

STANDARD OF EVALUATION

By E.C. Bhatt

The peoples of under-developed countries have awakened to a new sense of fundamental human rights and justice, and they are in revolt against political, economic, religious and social conditions. There is also the pressure to achieve changes rapidly. "All the processes of social development - increasing productivity, raising standards of living, democratising and the rest - which have been for centuries in the West - demand in these areas to be completed together and within decades."

In India the whole nation has been aroused to action and has become determined to eliminate poverty within a decade, and to improve living standards. We feel greatly encouraged by the wide-spread interest and enthusiasm to render aid to backward communities. Christian people from many countries have expressed willingness to make contributions towards projects aimed at improving social and economic conditions. Under the aegis of the Church in India a number of economic development projects have been launched. Enthusiasm is a most valuable asset, but enthusiasm alone does not always produce the desired results. Enthusiasm must necessarily be tempered with caution, knowledge and understanding, and therefore before we go any further, we must pause and assess our own efforts. There is a danger of our becoming satisfied only with speed and movement of our activities. The movement of our organizational machinery is likely to delude us by giving us a false sense of achievement. Our organizational machinery may be moving and yet we may not be getting results commensurate with the expenditure of time, money and talent. It is to avoid frustration which results from this that we must formulate standards of evaluation of our activities in terms of human welfare.

We must realise that as members of a community we contribute daily consciously or unconsciously to one another's happiness or sorrow, progress or decline. Human welfare of a particular group at a given time is the aggregate of individuals' welfare. If in a group wealth is concentrated in the hands of a few who live luxuriously and selfishly, while the majority of the people in the same group live on the verge of starvation, the sum total of human welfare of such a group is very low. So the aim of a social worker is to bring about with the active cooperation of persons concerned an increase in the aggregate of human welfare. And this is possible when a change for the better takes place in the attitude, circumstances and productive efficiency of individuals.

Obviously, those who seek to help others must themselves possess something definitely of value to share. Social workers must be willing to share with others the contents of their own personalities - their knowledge of things affecting the group for which they work, and above all - their love and affection. This process of sharing must necessarily produce tangible results in terms of human welfare.

Evaluation is a systematic method of determining the achievements of the people, and changes brought about by the working of the project. No evaluation is possible unless the project is well planned out. The aim of planning is to raise the standard of living or 'to create greater prosperity.' But in the plans we formulate we should make provision for developing spiritual and cultural values. The aim of a plan or project is to create conditions of life under which fullness of life may be enjoyed by one and all in the community. There must be equality of opportunity for increasing one's productive efficiency and enjoying the fruits thereof.

An extension service project must touch every sector of life. It should be -

1. sound socially as well as economically,
2. practical of accomplishment,
3. specific to facilitate execution,
4. objective, so that progress could be readily evaluated.

The approach should be not to individuals as such, but to individuals as comprising a group. We should also recognize the fact that chances of success with a homogeneous group are brighter than with a heterogeneous group.

Goals should be clearly defined and set to make evaluation easy. For every project there must be short-term and long-term goals. The short-term goals are objective, while the long term goals may be wholly or partly subjective, involving a fundamental change in social conditions. The whole programme should be so formulated that every activity under it could be evaluated. There are three basic considerations involved in planning a project or activity.

These considerations are:

1. What is to be accomplished?
2. With whom is it to be accomplished?
3. What evidence will objectively indicate it has brought about the desired change?

It will be necessary to make a survey before a project is launched, and subsequently to make surveys by the method of random sampling to find out whether progress has really been achieved. In trying to find evidences of change tangible indications should be discovered. It would be necessary to determine indicators of change, for instance in matters of personal hygiene, and sanitation, quality of food, care of children, and productive efficiency.

Changes in attitudes are subjective, but they can be measured by social behaviour, such as cooperation of the people with the uplift project.

The survey method is the best for evaluation. The questionnaire used must be short and concise, it should be simple and objective. The simplicity and objectivity should be the major concern. Questions must be related to the key position of activities in relation to the goals. Interpretation of data must be carefully done. Ask these questions - What has happened? With whom has it happened? Is this what the objective called for? If so, what step should be taken as the next step, for a further advance - if not, what should be done to remedy the failures? Interpretation of data must be constructive and not destructive.

In this paper an attempt has been made to provide some material on the subject of 'standards of Evaluation' for discussion. It is hoped in the course of discussion suggestions will be made to make standards of Evaluation more definite and objective.

METALWORK AND TAILORING
IN
RASALPURA VOCATIONAL DEPARTMENT
IN RELATION TO
ECONOMIC PROBLEMS OF CHRISTIANS

The great problem of economic weakness and insecurity is not a new one to the Christian community in India. It has existed from the very beginnings of the church here. Amongst the many reasons for the economic difficulties of Christians we might note a few. The majority of Indian Christians, in our area at least, have come from the lower classes, and those who have come from higher castes have generally come making large economic sacrifices. That is, in general, Christians were very poor to start out. Often new Christians have met with various kinds of discrimination. The normal reaction to that was to gather together on or near the mission compounds, and when possible to obtain employment from the mission. This of course led too far too great a dependence on the mission. This was good neither for the people themselves nor for the missions. Besides this, generations of life as depressed people does not aid in the development of initiative. In order to make a success in any business venture in the face of the fierce competition to be met in an Indian bazar, one needs more than mere ability. He will need also the courage and self respect which will not allow him to be browbeaten and imposed upon by those who consider themselves better than he is. He will need all his Christian grace as well as the knowledge of his own intrinsic value as a son of God, and heir of Christ.

Opposite this economic need of employment and security in the Christian Community, there is a great need for trained technical personnel. This need has existed for years and is rapidly growing. It is reaching its climax now as India is making such great progress in industrialization. The need has been intensified by the break-up of the old system of handing a craft down from father to son and by the scarcity of technical schools, and good apprentice plans.

Unfortunately Christians have been slow to grasp this obvious opportunity. They have almost taken the lead in perpetuating the prejudices against hand labour in any form. Christian technical schools in India pioneering in vocational education have had difficulty in filling their classes. Only now, and very slowly, are people beginning to realize that here is an uncrowded field. A field which not only offers good wages to a good well qualified technician but also offers an opportunity to make an important contribution to the country's progress. Other groups are already grasping this opportunity and the sooner that Christians, realizing its possibilities, begin to take full advantage of it the greater will be the benefit they obtain.

The economic weakness of the community is necessarily carried over to the life of the church. It has been felt, with much to support the idea, that the Christians, being so poor, could give little or nothing towards the support of the Church. Thus Christian stewardship has not received sufficient stress in many areas. Now as responsibility is rapidly passing from mission to church this problem must be faced. There are two angles of attack. First some of the unnecessary, foreign methods and agencies of the work must be scaled down to suit the economic capacity of the church people. Secondly, we must attempt to raise the economic standard of the community, at the same time trying to give to all the true vision of their responsibilities as Christian stewards of the increasing blessings they enjoy. It is with this second avenue of attack on the problem that we are concerned as far as this paper is concerned.

Since 1922 there has been a vocational department at Rasulpura, Mhow, M.B. Various kinds of training have been given at different times. In all these years the aim has been to try to prepare boys for life so that they will be able to earn an adequate living, so that they may make some contribution to society and to the church, and also to lead them towards a more abundant Christian life.

During the war, Rasulpura became a Civil-Military (Civ-Mil) centre, under the Department of Labour of the Central Government. Over fifteen hundred trainees in various trades were trained here for various branches of the military and other government agencies. At the end of the war, all equipment that was government property, was withdrawn. This left our departments in a very sad condition. All original equipment had been ~~even~~ worn out during this period. It took several years to recover from this blow. Many other schools were allowed to keep all equipment in their possession when the war ended.

Four departments have outlasted all the others and are still functioning. They are Carpentry, Metalwork (including benchwork, lathe work, gas and electric welding), Printing and Tailoring. They have all had their ups and downs in enrolment and standards. Still, the trend has been and is, we hope, still upwards. Very gradually we have been able to improve the equipment of the various departments. Efforts are being made to improve the standards of teaching and to improve the quality of Bible instruction given.

Because it was felt that the trade courses were too narrow, night classes have been added in general knowledge subjects like Indian History and Citizenship, Geography, Hindi, and Mathematics. These subjects, of course whenever possible, are correlated to the trade subjects. This is in addition to the regular Bible course which also is taught to students in all departments.

In general the Metalwork course here has included one year of hand fitting work, including all kinds of bench work, that is, filing, chipping, scraping, tapping, threading, drilling, forging, heat treatment etc. This has been followed in the second year by more advanced work in these processes and a course in gas and electric welding. Along with the practical work taught lectures are of course given in the theory of the work.

In the Tailoring Department at Rasulpura all kinds of sewing are taught. Boys learn all kinds of hand and machine sewing, darning, mending, and making over clothing. They learn to measure, sew and fit both Indian and European style clothing. Besides these normal activities they also get some upholstery work. In short, a boy who has applied himself properly while here, has a very good start on the road to success as a tailor. With their training here and usually a short period working for someone else, for experience and to save up to buy a machine many of our boys have opened up their own small shops in many different places. Others with less initiative and ability are still earning their living working for someone else. This is all well and good but again we have not reached enough people who need our help.

For boys who come to Rasulpura the training was reasonably successful over the years. Our graduates for the most part are earning their living in the trades they learned here. They came from distant parts of India, and are scattered even more widely. They are to be found in workshops, and on construction projects, as teachers in widely scattered schools, and we are thankful to state that not a few now have their own business.

With these boys we are able to record some measure of success. The most distressing difficulty is that we have been able to reach so few boys when the need is so great and for so many. Another problem has been that many boys who have come here do not wish to return to their villages. So, though we have helped them to help themselves we have failed to help their village brothers. In facing up to these problems we have come to the conclusion, as many others have done, that the only answer lies in an extension programme to the villages.

Work on such a programme is now under way. In this connection we have to thank Rev. John Finney, of Ghaziabad, who has long been a friend of Rasulpura, for his great interest in, and help to Rasulpura in this time of planning and experimentation. The Metalwork programme with adaptations to suit local conditions, will be patterned closely after John Finney's programme at Ghaziabad. He has sent us one of his graduates to help in training other extension workers in this area for our own work.

We are just beginning to train our village leaders. Only from June of this year have we been able to begin the actual classes in toolmaking which will, we hope, provide us with workers who can and will go into small village centres and help in the technical part of establishing and running small metal shops using fly presses to mass produce small metal articles. They will also be responsible for training the fly press operators right in the village.

We are very fortunate to have in the person of Rev. Norman MacKenzie, a man of very wide experience and great ability in leadership in the cooperative movement. He has had wide experience both in Canada and China and will be available for help and advice in this, one of the most difficult and important phases of our extension programme.

On an experimental basis we have placed one fly press in the school hostel in Mandleshwar, where Rev. John Weyling has been doing some very interesting pioneering work. We are hoping that this may help to stimulate interest so that when we have a trained man to send there, he will find a group of interested people with whom to begin work. Other fly presses are now on order to be ready for expanding work.

Rev. John Wayling's experiments first in handicraft work in his mission hostel for boys attending both the mission and state schools, and later with village young men who had not enough education to be admitted to Rasalpura, have led to the establishment of our first real program of extension work. Village youths coming to his village hostel are not weaned away from the village. They do however, get a good training as village tailors. The mathematics required to make a properly fitting European style coat are quite unnecessary in making village style clothes. The village Christians clamoured for admission. Many more applied than could be accommodated. For some time Mr. Wayling carried on with untrained staff, a local carpenter, and a village tailor. As the value of this programme became more evident, he asked that the programme be associated with Rasalpura. We were happy to accept Mandleshwar as a sub-centre of our Extension Department. We now have two Rasalpura trained men working in Mandleshwar and we feel that they are improving the standard of work taught there.

Along with this two year course in the selected trade, Mr. Wayling is giving a Bible course specially adapted to these people. Lectures on other subjects like village health and sanitation are also given. Some training is also given in adult literacy methods along with some practice for the sake of experience. The total programme is designed to prepare these young men for all round leadership in their own villages. The situation in Mandleshwar being so similar to that in their own villages there is far less temptation to stay away once they have left. Furthermore the training given them is suited to the work that they will do in the village and not much use to them if they should go to the city. The outlook in Mandleshwar district is improving. We have high hopes for developing a strong nucleus of self supporting Christian lay leaders who are aware of their responsibilities as Christians. What better contribution could we make?

As the classes grew, more accommodation was needed for them. The erection of a workshop became a necessity. Funds were scarce. Materials were bought and the actual labour was almost entirely contributed in a Work Camp arranged in co-operation with the Youth Work Committee of the Malwa Church Council. The building that we built was perhaps not the most important accomplishment of that work camp. The Christian fellowship we enjoyed in living, working, and worshipping together was a mountain top experience for all who participated.

Now to face the problem of helping young married people, we are considering the possibilities of having another work camp to building one or two village type houses to house such people who wish to attend these classes. So the work goes on, slowly but we hope in the right direction.

As a further effort to send our graduates out not only equipped with knowledge, but also with some tools of their trade we are discussing a plan whereby some of the boys' small earnings here will be held back till he leaves. He will then be given certain tools or equipment so that he will not have to outfit himself entirely, just as he is starting out, and before he has anything to earn the money with which to buy necessary tools.

Our work is only beginning. We have as yet little to show by way of an extension programme. We do feel, however, that the work we are attempting is a constructive positive attempt at fulfilling our main aim, the building of a strong, living, self-supporting, self-propagating church in our area. The only way we can work out this problem is to give the individuals we can reach, besides their technical training, a vision of Jesus Christ. They will then be more concerned with the welfare of their brothers, His children. We pray for guidance that all our efforts may be in accord with His Will.

ECONOMIC AND SOCIAL UPLIFT IN RURAL CHRISTIAN CHURCHES

By S.K. Roy.

Ever since I came to Ranchi and became "aware of the very large Christian communities in Chota Nagpur, I realized the importance of the rural bias that was needed to be given to the Christian enterprise here. Fortunately for me I had at that time my brother as Assistant Registrar of Cooperative Societies, a kindred spirit in more senses than one, and it was not difficult to get the enlightenment of the importance of the co-operative movement as an instrument in imbuing a Christian spirit into the rural countryside in an area where many villages were almost entirely Christian and others where Christians were 1 in 5 to 1 in 10, and leaders because of education.

The Chota Nagpur Central Christian Co-operative Bank Ltd., was organized by my brother - perhaps a unique enterprise in the whole of India and cooperative societies organized in many villages about the year 1925 and affiliated to it. On my part as Head of the Gossner High School, I made proposals to introduce "Agriculture" as one of the optional subjects to be taken by students of the High School classes. The subject was included in the course of the S.L.C. Examination and had a curriculum given to it, but there was not a single school in the whole province which had included the subject. Gossner High School had attached to it an extension area of land, well situated for practical work in connection with the course. My proposals printed in pamphlet form were presented to the Advisory Board of the G.E.L. Church and through them to the Board of the A.E.L. Church in America, which was mainly financing the G.E.L. Church at that time. It was not difficult to convince either of the Boards of the need of re-orientation in view, from the point of view of Secondary Education as well as of the special situation in Chota Nagpur. It was difficult however to convince the Oxford Don, at that time the Head of the Department of Public Instruction of the need of any thing but a good general education at the High School stage, which specific English attitude has been the great drawback in the past to the introduction of diversified education in the High School stage. After considerable discussion the approval was obtained on condition that no grants-in-aid either recurring or non-recurring will be asked or given for the introduction of the course. The probable early return of German missionaries, with possible withdrawal by the A.E.L. Church hung up the matter as the financial implications had to be re-thought, even though the Board of the A.E.L. Church were ready to finance the project.

The Chota Nagpur Central Christian Cooperative Bank Limited was definitely organized for the purpose of aiding the churches in the area as a whole in rural uplift work. Some loosely organized credit societies (unregistered) existed in both the Protestant missions and a well organized central loan organization in the very much larger Roman Catholic Church. My brother's aims were to weld them together in uplift work. His aims were frustrated for obvious reasons. Though the existing Anglican societies were affiliated to the new Central Bank, extension became impossible in Anglican areas and owing to recent war history, the two Protestant Churches could not be brought together on a common front. Both my brother and myself were Anglicans, I was Secretary of the Central Bank and he was the Assistant Registrar, yet we failed, and the Central Bank remained a Bank for all practical purposes for Lutherans only. Our objective was not to have a "communal" institution - we succeeded in creating a "denominational" one.

The Cooperative Societies Act - then an all India Act - was itself defective, which gave far greater importance to credit than to other forms of cooperative activity, each of which had to be organized on a separate limited liability basis. He was the importance of cooperative organization on whole village and multiple purpose bases and I believe was the first cooperative official to publish his theories, which are generally accepted now. A model society was organized in Palwal on whole village basis where the villagers cooperated in afforestation, lac cultivation, silk-worms rearing etc., by voluntary cooperation. In order to emphasize the non-communal aspect of the Central Bank, an area was selected, where the percentage of Christian population was not high. A non-Christian supervision was appointed - societies were organized and affiliated to the Central Bank. I regret to have to say I was then Secretary of the Bank - that we were completely let down. The supervisor in conspiracy with leading bonias of the village, sent in exaggerated haisyats which led to heavy over-financing of the area. This would have been impossible if the pastor of the area, had been trained to cooperate and give honorary supervision. The depression of the thirties as is well-known brought down the whole cooperative movement. To the honour of Christian members of the societies, it must be said that the

great majority of our creditors never repudiated their debts.

In spite of Government rehabilitation schemes, set in motion before 1947 and since then in spite of efforts to revivify the cooperative movement it is still limping too much. The Christian Central Bank is in a moribund condition, chiefly through want of honorary workers who could give their time and energy in the centre and because of the apathy of the clergy and laity in the villages to give guidance to the members, though the need of training them to do it effectually was neither appreciated nor has ever been attempted.

I remember well that when at the Madras meeting of the National Christian Council, the Rev. J.Z. Hodge was appointed to succeed Mr. William Paton, his experience of Rural Reconstruction work, his monitorship to Sir Daniel Hamilton of Gosabafame and his keen and active participation in the cooperative movement in Bihar and in his own district, were put forward as special reasons for his appointment, owing to the fact that the rural uplift aspect of Christian work was being increasingly realized. The visit of Dr. Butterfield was in the offing. At the time when the rural question was assuming importance my brother and I felt that the missionary and church-worker have to be convinced that for the intensive and extensive advancement of the Church her economic and social environment had to be tackled in the right way. Most of them looked upon work in connection with economic and social improvement of the churches as distinctly secular, beyond the sphere of the missionary. We therefore collaborated in articles called "Cooperative Societies and Rural Reconstruction" published in the N.C.C. Review (June 1926), in which we strongly urged the participation of informed and prepared Missionaries and Church workers in the cooperative movement, that "the duty of Christian workers in rural areas is imperative namely to hasten the Kingdom of God - THE TRUE SOCIETY - by practical application of the brotherhood of man, which is the basis of the cooperative movement." Dr. Butterfield made his Extensive Survey and made his recommendation. He quoted extensively from the articles. I doubt whether the missionary or church worker in India, has yet understood the importance of this 'fourth dimension' of his task. After the 1946 conference in Allahabad, in one of the churches in this area the question arose of deputing a Christian worker to Allahabad for a short course in rural economic uplift work, so that he may return and be the spear-head of such work in the area. Advice was sought from Dr. Mosher and he urged that an ordained man be sent so that he could keep things going permanently, while a layman may probably seek an outlet somewhere else with the advantages of his know-how. The Church in question did not consider the engagement of a priest in such activities as suitable to his sacred callings though priests are engaged in administration, accounts, teaching secular subjects in schools and colleges. Thus missions and churches in India do not realize the significance of the relation of this uplift work to the building up of the Church. Dr. Merle Davis in the last chapter of his study (p. 191) says, "Evangelism, Education and medical work are the dimensions in which the missionary movement was conceived. The economic and social environment of the Church forms a fourth dimension which has only slowly been recognized." I should say that the latter is the fourth leg of the body of the Church without which the churches are really three-legged limping creatures.

In the last twentyfive years the National Christian Council has once been frustrated and once missed the bus in giving an urge to the movement. Dr. Butterfield's report was presented in 1930 on the eve of the world rescission of the thirties. Its recommendations had to be shelved. Almost simultaneously with the Report, I put forward a proposal for the establishment of a college or faculty of Rural Economics in two colleges - one at Allahabad and another in the South (M.C.C. Review June 1930). Dr. Hodge and I were both in Darjeeling when I drafted my proposals and he was very enthusiastic about them, considering them as just the right thing at the initial stage, but then as stated the world rescission, prevented all constructive projects. Before Dr. Hodge retired, I raised the matter once again with him. At that time he expressed the opinion that the economic and social environment of the Church is so closely connected with that of the nation at large that it could not be properly tackled on "Missions and Churches" level. I fully agreed regarding its vastness but the Educational and Medical work of churches and missions are just as large and nationwide. Nevertheless missions and churches have pioneered them and are carrying them out on a scale which must continue to make their mark on Indian life.

Now for practical proposals.*

1. I should place at the forefront the conversion of missions and churches to the Christian importance of economic and social uplift work, specially in the rural churches. The National Christian Council should take the lead in the matter.
2. A recommendation should be made to the Home Boards to send out missionaries of the type of technical men with vital Christian faith who could dedicate their trades to the extension of Christ's Kingdom. Such men are being increasingly recruited for Nigeria, Southern Sudan, Uganda, Ruanda, Kenya. Why not for India? Missionaries have hitherto been of the "theological institution" type, but men of the new type will prove valuable if we are to lay any emphasis on cottage industries and rural craft.
3. Taking seriously in hand the proposal made 25 years ago of establishing a college or faculty of Rural Economics in Allahabad and in South India, which was definitely accepted in 1946. We were frustrated in 1930 by the world depression, we missed the bus in 1946. We could have been pioneers, we have lost that opportunity. The Radhakrishnan Commission on University Education has recommended that Rural Colleges or Universities should be started as a new experimental pattern, which has been endorsed by the Planning Commission. In the U.P. (at Gorakhpore) and in Bihar (at Nalanda) such colleges are on the anvil. This proposal is closely related to the questions (3) and (4) of India Village Service and training of workers which are included in the Conference Programme. It is my firm belief that trainees of India Village Service should be trained locally in the villages, in their own villages and conditions. What is wanted are men of a higher type who could undertake their training over larger areas. These the Rural Colleges proposed would be able to supply such spark plugs as Martandam alumni are to some extent filling. This want is being felt in Community Project areas also, over proper training of the V.L.W's.
4. The relation of the N.C.C. Programme with Government plans and activities, cottage industries, cooperatives: Since Dr. Merle Davis made his report in 1938 and proposals in the last chapter of his report much water has flown down the Ganges. The problems summarised by him therein have assumed new aspects. Abolition of zamindari, land tenancy reform, abolishing or modifying bataidari, land to the landless labourer, Bhoodan with the supplementary idea of village proprietorship of land (gramdan) have all to be considered from the point of view of the Christian villager. Rural indebtedness vis-a-vis the policy of expansion of rural credit laid down by the Reserve Bank of India, the new "Co-operative Societies" policy of Government according to which only short term credit for productive (agricultural) purposes are to be allowed, emphasis to be laid on marketing, cottage industries and savings. Colonies, land settlement and migration have to be related to the questions of refugees, displaced persons, new irrigation and industrial areas being opened up. The Village Panchayat has been introduced and is sure to be expanded. Community projects will be an integral part of the ~~Year~~ Five Year Plan. This is certain that neither the Central nor State Governments will allow anything smacking of communal enterprises. Economic and social uplift of work for Christians must be carried out on non-communal, inter-denominational, inter-caste and inter-tribal bases. These subjects cannot be disposed of in a four-day conference. They require careful study. I propose that an Economic and Social Studies Board be formed for three years to assist the N.C.C. Secretary at Headquarters for the purpose of making recommendations which would advance the Rural churches under present conditions.

*Of these (1) & (2) are not related to the five subjects to be discussed at the Conference but are independent and intimately connected with the objective.

WELLS & IRRIGATION

The Tinnevely District comprises a vast area with different types of soil, the black cotton soil in the north, the River Tamparavarni Valley in the middle and the sandy tracts called Theriparts in the south. Within a space of 50 years, the number of wells have increased by leaps and bounds in each revenue village owing to the impetus given by the state Government in the form of long term loans and subsidies to agriculturists for sinking wells, and improving the lands.

The lands are classified as wet lands, i.e. Nanjah & dry lands as Punjab. The irrigation by wells is done both for wet and garden lands. Tanks collecting rain water serve a similar purpose. But lately, owing to the failure of continual rains for over seven years, farmers in river valleys too, have sunk wells even in two crop lands. Further, the prospect of getting good income in these days when prices of food grains are soaring high the subsidy of the Government is being availed of by the rich mirasdars who sink wells in all their vacant plots of Punjab lands. There through wells irrigation is becoming the order of the day.

Well irrigation is done in this district in five ways as shown in the pictures. - (a) by a single Thula System, of men ascending and descending; (b) by a Karalai drawn by two bullocks; (c) by pump worked by diesel engines and electrical motors; (d) by cornered Palmyra leaf boxes drawn by two men or women; (e) by a long wooden frame.

The food grains produced by wells irrigation in this district are paddy or rice in small areas, cholam and raggi to a large extent, vegetables of all kinds, cotton, onions, and greens. Commercial crops such as lime and mango and fruit trees such as Oranges, Guavas and Pomegranats are irrigated by wells. Lately Paddy is grown by the Japanese method in sandy tracts through the irrigation wells - (Pictures are given).

Lack of sufficient water in wells has become a problem. In good old days, there were men of experience who were able to locate spots of water resources to guide them for sinking wells, by (1) where there is an abundant vegetation of particular shrubs in summer season; (2) where there were swarming worms such as white ants, moving or building their abode; (3) by looking at the run of rocks where water resources are reckoned as certainty, and not to speak of superstitious people who believed that the sources are guided by evil spirits

Naturally this kind of a gamble led the people nowhere to get what they wanted, and people were put to great losses.

The water table varies in different localities. The variations in this district are ordinarily from 3 yards, i.e. 9 feet to 10 yards, but in rare places from 30 to 100 feet. The bullocks can ordinarily draw out water with Kamalai upto a depth of 30' and more than that, if used for deeper wells it will be too great a strain for animals whose span of life will be very short. An oil engine or electric pump works successfully in wells 24' or 27' deep. An oil engine or electric pump works successfully in wells 24' or 27' deep. Hence in a deep well either the platform or the engine has to be taken to a lower depth or the well is to be sunk upto the water table and then it is bored. So the usual course is to dig out a well upto 30' or deeper upto the water level and make borings to hit at the subterranean currents of water. Even at this venture, poor farmers make stray attempts and fail miserably.

To solve this problem, God has given some men a special gift of finding water currents with the aid of a stick called the "Divining Rod". Mr. N.R. Burn - Dhonavur Fellowship, - John Samuel - Palamcottah, - Gurusami - Pasumalai, Mr. Srinivasan - in Mt Zion and a Christian young man in Madras are a few amongst them. 100 to 150

School premises which is of, a black cotton soil. The Marchogis High School, Dr. Vedabodagam's son & Rev. Gnaniah's son have attempted this project successfully.

With NCC grant the plots, the project of coOperative farming is being attempted in two or three places namely Mallaikulam, Muthurayapuram, Drairapuram, new settlements for converts. Well Wells have been dug and lands have been bought.

The scheme for paddy cultivation according to Japanese method on cemented floor is shown in the enclosed paper and an application has been sent to N.C.C. through T.N.C.C. for a grant of Rs.23,000 (see Appendix). Under the Local Development works, one item under the five year plan the Government has sunk good wells and drinking water is supplied to people through pipes - (1) Subramoniapuram - Srivaikuntam Taluk - Rs.20,000/- scheme - people contributed Rs.9,000/- and the Government Rs.11,000/-. (2) Ukkiramonicotta - a place full of converts from Audi Dravida Community.

During the famine time the Methodist Mission Headquarters in London through the synod of Church of South India was kind enough to send a decent sum for rehabilitation work. About 20 wells were deepened.

Under the Collector's Discretionary Fund and under the Community Project and National Extension Schemes and under the Harijan Welfare Schemes, wells have been dug in various places to solve drinking water problem. Around every well, cocoanut trees can be planted.

Christian institutions who have agriculture as one of their extra curricular activities and their Boarding or Orphanage Homes, had dug out wells and grown trees and crops and enjoyed good fruits.

These are three marked areas in which cultivation is virorously done but the water problem is very serious and the wells are very deep :

- (a) Rhadapuram Firka, Kudankulam area -
- (b) Alankulam Firka - Alankulam & Sivalakulam area
- (c) Sankarancoil Firka - Sankarancoil area.

To give remedy to these areas, it is suggested to the Government to direct water from rivers or river fed tanks to the tanks in these areas. If one tank gets water almost all the wells in that area will have water level raised and that means Productive and Protective results. A dam in the Hanuman river in the South Tinnevelly, a canal from Nagalkulam to Alankulam Tank in the mid area, and a canal project from Western Ghats will solve these problems. They are engaging the consideration of the Government. The Manimuthar Project, now in progress, will also, it is hoped, bring mighty results in irrigation by wells and tanks.

Thus irrigation through wells has greatly played a part in the economic development of rural people - May God bless their efforts.

John Samuel
Diocesan Rural Worker

cases of water divining cases have been done in this district each year by Mr. John Samuel for the last 8 or 9 years and about 99% of cases have been successful. Though a formal rate of charge per well is demanded it has been a great boon to the farmers, specially poor ones & it has really solved their problems. Thus the Tinnevely Diocese has been realising a sum of about Rs.800/- every year and the rural worker has earned his own bread. This has increased the number of wells and thereby on an average of 3 acres of land per well can be brought under cultivation.

