifth in importance among its crops.⁴ Although soybeans are being raised comparatively little in India now, there are reasons to believe that it may become a crop of great value in this nation also.

In the "Grow More Food Campaign" of India the goal has been to make this nation self-sufficient in food, or in other words, that India might raise sufficient food to properly nourish her people. To accomplish this two methods might be noted: firstly, to grow a greater quantity of food; and, secondly, to improve the quality of foods grown. It is from the viewpoint of the latter that soybeans may play an important part. There is no grain grown in India today that equals the soybean in nutritional value.

The following table will give the comparative nutritive value of soybeans and other important grains of India. Although it is recognized that there are some differences in the figures given by various authorities concerning the percentages of the different elements in grains, still their conclusions show that the comparative values remain approximately the same. The following figures are taken from a Health Bulletin, "The Nutritive Value of Indian Foods and the Planning of Satisfactory Diets," prepared by the Nutrition Research Laboratories of Coonoor, South India.⁵

<u>Name</u>	<u>% of Protein</u>	<u>% of Fat</u>	<u>% of Carbo-Hydrates</u>	<u>% of Calcium</u>	<u>% of Phosphorus</u>	<u>% of Iron mgs.</u>	<u>Calorific Value per 100 gms.</u>
Rice, raw, milled	6.7	0.7	77.4	0.01	0.16	1.9	343
Jewar (cholan)	10.4	1.9	74.0	0.03	0.28	6.2	355
Bajra (cambu)	11.6	5.0	67.1	0.05	0.35	8.8	360
Wheat flour, whole	12.1	1.7	72.2	0.04	0.32	7.3	353
Red Gram, Tur (Dhal arhar)	22.3	1.7	57.2	0.14	0.26	8.8	333
Soybean	43.2	19.5	20.9	0.24	0.69	11.5	432

From this it will be seen that the soybean surpasses all the above grains in each of the properties listed except that of carbohydrates. It is rich in vitamins also. "A Berlin report points out that one pound of soyflour is equivalent in protein to 2½ pounds of beef or 54 eggs or nearly eight quarts of whole milk," whereas "one pound of soy flour costs only as much as four to five ounces of meat."⁶

1. U.S. 1520, p. 1
2. Compton
3. Lager

4. U.S. 2038, p.1
5. Coonoor, pp. 28-30
6. Lager, p. 20

It is generally recognized that the diet of the average citizen of India is lacking in protein, ghee, vegetable oils and that the daily intake of calories is deficient.⁷ It may thus be readily seen that the use of soy beans could be of great value in making up these deficiencies.

In view of the fact that the soybean is as yet comparatively little raised or used in India, two questions concerning them will naturally arise in one's mind: firstly, can soybeans be raised successfully in India? and, secondly, will they be a practical help in the Indian diet?

In various parts of India soybeans have been raised to a very limited extent but the results show that the climate of at least parts of India is suited to growing them. Among others the writer has raised them on an experimental basis in Yeotmal District in Madhya Pradesh for three years. The problem of nutrition in the Indian village had been presented, while on furlough, to Dr. J.L. Cartter, Director, U.S. Regional Soybean Laboratory, Urbana, Illinois, U.S.A. This laboratory is run in connection with the University of Illinois. Dr. Cartter gave his opinion that the raising of soybeans could make a useful contribution to the diet of the Indian villager. Accordingly he kindly sent out, through the Department of Agriculture, two ounce samples of 21 kinds which he thought would be most suitable to this part of India. Two more kinds were secured from the Government Experimental Farm at Yeotmal. Dr. Cartter also arranged to have a bottle of inoculation sent out. The varieties sent were selected generally from Groups V, VI, VII, and VIII of the United States. Seeds of Group VIII are grown in the region of the Gulf Coast, while Group VII is just north of this area and Groups VI and V are of seeds which do better still further north. The varieties that turned out the best were from Group VIII along with one kind obtained from the local Government Farm.

The next year, 1954, again 23 kinds were planted, including three varieties received from the Agricultural Institute at Allahabad. The purpose of planting practically all of the varieties again was to see if the best ones of 1953 might prove to be the most successful in the next year, and to see if the medium and poorer varieties of the first year should again prove to be medium and poor in 1954. Practically all turned out according to the same categories again that year. Now in 1955, of the better kinds eleven varieties have been planted. Present indications (August 29) are that the superior ones of these, according to their rating in 1953 and 1954, will retain their lead this year and that the mediocre ones also will be of about the same grade as they were last year.

A few points might be mentioned about the method of planting. In 1954 the kinds referred to above were all planted in rows 24 inches apart, the seeds in the rows being planted at four inch intervals and a depth of one and one half to two inches. In the U.S.A. rows are planted 18 to 24 inches apart in good soil and up to 36 inches apart, or even more, in poor soil. The spacing of seeds one inch apart in the rows is recommended by the Department of Agriculture. Under certain conditions seeding soybeans solid, that is in close rows, is practiced.⁸ In planting for hay 12 to 18 seeds per foot in rows 24 to 30 inches apart is recommended.⁹ In India a local Government Farm has spaced rows 12 inches apart to suit the local instruments used for cultivation, and the seeds they had placed at nine inch intervals in the rows. In such rows the seeds could well be two to four inches apart.

7. Times of India, August 19, 1954, article "Nutrition Level in India even now sub-normal," by B.G. Verghese. 8,9 - U.S.1520 pp27, 28
U.S.2038, p.9:

In our own experiments of 1954, in places where soybeans had not been planted the previous year the soil was inoculated by taking some soil from the area where the plants had done the best the previous year and sprinkling it in the new rows. In 1953 the seeds were inoculated with the bacteria which was sent out from the University of Illinois. This was sent out in a bottle, the material called "agar" being in appearance like chunks of wax adhering to the sides of the bottle. The bacteria grew on the surface of this agar, or jelly. The bottle was then filled about half full of water, shaken gently till the liquid took on a somewhat cloudy appearance, and then the seeds were dampened with this and planted immediately; the inoculation enables the plants to form root-tubercle organisms through the aid of which the plant adds to the nitrogen in the soil. They are thus valuable in restoring soils which are deficient in nitrogen.

Plants with an abundance of nodules on the roots take about 2/3 of their nitrogen from the air and obtain the rest from the soil.¹⁰ To enrich the soil with the growing of soybeans it is advisable, after harvesting the beans, to leave not only the roots and stubble in the ground but also the straw. If the plants are well inoculated this will leave, over and above what was needed to bring the plant to maturity, about 16 lbs. per acre in the nitrogen content of the soil.¹¹ This will represent net gain to the soil. The Government Farm at Yeotmal is growing soybeans, not primarily for the sake of the beans, but to enrich the soil for the planting of other crops in succeeding years. In the State of Louisiana, U.S.A., soybeans are grown as green manure for sugar cane. It has been found that they will thus contribute the maximum of nitrogen and other fertilizing elements to the soil if they are ploughed under when in full bloom.¹² Generally, however, soybeans in the U.S.A. are considered too valuable a crop to be ploughed under for fertilizer only.

The time and method of harvesting soybeans depends upon the purpose for which they are grown. In the eastern part of the United States the plants are grown extensively for hay. In many regions the crop is considered best for hay when the seeds are about half developed. In some places the protein content of the hay was found to be highest when the plants were cut in full bloom, but in other places this did not hold. They found that soybean plants cut when the seeds were one-half to three-fourths developed gave a larger yield of hay and also the largest yield of protein.¹³ As hay it is very nourishing for cattle and valuable in increasing milk production.

Soybeans picked green make an excellent green vegetable. What are called the "vegetable varieties" are considered more palatable than other varieties when eaten green. In the green, immature stage "their protein content ranges from 12 to 15 per cent, which is unusually high for a green vegetable. Green soybeans have been reported to contain appreciable amounts of the B vitamins and to be a good source of vitamin A., and a fair source of vitamin C. It is interesting to note that there is approximately twice as much niacin in immature soybeans as in the mature beans. The calcium, phosphorus and iron content of green soybeans is significantly higher than that of most vegetables. The energy value is also relatively high, since 70 grams (2.5 oz.) of cooked soybeans yield 100 calories"¹⁴.

10. U.S. 2024, p.3
11. U.S. 2038, p.10
12. U.S. 2038, p.11
13. U.S. 2024, p.3
14. U. of I. HEC, p.1

They may be picked when the beans are nearly or well filled out and are palatable till the pods begin to turn yellow. Pods when newly picked are a little hard to shell, but if boiling water is poured over them and they are allowed to stand for five minutes in it they shell quite easily. In one movement the pod may be broken across the middle and the beans easily squeezed out. The beans may then be cooked as follows: "To 1 pt. hulled beans, add 1 c. boiling water and $\frac{3}{4}$ t. salt. Cover and cook for 10 minutes after the water begins to boil. Avoid over-cooking."¹⁵ They may then be served much as other green beans, peas and legumes generally.

Green soybeans may be canned or frozen. They should be frozen or cooked as soon as possible after picking, as "The total sugars of green soybeans begin to diminish immediately after harvesting, the loss of a sweet taste does not become pronounced until the beans have stood in the pods at room temperature for about 24 hours." Tests have shown that the sugar content of one kind dropped from 15.25% to 7.09% in 24 hours, while in another variety it dropped from 16.44 to 10.44% in the same period of time.¹⁶

Soybean flour from the mature beans has found a large variety of uses in Western nations as well as in the Orient. Besides many commercial uses, as a food it has been used "in bakery goods, macaroni, noodles, soups, candies, ice cream powders, prepared baking mixes, breakfast foods, and confections, and also as an extender in meat products. Other foods on the market are baked soybeans, canned and quick frozen green vegetable soybeans, soy butter, bean curd, special dietary foods, meatlike products, vegetable milk (liquid, fermented, and powdered), soy sauce, spreads, and infant foods."¹⁷ Also soybean sprouts, beverages, and salted, roasted soybeans have been used for foods. They may be baked like other beans. Some of the dark red varieties do well for this dish. In general the yellow or greenish-yellow seeded varieties seem better for foods. Lacking gluten and being low in starch, soy flour does not do well in bakery goods when used alone, but is chiefly useful when mixed with other products to add to their nutritive qualities.

For the Indian villager, however, the above food suggestions would seem quite out of his world. How would the use of the mature soybeans be practical for the villager? With a little thought and attention to the ways in which Orientals have already used them many uses can be found. Sprouted soy beans are easy to make up. Sprouted grains is an idea well-known to the people of India, however, the use of the flour in village bread is simple and practical. The making of jower (jwari) "bhakers" is a daily task of the village housewife in large areas of central India. To add to this the mature beans may be ground at the village mill or with the home grinding stones. The outside shell of the grain need not be removed, although it can be removed if desired. Flour thus prepared may be mixed with that of bajra, jowar, wheat, or other grains to suit individual wishes. However, a proportion of one part soy flour to two or three parts of other kinds of

15. U. of I. HEC, p.3

16. U. of I. 443, p. 431

17. U.S. 2038, pp. 30, 31

flour has proven to be a satisfactory combination. It has been used by the Indian people in their jowar "bhaker" (bread) of Madhya Pradesh and pronounced good. Some who have tried the soy flour in wheat "chappaties" consider that it improves the taste. In this manner the nutritive value of these articles is considerably increased.

According to the figures of the Coonoor Institute, jowar (cholan) is 10.4% protein. Soy beans contain 43.2% protein. One part of soy flour and two parts of Jowar flour makes "bhakers" with something more than double the amount of protein that is found in jowar alone, viz. 21.3% protein. Whole wheat flour contains 12.1% protein, hence mixed with soybean flour in the proportion of one to two will give a protein content to the chappaties of 22.4%. Soy flour has been used in European-style bread, muffins, doughnuts, pancakes and in other bakery goods very satisfactorily. Many of those who have used it thus consider that this gives those products a better taste. Some use it constantly in this manner. The above account of what has been done already would indicate that the use of soybeans could become very acceptable to the humblest villager and greatly improve his diet if this grain was made available to him and he was taught its value.

To answer the question of whether soy beans would be accepted as practical in the villager's diet, the question must also be considered from the economic aspect. Would their price be reasonable enough so that the humblest villager could use them? Nearly a couple of years ago when the price of jowar in Berar was eight annas per pailie and the price of wheat, gram and rice was about Rs.1/2/- or more per pailie, the Government Farm at Yeotmal used to sell soy beans at 11 annas per pailie. This made them little more expensive than the cheapest grain available - jowar. As to output per acre, although the results in our part have not been thoroughly proven as yet, perhaps, still figures based on last year's experimental harvest indicate that the yield per acre may fully equal if not surpass that of other staple grains with no more labour. Indeed, in view of the fact that soybeans when sown in late June or early July are harvested in October or early November, whereas jowar and gram (tur dhal) sown about the same time are not harvested till December or January, the farmer is saved the labour of having to guard his crop for an extra two months when he plants soy beans. In the case of the 23 varieties referred to above, the interval of time between planting and harvest varied from three months and seven days to four months and eighteen days. Since, then, the farmer would be able to raise his own soybeans, grind them in his own home mill, and in a very simple manner add some of the flour to his usual bread, it seems clear that soybeans would fit in to the diet of the humblest Indian family in a very acceptable and economical manner. When these facts become known in the villages of India and the people generally begin to use soybeans the result would be a widespread enrichment of the diet of the common people that should have no small effect in improving the physical wellbeing of the rank and file of the nation.

There seems every reason, then, to believe that this "wonder bean" could become one of the important crops of India and a most valuable asset to the nation, similar to its value in Manchuria where it is said that it is more valuable to her than her rich mines and forests.¹⁸

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PAPER FOR THE NCC ALL-INDIA CONFERENCE ON ECONOMIC DEVELOPMENT
Ghaziabad, September 6th to 9th, 1955.

FULL PICTURE OF VILLAGE ECONOMIC DEVELOPMENT

by

Dr. S.P. RAJU, Dr.Ing.(Munich), F.N.I.
Hyderabad Deccan.

Synopsis

This paper is an attempt to visualise the full picture of the scope and organisation of a programme of Village Economic Development, so that smaller and local schemes may be dovetailed into and get the benefit of a central co-ordinated plan. The main objectives should be : 1. Improvement in the earning capacity of village families, 2. Improvement in the living standards of the families and 3. All round improvement of the village community life. To achieve this the scheme should be organised by the NCC on a regional basis of provincial Christian Council areas, and collaborate with Government schemes as far as possible. The most important effort must be to inculcate the dignity of self-reliance in the village people. Heavy subsidies and spoon-feeding may prove to be the "kiss of death".

1. THE FIRST MAIN OBJECTIVE: INCREASING THE EARNING CAPACITY OF VILLAGE FAMILIES.

For working out the ways and means of obtaining the economic development of our village communities, our statements of objectives, resources and methods must be as specific and practical as possible without any theoretical vagueness.

- 1.1 Improvement in the occupation: The first main objective is to increase the earning capacity of village families in the occupations they are now following for earning their livelihood.
- 1.2 Principal and subsidiary occupations: They usually have two occupations according to seasons: one principal, and the other subsidiary. The major principal occupation seems to be agriculture: the family may be landholders, kowldars, or agricultural labourers. In a survey of a village of 46 families, none of whom owned land of their own, agriculture was principal occupation for 23 families and subsidiary for 5. In villages where they own land the proportion is likely to be more. This indicates that agriculture is one of the principal industries, in which the people have to be helped in increasing their capacity for earning.