In order to make a bore inside the wells to hit at the deeper currents, a boring machine as in the picture is used. The National Christian Council was kind enough to sanction Rs.975/8/- as a grant to buy a machine & Rs.275/8/- was returned, and in course of time the whole amount could be refunded as a sum of Rs.2/- is charged each day for using the machine.

The early missionaries bought lands, dug out wells and settled new Christians there and such settlements are called Dharmasangam lands - many of the settlements have been now bought by Christians themselves. The possibilities & problems of such settlements are enumerated here.

1. MAGILCHIPURAM - has an extent of 13 acres. The people, about 30 families living here, are called Vathiris, a set of weavers. They are all Christians. About two acres were assigned as house sites and they bought those sites and put up near Palmyra leaf-roofed houses with broad streets so as to provide space for making the warps for weaving along the streets. The 10 acres were for a number of years uncared for. Only about 500 palmyra trees were growing on it. The whole plot was let on a lease of Rs.50/- excluding the rent of Rs.20/- or there about to be paid to the Government. There were two channels from two tanks running along this plot of ground. The World War II gave a good gain to the weavers and these weavers were then given an impetus to cultivate these lands without charge to use the surplus water. Four weavers attempted the project of paddy cultivation and seeing the advantages were tempted to buy the plots and offered Rs.1,000/- per acre. The Diocese sold the land and got Rs.10,000/- from the people. These weavers sank wells and have now converted all the waste lands into paddy, cholam and raggi producing lands. This has greatly raised the economic level of the people when, as a community all their fellow workers suffer very much from the present slump in their trade.

2. TUCKERAMMALPURAM - This village of about 400 acres containing Nanjah and Punjah lands with about 1,000 Palmyra trees, is another settlement of 54 Christian families, half of them from Harijan Community. There are 5 wells for cultivation, a rain fed tank and a well for drinking water. Owing to the continuous failure of rain, the wells have become dry - two wells were deepened, but they are inadequate. A scheme for sinking two more new wells, for deepening three old wells, for repairing the tank and the sluice and for opening cottage industries, etc. has been sent to N.C.C. with a request for a grant of Rs.15,000/-.

3. FENTON ESTATE - There are about 294 acres of both Nanjah and Punjah with half a dozen wells. The income goes to the Boarding Schools at Idianguudi & Kudankulam and the lands are worked out by Christian workers under a lease system taken by Messrs A.V. Thomas & Co., for 15 years. There is a rain fed tank besides irrigation by wells. The workers come from neighbouring villages the establishment charges are too heavy. Thus the problems are complicated. The Company has spent a good deal of money for the development of the property.

The conversion of sandy tracts into paddy cultivation lands through cemented floor is a new venture, attempted by Art Industrial School Orphanage, Nazareth and some farmers - This venture is a good start, even for a farmer who has a good well with 8 cents, behind his house can meet his family's food problem - The pastor at Nagalapuram has begun this scheme in the Boarding

APPENDIX

LONG TERM PROJECT

Church of South India - Tirunelvelly Diocese.

St. John's Orphanage, Nazareth - Tiruchendur.

Taluk

Project of conversions of Sandy tracts into concrete cement floored.
Paddy field through Japanese method of cultivation

1. Object of the scheme. (a) There are 120 orphans in this orphanage, who are taught Carpentry, Blacksmithy, Tailoring, Leather works, Motor Mechanic. To make them self-supporting and well sufficient in their life and to solve their food problem, this agricultural scheme is started. (b) This will enable them to try this scheme in their small holdings of land which they own or get through Government measures of land which they tenure system. (c) To make this demonstration centre not only for the above mentioned purposes but also for improved agriculture in the south eastern parts of the Tinnevely District where vast tracts of sandy lands can be brought under paddy cultivation by this Japanese method provided there are good wells. (d) To arrange for Training Institute every summer for young farmers and teach them the improved technique of Poultry, Bee-keeping, Animal Husbandry, and preparation of Gur and other cottage industries. We are arranging a training institute in May 1955 through Mr. John Samuel our Diocesan Rural Worker. (e) To help boys of all creeds and castes as even now brahmins enjoy the fruits thereof.

2. Cost of the Scheme. The extent of the land is 2.5 acres, i.e. 250 cents which we hope to convert into paddy fields. A well has been sunk at a cost of Rs.1500/- and the plot has been enclosed with a compound wall of about 2000' x 6' which has cost about Rs.3,000/-. The cost of experimenting with 28 cents of land is as follows:-

Stone Jelly 70 cartloads at Rs.4/- per cart.	Rs.280-0-0
Line 63 cartloads at Rs.3/- per kottah	189-0-0
Sand 63 cartloads at Rs.12 per cart	47-4-0
Cement 105 bags at Rs.5/- per bag	525-0-0
Sand 70 cartloads at Rs.12 per cart	52-0-0
Masonry cooly	175-0-0
Filling the land with earth or manure	140-0-0
	Rs.1408-4-0
 Total cost of cents (250) at this rate	 12600-0-0
Amount spent in well and compound wall	4500-0-0
Pumpset and building and current etc.	5900-0-0
	23000-0-0

N.B. One other good well may be needed if there is water scarcity.

3. Effect of the Scheme

1. Already this scheme has attracted many agriculturists such as Dr. R. Vedabodakan's son and Rev. Gnaniah's son.

2. This scheme when completed can show to the public as well as to the Government how food problem can be solved by local efforts in making use of the natural resources available at hand.

3. Paddy can be cultivated three times a year and the crop well manured can bring three fold product.

4. Profit and loss statement. Experiment in 8 cents of land cost of Rs.335/- 2 harvests at part.

1 kotah - 2 kotahs	70-0-0	but 3 harvests at 3 kotahs-	
Seed ploughing &		9 kotahs	315-0-0
watering	35-0-0	Cost of plough, seed, water-	
	35-0-0	ing & special manure	70-0-0
			245-0-0

So for every Rs.335/- there will be a profit of at least Rs.200/-. So the grant will be refundable in yearly instalments so that the amount of grant refunded may be used to other regions and for other requests.

AGRARIAN REFORMS IN INDIA

By Dr. S. Gurubatham and Mr. G.V. Job

The world at the moment is in an awful plight, in the throes of a huge travail. We are witnessing the birth of a new order. Imperialism and Colonialism are crumbling before our eyes. The exploited classes are rising everywhere in revolt against their exploiters. The present world tension is the result of a struggle of the depressed part of the world to obtain its rights. This struggle is guided on the one hand by the Russian ideology of the supremacy of the interest of the community over that of the individual, and the other is the Gandhian ideology which seeks to promote the best interests of the community, conserving at the same time personal freedom. These two come into conflict with the capitalistic ideology.

The land problem is one that must be viewed as a world problem, if an adequate solution is to be found. Over two thirds of the world's population are undernourished, illclad, and inadequately housed. A fourth of this great mass of neglected humanity is in India, and almost the entire balance is in the rest of Asia and Africa. Whereas the density of the population per square mile is 500 in Japan, 400 in India and 350 in China, it is only 3 in Australia and 43 in the U.S.A. According to the census of 1951, 84.4% of the 357 millions of our country's population are engaged in agriculture. Of this agricultural class, 57% cultivate their own land, 15% cultivate some lands leased from others in addition to their own inadequate holdings, 14% own no lands but cultivate land leased from others, and 15 to 25% are landless farm labourers. As many as 5.2 millions are non cultivating land holders. These hold over 25% of the best arable land. In the Madras State among those that own land about 80% own only 51% of the land while the remaining 20% hold nearly 47%. These facts bring home to us the need for a peaceful agrarian revolution in the country and reinforce the conviction that unless land is more equitably distributed among the farmers and the world's population is more evenly spread, there will be no lasting peace among men. The principle underlying the slogan "the land to the tiller" has its application to other sectors of life also, such as industry, commerce and administrative services.

Some General considerations

The following general considerations are based upon our more intimate knowledge of rural life in South India. There are striking variations in fertility of soil, seasonal conditions, water resources and local experiences between region and region. These shall have to be taken into account in formulating plans for different areas in the country. Details shall have to be left to be worked out by the local people so that both agrarian planning and execution may be adequate and effective. This means decentralisation, in planning for an increase in agriculture production and at the same time for raising the standard of living of the rural population, care should be taken to avoid misconceptions and half truths arising out of an inadequate knowledge of rural life. The vast majority of the farmers are illiterate and voiceless. Therefore the temptation is great to consult and be guided by the opinions of the educated urban minority which has disdainfully shunned all intimate contacts with the village. In examining the various schemes of Agrarian Reform now before the country, we discern the defects of an urban approach to the problems of rural life and economy. There are two worlds living side by side in watertight compartments, the urban and the rural of which the first tries to decide the fate of the second.

Some of these defects are:

1. There is an inadequate appreciation of the Indian farmer's knowledge, skill and industry, and of the value of methods which have been adopted and developed by successive generations of farmers. The Indian farmer is said to be conservative, and his conservatism is regarded as the chief hindrance to the introduction of improved methods of cultivation. He is conservative because those who bring him advice are, in his opinion, town

dweller whose knowledge is bookish and whose experience of farming in the particular area where his lot is cast is next to nothing. The advice offered is in the nature of an untried experiment, whose failure will hit him hard and not those who offer advice and go away. This has been the personal experience of some of us who have taken up rural life; another misconception or half truth is the belief that a farm of decent size cannot keep a farmer profitably employed all the year round. While this may be true of some farms irrigated for one crop by canals or tanks which do not supply water throughout the year and also of dry lands dependent only on the seasonal rains, this is not true of a field with a well or spring. Again it is easily assumed that the Indian farmer loves to sit idle whenever the farm does not demand his attention. Agrarian reformers speak as if raising poultry, sheep and goats, mat weaving, basket and rope making, pottery, rural carpentry, black smithy etc. were modern inventions of which the farmer is blissfully ignorant. All these agro-industries have been their offtime occupations from time immemorial and will continue to be so in spite of the tendency to mechanise industry. It must be pointed out that the farmer has not been so foolish as to neglect an opportunity to earn an extra anna if he can. It is because the majority of the farmers possess uneconomic holdings which do not permit a marginal income for even small investments that they do not engage themselves in subsidiary occupations. It is also because middle men exploiting their need advance money at usurious interest and gradually take away their lands. The present cooperative system which claims to have replaced the usurious money lender has not adequately met the farmers total demand for financial aid in proper time.

Another half truth is the idea that the pressure on land has already become too great and there is not enough land in the country to satisfy the land hunger of Indian peasantry. Pressure is too great on land that is easily cultivable and within easy approach from inhabited areas. While pressure may be great in thickly populated states like Travancore-Cochin, West Bengal and Bihar, it is not so great in the other states. To cite one example, in Madras where 51% of those engaged in agriculture hold less than two acres, only 31 million acres are actually cultivated, while there are 21 million acres of cultivable waste and fallow lands which can be brought under the plough.

Indian agrarian reform and planning will be deemed perversely blind if account is not taken of experiments tried in other parts of the world and of the experience gained from them. But it is possible in a mood of desperation or impatience, to turn to these foreign methods without sufficient care.

Co-operatives and Collective Farming may have produced good results in other parts of the world. It cannot be taken for granted that methods of cultivation and of land management that have been successful elsewhere will be successful in India. Moreover only after the potentialities of indigenous methods, native capacity and the genius of the rural community have been fully exploited, should new experiments be introduced with due caution, and grafted on to local farming tradition and practice. By the introduction of agricultural machinery mechanical devices we should not throw the local labour out of employment and by trying to draft it into industry in an attempt to arrive at a solution of its problem at the industrial level, we may find it proves rather dangerous. Neither can all this labour be absorbed by the industries. The problem of rural unemployment should be solved at the village and agricultural level.

It is the farmer who produces not only food but also raw materials for industries which need cotton, wool, jute, sugarcane, oilseeds, tobacco, etc., which cover the major portion of Indian's industrial economy. He is the primary producer of new wealth. But while the industrialist and merchant have advanced economically by utilising the fruits of the farmer's labour, the farmer himself has become increasingly poor. He has not been given a just share of the total national wealth accruing from the growth of industry and the expansion of commerce. It will not be an exaggeration to say that his well being has been conscientiously or unconscientiously sacrificed to the advancement of other sections of the people. Industries are

located in towns. Educational and medical facilities and all other amenities of life are provided chiefly for the urban minority. The village is breaking down. The education and the ability needed to sustain its life have been steadily drawn away from it. The village has become the home of illiteracy, ignorance, dirt and disease. While this dangerous situation is known to all, some of our planners seem to think that a farmer should be contented with something much less than what the industrial labourer or the lower middle class in the town get.

The most serious misconception is the tendency to look upon agriculture as a second rate industry in India. Indian economy has been for ages, and continues to be, predominantly agricultural. In our national economy agriculture should therefore be given an importance and dignity equal to that of any other industry. This cannot be done unless priority is given to the raising of the standard of living and the social status of the farmer. The whole administrative set up as evolved by the Britisher was meant to administer the country for his own advantage and it bore an urban bias. The present administration of free India has not yet eliminated this wrong urban bias.

Suggestions

In the light of the above facts and views we would offer the following remarks on the salient aspects of the agrarian reform schemes now under consideration by the people and Government.

Pattern of Agrarian Economy

We fully endorse the view that the land should belong to the tiller, that the tiller should be held responsible for maximum production and that the occupation should be more than just a means of livelihood, but provide an opportunity for the development of his personality.

On the last principle, we are of the opinion that every farmer should have enough land from which he can obtain with his own labour, supplemented by the labour of others procured by paying wages or as reciprocal assistance, not only adequate food, clothing and shelter, but also education for his children, proper medical aid and minimum amenities of life. He should also have a small surplus which he can spend from time to time on improving his farm or increase his cattle wealth. This should be the definition of an "Economic Holding". We realise that this is not an easily attainable ideal, but maintain that to aim at anything less will be to relegate agriculture to a very inferior position among the avocations open to the people in this country, and that to do so will be illogical and suicidal.

The Congress Agrarian Reforms Committee speaks of a basic holding smaller than that of an economic holding. Farmers who own such basic holdings form the majority of the agricultural class. In the Madras State 31% cultivate anything between two and five acres and 51% below two acres of land. That these people should be brought round by persuasion or mild compulsion to improve their prospects through co-operative farming is not by any means a satisfactory solution of their problem. Their natural ambition is to enlarge that holding. We think that it is the responsibility of Government to help them to attain this legitimate and modest ambition.

One of the ways in which the State can discharge its duty to the small land holder will be to fix the maximum individual holding, take away the surplus land from the big farmers and distribute it among the small farmers.

But in fixing the maximum holding care should be taken not to restrict unduly the scope which agriculture can provide for individual initiative and enterprise, and thus reduce it to the status of a second or third rate occupation. One of the causes of the steady migration of

adventurous youth from village to town is the fact that agriculture has not been capable of providing a reasonable standard of living. If the depletion of cultural forces from the villages is to be arrested and a countermovement is to be set in the direction of the village, the maximum holding should be three times as large as the minimum holding. Ten times the minimum holding as suggested by the Land Revenue Reform Committee of Madras may be rather high.

While the fixing of the minimum and maximum holdings is considered there are two factors that must be emphasised:

- a. "Social and economic justice demands a parity between various incomes. The fixation of maximum ranges in agriculture will largely depend on and will have to follow the fixation of maximum in other sectors of economic life." If this idea of economic and social parity is once accepted a beginning must be made somewhere and that beginning will be nowhere more appropriate than in agriculture, since that is the widest sector in this country.
- b. Agriculturists should be guaranteed prices commensurate with the labour and expenses involved; and food grains should have parity with commercial crops. There should not be a repetition of what happened during the period of food control when the price of food grains was fixed in relation to the consumer without any consideration of the producer. It may be necessary to guarantee by way of protection to this the greatest of the national industries a minimum price as in the case of the products of industry.

If one of the underlying aims of the pattern of rural economy is the ending of exploitation, we wish to point out that the big landholder is not the worst exploiter in this country, and that it is not among the agricultural classes that there is the greatest disparity, in personal incomes. Once again we caution planners against the danger of assigning to agriculture an inferior status in the national economy a procedure which is counter to Indian tradition. In former years the agriculturist occupied an exalted position in society.

We believe that there is sufficient land in the country for distribution among those who are now engaged in agriculture and among a few more who may wish to take up agriculture as a worthwhile career, in plots not less than a decent economic holding and a few moderately large holdings. In addition to breaking up large holdings, fresh land should have to be brought under the plough by reclaiming marshes and scrubby jungles, and by increasing water supply through minor as well as major irrigation projects and tapping subsoil water which is still unexplored. These things are being done just now. Before ascertaining how big these are yet unutilised and unexplored resources are, it will be a serious mistake to plan as if the pressure on land has already become too great.

Methods of Farming

We are of the opinion that there is not yet available a method of farming better than individual or family farming. It is under this system that the farmer has a satisfying sense of ownership and the fullest freedom of self-expression and self development. We welcome the stand which the Agrarian Reform Committee of the Congress has taken in this matter, and regard the safeguards proposed as quite essential to secure maximum production. Granted personal freedom under such safeguards, what the farmer needs in order to increase production, more urgently than costly machinery and advice, are small things such as these - bulls, suitable seed, sufficient farmyard manure or compost, and often goodwill and encouragement. There is provision for supplying seed, manure etc. to the farmer, but it is not being carried into effect with promptness of service

Present provision for this assistance is not enough to meet the need of all farmers. A thakavi loan for purchasing a pair of bulls which reaches the villager after the ploughing season is over is worse than useless, because the chances are that the impecunious farmer fritters it away. Seeds found suitable to one region may prove quite unsuitable to another region, because soil, seasonal rains, and the calendar of agricultural operations vary from region to region. Statistics of new co-operative societies started in the villages are periodically published, but sufficient funds and materials are not provided to meet all reasonable demands. The grow more food campaign revealed glaring injustices and much corruption in the manner in which Government aid was made available to the farmer. We believe that assistance of this kind should be given as far as possible at the proper time and in kind rather than in cash and preferably through village cooperative societies, rather than through loans. The Agricultural department does not display the promptness and spirit of service which any businessman would display if he undertakes the task of supplying seed, manure etc. to farmers.

In this connection we would like to commend to the serious attention of the Government the Chinese method of utilising the manpower, tools and machinery of the army in effecting such urgently needed improvements to the land as sinking wells and checking erosions and bringing fresh land under the plough, tasks which are beyond the capacity of the average farmer. What was done so well by the Indian army in an emergency may be planned and executed as a regular peace time operation with considerable gain to the country and improvement to the land.

In regard to cooperative and collective farming, it is well to remember that these methods have not produced the results expected from them. Love of personal freedom and desire of ownership have militated against their smooth and effective operation. Today the pendulum has swung from unrestricted liberty to total regimentation of life. Capitalism no less than communism hinders full development of personality, by subordinating higher values of life to the aim of increased production of wealth without any regard to the manner of its distribution or subordinating the individual to the absolute state which in practice turns out to be not the entire community but the political party in power. It is not impossible to create a sense of social responsibility in the village community which still remains a fairly well knit unit and thus bring about a peaceful economic revolution.

This method will be in keeping with Indian tradition and the way of life shown by Gandhiji. Therefore we regard the "Bhoodan movement" of Vinobhaji as one which has great psychological value. But it is not adequate. Its progress is slow and the people will not wait. The difficulties mentioned above may not prove serious in the case of lands freshly reclaimed, where collective or cooperative farming may be tried. But in adapting these types of farming great care should be taken not to create a new salaried class leading to a new kind of economic inequality.

Land Management

The best results may be achieved in this major industry of the country if it remained largely a private enterprise and the state having effectively eliminated exploitation, is ready to render all possible assistance to the farming community. Though this is the recognised programme today, the well meant efforts of the State are not as fruitful as they can be because the system of administration is still tied down to the bureaucratic system perfected by the British who were more interested in efficient rule than in the welfare of the people. Two centuries of this efficient rule has unfortunately disintegrated the rural community and destroyed its corporate life. It is of the utmost importance and urgency that the village is resuscitated and made the basic unit of Indian administration.

When this is done the state will begin to function as the Government of a rural agricultural people.

The implications of a village centered decentralised administrative system are these:

1. Almost all the primary functions of the state must begin at the village level. Such departments as education, health, veterinary, agriculture, cooperation, land revenue, irrigation, village roads, justice and watch and ward must be organised as a coordinated administrative unit in every large village or group of small villages. This can be done if village panchayats are strengthened, their powers enlarged and greater resources placed at their disposal. Land revenue may well be left in the hands of the panchayat without materially affecting the finances of the state because the entire cost of collecting land tax will be saved and the village will assume part of the responsibility of financing some of the social services which are now a charge on the state budget. One immediate result that will then follow will be the redressing of the injustice now done to the village, namely, taking money from the village and spending it almost entirely on the town. For example Madras State spends 8as. per head on Medical relief. Since this is available only to the 15% of the population that lives in urban areas and a few village people who can afford to go to the town hospitals, the town dweller gets nearly Rs.2/8/- per head and the villager's share is only as.2 per head. The same is true of education also.
2. The farmers must be saved from the present costly and ruinous increases as the state becomes more and more consciously and actively a system of administration of justice. They must not be obliged to hang about courts wasting precious time that should be devoted to the work on their farms. The existing system of justice lends itself easily to be used by interested wealthy neighbours as a means of harassing and causing loss of time and money to the innocent villager. This evil can be easily remedied if the village panchayat is granted fairly wide judicial powers. We may also say that there is less danger of a miscarriage of justice in this than under the present system. At present most villagers prefer to suffer persecution and injustice rather than get involved in court proceedings, which do not give them an assurance of justice.
3. The transactions of the Revenue Department must be greatly simplified so that its services may be more readily available. In matters of procedure village problems should get priority over other problems. A reorganisation of the revenue department along this line we trust will make it more useful and less expensive. The danger of regimentation of life increases as the state becomes more and more consciously and actively a welfare state. At the same time the demands on the state's resources increase, and offices and organisations tend to grow with alarming rapidity. The only effective check to this totalitarian tendency is full and courageous decentralisation at the village level. The danger of inefficiency and corruption will not be greater than it is under the present set up.
4. As the major need in India is increased agricultural production, all possible ways should be devised to utilise all the available manpower including the unemployed, under employed and uneconomically employed men that are concentrated in the villages. When there is no immediate prospect of the Government expanding its financial resources, this large reservoir of manpower can build up capital resources if it is used in the development of cottage and agro-industries through cooperative self help. In order to stimulate cottage industries and make them thrive,

Government should see that large scale and mechanised industries do not compete with them and stifle them. It will not be economically a wrong policy if large scale industries which tend to militate against these drastically are controlled. Self-sufficiency and Swadeshi are intimately related to it.

The cities have made all round advance in social matters and the villages have lagged behind and the gulf between the two is widening. It is time that a halt is called to the advancement in the cities until the villages catch up. Otherwise there is no chance of India rising. The strength of a chain is its weakest link and with villages remaining weak in the country, it will continue to be weak.

In this connection a word is called for regarding the community projects and National Extension Service. We do not wish to underestimate the value of these ameliorative measures. But we fear that all the good that these can do to the village will amount to nothing more than a Palliative. The village community needs something much greater than doles from a paternal Government, in order that its SOUL may be quickened, it needs freedom to order its life, determine its wants, administer its resources and improve its standard of living by its own planning and effort. Freedom is every one's birthright. If it cannot be exercised and developed through trial and error in the village community, to the masses of India our political liberation in India will mean nothing more than a change from the rule of a foreign to that of a National Bureaucracy - no doubt a change for the better, but not the substance of freedom. The village community should once again become an almost autonomous republic within the Republic of India. We therefore respectfully suggest that the aims and methods of these ameliorative measures be re-examined in the light of this basic need of the village community.

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CHRISTIAN ECONOMIC DEVELOPMENT CONFERENCES
By P.M. Gopalakrishnan

There is no short cut to reach the goal of Economic Development. It is a process of getting over hurdles at every turn, and plodding on with courage and optimism. Most costly experiments by the Government, local bodies, Christian Missions and various philanthropic organisations during the years gone by, have provided valuable lessons and warnings. The success of the whole programme rests mainly if not entirely on the awakening of the common man who alone can recreate the India of the present age. Notwithstanding his illiteracy and other limitations if he is approached as a friend to his friend explaining to him the meaning of life, his potentialities to make the world richer and more beautiful the divine spark in him will revolutionise his thinking and the lighted torch will pass on from person to person. The privileged groups will then realise that on the health, welfare and contentment of the common run of people truly depend their own security and prosperity. It is dangerous to let the present widening gulf between the privileged and the common run of people truly depend their own security and prosperity. It is dangerous to let the present widening gulf between the privileged and the common run of people unheeded!

It was seen that for the purpose of serving the conferences an exhaustive survey of conditions in Tamil Nad would be helpful. The report of the Survey Commission valuable as it is has its limitations. The thorough going survey recommended for cannot be done to serve the immediate purpose in view.

It is therefore recommended that each Christian Body entrusts the responsibility to a committee of active members who, from the knowledge of the field select one or two District Committees or area councils in their Dioceses or Missions and prepare comprehensive reports.

The following extracts from the reports of two pastors prepared some years ago are suggestive of ideas.

The Rev. G. Stephen of Karunagarapuri, Coimbatore District, presented in May 1944 at the General Assembly meeting of the Tamil Evangelical Lutheran Church a report on the economic basis of the Church. The interesting document pointed out that in the 52 pastorates in the area 13 were working well aiming to reach the self-supporting stage and the remaining 26 pastorates constituted a very grave problem as they come under destitute groups. The population of the 52 pastorates was mentioned as 42,324 of whom nearly three fifths belonged to groups far below the poverty line. The report had stated that the analysis was not complete, and figures were rough and approximate. About 12,000 persons were just above the poverty line engaged in various crafts and trades. These groups represent several so-called high castes.

Mr. J. San Ponniah (now the Rev. J. San Ponniah) pastor of North Katpadi Pastorate in his survey of fourteen villages in Chittoor Taluk referred to a total population of 2376 persons in the Cheri sections of the villages of whom 1765 were Christians representing 376 families. Amongst these 228 persons own some lands. Most of them owing 1 to 2 acres while a few here and there own 3 to 5 acres of good, bad and indifferent types. Members of 322 families are coolies while 36 heads of families are in the grip of exacting task-masters who had lent money to enslave them. His report further reveals that those who could be classed as swinging between classes 2 to 3 are ... 71

Christian money lenders in the 14 villages are ... 5

Those who are perpetually crushed under the load of debts ... 246

each person borrowing from Re.1/- to Rs.4000/-

Persons engaged in some cottage industry or other only 19

Number of bullocks ... 574

Goats or sheep ... 588

Boys in the Boarding School ... 23

Girls " " " " ... 19

Nearly 70 per cent of the Christian boys and girls attend schools, most of them dropping out the 3rd and 4th class stages. Intelligence test requirements and limitations arising out of the rapidly depleting financial resources of Missions restrict progress.

Mr. Ponniah presented a paper some years ago at a conference convened by the Economic Reconstruction Committee of the M.R.C.C. and there he presented facts collected in one village of Gudiyatham Pastorate of the American Arcot Mission where he had served as an Evangelist for a few years. It is an entirely Christian village and he stated that the economic standard of that village Kulithigai was higher than most of the other villages.

Facts and figures were as follows:

No. of families	... 73 with 303 members
	51% women
	56% could earn

Illiterates	40 men and 63 women
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Those who learnt but had forgotten	33
Children of school going age	51
Those who actually attend	30

Occupation of agricultural classes: Cultivation of pan leaves and sugar cane.

Wages for men ranging from Re.1/- to Rs.1/4/-.

Wages for women ranging from As.8 to 10as. (prewar rates)

If paid in kind a man gets 6 measures of paddy

-do- a woman " 5 measures.

During the rainy seasons all the people go without work. Diseases and required food tend to reduce vitality and prepare people for premature death.

These facts and figures present a fairly good model. Constituent Bodies desirous of doing this piece of work in their area may address the writer of this note for further information and guidance, and they shall have the maximum possible cooperation.

RURAL WORKERS' FELLOWSHIP OF SOUTH INDIA

Meeting at Deenabandhapuram - July 24 - 26, 1955

Miss C.E. Wyckoff

July is a meeting-filled month. One of the most interesting conferences this year was held at the remote rural centre of Deenabandhapuram, in Tiruttani taluk. This was an appropriate site for a gathering of rural workers, for it is in itself a demonstration of methods by which the wilderness can be made to blossom like the rose. Only eight years ago Rev. Joseph John and his wife, Dr. Ranjitham, left their town parish and the security of regular employment and cast in their lot with the villagers of an isolated region of waste lands near Sholingur and Tiruttani. They and the fellowship of workers who joined them had effected a remarkable transformation not only by the appearance of coconut-groves and paddy-fields, planted by the Japanese method, but in socio-economic and religious influences that have spread to many villages of the area, including health clinics, agricultural improvement through new tools and cooperative efforts, agro-industries on a scale adapted to village conditions, music and drama and other forms of adult education among the adults as well as a Higher Elementary School and a Young Farmers' training course among the young. The group of Christian rural workers who gathered there from many parts of South India found the answers to some of their problems in action before their eyes. They found, also, generous hospitality at the comfortable Guest-house and inspiration in periods of intercession and prayer together with the village community, as well as fruitful discussions in their own sessions.

To all who are struggling with rural problems such a gathering of experienced workers brings great encouragement and good advice. Some represent enterprises of individuals such as the project mentioned above which has been the result of the initiative and independent work of a farmer clergyman and his doctor wife. Another individual who has attempted rural work is Mr. Srinivasan who came to the Conference from the Mount Zion area, Srivilliputtur, Ramanathapuram District, where he has taken over and carried on work originally started by Lutheran missionaries. He is honorary correspondent of the rural Higher Elementary school of which he was formerly the Headmaster, and also conducts orphanage without aid from the mission. His natural gift for water-divining has enabled him to do a great work among the villages in helping the people to find sources of water and to dig wells. One of the home-farms which has been successfully developed is the Monge Household Farm which has been built up out of eroded soil which was so poor that the owner got two acres for Rs.50/- but with advice from Mr. Srinivasan and Government officers it has become a property now worth Rs.1500, with fruit-orchards, crops and poultry. Thus a number of petty farmers have been helped to solve their water-problems and extend their farms by the aid of Mr. Srinivasan.

The rural worker, Mr. John Samuel, who tours the Tinnevely diocese reported also the work of other individuals, for example: Mr. and Mrs. Iyadorai of Veppankulam, Kovilpatti Taluk, who have settled in their own village and are working to develop it according to the ideas of Mr. J.C. Kumarappa. There must be many other individuals, whose names have not come to the Rural Fellowship, who are making similar efforts in different parts of the country. They are the leaven that must leaven the lump of poverty and disease and ignorance. Institutional Enterprises Most delegates to the conference represented institutional enterprises. Deenabandhapuram itself, though it began by individual initiative, is developing into a gurukulam and has come connections with the Arcot Mission.

The Agricultural Institute, Katpadi

It is an institution started by the Arcot Mission. It sent several delegates to this conference, including Mr. M.J. John, the acting Principal during the absence of Mr. J.J. DeValois on furlough, Mr. Aaron Christian, the Adult Literacy worker, Mr. Gandhi Reuben,

agricultural extension worker, Mr. Nallamuttu, Boys' work leader. The institute began its work in 1924 on two hundred acres of waste land in a wilderness of palmyrah palms near Katpadi, and struggled with all the problems the poor villager has to face in making a living out of such land. Mr. DeValois, being a specialist in poultry-breeding, has succeeded in making poultry a profitable industry of village homes all around the vicinity of Katpadi, encouraging it by buying and marketing the villagers' eggs at a centre in the middle of Katpadi town. At this same centre are held the annual fairs with exhibitions of poultry and crops and livestock from the villages around, to attract and instruct and inspire thousands of visiting villagers. At the Demonstration Farm is a Higher Elementary School whose pupils are trained in agriculture. The extension work of this Institute has been greatly increased in recent years by subsidy from a Christian laymen's association in America known as 'World Neighbours, Inc.' With help from this source it has been possible to increase the staff of the extension service and their activities so that they serve a wider area. Public Health, Adult Education and Agriculture are correlated in this extension programme which together with the Institute, aims to help the villager to increase his family income and raise his standard of living, and to train the farmers as lay leaders who can administer and eventually support the rural church. To this end 'Young Farmers' classes, summer schools and conferences are held at the centre. The Institute has increased its resources by the purchase of 120 additional acres of good fertile land with better water facilities, and is able to demonstrate its principles, as well as to increase its own income. The Government officers for rural development enlist the aid of this Institute in the furtherance of their own schemes for rural development. With Government subsidy a cross-breed of milk goats have been developed, named 'Katpadi Nubians', Poultry units and a new poultry hatchery are maintained and supervised as part of the Five Year Plan. The five year drought which hampered all this work, and all rural work in India, has come to an end. Now these projects can be carried out with renewed energy and success.

Another institution started by the Arcot Mission many years ago is the Women's Industrial School, Palmaner, whose director, Miss C.W. Jongeward made her report at the conference. In the year 1954 Rs.11,000 in cash went into village homes, she reported, to show how directly this industrial school raises the income of girls from villages. During their 3½ year course at the school, village girls are trained in many handicrafts as well as in fine needlework. Cross-stitch embroidery on house linen finds a ready sale in gift-shops and sales in port cities and hill stations. Girls who become proficient in this work are enabled to fill orders in their own homes after leaving the school, and this gives them a steady income, which is greatly appreciated especially in time of famine and drought. The girls learn much more than embroidery, however. They live in cottages similar to village homes, and learn to do all the work of the village housewife in the most hygienic way. They learn plain sewing, knitting, gardening, poultry-raising, spinning and cooking for their household needs and are trained in baby care at the child welfare centre next door. These girls are systematically trained in Bible-study, for they are to become lay leaders in rural churches, as well as the trainers of their own children. Unlike the girls from most mission boarding-schools who tend to settle down in towns, these Palmaner girls almost without exception live in their own homes and also after marriage in village communities where their influence is felt. It is therefore an important piece of rural service.

The Jothy Nilayam Rural Centre is a rural settlement in an isolated rural area of the Arcot Mission. This work has grown in the past fifteen years. From one Missionary, Miss C.C. Wyckoff living in a tent, to a colony of twelve Indian men and women who work with her to help the people of thirty or more poverty-stricken villages

Rural workers fellowship

Page 3.

within a five mile radius. Children from all these villages walk in daily to attend the central Higher Elementary School, standards 6, 7, and 8, at the Centre, and patients come to the nurse at the Rural Dispensary from an even wider area. Two full-time women evangelists visit the homes and the villages to give a spiritual message, all doors having been opened by the educational and medical work. In the local area the women have been reached by the work of a Nursery School which cares for their little ones while they work in the fields. A five-acre farm serves as a demonstration of new methods. This, together with a poultry-unit are connected with the extension department of Katpadi Farm. The Centre lends itself to the community and to the Church for the holding of conferences, audio-visual shows and other gatherings, as well as for recreation. The pastor of the Muttathur pastorate lives next to the Church, and the staff of the Centre help with church activities.

All these institutions started by the Arcot Mission have now been transferred to the control of the Church of South India in which the Mission has merged, so that increasingly they will be working in close cooperation with that church. In this way the continuity of these activities will be secured after the individuals who first sponsored them have left.

Projects of the Economic Life Committee of the N.C.C.

Mr. P. Gopalakrishnan reported to the conference about projects of the National Christian Council's Economic Life Committee for which he is the Secretary. He himself now lives at one of these centres and from there he supervises the projects in Salem and Coimbatore Districts. Like Palmaners Industrial School, the Arulpaurm centre at Palladem in a drought area, meets its expenses by the sale of a specialised handicraft, in this case leather articles. Small beginnings made by the Swedish missionaries among leather-workers have been supplemented and developed by Government and by the Economic Committee of the N.C.C. The new young leather workers have been taught to make artistic as well as useful products which are being sold, hand bags of many designs, purses, footballs, holdalls, chapals, shoes and other goods for a modern market. Women are trained in useful handicrafts such as basketry, mat-weaving, spinning and coir work. Cloth-weaving is now being added to the industries of the colony. The workers at these specialized handicrafts are also trained in farming, the breeding of poultry and goats, and in principles of Christian community-life so that the spiritual and cultural level, as well as the economic level of their life has risen.

Among other centres of village industries reported by Mr. Gopal Krishnan are those at Ellispeth, Dharapuram, Erode. In all these centres there is general adult education through the church, adult literacy classes, libraries, agricultural demonstrations. In one village a new industry has been developed, the making of combs out of buffalo-horns. In another village a Christian farmer has rendered a great service to his fellow villagers by letting his own English-bred buffalo bull serve a hundred buffaloes in nearby villages, thus improving the local breed. Another community has a cooperative society in the form of a chitfund which has helped to set many farmers on their feet. As the Community Projects Administration of Government moves into the area it is hoped there will be greater resources for these schemes through their aid. The Secretary of the Economic Committee has the oversight of projects like this in the whole Tamil Nad area, but holds special responsibility for Arulpuram, Bharapuram and Erode.

Y.M.C.A. Rural Centre, Marthandam, Travancore

The Marthandam Centre has been one of the earliest pioneers in rural reconstruction and is well known. Its present Director, Mr. M.A. Samuel, attended the conference, bringing printed booklets outlining the extent of the work done there along the lines of Agriculture, Cottage Industries and the training of leaders for rural work. A

large number of the men and women whom they train, being of School Final grade, are absorbed into the Community Projects administration which holds such an important place in the first and second Five Year plans of the nation. This Marthandam centre carries on extension work in 67 villages, making use of the local branches of the Y.M.C.A. in those villages.

Diocesan Projects in Rural Reconstruction

Mr. Chellappa of the Madurai-Ramanathapuram Diocese and Mr. John Samuel of the Tirunelveli Diocese brought to the Conference reports of the projects being carried on by those two dioceses of the Church of South India, which are the first to employ full-time rural workers to tour the diocese and supervise the work. The Madurai-Ramanathapuram Diocese makes it a policy not to give loans of money, in establishing village industries, but to make loans of raw materials. The diocese then attends to the distribution of the products. Training is given to church workers and village level workers at the Seminary, the training school and short courses and conferences in the various areas. From the parent Rural Demonstration Centre, branch demonstration centres are established on a simple scale at each village worker's home. For specialized training in certain handicrafts there are special training centres, as for leather-work in the Kallimanthayam area, basketry at Rachanyapuram industrial school in Madurai, weaving at Sevalpatty, poultry at Ratlagundu. There are 184 bee-hives in Ramanathapuram district alone. The diocese runs eighteen night-schools, four milk-unions and goat-clubs, and has dug or deepened more than 150 harijan wells for drinking water in the last three years when drought conditions prevailed. Rural medical centres have been opened at three places, and methods of promoting health and sanitation in village homes are discussed and tried. Mr. Chellappa expressed the problem before the Christian worker today, when other communities and the Government are active in rural uplift. What is the particular contribution of the Christian worker in the villages?

Mr. John Samuel, the rural worker of the Tirunelveli Diocese answered the question in his report as follows: "Our Christian rural work includes 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. He outlines the village problems in terms of "the five D's - Darkness, Dirt, Dearth, Death and Division. The work of the diocese includes adult education in 60 centres, land settlement and cooperative farming, famine, fire and welfare relief work, welfare centres for women and children, cooperative measures, self-help projects, long range projects and cooperation with Government schemes. The above forms of work are carried on especially among the one lakh and thirty two thousand Christians living in 1311 villages, grouped into 111 pastorates of the Tirunelveli diocese. The northern area of the diocese, which is most backward, is given foremost consideration, along with the new Christians from backward and depressed classes.

This diocese includes many settlements, colonised by landless converts, some are very old projects started by missionaries, and others more recent, were started and aided by laymen of the church who are land owners. The settlers have been helped to earn money by cottage industries and by improved farming, to purchase the land on which they live and have been made independent by this aid. The compounds of certain institutions, such as West Tirunelveli High School and orphanage at Nazareth have been made into farms, for the sake of training the boys and girls as well as for income. The Relief programme during the famine years was carried on by this department, with aid from overseas relief agencies through the N.C.C. and the Government. The self-help projects of the diocese receive grants from the National Christian Council. One of these is the leather

workers' colony at Dhiraviapuram named after a Christian Indian Donor. There are similar projects in five other places where families of converts are taught a village handicraft as well as cooperative farming and various forms of adult education. Mr. John Samuel, being a water-diviner, is able to help the villagers with their problem of water-supply and used this gift in as many as 150 places in the past year. For this long range project the N.C.C., gave the diocese a grant for the purchase of a well-boring machine which is rented to the villagers at a low rate. A mobile van is used for the establishment of new centres for training in the leather industry. At the Orphanage in Nazareth already mentioned a sandy tract of land has been converted into paddy-fields by making a cemented floor. This scheme is also being tried in the northern area of the diocese with aid from the N.C.C.

Other long-range projects are being made possible by cooperation with the Community Projects and the Five-year plans of Government. These include health and child welfare centres, training in basketry, bee-keeping centres, roads, septic tanks, adult schools and Agricultural improvements. The rural worker himself and also volunteers from among high school, college and training-school students serve in villages in their holidays and during week-ends.

Not satisfied with this full programme, the diocese has still many schemes in view, such as development of poultry centres, a match industry and handloom-industry with cooperative societies and mutual aid.

The leader of this Rural Worker's conference was Rev. R. Keithahn of Gandhigram who helped the members to keep in touch with national developments. The conference expressed its full approval of the Bhoodan movement, and its determination to do anything possible to cooperate with that movement. Mr. Keithahn brings help and wisdom to projects in many areas and arranges joint conferences for Rural Workers which are greatly appreciated. One member of the conference at Dheenabandpuram expressed the thoughts of many when he said 'We hope and pray that the all-India Christian Economic Conference in September will give us a Ten Year Plan for further developments.' On this note of hope and prayer the conference closed and the delegates returned to their far-flung fields of labour much stimulated by the fellowship they had enjoyed.

TAMIL-NAD CHRISTIAN COUNCIL
ECONOMIC RECONSTRUCTION COMMITTEE
SEPTEMBER 1953 - AUGUST 1955

By Rev. E. Ten Brink (Convener).

Thanks be unto God for His tender mercies with which He helped the Committee to trace His fingers in all that they had done in the most difficult time, and to go ahead recording achievements crossing over hurdles which could have discouraged the stoutest of hearts. The early period between September 1953 and April 1954 may be defined as transition period when, with the commencement of the rains after seven years of drought there was excitement thousands of people returning from plantations to till their own lands, or resume their coolie work on surer wages. A few of the main industries had become subsidiary ones resulting in many errors of commission and omission.

The secretary of the committee technically a part time man had had a most difficult time to pass through. Briefly stated, the committee had made the masses Cottage Industries' minded, and can claim to have largely helped the development of economic programme in a large area of Tamil Nad though, for obvious reasons, the benefit of labour of all well-meaning Christian forces had not touched even a fringe of the suffering population.

The Committee therefore reminds again the T.C.C. to see it that its Economic Reconstruction Committee has a well qualified young secretary taking care to see at the same time that all Christian Bodies have adequate workers of various grades. The present situation of the condition of the masses of Christians when compared with the general trends of the attitude and progress of non-Christian communities offers a challenge to the stamina of every privileged Christian in the land, and of all Christian Bodies.

The one out-standing work of the period was the valuable contribution of the Survey Commission, and their report serves as a constant reminder of facts to be remembered for the maximum usefulness of the committee.

Facts and figures referred to in the Survey Commission report are not repeated here since the report is passed by the committee were sent to all supervisory committee including those of the N.C.C.

The committee in accordance with the recommendations of the Survey Commission had explored possibilities of helping the destitute groups of Dharapuram, Palladam, Arulpuram, and Erode while the interests of Kllimonthayam are well protested by the Rural Service Committee of Mathurai - Rannad Diocese.

Trichy - Tanjore Diocese

For the first time the committee could secure for Dharapuram area in Coimbatore district but under Trichy - Tanjore Diocese a 500 rupees in the place of Rs. 7000/- asked for. The illuminating report showing large profits as sent by the Rev. V. Gananamuthu is summarised hereunder. Deducting the bank commission the amount received by the party was Rs. 499/6/- while initial expenditure for erecting a shed 65' x 15' costing Rs. 183/10/-, charges for fourteen looms amounting to Rs. 102/3/6, serving as permanent equipment, the cost of Kora grass, Dye and Colour came upto Rs. 215/-, totaling Rs. 500/13/6.

416 mats were made, and sold for Rs. 505/-. The expenditure on various items was Rs. 367/8/- leaving a credit balance of Rs. 137/8/- and the permanent equipment costing Rs. 285/13/6. The fine picture speaks for itself. Through this industry persons getting wages of 8 annas a day were saved from starvation, and inadequate clothing. In the way of wages alone a sum of Rs. 244/- was paid. In the midst of their poverty, and struggle they had given as their contribution some materials for the building, and a part of their labour free. Fourteen families were directly helped. They have now a social education programme. The secretary had been emphasising for some time the need for providing the chosen poor with buffalo calves of high quality. Near Kundadam in Dharapuram area in the village of Navakombu, and in twelve villages round about could be seen young sturdy beautiful beautiful buffalo calves the offspring of a cross bred sire owned by a farmer. A hundred calves there are said to be, and the farmer had earned over Rs. 200/- at the rate of Rs. 2/- per service upto April 1955. The committee has been negotiating with the agencies concerned to supply buffalo sires to many people who could guarantee proper feeding, and care.

In another village a group of Madharis are making combs of high quality with

buffalo horn, and a cooperative concern is in the process of formation.

Arulpuram - Palladam area (Church of Sweden Lutheran Mission)

The ~~a~~ haunting memory of large armies of starving, ill-clad, beggin women and men frequenting Arulpuram area for alms, and work, must be green on the minds of Dr. Bhatti, members of the commission, and others who had visited the place at different times. The committee were at its wits end as to what to do. Detecting the spiritual urge of Mrs. Sodostrom, capable of heroic sacrifices planned the programme with her. Aided by funds from the N.C.C., Mission and other miscellaneous sources, work was carried on. Beginning with four women at the end of 1953 who were helped to learn and earn through making woollen mufflers and frocks gradually the number increasing, so women from 12 villages were on the rolls upto April 1955 while the work tends to expand though ~~rigi~~ rigorous restriction is the order of the day because of financial limitations. These eighty women produced Khaddar threads of high quality. Ending 1954 wool and threads to the value of Rs.555/- were given while the wages paid to women amounted to Rs.300/- but of the profits, 50 charkas were bought and distributed. For use of four groups of women a ginning machine for extracting clean cotton was purchased.

A hand loom cloth weaving machine was set up at the end of 1954. Four young men were trained who, in turn, trained several ~~pothers~~ others in ginning and cleaning cotton, and weaving.

Upto May 1955, Rs.2,015/- from various sources formed the Capital while expenses mounted upto Rs.3,305/- the seeming liability is, in effect, assets in that there are Rs.850/- worth of equipment, and trained personnel of enlarged vision. There were other industries such as mat weaving of which there are four looms, paper-pulp basket, and other types of basket making to a very small extent, string bags etc. These are four social education centres, and weekly meets for spiritual discourses, and discussions of business are special features.

Another outstanding feature of the work in Arulpuram was largely through the efforts of the committee, a two year course for twelve Madhari boys in leather tanning, and manufacture of high grade leather goods -- opened by the Department of Industries and Commerce of the Government of Madras the committee and the mission co-operating. Following the termination of the training school the young men had helped several groups of men to learn the new technique of work.* While the cost to the Government should have exceeded Rs.5,000/-, including the NCC grant of Rs.1350/- the Mission had spent Rs.3,000/-. This course has had far-reaching consequences.

During the two year period social education with adult literacy, and a course in Bible study and Catechism were included. It was enjoined on every person that he should learn besides leather tanning at least two other crafts such as farming, poultry work, goat rearing, mat weaving, spinning and handloom weaving. Elocution was encouraged. The scheme of letting the centre for boys to come and learn, and for old boys to have looms for purchasing raw hides is being taken up only from July 1955 since the secretary had protracted illness, and the local Missionary was on furlough as without effective supervision the scheme may fail. The sum of Rs.1,500/- the grant sanctioned is being utilised now though a much larger grant is needed for a fairly substantial help the distressed who are now helping to build up a rolling fund.

In Arulpuram besides raising grain crops there are varieties of fruit and trees for shade, and model manure pits for demonstration purposes. There is a small poultry plant which is being developed steadily, and two kinds of sheep besides the Jannapari goat pair. The sire had served 214 she-goats, and earned for the farm Rs.102/2/-. There are about sixteen villages in a few of which are industries such as poultry raising, spinning and mat weaving.

* Great credit is due to the Rev. A. Minoson, pastor at Arulpuram for his indefatigable efforts in contributing towards the success of the whole work.

Coimbatore - Salem Diocese

Erode area. The Committee has various projects on hand to give effect to as finances are in sight. In July 1955 it has sought the co-operation of the Community Projects' Administration in Erode, and some special developments are anticipated.

The Ellispet Agricultural Project could be said to have begun only in July 1955. Miss J. Woolard, and Rev. Gnanasiromoni are vigorously at work. The grant of Rs.2,000/- is not adequate, and other sources are tried. The Government Agricultural Department also is cooperating, and a new era is being opened for Ellispet people. A social education class with two sections one for men, and another for women an integral part of which is to discuss the needs of the area, was opened on 1st July 1955. Five families had set up white leg horn eggs for hatching. The secretary's instruction that all must pool their resources on chit fund system for mutual helpfulness amongst themselves was availed of by ten of the people who have regular income, and others would follow. An old cooperative society in a bad condition is being remodelled, and set right for maximum usefulness. A library is functioning.

In Elevalalai and Periapuliyur Grannagar and Palalpalayam with the financial grant from the N.C.C. and the Mission, carpet weaving, a profitable industry was in progress. Money is being sought for, to help larger groups on a subsidy and loan system since that bids fair to develop itself to become a flourishing business.

Mathurai - Ramnad Diocese

This Diocese has a good record of work, and had an intensive programme from 1952. The fundamental concept of the programme were

- (1) The main motive force for implementation should come from the people themselves, and
- (2) the principle behind is to help people to help themselves.

In Kallimonthayam two societies are run by the Diocese for developing leather work of various kinds, large groups of villages cooperating. Raw materials are supplied, and finished goods are marketed for the people. So far, it has been a successful venture.

Two qualified instructors in leather work are responsible for providing one year training to village young men in improved and scientific methods of tanning and manufacture of leather goods. The good results encourage the Diocese to extend the period of training for greater groups of villages for further five years.

Considerable amount of work is being done in this field.

In Ritchanyapuram training of a month duration in designs in basket making was given. In two villages people were trained to make baskets with new designs so as to attract all markets.

Poultry. This centre at Butlagunda supplies eggs for hatching, and provides training for students.

Bee-keeping is steadily developing, and in Ramnad District alone there are 184 bee hives at work.

Wells. More than 150 wells were either deepened or sunk by the Diocese.

There are four goat clubs and milk unions in the Diocese which advanced money for the purpose.

Medical work has been in progress in four centres including one Leprosy clinic.

The Parent Rural Demonstration Centre has several branches each village worker assuming responsibility for the work. There are model poultry sheds on village level.

A weaving centre at Sevalpatti bids fair to develop itself into a profitable venture.

Dheeranbandipuram

This continues to be a power in the area in and around its vicinity amidst people who could not countenance with sympathy the depressed classes becoming independent.

Co-operative Farming. Fifteen of the once destitute group own lands having an engine to pump water out, and an experienced field man to guide them. They had good harvest in February, and in June, enough to meet their needs. This cooperative concern of the farmers is attracting other places, and attempts are being made to follow them. Vegetables, greens, and fruit trees are grown, and the first two form a part of their dietary requirements.

The Young Farmers' Training School. Fifteen of them had their training in 1954-55. Seven of the men continue in follow-up work, and are helping in neighbouring villages. Besides this, refresher courses for 33 village workers of whom seven were women, all actually engaged in same type work of village work or other, were possible.

Live Stock. A hellicker stud bull is stationed here. White leghorn cockerels were distributed in exchange for country cocks. Villagers get better, and a greater number of eggs.

Village Industries. The needs of the community in coir, carpentry, matweaving, blacksmithy, tailoring, basket making and wood turning are being met in some small way tending to increase in usefulness.

Rural Housing. Three houses were built for three homeless villagers.

Health and Sanitation. Two dispensaries are run in remote villages, and way-side medical work in far off interior villages is carried on every week. Midwives are brought into the centre for training, and expectant mothers get anti neta treatment. Young village boys are trained in first aid. The poor get free medical treatment, and the Leprosy Clinic has a good record to its credit.

Adult Education. There are five centres run by the Gurukulam and three by others who were inspired by them. Four young men's clubs specialise in recreational activities to provide joy and amusement to villagers. There is a Rural Library Service.

Agriculture. The demonstration farm is flourishing, and Japanese method of raising paddy profitably is being copied. A particular paddy pest was under control by application of light DDT solution saving nearly 100 acres of affected paddy crop in and around the vicinity of the Gurukulam.

Tirunelveli Diocese

This diocese leads in rural development work in as much there are progressive groups coming from the higher strata of society, and the clergy and, the laity assure responsibilities for work in a way no other area has been able to.

During the period under review several old wells were deepened, and new wells sunk through the divining capacity of the rural worker, and the number of wells thus made in 1953 was 150. To tap sub-subterranean currents hand boring machines are used, with a grant of Rs.975/- one such machine was purchased.

November 8-15-1953 was observed as the week for planting trees.

Basketry, Mats, Hand loom cloth, articles with palmyra leaves and stalks in different types were made in this district, and marketed.

Bee-keeping was another source of income to the people, and many of the Elementary School teachers in the western parts of the district near the ghats were getting extra income through bee hives. A bee keeping enterprise was begun in the Diocesan Office premises on a co-operative basis. The opening of new bee hive centres is being encouraged through small grants.

In Tenkasi Mr. Muthuswami Thompson has a poultry house, stud bulls, bee-keeping and farming land with a well costing Rs.10,000/-.

The area has had a 2,000/- for pilot projects late in 1954, and a descriptive report will be sent in course of time. For the long range projects exclusive of the grant of Rs.975/- given for a boring machine the area got as the first instalment of Rs.7012/- for a mobile van for tanning and leather industry. A diploma holder in leather technology, a Christian, is appointed as also two assistants from the shoe-maker's community. It is a three years' scheme, and the committee will issue a separate bulletin on this new phase of work.

It will be interesting to know that up to June 1955 commencing from 1950 pilot projects' grants of Rs.16,750/- and long range projects' grant of Rs.7,987/- were paid out, and taking into consideration the reverses arising out of ~~diff~~ difficult times the Committee had acquitted itself most creditably.

The action of the NCC in allowing the grant for marketing to relapse without taking into consideration the hard work put in, and the circumstances which had led to the delay in giving a shape to the scheme is very much regretted. The T.C.C. executive is requested to express an opinion on this, and to see that the new venture is adequately helped.

The Secretary of the Committee has had a large share of "Grama Thondan" work, and besides this quarterly, he has been sending one article every month to every Christian monthly, on socio-economic interest. Great credit is due to the Editor and manager of "Grama Thondan" for his labour of love.

The Secretary had addressed several groups in Tamil Nad on the modern trends in National Reconstruction Programme, and of the ~~construct~~ contribution of the Economic Reconstruction Committee during the period under review, and had several groups for short duration training.

West Bengal

SURVEY OF CHURCHES IN BANKURA & BISHNUPUR
By P.K. Adhicary.

Church or Mission at Work. The Methodist Churches and the Synod of Bengal are working in this area.

Population. The total population is 715 of which 5% are unemployed.

Percentage in different vocations. It is reported that in the Bankura circuit only 3 families depend on agriculture, 1 $\frac{1}{4}$ % are industrialists, 1% teachers, 5% have independent profession and 1% businessmen, others are day labourers. The villagers are mostly agriculturists and day-labourers.

Orphans or Orphanages. There are 15 orphan girls and two orphan boys, who receive grants from the Methodist Church. There is no orphanage in this circuit.

Hospital. There is one Hospital at Saranga.

Economic Project. It is reported that no economic project is in operation in this area. Rev. C.C. Pande has the Leper Home under his care, where the inmates are engaged in agriculture and various home industries.

Economic Projects suitable for the area. Rev. C.C. Pande suggests that 20 carpenters can form a cooperative to start an independent business, if each of them gets a grant of Rs.15/- which might be paid back in three years. There is a majority of carpenters in this circuit. There is no arrangement for relief and rehabilitation for this circuit. It is mentioned in the answers to the questionnaires that there is a leather industry and a co-operative society at Bankura and Bishnupur, and also three printing presses, owned and managed by the Hindus. Persons having intimate knowledge of the locality suggest that a welding factory will have a good prospect in the city of Bankura. Ropes are greatly needed in this district. So rope making has a chance. Goat rearing and piggery have also prospects among the Santal converts. Rev. C.C. Pande has agreed to make experiments with Poultry with grants received from the B.C.C. for the purpose.

Economic condition of the Christians. Christians are generally very poor and are heavily indebted. It is suggested that co-operative societies in the Christian villages should be introduced. 2% of the population are homeless and 98% are landless. The Santal Christians get preference as a depressed class by the Government in matters of Government services and grants.

Christian College. The college was founded in 1903. The Controlling Authority is the Methodist Missionary Society. There are three European missionaries on this staff and the Principal is an Indian. There are 13 men and 7 women Christian students. About Rs.9,649/- per mensem is needed for the support of the staff and Rs.2080/- yearly for stipend for the Christian students. There are eleven Christian members on the staff. Only recurring grant from the Mission is Rs.11,565/- and from the Government, Rs.14,208/-.

Bankura Collegiate School. It was founded by the Methodist Church in the year 1886. In the year 1955, Rs.3,262/- was donated towards books for the Christian students. The Mission pays a grant of Rs.2,000/- every year towards the payment of Dearness Allowances to teachers. It receives a definite grant every year from the Secondary Board of Education, West Bengal.

Church Advances. Church has adopted a programme to increase the Church income by 20% each year. It hopes to be completely self-supporting in 5 years.

A conference was held in May 1955 at Bankura with Rev. C.C. Pande, the European Missionaries, the Church leaders and the lay leaders. Meetings were held at Bankura as well as at the remote villages on the hills. Rev. C.C. Pande took great pains and risk to take the Rev. P.N. Das and myself round his circuit. We met the local converts from the Santals and Barui class. The Economic condition of these people is very miserable. Most of them do not get even one square meal a day and few have sufficient clothes to cover their nakedness. The villages mostly Santals are day labourers. Very few have their own lands. They keep cattle, poultry and pigs. The land being barren and rocky, the people have got very little zeal for grow more food. In the Santal villages the people deal in "lac". The leaders recommended carpentry, grow more food, piggery, poultry, goat rearing and a dairy in these areas. There is a prospect for a welding shop at Bankura which might be located in the church compound at a cost of Rs.1,000/-. People in this area should be taught to use their land for the purpose of growing more food. Rev. C.C. Pande has asked for a grant of Rs.5,000/- for economic development in his area for better seeds for ~~crops~~, ~~fertiz~~ crops, fertilizers, and other aids which farmers in the villages will require.

POULTRY AND GOAT FARMING

By P.K. Adhichary

When Introduced. Poultry and goat rearing have been introduced in the villages in the 24 Parganas, Nadia and Bankura since 1953 with N.C.C. grants under the Economic Life Committee of Bengal Christian Council.