In the above village with madiga community leather work was principal occupation for 18 families, and subsidiary for 2 families. But this was in non-agricultural season. In the agricultural season the men go as agricultural labourers, but the leather work is maintained by other members of the family under the guidance of the head of the family.

It seems to me that this double occupations of families is a most important practical consideration to be kept in view in drawing up a programme of economic development. Trying to provide a single all-the-year-round occupation and wean them from their double occupation, may lead to disappointment and failure.

- 1.3 Over-all Approach: This means that the programme should include increasing their earning capacity in their subsidiary occupations also. Or in other words, there should be an over-all approach to the problem, and the programme may have to include two or more than two industries needing improved methods.
- 1.4 Bartern system dying out: Regarding obtaining payment for the articles supplied or for services rendered the traditional barter system must be left of account in any new economic structure that is envisaged. The system itself may slowly die away in two or three generations.
- 1.5 Marketing Organisation: For the sale of articles produced in the improved industries and for supply of raw materials, processing materials or improved tools, a local marketing organisation must be considered a most essential primary requisite for the success of the whole scheme. This may be found necessary even if there be Government marketing facilities for specific produced articles.

2. THE SECOND MAIN OBJECTIVE: IMPROVING THE LIVING STANDARDS OF VILLAGE FAMILIES.

- 2.1 Improved domestic appliances: After increasing the earning capacities of village families and thereby increasing their purchasing power, the second main objective must be to improve the living standards of village families. This, according to circumstances, may be wide based and include making easily available and at cheap cost all those articles and domestic appliances that will reduce domestic drudgery, give greater comfort and convenience, contribute to more healthful living, and reduce cost of living: e.g., clay smokeless chulas, poor man's refrigerators, and so on.
- 2.2 Availability of improved "luxury" articles. The marketing organisation may have a sales depot in the rural area and make available other needs of the locality, including clothing, "luxuries", etc. for which at present the villagers have to go to the weekly markets in their region, or wait till somebody goes to the nearest taluq headquarters.
- 2.3 Articles for cultural development. The depot may stock educational materials, and simple medicines like quinine, D.D.T., and in short it may be a "General Stores", the purpose being chiefly bringing to the door of the village people such things as will contribute to widening their outlook imbining desire for better things that will improve their body, mind and spirit. This must be planned as a graded process, taking the village people to things that are a little better than the ones they use now, and producing desire for still better things and arranging for meeting these felt needs.

This depot may also stock things required in village industries like tools& impliments, fertilizers, seeds, so on.

The depot may also be utilised as a centre for evangelism through posters, leaflets, books, etc.

- 2.4 Village Craftsmen: Village craftsmen, chiefly the blacksmith, the carpenter, the potter and the mason have, I believe, a great opportunity of increasing their earnings, and give better service to the village community, if they are helped to design and make new things to suit the new tastes and desires of the people in the region. This would mean research both in the needs of the market and the design of the articles for personal, occupational and domestic use of the rural areas.

3. THE THIRD MAIN OBJECTIVE: OVER-ALL IMPROVEMENT OF VILLAGE COMMUNITY.

This would involve the improvement of village homes and village environment. The improvement of village homes may come well under the purview of the Christian Home Movement, with the proviso that to the usual programme must be added planning and construction of better village homes with scientific standards of hygiene, comfort and convenience but within the range and means of villagers in materials, technique and local psychology. The Christian Home Movement might also take any such home industries like poultry and other occupations that can be undertaken by women in their spare time.

The improvement of village environment, may mean working in collaboration with the local government and include physical survey of the village, improvement of roads and drainage and improvement of village amenities like water supply, refuse disposal and so on. I believe that this is most essential for creating the psychology of self-respect and pride that comes from better surroundings.

4. MULTI-PURPOSE CO-OPERATIVE SOCIETY.

The financial aspect of this programme must be organised under a multi-purpose co-operative society, preferably with no financial help from outside. The benefit of the government programme of rural credit must be fully taken advantage of.

5. REGIONAL DEVELOPMENT UNDER NCC.

5.1 ECONOMIC PLANNING EXPERT. The NCC may develop regional organisations for different provincial Christian Council areas, so that a unified co-ordinated programme may be followed with facilities for mutual help, common marketing and common planning. The pattern of development may be to have an Economic Planning Expert who need not be a technician but conversant with the details of planning. His functions would be:

1. to make a survey of village industries and village raw materials.
2. to survey village needs and explore methods of improving them.
3. to plan for the production of the improved articles under the regional village industries.
4. to arrange for marketing these goods.
5. to make available "luxury", educational and all similar articles, etc. for cultural development of villages.
6. to organise co-operative societies and be responsible for their proper functioning, and finally
7. to study the regional area for further extension of the programme of economic development of villages.

5.2 TECHNICAL ADVISORS FOR THE TYPE OF INDUSTRIES TO BE DEVELOPED IN VILLAGES. There should be a Technical Advisor on each industry for the region. His functions would be:

1. to study the methods employed in the local industry.
2. to suggest feasible improvements.
3. to arrange for the training of the people in the new method.

In this the chief thing to be borne in mind is that the villagers must be able to follow this industry either as a principal or as a subsidiary occupation on a seasonal basis, if necessary.

4. he should, in collaboration with the Economic Planning Expert, help in organising co-operative societies

and marketing arrangements. This Technical Advisor will be on a regional basis.

5.3 TECHNICAL SUPERVISORS FOR CHURCHES. The provincial Christian Council has usually many affiliated denominational Churches. As far as possible, geographically there should be a Technical Advisor for each Church area under the supervision of the Church authorities. His functions will be:

1. to plan for the spread of knowledge about improved methods of a particular industry in that Church area.
2. he will in addition help the Technical Advisor and the Economic Expert in the financial, co-operative and marketing arrangements for the whole area.

6. FINANCE.

6.1 The Economic Expert and the Technical Advisor shall be financed by the NCC and work under its supervision. The local Technical Supervisors must be the concern of the local Churches or local co-operative society in the Church area.

6.2 All expenditure connected with the development of the plans for local industry must be the concern of the local Church or its co-operative society.

6.3 One of the biggest needs of the day in Church finance is to change the traditional psychology of our village Christians from expectation from missions into the dignity of self-reliance. Considering the amounts they spend on weddings and litigation, and heavy interest they are willing to pay on loans, and the amounts they spend on entertainments including drinks, which may come to about Rs.5/- per month in a drinking family, to say that the village Christians cannot afford the small sums needed for co-operative working of their industries, is something I should refuse to believe. It is more a problem of psychology and the expulsive power of new affections and less of economics.

7. CHRISTIAN BACKGROUND.

The time has come for the Christian Church to interpret the Gospel as affecting the whole of life, and what is more, to draw up its practical programme to give effect to this concept.

In the words of John R. Mott: "The supreme purpose of the Christian Church is to make JESUS CHRIST known, trusted, loved, obeyed, and exemplified in the whole range of individual life - body, mind and spirit, - and also in human relationships. This is incomparably the most important work for every Christian".

To give effect to this concept there is need for a broadbased and comprehensive programme of service calculated to touch every part of the life of village Christians, including their homes, their gainful occupations in village crafts, their hygienic environment, and the civics of village community life, all in the atmosphere of Christian principles.

8. IMPACT ON INDIA.

This is just a skeleton statement defining the objectives and the organisation of Village Economic Development programme.

India is engaged in a colossal task of improving the lives of village people and the Community Development Projects are to reach every village by 1960.

The Christian Church has shown to India, pioneering and model

methods in education and medicine. Here is an opportunity for the Church to evolve pioneering and model methods in over-all rural community development and suitable co-operative methods in village industries.

9. IMPORTANT CONSIDERATIONS.

- 9.1 Village development is fundamentally a human problem: a problem of developing human personality of the villager freeing him from the sense of dependence and instilling in him the sense of self-reliance, dignity and self-respect and the incentive for self-effort.
- 9.2 Therefore the methods must be such that they will train village people in initiative and leadership.
- 9.3 The development must be made to grow from them, by educating them to new desires, without which no extraneous imposition of even the best things will have any permanent and abiding value. This method may be slow, but it will be permanent.
- 9.4 The methods must be such, that can be easily repeatable and copied by other parts of the country.
- 9.5 They must be evolved from a study of the local needs and must supply felt needs in ways, in finding which the village men, and women have had their share of contribution in enquiry and thinking. This may mean special study, research & planning. But it will be a contribution to the whole of India.

* * *

Article Helmut
(attached)

6/9/83

Corrigenda to "Appraisal of the Ten-Year Programme
of Economic Development, 1946," by Dr. E.C. Bhatti

.....

- Page 2. 4th line last word "cooperatives" to read "cooperative".
- Page 6. 2nd paragraph, 7th line, delete the words "socio-economic".
- Page 6. 3rd paragraph, 7th line, after the last word "techniques" add "but unless they".
- Page 7. 3rd paragraph, 10th line, after "short and long" add "period".
- Page 7. 3rd paragraph, 15th line, substitute "to" for "in".
- Page 8. first line, substitute "equanimity" for "equality".
- Page 8. third paragraph, the last word "only" to be deleted.
- Page 8. fifth paragraph, third line, add "realistically and" after "and view things".
- Page 9. fifth paragraph, 2nd line, substitute "Producers" for "Promoters".
- Page 9. last paragraph, 9th line, insert "sharing".
- Page 11. 2nd paragraph, 2nd line, substitute "mutuality" for "mutually".

APPRAISAL OF THE TEN-YEAR PROGRAMME OF ECONOMIC DEVELOPMENT, 1946

By Dr. E. C. Bhatt

I

The Ten-Year Programme of Economic Development was formulated in 1946 by the first all India conference on Economic Development held at Allahabad in 1946.

The purpose of the Ten-Year Programme was to secure a proper emphasis on the economic aspects of Christian discipleship, essential to the spiritual welfare of our people. To this end it was hoped that on the expiry of the ten-year period, the following objectives will have been reached.

1. A Christian movement with thousands of individuals and hundreds of groups trained in effectively tackling their personal, social and economic problems of Christian discipleship.
2. A large number of congregations realizing their responsibility to serve their villages, skilled in the techniques of serving them and fully supporting their own Church.
3. A Christian rural programme with the worship of God, mutual love between people, and trusteeship of all resources, each properly emphasized and stimulated, and all blended together.
4. A net work of Christian schools developed largely out of present institutions, competent to train workers in their own environments, solve research problems and give leadership through extension services in all aspects of Christian discipleship.
5. Adequate credit and marketing facilities for the agricultural and village industrial activities of Christians.
6. The absorption and integration, by the end of the ten-year period, of the major objectives and personnel of the programme, into the on-going work of the Church ecumenical.

Necessary Institutions

To achieve these objectives it was considered necessary to utilize two types of institutions. Where possible these were to be developed out of present Christian institutions, but new institutions were to be established where needed.

1. Schools - The training, research, and extension activities were to be in selected sub-regional, regional, and all-India schools. These were to work as educational and philanthropic institutions.
2. Credit and Marketing organizations - It was realised also that provision for credit and marketing facilities needs to be made through credit and marketing organizations, these institutions were to be commercial, and their activities to become self-supporting before the end of the ten-year period.

I. Schools

Sub-regional Schools. The function of these schools is to aid in the development of Christian personalities and groups who, in their economic occupations, are to be farmers, home-makers, and craftsmen in the villages, and mechanics, merchants, and home-makers in the smaller towns.

These functions are to be performed (1) through school training at the middle school level, and (2) through adult education extension in the surrounding villages as an integral part of the whole Christian village programme.

The task of the sub-regional agricultural schools is to aid in the development of Christian personalities who are to be farmers, and to aid the farmers of the village in their vicinity.

The task of the sub-regional industrial schools is to aid in the development of Christian personalities who are to be mechanics and craftsmen. In determining the trades to be taught in any particular school, the following factors are to be kept in mind:

1. The regional trades in which the village Christians are engaged.
2. The availability of raw materials.
3. Traditional and acquired skills among village Christians.
4. Transport facilities available
5. Marketing facilities available.

Experimentation in the features of training is to be undertaken in these schools:

1. Student participation in the profits of his work.
2. Experience at the end of their course in working in industrial cooperatives.
3. Experience in a village where an itinerant trainer is teaching village craftsmen.

Since the sub-regional school is contemplated as the centre for all training activities in its vicinity, it is expected to plan:

1. To develop and improve the existing industrial talent among Christians in the region.
2. To promote industries in which prolonged periods of training are not necessary, and in which simple and inexpensive tools may be used.
3. To improve handicrafts produced through the introduction of improved designs.
4. To appoint and supervise the work of itinerant trainers in nearby villages.
5. To open village centres.

Regional Schools - The function of the Regional School is conceived as aiding in the development of Christian personalities and groups some of whom, in their economic occupations, are to be farmers, home-makers, and craftsmen in the villages or mechanics, merchants and home-makers in the smaller towns, and some of whom are to be teachers, catechists, and extension workers in the Christian programme, or are to fill similar positions in public life; and in the development of the Christian village programme in its region.

The regional schools are to perform the first of these functions through schools training at the high school level after training in middle school or corresponding outlook.

These schools will perform their second function of aiding in the development of the Christian village programme of its region:

1. Through adult education extension activities in the surrounding villages as an integral part of the whole Christian village programme, and
2. through providing expert counsel to Christian village workers and to sub-regional schools half way to the next regional school or the boundary of its language area.

Since it is the task of the regional schools, agricultural or industrial, to serve the whole region, each such school should develop its curriculum and its activities in consonance with those of the sub-regional schools within its region. Each agricultural school should specialize in the agricultural problems of its particular region. Each industrial school is to specialize in the trades and industries of its region, in this respect its choice of trades will be the same as those of the sub-regional schools within its region, except that the regional school may train supervisors and foremen for larger village industries.

It was recognized that young men trained in these schools will choose to enter large-scale urban industries, therefore the emphasis of the schools must be on the needs of the majority who will remain in the villages.

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It was recommended that about twelve regional agricultural schools be established, each conducting research, teaching, and extension in the language of its region. In locating these schools it was suggested that consideration should be given both to the distribution of the Christian population in India, and to the degree to which Christians in different regions have land.

Curriculum suggested

For the regional industrial schools the following curriculum was suggested:

1. Basic general technical training.
2. A course for boys desirous of going on into degree course in engineering, etc.
3. Training in cooperative methods, technique, and management; accountancy and business methods.
4. Training in specialised branches such as designing, drawing colour combinations, radio, electricity, weaving, etc.
5. Courses in the social sciences.

6. Special provision for interpreting technical training and all industrial activity in terms of its relevance to Christian discipleship.
7. Training in lay churchmanship.

II. Credit and Marketing

The need for credit and marketing facilities can be met on a business basis. The need is for capital rather than for indefinitely recurring annual grants. The purpose of the programme should be to provide the necessary initial capital, and to subsidize the activities of the credit and marketing boards through the first one or two years of operation.

Marketing Organization. The establishment of stores for the sale of products of the cooperative societies will be necessary.

Products from village industries should primarily be for the home market, though later there might be need for a Central Marketing Board to deal with Foreign Markets and buy from abroad.

The functions of these boards will be:

Central Marketing Board

1. Coordination of the Regional Boards.
2. Arrangement for finance
3. Foreign buying and selling
4. Opening of inter-provincial stores
5. Provision of amenities for the workers in industrial cooperatives such as education, health, recreation, etc.

Regional Boards

1. To advertise the articles manufactured by the cooperatives.
2. To open sales stores and depots and to organize exhibitions.
3. To register wholesale orders and make arrangements for their supply, transport, storage.
4. To buy raw materials, tools and implements for workers of their region.
5. To arrange for insurance against risk.

Sub-regional Boards

1. Distribution of raw materials, tools and implements.
2. Collection of finished products, grading.

Membership. The members of these Boards shall be the representatives of the regional institutions and industrial cooperatives.

Rural Training Centres

1. Itinerant trainers. Parties of trainers supervised by the sub-regional schools, will be appointed to train village groups in the crafts of their area. When 15 to 20 families have been trained, they will be organized into an industrial cooperative and the party moved on to the next village.
2. Cooperative organizers. An organizer will contact a group in a particular region, and convince them of the need for learning a whole-time occupation, and those already engaged in some cottage industry he will convince of the possibilities of cooperative effort. He will make them pool their resources and form a cooperative unit. He will inform the sub-regional institutions of the need for sending an itinerant party of trainers.

The organizer will also be responsible for the distribution of raw material and the collection of finished products. Someone will have to be especially responsible for promotional work.

3. Multi-purpose Cooperative Societies. These societies emphasise the basic needs of the villagers for a balanced diet and clothes. Only the surplus is marketed outside the village, in exchange for other necessities of the village.

To experiment, these societies should be developed in selected Christian villages and in villages of people with different faith.

These societies should develop agriculture and industry, run basic schools, marketing warehouses, cooperative stores, health boards, road and communication boards, improve cattle and livestock, etc.

The purpose and philosophy of such societies should be explained in all Christian schools, especially the selected central and regional schools, through introducing selected central and regional schools, through introducing cooperative practices into the daily lives of the students, and establishing such societies in nearby villages.

Finance

1. The N.C.C. should attempt to raise in India a sum not less than five lakhs for the ten year economic plan.
2. About 5½ million dollars from abroad will be required to launch this programme.
3. It is assumed that institutions selected for development will continue to receive financial support from their denominations, although attempts will be made to support them on an inter-denominational basis.
4. It is also assumed that for implementing the regional plan funds will be raised locally.

Organization

That the N.C.C. Economic Life Committee be responsible for -

1. Keeping general oversight over the progress of the programme.
2. Allocating and administering funds received from abroad -
 - (a) through grants to schemes initiated by regional councils, institutions, church organizations, etc.
 - (b) through initiating and integrating projects felt necessary but not provided for.
3. To integrate all special phases of the programme.
4. To prepare annual reports of the programme to be sent to bodies abroad which have contributed funds.
5. The administration of the programme be delegated to an Administrative Board.
6. That the administration of the programme in each region be entrusted to the committee of the regional Christian Councils. These councils shall -
 - (a) integrate all phases of the programme in the region.
 - (b) forward applications for grants with recommendation to the central committee, N.C.C.
 - (c) perform other duties assigned by the Central Committee, N.C.C.
7. Each regional committee appoint a full-time Executive Secretary for the economic development of the region.
8. That the training and research institutes, marketing and credit boards, etc. be autonomous with respect to local administration.

II.

A critical appraisal of activities in relation to this ten-year Plan during the past nine years reveals that only parts of this Plan have been implemented in different parts of the country. In what we have attempted to do as individuals, Missions and Churches, to improve standards of living, we have experienced both success and failure. The successes achieved may be listed as follows:

1. The Church leaders in India and abroad have become more conscious of their responsibility to raise the economic level of life of the people both within and without the Christian fold.
2. Some schools have been reorganized and expanded both at regional and sub-regional levels to give the type of training indicated in the plan. Some of them have started extension services to aid the rural and urban communities. This has been done chiefly at the sub-regional and local level.
3. Technical courses were prepared both for junior and senior classes in high schools. These courses have been introduced at the Ingraham Institute, Ghaziabad, and the Christian Intermediate College, Farrukhabad. A number of boys have taken these courses. Some have been absorbed into the Church's programme for economic development, while others have taken up lucrative jobs in industries. Two technical high schools at Balasore and Bombay are serving the urban communities. Demand for this training has steadily increased. There are eighty-seven individual schools which give training in crafts in the old traditional way. The Trade School at Rasulpur is in the process of effecting improvements to relate the training given, to the needs of the community.

4. A number of self-help pilot projects have been started, with varying degrees of success. Notable successes achieved have been in projects aimed at improving the tanning of hides and skins in which a large number of village Christians in some States are engaged and in aiding those who have had to abandon tanning as their occupation for lack of capital or from adverse competition. They possess traditional skill, and possess aptitude for learning improved methods.
5. Regional cottage industries and crafts have been revived and resuscitated in several regional areas which now provide regular employment for a considerable number of families.
6. Attempt has been made to promote poultry-keeping as a subsidiary industry in the villages. This has been done in addition to what the centres at Martandam, Etah and Katpadi are doing.
7. Aid has been secured and given to villagers for sinking of tube-wells both for drinking and irrigation purposes.
8. Farmers have been settled on land on a self-help basis.
9. Three marketing and financing societies have been formed.
10. Some educated Christians have taken up cottage industries, dairying and farming as their means of livelihood. Some have opened supply stores.
11. India Village Service, Meerut, Etah Dist., U.P. has succeeded in discovering new methods of approach for helping the villagers to help themselves. There is an all-village approach through educated Indian Christian men and women who themselves live in the villages with their families.
12. Agricultural Institute, Allahabad, received a substantial amount for their extension programme from the Ford Foundation. They have experimented with an extension service programme in the district of Allahabad for a period of three years. They have discovered new insights, and new methods of approach to people and their problems in rural areas.
13. In some regional areas it has been possible to secure cooperation from churches and missions in the matter of joint planning.
14. It has also been possible to secure the interest and support of churches for our programme. If this is an indication of our growth, then we may be said to have made substantial advance. In 1946 our budget in the N.C.C. for Economic Development was Rs.2,000/- but now it is Rs.48,000/-. Apart from this budgeted amount we also receive gifts for special projects.

Churches and Missions have also received funds from abroad for their economic development programme.

It would be useful for us to know how many training institutions, cooperative societies and farms there are which are directly or indirectly linked up with the Missions and the Churches.

Agricultural Settlements - 64

Most of the Settlements are Christian colonies and farms. In most cases lands were purchased by Missionary Societies for settling village Christians.

Cooperative Societies - 27

Cooperative Banks and Credit Societies 15

Producers' Societies & Development Societies

Cooperative Stores 11

Building Cooperative 1.

Among the Producers' and Development Societies are -

Weavers' Cooperative Societies 2

Christian Education Cooperative 1

Employees Cooperative 1

Extension & Economic Improvement 2

Consumers' Cooperative 3

Thrift Society 1

Industrial Schools 91

Men and boys 49

Women and girls 27

Farms 4

Vocational Schools 2

Trade Apprentice Hostel 1

83.

In addition to these the Seventh Day Adventists have 8 schools for boys and girls. These statistics are by no means complete. During the past two years a number of farms and cottage industries have been established by individuals and societies which are not included in these figures. This data is incomplete and I do hope, the regional Christian councils will initiate surveys to secure a more reliable and complete data, not only of what the Missions are doing, but also what other Christian agencies and individuals have done or are doing. Data must also be gathered of the progress in promoting indigenous effort. We must know how many Christians have established themselves in industries or on land. When we have a complete data we could check periodically the rate of progress.

In listing our successes I do not claim to have exhausted the list. There are many selfless Christian workers, both men and women, Indian and non-Indians, who are working quietly in their areas, for the uplift of the poor, and who have never sought publicity. They exercise a potent influence upon the groups among which they work. Moral and spiritual influence exercised at the grass roots helps in laying secure foundations for the socio-economic pattern of life which we all desire, and seek to build a socio-economic pattern which will give adequate protection to the "economically weak, the social victims of the new technical age, the unemployed, the peoples of underdeveloped areas, the people of low standards, the oppressed and the persecuted, and all those who need help in order to be freed from want and fear."

unless At this stage I do not wish to dilate upon the Church's concern for building the "Responsible Society". I will deal with it later. But what I want to do, however, is to express appreciation of the Christian spirit in which everyone engaged in this programme is working. We must realize the full significance of this fact, because in this lies our greatest contribution, and Christians have already made a distinctive contribution which is generally recognized. Others may possess better knowledge and understanding of modern methods and techniques are applied in the Spirit of Christ by consecrated men and women they will not be of much use. Christians work under the command of One who came to minister and not to be ministered unto. He said, "I have come to give life, and it more abundantly." He has taught us that a human being is sacred. God loves Him. We must therefore seek the person until we have found him and brought him under redemption. Those who have met God through Jesus Christ, place the highest value on individual human personality, and economic activity, for all its importance is ultimately only one aspect of development which needs to be coordinated into the life of a nation.

For as Christians ours is a wider task than of those whose sole object is to usher in an era of material prosperity. Under the present conditions when special emphasis is being placed on social welfare, we must consider ourselves a group which can supplement what secular agencies are doing, by introducing the Spirit of Christ into the context of their endeavours to achieve a socialistic pattern of society. We must participate in the Five Years' Programme with all the resources we possess.

There is a grave danger that in the process of economic development the people of India may move in the secular direction of worshipping the goods and services which they produce; and in discovering and developing their own productive powers as men, they may fall into the fallacy that they, not God, are all-powerful, and that happiness and satisfaction - salvation if you will - is to be sought after and found only in a higher plane of productivity and in a higher standard of living. Our Christian programme should be such as to guard against this danger.

We do not however, wish to compartmentalise the spiritual and the secular. But to secure a balanced development it is undoubtedly necessary to inculcate definite spiritual values into the secular concept and approach to life.

III.

We thank God for the successes achieved, the insights gained, and the new methods and techniques discovered. While we rejoice in our achievements, we should not at the same time fail to realize that we have fallen short of the goals we set before us nine years ago. We must at all times be prepared for self-examination, and self-criticism. Our approach should be that of ceaseless search for truth, for the highest and the best in every field of activity. We must be prepared to admit our failures, and short-comings, our lack of understanding of situations and environments in which we work, and the personalities associated with us, and our failure to discover resources within our reach because of set preconceived notions and ideas.

1. The first essential for the implementation of a Plan or Programme is the active cooperation of all those who are working together under such a comprehensive plan. The Ten-Year Plan envisaged close cooperation between various Christian agencies engaged in economic uplift activities, and aimed at joint integrated planning on a regional basis. We have no reliable data to show how many Christian organizations consciously implemented parts or whole of the programme, or how many bodies actually discussed it at their annual meetings to discover what parts of the programme they would implement in their areas. Even the regional Christian Councils did not do what they should have done to bring this programme to the attention of the Churches and Missions affiliated to them. We must therefore admit that we have thus far failed to secure the kind of cooperation that would have enabled us to conduct a programme which simultaneously touched all sectors of life. There should have been more consultation and more sharing of experiences than has so far been possible. We have continued to run our own shows in our own way without realising that for maximum efficiency and concrete results it is necessary to function as a unit within the orbit of a comprehensive programme under which a periodic check-up of our progress is possible.

Regional Christian councils have standing committees on "economic life of the Church". So far these have acted only as agencies for distributing grants from funds received from abroad, and as correspondents with the N.C.C. Central Economic Life Committee. They have not, as was expected, acted as agencies for bringing together representatives of Missions, Churches and other Christian organizations engaged in economic uplift activities for making plans on a regional basis, or for consultations and sharing of experiences or for checking the pace of our progress. It is hardly necessary for me to stress the value of regional planning. Regional plans eliminate waste arising from duplication of effort, and lack of knowledge of what others have discovered, or achieved.

2. We are spending a large sum of money on pilot projects, and extension services. There has been considerable activity, but it is difficult to gauge exactly how much has been achieved in terms of human welfare, and whether the expenditure of money, time and effort has been commensurate with the results. It is recognized, however, that whatever is spent on experimentation is gainful expenditure, for even failures impart to us knowledge and wisdom which is useful. Such experimentation may be encouraged where funds are available for that purpose. But when funds available are limited we should so plan that we secure the best and the quickest results in terms of human welfare. This is only possible if we set before us well defined short and long goals, and have at our disposal information about what others have achieved and discovered. We must work out standards for measurement of results in terms of human welfare in the line of definite improvement of living standards, of change in the attitudes of people towards social and economic limitations imposed by custom and tradition, and of discovering their response in instruments of development.

3. Our programme is seriously handicapped by the dearth of technically trained Indian personnel. We do not have enough technical schools imparting the type of training envisaged in the Ten-Year Plan which relates to the felt needs of particular communities. For instance we have no school giving training in tanning and leather-craft. To successfully implement our development programme in this field we need men with technical knowledge and skill. For promoting projects, men of initiative are needed who can design tools and implements according to local and regional needs - tools which being cheap, easily built and easy labour-saving can be used to advantage in village crafts and agriculture. We also need persons with a knowledge of business methods and marketing to enable us to sell what our productive units put out. We need men who know how to grade the finished articles, determine costs, and fix prices, and arrange for their collection and transportation, make periodic study of the trends in demand, suggesting new designs and patterns for finished products. Such men are not available in the Christian community, and unless we ourselves train them we cannot hope to proceed very far with our programme.

4. I am not sure whether we have paid sufficient attention to the problem of the supply of Capital. To secure finances for our projects we have so far tapped two sources. In every case we have insisted that the village groups where a project is initiated should contribute at least 50% of the total amount required, and this is supplemented by contributions from friends and churches abroad. While we are grateful for the general financial aid rendered by the

overseas churches, we cannot view the situation with any sense of equality. Time and again requests have come to us for financial aid from funds secured from abroad. An occasional request for establishing a project would be in keeping with our policy of working towards self-sufficiency. But when such requests come repeatedly from the same groups, one wonders whether after all we are succeeding in inculcating among our people the spirit of independence. With the exception of West Bengal no other area has thus far attempted to secure repayment of money given for a project to build up a 'Revolving Fund' - a fund out of which financial aid may be again given to new projects to ensure a continuing programme of economic development.

While we welcome financial assistance from abroad we must at the same time endeavour to raise funds within the country to meet the financial needs of a growing programme. We have done very little along this line. The Bombay Christian Council has raised Rs. 22,010 from Christians to establish 'The Indian Christian Development Fund' to make the Christian community self-reliant. Income from the investment of these funds have been used to help promising Christian men and women to acquire technical and vocational training in India and abroad, to provide finance for small scale industrial and commercial ventures started by enterprising Christians, and to promote in general the economic well-being of Christians by encouraging self-help.

In 1950 was formed "The Upper India Christian Industrial and Trading Society" to help the churches and missions in the economic programme to teach village Christians new industrial and technical skills, and to improve their existing traditional skills. But our aim to stimulate indigenous effort has not met with any great response from Indian Christians. The attainment of freedom by India should give to us Christians in India, a new sense of responsibility. The present state of utter dependence upon missions only from abroad can no longer be looked upon with much satisfaction. It is essential to make the Christian community self-reliant. These days when the Christian activities are under criticism we are accused of being the bastion of foreign control and influence, creatures of Western denominations, spiritual colonies of the West. I do not wish to take time in this context to prove whether this criticism is justified or not. But I do feel, however, that our attitude in this matter should not be defensive, nor apologetic, nor should we brush aside such criticism merely because it emanates from hostile quarters. On the contrary, we should take it as a warning, a judgement of God on our policies and practices.