Grants received in 1953 - Rs. 280/-, and 1954 - Rs. 600/-
Number of families benefitted - 50.

Object. This project has been introduced among the poor villagers to improve their Economic condition and to enable them to share their surplus with their neighbours.

Methods.

- (1) These projects are under the supervision of the local Church leaders.
- (2) Families are given hens, cocks, ducks and goats at a cost of about Rs.15/- each.
- (3) They refund the money in easy instalments and with the refund other families are being helped.
- (4) There are three centres with pedigreed and mixed birds, from where eggs are supplied for hatching.
- (5) Three pedigreed cockrel Leghorns and Rhode islands are kept at three centres for improved breeding.
- (6) Pedigreed eggs are hatched by brooding country hens.
- (7) Every individual family is responsible.
- (8) The birds and goats are inspected from time to time by the Economic Life Committee.

Remarks on success. Poultry and goat keeping is helping the families economically, but it can be further improved if there is at least a cooperative poultry centre in each district. The Government may be approached under the Development Scheme to give grants for these projects. The birds can be supplied from these centres.

Goat rearing centres may also be introduced from where goats could be supplied to the families. Every family in the villages will in course of time have poultry and goats.

Remarks on failure. Where families are not trained in the care of poultry, premature death of birds or epidemic takes a heavy toll. To prevent this, it is necessary to explain to the villagers from the centres the precautionary measures necessary. In case of extreme poverty families some time sell birds during lean seasons before they multiply.

Suggestions. (1) Let at least one central poultry farm and one goat rearing farm be established at a suitable village for training in poultry keeping. From these central farms, birds and goats can be supplied to deserving families on cooperative basis.

(2) The project in operation is being continued with the refunds.

MAT WEAVING & ROPE MAKING

By P.K. Adhicary

When Introduced. Mat weaving and rope making have been introduced in the villages in 24 Parganas with N.C.C. grants and under the Economic Life Committee of the Bengal Christian Council since 1953.

Grants received. In 1953 - Rs.400/-, and in 1954 - Rs.200/-.

Object. The purpose of introducing this cottage industry in the villages is to help the landless villagers to earn something during the lean season of the year, when they do not get much work.

Method. (1) There are two centres at two villages, Angachi and Akra in 24 Parganas where Christians are engaged in this industry.

Grants have been given for these two centres.

(2) The grants given are to be refunded.

(3) The mats are sold among the villagers and in the towns.

(4) Two kinds of mats are made, one a coarse variety for the use of villagers which is readily sold, and the other a fine variety. The fine mats can compete in the market.

(5) Some individual poor Christian families are given grants.

(6) Occasionally these centres are inspected by the E.L.C.

members.

Remarks. (1) Success. The villagers in the 24 Parganas know this home industry very well, so it is always successful. The two centres, one at Angachi and the other at Akra are helping economically a few families.

(2) Failure. Among some families it has failed to produce any permanent improvement. The reason is laziness and also want of raw materials. They did well in the beginning, but could not continue for the above reasons. Besides, poverty and ill-health hinder people from becoming self-supporting.

Suggestions. (1) Mat weaving is a common home industry in 24 Parganas, and has a very bright future.

(2) From our experience we have learnt that a stock of weaving materials (poti) should be kept at a fairly central place.

(3) The coarse mats are easily sold at the village huts to the villagers. The fine mats can be stocked at a sale stall in Calcutta. These mats can easily be sold on commission basis.

(4) Hand-made ropes can not compete with machine made ropes, and hand woven nets takes a very long time to finish. This industry is suitable for supplementing incomes during the lean seasons, and provides employment for the idle hands.

(5) Money which is being refunded may be used for giving further grants.

(6) This home industry should be encouraged.

WEAVING
By P.K. Adhicary

A grant of Rs.600/- has been received in 1954 from the N.C.C. for a weaving centre.

No separate weaving centre has yet been started.

Grants are given to the weaving centre under the Y.W.C.A. Rural Welfare Centre at the village Kharebare in the Bishnupur P.S. in 24 Parganas, and to the Weaving Centre at the village Aragsharisha in Nadia.

Two village women are receiving training at the Y.W.C.A. centre in weaving. One village youngman has been receiving training in tailoring.

A Hindu villager in appreciation of the work done by the Bengal Christian Council with the support of the N.C.C. to improve the economic condition of the villagers has offered to donate 2 bighas of land to the Economic Life Committee without any conditions. It is proposed to open a weaving centre on this land being accessible to many Christian villages.

Ganchas (napkins), chadar, dhoties, sarees in common demand in the local area will be produced at this centre.

As competition in this industry is very fierce it may not be very profitable, but it will certainly provide employment for village women.

HOW TO ESTABLISH A SMALL LEATHER GOODS MANUFACTURE PROJECT By J.V. Chandekar.

From the point of view of running a business in an industry, village Christians may safely be said to be the most promising people, because they do not have any capital for investment and are extremely poor.

There must be sufficient money to carry on because there are always fluctuations in the market, and the way to success is the survival of the business in difficult times by moulding of a business policy.

Poor villagers are mostly at a loss in their business. They do not get what is due, and lose profit because they are poverty-stricken. In their marketing they lose both in buying and selling.

Most of the workers in Sale Nagar buy their hides from the slaughterers of the neighbouring villages. They buy that on a promise to pay the amount back in future. Because they do not have to pay in cash, the next time they go to buy more, they clear half the amount or some times not even that. On such terms the worker is always a loser. Slaughterers charge very high prices, and give poor and unhealthy hides. Because the deal is settled on a credit basis they pave their way to more loss, for the buyer cannot turn out better finished goods. Naturally this fetches only small profit. To counterbalance the higher cost price charged by the ~~sal~~ slaughterer, the villager uses inferior material to finish the goods. This is another reason why their goods stand low compared to others. All this tends to bring the village worker under heavier debt day by day, and the saying about the Indian peasant, "He is born in debt and dies in debt" truly applies to them.

Likewise they lose while selling their goods. Generally the villagers are very far from the market centres and geographic conditions create trouble in transporting goods to the market. Keeping these difficulties in view, they cannot go to the market every day. Workers in the Salenagar take a great deal of trouble and risk while going to the market. They go on certain fixed days in the week. After starting in the early morning, they reach the station after an hour and a half, from where they go to Shahdara and thence to Ghaziabad to sell their goods. On the way they are obliged to pay taxes at three or four places, besides conveyance charges. All these expenses lessen their expected price. Some workers drive their bullock carts, but in every case it is not easy to reach the market. From the point of view of business this is highly uneconomic and disadvantageous.

It is indeed sad to point out that their difficulties do not end here. These poor people are always prepared to take risks about the price. Many a time the middlemen do not offer a good price. They know that these people have come there for a short time, and cannot go back without selling their goods for they cannot pay double taxes and conveyance charges. The villagers themselves need money, because they need certain articles which are available only in the city, and these which they cannot do without. When they come to the market they want to purchase these things for themselves, so it is very necessary that they should dispose of their goods. The buyer in the city takes advantage of this problem.

One more point needs clarification regarding the villagers' marketing. They need money very desperately for their goods. In order not to lose a customer to whom they can dispose of their goods quickly they lower their prices, because they are in a hurry and are forced to sell at minimum profit themselves. But sometimes they might already have their profit. Because there is no consolidation among them they cannot resist the middleman's offer and cannot hold the market. Each man tries to sell individually and this results in a general heavy reduction in the price.

Lack of education: Lack of education is one of the main links missing in their business. By this it is not meant that they should have passed some academic examination, but they should have some necessary elementary knowledge of keeping accounts, and the significance of documents and business papers. The usual procedure is for a villager to take a finished product to market, and out of the expected profit buy some small necessities, and perhaps purchase some raw material. He does not keep any account of each and every item. This is a great disadvantage as it is impossible for the workers to look into the causes of profit and loss. Many a time they are fooled by the middlemen or the person from they borrow money regarding documents and other money transactions.

Their Work: Village workers limit the choice of work to a very narrow sphere.

Either they produce desi shoes or leather buckets and such like. They can finish other things like English shoes, cases, footballs, and other fancy goods, but are unable to because they do not have the Capital, or they are ignorant about the manufacturing technique. This difficulty however, cannot be solved either way. For though he may have the money as well as a knowledge of processes of manufacture, he is not in many cases prepared to take the risk. He may be persuaded to start a better type of business, only if he is shown practically in a successfully running project.

Although villagers are very poor in some respects, they are nevertheless quite hardworking and ready to learn things which seem to them profitable. They are well acquainted with business conditions, and can progress further if they are shown the right way out. It is no use asking them to change their trades, for there are chances they may then lose even what little they were earning. Through practical demonstration, however, by an established project they should be encouraged otherwise it will be merely receiving them.

How to start the Project: The main point to be kept in mind about the project is that it should eliminate all the drawbacks which confront the villager. These in brief are:-

1. Lack of Capital
2. A difficulty of buying raw material
3. Problem of selling finished products
4. Conveyance
5. Lack of training of the workers.

For starting the project a minimum Capital of Rs.6,080/- is needed. Village workers cannot help in this because they are extremely poor. Out of the above mentioned sum, expenses can be met on the maintenance and charges of raw material.

A small project needs at least six workers. Two from outside of the village and four from the village itself. One will be in-charge of buying and selling, and another will supervise the workshop. There should be one permanent shop in the market-centre to dispose of goods. Material should be purchased from the towns, because village tanned leather is not well finished. It would be even better if a good tannery was established in the village. This would be very economical. Of the six workers the two in-charge will get Rs.100/- per month each, and the other four Rs.45/- per month each.

The supervisor should be well experienced man trained in leather work, for he will not only supervise but also train the other workers.

The village workers should be hard-working men eager to learn. They should receive a remuneration at the rate of Rs.1/8/- per day. The total salary for the six men will be Rs.380/- (Rs.200/- for salesmen and the supervisor and Rs.180/- for the village workers).

Investment

Singer sewing machine	Rs.700	
Tools	100	Rs.800/-
Running Capital		Rs.5280/-
Total		Rs.6080/-.

An average worker should be able to finish one pair of shoes per day, which means four pairs in a day and 120 pairs in a month.

An estimate of the manufacture of a pair of shoes:

Cost of leather	9- 0
Labour per shoe	2- 8
Selling price	15- 8
Profit	4- 0.

For 120 pairs in a month -

Cost price	Rs.9 x 120 = Rs.1080/-
Labour	Rs. 2-8 x 120 = Rs. 300/-

But we will have to pay Rs.20/- more to meet the

Total labour	Rs.380/-, Rs.300+Rs.80=Rs.380/-.
Total expenditure	- Rs.1080 + Rs.380 = Rs.1460/-.
Selling price at the rate of -	
Rs.15/8/- each	- Rs.15/8/- x 120 = Rs.1860/-
Profit on 120 pairs (Rs.1860/-)	
Profit	- Rs.400/-.

As mentioned above the total expenditure for a month will be Rs.1460/-, but one should have four times the amount for due to certain reasons business goes slack and during such time there should be extra money to buy raw material for further manufacture.

For the first one or two years the goods might not be appreciated in the market, and will not fetch a good price. The reason is obvious, for the villagers are not experienced in making shoes. Out of a profit of Rs.400/-, 12% of the profit can be reduced to counter balance this drawback.

The favourable time for selling shoes and cases:

Infant shoes	- January and April
Boys "	- January, March and July
Girls "	- January, March and July
Women & Men	- January, July, November & December
Cases etc.	- January, May and July.

Different types of articles can be made under the same project, but workmanship cannot be gained in everything. From the point of view of running a successful business, skill in specialised work is very necessary. Only those articles should be produced which are in greater demand in the market. But for training purposes the manufacture of different types of articles may be taught. Suit cases should be manufactured only on order, as they are not easily sold. But articles like shoes both desi and English, chappals and footballs can be made without any risk for they are always in demand in the market.

Concerning the manufacture of footballs, it will be better to start an altogether separate project. Its technique is quite different, although not difficult. Village workers can learn it very well in a short time. Village workers can save money on tanned hides as most of them are tanners. They need not be taught treatment of leather before cutting the patterns, the rest of the processes are very easy, and one workman can finish three footballs a day.

A rough estimate of football and suit-case manufacture:

Football

Material cost price	Rs. 6/-
Labour	Rs. 1/-
Selling Price	Rs.8/- to Rs.10/- each.

Suitcase

Material cost price (superior material)	Rs.23/-
Labour	5/-
	Rs.28/-.

Selling price Rs.30/- to Rs.35/- each.

To overcome conveyance difficulty, goods should be produced in quantity and sent by cheap conveyance according to conditions in different villages. Carrying goods in quantity will minimise this expense.

Some main reasons for the failure of a project:

1. Starting with too small a Capital
2. Inefficient supervision
3. Paying the workers in advance
4. Selling goods on credit
5. Articles produced not in demand in the market
6. Workers not paid promptly
7. Supply of goods do not reach the market in time
8. Every responsible worker should be honest and diligent.

IMPROVED AGRICULTURAL IMPLEMENTS AND THEIR USE IN THE VILLAGES

Mason Vaughn

The subject of improved agricultural implements and their use in the villages is complex and needs more than a short paper to cover it adequately. However, a few points can be taken up which are deemed to be of major interest to the conference.

The term "improved agricultural implements", which strictly speaking should apply primarily to animal drawn and more complex implements, will be used in this paper to apply to tools and simple machines as well. An "improved implement" may be defined as one which (a) increases the productive capacity of a man; (b) reduces the labor involved in production (including reduction of drudgery and reduction of cost) (c) makes possible a different type of operation not possible with the ancient or unimproved implement; or (d) does two or more of these things.

Indian agriculture has been, on the whole, backward about the adoption of improved implements. A few notable exceptions, particularly the iron roller sugar cane crusher and the hand power chaff cutter, occur. I feel that the wholesale replacement of the ancient implements in use should be aimed at. A few implements or tools may be retained for limited use but in general wholesale replacement should be aimed at as the ancient implements require excessive drudgery, excessive time to accomplish the work and often are incapable of doing desired operations. It is only by the introduction of better and more effective implements that women can be freed from field work to improve the home and children can similarly be freed for education. It is only by the use of improved agricultural implements that some of the important cultural practices, such as green manuring, can be introduced. While we are told that we shall earn our bread by the sweat of our brow, moderation even in sweat is desirable. Reduction of drudgery, the easing of the burden of labor, is a desirable objective.

If improved implements are so important, how shall we go about introducing them? The following points should be kept in mind in any scheme of general introduction of implements in a particular area:

1. Be sure that the implement is suited to the soil, cropping practices and climate of the area. An implement may be suited to a particular place or season, not to others.
2. Be sure that the method of introduction is fitted into the culture of the area, that the method of introduction does not unnecessarily go against the "jajmani system" for instance.
3. Make sure that the appropriate agricultural practices made possible by the implement are introduced along with the implement, such as green manuring with the soil inverting plow, line sowing with the cultivator.
4. Make sure that the person making the introduction understands and can explain the real function on the new implement, why it is being introduced.
5. Make sure that there is a source of supply of the instrument. This should be the same marketing area where the farmer is accustomed to buy kerosine, cloth, salt and other supplies, not some distant place.
6. It is desirable that a complete set of implements should be introduced, so that the farmer can do everything he has been accustomed to doing, plus new things which it is desired to introduce.
7. It is important to give the farmer a choice. No one likes to buy without comparing several items and making his own choice. If necessary arrange for the stocking of even some obviously unsuitable things so the farmer will have a choice.

There are two major places for agricultural implements in a program of economic betterment, where they can affect the lives of village

Christians. 1. Their use in farming operations. 2. Their manufacture, sale and distribution.

Wherever there are Christian farmers, we should by all means encourage them to use improved implements in their farm operations. They should do this, both as a matter of leadership in their communities and for their own benefit and profit. Christian farmers should be encouraged and helped to completely substitute improved tools and implements as fast as possible and for every operation. Of course we do not want to encourage them to use uneconomic implements just for show.

Many people advocate the manufacture of improved agricultural implements on a cottage industry basis. I do not feel that this is a good suggestion. The manufacture of some small items like khurpis, sickles and similar tools may offer some scope, particularly if combined as a fill-in operation with other work. In my opinion, the manufacture of the animal drawn implements on a cottage basis is not advisable. The procuring of material and disposing of the product, the maintenance of standards of size, shape and fit and the keeping abreast of new designs and types of implements all favor factory production of these implements. In my opinion, a factory under a joint stock company type of organization will produce a better implement at a lower price. One or a few men working in a small "Cottage industry" shop cannot compete in quality and price with a factory and at the same time maintain the standard of income they could get as factory workers. Just as we recommend that the farmer use modern improved implements, the mechanic should use at least a few modern machines for his production.

The sale, installation and servicing of improved implements and machines offers economic opportunity for individuals and families of Christians in small towns and villages. As indicated above, farmers should be able to buy implements in the local market. He will be more willing to buy if the dealer selling the implement has facilities for repair and servicing as needed. If the farmer is to purchase in the local market, stocks must be kept in local shops. While stocking in shops is necessary, it is often easier to sell an implement in the farmer's own field than in a shop or in town. While it will take time to build up a profitable business, if a family can combine keeping a small shop in the town with some active canvassing, peddling from door to door like other things are peddled, it should be possible to build up a decent income. Such a business can be larger or smaller. The simplest would be the sale of simple things like plows and hand tools. As capital accumulates and experience is gotten, larger implements, pumps, chaff cutters and other items can be added.

If in addition to sale of such things, their installation and servicing can be undertaken, the volume of business and the opportunity for profit can also be increased. The larger implements need more skilled servicing than simple things. The proper installation of things like pumps and chaff cutters can be important. Their servicing, fitting of repair parts, even oiling and greasing in some cases, may be things requiring skill. A small workshop equipped to do simple sharpening and fitting of shares, and similar blacksmith work will be an asset to such a business. This can be expanded according to capital available and business offered to include almost any sort of repair work, including the overhaul of small engines and even large engines and tractors if a skilled workman is available to do the work.

The custom operation of some sorts of implements and machines can be a profitable business. In some cases farmers have earned the whole cost of a new implement such as a plow by working on hire for a few days. More complex implements like disk harrows or seeding machines may command a higher rate of hire than the simpler ones and need more skill in operation. Certain crop processing operations,

normally done at the village site instead of in the fields, such as threshing, chaff cutting, rice hulling, possibly cane crushing, are particularly suited to the use of mechanical power, for custom operation. The small engine driven grist mill (chakki) offers a pattern of what I mean. The source of power and the machine would need to be portable. A small diesel engine on a cart or trolley with space for one machine to be mounted at a time, with the machine being changed from season to season according to the work to be done would be not only a source of income to the operator but would provide services of value to the village farmers. There is no reason why a family should not combine such service or custom operation of machines with a sales business if there were several persons with the requisite skills. Such operations offer the maximum opportunity for persons willing to try something new, something no one else is doing. The fact that no one is or has been doing it only indicates the opportunity, not that it cannot be done. Many Christians who have had training in the army or in war time factories could very well do such work.

The Place of Cooperatives in Farm Machinery

I feel that I should say a few words on this topic. It seems to me that there is a great deal of uninformed talk about the possibility of cooperative operation of farm implements.

Where there are already cooperative shops, I see no objection to their adding farm implements and tools to their stocks, provided there is someone available who has, or is prepared to get, the minimum necessary information about them. This refers to the sale of items that individual farmers will buy and operate individually. If, and I consider this a very important if, there is adequate arrangement for servicing and maintaining the implements in good condition it may be possible for a cooperative society to give on hire those implements which are too expensive for individual farmers to own but which are simple enough for them to be given to the farmers to operate. This includes such things as oldpad threshers, disk harrows, hand pumps for irrigation, sugar cane crushers, possibly cultivators and larger plows. Maintenance is essential and adequate fees must be charged. No "loans". I personally do not consider the cooperative society a suitable owner for the more complicated and expensive power driven machines. A cooperative credit society may finance an individual owner, in the same way that they would give a loan to any other productive purpose. I consider a cooperative society an entirely unsuitable organisation for running a mechanised farm.

The Agricultural Development Society

Many will want to know about the implement factory recently set up by the Institute at Allahabad and the way it is organised and why. When the institute first started to develop implements, it was - perhaps naively - assumed that private factories would readily take up the manufacture of implements demonstrated to be useful. This did not happen. We therefore started to make a few pieces in the Institute maintenance workshop to sell, partly to recover the cost of the experimental models, partly to get the implements tested on a wider scale. From the start, it was realised that this was only a temporary arrangement and that some other arrangement would be essential eventually.

We came to know about the organisations being set up in the U.S.A. about that time to conserve for educational institutions the economic value of discoveries made in institutional laboratories. This seemed a solution and we started to develop a private limited Company for the purpose of taking over such "commercial" operations as the Institute might want to turn over to it. However, the U.P. Government

became interested in the implement work and offered a small grant to increase the facilities for implement manufacture, one of the conditions being that the work continue in the Institute workshop under my supervision. The work was so continued for over a decade, the number and kind of implements increasing and the sales increasing accordingly.

Several things at about the same time occurred to upset this arrangement. The implement business was outgrowing the facilities and also the financial arrangements the Institute could afford. The new building program and the new site plan made necessary the moving of the maintenance workshop and the new site was not large enough to accommodate both maintenance and the expanding implements manufacture. The Government liens on the equipment acquired from the grants had expired and we were free from some of the conditions. All this seemed to point to the advisability of separating at this time the manufacture of implements and the maintenance and operation of the Institute physical plant. A suitable site with some buildings and a compound large enough to provide for considerable future expansion was available just beside the Naini goods station, at the extreme end of the Institute farm.

The earlier proposals were therefore revived, but the proposed private limited company was changed into a trust society type of organisation. Members of the Society are elected by the Board of Directors of the Institute for terms in rotation. The Society was authorised to set up a factory and was given an advance pending the raising of special funds for the purpose. The Society may not dispose of the property. It must turn over to the Board of Directors profits earned, after setting up suitable contingent and reserve funds which are limited in size. Aside from these limitations, it is an autonomous body and has freedom of action to carry out its responsibilities.

It is hoped that the Society and the implement factory will serve several useful purposes: 1. It will serve to get on to the market with a minimum of delay newly developed tools and implements. It can get an implement onto the market within a few months after its desirability is demonstrated, where negotiations with private firms might take years or never succeed. 2. It can to some extent set standards of quality and price for the industry. While it will be expected to make profits such as would be required to keep a competing firm in business, it will be free from the temptation to make excessive profits or to sacrifice proper quality to profit making. 3. It can experiment with sales methods and possibly with manufacturing methods in a way that a stock holder's company perhaps could not, leading to improvements in the marketing and supply of implements. 4. It can provide some teaching facilities for the Institute agricultural engineering department and some access to industrial information and possibly experience for members of the staff. 5. It is confidently expected that it will be able to contribute substantially to the income of the Institute. While it is not expected that it will wholly finance the Institute, at least it is expected to give a better return than could be secured from a similar investment in ordinary endowment funds. It is not proposed to subordinate the objectives to profit making but it is definitely expected to make profits such that its prices will not be such as to unfairly compete with other factories.

The society was very fortunate in being able to get a major part of the needed machine tools from the German Reparations machine tools stock held by the Government of India. This enabled us to very well equip the factory at a very reasonable cost. Except for one or two needed machines, the factory is very well equipped and can considerably expand its production without the necessity of getting more machines.

Improved agricultural implements

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Under the prior arrangement, maximum sales in any one year were about Rs.50,000. In the first year under the factory, sales increased to Rs.1,10,000. The budget for the second year has been proposed at Rs.1,56,000 but we hope to do better than that. We see no reason why the business cannot be increased to 4 or 5 lacs in a few years. At present it is not particularly planned to expand the business indefinitely, rather to keep it in the classification of a "small business" but to expand it to where it will make a significant contribution and to where it will make a useful contribution to the funds of the Institute. We are now making a fairly complete line of implements but are continuing to expand the types and kinds of implements as well as the volume of sales of the older implements.

Is it a model for other Christian institutions? We have not particularly thought of it as such. I feel that there is a definite difficulty in successful operation of a technical school unless conditions can be made to approximate those of industry, conditions under which the students will work after finishing the course. This favors a "factory" set up for the school. Perhaps our experience may be of some value in this connection, though training of workers is not a major part of our present program. There has been some tendency in the U.S.A. to invest endowment funds in the purchase of whole businesses. Whether that is a desirable procedure in India does not seem clear at present. Perhaps our experience may be of value in this connection.

It is not expected that the factory at Allahabad - Naini, more properly, will meet all the needs of India or even of the U.P. for implements. There will be a need for other factories in many parts of India. As a type of investment, there is no reason why Christian groups should not organise joint stock companies and set up such factories in many places, providing suitable investment for the savings of the community and employment for Christian workers. However, to set up such a factory is likely to involve the investment of several lacs of rupees so should not be entered into lightly. Perhaps we can help such groups in getting started with advice, possibly with trained workers and with experience.

Summary.

The use of improved implements will greatly contribute to improvement of Indian agriculture and should be urged on all Christian cultivators. The introduction of improved implements should be part of the program of all extension and rural development projects.

The introduction of improved implements is a skilled operation and requires more than the sale of "plows". A balanced series of implements should be introduced, the farmer should be given a choice of implements, there must be local sources of supply and the relation of improved implements to improved practices must be taught.

The introduction, servicing and installation of improved implements and machines offers a line of employment to Christians with initiative and training. The operation on a hire basis of certain types of mechanically powered implements is a possible occupation for Christians with mechanical training and some capital.

Information is given about the Agricultural Development Society and the newly established implement factory and its possible relations to economic development of the Christian community.

BASKET MAKING - A COTTAGE INDUSTRY

Clara P. Vaughn

While visiting the Mahewa (Muslim) village women in their homes in an attempt to bring into their lives something that would lift them out of the bleak and dreary round of their daily drudgery I chose handwork as the most likely thing to attract their attention and interest. The urge to "create" is in every human being possessing ordinary intelligence. Since "achievement is the first tool for progress" I determined to teach the women some form of handwork. The women were fascinated by the bits of crocheted lace, embroidery or knitting which I carried with me and worked as I talked with them about their cooking, their children, and their household tasks. All the women wanted to do something.

After some time of teaching them crocheting, knitting etc., I felt the women needed more than they were thus able to do. Lace was cheap and easily obtainable. Knitting was expensive for the poorer families. Rug making was elaborate in that it required too much equipment difficult to get. The women were illiterate and could not order material except through me. But baskets were in every home and used for bread trays and for grain and vegetable containers, but never used as objects of art or decoration. Not many women even made the baskets if one member of the family kept up the needed supply it was enough. The women were pleased when I admired the baskets but thought it a joke when I attached money value to them and assured me that they were not for sale. I was often given one as a gift and I gladly gave the generous giver a gift in return but money was unacceptable even as a "gift".

In 1934 a Women's Handicraft section was opened in our annual Agricultural Institute Farmer's Fair. Among the exhibits of knitting, embroidery, crochet, sewing and fans were a number of baskets. The second year there were several dozen baskets from 12 individuals and 6 different villages. That year two people, Mrs. C.H. Rice of Ewing Christian College and Vice Chancellor Gurtu of Allahabad University, asked to purchase baskets. Permission to sell the baskets was very reluctantly given by the women and the money was even more reluctantly accepted in payment but basket making immediately took on new life. Many more homes began to make baskets. "Gifts" of knitting wool were usually accepted in exchange for gifts of baskets for the women continued to say the baskets were not for sale. After a time one woman remarked that she did not need wool for knitting but that she did not have material for clothing needed. I suggested that she take money as a "gift". She did. There were those who strongly condemned selling and considered it a disgrace because it looked as if the husbands could not support their wives. But each month more and more baskets were presented to me hopefully and money was given and taken with less and less embarrassment.

In 1936 when Sir Harry and Lady Haig came to make their first official visit to our Agricultural Institute I was able to collect in three days dozens of baskets from a large number of homes. The Arts and Crafts Emporium in Lucknow opened a rural marketing section for the sale of village handwork and ordered and put on display some of my Mahewa baskets but the prices were made too low and the village women refused to supply. The public refused to buy at higher prices and the rural marketing section was closed so far as baskets went.

In 1937 people coming to my home bought over Rs.200 worth of baskets. I bought the baskets from the village women in their homes, carried them to my own home with my own hands and sold them to my friends and casual tourists at the same price I had paid my village friends.

In 1938-39 well over Rs.300 of baskets were sold from my home and at Farmer's Fair time to American and English missionary friends from all over India, from China and Japan, Korea and one or two other countries. The Tambaram Missionary Conference had widened the area of sales. Indian and English officials and even the American Consul bought. The supply and demand continued to increase. In November 1939 the Good Companions Shop in Calcutta asked for a regular supply of baskets for tourist trade. Later I began to lose money so the Good Companions trade stopped. Payment was made on a monthly basis which was unsatisfactory. A gift shop in New York placed an order for baskets and paid for them in advance. A consignment was sent to Hong Kong in Dec. 1939. But the war soon stopped all outside orders.

In January 1940 Mr. R.S. Pandit opened a shop in Allahabad under the auspices of the Rural Development Society and kindly consented to take my baskets to sell. I encouraged the villagers to take their baskets directly to the shop. Neither the shop keeper nor the villagers trusted each other and both wished to do business through me. But the sales were getting beyond what one individual could handle. One man was persuaded to collect and take baskets. The shop wanted to pay only once a month and the village man found it difficult to keep his fellow villagers waiting for their money. Sometimes the baskets were returned shop worn and the women were discouraged. In 1938 as the result of the basket work a girls' school was started in a village home taught by a young village mother. In 1941 plans were made for the villagers to bring the baskets to the school and a commission of one anna on the rupee was to be paid to buy school supplies. The Rural Development Store was to send its man to collect the baskets. Jealousy and village feuds soon put an end to the Village-School-Cooperative. Farmer's Fair time and individual sales from my home seemed the only way to help the needy villagers to increase their income.