Is it not in the purpose of God to build in India a Christian Church that serves the community which in turn supports the Church. A Church which exists in her own right. A strong, virile, witnessing Church wherever it exists, is bound to command respect, and exercise salutary influence on national trends of thought and life. The most urgent need seems to be for the Church in India to become such an entity whose pronouncements will be heard and respected, whose moral and spiritual influence will permeate every section of the national life. People know of the Missions, but very few know of the existence of the Church. Indeed, the general impression seems to be that Christians exist only because of the support and patronage of Western Missions. A section of our fellow citizens also seem to feel that with the withdrawal of such foreign support the entire structure of Christian activity will collapse, and Christians, having been used to dependence, will seek other masters.

To me, an Indian Christian, this criticism is galling, it hurts my self-respect. But as Christians, pledged to truth, we must be prepared to acknowledge our weaknesses, and view things constructively. The question that we should confront is, What can we do to enable the Church to become an important entity within the framework of our national life? In other words, What are the implications of such criticism?

Firstly, the Christian (Indians) must realise that they have failed to shoulder their full responsibility in building the Church. They have left this task more or less to our kind and generous friends from overseas. They have not learnt to give for the Church to the best of their ability money, time and effort. We, who are engaged in the building of the Church in India, have a special obligation to make every Church member aware of his or her responsibility in this matter. Self-denying loyalties to the Church have to be encouraged, and every voluntary effort harnessed in her service. Sacrificial giving for the needy and poor, within and without the fold, must be

sedulously nurtured ~~the~~ through systematic teaching. We must not leave this important task to the pastors alone, we must make every endeavour to strengthen their hands by imparting spiritual nurture to the Christian group in which we work as a part of our programme. We can determine each in our own way as to how this task should be accomplished.

Secondly, the missions in particular should see that qualified Indians are given every opportunity to develop initiative and enterprise. Enough scope must be provided for them to learn by experimentation, through the necessary process of 'trial and error'. It is essential that Indian leadership should develop enough confidence to make decisions, and to guide and direct programmes. We recognize with appreciation what some Missions have done along this line, but a great deal more needs to be done. When I stress this need, I do not suggest that we displace our colleagues from overseers. We certainly need their assistance to set us on a path to fruitful Christian service - and there will always be a place for them in the Church's varied activities to make their valuable contribution, capable as they are to make it, by virtue of their training and background. But the fact remains, the Church in India will be firmly established only when the national leaders will assume full responsibility for building the life of the Church. On their part the national leaders should comprehend fully the significance of this new responsibility to which they are being challenged.

Thirdly, we must organize Christians towards "cooperative living". Cooperative living results always in cooperative action. When we are rent with dissensions, bickerings, and factions, how can we work cooperatively in activities which are aimed at building the Church. We must sink our differences, close our ranks, and gird up our loins and together make the Church in India what our Lord desires her to be.

For the uplift of village communities corporate decisions are not only suited to their genius but absolutely essential for their progress. The democratic structure of our Church life leads itself beautifully to group decisions. The village Christians because of their natural disposition to group control and action provide a very fruitful field for cooperative enterprise. A group of people who have for centuries lived under a social set-up which has featured a joint family system are likely to take to cooperative functioning more easily, if properly and wisely guided and supervised. Cooperative action is hard to secure when life is individualistic in character, but when there are groups among which organizations already exist for group preservation and protection, it is much easier to undertake cooperative forms of activity for constructive ends. The ultimate object of course, is the gradual building up of a cooperative structure in the life of the people.

In seeking to introduce and organize cooperatives, we should pay more attention to Promoters' and Industrial cooperatives.

The success of an industrial cooperative depends upon an efficient marketing system - which includes the establishment of cooperative Sales Stores.

Because of our failure in credit cooperatives in the past, we have hesitated even to launch new types of cooperatives which seem necessary to reconstruct the existing pattern of community life in the villages.

Before undertaking to form a cooperative, a careful study of the habits and customs of the people should be made. It will also be necessary to train executive and supervisory staff for the cooperatives. I would not advise undertaking this work until adequate staff is trained in the practice, methods, and techniques of industrial cooperatives. It should be realised that through this development the ~~main~~ intention is to import new values into social and economic relationships.

Fourthly, we have deplored so often the fact that village boys and girls do not return to their villages after receiving education. Educated Christian young men who possess the requisite technical training, and training in agriculture and dairying seldom return to the villages to earn their living from cottage industries or from agricultural pursuits. They prefer to work for others rather than to set themselves up in an independent occupation as farmers, or as dairymen, or cottage producers. About 20 years ago Dr. W.H. Wiser spoke about "the economic men", implanted in a ~~stragg~~ strategic situation in a rural area. This man was to live among the villagers as one of them, their life, their joys, their sorrows, earning his living directly or indirectly from land.

Sharing

At that time we did not give much thought to this suggestion. But as I see the developments around us in the country, I wonder why we did not accept the suggestion, and taken definite steps to place educated young men in strategic centres, each to act as nucleus from whence Christian influence would radiate. Such men as leaders of the whole village community in an area, would help villagers to solve for themselves problems of health and sanitation, education, better methods of production etc. Consecrated Christian young men will certainly be willing to settle in villages if wherewithal to earn their living in some farm or other is provided for them.

What I am saying is not something in the realm of theory. Deenabandhupuram and Subramaninagar in South India, Yarla and Dhamtari in M.P., and a young man in a village in West Bengal are notable examples of how educated Christians have provided dynamic leadership to village communities. Both Christian and non-Christian look up to these Christian men for leadership. They are their consultants, and their friends. This indeed is a Christian witness of reconciliation, seeking to create goodwill and amity. Let us not forget, we have to deal with the problem of anti-Christian propaganda which we must tackle without any malice or hate, and this type of leadership is the most constructive and effective way of counteracting it.

We do need to remind ourselves that we are living in the midst of revolutionary changes. We cannot predict the future. Anything might happen. But what we do know is that will need leadership in the Church, a leadership capable of grasping the implications and complexities of the present situation, and anticipating the future trends. Not only is there need for an intelligent grasp of the contemporary events, and what is involved in relation to our future, there is also the need for making adjustments in our policies, methods of work and organization. Educated men in the villages will interpret to the rural communities the Christian way of life which is based upon love and mutual regard.

Fifthly, we must strengthen the Regional Christian Councils. They should be made more representative; periodically they should convene conferences for joint planning and sharing of experiences. Technical and supervisory staff should be appointed on a regional basis to serve the whole area. I do not wish to outline a regional plan, but I do hope this conference will give a thorough consideration to this regional development idea.

IV.

Let me turn to another aspect of our obligation. I have so far dealt with problems peculiar to our own work in India. But we should not forget that we are a part of the Church ecumenical which does not recognize any racial or national barriers. The churches, the ~~wa~~ world over, have now come to realise that they have a duty to society as a part of their world mission. The World Council of Churches at the Second Assembly, held at Evanston discussed the subject of socio-economic concerns, and has given very clear direction as to the Church's role in building "The Responsible Society".

The First Assembly of the World Council of Churches at Amsterdam coined the term "The Responsible Society". It was stated "that 'The Responsible Society' is a society where freedom of men who acknowledge responsibility to justice and public order and where those who hold political authority or economic power are responsible for its exercise to God and to the people where welfare is effected by it."

"The Responsible Society" is not an alternative social or political system but a criticism by which we judge all existing social orders, and at the same time a standard to guide us in specific choices we have to make. Christians are called to live responsibly, to live in response to God's act of redemption in Christ, in any society, even with the most unfavourable structure.

In a "Responsible Society" human living acquires meaning and depth only in relation with other persons, and since an individual can have direct and close contact only with a limited number of people, the art of social living has to be learnt in small groups.

The Christian bears responsibility for speaking the prophetic word of God, and for bearing witness to the power of God to his fellow sufferers and to the powerful. He is responsible for serving his neighbour in love, and thus creating and maintaining small communities wherever possible, where a spirit rules which is responsible to the Will of God. He is responsible for rising above that hate and resentment which would prevent the message of the Gospel

from reaching his fellowmen. In India he must foster friendliness, and goodwill among the various religious communities. He must work for the establishment of justice based upon the rule of law, so that "the Responsible Society" grounded in the eternal truth may be possible.

In the words of Kirby Page, "A Christian economic order, must be based upon mutually. The motivation must be mutual concern, the method must be mutual effort, the plan of distribution must be mutual responsibility. We must provide for the common welfare by working together as God's children."

The Christian hope was proclaimed by the Second Assembly of the World Council of Churches in an hour of grave international crisis, when conflicting ideologies, have given rise to formidable blocs, and the spirit of suspicion and fear is rampant. The causes which lie at the root of the present situation are largely economic. The urge to national self-determination in political and economic matters, and attempts to pass from a largely agricultural economy with a balance between industry and agriculture, to establish a socialistic pattern of society based upon justice, are basic to the situation today in the technically and economically underdeveloped countries. Peace is constantly threatened by a feeling of insecurity even though man persistently longs for a stable and lasting peace. Christians are therefore committed to a mission of working towards this peace.

The Church by its supra-national character also provides, the point of meeting where the search for the truth, as it is in Christ, in its bearing on all the problems of human society may be pursued in faith and hope as well as in love's creative power.

"Our hope is a lively hope, that is, a hope that changes the life around us on this earth." When our Lord comes He will ask us whether we lived under the Sovereignty of His will. He will ask us where were our deeds which were inspired by a living hope. The Asian people are in desperate need of a message of hope which tells them that there is living God that cares. The Church must realise its supreme obligation to bring hope and cheer into the lives of men and women who live in constant despair, and in dread of circumstances over which they have no control.

The situation which confronts us today has to be accepted if the Church is to be the Church. The Church must never adopt a defeatist attitude. We should not see this work as something with which to counteract a particular ideology or a movement, but as our concern for the brother for whom Christ died, and as a greater and a better understanding of Christ and His redemptive work that ought to wake us up. Nothing short of the inspiration of the love of Christ should be the motive for Christian social work.

RURAL RECONSTRUCTION WORK IN TIRUNELVELLI DIOCESE

Our Goal

Our Christian Rural programme included four phases:-

- (i) Teaching the Gospel records (ii) Interpreting the Gospel in terms of modern village living (iii) Developing skill in the use of tools by which Christian stewardship can be accomplished (iv) Establishing personal and group habits which will conserve, enrich and develop Christian experience.

We stress again and again the following facts. "If the village perishes, said Ghandiji, India will perish too. It will be no more India. Her own mission in the world will get lost". The salvation of India lies in villages as there are about 7 lakhs of villages and about 80% of the people live in villages. But these villages are still slaves to these five great evils, Darkness, Dirt, Dearth, Death, and Division in short five Ds.

1. (a) Darkness in not knowing the true God and His love towards mankind -- Irreligious.

(b) Darkness in not knowing the art of reading and writing - Illiteracy.

2. Dirt. Unclean in body, dress, food, dwellings and surroundings mind and soul - Insanitation.

3. Dearth of food, clothing, housing and technical assistance - Insufficiency.

4. Death. Owing to Contagious diseases and through neglect of prevention and cure of such diseases - Ill health.

5. Division. Divided by castes, sub-castes, religious, missions, language, status etc. That brings illwill - a hostile feeling and lack of cooperation. Our primary purpose and plan of work for a Rural uplift programme is shown in St. Luke 2:51 & 52. "Jesus went down with his parents and came to Nazareth and was subject unto them. And he increased in wisdom and stature and in favour with God and Man."

(1) In favour with God. Spiritual development or basis. Only then, a man realises his place and work in God's created world.

(2) In wisdom. Mental or Intellectual development,, writing as well as speech, is the right of every individual and a necessity for a more abundant life.

(3) In stature. Physical development. One cannot enjoy the abundant life with diseases in his body. The prevention and cure of diseases is an essential part of a rural programme.

(4) In favour with man. Social Development or integration. Each one must realise his responsibility to others in the home, the village and total Community. Each progress towards Abundant life depends on cooperative enterprise which depends on selfless service.

(5) He was subject unto them and did help in Carpentry, his father's job. Economic development or betterment. God is certainly concerned that every man, woman and child is able to have enough to eat. This can only be accomplished as the abilities of each man are discovered and trained to earn for himself.

Programme of Work

Having the above ideas in view, we are working the following projects in different villages among Christians as well as non-Christians.

- 1) Adult Education work.
- 2) Famine, Fire, Welfare relief work.

- 3) Child and Women Welfare Centres.
- 4) Cooperative measures.
- 5) Self-help projects.
- 6) Long Range Projects.
- 7) Cooperation with Government schemes.

Historical Sketch

We owe everything we have now in Tennevelly to the selfless and sacrificing labours of the missionaries and Indian Workers who gave also sufficient training in leadership and to grow in self-government, self-support and self-extension. After the Diocesanisation Scheme came into force in 1924 one standing Committee for cooperative work was appointed. Dr. A.J. Appasamy the then Bishop's Commissary was the man who appointed a rural worker and gave more impetus to Rural uplift work. With grateful hearts to Almighty God we have to say that the present Tinnelveli Diocese has one lakh and thirty-two thousand Christians living in 1311 villages, grouped into 111 pastorates under the supervision of 35 circles or sub-districts. It manages two arts colleges, one theological college, 4 training schools, 17 High schools, 5 middle schools, 551 Elementary schools, 57 Higher Elementary schools, 3 industrial and special schools, 523 Sunday schools, 8 Hospitals and about 25 settlements. The northern area is still backward, compared with the south. So the northern area and the new Christians from backward and depressed classes are given foremost consideration.

Programme of Work in details

I. The Settlements or Agricultural Farms Schemes

Some of these were bought by early Missionaries for the Welfare of the persecuted Christians. Some, having been bought by the new Christians themselves for their settlement and the adjoining lands have been bought for cooperative farming with the aid from N.C.C. and making contributions from the people of Diocese.

(a) Tuckerammalpuram. Area 403 A. 61 C. Punjab and 17 A. 43 C. wet. crops raised paddy, plantain fruits, Raggi and other dry crops. Palmyra trees are about 10000 and jaggery is produced and there is a jaggery producing cooperative society. It is not functioning well. There are 5 wells, but only one well is good and all the other four wells are to be deepened and two more wells required. The insufficient rains for the last seven years did not give any produce to the people there, who are 54 Christian families, and they suffer very much. The tank needs deepening and the present sluice to be deepened also and a new sluice required. To improve their economic position of the people, a scheme on long range policy was suggested. They try compost manure. The child and women welfare scheme is working with the help of Dr. Mrs. Jesubatham, the college girls and boys and the Diocesan Rural Worker. Famine relief Gifts were freely supplied. This property has been endowed to the St. John's College. A scheme for a grant of Rs.15,000 has been sent up to N.C.C. through T.N.C.C. Economic committee.

put/ (b) Fenton Estate. Area 263 A. 88 C. This property belongs to two circles and Idiangudi and Rhadapuram and the income goes to the working of two Boarding schools. It has been let on lease for Rs.350 per year for the 15 years to Messrs A.V. Thomas & Co. as Mr. Thomas is a man of Idiangudi and a famous business man with a view that he would/his capital to improve the property and bring more income. He has been engaging many Christian labourers from the nearby villages as the property is two miles away from all villages and spent a lot of money i.e. 10 to 15000 Rupees. There are paddy fields with a rain fed tank and 5 wells two of them being worked by oil engine Pump set. Paddy, raggi, chola, Plantain fruits are raised every year with great difficulty as rains are

very inadequate and hence the result is great loss. Still he keeps poultry, sheep rearing pigeons and other projects - compost manure, chemical manure are used. Special crops for seeds are also raised.