In 1946 the Social Service League of the Agricultural Institute took over the annual sale at the Farmer's Fair and the U.P. Handicrafts Emporium continued to take some directly from the village. About that time Woodstock School began getting small consignments for the annual school sale in Landour, Mussoorie.

The quality and types of baskets were both increasing. I had taken baskets home in 1936 and began getting some inquiries from America in 1948-49 asking if baskets could be sent home by individuals returning on furlough. In 1950 I took a large number of baskets home and found a ready sale for all of them. I brought back around \$ 500 for the building fund of our Naini Community Church in Allahabad. In 1951 I began selling regularly to the Nagpada Neighborhood House in Bombay. It was the first time I had ever sold on a V.P.P. basis. But my experience with the Good Companions had taught me a lesson. Knowing the popularity of the baskets in America and needing funds to help send one of our staff members home for study I bundled up four 22 lb. packages of baskets and sold them in America. That was in 1953. In 1954 our Mission Board in New York City sent for baskets to display and sell at Purdue for our womens meeting. Others at the Institute also began buying to send home. Some parcels of baskets have been sent to individuals here in India, some to shops in Bangalore, but mostly the sales have been to church groups in U.S.A. and Canada. A few requests have come from business firms in America but I do not feel I can take up such a large scale business. It should be done. I personally have sold well over Rs.5,000 worth of baskets in the past ten months and have orders now from America of \$300 worth. Other sales have come to at least another Rs. 5,000.

So far I have dealt with the history of the development of the cottage industry but something should be said about the basket making. This type of basket seems to be a typical Muslim art. I found it in Palestine in 1937 and in Syria and neighboring countries in 1951. Wherever the Elephant Grass is found here in India, and Pakistan, the Muslim women know the art. Perhaps not every home but at least one or more in every community not only knows but makes baskets for their own home use. In some places a few Hindu women may also know the art.

There are several difficulties in the teaching of basketry. The material from which the baskets are made grows wild in the fields along boundaries and along railroad tracks. The grass is used in munj rope making and the bloom stalks when mature are used in mora making. One must choose which type of work is to be done. Mrs. Irene Mott Bose took roots of the grass from Allahabad to Nagpur and she uses the bloom stalks for mora making but so far has not succeeded in getting the basketry started. The material used in the baskets is the sheath of the bloom stalk and must be gathered over a short period of a few weeks before the bloom comes out and while the sheath is still soft and pliable. Around Allahabad in nearly all the villages for a radius of some 25 miles this has become a seasonal occupation for young boys and older men. They gather and sell the material to the village women who must drop all their ordinary work to prepare the material for drying. In September - almost a month earlier the kans grass must be cut and dried and stored till the sarpat or elephant grass is ready. The dried kans is the inner part of the basket. The kans is in place of the rattan or reed in the rafia baskets. The tools needed are simple and few, a short, sharp awl-like instrument, a tin can or brass glass or lota for soaking the grass when the baskets are being constructed. An ordinary cooking vessel in the village homes can be used for drying the grass after it is first dried. Aniline dyes are used and salt or lemon is used for the mordant for setting the colors. Mostly no mordant is actually needed.

The first difficulty is in securing the materials. Once the materials are got anyone can learn by going into the village home. But it takes hours of watching and experimenting. All the women and girls who do the basketry are in purdah. A few years back Mr. Carswell of the Naini Leprosy Home asked for help in getting basketry started in his Girls Home as a possible source of income. One village woman was found who was willing to go in twice a week to teach and succeeded over a period of months in teaching a group of girls and one teacher. For some years the girls in our Home Economic classes have gone into the village and learned directly from the village women. But aside from the one woman who was willing to go to help the girls in the nearby Leprosy Home no one else has been willing to go for teaching anyone else. This same woman has now gone to help teach village women in Vindhya Pradesh. I know of but one other place where a real attempt has been made by social service workers to introduce basket making as a cottage industry. That is in Rewa City, Vindhya Pradesh. The work was started there early in April this year. The woman is on a salary for two months and she seems to be doing a good job of teaching. It is too early to know how the work will go on for the villagers will also have to learn to gather the raw materials.

of
Mrs. G.P. Thompson plans to introduce this type/work in the villages around Sonapet in the autumn. She will have to compete with the cheaper type of palm baskets which does not compare in beauty or utility with the munj basketry. But I believe a slow build up of the industry will prove that excellent quality of work and material will bring lasting results and proportionate prices.

Basket Making

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From the very beginning I have encouraged new designs and new types and shapes of baskets. The women are very clever in color combinations and pattern making. Most women can copy a good design. A few are able to originate a brand new design. Where professional selfishness hindered the spread of new designs for others to copy now with the assurance that the design is really popular and the output of the original designer cannot cope with the sales the women are willing to share patterns. At times the "get rich quick" idea takes hold and an unordered quantity of certain types of baskets results in poor quality work. Then prices come down and really destitute women - a recent widow or deserted wife - have to suffer another loss and disappointment. One of the greatest problems in the basket cottage industry is in this very problem of unsupervised work. Another is the matter of ~~the riddle man~~ trying to sell at popular prices and his tendency to squeeze the villager. I have from the beginning had to struggle with Government on this very question. Basketry has to be treated as an art and baskets as a luxury product. Again and again the U.P. Handicrafts people have approached me with their problem of why they cannot get good work. I get good work because I pay good prices to the villagers and the buyer pays the profit.

The following have been the results of the Mahewa basket cottage industry:

1. The Economic life of the village has been affected, better food, clothing, medicine.
2. The mental horizons of the women have been widened. They know that their own handwork has gone to other sections of the country and world and they are beginning to know and read about those parts of the country and world.
3. Many women that hitherto had no interest in anything outside their own homes and knew only the most monotonous drudgery of household tasks are now vying with one another in their own and neighboring villages in a friendly way in creating beautiful baskets.
4. A desire to read has been created and literally dozens of girls have learned how to read and write both Urdu and Hindi. This is not true in homes where baskets are not made. Books on health, home, marriage, nature stories and the Bible are being read.

EXTENSION SERVICE

J.B. Chitamber

Extension Service is a term that has been widely used in India during the last few years. There has however been unfortunately considerable lack of understanding as to what it actually means and implies.

The term Rural Extension Service refers to an essentially educational service that aims at bringing to village people in an understandable and usable form, knowledge and information gained as a result of research and experience in class-rooms, laboratories and workshops, and taking back from the village, for research and solution, the problems that they face. That is what is meant when Extension is spoken of as being a two-way channel - extending information related directly to village needs to people who need it most, in one direction and taking back to the centre village problems for research and solution in the other. Extension is therefore the educational vehicle through which desirable changes are brought about. In this process it must be emphasised that these changes are achieved as a result of design and not drift; of method and not "hit and miss" or chance. Two factors are involved in the educational process of bringing about change. 1) Content - or what to teach. Subject matter to be presented would be directly related to and arise out of problems faced in the village. 2) Method - or how to present the subject matter. Content or subject matter to be taught would depend on the immediate objectives to be achieved through the Extension Service and these objectives would in turn be fixed on the basis of an analysis of the existing situation, so that the program has its feet firmly placed on the ground of village actualities. This is what is meant by "starting where the people are and with what they have" - thus leaving no place for preconceived assumptions.

Obviously the key person in the structure of an Extension Service is the educationist in the field who is in direct contact with village people. Several names have been hitherto used in India for his unfortunately too often ill-defined role. In the Jumnapur Punarnirman of the Extension Project, Allahabad Agricultural Institute we call him the "Gaon Sathi". He shall be referred to by this name in this paper. It is the Gaon Sathi that forms the link in the two-way educational channel presenting subject matter directly related to village needs and in keeping with program objectives, in a form that is easily understood, remembered and used by village people. In presenting this subject matter the Gaon Sathi makes full use of as many extension methods and techniques as possible, such as group discussion, demonstration, posters, booklets, flash cards and other printed material, filmstrip, song, drama, poetry, melas, etc. In this field of presentation of subject matter, the educator whom we call the Gaon Sathi, should be expert. The reverse direction of the two-way channel involves an interpretation of village problems by the Gaon Sathi to the expert at the centre, in a form that he can understand for research and solution. Thus the Gaon Sathi may present an agricultural engineering problem to the agricultural engineering expert at the centre or a horticultural problem to the horticulture expert and finally take back the results of research on these problems to village people in a form understandable to them.

Extension, then to emphasise, is education. In his job as an educator the Gaon Sathi helps village people to become a) alive to their needs b) alive to their resources c) alive to their ability to use these resources coupled with scientific knowledge to meet their needs and solve their problems. For it is village people themselves who must solve their problems - the Gaon Sathi being the catalyst, only suggesting ways and means of dealing with solutions to village problems. This must be his role if he is to strengthen and not weaken village people. For he must realise that the only change that is really worthwhile is that which comes from the people themselves. Therefore he helps village people to learn to make choices and decisions based not on custom or tradition, but on reason in the light

of knowledge and information. He thus helps village people to be more self-reliant; to learn to be free. This is what is meant by the phrase 'helping people to learn to help themselves.' As a Gaon Sathi realising that it is village people who must make the change and develop their lives, he knows that his job is in essence that of creating within them a desire to change. For the only effective way of making a person change is to make him want to change. To create this desire in village people he makes full use of all the Extension methods and techniques at his disposal and suitable for the area in which he works.

Extension is therefore essentially education. It is not the supply of goods and services for which there is already a demand or even for those which a demand has been created, although these are important aspects of an Extension Program. Too many so called Extension workers in our country fulfil this function and no more, thus completely excluding the process of education from their program and failing to fulfil their true function as educators. A mere change of practice does not necessarily indicate progress. Progress is indicated when the person changing a practice does so as a result of a process of education, which enables him to change willingly and intelligently. A farmer who replaces his unimproved plough with a mould board plough merely because his neighbours have done so and it seems to have become the custom to do so, will be no more along the road to progress and receptive to new improvements than he was before he changed from the unimproved to the improved plough, because he has acted on the basis of custom and not reason. He has not gone through the educational process of learning why it is more advantageous to use the improved rather than the unimproved plough. It is not intended by what has been said above to give the impression that Extension aims at doing away with or destroying tradition and custom. By no means. What Extension aims to do is to get people to question their justification for acting according to their traditions and customs rather than to reason.

Starting an Extension Program:

This involves the important initial process of program planning. Too often time spent in this process (which is in itself educational), is considered wasted, inasmuch as the program is said to be still on paper with no "actual work" in the field. This impression is entirely erroneous for although the process of program planning is time-consuming, if carried out in the correct way, time spent on it is time most usefully invested which brings sure dividends.

It is not within the scope of this paper to describe in detail the process of program planning. A few essentials are briefly stated as follows: In any program of education there are five factors or elements to be considered which may be stated in the following questions:

- a. What is the existing framework within which the program is to operate? An analysis of the existing situation.
- b. What is the objective to be achieved by the program in view of (a)?
- c. How is the objective to be achieved? In an educational program, by teaching. Teaching involved (i) Content and (ii) Method.
- d. How far has progress been made or not made towards the objective?
- e. Is the program worth continuing? If so, with what modifications. If not, what other type of program should be carried on in the area in order to achieve its overall objective? Evaluation, General Reconsideration of the whole program.

Program planning deals with (a) and (b) of the above namely the keynote of Extension Program planning is maximum village participation. This means involving representatives from as many different village groups as possible in the planning of the program. Too often we concern ourselves in rural development programs with the farmer only.

It is true that he more often than not forms the largest group in the village, but Extension aims at total development and strengthening of the village community as a whole - not merely one section of it. A community consists of farmers, artisans, tradesmen, labourers, representatives of Government development and revenue departments - some of whom act for the good of the community and others who do not. It is therefore important clearly to understand and realise that good, bad or indifferent, all of these form a part of the village community and therefore must be reached by the Extension Program and have a part in its planning. Obviously to be effective the program must include the interests of these groups of young and old; of men and women.

Flexibility of program and flexibility of budget are essentials that need to be emphasised. If after, say, six months operation, experience in the field strongly indicates the need for emphasis on a particular aspect of the work which was hitherto not considered important and consequently had little or no budget for it, it is essential that the program be planned in such a way as to allow without delay (by having to wait for the end of the financial year), the necessary change in both program and budget. Modification of the latter would necessarily have to be within an overall limit. It is well to bear in mind the principle that the purpose of a budget is to facilitate action and not to restrict it. The program must therefore be planned in such a way as to allow for periodic evaluation.

The planning of an Extension Program should be based on an analysis of the existing situation and the felt needs of the people. This has been mentioned before but its importance cannot be over-emphasised. Nor can the fact that program planning calls for a dovetailing of science. We look upon knowledge gained through research as being by itself the answer to village problems. This is not so, for we cannot lightly brush aside the rich knowledge, experience and other resources of the village. These are to be discovered, fully utilised and coupled with knowledge and information brought in by the Gaon Sathi. It is therefore essential for Gaon Sathis to realise that they must be learners as well as teachers in the village.

In planning an Extension Program three major groups are basically involved:

- a. Village people among whom development is desired.
- b. Gaon Sathis - the educators in direct contact with village people with whom they wish to work and their colleagues at headquarters who assist them.
- c. Supporting subject matter specialists who ensure that all aspects of the program are technically sound.

Adequate participation from all the above groups is essential for the effective planning of an Extension Program. Participation from Gaon Sathis, their colleagues and from subject matter specialists, normally present no problem. Much time is however usually necessary in order to secure adequate participation from the village people among whom the program is to operate. The very first step in planning the program is for Gaon Sathis, their colleagues and subject matter specialists to arrive at an agreement as to (i) the time, energy and expense involved in the process of planning the program and (ii) the spirit in which the work is to be carried out and the underlying beliefs and connections with regard to it. While both of these points are important, the latter is absolutely basic for it forms the important agreed-upon foundation of the program. It was for this reason that the Jumnapar Punarniman of the Allahabad Agricultural Institute formulated a Gaon Sathis' Creed in the very initial stages of planning. The next step is the formation of group (a) and this involves the identification of village leaders - formal and informal in order to discuss with them individually and later as a group, what they consider are the problems and needs of the village and to enlist them as members of the program planning committee. This is a time-

-consuming, but very important step that must be carefully and patiently carried out so that as far as possible no village group or person influential in decision making feels left out. One often confronts serious opposition from influential villagers who though in the minority obstruct further progress of the program. There are several ways of dealing with such a situation. Basic to all is analysis leading to a clear understanding of the reasons behind the opposition. All men need recognition, security, response and new experience irrespective of class, caste, colour or creed. Opposition often dissolves if remembering this, adequate importance is given to opposers. Strong opposers can often be converted into strong supporters in this way.

When the group of village representatives has been formed, the entire planning body consisting of this group, Gaon Sathis and their colleagues and subject matter specialists should be called to discuss together village problems and needs and arrive at group decision as to the plan of action through a process of group discussion. At this stage the Extension worker adopts the role of consultant and encourages village leadership in discussions. Sub-committees are formed in accordance with the classification of various types of problems requiring differing technical knowledge and skill. Each sub-committee takes back to the general body its finding and recommendations and a plan of action emerges for the total development of the village. It is useful to give full publicity in the village to this overall program, for what has emerged is a program of development that "belongs to the village" and is consequently geared closely to village actualities.

Program planning thus involves finding facts, recognising problems, recognising resources, group decision, setting of objectives, planning for action and finally, evolution.

A good axiom to remember in planning extension programs is to 'Start small and grow big'.

In the above no attempt has been made to list all the basic principles and steps in planning Extension programs. No more than very brief comments have been made on some of the more important points.

Essential Elements of an Extension Program

There are five basic elements essential to a program of Extension.

These are (i) a faith about people
(ii) a sense of vocation
(iii) appropriate organisation and administration
(iv) sound methods and materials
(v) adequate background knowledge.

It is not intended to do any more than list these elements that go to make up a successful extension program and draw attention to the fact that a book entitled "elements of Extension in India" is at present under print and will perhaps be published by the time the conference for which this paper is being written meets in September 1955. This book deals in detail with the above subject and has been used as a reference in writing this part of the paper.

No extension program can be successful unless its extension workers have a basic faith in people - in village people and their ability to solve their own problems and develop their lives; in their colleagues and co-workers so that the extension team is strong and team-spirit is fostered. Not everyone can be a successful extension worker no more than everyone can be a good physician or minister. A sense of vocation for the job is essential. The correct mental and physical aptitude and attitude is essential. The very first step in extension work is a frank, objective self-examination of one's attitude, motives in choosing this field of work. Too often

rural development workers feeling that the important question to be faced initially is "How shall I get village people to accept me?" When actually the more realistic question to be faced is "How shall I get myself to accept village people?" There is a world of difference between the two attitudes, reflected in those two questions and it is essential that the Gaon Sathi's attitude be the latter.

Appropriate organization involves among other items, a clear definition of the role of the Extension educator - the Gaon Sathi, his careful selection and in service training. This is important for it would not be incorrect to state that one of the chief (if not the chief) problem of rural development lies not in the village among village people, but among members of the Extension Program staff and the organisational set-up of which they form a part. Extension presents a new concept of administration in which there is a 'boss who does not boss' - for there are no bosses in Extension, merely different assignments according to varying ability - a Director who does not direct but facilitates and co-ordinates; who looks after the mechanics of the organisation so that the Gaon Sathi in the field is facilitated in his work rather than impeded. In Japan of Allahabad Agricultural Institute we have discovered that this new concept of administration which allows the Gaon Sathi freedom from Administrative interference, has created a definite desire on his part to work harder and keep on the job. If he knows that having been carefully selected he is now trusted and depended upon, and that it is chiefly his own concern that is as supervisor. He therefore, follows a definite program towards the accomplishment of specific targets and keeps a careful record of his activities, his successes, his failures, so as to learn fully from his previous experience and thus make himself more successful in his job.

The tools provided to the Gaon Sathi for use in his work must be scientific and sound as must also be the method by which he makes use of them. Rural development work in our country has too long depended on "hit and miss methods" that more often than not miss. We can no longer afford to continue to follow this no more than can the farmer afford to continue to depend upon his unimproved plough to increase sufficiently his crop production. The field for the use of mass communication media, improved techniques and methods (which we have referred to earlier as tools) in Extension work, is wide open and cries for use, development and research. Sound methods and materials are essential to a successful programme of extension.

A program that is technically not sound is worse than no program at all. This is unfortunately a cardinal weakness in some of our rural development programs which otherwise do not lack for devoted, hard working, sincere and zealous workers, but base their educational efforts on semi - or even pseudo - scientific "facts", which emerge from research that is scarcely scientific inasmuch as it is technically unsound. Again, for an extension program to be effective its personnel must be equipped with adequate background knowledge which in addition to the vast field of agriculture must include a study of the processes of rural life, society and culture so as to have an understanding of "what makes a village tick", to use an anthropologist's term.

Method of Approach*

When asked what approach is followed by Jumnapur Punarnirman of the Allahabad Agricultural Institute, in its Extension activities, the answer given is - the Friendship Approach. For that is what we in Extension believe in. Within that framework our Gaon Sathis may follow the approach to the individual, group, community or any other such approach. In his activities the Gaon Sathi focuses on all aspects of rural life. Rural development programs have often failed in bringing about a total development of the village life because they have focussed only on one aspect of rural life - perhaps on increasing crop production or making illiterates literate. Lasting change has not been effected by such programs because other aspects were left untouched and unchanged and the reversion of the changed aspect to

its original condition is usually resulted.

The foundation of the Jumanapar Punarnirman Friendship Approach is symbolised by a pair of clasped hands signifying the Gaon Sathi and his friend the villager moving forward with their hands clasped in mutual friendship, trust, love and respect. Because he is their friend and companion the Gaon Sathi lives near them in a village, learns from them, realises that he has his weaknesses and strengths just as do his friends the village people; makes them alive to their needs and shows them how they can use their strength, ability and experience to meet these needs; he gives to them no free gifts other than his love, friendship and advice for he knows that free gifts seldom foster self-reliance. He does all this and more because he is their companion and friend - their Gaon Sathi. In order to widen his sphere of friendship and so that he can contact more people, he uses various methods and techniques which he looks on as friendship-continuing methods. Thus he uses poster, flash cards, booklets, filmstrips, group discussion, demonstration, etc. Useful and important though these may be, the Gaon Sathi realises that they all rest on the foundation of friendship, without which they are meaningless.

Extension is for people. It starts with people - under-developed people, people unawakened to their needs, strengths, possibilities - and ends with people - happier people, healthier people who share a more wholesome and more satisfying home and community life. Extension is for people and because it is for people, the friendship approach based on genuine love for village people and interest in their welfare, will continue to prove effective in bringing about desirable changes in their attitudes and within them and consequently in their lives, their homes and their villages.

In all efforts aimed at bringing about desirable changes in rural areas among village people, it is essential to bear in mind that social changes have taken place, is taking place and will continue to take place, regardless of whether or not development programs operate in the area. What Extension programs can and should do is to influence significantly the direction and tempo of the change. Extension can be the vehicle through which desirable changes made by the people themselves, can be brought about. Extension has well been described by one as being the midwife at the birth of a new rural India. The challenge comes to Extension programs run by Christian Institutions to take the lead and through experience within their unique context, make invaluable contribution in the birth and development of this new rural India.

*(Page 5) - an interesting experiment in methods of approach has been in operation at the Allahabad Agricultural Institute - Jumanapar Punarnirman, in which four different initial emphases are being evaluated. In the four different initial emphases the comparative effective of blocks of Jumanapar Punarnirman these emphases have been (i) Chief Occupation - Agriculture (ii) Literacy (iii) Home and Family (iv) Felt needs.

TOOL-MAKING - A COTTAGE INDUSTRY
THE LONI EXPERIMENT
Rev. J.W. Finney

Introduction

Loni

In the first place it should be made clear that the Experiment in Loni consists, not in toolmaking, but in fly-press work, two quite separate operations, but complementary one to the other. Fly-press work can be carried on in the village to produce such things as hinges, hasps, and straps, washers, cycle-parts, etc., but the tools used with the fly-presses, known as dies and punches, should, in the first instance, be made in a technical school by trainees taking a toolmaking and machine operating course who can later, as a result of their training, become one of the village group and therefore produce the tools on the spot, thus making the village project a self contained unit.

The idea
is born

I worked for seventeen years as a toolmaker before entering college in 1944 for missionary training. During the sixteen months training period I made a detailed study of the industrial development of India and the part which the Church could play in that development, and in making the study I was indebted to my Indian Professor, Dr. Devanandan for his guidance in reading etc. The study led me to three main conclusions.

1. That India could not develop industrially without toolmakers.

This being so the Church could help by converting a number of schools into technical schools and introduce toolmaking and machine operating as one of the trades to be taught. The dies and punches could then be used in helping to develop industries in the villages for the production of consumer goods such as these mentioned in the introduction.

2. That the villages of India should be kept as an integral part in the Industrial Development of the country.

In this the Church could help by bringing extension services into being in the above technical schools. The young men trained as toolmakers could also be given training in extension techniques and living in selected villages they could particularly train unemployed young men and establish them as fly press operators to produce the above mentioned consumer goods.

3. That there could be no such thing as development in the real sense without Christ in the heart of the programme.

This being so all the attempts to develop industries in the villages should be regarded as an integral part of the Life and Witness of the Church. The extension workers should not only be good tool-makers, but they should also be living witnesses of the Gospel of Christ, trained to preach and teach and ready to join with the rural pastor and other extension workers in building up the Church to be self-supporting and self-propagating.

The Idea
is accepted

In the year 1948, I was asked by the Governors of the Ingham Institute to survey the districts served by the Institution with a view to joining the Staff if I felt that the area presented me with a challenge to work out the above mentioned ideas. Following the survey I informed the Board of Governors that I had been greatly challenged by all that I had seen in the Institution and in the villages it served. The Plan of Development which I then presented to the Board was accepted and my wife and I joined the Staff of the Institution in 1949.

The Idea
begins to
take shape.

We have already seen that the first part of the Plan envisaged the introduction of toolmaking and machine operating as a course in the Institution. I worked on this for a period of three years, during which time I was seriously handicapped by the deep apathy of our Christian community toward technical education. Looking back one can see that even though the Plan had been accepted by the Board of Governors of the Ingham Institute, the leaders of the Church did not fully grasp the significance of the Plan for the Church's development. Very few young men came forward for

training, but of the first group of five.

Which came into the senior course in 1950 three of these had done part time technical training during their 8th class year in 1949-50 and finding this work to their liking had entered the senior course by choice. It did not take this group long to grasp the significance of the plan for the development of the rural Church and it was a pleasure to work with them and prepare them for life in the villages as extension workers.

Further Develop-
ments.
The Extension
Council is born.

With the arrival of Miss Lois Biddle, (Basic Education), Mr. & Mrs. Johns (Agriculture & Religious Education), Mr. & Mrs. Sill (Rural Sociology & Home Economics), the Ingraham Institute Extension Council was formed. Within a few months the extension Staff was strengthened with the appointment of Mr. Comfort Shaw, one of the Institute's old scholars and an MSC in rural sociology.

Eventually Mr. Shaw and Mr. Sill went to live in the Loni Paragana to survey the situation and it was soon evident that the people in Loni village would welcome a fly press project to be operated for the benefit of their unemployed young men. However, another aspect of the programme had to be considered before actual production work could be undertaken.

• A Marketing
Agency is born.

It should now be stated that whenever the possibility of establishing and operating fly press projects was considered both within, and without, the Extension Council the immediate reaction was, "How will these village groups of fly press operators procure the raw materials they need, and how will they sell their finished products?"

This problem was also facing the N.C.C. Central Economic Life Committee in connection with the development of other programmes in different parts of the country, such as leather manufactured goods etc. It was therefore decided in the NCC Committee that an attempt should be made to bring Christian businessmen together who would be prepared to float a company to function on behalf of these production groups. It was also felt that these groups should be operated as subsidiaries of the Company.

It will now be clear from this that the function of the Technical Extension Service would be to train unemployed, or partially employed, people to become producers of a whole range of consumer goods. The Company would then take over the administration of these projects and run them on a businesslike basis.

It took almost two years to get this idea to fruition, but eventually the Upper India Christian Industrial and Trading Company Limited was formed.

The Training
Program begins.

As soon as it was felt that the Company was at the stage where it would soon be able to do business the first worker trained in toolmaking and machine operating was sent into the village of Loni. The room he occupied for the training classes, as well as the room he lived in, were given rent free by one of the leaders of the nearby village of Sale Nagar.

Training
Equipment

The equipment he had consisted of two fly presses a work bench, a number of small tools such as a bench drill press, a bench grinder for sharpening drill bits etc. Files, chisels and sets of dies and punches made by the students of the Ingraham Institute Toolmaking and machine operating course. All told this equipment cost approximately Rs.1000/-.

The Response

Quite a number of young men came forward for the training, at least twelve in number and in a matter of days they were becoming efficient as fly press operators thus proving my claim that literally thousands of fly press operators can be trained at very little cost in a matter of weeks only.

Problems Arise.

This raised an immediate problem. As soon as the young men saw that they could produce good articles such as washers, brass crosses, electric cable clips, etc. they wanted payment for the work done. The company was not ready to take over the project and I tried to take over the business aspect of the work as well as the training programme.

It is necessary to point out that the dies and punches produced in the Ingraham Institute had been made on the strip principle. This means that the metal which was being fed into the dies was strip metal of the right width to eliminate scrap and ensure maximum production per hour. The metal for washers had been purchased in a Ghaziabad factory and the tin for cable clips had been collected in the Hill Station at Mussoorie on the rag and bone principle. Brass for the crosses had been purchased in sheets in Delhi and cut into strips by the Ingraham Institute Guillotine.

When it came to the marketing of the goods such as washers I quickly discovered that my information about the wholesale rate of washers was wrong. In fact the price of washers in Delhi market was less than the cost of the strip bought in Ghaziabad. The other two articles did not sell well. This led to the discovery that the people operating fly presses in Delhi were operating on the "open die system" and using scrap metal which they were buying at very low rates from the bucket manufacturers in Delhi and its suburbs.

The Company takes over.

Soon after this discovery the Company took over the project and one of the staff moved in with machines and tools, recruited the fly press operators trained by the Ingraham Institute Extension worker and proceeded to manufacture hasps and staples. The Accountant of the Company kept a regular check on the project accounts and after a few months the Company announced that it would be withdrawing from the project because it was felt that such a project could not be successfully run in a village. The Company further announced that it had lost Rs. 2300-0-0 on the project.

The Ingraham Institute Extension Dept. tries again.

The Members of the Ingraham Institute Extension Staff did not agree with the Company that such a project could not be run successfully in a village situation and it felt that the company had failed in a number of things which if carefully taken care of, would have ensured better results. Consequently the Ingraham Institute re-imbursed the Company the sum of Rs. 2300/- and the attempt to rectify the mistakes made commenced.

A Working Committee is formed.

A further sum of Rs. 3500/- was invested in machinery and materials and a Working Committee of leading men in the mullah was formed. Details of the rules which were framed by the Committee, and the way in which the money was spent, are added as appendices to this paper.

Work started up again and the experience gained in buying scrap material from the bucket manufacturers, and selling the finished goods in the Delhi market helped to give the project a greater impetus.

The Present POSITION.

For well over a year the project worked fairly smoothly and as far as sales of finished hasps and staples is concerned absolutely no trouble was encountered. It is perfectly true to say that the Loni Metal Works could not produce a sufficient quantity of these goods. There was one great weakness in the operating of the project however. The Committee did not function and the young man in control of production and sales soon got the idea that the project was his own and started to act accordingly. Despite repeated requests for the presentation of accounts to help the Extension Department check on the practicability of introducing such projects in other areas these were not forthcoming. It will be readily understood that it has caused a great deal of difficulty but at the same time this

has revealed the fact that in its work of promoting industries in the villages the Extension Department may be faced with the fact that only a single person in the village is ready to take up this type of work which is so new. That in turn means that in some cases the money advanced in such cases will have to be advanced to an individual who is ready to work such a project in accordance with the ideals laid down by the Extension Department.

Discussions are at present going on with the young man who has operated the Loni project and his brother and it is quite likely that the Ingraham Institute Extension Department will enter into a Five Year Agreement with these two during which period they will work closely with the Staff of the Extension Department and then take the project over completely upon the return of the capital investment.

Conclusion.

The members of the Extension Department have every reason to believe that the Loni project has been profitable. Given full co-operation on the part of the operator the exact figures could have been given and this conference could have seen for itself the hope which lies in this kind of project for unemployed village young men and for the future Industrial Development of India. During the working of the project young men have earned good money they have learned how to read and write in the evening school they have had daily worship before work and some of them have been brought into full membership of the Church. In fact so much has been revealed through the Loni project that the Extension Department is going ahead and starting a similar project in another centre. A strong group of men is accepting full responsibility for the project and complete cooperation with the Extension Staff is assured. Government officials from Lucknow and representatives of World Neighbours have all seen the Loni work, they have all expressed confidence in it and they are beginning to emulate it, and support the scheme for the new centre.

The Loni Metal Work Project

On Wednesday, April 14th, 1955, the following persons met in the village of Loni to discuss the future of the Loni Metal Works, which has now been functioning for the past six months:

Rev. J.W. Finney, Chairman, Padre M.L. John, Mr. Ernest McDade, Gopal Chaudari, Claudius John.

After considerable discussion the following decisions were made:

1. That the Loni Metal Works having been the name used on the articles sold in the bazar be retained.
2. That this Metal Works be directed by the following committee for the ensuing year; Gopal Masih, Nathu Seth, Bhup Singh, Claudius John, and one representative of the Ingraham Institute Extension Council.
3. That we adopt the following objectives: It will be the object of the committee to so operate in the spirit of Christ that the neediest people of the village, or surrounding villages, will receive help in the form of employment.
4. To this end the committee to adopt the following rules:
 - a. Suitable employment will be given first to all the sons of poor widows, then to the sons of poor parents.
 - b. If the Ingraham Institute trained toolmakers are suitable, and willing to work in the village situation, then they will be given the first opportunity of suitable employment when it is available.
 - c. If the Ingraham Institute Management so desires, opportunity will be given to its technical students to do periods of practical training in the Loni Metal Works.

5. Financial Arrangements

- a. The committee will agree to accept Rs. 3500 from the Methodist Church in Southern Asia on a loan basis and will agree to re-fund this amount by monthly instalments of Rs. 60/- per month over a period of five years, thus making a repayment of Rs. 3600/-.
- b. When the Metal Works is in a good position financially it will endeavour to participate in the support of the Loni Pastor, and a teacher, if such be appointed there. Payments when decided upon by the committee would be made to the Treasurer of the Loni Quarterly Conference.

6. Management. The committee reserves the right to appoint the Manager of the Metal Works and is agreed that at this time the Manager should be Claudius John. His salary and bonus will be fixed by the committee. All other salaries and wage scales will be fixed by the committee.

The committee will meet monthly to consider the financial and working conditions of the Metal Works.

7. Use of Capital. The Rs. 3500/- would be used as follows:

A capital investment of Rs. 2451/- for equipment as listed.
 Purchase of Raw Materials 844/- as listed.
 205/- in reserve.

Rs. 3500/-

List of Equipment and Materials proposed for the Loni Metal Works.

Equipment

No.	Description	Qty.	Price
1.	Fly-press No.6	1	Rs. 325
2.	" No.4	2	440
3.	" No.3	4	480
4.	" No.2	4	360
5.	" No.1	2	90
6.	Vice No. 3	1	20
7.	Vice No. 4	1	25
8.	Rivetting Machine for hinges	1	150
9.	Rivetting Machine for hasps.	1	25
10.	Barrel polisher	1	150
11.	Belt for above	1	40
12.	W/S Tables	2	50
13.	Files of all types	16	50
14.	Stocks & Dies set	1	50
15.	Tap set	1	16
16.	Drills of all sizes	8	30
17.	Nuts & Bolts		50
18.	Transport of above		50
			<u>2451</u>

Materials

No.	Description	Price
1.	100 maunds scrap @ ;/12	Rs. 175
2.	15 maunds wire @ 24/-	375
3.	Transport 11 carts @ 6/-	66
4.	4 maunds of leather wastage @ 8/-/-	32
5.	4 maunds flour wastage @ 10/-/-	40
6.	Mustard-oil. 1 Tin @ 40/-	40
7.	Barrell charges for 20 maunds material @ 2/-	40
8.	Five jars of acid @ 5/2/6	25-12
9.	Miscellaneous	<u>50</u>
		843-12
	Labour charges to produce 1000 gross No.8 hasps & staples in 25 days.	
	Project Operator	200
	Machine Fitter	100
	Two skilled press operators	120
	Ordinary operatives	<u>250</u>
		670
	Labour charges as above	670
	Material costs as above	<u>843</u>
		1513
	Value of 100 gross @ 1/12/-	1750
	Working costs as above	<u>1514</u>
	Net Profit	<u>236</u>

The figures for producing 100 gross of No. 10 hasps and 1000 gross hinges are also given below.

1000 gross No.10 hasps and staples per month

Material	Rs. 994	Value of 1000 gross @ 2/4/-	Rs.2250
Salaries	<u>670</u>	Materials and Salaries	Rs. <u>1664</u>
	Rs. <u>1664</u>	Net Profit	<u>586</u>

1000 gross of hinges per month

Materials	Rs.1000	Value of 1000 gross @ 3/4/-	Rs.3250
Salaries	Rs. <u>670</u>		Rs. <u>1670</u>
	<u>1670</u>		<u>1580</u>

Bucket, sided and washers have also been produced in the Loni Metal Works and they are both good lines. Attempts have also been made to produce cycle parts but so far the quality has not been good enough.

POULTRY KEEPING

A brief report on the Mission Poultry Farm, its start, growth and activities.

Our Plant

The activities of the Mission Poultry Farm, of the North India Synodical Board, centre around the central farm in Etah station, and extension work carried on in the districts of Etah, Mainpuri, Fatehgarh and Etawah through a series of eight branch farms. These branch farms enable us to ~~task~~ touch more distant villages, while the central farm serves those close by.

Our purpose

We are making an organized attempt through our village extension work, to replace the country fowls with pure breeds. To improve the number and size of the eggs. To market their fowls to the best advantage through the medium of holding 9 annual poultry shows, and thus stimulate and encourage the industry. To instruct villagers in simple inexpensive methods suited to their needs of breeding and rearing poultry, and of how to combat and treat disease.

This rural cottage industry is intended to render a service that has great possibilities in helping to free these poverty-stricken outcaste Christians from the age-old social and economic domination of their caste neighbours. Our purpose is industrial and economic evangelization.

The work however, is by no means confined to Christians, though we have estimated that about 90% of Christians have benefitted, and about 10% non-Christians. Non Christians exhibit also in our shows, get prizes, and sell their birds.

Our start

The question may be asked where did we get the capital to start this work? The answer is we didn't have any capital, and started from "Scratch".

The Etah farm is of humble origin. It was started in 1912, with about a dozen pure bred fowls. In that year also we received a pen of pure bred pedigreed Rhode Island Reds, a gift from the "Iron Rose Bible Class" of men of the First Presbyterian Church in Coatesville, Penn., U.S.A. Within a month or two we lost all from tick fever. In 1913 the class repeated its gift, and these Rhode Island Reds survived and formed our foundation stock for many years.

We had a few good fowls, but no capital and practically no estimate.

For 4 years the New York Board grant was only Rs.100/- per annum. Then Rs.840/- for three years, and then Rs.1540/- for the next nine years; after which it dropped to Rs.1217/-, then to Rs.1053/-, then Rs.950/-, and finally stabilized at Rs.939/- in 1938, and has remained at this figure ever since!

Growth

Growth was slow but sure. The U.P. Government came to our help in 1915, with a non-recurring grant of Rs.3500/- for land and equipment, and a recurring grant of Rs.500/-. Five years later the Government recurring grant was increased to Rs.1500/-. Nine years later to Rs.2500/- for the opening and maintenance of three branch poultry farms at Shikohabad, Bawar (Home Mission Field, Mainpuri Dist.) and Fatehgarh. Then in 1934 the Government recurring grant was increased to Rs.4500/-. In 1935 it was increased to Rs.7700/- (for the opening of five more branch farms, at Jalesar (Etah dist.) Etawah, Chhibramau (Farrukhabad), Mainpuri and Nidhau (Etah Dist.)). In 1949 the Government recurring grant was increased to Rs.14300/- and we are continuing to get this amount today.

Cooperation from the Villagers

We have received splendid cooperation from the villagers ever since we started our village extension work by opening 3 branch farms in 1929, which were later increased to five, and again to 8 which is the number we have today (we have discussed this matter of village centres, and centres at headquarters of a district, in the booklet we have just written and submitted, on Poultry Keeping, so will not repeat there.

The villagers are keen and interested. They can, and do raise, splendid pure bred fowls in the villages. But, and it is a Big But, somehow their fowls must be marketed. This they cannot do to advantage unaided. These pure bred fowls are worth Rs.6/- to Rs.10/- each.

We meet this problem of consistent marketing every year, by the holding of 9 annual poultry shows, at which their fowls are judged, prizes/awarded, and purchased, by the Mission Poultry Farm at rates of Rs.6/- to Rs.10/- each, and also by other buyers who attend the show.

Poultry Shows
The Etah Poultry
Show and Village
Poultry shows.

Here again growth was slow but sure. The first Etah Poultry Show was held on our Mission compound in 1914 with only 25 exhibits. It has been held annually ever since with the exception of 1918, 1919 (I was absent on War service) and 1934.

Two reports are submitted by U.P. Government Officers in regard to the Etah Show, and our village poultry industry.

"A very big poultry show is held every year at Etah, where the exhibitors are all Indians, and there have been never less than a thousand birds in this show in the past few years. Hundreds of birds change hands at this show every year and hundreds of ignorant villagers attend it, and I can only say that its educative value is exemplary."

This statement was made in 1930, by Mr. Nurul Islam Touring Officer, United Provinces Poultry Association, Lucknow, and laid before the Secretary of the U.P.P.A (a Government organization). The other report was made in 1930 by Mrs. A.K. Fawkes, Poultry Expert to the U.P. Government.

The Village Poultry Industry of the U.P.

"It may interest those of our readers who have at heart the uplift of some of the poorest of our village people to know actually what is happening in the way of improving village poultry in the Provinces.

From the speeches in the U.P. Council it is evident that little is known of what work is being done with the grant of money voted every year by the Council. May I transport my readers to the heart of the Province over Etah and Mainpuri way, and ask them to visit with me the Etah Poultry Show. Who attends this Show? Why is it that there is a constant stream of village ekkas and people carrying baskets of birds into Etah town every year in the month of February? What means the long lines of wire netting and rows of tents and booths? Is there a mela going on? If you walk up and down the lines of wire cages you will see over a thousand fowls in long rows. And looking more closely you will see they are not ordinary desi (country) fowls but beautiful Leghorns and Rhode Island Reds birds, which are only generally found in the rich men's garden. How do they come here? It is a long story but worth the telling. The people of over one hundred villages from Etah, Etawah, Farrukhabad and Mainpuri districts have brought their village birds to be judged by the lady poultry expert of the U.P. Poultry Association. They have raised these birds themselves from eggs bought by them for one anna per egg, from the Mission Poultry Farm at Etah or from the Sub-Branch Farms that exist in connection with this farm. There are also a goodly array of cross bred birds the results of gifts of pure bred cockerels given out by the U.P. Poultry Association of Lucknow. There is keen competition among the villagers to win prizes and they sit down beside their birds and watch every bird being handled and judged. At the close of the day's exhibition, ~~few~~ rewards in cash and in useful brass household vessels are

given to the winners, and a sale of the birds takes place after the show which realizes some 1,500 rupees (\$450) in hard cash for the people. These birds go to the purchasers all over the country who are keen to buy hardy birds reared in the villages. As well as the results of the poultry show, the villagers are able to get 3 or 4 pies per egg for all they can produce by selling their eggs to dealers who take them into Agra and Delhi.

If you had seen these same people 10 years ago, when they were really poor and starving, and could see them today, sturdy and independent and keen on this cottage industry you would be glad some of the taxpayers' money goes to help such a good cause. This is only one instance of the use made of some of the money granted by the Legislative Council in aid of poultry farming.

For the past ten years the writer has had the interesting task of judging at the annual poultry shows held in Etah and she is deeply impressed with the results of six years' organized efforts accomplished by Mr. Slater and his wife in the village reconstruction work they are so devotedly carrying out. More should be known of this work both in order that it may be copied elsewhere and also that it should receive the full support that it requires and deserves from the public.

In 1920, the mission farm at Etah was struggling for its existence as regards its poultry work in the villages. The aftermath of the war left its mark here as everywhere else. The poultry show held that year attracted only some 100 village birds and but few villagers attended. The United Provinces Poultry Association that year gave Mr. Slater 100 pure bred pedigree cocks from the Lucknow farm to place in villages, and other friends gave funds for the distribution of pure bred eggs for the same purpose. The U.P. Government also assisted with small grants of money. These efforts have borne great fruit. From that year onwards each annual poultry show has grown in numbers until the problem is now how to provide accommodation and arrange for the number of exhibits and the villagers who accompany them.

For example, this year (1926), 1010 exhibits were staged consisting of 312 pure bred Leghorns, 344 Minorcas, 226 crossbred fowls, 61 exhibits of lots of six eggs and 67 other varieties. This last item was of birds shown by local important residents who have also got interested in poultry. The total exhibits this year exceed by several hundred birds the show of 1925.

What is also so remarkable from the Judge's point of view, is the steady improvement in quality; so much so, that I have volunteered to be financially responsible for the expenses of taking 20 exhibits in Leghorn and Minorca birds from Etah villages to compete side by side with other exhibits at the next all-India Show, Calcutta. The birds will there meet in open competition and I feel convinced will hold their own.

The Etah Poultry Show has attained the popularity of a mela, and in cooperation with a small Agricultural and Industrial Exhibition makes a brave show, occupying many shamianas and tents. Villagers from all over the district come in with their birds, and the poor depressed classes for whom this work is being done look far from being depressed or poor. They are sturdy, well fed, independent people, wearing decent clean clothing that carries the stamp of prosperity. No wonder, for besides the income that comes from keeping better fowls the clever village men can win money in prizes besides useful awards in the shape of

brass household utensils inscribed with the wins they have merited. All this entails generous money support, and I can assure the Government and all those interested in the welfare of the peasantry that no money can be better spent than in helping the growing industry."

Sd/- (Mrs.) A.K. Fawkes
Poultry Expert to the U.P. Government

A further report on our village extension work was made to Government in 1930 by Mr. Nurul Islam, Touring Officer, U.P.P.A., Lucknow as follows:

"The Central Farm sells eggs of pure bred birds at a nominal rate of -/1/- each (2 cents) to poor villagers, and this gives them an opportunity of breeding the same birds as are kept at the farm itself. The Branch Farms do the same, and through this, an excellent work is being done to ameliorate the material condition of the peasantry not only in the villages of Etah district but in the villages of many other neighbouring districts.

The farm has been helping over a hundred villages, where a marked increase in the size of the birds and the weight of the eggs, and the consequent increase in income, by means of selling poultry products to keepers of improved poultry, is a positive proof of the suitability of poultry farming as a cottage industry. That the Etah Mission Farm has succeeded in popularizing the poultry industry in the villages, thus providing a source of additional income to the hundreds of needy villagers, there is not the least doubt.

A poultry show was held in Bewar this year and proved very useful to the villagers indeed. Besides this very successful shows were held at Shikohabad and Fatehgarh and of course the Etah Poultry Show with its hundreds of exhibits of pure bred fowls."

Aid from the U.S.A.

Landmarks

1914
1919
1920.

The Mission Poultry Farm had to learn the hard way. As stated earlier it had no capital, no land, and practically no estimate. Its growth was made possible by Government grants as has been shown. It has been these grants that made possible the opening of our village extension work, through establishing branch farms and holding village shows.

But the U.S.A. also came to our help. In the very early days Rev. A.G. McGaw a firm believer in our work contacted Madame Cyrus McCormick, who made a grant of \$4000. The tide had turned. Money was now available for the purchase of land (about 3 acres) and the erection of a 5 room bungalow in which we are living, and equipment for the poultry farm. All this happened in 1914.

Another landmark is the year 1919, when Madam McCormick made another gift of \$6000 for our work, as the result of a personal interview I had with her.

Our good fortune of 1919 followed into 1920, when the Pennsylvania State College sent us 55 pedigreed trap nested white Leghorns, donated by Dean Watts, and Professor Kandel of the Department of Poultry Husbandry of State College, Pa., and eight of the churches. The result is that today hundreds of pure bred Leghorns in the villages are carrying on these blood lines in the humble homes of Etah's village Christians.

Some Concrete cases of what some have accomplished in a Financial Way, thro: the chickens, by their own efforts.

Many village Christians have testified to the profits that the chickens have brought them, showing very clearly that there are great opportunities in this cottage industry. Eggs have been sold from one anna to 4 annas each, and full grown pure bred fowls from Rs.6 to Rs.10 each. One man reported a profit of Rs.120 in 4 months. Another that Rs.80 worth chickens were sold from the results obtained from setting one hen on pure bred eggs; another reported Rs.50/- profits earned in the same way. One started with chickens, from their profits he invested

in goats, from the goats he invested in a buffalo. Another man in one year earned enough to buy a bail gari and bails (ox-cart and oxen). Another man from his profits saved enough to buy a Singer Sewing machine and added to this income by tailoring. Such cases could be multiplied.

Benefits Received from the Mission Poultry Farm.

In the last year 1954-55, 8 branch farm shows and the 35th Etah Poultry Show were held. At these shows the exhibitors received in cash prizes Rs.1785/- and for the sale of their fowls Rs.10,590/- making a total of Rs.12375/- received in one year.

The following table gives detailed information regarding the eight branch farm shows and the 35th Etah Poultry show held during the year 1954-55.

S. No.	Place where show was held.	Exhibits.	Exhibitors.	Villages.	Prizes awarded.	Fowls purchased to the value of.
1.	Chhibramau	110	43	11	84/-	417/-
2.	Bewar	220	77	23	153/-	915/-
3.	Jalesar	183	60	17	103/-	999/-
4.	Shikohabad	145	47	22	128/-	751/-
5.	Fatehgarh	249	61	23	141/-	1025/-
6.	Etawah	219	51	23	109/-	805/-
7.	Mainpuri	217	87	19	122/-	976/-
8.	Nidhauili Kalan.	241	57	47	116/-	1358/-
9.	Etah	762	264	83	829/-	3344/-
Total		2346	747	268	1785/-	10590/-

Looking back over the last 24 years we find that they have received a total of Rs.1,93,715/-, no small amount, for the fowls.*

Finances

As was stated in the beginning we started from "Scratch" no capital, no land, no Government grant, no real estimate only Rs.100/- per annum recurring, as the New York Board's grant.

Today we have a budget of about Rs.40,000/-. We receive from the U.P. Government a recurring grant of Rs.14,300/- and from the North India Synodical Board, an annual grant of Rs.939/-. The rest we have to make from sales of fowls and eggs.

Poultry and Evangelism

How are the "Missionaries in Feathers" expected to help in a direct Evangelistic way?

1. By helping to raise the standard of self-respect among the people.
2. By developing a desire for education and helping them to earn it.
3. By making it possible to contribute more liberally toward the support of the Church.
4. By giving our church a chance to prove for itself that CO-OPERATION is a Christian principle, and that the Church is really a mutual aid society.
5. By administering directly, not only to the up-building of India, but to the permanency of the Kingdom of God.

*In addition to this many have negotiated private sales and many have had eggs to eat.

In some measure some of these objectives have with God's help been realised.

Successes Achieved
Letters of Appreciation.

Dr. Bhatti has asked that "successes achieved" should be reported. We do not feel like "blowing our own horn," so will let others speak for us. The following have testified to our work.

Dr. Robert E. Speer's endorsement of our work.

Dr. Speer wrote as follows: "I have great pleasure in saying this word of hearty endorsement of Mr. A.E. Slater and his unique missionary work at Etah, India, in connection with the North India Mission of the Presbyterian Church in the U.S.A. Etah is a country community twenty miles distant from the nearest railway with a strong Christian community and in the midst of a great village population with Christians from the depressed classes scattered in six hundred Indian villages over a distance of two thousand eight hundred square miles. In addition to all its direct evangelistic work among these villages the Mission is trying through Mr. Slater's work to help the village people in their struggle against poverty. The method pursued is the most simple and effective method of aiding them in the poultry industry. Mr. Slater's work has the unqualified endorsement both of the Indian people and of the Government of India. There is a special need now of additional equipment; \$5,500 to add to the central plant of the poultry farm and to open a branch. I hope that friends may be found who will provide for these needs by special advanced missionary gifts."

Endorsement of our work by high Government Officials.

The Director of Agriculture, United Provinces, India wrote in 1916: "I consider that you have shown that poultry farming can be carried on profitably on cooperative lines in this country, in spite of the many disadvantages arising from the climate and distance to markets. This has a particular value from a sociological point of view, because, except around large towns, poultry keeping is confined to certain castes, and those the most depressed classes of the community. These men are too poor and ignorant to make much of a success of the industry unless aided; but if the business side is worked for them in the way you have done, and they receive some elementary instructions in the proper manner of keeping poultry, there is every reason to believe they would make a good profit from it, and this would go a long way to improving their material condition. The difficulty has always been to find a cottage industry which these classes would take kindly to, and your organization is the most successful endeavour to solve the problem which I am acquainted with."

The Commissioner of Agra Division wrote in 1918: "I attended some of the poultry shows, looked at your home chicken farm, and heard of the lines of your work. In the first place the object, or to be more accurate, the material object of your work, is to introduce among a very depressed class of men, a new cottage industry which is an object which has the sympathy not only of Government, but of anyone who understands and wishes well to this country. In the second place, you have chosen an industry very suitable for the class for whom you chiefly cater, i.e. Indian Christian converts. In the third place, it is an industry for the products of which there is a very wide market, though the market badly requires organization.... The industry is in my opinion is well worthy of support."

Sir James Meston, Finance Minister on the Viceroy's Council: "You first thought of, and fully developed, the idea of interesting the lowest classes in poultry farming and making it a remunerative as well as a respectable means of livelihood. Your success was remarkable, and I can quite realize that all that is necessary for its development is more capital. I wish you all success in the development of the work. It is a regular God-send for those poor people, as well as a definite addition to the economic wealth of the country."

H.E. Governor of the United Provinces, Sir Harcourt Butler, wrote in 1919: "I will encourage you both in regard to poultry breeding and your demonstration farm, and will undertake to double the present poultry grant if you can produce an equivalent or greater sum.... I can assure you of my support, for it is practical improvements of this kind which constitute one of the greatest needs of India at the present time, and are in themselves a most valuable form of education."

Conclusion

What of the future?

We need vision. We need courage. We need faith. These we may have, if we abide in His presence.

Then a mind to work.

"I Jehovah, will hasten it in its time".

April 1955.

Sd/- A. E. Slater
Manager,
Mission Poultry Farm,
Etah, U.P.

INDIA VILLAGE SERVICE AS A TYPE OF RURAL APPROACH TO VILLAGES

By W.H. Wiser, Director, India Village Service.

A. BEGINNINGS.

- I. The I.V.S. Extension programme was first conceived by Mr. B.N. Gupta, a Hindu business man of New York City. He did not have a clear idea of the mechanics but he felt that Missionaries were the people who could best set the standard for a programme that would help develop Indian villagers. For a long time he was thinking in terms of the Allahabad Agricultural Institute and a million or more dollars of investment. He kept assailing Board Secretaries both Methodist and Presbyterian. He voluntarily engaged in research and prepared statement after statement supporting his contentions. He was so successful that the Secretaries concerned felt a real challenge. Mr. Gupta served the function of a catalyst in getting the idea moving. Thus ended the first stage of development.
- II. The second stage was reached when Dr. J.L. Dodds asked the Presbyterian Board of Foreign Missions to hold Dr. W.H. Wiser in New York for a year, to explore the possibility of setting up a programme that would look toward the organization of a village development programme in North India. For several years Dr. Dodds had been searching for a tangible expression of his idea of Freindship Evangelism**. He was sure that there are lay Christians in India, eager to witness for our Lord, through lives of loving service. Dr. Wiser's first task was to arrange for seminars in which Board Secretaries holding port-folios for India, met with seasoned India Missionaries like Murray Titus, John Coheen, Douglas Forman, and Arthus Mosher, and with men concerned with rural missions, like John Rees Reisner. Gradually statements were worded and reworded and a Brochure began to take shape. Two of Mr. Gupta's ideas were discarded, one that the programme should be carried out by the Agricultural Institute and two that a million dollars should be raised to carry out this programme. It is interesting to note that a few years after India Village Service was set into motion, the Allahabad Agricultural Institute set up a big extension programme for which the Ford Foundation gave a million dollars. There is no doubt that during this period of the seminars Doctor Mosher did basic thinking regarding the enlarged extension work programme which is now functioning in Allahabad.

In closing this section it is important to recognize the absolute necessity of setting some one free from other tasks as promoter to do the foot work that is necessary in getting a new programme under way. The backers of any programme are busy people. They may be greatly interested. But for them this is only one of many projects. By way of illustration I found the best time for getting reactions to matters in hand was to be in a Secretary's office at the moment he enters it in the morning, before his Secretary or any one else can catch hold of him. If you want to have him think over a proposition at night be at the office at his point of leaving. Once the Secretary gets caught up in the machinery of every day duties the promoter has little chance. I was interested that in the early days of the promotion of the Pilot project at Etawah Mr. Mayer made his contacts at the Ministers' homes before 7 a.m. or after 8 p.m.

- III. Having gotten the cream of the thinking of the inner circle of interested Board Secretaries and seasoned Missionaries, the next step was to widen the circle to include those who would ultimately be in a position to support the programme. To this end a presentation of the programme was made on several occasions to the India Committee of the Foreign Missions Conference. Likewise in order to win the good will, cooperation and support of the Nationals on the field, documents were presented to the U.P. Christian Council and leaders of the North India United Church. The latter was the more difficult to accomplish. Wrong interpretations made long distance contacts difficult. And above all, the proposals projects are being superimposed from New York, instead of following the customary procedure of initiation by the field

**A statement of this idea has been prepared by Dr. Dodds, and appears on pages 9-18 in the "India Village Service reprints" which are available from the I.V.S. Office, Meerha.

organizations. Every effort was made by us in New York to correct any wrong interpretations as to policy and programme, contemplated in the setting up of India Village Service. Our Indian friends graciously accepted our programme with some reservations which represented real difference of opinions. These were a real challenge to us.

- IV. Having reached the point where it was felt that the programme was stated in its final form - after much consultation not only within the inner circle but with experienced men like Allen of the Near East Foundation and advisors of the Extension Service of the U.S. Department of Agriculture, the time had come for our India Secretary to approach the Presbyterian Board for the necessary support. In considering the matter of support it was thought that some Foundations might be approached or outstanding individuals like Pearl Buck. At that time the Ford Foundation was not heard of and there wasn't in existence a T.C.M., nor was there any wide spread interest in the villages of India. In response to a personal appeal to Pearl Buck she said that "Only Church going people will be interested in your programme, hence you will just be wasting your time if you approach the general public." The Presbyterian Board however was interested and authorized 10,000 dollars a year as a starting grant. At that time it was felt that as the programme developed there would be an increasing grant, particularly with the help of the Methodists. In the case of the Methodists the New York Secretaries were not supported by the field organization. The time had now come for the choice of a Director and for the programme to be actually started. A Brochure containing the final statement of the programme was published and made available to all who were interested.
- V. Dr. Wiser, with his wife, had specialized on North India Villages, and had already written several books on life in Rural India. They had also prepared a study for the Friendship Press, entitled "FOR ALL OF LIFE", which was one of the bases for the philosophy undergirding India Village Service. Dr. Wiser had also been the promoter of the seminars from whose thinking the Brochure was evolved. It was not surprising therefore that it was thought advisable to approach the Synodical Board of North India to release the Wisers to take over charge of the experimental programme. This was granted and field work was begun in November 1945. The first meeting of the Provisional Committee of I.V.S. was held at Isabella Thoburn College, Lucknow on November 29th, 1945. All members were present, namely: John Goheen, Professor S.K. Budra, Miss Doris M. Wilson, Mr. E.C. Bhatti, Mr. Arthur S. Anrein and Dr. and Mrs. Wiser. This Committee was named by Dr. J.L. Dodds, Bishop J.W. Pickett and Dr. Goheen in informal conference at Allahabad.
- VI. A choice of centres was the next step: i) A centre for head quarters, and ii) A village centre. At the first committee meeting it was decided that I.V.S. should have its registered office in Lucknow. In reference to choice of villages in which to begin work the following points were considered important: "The needs, the extent to which needs are being met; the attitude of the people, including the Zamindar if there is one (or more than one), and of other influential people; opportunities for service, by, and fellowship with Christians; a usable channel for inspiring young men and young women in training centres; a place where suitable living arrangements can be made; a place accessible by public conveyance, rail or road; a place not too close to a large city; a place not too much a part of a well developed programme. Government authorities recommended the choice of an established Seed Store centre.
Bearing these thoughts in mind, and hoping to locate our village work at a place where the work of the Methodists and Presbyterians meet, we started in Agrauli, District Aligarh, adjoining District Etah, the former being Methodist and the latter being Presbyterian.
- VII. At the same time that we were searching for a village location, our first Colleague was chosen. The Colleague was Mr. Maula Baksh Shadi Khan, who joined us on February 1st, 1946. His first ~~app~~ responsibility was to help the Director to find the location. As noted above, Agrauli was chosen.
A note may be added regarding Mr. Shadi Khan. He came to us after being head master in a number of schools in the Punjab for a period of more than

30 years. Being a senior man with a very rich experience, he appeared to me to be the type of person who would immediately win the respect of the simplest villager and the most important Zamindar. He and the Zamindar, through whom we made our approach to Agsauli became very good friends, so much so that he was embarrassed by the favours he found himself receiving. But that is a long story. We learned from this experience that we must not allow friendship with one person or exclusive group to be so time consuming and subjective. Mr. Shadi Khan remained with us as a resident of Agsauli until partition. For some period of time he was shut off from communication with his family. Since he had to rejoin his family, he left our service and returned to the Punjab.