(c) Jubilipuram. Area 72 acres 15 cents belonged to Mengnanapuram circle which has 10 more mission settlements. About 40 Christian families live and work on it. There are Palmyra trees but the soil is sandy. Only one well is there and that is not a good one. Only in rainy days they can have pulses.

(d) Iruvappapuram belongs to Sawyerapuram circle. Area 28 A 54 C wetlands watered by a supplying channel from the river Tambaravarni. Paddy is cultivated and they get usually about 80 kotahs of paddy. But last year the crop was a failure owing to shortage of water. Hence there was a proposal for sinking two good wells. Owing to want of money the idea was postponed. Many poor christian families cultivate the fields on lease.

(e) Nambitope. This Punja plot was first bought by the Diocese for Rs.1500/-. Then 34 families, new converts from Harijan and other communities were settled. All of them except a few were baptised. They have bought back the sites for their houses and jointly cultivate the lands. Only dry crops are raised. The whole site is located along a small river. There are Palmyr and cocoanut trees and grow more trees also. They have erected a new church building for worship. There is a proposal to dig a well for well irrigation. Poultry and bee-keeping have been started on a small scale.

(f) Ilangitope. Area 10 acres. Punja crops cholam. Full of mango trees belongs to Tenkasi and Surandai circles. Lease for Rs.700/- per year.

(g) Farms in Nagalapuram circle. There are 4 plots of about 28 acres. In the plot of 20 acres only cotton and other pulses are raised as it is black cotton soil. There are 4 wells in the other 3 plots. Fruit trees, chitta, mango, cocoanuts have been tried. Sesamun oil seeds, cotton, pulses are also raised. The income to the circle is Rs.350.

(h) Maghilchipuram. Area 13 acres. This was first a mission settlement of 40 families of weavers. Gradually the people began to buy their house sites. During the war time they got good income through weaving, so the idea was given to them to convert the vacant site of 10 acres into paddy lands as there are two surplus channels close to this plot. So three families began the trying of it and thereby now the whole plot has been bought by the Christians and have dug wells and raised paddy, sil seeds, chillies, raggi etc. During these draught seasons the weavers suffered heavily whereas the weavers who bought lands were better in their economic position.

(i) Farms in Compounds of Higher Institutions.

(1) Nallur. West Tirunelveli High School. 10 acres. 2 wells. Cocoanut trees and cholam and pulses. The school has won a shield for agricultural activities. About 1½ acres are in cultivation. Income about Rs.60/-.

(2) Farm in Art Industrial School Orphanage, Nazareth; Area 2½ acres and 2 wells in that vacant plot. Paddy on cemented floor in about 24 cents, plantain trees are tried and on other places sesamum oil seeds and other pulses are cultivated only in rainy seasons.

II. Health and Sanitation

- (a) General cleanliness of streets - well maintained.
- (b) Drains. In many centres suggestions of growing trees such as drumsticks, mango, cocoanut, plantains, lime trees have been carried out.
- (c) Soak pits, Borehole latrines, Bore well latrines, trenches, septic tanks have been used in rural parsonages, institutions and villages. The Art Industrial School, Nazareth, is taking care of such measures.

(d) Nature of diseases prevalent

(1) Leprosy. The Nazareth Hospital and Nagalapuram Hospital have taken special extension work to give injections to Leprosy patients in remote villages. About 100 patients are well treated at Perikulam and Nagalapuram. Average 100 patients in the former and 50 in the latter.

(2) Typhoid fever. (3) Malaria Fever. (4) Cholera. (5) Smallpox. Precautions are well taken.

III. Relief and Rehabilitation Work Programme

We owe a deep debt of gratitude to the relief in cash and kind offered in times of famine and scarcity of rain, fire accidents, for welfare and rehabilitation work by the Church World Service. The Christian Rural Organization Programme through the National Christian Council and C.S.I. Synod and the United National International Children's Emergency Fund through the District Collector, Tinnevely. (86 bottles and tins of Vitamin tablets, 85 packages and 256 barrels of milk powder, 249 bags of wheat and broken beans were supplied under 12 consignments in different parts of the year. The District Collector kindly gave us 50 bags of rice from the U.N.I.C.E.F. gifts which were distributed in 9 centres to children under 14 years of age and expectant and nursing mothers irrespective of caste or creed or race. It is gratifying to note that all missions and churches, social organisations, Hindu aided institutions, hospitals and ashrams received the supplies and that more non-Christians were benefitted than Christians.

The Methodist Mission, London, through C.S.I. Synod was kind enough to send Rs.4,000/- which was distributed to the Mission hospitals for supply of diets for patients affected by malnutrition, the C.E.Z.M. School for the Deaf at Palamcottah and for all rehabilitation work in various affected centres. Suffering weavers and shoemakers were helped. About 20 wells were deepened, repair of buildings was made, Cottage Industries opened and Child and Women Welfare Centres opened.

Sri E.D. Devadason, Field Director N.C.C. Relief Office visited various places in our District and explained the mode, method and policy of the welfare relief programme. According to his suggestion the District was divided into 12 centres and a contact person for each centre with a local committee consisting of a doctor, a government official, a Panchayat Board Officer and one non-Christian to assist him was also appointed.

IV. Pilot or Self Help Projects

(a) Draviapuram is a new colony of new converts from Shoemakers' Community. About 105 souls or 20 families are there. A plot of 75 cents was given free by one Christian gentleman named Draviam and the colony was called after his name and a plot of 75 cents by the Nazareth circle for Rs.1,000. A good well has been dug and a Katcha building for worship was put up for an adult school was opened. All these expenses were met by the circle. Leather industry was opened for the new Christians with N.C.C. grant of Rs.500/- in the year 1952. The Art Industrial School, Nazareth, undertook it. The Headmaster A.K. Thangaraj immediately put up a building, sunk a well and with a teacher opened the industry. He ran the school in right earnest till November 1953, though there was a loss of Rs.600/-. The State Government opened a school from that date and is now running it. Last year 12 students studied who after passing the course have opened own working shops and centres in their villages. This year 17 students are studying.

(b) N.C.C. gave a grant of Rs.1,850 in the year 1953. Self-help projects were opened in the following four new colonies with award of grants in aid as follows:-

1. Mallaikulam	Rs.350	17 families of 54 Christians
2. Muthuraya-		
puram	350	10 families of 20 Christians
3. Nambitope	350	34 " " 60 "
4. Evanspuram	500	18 " " 69 "
5. Sawyerpuram	300	
Total	Rs.1,850	

Some families have yet to be baptised. Adult schools are running in each centre. Details of working have been sent to the Secretary in separate sheets with profit and loss statements.

(c) N.C.C. gave a grant of Rs.2,000/- in December 1954. Self-help projects were opened in three centres with award of grants as follows:-

1. Puthu surandei	Weaving and Basket making	19 families from Harijan Community	Rs.900
2. Nagalapuram	Conversion of paddy fields & poultry	200 boys. Higher Elementary School. Boarding.	300
3. Draviapuram	Do Cooperative farming. Extension Scheme.	17 families	800
			Rs.2000

The work in the above three centres is progressing well.

V. Long Range Projects

(1) Boring Machine and Water divining Project.

The Rural Worker being a successful water diviner, is able to help many agriculturists and institutions in divining subterranean currents for about 100 to 150 cases each year. In addition he is able to fix particular spots for boring so that the underground water may flow up in wells. N.C.C. gave a grant of Rs.975-8-0 to the Diocese to buy a machine in the year 1954 and the Diocese charged Rs.2/- per day for using the machine. About 10 centres were helped in 1954 and Rs.160/- was received as charges. The Diocese has sent back to N.C.C. Rs.275/8/- as the first instalment after meeting the maintenance charges.

(2) Mobile Van Tanning and Leather Industry Project.

A three years' scheme for opening Tanning and Leather Industry in 12 centres at the rate of 4 per year for grant of Rs.10,000/- with a recurring grant of Rs.5,000/- and non-recurring grant of Rs.5,000/- was sent up to N.C.C. through T.N.C.C. Economic Reconstruction Committee. N.C.C. kindly gave a grant of Rs.7,012/- to the Diocese. We have opened 4 centres namely Nagalapuram, Kulathur, Nallur and Reddiarpatti.

About 10 are given in the new method of Tanning and Leather. A separate sheet for Expenditure has been sent to the Secretary. We request the N.C.C. the balance grant of Rs.3,000/- and the recurring grant of Rs.5,000/- in 1955. We thank the donors in the U.S.A. Reformed Church and the N.C.C. and T.N.C.C. to enable us to

help the poor and down-trodden people of shoe makers. One of the newly baptised shoemaker was the tutor but now a diploma holder in leather technology from a good Christian family has been appointed from June 1955.

(3) Conversion of sandy tracts into paddy fields on cemented floor. This project was initiated by the A.I. School Orphanage, Nazareth where about 100 boys of different caste and creed are studying. Already they have started the conversion of 28 cents and spent Rs.1,300/-. The first harvest on the first 8 cents was three-fourth of a kotah. The rains failed this year in the South Eastern parts of the District and the well was deepened again and again. N.C.C. grant of Rs.500/- was received. Three people at Nazareth have tried this project very successfully in their gardens. A scheme for Rs.23,000/- has been sent up to N.C.C. for consideration and sanction of a suitable amount of grant. This project has been tried now in North Tirunelveli area too.

VI. Co-operation with Government Schemes Under the Five Year Plan

Lectures on this subject were given to College and High School students specially to Social Service Leagues, Teachers, Church Workers, & Committee Members.

(a) The Central Social Welfare Board. This Board gave a grant of Rs.1,000/- and the Diocese gave a matching contribution and the amount of Rs.3000/- was spent in the following centres for developing cottage industries and welfare work.

1. Tuckerammalpuram. Child and Women Welfare
Spent as follows:-
Rs.200/- Nutrition. Rs.100/- Medicines. Rs.100/- travel.
Rs.100/- Cottage Industries. About 100 children and 50 women were benefitted.
2. Starting Leather Industry at Sawyerpuram undertaken by the Pope's High School. 204 pupils and teachers and men in shoe-makers' colonies were benefitted. One teacher from shoe-maker's community, A R.C. Christian was working. The Government wants a certified teacher.
3. Basketry development in Puthu Surandai and adjoining two villages. About 100 families were benefitted. 70 sets of ten baskets were sent to various towns in the state and sold at Rs.5/- per set and thus marketing facilities were encouraged.
4. Opening four bee-keeping centres at Bangalow Surendei, Nagalapuram, Puthiamputhur and Diocesan Office as demonstration centres. We make beehives and extractors and pass them on to different centres with bees and without bees and thus get a demand from many persons.

For the year 1955-56 we made an application for a grant of Rs.14,500/- to the central Social welfare Board for opening child and welfare centres in 5 more places and for encouraging cottage industries. Rs.3,000/- have been sanctioned to open 5 child and women welfare centres at Mengnanapuram (Trichandu Taluk); Karungalam (Tinnevely Taluk), Nagalaparam (Kovilpatti Taluk); Saranga and Reddiapat (Tenkasi Taluk).

(b) Local development works of self-help projects.

This is another scheme under the five year plan. Each taluk is given about Rs.50,000/- for various development schemes. The rural worker gave the information with typed copies of government order to the various circle chairman and Heads of Institutions who have sent up schemes to the government for School buildings, Sceptic tanks, roads, agricultural improvements and also contacted the

officers concerned. Under this scheme Subramaniapuram people got Rs.11,000/- and the people contributed the balance to get a good drinking water, drainage scheme and also Ukkiramankottai people.

(c) The Community Project and National Extension Service Schemes

These schemes work in three taluks. Ambasamudram, Sankarancoil and Kovilpatti. The Block Development officers of each area were contacted by the Rural worker and all cooperation was offered by the people and the Christian workers. He was invited by the Government Officers to give lectures on Adult Education etc. College, High & Training School students were serving in village camps during the summer holidays and also during weekends. Karisalpatti, a Christian village got a maternity centre, Melachevel a rural bank. Many adult schools have been opened by Christian and non-Christian agencies.

(d) Basic Education. Two training schools of the Diocese, one for boys and one for girls have been changed as Basic Training Schools from this year.

VII. Schemes in view

(1) Extension of rural housing in Draviapuram, Sawyerpuram shoe makers' colonies Rs.4,000/- N.C.C. grant. Rs.4,000/- contribution for 20 houses in each centre. Applications have been sent to the District Collector and Deputy Registrar of Cooperative societies and to N.C.C.

(2) Poultry Development Schemes at Puthiamputhur and Nagalapuram. Nambitope have already been started. Basic Training schools apply for grants for Poultry centre (as demonstration centres). An application has been sent to N.C.C. through T.N.C.C. for Rs.2,000/- for opening 4 centres.

(3) Match Industry Project. This industry gives work for a lot of people at Sivakasi, Sathur, Kovilpatti. The people of Kulathur, Kailasapuram, Nagalapuram and Vadagankulam may try this project. Each centre needs a capital of at least Rs.15,000/- to open such industry on a small scale on a cooperative basis.

(4) Handloom Weaving Industry. A separate paper on this subject has been prepared, giving out all the problems and difficulties faced by weavers and the suggestions to remedy them.

The weavers converts from Harijan community at Puthusurandai were given a grant of Rs.900 and the people have resumed their work and about 20 looms are in work on a cooperative basis as a mutual Aid Society. As soon as they are better with a good amount of share capital, this society will be registered under the Cooperative Act.

(a) Sadayandur - a place with 50 families of weaver Christians from Harijan Community also needs our sympathy and support. N.C.C. grant of Rs.1,000 is essential.

(b) Singampathu. Weaver Christians from Panikar caste or Illathars. A mutual aid society is needed for the development of these people also. N.C.C. grant of Rs.500 is essential.

VII. Conferences and Magazines

Rural Fellowship conferences, as arranged by the Rev. R.R. Keithan, give inspiration and knowledge and act as refresher courses. Magazines such as Rural India, Indian Research of Agriculture, social welfare and books published by the Ministry of Publication and Information are well used. We hope and pray that the All India Christian Economic Conference that is going to meet in September will give us a ten year plan for further thought and developments.

John Samuel
Rural Worker in Tinnevely Diocese

WEAVING

The term weaving comprises the weaving of mats and of cloths. In this paper I shall deal with weaving of clothes only. The Handloom weaving industry is an old old cottage industry in this district as cotton is available here in large quantities. Weavers are chiefly Muhammadans who were supposed to be of Hindu origin, and by various sects of Hindus and Christians.

The Christian weavers live at Subbalapuram (Sankarancoil Taluk) converts from Mudali caste, at Puthu Surandai and Sundarapondiapuram (Tenkasi Taluk) converts from Harijan community, Saudiandiur and Veeravanallur and Vickremasingapuram (Ambasamudram Taluk) converts respectively from Harijan, Adaviar and Illathu Pillai communities, at Valliammalpuram, Machilichipuram and Madapuram (Nanguneri Taluk) Sawyerpuram and Senthiambalam and adjoining hamlets (Srivaikuntam Taluk) at Paramankuri chi (Trichandur Taluk) converts from Vaithiris or Kolipallars at Puliangudi, Sankarancoil Taluk) Tuckerammalpuram and Konganthanparai (Thirunelveli Taluk) converts from Nadar caste, at Melachevel (Ambasamudram Taluk) and Machilshipuram (Nanguneri Taluk) converts from Barber caste.

The local carpenters make their handlooms in a simple way, reeds and other instruments and a handloom costs about Rs.50 to Rs.75.

Yarns are bought from wholesale dealers, or master weavers or through co-operative organisations. Warps are made on a mutual aid system on a very systematic way.

The weavers weave towels, dhoties of different lengths of 4, 4½ or 5 or 8 cubits and sarees of 6, 7 or 8 yards with 20, 26, 40 and very few with 60 counts, suitable to the rural areas. They find sales for their articles in local markets or carry in bundles from village to village or sundry sales men carry them on their heads or on bicycle.

The cost of warp for a towel is Rs.25, for 2½ x 4" cubit dhoties Rs.35, for a 2½ x 5 cubit dhotie Rs.55, 3" x 8 cubit dhotie Rs.75 and for a saree of 20, 26, 36 x 40 counts Rs.75. A warp can be worked out by a weaver in 15 to 20 days - if yarn is available they can bring work again or they will have to wait. In working out such different types of cloths, they receive labour wages for 15 to 20 days at the following rates for a warp of towels, wages Rs.7/- for a warp of 4 cubits of Dhotie, Rs.10/- for a warp of 5 cubits of Dhotie, Rs.12/- for a warp of 8 cubits Rs.16/- and for a saree of 6 or 7 yards Rs.16. This low rate of labour wages affects them very much. Still they cannot but continue the job, otherwise they must completely starve.

The Christians, converts from Harijan community at Puthu Surandai were starting without work and 47 of their looms were lying idle. With a grant of Rs.900/- from N.C.C. an mutual aid cooperative society was started and about 25 looms are working. Within a short period of 6 months, the weavers look bright/have earned labour charges with a net profit of about Rs.90. One Mr. Srinivasan is conducting the society on right lines. Similar societies are wanted at Sadayandiur and Singampathu. As soon as their paid up share capital increases it will be registered under cooperative Act. &

In Madras state the handloom industry has been organised on a co-operative basis much more successfully and on a large scale than in any other state in India. In almost all the villages where the weavers live, weavers' Production and sale co-operative societies have been opened for one village or for a group of villages. The Madras State handloom weavers' cooperative society

with its 539 primary societies commands 108832 looms which represent one-fifth of the total number of looms in the state. These primary co-operative societies have a membership of 110, 832 and paid up share capital of 61.32 lakhs and their reserve fund amounts to 99.90 lakhs. In the district of Tirunelveli, there are about 120 weavers' production and sale cooperative societies of which Christians take part fully or partly in about 15 societies having a membership of from 80 to 150 in each society. In each village one can see weavers not being members in any Cooperative organisation but working independently under a master weaver or wholesale dealer getting wages for their work. In each weavers' production and sale co-operative societies one can see many looms lying idle, the members, being unable to pay off their old debts and unable to get yarn.

The world war II gave the weavers an impetus for work and they realised a good income from their industry, but they did not use the income in good ways. On account of the slump in the handloom trade and on account of the challenge by mill goods, the weavers have suffered miserably, so much so, many weavers have left their villages and gone to Bombay and other places in search of work. Many have sold their handlooms and with the money they had, passed the lean years and many handlooms were left idle. The Madras government took some speedy measures to give relief to them. In the year 1952 a scheme of relief through weavers' Co-operative Societies was started. Under this scheme the weavers are assured of employment and are relieved of the burden of marketing the goods produced by them. The weavers outside the co-operative fold are provided with an advance of Rs.25 each to enable them to join the co-operatives and take shares in them.

The Government has been pleased to grant special concession in the collection of sales tax in respect of transactions relating to yarn and handloom cloth. Government has sanctioned a scheme for the installation of a calendering plant at an estimated cost of Rs.560 lakhs. They have also sanctioned a subsidy of Rs. one lakh for the purchase of 250 semi automatic pedal looms. With the aid of the cess levied on mill cloth the Government of India have sanctioned Rs.5/- crores out of which Madras state got 90.57 lakhs for the expansion of the activities of the weavers Co-operative societies, for the opening of rural, semi urban, urban central and Inter-state depots, for the putting on the roads, motor vans to serve as publicity and selling media and for the improvement of the technique of production etc.

In spite of all these good schemes and concessions the village Handloom weaver is still in a pitiable condition. The village weavers Production and sale, Cooperative societies are still running at a loss. There is some hope that the account for the year 1954-55 after audit will show some profit and the year 1955-56 seems to be a fair year of progress.

For the rehabilitation of the handloom industry and for the betterment of weavers one must enumerate their problems and the probable or possible remedies to rectify them.

(1) As long as there is a challenge in prices and supply of weaving goods by Mills, the Handloom industry will not go forward. The Mills must produce yarns of all counts and can be allowed to weave only cloths of higher counts, 60, 80, 100 counts and shirtings and the weaving of cloths with low counts of 20, 26, 30, 36 or 40 should be entrusted entirely to Handloom weavers. The prices of goods of cloth supplied by mills should also be controlled in proportion so that the productions by Handlooms be sold easily in markets.

(2) The weavers are given wages at 4, 4½, 5, 6 annas for the 20, 26, 40, 60 counts of yarn they weave. This comes to a maximum of 20 to 24 rupees per month and if dhoties to Rs.18 out of which

they have to pay charges for making warps. The Government or any other organisation must see that a weaver gets at least a minimum of Rs.40/- per month as labour wages.

(3) The Government has taken a good step of paying a rebate of $1\frac{1}{2}$ annas per rupee for the sale of handloom productions so as to expedite the sales. This rebate goes to the buyer who will buy cloths only on his necessity and not because the rebate is given. Many buyers do not even know that such a rebate is given, It is strongly suggested that this rebate of $1\frac{1}{2}$ annas be given to the Cooperative societies so that they can appoint salesmen on the basis of the rebate amount who would visit many villages and urge sales. Two benefits will accrue out of it: (a) employment is provided to many idle young men and cyclists; (b) sales of cloth will increase.

(4) In each society a Thrift Fund is collected from members at the rate of one anna per Rupee of the labour charges. At present this amount is adjusted to share Capital in some societies, and in some, given to members for an urgency only in case the amount goes to Rs.150 or Rs.200. I would suggest that this thrift fund be changed as Provident Fund and the society or the Government pay an equal amount of one anna per rupee to the weavers' account and facility for payment of Insurance premium be also provided for.

(5) In each Co-operative society, the weavers members have accumulated over dues. By some way or other, interest free loans or subsidy be given to wipe off all debts from the bank or Government and fresh work be started.

(6) Children of weavers be given scholarships for education from a separate fund just like the Harijans or from the Common Good Fund of co-operative societies or the Handloom weavers co-operative state Bank or Society.

(7) The operations of the whole sale dealer and the master weaver must cease as they always work adversely. Handloom weavers should be given inducement to join a Co-operative society by the advance of Rs.25 for shares as stated above and the supply of yarn be made only through Co-operative organisations.

(8) Just like the shoe-makers' children weavers' children should be given special education in dyeing, weaving etc. on Government stipends.

(9) In almost all the villages, the handloom weavers' house is of a thatched roof and it looks always miserable as he is. There is no fire proof. If fire is set in one house the livelihood of all the poor weavers is gone. Special loans upto a value of Rs.200/- to each house to make it a good tiled roof, be given returnable in a period of 4 to 5 years.

(10) Semi-Automatic loans and reeds and other appliances be supplied at half cost to needy and deserving weavers and to newly opened weavers' production and sale Cooperative societies for a period of 3 or 4 years.

(11) The weavers should be made agriculture minded. When they get accumulated amounts in their thrift fund or proposed provident fund they should be induced to buy at least 6 marakals of manjai which would help them in slump period, or lean years.

(12) The Government of India be approached to open markets in foreign lands for Handloom goods.

(13) The supply of Motor Vans for advertisements and sales at the rate of one to each Taluk or two Taluks be made available by Government.

Special Problems for Christian Weavers

Though the above problems are common some special problems are as follows:-

(1) The bad habit of drinking and thereby wasting money is still going on.

(2) The N.C.C. help or grant or subsidy is essential to Christian weavers till they build up their trade and join a Cooperative society with non-Christians.

I would earnestly request the N.C.C. to move the Government in their own sphere, to help the handloom weavers in their problems and better them on all sides.

.....

BASKETRY MAKING

Basket making is one of the small scale industry in Tinnevely District which is noted for different patterns of baskets as the raw materials are available here from Palmyra trees, cactus and bamboo, which grow widely. Not only they make simple and rough baskets but also fancy and well dyed ones in different colours. With the same materials they make fine ropes of different size and length. In addition to this, they weave mats from Palmyra leaves and Korai, a wild plant that grows along the courses of small rivers. The owners of these materials do less work with them but other people buy these materials from the owners and do make articles on a large scale.

The Mohamadan women, Harijan women, Melakararmaravas, Nadar, Kurava do this as a cottage Industry. They make ornamental fans with verses such as "God is love" - "Welcome" and Names of persons and sell them from 2 annas to 6 annas. The baskets made by Palmyra fine fibre are of different sizes - put 10 or 6 or 4 in one set which is sold at Rs.5/- per set. They are used for carrying rice, vegetables etc. and are given as wedding gifts also. The baskets made from Palmyra dyed leaves are used for carrying sweets, rice cakes etc. and sold at one anna, two annas according to the size.

The baskets made from bigger size fibres at Devarkulam and Thalavancottai are sold at Re.1/- and more for carrying paddy. The baskets made from thick sized Palmyra leaves are used in many villages for carrying paddy, sand and sold at 6 to 8 annas per basket.

The Roman Catholic women from fishermen community at Manapad and Protestant women at Mengnanapuram do make beautiful baskets, hats, letter boxes, trunk boxes which are very valuable and sold throughout the towns in India by different Christian and non-Christian agencies and are now sent to America. The different snaps will show the men and women at their make-ups. Samples will be sent to the Exhibition that is going to be held in September in Delhi.

The two problems that arise from the basketry are the marketing and the low labour charges inspite of hundreds of olei mats being exported to Trichy, Madras and Travancore.

In some of the Harijan community men are weavers and women are basket makers and so it is easy to work on a cooperative basis. If one organization combines the Handloom, industry, basketry & mats making, ropes making and leather industry and uses a Mobile van, all these would certainly progress very much. It is proposed to organise a Marketing Cooperative Society or Production and Sale Society in Madras under the auspices of the Tamil Nad Christian Council.

John Samuel

K. E. H. 7/19/55

RELATION OF OUR PROGRAMME WITH THE GOVERNMENT PLAN

In order to relate one programme to another there are two primary conditions which should apply to the two programmes. They are:-

1. At least one of the objectives should be common to both programmes and the remaining objectives should not be contradictory.
2. The means to achieve the objectives should be justifiable.

The central objective of planning in India is to raise the standard of living of the people and to open to them opportunities for a richer and more varied life. The programme to achieve this is to increase production and to work for a more equitable distribution of wealth. With regard to the first of these, namely, to increase production, the Five Year Plan states the following: "India is still a very poor country inasmuch as the income per capita is exceedingly low. No doubt during the last twenty or thirty years there has been considerable industrial development. Large towns and cities have grown up. Transport and communications have developed extensively. --- But industrialism and the use of modern techniques have affected only limited segments of the economy. Agriculture is still the mainstay of life for about 70 per cent of the population, and productivity in this vital sector is exceedingly low. The size of holdings has progressively diminished; the old cottage and small-scale industries have been decaying, and the rural population which constitutes about 83 per cent of the total suffers from chronic under-employment and low incomes. The growth of alternative occupations either in the rural areas or in the towns has not been on a scale which could absorb the growing population. For the community as a whole, the level of income per capita is as low as one-twelfth or one-fifteenth of that in industrially advanced countries. To raise the productivity of a poor country is a difficult task and the hardest part of it is to give the initial impulse for an upward movement."

Regarding the second, namely, reducing economic inequalities, it may be remarked that it is implicit in the Directive Principles of State Policy enunciated in articles 36 to 51 of the Constitution, more particularly in the specific direction that the operation of the economic system should not result in the concentration of wealth and the means of production in the hands of a few to the common detriment.

Although our Christian programmes have some objectives different from those of the Government, one of the objectives is the same namely, to raise the standard of living of the people. To this end the Government programme gives us many opportunities for relating our programme with that of the Government. The activities of our programme in the field of economic development which can be related to the Government programme are the following:-

1. Improvement of Agriculture and Animal Husbandry
2. Subsidiary occupations
 - a. Village industries
 - b. Small industries and Handicrafts
3. Rural Development
 - a. Extension service
 - b. Social Education including adult literacy and rural recreation
 - c. Co-operatives and Panchayats
 - d. Health and Sanitation
 - e. Home improvement
4. Social welfare, including welfare of backward classes.

We shall now consider how our programme can be related to each of these.

1. Improvement of Agriculture and Animal Husbandry:

The Five Year Plan seeks to over-come or reduce the deficiencies in respect of the major crops, namely, food-grains, cotton, jute, oil-seeds, and sugar-cane. The targets of additional production envisaged in the plan are as follows:-

<u>Commodity</u>	<u>Quantity in millions</u>	<u>Percentage increase</u>
Food-grains	7.6 (tons)	14
Cotton	1.26 (bales)	42
Jute	2.09 (bales)	63
Sugar-cane	0.7 (tons)	12
Oil-seeds	0.4 (tons)	8

raw materials, marketing, research, etc. It also acts as a clearing house of information and experience relating to the progress of cottage industries. A list prepared by the Board giving the assistance which the Board can extend under various village industries scheme during 1955-56 is attached to this paper.

It is also worth mentioning that the International Planning Team on Small Industries in India which was sponsored by the Ford Foundation submitted its report in 1954 on the basis of which the following institutions or organisations were established.

- (a) Four regional institutes of technology. - *Madras, New Delhi, Calcutta &*
- (b) A Marketing Service Corporation.
- (c) A Small Industries Corporation.

"The aim is to improve the technique and managerial efficiency in obtaining credit and finance, and to secure suitable raw materials, market the goods and organise production for Government requirements. A further idea is to co-ordinate production in such a manner that they (small industries) remain ancillary to big industries thereby promoting a balanced and harmonious development of big and small industries. A Small Scale Industries Board with a Development Commissioner as chairman was set up for co-ordinating the activities and carrying out a programme of development."

Similarly an All-India Handicrafts Board has also been set up by the Central Government for the development of handicrafts.

Our programmes for the development of village industries should be able to get substantial assistance from these Boards, and we shall have opportunities for helping the work of these Boards.

3. Rural Development

In the Five Year Plan the term used for rural development is Community Development. According to the Plan it is the method and rural extension is the agency through which the Five Year Plan seeks to initiate a process of transforming the social and economic life of the villages. The Plan provides Rs. 90 crore for community development projects and proposed that over a period of ten years, a net work of extension workers should be spread throughout the country. It is in this field that we have contributed from our experience in rural development during the past thirty years to the formulation of the more recent projects. Long before the Community Development Projects were started by the Governments, Christian groups in this country had realised the need for rural development and recognised it as an opportunity for service to the country and several projects were started some of which are still continuing their useful service to the rural communities.