We now have a personnel of four men colleagues and four women colleagues, our office staff of two, a driver, a cook and one interne. In addition there is Dr. Rutherford, our medical counselor who is a gift to I.V.S. from the British Baptist Missionary Society. Two of our senior-most ex-colleagues, Mr. and Mrs. R.N. Solomon, are now serving the Synodical Board as Directors of the Christian Village Service and Training Project, located at Kharpari, Mainpuri. As regards the training and qualifications of our colleagues, most of them came to us through personal recommendations. In most cases we could have not done better if there had been trained rural social service personnel available.

Consecration, together with teaching experience and teacher's training, is the combination that has so far been our greatest asset. Rural social training is only now catching up to us. Every opportunity has been taken to permit our colleagues to take advantage of short course training facilities. Our colleagues have been encouraged to accept frequent invitations to participate as members of the staffs of short courses offered at various centers. We are also trying a new experiment in taking students on for a year as village internes with a cost of living stipend of Rs. 75/- a month.

VIII.

In keeping with our policy of cooperating with Government, we gave assurance that in developing our programme (a). No question of financial assistance will arise either from the Central or the Provincial Government,

b) That development undertaken will be coordinated with the schemes projected both by the Central and the Provincial Government, and

c) That the terms of appeal for funds to be made in U.S.A. and elsewhere (in terms of large amounts) will be submitted for the Government of India's approval, and that the entire scheme and all the workers will remain strictly non-political".

(From a letter signed by T.B.W. Bishop, Government of United Provinces dated January 24th, 1946).

On April 14, 1947 after the New Government had taken charge Dr. K.N. Katju, New Minister of Justice, United Provinces, addressed the following letter to the Collectors of Etah and Aligarh district. "I have requested Mr. Wiser to see me from time to time as I am very much interested in the village work which he is carrying on with the help of many people in organising some villages in the Etah and Aligarh District. He saw me the other day and described to me the various village organizations which have been established by the villagers themselves. Mr Wiser is anxious to keep himself, so to say, in the background and to create a spirit of initiative and self-reliance in the villagers themselves, so that they may be able to stand on their own legs and manage their own affairs. This is what we are now aiming at ourselves through the statutory Gaon Sabhas and Gaon Panchayats which shall come into existence in a short time. Mr. Wiser's work is of importance as a preliminary stage towards the setting up of these statutory organisations. In order to give villagers due encouragement, it should be both the pleasure as well as the duty of all local officials of all departments to give them all proper assistance whenever called upon to do so. I am rather concerned to learn that letters sent from the Panchayats to different officials remain unattended to and there are some indications of indifference towards this work. I know that you are taking very keen interest yourself, but it is not unknown that complaints made to superior officers irritate the local subordinates and, if anything,

they then show not only apathy but active hostility. Mr. Wiser tells me that he shall be soon going to Etah / Aligarh himself and I am asking him to carry this letter to you. He will explain the whole position. I suggest that you would ginger up these departmental officials and tell them what you would expect them to do.

Yours sincerely,

Sd. K.N. Katju.

K.B. Faiyaz Ali Sahab,
Collector,
Etah.

D. Walley Esqr., I.C.S.
District Magistrate,
Aligarh.

The Government officials in Etah district are continuing to show a keen interest in I.V.S. development and refer to our work as one of their significant Development Blocks.

- IX. In our first committee meeting held in Allahabad, Dr. Rudra asked me to outline the future programme of I.V.S. He was baffled by my statement that we have no programme as such, but we had a plan of action. This plan was based on "Felt needs". That is, we would try to become familiar with the needs felt by the villagers in order to base our activities on meeting these needs. From that point up to now the colleagues of India Village Service have been seeking out the felt needs and making every effort to help the villagers to meet these needs by helping them to help themselves. In this way we have gradually developed a programme which has been constructed in the villages themselves. We feel that it is more authentic than one worked out in a college professor's office. Our search for needs has not been a difficult one and, as we do not limit ourselves in our service we have found our activities covering the "Whole of Life" and "the entire village". As the years go on we find ourselves rendering help in the improvement of economic efficiency, congenial human relations, balanced diet, healthful living, proficiency in Agriculture, proficiency in Animal Husbandry, industrial development, skills in communication, mutual understanding, appreciation of beauty, spiritual development and community organization. (For further particulars refer to the pamphlet entitled "India Village Service - After Four Years").

B. Essential prerequisites for extension services.

- I. Sound finance. Although, apart from salaries comparatively little money is needed to carry on a non-institutional piece of extension work, yet its staff needs teaching aids, means of communication, adequate housing provision for staff families and for short courses, yearly increments and provision for Provident Fund. In the case of I.V.S. we, for the present are fortunate in having the support of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. If that support should be withdrawn, the reserves would carry the staff on for a period of time in which they would have to seek other employment or depend upon friends, who could rally around and work out a new system of finance. It is our dream that the Churches in India will undertake the continuance of I.V.S. along approved lines of action.

II. Consecrated self-disciplined colleagues make extension programmes successful.

As we have developed in our thinking through years of experience we see the necessity of having colleagues who are strong in self-discipline. In I.V.S. each colleague handles his own programme, plans his own work and allots his time to different responsibilities. Writing weekly reports requires discipline to enable him or her to find the time to write reports and yet see to it that he spends the maximum of time in the villages. Most people recognize the discipline of Ashram life. There, Life is controlled by a fixed programme in which all are expected to participate. It is simple for Ashramites to fall in with such a programme. It is much harder to get individuals to be their own programme makers and self administrators. And our colleagues enjoy the

freedom that is given to them and by their lives reveal the development of maturity.

III. Sound information must be at the disposal of the colleagues to make them effective helpers.

We have seen through the experiences of some of our colleagues, that villagers respond very rapidly to Village Level Workers when they learn that the men or women who have come to help them really understand what they are talking about. In attempting a Whole of Life programme as I.V.S. does, we are assuming that our colleagues know a lot. A successful colleague does not in reality know so much about each need that arises. To supplement their knowledge our colleagues read. To this end we have collected quite a considerable library. By consulting books, by reading current periodicals and by attending short courses our colleagues seek to keep themselves abreast with the new knowledge which will help them in their teaching. Recently upon the advice of our colleagues a private seed store was patronized with poor results. We sent one of our colleagues to the seed store with the object of establishing right relations with such an important business concern. The result was that one of the proprietors is planning to visit our villagers, thus coming face to face with his customers. The seed store proprietors have also invited the villagers to see their seed beds at Bareilly. The more of such personal relations that we can put on to a firm basis the better it will be.

IV. Appreciation of, and love for, villagers is the attitude that is essential in village workers.

Respect for personality is basic in all happy family relations. We should be able to assume that all Christians possess this attitude. Unfortunately this is not true. But for successful village work it is an absolute necessity.

V. The work of village development is better off without the services of people who have too high an opinion of their own ability.

This type of colleague will not win the affection of villagers or meet a real desire on the part of the villagers to follow them. In the United States we call this "high hatting". There is enough of high hatting along caste and property lines in the villages today. It behooves those who are working for a democracy, to set a good example. And we are happy to feel that the colleagues of I.V.S. show the right spirit. And after seeing them at work, the desire is often expressed that we should permit village level workers from various parts of India to benefit by observing this spirit, in practice.

VI. Another attitude is essential for successful work in the villages. This attitude we express as follows: "If the villagers haven't learned we haven't taught." Until recently we have heard would-be wellwishers express the feeling that village people are hopeless. They can't learn and are not interested in improvement. In other words, why waste time trying to teach them. India Village Service has found a ready response to helpful teaching - because our colleagues were prepared to take the trouble to find different ways of teaching. This kind of constructive thinking is essential for people who want to be successful in their teaching of villagers.

G. Methods of approach.

No matter who goes to work in a village, he is looked upon as a foreigner. It is true of Indians as well as of Americans and Europeans. If one can go into a village as a person who has been invited, it is desirable. Such a person will be well entertained but he still has to break ground for contacting other people in the village. Too much confidence must not be placed in contacting one or two families. They may turn out to be more of a hindrance than help. When a host discovered that our colleague, who was his guest, wished to go to the untouchable quarters, he insisted that the people he wanted to see should be called to the host's platform. Of course there would be no natural relationship established under such conditions.

When one of our colleagues was asked how she approached the villagers, she said, "with patience and love". When the first contact is made, immediately there are apt to be wild rumours. It took our colleagues some time to realize that they were being called "Americans", and that when they went to the Kaganj Mission hospital - 10 miles away, - they were going to America. Later, we learned that this hospital is known in the district as America. And our Colleagues, being educated Christians, seemed different from the low caste people in the villages who are Christians. So to explain the difference they called our colleagues "Americans".

Our women folks have a big problem initially in explaining why they are not married. To village women a mature woman has no business not being married. So our women colleagues have invented tales about themselves. One said that her husband has gone to America to study. Another described herself as a child widow; another described a niece and nephew as being her own children. Sooner or later some families have discovered the fiction. Ordinarily by that time friendship has been established and the fiction is recognized as a joke. The villagers like a personal relationship that includes understanding and consideration and which is abiding and loving. The recognition of a villager as an individual, an individual who is intelligent in his own situation, is essential. As the villagers feel the warmth of friendship, the encouragement of confidence, and the faith of sincerity, they dare to venture, to risk a change, and to take initiative.

D.

Objectives.

Believing that given intelligent teaching and guidance the Indian villagers can and will do much for themselves. India Village Service emphasizes the giving of an incentive to the villagers to do their own thinking, to make their own plans and to take their own action in the realization of a more abundant life in a small community. To this end I.V.S. assumes the responsibility of training and supporting qualified personnel, and of creating suitable techniques and teaching aids for the villagers' self development. In accomplishing this programme there will be in each village men and women who, as leaders, are conscious of their own individual needs, and the needs of their neighbours, and who are ready and able to share in any improvement of the whole village. Further, when government or private groups are prepared to cooperate, these men and women will be the first to take the initiative. This anticipates the time when the village will be ready to go on its own momentum and the villagers themselves take the lead in training and supporting their own personnel and in creating their own teaching tools for the continuing development of the village of the future.

Stated more formally, the objects of India Village Service are as follows:- "In the spirit of Jesus Christ and as witness to him, the saviour of men, the objects of the society shall be:

- (1) To assist village citizens to realise the best in their own villages by developing individuals, volunteer leaders and local agencies able to be effective in helping themselves and others.
- (2) To assist Government in their comprehensive programme of developing entire villages in Uttar Pradesh through a temporary, experimental, non-institutional teaching approach.
- (3) To develop in Christians and others living in urban areas an appreciation of the opportunities for assisting their country in its nation building activities in rural areas, and to provide an opportunity for qualified Christians to render such service in selected villages. And,
- (4) To serve as a 'Pilot project' for the church and its allied institutions in this 'Whole of Life' approach to the villages, in the specific hope that the Church and its institutions will ultimately adopt the programme as its own".

E.

Programme.

Our programme must be stated in terms of scope of work and techniques used in meeting opportunities as they arise. Our goal has been to reach into every recess of village life. In the I.V.S. booklet entitled "After Four Years" we gave a brief classification to indicate

the comprehensiveness of our approach. All in all it may be summed up in the two words "Abundant living".

1). "Economic Efficiency: an adequate supply of cloth, kerosene oil, and sugar; local shop keepers supplying necessary supplies of medicines, thread, books, stationery, sundry household goods and food stuffs.

2). Congenial Human Relations: in-law problems; land disputes; relation to petty Government officers; relation to other castes; conflict groups.

3). Balanced Diet: proper feeding of infants; feeding of the sick; introduction of more vegetables and citrus fruits, planning field, grove and garden with dietary needs in mind.

4). Healthful Living: remedies and control methods to prevent the development and spread of all kinds of diseases; knowledge regarding sex and birth control; the care of infants; trained midwives; sanitation of homes and immediate surroundings; home nursing; personal hygiene.

5). Proficiency in Agriculture: good seed for field and garden crops; seedlings for good varieties of fruit trees; proper care of soil; green manure; weed and insect control; methods of cultivation; and use of improved tools.

6). Proficiency in Animal Husbandry: preventive inoculations; medical treatment; and introduction of improved breeds.

7). Industrial Development; spinning; knitting; crocheting; cutting and sewing garments; poultry and bee keeping; soap making.

8). Skills in Communication: needs of illiterates, newly literate and literates.

9). Mutual Understanding: as between people with different religious and cultural backgrounds; and people with different political concepts.

10). Appreciation of Beauty: patterns for wall paintings made on festival days; in patterns and designs used in needlework and knitting; introduction of flowers.

11). Spiritual Development: value of character built on recognized responsibility to God; recognition of the intrinsic value of every individual; practice of tolerance; mutual appreciation; a readiness to serve others in need; universal principles of right conduct.

12). Community Organization: co-operatives; panchayats; community councils; women's groups; special interest groups; day and night school; library; poetical contests; dramas; and fairs."

We believe that successful teaching often depends upon the type of techniques used, therefore I would consider them to be an essential part of the programme. With a group such as the one to whom this paper is addressed it is not necessary to do more than list these techniques. (If any one should wish to have further details they may consult "Agricultural Missions Inc." mimeographed series No. 2 I 4 entitled India Village Service).

The techniques listed in this, are:

1. Personal contacts.
2. Informal discussion groups.
3. Use of Volunteers
4. Demonstrations.
5. Visual Aids and making Visual Aids.
6. Exhibitions.
7. Tours and trips.
8. Dramas.
9. Books and Periodicals and writing of books.
10. Songs, sayings and games.

theoretically it is phrased this way "1. The programme must be evaluated on the basis of preliminary survey, a partial check after a period of three years and a complete evaluation after six years by some agency as the Tata School of Social Research.

"2. The programme must be evaluated in terms of:-

- | | |
|----------------|---|
| (a) Outreach | 1. Individuals (local). |
| (b) Emphasis. | |
| (c) Personnel. | 2. Family groups, and
Community (local). |
| (d) Resources. | With |
| | relation to |
| (e) Planning | 3. Non-Government groups. |
| (f) Finance. | |
| (g) Operation. | |
| (h) Methods. | 4. Government agencies and
agents. |
| (i) Outgrowth. | |

"3. The programme must be evaluated by the staff annually in the same terms for purposes of staff review and report to the India Committee and the American Committee."

Formal evaluation has not taken place. We have tried through the introduction of report forms to enable colleagues to evaluate their own work. This formal self evaluation does not ordinarily lead to a drastic change of action.

Actually India Village Service has been evaluated unofficially from six sources:

1). After a visitor returns to our head quarter from a visit to one of our villages, he or she generally makes comments, both of approval and constructive criticism to our colleagues and ourselves. We have no visitors' comments in our guest book so we cannot quote. One illustration however immediately comes to mind. The wife of one of the members of the American Embassy in New Delhi was astonished to see one of the women colleagues take a drink of water from a questionable source. When questioned about it, our colleagues said that although she taught the villagers to guard the drinking water against contamination, she herself was not too careful about what she drank. Needless to say, this subject has been frequently discussed since this pertinent evaluation was made.

2). Not only do our recent visitors send letters referring to what they have seen, but others send words of appreciation for the work of our colleagues as portrayed in the weekly chronicle - now being sent to more than 212 separate addresses around the world. Along with a recent word of appreciation, a senior Indian reader asked what we were doing about follow-up work, - an important question.

3). The more formal appreciation of I.V.S. has taken the form of articles written by professional writers like Mrs. Dorothy Clarke Wilson. She gives a special chapter to "Mahara" in her latest book, entitled "Fly with me to India". Somewhat different and a complete surprise to us was a "Certificate of distinguished service" awarded to the two of us "In recognition of 40 years of devoted and fruitful Christian service to rural people" by the board of directors of Agricultural Missions, Inc. U.S.A.

4). According to the saying "Money, The Acid Test", approval has been expressed in the voluntary financial support offered to I.V.S. for carrying out some of its projects. These gifts reflect the approval of I.V.S. and its programme. As a result of these gifts, we find ourselves involved in much correspondence. Among the special gifts given to us were: six bicycles, a new office typewriter, books and magazines. Money

has also been supplied to finance student camps and short training groups and the full support of a colleague for a year.

5). We have an increasing number of requests from organizers of other new programmes that their workers may come to us as participant observers, working shoulder to shoulder with our colleagues. They want to study our underlying philosophy and learn some of our techniques. I.V.S. is no longer considered to be an experiment. It is an established fact and whether we like it or not, others are looking to us for guidance and direction. The "Whole of Life", "the entire village", "felt needs", "Christian witness through action as well as speech", and "helping people to help themselves" are phrases that are now mentioned so generally in work plans and conferences that we feel that most of our ideas have "caught on".

6). A most encouraging development has come in the form of requests being made by adjoining villages, to our colleagues, to come over and help them. People from outlying villages have been seeing what our colleagues have accomplished in the fields and homes of the villages in which they have been working for the past four or five years. As an example, upon receipt of an invitation Harry Prasad made his first trip to two new villages on June 4th, 1955. In his report Mr. Prasad writes "the brother of the village headman received me very warmly. He told me that for the last one year he was after Kanai and Devjeet to bring me to their village. But today after almost a year he is very happy to see me in his house Then Shyam Lal (the new friend) told the people that he has been very much impressed by the cleanliness of Hayatpur village. The lanes are dry and clean. The crops are better than other villages." Now the women of these two villages are clamouring for a visit from our women colleagues.

We do not know where these invitations are going to lead us. Our plan, to have young "interns" help in doing more detail work, may free our colleagues for an even greater spread.

We have done very little by way of statistics. But we must make more of an effort to collect information evaluating our work both quantitatively as well as qualitatively.

G.

Special Problems.

We have now come to our special problems - the last of the points emphasized by Dr. Bhatti. I have said much but have left much unsaid. I trust that the members of this conference will feel free to ask questions and note special problems that you do not find in the following brief list:

1. Reaching every individual family in a village.
2. Tendency to limit activities to persons with greatest influence.
3. Tendency to overlook certain areas of needs because of all consuming interest in a hobby, like agriculture.
4. Finding Village Level Workers who are born teachers, who are equipped to give effective guidance, and who do creative thinking.
5. Ability to recognize available resources to enable villagers to help themselves with what they have, where they are.
6. Planning the activities in such a way that the villagers will have the desire to perpetuate them in the absence of the stimulus brought in by agencies like I.V.S.
7. Finding Village Level Workers who can plan the use of their time in such a manner as to be able to bring the maximum of guidance to the maximum of village residents.
8. Finding the money for the support of well qualified professional workers for the villages, or finding the consecrated workers who like Gandhian constructive workers are ready to perpetuate themselves through the labour of their own hands.
9. How to help Government to discover democratic ways of operation, by which villagers may initiate and operate constructive programmes such as those suggested by intentional communities.
10. Finding ways and means for the most effective methods of community development along lines laid out by the U.P. Research, Planning and Action Institute, Lucknow.

10.

- II. Discovering natural media, or contacts that will spread ideas from one village, to others.

In conclusion.

In closing this paper I wish to thank you for the encouragement this N.C.C. Economic Life Committee has always given. We hope that our demonstration may, with God's guidance, lead the Church of Christ in India to accept the challenge of the needy millions.

Respectfully submitted.

REPORT WRITING AND EVALUATION

By Mrs. N.H. Wolfe, Consultant
Fundamental Education,
Punjab, Pakistan.

In today's system of things it is the duty of most of us to submit reports and for many this is an annoying task. There are those, for instance, who consider their day to day activities of such vital importance that to them report writing means a waste of time; their reports usually make for dry, uninspired reading. There are those who feel that promotion depends on their reports; their reports are full of great progress but experience has shown that too much progress too quickly is rare and overly optimistic reports are generally considered with reservations.

There are those who consider reports a weapon designed by superiors for purposes of checking; their reports may often be long justifications or "we hope" statements, or an extended list of elaborate excuses. These are hardly interesting, often leave one dubious, and certainly are rarely of value. There are those who cynically believe that no report is ever read and every report is filled; their reports give little if any idea of what is being done. There are those who believe that a report is the correct document in which to air grievances and file requests; their reports generally make most unpleasant reading and are useless since more often than not the background material against which requests may be considered is coloured or lacking.

It is my contention however that reports can be written that have immense value for the writer, his project, his supervisors, and the whole field of rural development. The element which injects so much value for so many groups into the common item, the report, is evaluation.

Evaluation has been variously defined as "an analysis by which one is able to understand the relative merits or deficiencies of persons, groups, programmes, situations, methods and processes," and as a "method for determining how far an activity has progressed and how much further it should be carried to accomplish objectives". Is this not exactly what a good report should provide? In an earlier paper, "EVALUATION-A PRACTICAL TOOL", available to the members of this conference, the principles of evaluation as applied to programme development have been given. This paper has two objectives: (I) to outline briefly the elements of evaluation that contribute to good report writing; and (II) to discuss the values of a report based on evaluation methods.

I

To begin with there are of course two items, the goal and the objective, without which there can be no thought of evaluation. The goal must of course be stated on the initiation of the project and it is the duty of the report writer to know what this goal is. One may think this too obvious an

THE observation and yet it is surprising sometimes the number of workers
GOAL that may be found in a given project who have only a general notion
regarding the goals involved. Very often the goals are printed in the
prospectus but how many have seriously studied them, analyzed them in
terms of the work entrusted to them? Too often too few; and yet the goal
expresses the whole character of the project. In order to correctly represent
the nature, the heart, of his work the writer must therefore plan his report
directly in terms of the goal before him.

OBJECTIVES As far as objectives are concerned, there are two types
involved in report writing; the objectives of the activities being
reported, and, the objectives of the report itself. Regarding the latter, the
writer should approach the report as something which has a definite, positive,
function to perform and so tailor his emphasis. He must decide whether he
wishes the report to influence policy or administrative planning, whether he
wishes to convert outsiders to his programme, whether he wishes to instruct his
field workers; each function requires a different presentation.

Regardless of the approach, however, it is always essential to present the
material in terms of the original objectives defined for each activity, whether
long-term or short term. Furthermore it is of value that when further action
is necessary to accomplish the objective it be outlined. In cases where an
objective has been reached it is necessary to analyze the new existing situation
so that programmes keep abreast of the problem as it really is, not as it was
before changes were induced.

In other words the mere description of activities is satisfactory evidence that labour has been spent but in itself such a listing has no value. Only when a report sets out to cover material in a manner that attempts to analyze what has been done in terms of what was hoped would be accomplished does it begin to have value. Only when a report continues from this point to take the result of measurement and thereby determine the objectives of the future can it be constructive.

THE ENQUIRING MIND It is now necessary to discuss briefly the means of acquiring data and information that may be reported in the manner that has been suggested. The serious adoption of an evaluation programme by any project necessitates the adoption of the scientific mind by its members. It may not always be possible for every project to include extensive formal evaluation studies with every activity. It is possible however for every single person involved to insist on the inquiring attitude. The question, is it so? must be applied in connection with all observations, data, and experiences.

This attitude is the only one that can be tolerated if progress and success is sincerely desired. With it the worker may see mistakes, may see unsuccessful methods, may see unreliable leadership and once seen the faults may be corrected before they become entrenched and cause irreparable damage. On the other hand, and this is the aspect so often neglected in discussions of this type, the worker with an enquiring mind will also know when success is accomplished in unsuspected quarters. The ability to know, rather than guess that work is producing desired results is a far greater impetus to morale and inspired work than any other single item.

FACT, NOT OPINION In many cases the is it so, attitude will demand the substitution of results based on opinion to results based on facts derived from scientifically collected data. This means the introduction of devices such as bench-mark surveys, activity-wide questionnaires, records, and other similar collection and measurement procedures. The complexity of the device will of course depend upon the nature of the project in hand and the capabilities of the personnel involved. There are three important characteristics which any device should have, however, regardless of its complexity. First of all it must be ascertained that the device is in fact measuring what is being taught. This may be done in either of two ways depending upon the material in hand. You may, for instance, be endeavouring to include a certain item in the diet. A record of daily meals from individual homes over a set period of time will give you the desired information. On the other hand it may suffice to record simply an index of action. In this case a survey of the desired result, rather than the actual practice, of an action will give the proper indication.

Secondly it must be a device that may be applied to all sections of the population in the target area. Obviously it is not fair to assume that an idea has been adopted by a complete village if the device is designed to gather information from only those who come to a meeting. On the other hand it is not fair to criticise a programme for not covering the entire village if the worker has as his target one particular segment of the population. This should of course be stated in the original objective and the sampling method should be selected in accordance with the target field of activity and participation.

Thirdly, the device must be one that will be accepted by the population to which it is to be applied. In many areas of the world the direct survey questionnaire is eminently suitable for the people understand the procedure and its usefulness. In other areas, and India I have found to be one, the direct questionnaire is of limited value especially at the beginning of a project for the population does not understand the reason for so many questions and has a traditional distaste for having statements recorded. This lends of course to the recording of untrue facts and for leading interpretation and analysis.

All of this of course takes considerable planning and application and many workers in this field hesitate before adding any more to their already full programmes of work. The advantages of evaluation and the means in which an evaluation programme planning and executive has been outlined in the paper mentioned above. It may be stressed here, however, that the key to the matter

lies in the careful analysis of actual objectives in relation to programme goals and the selection of significant indicators. For instance, I have observed a worker keeping meticulous records of the visitors to his simple clinic - background, ages, economic standards, diseases etc. - and the time spent in the tabulation of the data was considerable. Yet really, aside from a record of his activity what interpretations could be made from this data? Actually, it would have served a more useful purpose if he had spent less detailed effort on these records and had instituted a study of the changes effected in the homes and lives of a restricted sample.

The very same points apply to the analysis and interpretation of data. The data from most surveys can be assembled in many different ways providing an endless supply of information. But few have time, or should have time unless they are assigned to a full time evaluation project, to interpret data endlessly. What is important is planning; planning with attention to that significant information which is needed to shed light on specific aspects of the objectives or goals concerned.

OBJECTIVE ANALYSIS Another point involved in the analysis of data is that of truthful interpretation. Modern advertising which depends so much today on scientific tests and sample surveys is a marvelous example of how facts may be used to misrepresent facts. A whole new science seems to be developing; that of twisting facts to make them say what you wish them to say. Do not develop an evaluation project to prove a hypothesis. Do not approach an evaluation project with a chip of your shoulder. Be objective. In short, keep with you the is it so? attitude.

CONCISE DRAMATIC PRESENTATION We come now to the principles involved in the presentation of material. Here again the selection of significant information, tailored to objectives, is of importance. No one likes to wade through a long rambling report where much that is interesting is embedded in irrelevant material. State your objective, choose from your data discriminately and include interesting but significant illustrations that develop the central theme. Finally summarize and emphasize your major points by means of graphs, diagrams, and pictorial illustrations using dramatic presentations that will serve to visually impress your conclusions on the mind of the reader.

One such method, but admittedly of lesser significance is the simple listing of major points. Unfortunately I have resource at the moment to none any more dramatic for this paper. I list below in summary those elements of the evaluation method which contribute to successful report writing:

1. Know your goal.
2. Relate objectives to activities and future plans.
3. Be of an enquiring mind.
4. Base your enquiries on fact, not opinion.
5. Select only those devices capable of collecting entirely representative facts.
6. Select items of significance for measurement.
7. Analyze objectively.
8. Present significant material concisely, dramatically.

II

SELF-EDUCATION We have considered some of the major elements of evaluation which are helpful in the preparation of an effective report. It is now necessary to discuss the values of such an evaluation-based report.

For this I shall confine myself primarily to the report writer attitudes which have been noted above. Take, for instance, the man who considers the task a waste of his valuable time. In the light of this discussion can it not be seen that rather than being a waste of time, this systematic study of work in relation to objectives results in a process of self-education. If the study is done properly, the process of writing the report forces the worker to pinpoint his success and his failures and in so doing directs his subsequent efforts toward a concentrated attack on his most effective assets. It also allows him to picture his programme diagrammatically and should show him where fresh activity is needed. In the end, therefore, instead of wasting time he has given himself the opportunity of developing a comprehensive programme of greatest effectiveness.

Confidence
with directed
action

Then take the case of the worker who writes reports for the sake of promotion or the one who fears his superiors are only checking on him. These are both indications of insecurity and such a worker is bound to be one that does not essentially understand his job. What better way to instill meaning and inspire confidence than this systematic analysis of objectives and accomplishments? I have no doubt that all of you could cite examples of successful workers. When analyzed would you not say that these are people who know what they are doing? Put very simply, evaluation is essentially a method that lets you know what you are doing. Evaluation assures directed action, directed action assures successful results.

Coordinated
Effective
Planning

Sometimes a worker though he believes he knows what he is doing may feel that he is not receiving the proper support from his supervisors. This is the case with those who use reports as a general repository for complaints. With the use of concise reporting based on indubitable facts planning is made so much easier for both field worker and supervisor. Both know then what problems involved are and this understanding allows for cooperation and coordination which makes eventually for well organised programmes and cordial personnel relations. I am sure that all of you, no matter what your position in any given programme, will agree that these are two items worth having; especially at such a small cost.