With the assistance of the U.S. Government through the Technical Co-operation Mission, the Community Projects Administration established 55 Community Development Projects and 55 Community Development Blocks during 1952-53. Each Project comprises nearly 300 villages with a total area of about 500 square miles, a cultivated area of about 150,000 acres and a population of about 200,000 people. The project area is divided into three Development Blocks of about 100 villages each. Where there was not sufficient number of villages in one area for a project, a C.D. Block of about 100 villages was opened. The main fields of activity in the Projects and Blocks are agriculture and related matters, communications, social education, health, supplementary employment, housing, training of workers and villagers, and social welfare. The agricultural programme includes reclamation of available virgin and waste land; provision of water for irrigation through canals, tube-wells, surface wells, tanks, lift irrigation from rivers, lakes, pools, etc.; provision of quality seeds, improved agricultural techniques, veterinary aid, improved agricultural implements, marketing and credit facilities, fertilizers and manures; development of inland fisheries; fruit and vegetable cultivation, planting of fruit trees and forest trees, and bringing about change in the food habits of people.

The road construction programme is designed to link up every village in the Project area with a main road maintained by the State or other public agencies. These feeder roads will be built with the voluntary labour of the villagers.

The provision in the health organisation of the project consists of three primary health units in each Development Block, and a secondary health unit consisting of a hospital and a mobile dispensary at the headquarters of the project. The main objective of the health organisation is to improve environmental hygiene by protection of the water supply, proper disposal of human and animal wastes and control of epidemic

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ases.

The National Extension Service came into existence in 1953. According to the Plan, one-fourth of the villages in India are to be covered by the Community Projects or the National Extension Service Blocks by the end of the first Five Year Plan. In order to do this the Plan provided for 1200 Blocks comprising of 1,20,000 villages with a population of about 80 million to be covered by the N.E.S. Of these 700 Blocks were to be under the intensive development programme and 500 under the N.E.S. As against this plan, the present position is as follows:-

<u>Year of allotment</u>	<u>No. of projects or blocks allotted.</u>	<u>Approximate Number of villages covered</u>	<u>Approximate population in million</u>
COMMUNITY PROJECT BLOCKS			
1952-53	167	25,264	16.4
1953-54	53	7,693	4
EXTENSION BLOCKS			
1953-54	259	31,435	18.7
1954-55	242	24,200	16.0
1955-56	107	10,700	7.1
TOTAL	828	99,292	62.2

Some of the ways in which rural development programmes under Christian auspices can be related to the Community development programme of the Government can be illustrated by the experience of the Extension Project of the Allahabad Agricultural Institute.

THREE-YEAR EXTENSION PROJECT AT ALLAHABAD

With the assistance of the Ford Foundation, the Institute set up a three year Extension Project in 1952. The Project consists of the following four sections:-

1. Extension Pilot Project (Jumnapar Punarnirman)
2. Training in Extension Methods.
3. Production of Extension Materials
4. Evaluation.

As the activities of each of these sections are related to the development programmes of the States and Central Governments, it is necessary to describe briefly the programme of each section.

Extension Pilot Project:

This was set up as a research Project to test mainly two aspects of community development.

1. Whether different methods of approach in rural development make significant difference in the results accomplished or not. If it does, which method is better and under what conditions?
2. Whether the quantitative results accomplished by village workers have any correlation to the educational qualifications of the workers. In other words, would a graduate village worker be able to accomplish more than a worker who has only passed the Intermediate, or the High School examination?

In order to test the former, the Project area comprising of about 400 villages was divided into 4 circles of 100 villages each. In one circle the emphasis is on co-operation, in another circle it is on improvement of occupation, mainly agriculture; in third, improvement in home and family living and in the fourth, emphasis is on satisfying the felt needs of the people. As for testing the effectiveness of different types of village workers, 5 categories of workers have been employed. They are as follows:-

1. Those who have passed High School examination
2. Those who have passed Intermediate examination
3. Graduates, preferably in agriculture
4. Those who have passed High School and have also had training in "constructive" work. (Sarvodaya approach).
5. Husband and wife working as a team. The husband should be at least matriculate and the wife at least 8th class pass.

At the time the project was set up, the Extension Department arranged for a conference with the Planning and Development Department of the U.P. Government. In that conference the following agreement was reached with regard to the relationship of the project to the Government, especially to the District Planning Office. It was recognised that the Government departments carried on two types of functions in the village, namely

1. Educational

2. Regulatory and services

Since the project has no arrangement for services like vaccination, inoculation of cattle, distribution of taqavi loans, etc., and since a private agency like the Institute should not undertake such services as they normally fall under Government activities, it was decided that the Project would restrict its activities only to the educational aspect of extension and leave the service and regulatory part to the Government. The U.P. Government agreed to our suggestion that in the Project area the Government personnel should refrain from the educational work connected with development which they have been doing previously but should continue the regulatory and service activities as in other areas of the district. On the face of it this arrangement seemed to us very satisfactory but in actual practice there were several difficulties. A few of these are enumerated below:-

(1) As a result of the educational work of the Gaon Sathis, (village workers) a large number of villagers were prepared for vaccination. However, the District Public Health staff could not fill the need completely and so they advised us to train Gaon Sathis in vaccination and after getting the necessary licence the Gaon Sathis themselves should do the vaccination. Reluctantly we followed this practice to avoid frustration among the villagers.

(2) Due to field demonstrations and extension education, considerable interest was created among the farmers for improved seeds. An agreement was reached with the District Agricultural Officer that he would supply the necessary quantities of improved seeds to the local Government and Co-operative Seed Stores and that farmers going there with requests signed by the Gaon Sathis will receive priority for seed distribution. Actually this arrangement also did not work very satisfactorily partly due to the fact that sufficient quantity of seed was not available with the Government Agriculture Department to meet the entire need in the area. In other services like inoculation of cattle, distribution of loans and introduction of improved poultry, there has been greater help forthcoming from the Government.

The question of co-ordinating the 'supply line' with the increased need created by the extension workers is a very important question to be studied by any development programme. This question has greater significance when the project is non-Government in character.

The experimental nature of the Jumnapar Punarnirman Project was appreciated by all who are concerned with the development of methods of Extension. Extension is a fairly new activity in India and only by experimentation, could new methods be developed. Although some of the earlier projects, like those of Sriniketan, Martandam, Gurgaon, Firqa development programme in Madras, India Village Service, etc., have given us valuable information on development work, they were not set-up as experimental projects. Perhaps the first experimental project in rural development sponsored by Government is the Etawah Pilot Project. In general, Extension Programmes should have considerable amount of flexibility because of the extremely varying conditions. However, in Government, the practice is to have a set pattern due to the necessities of budget control, availability of trained personnel, etc. Thus development programme under private agencies are better suited for experimentation and this fact has been emphasised by many Government officers, as far as the Extension Pilot Project of the Institute was concerned. It is as a result of the recognition of the need for experimentation in development methods, that the Planning, Research and Action Institute has been opened by the U.P. Government at Lucknow. Both the States and Central Governments are interested in the findings of the Allahabad Project, with respect to effectiveness of different methods of approach, and the achievements of different categories of workers.

Another aspect of Jumnapar Punarnirman in which the Government is specially interested is with regard to the development of Women's Programmes and Youth Programmes in the villages. At Allahabad, the women's programme has been stressed from the very beginning. The Ford Foundation had on its staff a lady who has had considerable experience in the U.S.A. as a Home Demonstration Agent. When she came to India in 1952, the Foundation gave her the option of selecting her own headquarters after visiting four places where development activities were going on. We were very happy to welcome her to Allahabad, when she decided, after her week's visit, that she would like to make Allahabad her headquarters and develop women's work through the Jumnapar Punarnirman. The Home Economics Extension worker and her women assistants were made available

to help any Gaon Sathi who organises a group of eight or more village women who would like to participate in a women's programme. Within a few months the demand from Gaon Sathis increased to such an extent that additional women workers had to be recruited.

In regard to the organisation of youth programme, the Jumnapar Punarnirman Project has been able to start a rural Youth Club called Kamal Dal. The club is somewhat on the model of the Four H Club of U.S.A. Over 60 clubs are now functioning actively, a few of them are young ladies' clubs. Our experience in organising women's programme and youth programme has been shared with many Government personnel engaged in similar work.

Our relation with the Government in the Extension Training Programme.

The Training section of the Project was set up for the following purposes:-

1. Training in Extension Methods of the students of the Institute in the six-weeks course to be distributed throughout the academic year, using holidays for class work.
2. To offer the same course to persons who are not students of the Institute but are engaged in Extension or development work in this country under private or Government sponsorship.
3. In-service training for the Gaon Sathis of Jumnapar Punarnirman.

Syllabus for this course was prepared by the staff of the Institute. This syllabus has formed the basis of syllabi prepared by Agra, Rajputana, Bihar and Nagpur Universities for Extension as a subject to be included in the B.Sc.(Ag.) course. A revised form of this syllabus has also been submitted by the Institute to the Allahabad University for including in the B.Sc.(Ag.) course under the subject "Rural Sociology and Extension."

From July 1952, 6 six-weeks courses have been offered each year for persons outside the Institute as stated in No. 2 above. Several Government nominees were sent in the first year to attend this course. In April 1953 at the Conference of Principals of Extension Training Centres of the Government of India held at Bhopal, the conference decided that members of the staff of the Extension training centres should take advantage of the Allahabad Training Programme and join the 6 weeks training in Extension Methods. Accordingly the Indian Council of Agricultural Research wrote to the Extension Department to reserve 25 seats in each course for staff members of the Extension Training Centres or Block Level staff of N.E.S. blocks or Community Development blocks. The Institute agreed to this arrangement and has trained 168 Government nominees under this plan since July 1953. We have received several encouraging reports of the performances of such persons on return to their respective training centres or blocks. This plan is still being continued and the Project is gratified to feel that the methods of extension which are being taught in these courses are being practised and disseminated throughout India through these trainees. In addition to this, a number of the Principals or officers incharge of Extension Training Centres have visited the Project, especially the training section for period ranging from 3-10 days, in order to study the organisation of the extension programme of the Project. During September 1954, under the auspices of the Training Section an audio-visual workshop was conducted at the Institute. Representatives from the T.C.M. of U.S.A., I.C.A.R. and Community Projects Administration Government of India, participated in the workshop. Methods of creation and production of various types of audio-visual aids in extension, as well as the use of such methods were discussed and demonstrated in the Workshop. The staff of the Extension Project training section and representatives from the different departments of the Institute also participated in this workshop.

PRODUCTION OF EXTENSION MATERIALS

The third section of the Project was set up mainly to produce materials for effective education to be used by the Gaon Sathis. However it was found that such materials created a great demand from Community Projects and N.E.S. Blocks of the Government and Development Projects under private agencies. As a result of this, the scope of this section was increased and the quantities of materials produced had to be increased considerably more than what was originally planned. Twentyseven booklets on various agricultural and development topics, 24 posters, 3 flashcards, 5 flannel-graph cut-outs and 4 filmstrips, puppet sets, wall newspaper, wall stencils etc., were produced by this section till July 1955. The following is the sales of such materials to Government agencies:-

1952-53	Rs. 482 - 4 - 0
1953-54	Rs. 2,210 -13 - 0
1954-55	Rs. 3,776 -12 - 0

Since the materials produced by this section are pre-tested in the villages before production those who use these in Extension work in the villages find them extremely useful. In addition to such materials the weekly newspaper HAMAR GAON which was started in 1948 has been taken over by this section for publication. About 1,000 copies are being printed of which nearly 600 copies are distributed to paid subscribers. A nominal subscription of annas twelve per year is charged. This is also being sent to several Government Projects.

After rather lengthy negotiations with All India Radio the Project entered into an agreement with AIR Allahabad by which the latter agreed to broadcast a 15-minutes programme prepared by the staff of the Project and recorded on magnetic tape in the villages or at the Project headquarters. This was broadcast by the AIR as a part of the Gram Panchayat programme which was already being broadcast from 6:45 to 7:45 p.m. every evening. The programme prepared by the Project was broadcast daily from 7:15 to 7:30 p.m. It has been possible to collect valuable information regarding the use of radio as a means of mass communications. However, the broadcasting programme discontinued from April 1955 due to the heavy expenditure for radio programmes in comparison to other mass communication media. The second reason for stopping this experiment was that the Project could not do all it had planned to do with radio as a means of education due to certain restrictions with respect to broadcasting which are set by the AIR. A report of the experiment on the use of radio in Extension is being prepared by the Project.

EVALUATION

Since Jumnapar Punarnirman was set up as an experimental project, a section for evaluation was absolutely essential. It was not possible for the Project to find a person suitable for the post of Evaluation for almost $2\frac{1}{2}$ years after setting up the Project. In the third year through the Exchange arrangement between the Agricultural Institute and the University of Illinois, U.S.A., through the Ministry of Food and Agriculture, Government of India, it was possible to secure the services of a person who has had considerable experience in evaluating the development projects in Latin America. The program for evaluation fits in very well with that of the Project Evaluation Organisation of the Planning Commission, Government of India. From the very beginning there has been close co-operation between the Project Evaluation Organisation and the Extension Project of the Institute. A conference on Methods of Evaluation was held at the Institute in 1953-54 in which the Evaluator of the Community Projects, representatives from the Ford Foundation and the Development department of U.P. participated. It provided an opportunity for discussing various aspects connected with evaluation of both Government and private development projects.

SOCIAL EDUCATION ORGANISERS' TRAINING

In 1953 the Institute was requested by the Community Projects Administration to undertake to offer a course for Chief Social Education Organisers of the various State Community Projects. The Institute agreed to do this and this program was assigned to the Extension Department. The first course for 35 CSEOs from practically all the States in India was started on April 1, 1953. The second course was in July also for CSEOs. That course ended in December 1953 and since then the Institute has been training Social Education Organisers, as the post of CSEOs was eliminated in the National Extension Service Blocks. The centre at Allahabad has agreed to train up to 80 SEOs in each batch. The current batch has 51 men and 14 women in training. They are sent by the different States in North India.

Again, at the request of Community Projects Administration, the Extension Project organised a course for Social Education Instructors of the Extension Training Centres. This course was held in 1954-55 and 22 instructors were sent to the course.

In co-operation with the Extension Project, the Home Economics Department of the Institute offered a course for Chief Instructors in Home Economics of the 25-Home Economics Extension Wings which are being added to the Extension Training Centres under the auspices of the Ministry of Food and Agriculture, Government of India and financed by the Ford Foundation. The Agricultural Engineering Department of the Institute offered a course, at the request of I.C.A.R. for training in Workshop Practical. Instructors-in-charge of the workshops attached to the Extension Training Centres were sent for this training.

Allahabad Institute

Training Institute for

Cottage Industries -

Self Sufficient & Self Contained
basis.

Poorman's Refrigerator

FUTURE RELATIONSHIP

According to the Planning Commission all the villages in India are to be covered by the N.E.S. Blocks or Community Development Blocks by the end of the second Five Year Plan. This would mean that each village will have the services of a Gram Sewak who will be a paid Extension worker of the Government incharge of 8 to 10 villages. What should be the relationship of private development projects at that time with Government Extension programme is a matter to be considered. It would be safe to assume that any activity that needs to be done and cannot be done by Government because of Government set-up, might be taken up by private projects. There is also considerable scope for further field research on the use of Extension techniques and methods as well as Social research connected with development. The question of Projects under Christian auspices which are doing development work along with evangelistic work deserves special consideration.

As far as the Allahabad Project is concerned, we have been unofficially assured that we could have the freedom to carry out special studies and programmes within the N.E.S. blocks when such will be established near the Institute. It is also possible that the Government will accede to our request to assign to the Institute all development activities in about 50 villages immediately around the Institute, which will serve as a field laboratory for the trainees.

During the past three or four years a number of rural development projects under Christian auspices have been opened in different parts of the country. Several of these are supported by the World Neighbours Inc. All these projects will have to come to some understanding with the respective State Governments and more especially with the District Planning Officers regarding the role of Christian development projects in the areas covered by the National Extension Service Blocks.

Rural development work has been done with a pioneering spirit by Christian missions and institutions for the last atleast 25 years and the experience gained in such efforts have been widely used in the planning and organisation of the present projects. The task is great and the opportunity for rural service is almost unlimited. I sincerely hope that in the years to come the Christian forces in this country shall not be denied this privilege to serve the rural communities of this great land in their quest for more abundant life.

4. Social Welfare including the welfare of Backward Classes:

It is recognised that a good standard of life implies something more than the satisfaction of basic needs. It implies responsibility on the part of the State for creating a social environment in which its citizens enjoy mental and physical health and derive pleasure from social and family life. The Five-Year Plan states that the principal social welfare problems relate to women, children, youth, the family and under privileged groups. It is envisaged that Central and State Governments will strive to undertake more direct responsibility in respect of social welfare than hitherto. But the voluntary agencies will have to share the major burden in this field and their role in social welfare is emphasised in the Plan. A sum of rupees 4 crore has been provided for strengthening, improving and expanding the nature and scope of their welfare activities. The Central Social Welfare Board has been set up to administer this fund, and to effect co-ordination between the various voluntary agencies so as to ensure effective use of personnel and resources.

Institutions and organisations doing social welfare work should apply to the Central Social Welfare Board through the State Social Welfare Board for financial assistance for their work. At present grants are given to deserving institutions or organisations conducting social welfare work among women, children and the physically handicapped.

The various activities of the Five Year Plan mentioned above need the cooperation of the people of India. These activities give us an opportunity for extending the scope of our Christian service in this country.

(T. A. KOSHY),
Head, Department of Extension,
and,
Honorary Director, Social Education Organisers Training,
Allahabad Agricultural Institute,
Allahabad.

/sve.

EVALUATION - A PRACTICAL TOOL

(Paper prepared for the Conference of Christian Rural Workers of India, Martandam, Travancore, November '54, By Nancy Hatch Wolfe, Consultant to the Government of the Punjab on Fundamental Education.)

The term "evaluation" is a very popular one ^{these} days and appears frequently in the conversation and writings of those engaged in such fields as rural reconstruction, fundamental education and community development. In spite of this popularity, however, there is serious cause to consider whether the term is really understood. What do you mean by "evaluation", what does the person you are speaking to mean by "evaluation"; in short, what is "evaluation"?

Village work a process of movement.

In any village programme the main concern of the worker should be the changes effected by the people; the programme is merely the vehicle through which the desired changes are brought about. Here then we have the essential of any village work; namely, that it is a process of movement by people, in their attitudes, in their skills, in their way of life, towards a desired goal. Evaluation is simply the means of determining, in a systematic and constant manner, how this movement is progressing.

The Goal

Once this principle is accepted it can be seen that in order to work and plan effectively the worker and the village people themselves must have the goals clearly visualized. Much caution must be taken to avoid vague, generalized and ambiguous goals such as the often repeated "To improve the village life" which allows for innumerable interpretations and encourages any number of tangents. Because of the vagueness of the goal and the confusion of unrelated tangents those concerned do not often think in terms of direction of movement but come to regard the individual projects as ends in themselves and this ever-emphasizes the petty, programmes become static, frustration develops and finally disinterest kills their efforts.

The goal which Dr. D. Spencer Hatch has set up for the Unesco Government of Ceylon Fundamental Education Project in Ceylon may be taken as an example of a goal which gives direction to the organizers and the participants of this project. It reads, "To bring to all persons in the community the knowledge which they have somehow missed but which they need for satisfactory living in the place where they are." "To bring....." indicates cooperation and action between peoples rather than imposition of a standard set programme as suggested by the dictatorial "To Improve" of the first statement and is a constant reminder to all to keep a continuous check to see that activities are sponsored by the village and are not perpetuated by the efforts of outsiders only. "..... to all the persons in the community....." states that no special interest or sections within the community are to predominate and is a clear directive that all activities must be examined for their universal appeal and support. "..... the knowledge which they have somehow missed but which they need....." clearly means that an appraisal of the original society is to be made and all that is valuable is to be brought out to be supplemented only by additional knowledge from outside. "..... for satisfactory living in the place where they are," requires that a special programme patterned to the life of each particular community and designed to lend satisfaction to them in their way of life be established and as such excludes the importation of a set formula.

The Objective.

Given this goal, the next step is to study what is needed for "satisfactory living" and to work out a programme, according to the principles specified. The specific activities decided upon in this manner whether of a short-term or long-term nature must in turn have their own goals which contribute to and become a part of the overall goal; these secondary goals are called objectives. In objectives the direction of movement should be defined even more precisely. For instance, not "To improve poultry" but to improve poultry in what way; more birds, better fed birds, better production per bird, etc.

In addition to stating the direction of movement, a good objective and one that can be measured, should be stated in terms of the action expected rather than in terms of the activity. Again this is in line with the principle that it is the change in action on the part of the people which is of primary concern, the activity itself serving only as the vehicle. In other words, when beginning a programme for the treatment of sore eyes the objective is not, "To teach the treatment for sore eyes" it is "To enable the women to treat the sore eyes of their children effectively and safely."

This objective contains a second important quality, essential for a measurable objective, namely, it names the portion of the village population which is expected to change because of this particular programme. In the further working out of this activity details will be stated and later studied in relation to their application. The objective, however, points out the two essential aims, i.e., the field of activity and the anticipated participation.

Three Questions of Evaluation.

The selection and precise definition of goals and objectives as discussed above is of fundamental importance to programme planning and without them there can be no evaluation. For essentially, an evaluation programme is concerned with three major questions : (1) What is to be accomplished? ; (2) With whom is it to be accomplished? ; (3) What evidence will objectively indicate whether it is or is not being accomplished? The first question obviously deals with goals and objectives as outlined above and needs no further amplification here.

Total Population.

If the objective has been fully stated, the answer to question 2 will lie in the objective also. It is not always possible to interview every participant in the programme however and here the problem of sampling comes in. There are many approved and scientific methods of sampling which are outside the scope of this paper but which may be found in any number of standard publications. The important thing is to avoid the often found, and admittedly tempting, practice of considering only those persons who have actively cooperated; judging the success of a programme from the changes made by these persons. There must be a frank look made at the whole population included in the objective and the relative action taken by all groups within it before an objective evaluation can be claimed.

Accomplishment.

For question 3 one must turn again to the objective. If it is a tangible change involving a greater amount of something, a healthier person, plant or animal, the use of certain practices or objective objects, it is obvious that the answer lies in a study of the specific practice. If it is an intangible change such as those concerning attitudes some tangible action which is considered to manifest that change in attitude may be selected as an indicator. If a programme is designed for the eradication of caste barriers, for instance, the relative freedom of the lower caste in their use of certain village facilities such as the well, movement throughout the village,

treatment at community functions, etc. may serve as adequate indicators.

The Bench-mark. Implicit in this is the obvious need for a complete picture of the situation before any action on the part of the programme begins. The taking of village-wide and specific activity-wide surveys is, therefore, of basic importance. The various data thus picturing the situation at the inception of a programme are called "bench-marks" and it is against these bench-marks that subsequent data must be measured. For the accumulation of bench-marks it is suggested that the usual general socio-economic survey is insufficient. What is needed is a special detailed survey of the problem about to be met, with questions framed, again, to answer the terms of the objective set forth.

Devices. The term survey has been used above but it must not be thought that evaluation is synonymous with this term. An active evaluation programme uses various devices for measurement and the most reliable results have often come from those efforts combining several devices, each in its own way making strong certain universal findings and discrediting other findings as biased. In general the devices may be divided into informal and formal types. The informal will contain a combination of activities such as observation, home visits, analysis of office records, individual and collective discussions and meeting, etc. All these methods are valuable if they are conducted with the three questions of evaluation constantly in mind.

The formal evaluation devices generally involve some type of report or questionnaire. In either case, when making out the forms, the questionnaires should be short and concise and constant reference to the objective will guard against the inclusion of aimless questions. In other words, validity; does the question ask what you really wish to know? Objectively is another important quality. The 'Yes' or 'No' question is far better than the "free answer" question which allows for any amount of vagueness, generalisation, and meaningless comment. Simplicity, should be the foremost quality of any measuring device no matter what its form. Remember that it is being used as a tool not as an intellectual and erudite problem. Unless the device can be easily used within the framework of the working schedule it should be discarded.

In every case the practicability of any study should be seriously questioned in terms of the time and the convenience. These questions of debit should then be balanced against the expected use of the results and the value to the programme as a whole. Select for formal evaluation only those activities which is felt have key positions in relation to the over-all goal. In this way the major steps on the way to the goal may be traced, but if over done, emphasis can be misplaced and confusion will result from a haphazard collection of irrelevant facts and figures. The quality of practicability not only applies to the selection of studies but must be even more carefully applied in the make up of questionnaires. In these, every question should be scrutinized to ascertain whether practical use may be made of the information. This is another useful criteria with which to keep questionnaires concise and give direction to the study.

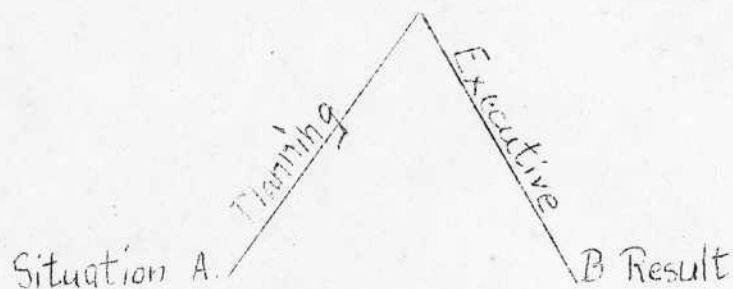
Four questions for interpretation. The interpretation of the data is not difficult if the planning has been done according to the principles just described. Four questions may be asked at this time: (1) What has happened? ; (2) With whom has it happened? ; (3) Is this what the objective called for? ; (4) If so, what next step is indicated and how must the objective be changed to meet this? If not, at what point did failure begin, why, and how may the programme be changed in order to overcome these mistakes?

The extent to which those concerned will answer questions 3 and 4 with honesty and sincerity determines the usefulness of any evaluation programme. There is a tendency on the part of many workers to view evaluation programmes with suspicion and fear ~~from~~ for they understand it as merely the application of questions 1 and 2. In other words, the collection of data to check up on what is being done. If the matter is left there and questions 3 and 4 are not applied their value has been lost and it does in fact become more of a weapon than a working tool.

Evaluation
in Diagrams.

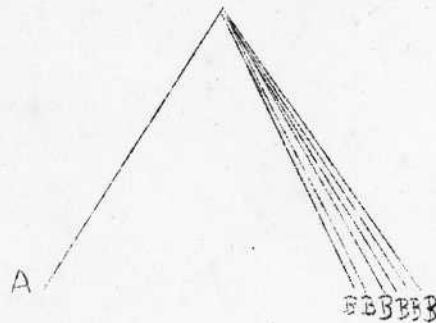
Evaluation as the foundation of programme building may be illustrated by the following diagrams :-

Fig. 1 Programme Building without Evaluation.



Here the situation (A) is studied, the Programme Plan is made, the process of Execution is inaugurated, the Results (B) are reported. As time goes on subsequent reports are made giving and describing an ever increasing list of activities.

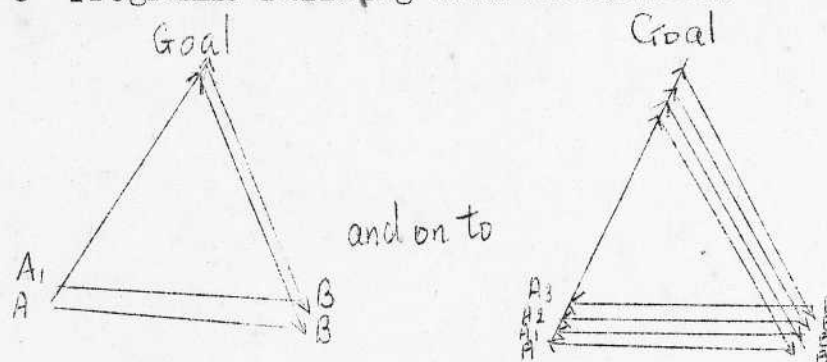
Fig. 2 Programme Report with accent on activities.



Here concentration has been placed on Execution and many individual activities have been begun, each reaching some result of its own. Where, however, is progress to be found; in this addition of activities or in the changing (bettering) of the original situation? Obviously in the latter, but A remains the same as interpretation is concerned. Attempts to study changes and their effects are very rare in reports of this kind. Even more serious is that in the neglect of the changing A, Programme Planning remains static, is based on the original situation and loses all connection with the actual changed situation. In its worst form this type of programme becomes a floating set of activities having no roots; eventually this programme must die.

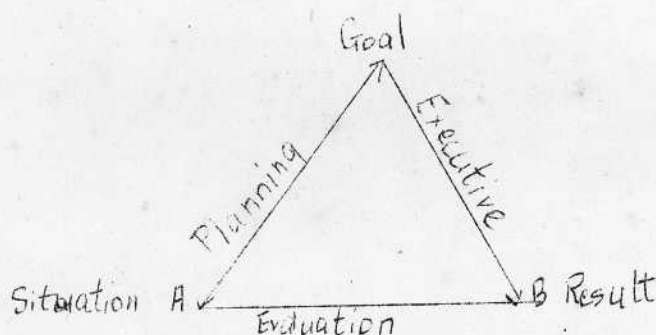
It is Evaluation that keeps the Programme in touch with the reality of the changing situation. Evaluation takes the Result, B, and studies it in terms of its effect on the original situation, A, and its relation to the Goal. Having done this it is ready to re-plan from the starting point, not of the old A, from the actual Situation (A-1), and proceed with a new step toward the Goal.

Fig. 3 Programme Building with Evaluation.



It is to be noted that the side of triangle A-1 continues along the line of triangle A and beyond but does not veer from it from its inception. This is due to the fact that not all aspects of any given situation change at the same rate and not all participants within a given activity will proceed at the same rate. Therefore planning at the time of A-1 must assume that certain aspects of A remain unchanged. Triangle A-1 therefore includes that part of the original Planning that still pertains to A but allows for the extension of Planning in direct relation to actual conditions (A-1). A more accurate diagram for Programme Building would therefore as shown in Fig. 4.

Fig. 4 Programme Building.



Here Evaluation forms the solid base of the triangle as it is only by this assessment of change (programme) that a programme can move towards its ultimate goal. The exclusion of Evaluation means Programme Building on the thin air of supposition and theory; the inclusion of Evaluation means Programme Building on the solid facts of actuality.

Leading writers on Evaluation :

Dr. Ralph W. Tyer, Chicago University
 Mrs. Laurel K. Sabrosky, U.S. Department of Agriculture.
 Miss Gladys Gallup, U.S. Department of Agriculture.