Useful word-wide
communications

Finally we arrive at that attitude which envisages all reports in a filing cabinet. Certainly the fantastic effort that is being expended today in the field of rural development by national governments and international bodies would indicate that it is a field of vital importance to world peace and the happiness of mankind. Certainly the various approaches and experiments that are being tried in all countries and in various sections of each country would indicate that the problem is vast and still without the perfect solution. The very existence of conferences such as this one in which you are participating indicate the thirst that all workers have for new ideas, new inspirations. What a crime it is, therefore, for reports to be filed. I am confident that well organised reports written with a sure understanding of what is being done can contribute to the vast field in which we are concerned and I am equally confident that it is the science of evaluation that will eventually enable us to so communicate our experiences to one another that we may be mutually helpful.

May I extend my sincere and good wishes for your every success.

DAIRY FARMING FOR THE BEGINNER

F.M. Bhatti, Yarla, Nagpur District

Four years ago on October 11th 1951, I started a Dairy by borrowing Rs.250/- from my father to buy a buffalo, and to feed it for the first month. I made a profit of Rs.60/-, and went out to Amraoti and bought four more buffaloes for Rs.2,000/- borrowing money again from the same source. These brought my yield upto forty-five to fifty seers per day, and I then employed a servant to help me maintain the animals. I now had a gross income of Rs.900/- per month with a clear profit of Rs.350/-. The year went off very well, and in the second year I bought six more buffaloes to maintain my average yield because of the present herd going dry. By the end of second year I built up a herd of eleven buffaloes at a cost of Rs.7,000/-.

But in the same year there was extreme drought, and in the summer there was water scarcity, and the price of fodder went up considerably. I had a very difficult time and sustained some loss. I now went about thinking in terms of providing fodder myself for my animals. Accordingly, I took a plot of land on lease from the Methodist Church and put about twenty acres of it under cultivation. I bought a pair of bullocks, and a cart. The joari yield was 70 maunds from thirteen acres, giving four thousand bundles of fodder; I also had ten maunds of rice, along with some vegetables and tilli.

In the autumn of 1953, Dr. R.H. Helfferich, Executive Secretary of the Commission on World Service, Evangelical and Reformed Church, came to see Dr. Ram Singh who was staying with us at that time. He saw my herd and was interested to see this sort of work being done by a Christian. When we met later we discussed a plan we had in mind to help the villagers.

The Plan

1. In order to help the villagers I should be living out in a village.
2. I would then give animals out to the landless labourers, and they in turn would sell the milk to me to market it. They would pay me in instalments the price of the buffaloes.
3. Also, I would collect milk from the farmers and market it for them.

Dr. Helfferich gave me some good suggestions about procuring a delivery van with a cross on it, a system for bottling and selling milk, and the eventual starting of a co-operative. He mentioned that he was very much taken up by this idea and would see if he could get me some milk bottles and a cooling system, (for I had also referred to my experiment of starting a milk collecting centre, which I have mentioned at the end of this paper). After a few months he sent me some money to start the project. With this money I bought some more buffaloes. Then in February 1954 he sent me again a larger sum of money. I bought twenty-three acres of land in Yarla village, (ten miles from Nagpur on the Katol Road, centrally located in a cluster of villages), a delivery van, some animals, and a second pair of bullocks.

I then started farmling along with dairying. I tried to sink a well but hit a rock and could not complete it, and hence could not move my animals to the farm. Here is where I came up against my biggest problem and lost heavily because I was obliged to supervise a dairy and farm together, each at a distance of ten miles from the other. As a result, the animals were neglected, and I had three cases of mastitis, of which one animal died and the other two were

sold at Rs.50/- and Rs.75/- which I had purchased at Rs.650/- and Rs.675/-. I spent about Rs.2,000/- on the treatment of the cattle (vet, medicines are very expensive) and also lost heavily on milk. While on the farm I still had to make a large initial investment and spend a considerable amount on labour. On the entire work I was put to an estimated loss of Rs.10,000/-. Here I made my second big mistake - I should not have at this point invested so much money on the farm, but should have put it into the dairy and got the project back onto its feet as early as possible. At this time I also started collecting milk from the villagers and selling it for them, which was very helpful under the circumstances, for I started running short of Capital and therefore could not buy more animals. In November 1954, my mother bought a plot of thirty acres lying opposite my plot just across the road. This land had on it a small house, a barn and good well, so I was able to take my dairy out to the village centre and settle it on this land.

I now stopped buying milk to some extent and decided to concentrate on increasing my own yield. I procured some animals on credit, but rains spoiled my joari crop and again I was faced with the problem of fodder shortage. I am still buying animals on credit in order to fulfil a demand of about two and a half maunds per day, and this season I have put three quarters of my land under joari for fodder, leaving a small section under vegetable, and an orange orchard of two hundred plants along with papaya. As soon as my financial condition improves, I will introduce better means of transport and distribution of milk in bottles which will be something new for Nagpur.

My advice to beginners in dairy farming would be -

1. Do not buy milk to supplement your own yield unless you have a considerable and steady income on your own dairy milk.
2. Plan almost a year ahead for fodder, buying and storing when prices are low particularly before summer sets in. This will not be easy by any means, but it is a "must".
3. Keep your barn scrupulously clean. You can avoid considerable loss.
4. Before going in for rearing and breeding of dry stock be sure that you can provide good pasture, otherwise stall-feeding becomes very expensive, and if this is beyond your financial means your herd will deteriorate.
5. Do not ever depend entirely on employees and servants, for anything - personal supervision of your animals is very necessary.

In farming I would suggest that you

1. try and grow crops which will provide fodder for the season;
2. supplement your dairy income by (a) planting orchards where possible; (b) going for vegetable farming; (c) and grain farming.

Milk Collecting Centre

I was given a grant of Rs.500/- by MIRCC to experiment with developing a milk collecting centre. I collected about thirty seers of milk every day from Kalmeshwar, about fourteen miles from Nagpur, but I could not continue it for the following reasons:

1. The milk went bad because (a) of the distance and the lack of quick transport, milk being brought in on cycles even in summer and (b) because of the lack of a suitable cooling system.
2. I could not always be sure of the quality of the milk collected by the servant.

These factors put me in difficulty and I was obliged to discontinue milk collecting. If these difficulties can be overcome then only would I advise anyone to work such a centre. But also one must either have a good supply of milk from one's own dairy (one and a half maunds to two per day) giving a steady average income, or one can go in only for buying and selling milk without necessarily maintaining a dairy, for, in such a case you make the middleman's profit.

My wife and I are now living in the village, as an integral part of the village community. We share the joys and sorrows of the people as one of them. Although we have not yet been fully received by the people, we are steadily and surely gaining their confidence and goodwill. They come to us for advice and guidance. We have made available to them the use of our stud bull which has been greatly appreciated. As soon as we are able to do it, we will provide to farmers better breed of buffaloes on an instalment basis. This we believe, is one of the most effective ways of improving the breed of the cattle in the area. We have provided work for some farm labourers at our farm, in our dairy, and poultry. We have made a small beginning in poultry, and in course of time, will distribute improved breed of birds to the villagers, and sell eggs for them. We have introduced verticle farming, the planting of fruit trees, in the hope that villagers with small holdings will take to it.

Our settling down in the village has raised the morale of the village Christians living in villages a few miles away from us.

The Patel of the village whom we meet on equal terms, is very cooperative, and has provided to give 2 acres of land free for building a small social centre, and dispensary. Christian students of Hislop College, Nagpur, are interested in working in such a centre, and an economic survey of the area has been carried out to formulate a suitable programme. Dr. P. Martin who has built a dispensary in a village 6 miles from us, and lives there now, has agreed to attend our dispensary, when one is opened. We have agreed also to make our Farm available to the Vocational High School, Nagpur, for practical work in agriculture. In course of time, in this way, our Farm will become a nucleus for rendering Christian service to needy people in the villages through various agencies of the Church in India. This will become a truly indigenous project, radiating Christian influence.

We do hope through this development we will win the goodwill and friendship of our fellow-citizens at the village level, and thus remove some of the misunderstandings regarding the intentions and purposes of Christian activities. Educated Christians must settle down in villages in independent occupations to provide leadership to Christians as well as to non-Christians. Such men will command more respect and greater confidence in this way than when working as paid employees of Missions. Every effort should be made to encourage Christian young men to settle in villages. It will be necessary to provide them with some capital. They can set an example of working for the needy in the Christian spirit. This is what is needed today, and Christians must prepare themselves to meet this need.

B3
23/8/55

NATIONAL CHRISTIAN COUNCIL

Christian Council Lodge
NAGPUR, M.P.

Ref: S/B. 816

To
The Heads of Churches
and Missions

file
26/8/55
August 17, 1955

Dear Friends:

1. We are anxious to increase the circulation of the REVIEW. Would you kindly commend it to your constituency, reminding them how desirable it is for them to keep in touch with what is happening, and what leaders of the Church are thinking.

2. In connection with the HANDBOOK ON TRAINING VOLUNTARY WORKERS which is shortly to be published, I plan to include in the final section a list of Aid material, in English and the regional languages, which has proved useful in the conducting of village lay workers' institutes.

If any leaders in your Church have had experience in such institutes would you kindly ask them to let me know what sources they found most useful.

Yours sincerely,

W. SCOPES
Literature Secretary

THE NATIONAL CHRISTIAN COUNCIL REVIEW

The Review is the official monthly organ of the Christian Council of India, Pakistan and Burma, and as such speaks on behalf of all important Non-Roman Churches and Missions in these countries.

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9 NATIONAL CHRISTIAN COUNCIL

To

The Heads of Churches
and Missions and to
Managers of Christian magazines
in India.

Christian Council Lodge
NAGPUR, M.P.

Dear Friends:

Have you any candidates for the one year course in
Journalism at Hislop College, Nagpur?

Here is a short article telling you about it.

The new college year opens on Saturday June 25th. Appli-
cants should hold a bachelor's degree or have had some journal-
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Yours sincerely,

W. Scopes
(Literature Secretary)

TOWARD BETTER CHRISTIAN JOURNALISTS

BY WILLIAM A. DUDDE

John sat on a high rock, watching the sea beat against the little island of Patmos. It was the Lord's Day. John's thoughts wandered to distant cities - cities where churches of Christ were in their early years of growth.

"I was in the Spirit," he said afterward, "and I heard a loud voice saying, 'Write what you see in a book.'"

John wrote a book. It is called "Apocalypsis," or "The Revelation." He wrote another book, too - about the work of Jesus, the Son of God. Three other friends of Christ had written similar books: Matthew, Mark and Luke. All four books were titled, "The Good News."

In a few years, Christian preachers and teachers had a total of 39 books to help them pass the Saviour's Good News on to others. Many of these writings were originally letters sent to the churches by John and the other apostles. Probably the greatest number of such letters was written by that consecrated missionary, Paul. To spread the teachings of Christianity around the Mediterranean, he was busy not only preaching and teaching, but writing as well.

For evangelism and Christian education the written word has always been a very useful tool at the Church's disposal. The invention of the printing press at the close of the Middle Ages gave Christianity a tool of far greater usefulness. It has made possible the wonderful work of the Bible Societies here in India and throughout the world.

An Inkpot Hits the Devil

But the usefulness of the printed word to the Church does not stop with the publication of Bibles. Luther, the great Reformer of the Church, published his translation of the Bible in the language of the people. But this was only the beginning of his use of the pen to spread abroad the pure teachings of Christianity. He wrote so much that for years two presses were kept occupied printing his writings. Their output was eagerly devoured by the people. In this figurative way, Luther certainly did hurl his inkpot at the devil, as the old legend says.

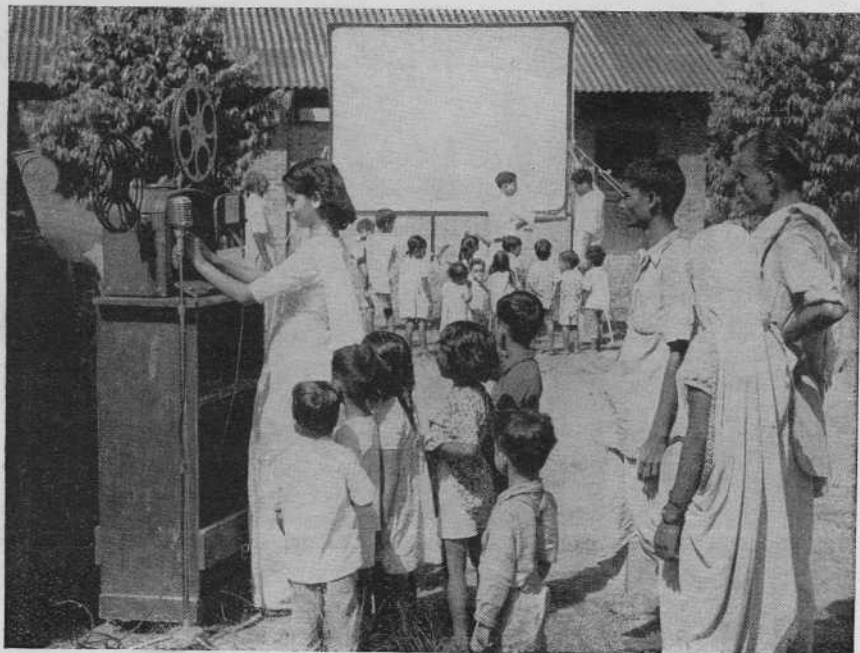
In the past century or two, publishing has become a major world industry. Writers and editors are now members of highly skilled professions. Newspapers, magazines, books and pamphlets mould the thinking of hundreds of millions of people. Most of these people cannot be reached by our Christian teachers and preachers. But they are bombarded daily with all sorts of ideas - political and otherwise - that claim to offer them all they desire in life.

In India this is becoming more and more true as the shadow of illiteracy is pushed back.

This creates a growing challenge for our Christian groups. Thank God that we still enjoy the benefits of our Bible Societies and Christian literature agencies. But in our ministry of the printed word we are challenged to keep up with the technical developments that have been made by the secular press. Otherwise, people - even Christians - will pass by our poorly written, edited and printed publications because of the superior appeal of secular reading matter.

9

THE AUDIO-VISUAL TRAINING COURSE
of the
Leonard Audio-Visual and Radio Department
and the
National Christian Council of India

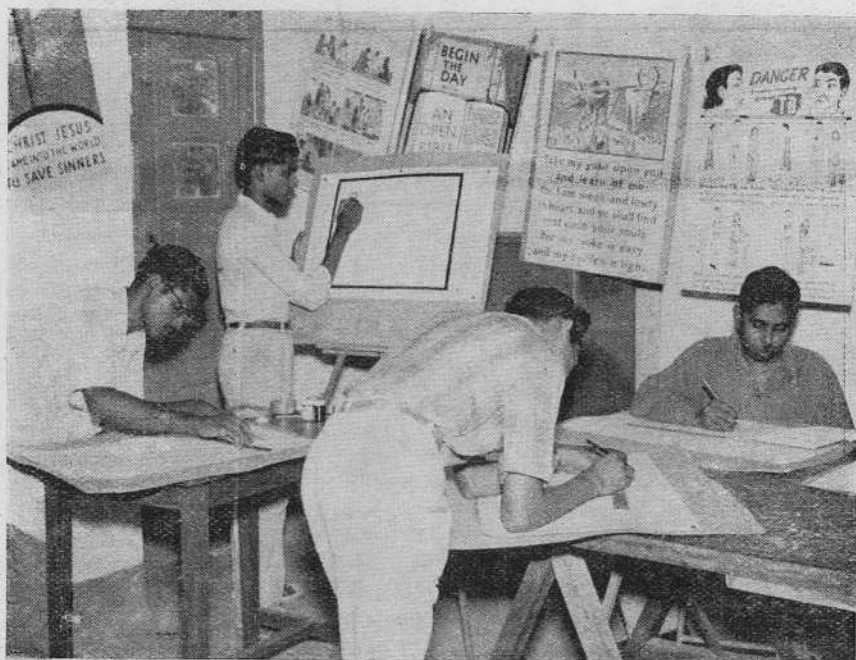


held at
Leonard Theological College
JABALPUR

The Audio-Visual Training Course

The Purpose of the Course

The course is organized to give training to church workers who wish to specialize in audio-visual aids in schools and in general church work. Special attention is given to the use of audio-visual aids in education and a course in the use of these aids in evangelism is also presented. The course is intended not only to train the candidate for proficient use of many of the aids, but he is also introduced to the direction and instruction of others in the use of these aids.



Subjects of Study

Non-projected aids: posters, pictures, blackboard, object lessons, puppets, flannel boards, dioramas, drama.

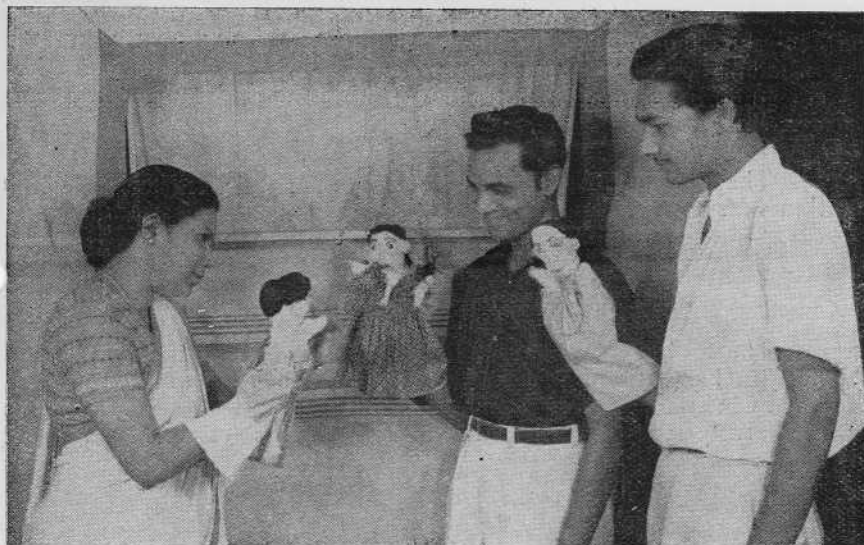
Projected aids: the slides and filmstrip projectors, opaque projectors, moving picture projectors, generators, screens, etc.
A study of equipment and utilization.

Audio aids: the amplifier, the tape recorder, public address system, etc.

Hindustani music: instrumental and choral.

Photography: the camera, the dark room.

The course is both theoretical and practical, with considerable time given to experiments and practice. A portion of the time is given to field trips. Each student is expected to carry out a major research project and produce an acceptable visual aid in the field of his special interest in addition to the group projects.



Admission to the Course

The course is limited to teachers and other church workers who are recommended for the course by their churches or schools. The minimum educational requirement is matric pass and the candidate should already have been employed for a reasonable period. The course is in English. Only those who have a good knowledge of both written and spoken English can be admitted. The applicant will be asked to take an English examination before being finally admitted. Since hostel accommodations are for single people only, if the applicant is married he would need to arrange elsewhere for his family.

Preference will be given to those applicants who are sent by a church group who plan to employ them in audio-visual aids at the conclusion of their course. No one will be admitted who cannot show some prospect for work in this field at the conclusion of his training.

Cost of the Course

The basic cost of the course is Rs. 600. This pays college affiliation, course tuition, regular room accommodations in one of the hostels, and simple diet in the hostel dining room. This does not include travel, clothing, etc. Scholarship payments begin July 1. Students must pay hostel mess fees for a short period in June in addition to the Rs. 600 for the course. The sending church should arrange to pay the tuition to the treasurer of the training course prior to the time of registration. There are a limited number of part scholarships to assist in basic tuitional cost. Under no circumstances will more than half of the scholarship be provided. A special application form for scholarship may be secured on request. The committee on admissions will assign scholarships.

Date of the Course

The course begins the first Thursday after the 20th of June and continues for about ten months.

Staff for the Course

The Training Course staff is composed of members of the Leonard Audio Visual and Radio Department staff and a representative of the National Christian Council. In addition to this residential staff, specialists and resource persons are called in from many parts of India for short periods.

Registration in the Course

All who desire to be considered as candidates for the course should fill in and submit the enclosed application form to Mr. Venu Macwan, Training Course Registrar, Leonard Theological College, Jabalpur, not later than May 1. If the committee acts favorably on his application, they will send a medical form and other instructions which must be carried out in completing the registration. No candidate should consider himself accepted unless he receives final admission to the course from the Registrar.

For further information write

MR. VENU MACWAN

LEONARD THEOLOGICAL COLLEGE

JABALPUR, M. P.

The Audio-Visual Training Course

APPLICATION FORM

1. Name in full.....
2. Date and place of birth.....
3. Home address.....
4. Present address.....
5. Highest examination passed.....
6. Education preparation in full: High School.....
.....year..... College.....
University..... Degree..... year.....
Other institutions.....
7. How many years have you studied English?.....
8. Your mother tongue.....
9. Church membership (denomination)
Where is your membership held ?
Name and address of pastor and one outstanding layman.....
.....
10. Present employment.....
Where are you to be employed after training?.....
Name and address of person who is to employ you.....
.....
11. Are you in debt?.....Amount of debt.....
Any dependents.....
12. Are you married?.....Number in family.....
Can you arrange for their care elsewhere?.....
13. Who is to provide the scholarship for you ?.....
14. You will need the following certificates if this application is favorably considered. Please wait until you hear from us before submitting them:
Recommendation from your employing agency.
" " pastor and some other church official.
Medical form completed (form to be supplied by us)
15. Will you agree to obey the hostel regulations and campus rules?
16. Write an account of your religious experience and the reasons you are seeking to serve the Church through audio-visual aids.
17. List the experience you have had in using models, pictures, flannelgraph, projectors, film, cameras, dramas, music, etc.
18. Write an essay of 500 words on one of the subjects listed under 'Subjects of Study' in the leaflet.

Date.....

Signature of applicant.....

To be sent to The Audio-Visual Training Course Registrar, Lavard,
Leonard Theological College,
Jabalpur, M. P.

On the other hand, a pressing need of Indian Christianity is skilled persons who can supply the secular press with well written interpretations of the Church, its aims and activities.

Hislop College Fills a Need

Recognizing this challenge to Indian Christianity, Hislop Christian College in Nagpur three years ago opened a Department of Journalism. Father of the idea was Dr. David G. Moses, that distinguished Indian churchman who is Hislop's principal.

The department's first head was an ideal choice - Prof. Roland E. Wolseley, on leave from Syracuse University in America. Prof. Wolseley not only enjoys high standing in secular journalistic and teaching circles of the United States. An active Protestant layman, he is probably the outstanding authority on Christian journalism. Among his numerous writings are two books, "Interpreting the Church through Press and Radio" and "Careers in Religious Journalism."

Furthermore, at the Syracuse School of Journalism he had experience teaching students from India and other parts of the world. Among his Syracuse students were Mark Sunder Rao, former editor of The Guardian, Madras, and Mrs. Vimala Arangaden, editor of The Treasure Chest, Bangalore. One of their classmates, the author of this article, is now teaching journalism at Hislop.

Prof. Wolseley's assistant was Dr. Harold Ehrensperger, an experienced missionary in this country. Even in that initial year, there were several hundred inquiries from prospective applicants. Staff members are now provided by World Literacy, Inc., of New York, which is most widely known for the work of that great literacy missionary, Dr. Frank C. Lauback. Strengthened by three years of experience and faithful to the high standards of Profs. Wolseley and Ehrensperger, the Hislop journalism department will begin its fourth year in the end of June.

Hislop is the only Christian college in Asia that has a journalism department of professional calibre. Its Christian staff members hold extra-curricular sessions at which they discuss with the Christian students how their training can be used in the service of the Church.

First Readers for Adults

Hislop's Department of Journalism is also the only one in India that offers instruction in Social Education Materials Writing. This is significant, in view of India's widely recognised need for adult education. The millions of Indian men and women who have just learned to read require at the beginning a kind of reading matter that is highly specialised in form. Its content should certainly contribute to their uplift - morally and spiritually as well as materially and physically. Hislop journalism students are taught to produce such reading matter.

Hislop's library of about 300 modern journalism books and social education readers can hardly be rivalled in all Asia. The college's journalism students produce fortnightly one of the few student newspapers known in India. They get further practical training in the offices of Nagpur newspapers, news agencies, periodicals, All India Radio news room, and state government publicity department.

The new college year opens on Saturday, June 25. Applicants should hold a bachelor's degree or have had some journalistic

experience. All instruction is in English. Inquiries should be directed to the Head of the Department, Prof. Everton E. Conger, Hislop College, Nagpur, M.P. Requests for a bulletin and application form should be sent with Re. 1/- to the Business Manager, Hislop College, Nagpur, M.P.

We confidently urge Christian groups to send us students who show promise of being useful to the Church in the ministry of the printed word - young men and women with the native talent, intelligence and character to be good Christian journalists. The Christian cause in India will be strengthened as these young people, professionally trained journalists, return to their home areas. They will work for the production of better Christian periodicals and other reading matter, and for a better interpretation of Christianity in the public press.

Listen—in to:

CHRISTIAN HALF-HOUR

(A programme of Inspiration and Information)

Broadcast, in English, every Wednesday at 10:15 P. M. (I. S. T.)

over

The Commercial Service of

RADIO CEYLON

ON A

Frequency of 9,520 kilocycles —
31 Metre Band.

Sponsored by The Radio
Commission of the NATIONAL
CHRISTIAN COUNCIL OF
INDIA.

Listeners are invited to
send in their programme sugges-
tions and reports on reception to:
CHRISTIAN HALF-HOUR,
P. O. Box No. 50,
JABALPUR 1, M. P.
(INDIA)

Christian Half-Hour Fellowship

In order to continue the work of the National Christian Council of India Radio Commission, and, make this genuinely a programme for the people and by the people of India, we seek your financial support. You are invited to join the Christian Half-Hour Fellowship

To this end, you are invited to select the form of fellowship you want, according to the means God has blessed you. Please fill out the pledge below and send it to :

Rev. R. J. Macwan,
Treasurer,
The National Christian Council Radio Commission,
Post Box No. 50
Jabalpur, M. P.,
INDIA.

Forms of Fellowship

Fellowship Member	Re. 1/- or more per year.
Fellowship Contributor	Re. 1/- or more per month for 12 months.
Participating Member	Rs. 5/- or more per month for 12 months.
Supporting Member	Rs. 100/- or more per year.
Patron	Rs. 150/- or more per year.

Any of the above fellowships entitle you to our news letters, which will be sent from time to time.

Detach here

Detach here

PLEDGE

I am keenly interested in the continuation of the great work instituted through the launching of the National Christian Council of India Radio Commission Programmes. Kindly enrol me as a patron/supporting member/participating member/Fellowship contributor/Fellowship Member.*

For the total support of CHRISTIAN HALF-HOUR and to provide funds for the enlargement of its services, I am led of God to contribute Rs. every month/ year as my Fellowship subscription.

Signature

Date

Address

* Strike out the inapplicable.

THE NATIONAL CHRISTIAN COUNCIL RADIO COMMISSION

CHRISTIAN HALF HOUR

Office of the
Director,
Post Box 50,
Jabalpur, M.P.

The 28th July, 1955.

Dear Sirs:

The National Christian Council Radio Commission is eager to solicit your advice and help in a project which we are about to undertake.

The Christian Half Hour program is to be related more closely to the Provincial Councils and local churches. We would like to have reports of all the Provincial Councils for our news files and need to be kept informed of vital work undertaken within each provincial area. The Regional Council is in a position to suggest Christian leaders who would represent the Church well over the air and to bring to our attention other talent and concerns which would enrich our broadcasts.

Two things have worked against our best use of our radio time thus far. Radio reception has been extremely poor and the time of the broadcast has been late (10:15). The programs have not yet begun to click with the Church. They have been somewhat heavy. Many favorable reports have come, especially the Church taken pride that our program has reported matters of concern to India - events and movements within the Asia-Africa Orb, especially.

Your Radio Commission is giving careful attention to both of the above matters and we believe that you will be pleased with improvements in both of these problems.

As we say, in order to improve the quality of our programs, they must be more intimately related to the Churches. We are about to begin a series, therefore, in which we will record programs in various centers and let the Christian leaders speak for themselves. This series will probably be known as "The Church in India Speaks."

There are the following types of programs or parts of programs we will need to record with our field units:

1. Reports of institutions. We will visit a local institution and use its staff and the locale as talent and background to present a particular Christian contribution to society. The following are suggested programs but we hope you can point out other possibilities.

a) The Christian ideal of service. We have thought of using the Christian Medical College at Vellore to present this subject. We would show how the doctors are not only trained effectively in the class room but are inspired to render Christian service.

b) Care for the disinherited. The story of leprosy work and what is being done to treat claw hands and other deformities.

c) Developing respect for honest work (the Christian attitude toward vocation) this could well be centred around the School and leather work center at Zaheerabad.

d) The bible for all of India. A story of its translation and production through the Bible Societies.

2. Forums or group discussions. Church leaders within an area may be brought together and coached to present various points of view and arrive at a Christian statement on a number of important subjects.

P.T.O.

Here are some already suggested but this list is only a beginning. Send in your suggestion.

- a) The meaning of conversion.
- b) The Christian and his nation.
- c) The Priesthood of all believers.
- d) What is the difference between religious faith and superstition.
- e) The Christian concept of integrity: Its meaning and application.

3. News items. A local institution or project which is attempting to render unusual service or to raise the economic standards or which has been accomplished by remarkable co-operation and sacrifice, would be visited. A brief news report would be recorded in which the news reporter would ask questions of local people and get an "on the spot" report.

4. While we are in a locality it will be our desire to record one or more brief devotional address by one of the outstanding leaders - someone well versed in English.

5. We are hopeful that programs in various Indian languages may be broadcast over the Far Eastern Broadcasting Company, Manila and will be received in India. On our tour we would attempt to make a recording of such a program in the regional language.

On hearing from you we will be happy to enter into final arrangements for the visit of our recording team.

Yours truly,

James E. McEldowney,
DIRECTOR.